

REPORT FROM THE CHANCERY

A record of activities in Archdiocesan agencies published the third Friday of each month.

CHANCERY OFFICE—Archbishop Biskup has begun daily work sessions at the Chancery of several hours each, and is gradually resuming more active involvement in Archdiocesan matters. . . . Implementation of the lay employees' retirement program is slated at this time because of the tardiness of some parishes and institutions of the Archdiocese in responding promptly or providing necessary data. . . . Other activities currently in progress: editing materials for the Archdiocesan section of the National Official Catholic Directory, preparation of the spring Confirmation schedule, preparation of Eucharistic celebrations of 40 Hours for parishes and institutions, issuance of 1978 hospital insurance cards for priests, billing for the new insurance program. The new billing for the insurance program has been placed on an annual basis. This includes fire insurance which previously had been billed every three years.

OFFICE OF CATHOLIC EDUCATION—The Office has finalized its goals and objectives and is formulating its 1978-1979 budget. It will be formally presented to the Archdiocesan Board of Education on January 20 and reviewed by a Budget Review Committee which in turn will make recommendations for action at the February meeting of the Board. . . . Consultation with the Center for Applied Research in the Apostolate (CARA) is being pursued concerning a long range educational planning process. A meeting with CARA's Father John O'Connor and his staff persons will be held on January 15. Consultation with a larger group of leadership in the Archdiocese will then be sought February 18. A proposal will then be brought before the Archdiocesan Board for consideration. . . . Meetings with consolidated school boards and consolidated boards of education are being held in order to work out the best solution since these types were not provided for in the Model Constitutions and Bylaws. . . . Personnel evaluation is continuing at the Office of Catholic Education.

LITURGICAL COMMISSION—Mrs. John E. (Marie) Mitchell of St. Pius X parish, Indianapolis, has been appointed to the Archdiocesan Liturgical Commission for a two-year term. . . . Theme of the 1978 national liturgy meeting will be "Christian and Parish: Rebirth and Renewal." It will deal with the new rite of Christian Initiation of adults. . . . The commission is cooperating with the Catholic Communications Center in planning the locally televised Mass on Sundays.

VOCATIONS OFFICE—Ted Lang, first year theologian at the Josephinum in Worthington, O., received the ministry of acolyte on Dec. 19, 1975. . . . Five Indianapolis theologians studying at St. Meinrad are studying this month in Rome as part of the January Inter-term program of St. Meinrad School of Theology. . . . Ordination to the diaconate at St. Meinrad is scheduled for April 3. Priesthood ordination for the Archdiocese is scheduled for May 22 at the Cathedral. . . . The Archdiocese presently has 43 students on the theology and college levels, 21 theologians, 22 collegeans, and 84 students at the Latin School. . . . In January the eighth grade retreat program is being presented at St. Christopher, St. Matthew, St. Joan of Arc, St. Mark, and St. Simon parishes in Indianapolis. . . . Roncalli and Seelina High Schools will sponsor Priesthood Days in February. . . . A Christian Living Week-end was sponsored by the Sisters of St. Francis at Oldenburg Jan. 9-11. Nineteen women attended. . . . Indiana University campus renewal is set Jan. 24 through Jan. 28. Similar programs will be held at Ball State University Jan. 31-Feb. 4 and at Purdue University Feb. 7-Feb. 11. These programs are a team effort of the Vocational Offices of Indianapolis, Evansville and Lafayette dioceses and two religious communities.

PERSONNEL OFFICE—A job description for deans is ready for submitting to the Priests' Senate for approval. . . . The office is set to work with a committee of the Archdiocesan Board of Education to study possible realignment of deaneries. The Personnel Director, Msgr. Joseph Brokhage, and a member of the personnel board will meet with the deans and priests of the deaneries for consultation. . . . Visitation of priests ordained this past year continues. A sharing session for those ordained this past year and the preceding year is planned for Wednesday, Jan. 21, at Fatima Retreat House from 2:30 p.m. to 7 p.m. . . . A newsletter is being sent to all priests reminding them of board policy that any priest desiring a change of assignment contact the board, the Personnel Director, or the Archbishop by Feb. 15. . . . There are only 30 full-time associate pastors in (Continued on Page 5)



OPEN HOUSE TO FEATURE STYLE SHOW—Students at St. Mary Academy, Indianapolis, will give a style show as feature of the Open House to be held from 2 p.m. to 5 p.m. Sunday, Jan. 18. The three students above are wearing garments which they designed in their respective sewing classes. Pictured, left to right, are: Georgia Hayden, sophomore; Lisa Striby, sophomore; and Tammy Lee, junior. [Detailed story on Open House appears on Page 3]

Clinic set Feb. 4th on adult education

INDIANAPOLIS—The Department of Religious Education of the Archdiocesan Office of Catholic Education will sponsor an adult education clinic, Wednesday, Feb. 4, from 7 p.m. to 10 p.m. at St. Lawrence parish, 46th St. and Shadeland Ave., Indianapolis. The clinic will be repeated on Saturday, Feb. 7, from 9:30 a.m. to 12:30 p.m. at the Office of Catholic Education, 131 South Capitol Ave.

The clinic is designed to provide participants with the opportunity to refine and critique adult education program ideas. Focus will be on the practical aspects of 1978 Lenten program planning at the parish level.

The goal of the clinic, coordinated by Sister Gilchrist Conway, is to assist participants with the major stages of program planning.

Persons responsible for parish adult education programming are especially encouraged to attend, although the clinic is open to all interested adults. Due to the diagnostic nature of the clinic, all participants are invited to submit a brief sketch of upcoming program ideas prior to the clinic.

The registration deadline for the Feb. 4th clinic is Jan. 28, and for the Feb. 7th clinic is Jan. 31. To register, call Sister Monica Withem at 317-634-4453. The clinic fee is \$3, which includes all materials.

Terre Haute parish to observe centenary

TERRE HAUTE, Ind.—A dinner-dance is the first in a series of social and spiritual events scheduled to mark the year-long celebration of the centennial of St. Ann's parish here. The original church was completed in August, 1878.

The dinner-dance inaugurating the 100-year observance will be held at Schulte High School on Saturday, Jan. 31. The dinner will begin at 7 p.m. and dancing at 9 p.m.

A special invitation has been extended to all former parishioners to attend this opening centennial event. Reservations can be made by contacting Mrs. James Wynne, 2309 N. 10th St., Terre Haute, Ind.

Serving as general chairman is Mrs. Mary Reese.

Father David Lawler and Father Don Rath are co-pastors of St. Ann parish.

Abortion regulation ruled out

HARTFORD, Conn.—A three-judge federal panel here has ruled that Connecticut's regulations limiting Medicaid payments for abortions are unconstitutional.

Judges Jon O. Newman, William H. Timbers and Robert C. Zampano said the state Department of Social Services had shown no justifiable reasons for not financing abortions for all welfare recipients who want them.

IN THEIR RULING, the judges rejected state arguments that Medicaid abortions are costly.

In the opinion, Judge Newman wrote that such abortions cost less than what the state spends for prenatal, obstetrical, postnatal and other such care.

In addition, he said, the birth of a child of a welfare mother usually means the state will have another child on the welfare rolls.

THE JUDGES ALSO rejected state objections to paying for abortions on

moral grounds, citing the 1973 U.S. Supreme Court decision overturning most state laws regulating abortions.

Gov. Ella Grasso, who has said she supported the state restrictions because she is opposed to all abortions, said she would review the court decision with state Attorney General Carl R. Ajello.

Second \$500,000 gift announced for Marian

The Krannert Charitable Trust of Indianapolis has announced a grant of \$500,000 to Marian College, part of a series of gifts totaling \$7.5 million to Indiana private colleges and universities.

According to Dr. Louis C. Gatto, Marian's president, the Krannert grant will be made over a three-year period. It is earmarked to complete funding of the five-year-old college library and for endowment.

This is the second half-million dollar grant received by Marian within the past three years. Marian was the recipient of a matching grant from Lilly Endowment, Inc., which runs through July 4, 1978.

The Krannert Charitable Trust was formed by the late Herman and Eleanor Krannert, founders of the Inland Container Corporation, manufacturer of corrugated boxes.

'Worst offender'

NEW YORK—The members of Morality in Media, an anti-pornography organization, have chosen "Maude" as television's "worst offender" against their values. The show outdistanced the runner-up, "Cher," by 60%.

Document reaffirms traditional Church stand on sex ethics

VATICAN CITY—The Vatican has issued a declaration reaffirming traditional teachings on sex and specifically rejecting "certain errors" concerning the "sinfulness of premarital sex, homosexual acts and masturbation."

Made public in the United States by the U.S. Catholic Conference-National Conference of Catholic Bishops (USCC-NCCB), the Declaration on Certain Questions Concerning Sexual Ethics calls chastity the key element which allows human beings to love one another.

In a statement marking the document's release by the Congregation for the Doctrine of the Faith, Archbishop Joseph L. Bernardin of Cincinnati, head of the USCC-NCCB, called it "a welcome reaffirmation of traditional Catholic teaching on sexual morality."

ARCHBISHOP BERNARDIN said: "Chastity is not a negation of sexuality; it is a way of placing the God-given gift of sex in the context of a full, mature human life, rooted in respect for oneself, others, and the law of God."

The "Declaration of Certain Questions Concerning Sexual Ethics" was published with the approval of Pope Paul VI and signed by Franjo Cardinal Šeper, prefect of the doctrinal congregation, and Archbishop Jerome Hamer, its secretary.

It rejects the idea that "so-called norms of the natural law of precepts of Sacred Scripture are to be regarded only as given expressions of a form of particular culture at a certain moment of history."

Rather, revelation and philosophy both point to "the existence of immutable laws inscribed in the constitutive elements of human nature . . . identical in all beings endowed with reason."

Turning specifically to sexual ethics, the document repeats the teaching of the Second Vatican Council that the morality of conjugal acts "does not depend solely on sincere intentions or on an evaluation of motives. It must be determined by objective standards. These, based on the nature of the human person and his acts, preserve the full sense of mutual self-giving and human procreation in the context of true love."

"These final words," the declaration continues, "briefly sum up the Council's teaching . . . on the finality of the sexual act and on the principal criterion of its morality: It is respect for its finality that ensures the moral goodness of this act." The document calls this principle "the basis of the Church's traditional doctrine . . . that the use of the sexual function has its true meaning and moral rectitude only in true marriage."

IT ENDORSES THE NORMS "clearly taught" in the encyclicals Casti Connubii and Humanae Vitae. The first was issued by Pope Pius XI in 1930, the second by Pope Paul VI in 1968.

Noting that "today there are many who vindicate the right to sexual union before marriage," the declaration comments: "This opinion is contrary to Christian doctrine, which states that every genital act must be within the framework of marriage."

While urging a sensitive pastoral approach to homosexuals, the document concludes that "no pastoral method can be employed which would give moral justification to these acts . . . Homosexual acts are intrinsically disordered and can in no case be approved of."

The declaration describes masturbation also as "an intrinsically and seriously disordered act," mainly because "whatever the motive for acting in this way, the deliberate use of the sexual faculty outside normal conjugal relations essentially contradicts the finality of the act."

The "current tendency to minimize as far as possible, when not denying outright, the reality of grave sin," is rejected. This is done by some who equate mortal sin with a so-called "fundamental option" and deny that so-called "peripheral" acts can be gravely sinful.

THE DOCUMENT calls it "wrong to say that particular acts are not enough to constitute mortal sin . . . A person, therefore, sins mortally not only when his action comes from direct contempt for love of God and neigh-

bor, but also when he consciously and freely, for whatever reason, chooses something which is seriously disordered."

It acknowledges that "in sins of the sexual order . . . it more easily happens that free consent is not fully given." But it adds: "Although prudence is recommended in judging the subjective seriousness of a particular sinful act, it in no way follows that one can hold the view that in the sexual field mortal sins are not committed."

The virtue of chastity is not confined "solely to avoiding . . . faults." Rather, "it is aimed at attaining higher and more positive goals."

"Whatever the state of life, chastity is not simply an external state; it must make a person's heart pure in accordance with Christ's words: 'You have learned how it was said; You must not commit adultery. But I say this to you: If a man looks at a woman lustfully, he has already committed adultery with her in his heart.'"

The document stresses "esteem for the virtue of chastity, its beauty and its power of attraction. This virtue increases the human person's dignity and enables him to love truly, disinterestedly, unselfishly and with

respect for others."

It concludes with a series of brief exhortations to various categories of persons:

—To bishops: To "instruct the faithful in the moral teaching concerning sexual morality, however great may be the difficulties in carrying out this work in the face of ideas and practices generally prevailing today," and to see that "sound doctrine" is taught in schools of theology and in seminaries.

—To parents and teachers: "To lead their children and their pupils, by a complete education, to the psychological, emotional and moral maturity befitting their age."

—To artists, writers and communicators: To respect moral norms in their productions and not to give priority to "any so-called aesthetic purpose, or to material advantage or to success."

"It will especially be necessary," the declaration says, "to bring the faithful to understand that the Church holds these principles not as old and inviolable superstitions, nor out of some Manichean prejudice, as is often alleged, but rather because she knows with certainty that they are in complete harmony with the divine order of creation and with the spirit of Christ, and therefore also with human dignity."



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Appoint pension fund permanent committee

Archbishop George Biskup has appointed the permanent committee to administer both the Clergy Retirement Plan and the Lay Employee Retirement Plan of the Archdiocese of Indianapolis, the Chancery announced this week.

Appointed temporary chairman of the Committee is Leo M. Brown, C.L.U., an Assistant General Agent for Massachusetts Mutual Life Insurance Company. Leo is married, and he and his wife have three children. A member of Holy Spirit parish, Indianapolis, Leo is past president of the parish council.

Representing retired priests of the Archdiocese is Father George Saum, retired from the pastorate of St. Peter's parish, Franklin County, and former Dean of the Lawrenceburg Deanery. Father Saum is in residence at St. Mary's Rectory, Rushville.

THE OTHER CLERICAL committee member, representing priests, is Father Edward Ripberger. Father Ripberger is pastor of St. Augustine parish, in Jeffersonville.

Other Committee members include three from Indianapolis and two from parishes outside the city.

They are Mrs. Nora Squires and Mrs. Helen Straub, both of Indianapolis; J. K. Borders of Terre Haute; and Paul Corsaro, also of Indianapolis.

Mrs. Nora Squires is a retired lay teacher with 18 years of service at Holy Trinity School, Indianapolis. A widow, Mrs. Squires lives with a daughter in Little Flower parish.

Mrs. Helen Straub is a current employee of the Archdiocese, serving as parish secretary of St. Thomas Aquinas parish in Indianapolis. Mrs. Straub is a widow, the mother of three grown children, and lives in St. Thomas Aquinas parish.

The president of Powell-Stephenson Lumber Co. in Terre Haute, J. K. (Ken) Borders, is a parishioner of St. Patrick parish, where he has served for six years as a member of the parish

council. Ken and his wife, Iona, are the parents of six children.

From the Connersville community, Henry Orschell is Trust Officer of the Fayette Bank and Trust Company, and an active member of St. Gabriel parish.

Paul Corsaro, a C.P.A. and an attorney, is a partner in the law firm of Bingham, Summers, Welsh, and Spilman. In addition to being a past president of his parish council at St. Barnabas, Indianapolis, Paul is a Board member of St. Mary's Child Center, Inc. Paul and his wife, Francie, have five children.

A ninth and final committee member remains to be appointed.

TERMS OF SERVICE are normally two years, and appointments to the committee are made by the Archbishop.

Functions of the committee include recommendations as to sources of income for both plans, collection of monies, and determination and approval of expenses. The committee will establish guidelines of eligibility for benefits and distribute benefits to qualified persons. The choice of investment media and establishment of investment policy, together with review of performance and other review and studies of the plans will be responsibilities of the committee.

Officers of the committee will be selected when the committee deems itself ready, the Chancery spokesman said. While eventually quarterly meetings should be sufficient, monthly meetings will be held initially, he added.

OFFICIAL APPOINTMENTS

Effective January 8, 1978

Rev. Francis Dooley, from co-pastor of St. Catherine parish, Indianapolis, to pastor of St. Catherine parish, Indianapolis.

Rev. Herman Lutz, from co-pastor of St. Catherine parish, Indianapolis, to continuing assignment as notary in the Metropolitan Tribunal, now full-time, with residence at St. Bernadette parish, Indianapolis.

The above appointments are from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis. Rev. Robert Mohrhaus, Chancellor.

January 14, 1978

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Young people too 'cool'

MILWAUKEE—"Apathy, lack of concern, a feigned coolness—these attitudes mark the lives of too many of our young people today," said Sacred Heart Father Luke J. Lindon, new editor of Hi-Time, weekly high school-religion text. "Young people should let the invigorating influence of a natural sense of wonder and mystery come into play. The 'so what' approach not only kills conversation; it strangles life," the priest said.

In capsule form . . .

There are 123 Chinese Jesuits, 83 priests and 40 Brothers, believed to be living in mainland China, according to the "Yearbook of the Society of Jesus," just published in Rome . . . A three-judge federal panel in Hartford, Conn. has ruled that Connecticut's regulations limiting Medicaid payments for abortion are unconstitutional. The regulations had required a woman to prove medical or psychiatric necessity before she could receive a state-funded abortion under the Medicaid program. Funding is shared between the state and federal government . . . A former British government official, has criticized a Catholic priest for advocating victory for Angola's Soviet-backed Marxist faction as the best possible resolution of the civil war in that newly independent African country. "Almost undiluted Marxist propaganda" was Lord Chalfont's dismissal of the views of Father Adrian Hastings, a long-time missionary in Africa . . . The tenets of the Christians for Socialism movement present a "serious risk to the faith," the secretary general of the Latin American Bishops' Council (CELAM) told Vatican Radio. Bishop Alfonso Lopez Trujillo said the movement is a risk to the faith because "it assumes political commitment as a priority and as a new transcendental classification." Therefore, the "originality of the faith can be asphyxiated and swallowed up by fashionable ideologies," he concluded.

Sterilization threat in India

NEW DELHI, India—Rumors and warnings of mandatory sterilization for parents of more than two children are spreading across India, fanned by declarations in parliament and by the prime minister herself. In Punjab state the health minister declared publicly that legislation for compulsory sterilization is being drafted by the government and will become law early this year.

Cardinal condemns murders

BELFAST, Ireland—"Those who take a life for a life are splitting in the face of Christ," Cardinal William Conway of Armagh said after the murder of 10 Protestants in southern County Armagh, Northern Ireland. They were shot the day after five Catholics were shot to death in two separate incidents in the same part of Northern Ireland. Cardinal Conway's statement said: "These foul murders stand condemned in the sight of God and men."

Pro-life suit against HEW

NEW YORK—A pro-life organization is suing the secretary of the U.S. Department of Health, Education and Welfare for violating the constitutional rights of premature children. The suit, to be filed Jan. 22 by the Pro-Life Legal Defense Fund, charges that HEW guidelines concerning fetal experimentation deprive a class of human beings—premature children—of constitutional protection guaranteed them under several amendments.

Names . . .

Bishop Walter F. Sullivan has told Virginia Selective Service officials they may not use Catholic schools in

the Richmond diocese as sites to register young men for the draft.

Pope Paul VI has named Archbishop Bernardin Gantin vice-president of the Pontifical Council for Unum. Cor Unum (One Heart) is the Church's umbrella organization for international relief work.

School Mission Gifts 1975

	Number of Pupils	Holy Child-hood Dues	Christmas Seals Sold	Adoption Offerings	Other Gifts
INDIANAPOLIS					
Holy Angels	188	\$	\$	\$	\$
Holy Cross	190				
Holy Name	504				
Holy Spirit	498	138.00	393.00		
Holy Trinity 5th Grade	21		101.00		
Immaculate Heart of Mary	414	240.00	377.24		
Middle Central Catholic	279	71.40	450.00		
Nativity of Our Lord Jesus Christ	248	72.00	343.00	20.00	
North Central Catholic	164	33.60	1.00		
Our Lady of Lourdes	412	150.00	525.50	205.00	
Our Lord Jesus Christ, King	421	126.00			
South Central Catholic	190	47.40			
St. Andrew	277	85.20			
St. Ann	100	30.00	189.29		10.00
All Saints	229				
St. Barnabas	411				
St. Bernadette	205	54.00	60.00		132.12
St. Christopher	313	61.80		90.00	
St. Gabriel	347		461.00		
St. Joan of Arc	331		486.00		150.00
St. Joseph C.C.D.			125.49		
St. Jude	540	154.50	1,234.00		
St. Lawrence	482	230.50	1,486.00		78.00
St. Luke	385	101.60	508.00		252.57
St. Mark	288	80.10	177.00		
St. Matthew	340	88.20			28.48
St. Michael, Archangel	417	118.80	424.00	25.00	124.66
St. Monica	228	16.80	246.35		131.12
St. Philip Neri	285				
St. Plus X	375	104.40	426.88		93.66
St. Rita	271				
St. Roch	245		167.00		20.00
St. Simon	640	188.40	569.47		10.86
St. Therese of the Infant Jesus	613	125.00	623.77		218.18
St. Thomas Aquinas	210		268.23		85.00
Aurora	182	49.80			
Batesville	567	328.20			
Bedford	167	45.60	235.00	35.00	37.00
BLOOMINGTON					
St. Charles	225	67.20	729.88		60.00
Brazil	69		81.00		
Brookville	331		778.07		78.48
Brownsburg	394				
Cannelton C.C.D.			121.00		
Charlestown	93				95.00
Clarksville	444	33.35	162.00		80.00
Clinton	96	25.50	200.50		25.00
COLUMBUS					
St. Bartholomew	194				
St. Columba	290				
Connersville	200				
Corydon	139				
Greenfield	176	54.30	304.00		192.50
Greensburg	263	78.00	311.67		
Greenwood	330	98.10	595.34	30.00	525.49
JEFFERSONVILLE					
Sacred Heart	388	116.40	561.00	45.00	106.75
Lanesville	115	33.60	173.00	115.00	
Lawrenceburg	165	44.70	342.00	100.00	
MADISON					
Pope John XXIII	334	100.80	541.00		173.33
Morris	69	19.50		30.00	
NEW ALBANY					
Catholic Central C.C.D.			86.00		
Catholic Central Middle		43.81	128.85		15.79
Catholic Central Primary		32.40	175.00		15.00
Holy Family	308	88.80			374.70
New Alsace	63	21.90	185.00		10.00
New Castle	103	29.40			36.46
North Vernon	240	65.70	306.00	200.00	
Oldenburg	305				
Plainfield	107	31.50	205.58		
RICHMOND					
Holy Family	162		178.19	10.00	111.81
St. Andrew	169				
St. Mary	103	9.98	13.00		22.00
Rushville	116	31.80	373.77		70.19
St. Mark (Perry Co.) C.C.D.	53	15.90		35.00	
St. Mary-of-the-Knobs	340			10.00	5.00
St. Maurice C.C.D.	62	18.60	65.00		
St. Meinrad	247				
St. Nicholas (Ripley Co.)	112	46.80	141.00		42.00
Sellersburg	110	32.70	146.45	75.00	
Seymour	181		186.53		103.08
Shelbyville	242	60.30	324.27	15.00	55.03
Starlight C.C.D.			139.05		
Tell City	780		52.16		
TERRE HAUTE					
Sacred Heart of Jesus	185	46.20	190.00		
St. Ann	132				
St. Margaret Mary	171	48.00	338.80		53.20
St. Patrick	273	83.40	428.00		30.00

Remember them in your prayers

BROWNSBURG
† LILLIAN C. FORD, 83, St. Malachy, Jan. 12. Sister of Naomi Eskridge.

CLARKSVILLE
† THOMAS C. BURKE, 38, St. Anthony, Jan. 9. Husband of Sharon K.; father of Michael and Michelle Burke, both of Las Vegas, Nev.; son of Mr. and Mrs. William J. Burke of Clarksville; brother of Mary Sue Martin and Ellen Simon, both of Jeffersonville; Donald J., William R. and Shawn E. Burke, all of Clarksville; and Kevin R. Burke of Louisville, Ky.

CLINTON
† ANTHONY FILCHAK, 64, Sacred Heart, Jan. 13. Husband of Rubena; step-father of Marie (Graham of) Moline, Ill.; Rosemary (Graham of) Universal; Ernestine (Graham of) Cedar Rapids, Iowa; Theresa Sawtelle of Clinton; Frank Michalski of Seattle, Wash.; brother of Anna Veadar of Marengo Valley, Calif.; Frank Filchak of Mishawaka.

FRENCHTOWN
† FLORENCE E. SMITH, 79, St. Bernard, Jan. 7. Mother of Lawrence Smith of Milltown; Charles D. Smith and Frances Simon, both of Ramsey; Sheldon, Paul E. and D. Wayne Smith, Ceceilia Stump, and Yvonne Pearson, all of DePauw; and Ann Maymon of New Albany; daughter of Minnie Boes of Salem.

INDIANAPOLIS
† PAUL C. KRESS, 68, St. Roch, Jan. 7. Husband of Mary E.; father of David S. Kress; brother of Margie Ewing, Lucille Jones and George Kress; stepbrother of Edna and Paul Leak; stepson of Ralph C. Kress.

† THOMAS LOGAN, 92, Holy Name, Jan. 8. Father of Evelyn Cox, Marie Plamen, Florence Hart, Ellen Sturndoll, William F., George and Thomas H. Logan.

† JOSEPH J. BUEHNER, 62, St. Catherine, Jan. 9. Husband of Harriet; brother of Min Young, Mary Baker, Helen Mook and Eleanor Klunder and Jacob Buehner.

† CLIFTON A. CALLAHAN, 60, St. Catherine, Jan. 8. Husband of Elizabeth A.; father of Jane Holly, Nancy Miller, Pamela Mason, Teresa Percifield and James Callahan; brother of Mable Kent and Henry Callahan.

LEOPOLD
† ALFRED J. GOFFIN, 80, St. Augustine, Jan. 9. Father of Lonnie Goffin and Mrs. Elsie Taylor of Leopold; brother of Mrs. Clara Whetley of Tell City.

MADISON
† ROSA LEE SHOCKLEY, 67, St. Mary, Jan. 5. Sister of Selby Burton of Deputy, Ind.; Mrs. Flora Campbell of Bedford, Ky.; Mrs. Hazel Durand of Milton, Ky.; Mrs. Nanny Lou Brandon of Madison, Ind.

MARTINSVILLE
† FRANCES DAILEY, 67, St. Martin, Jan. 9. Mother of Rose Summers.

NEW ALBANY
† NORMAN B. BOEHM, 59, Our Lady of Perpetual Help, Jan. 10. Husband of Rita; father of Timothy and Ted Boehm; both of New Albany; Floyd Boehm of Mayfield, Ky.; Ronald Boehm of Owenton, Ky.; and Terry Boehm of Estes Park, Colo.; son of Edna Boehm of Jeffersonville.

NEW ALSACE
† JACOB J. HOFF, 82, St. Paul, Jan. 5. Husband of Emma; father of Henrietta Ballinger of Cincinnati, O.; Alvin Hoff of Lawrenceburg; Martha of Napoleon; and Anthony Hoff of St. Nicholas.

RICHMOND
† RAYMOND PICKETT, 61, St. Mary, Jan. 12. Husband of Catherine; father of Anna Marie Davidson of Bowie, Md.; and Michael Pickett, Gig Harbor, Wash.; brother of Iris Jean Guthrie of Brazil; Pat and Marshall Pickett, both of Deltona, Fla.; and Elmer Pickett of Kokomo.

ST. CROIX
† PAUL E. LAGRANGE, 46, Holy Cross, Jan. 13. Father of Patrick LaGrange of Indianapolis; son of Mr. and Mrs. Everett LaGrange of St. Croix; brother of Wayne LaGrange of Jeffersonville; Joseph LaGrange of St. Croix; William LaGrange of Evansville; Mrs. Ida May Faulkenberg of St. Croix; and Mrs. Charlotte Ward of Tell City.

ST. MEINRAD
† FRANK H. BROCKMAN, St. Meinrad, Jan. 13. Father of James of Evansville; Maryann of Lakeside, Calif.; Mrs. Bill Cecil of Mariah Hill; Mrs. David Eger of Tell City; brother of Henry Brockman of El Cajon, Calif.

TELL CITY
† MARY C. BURKE, 83, St. Augustine, Jan. 13. Sister of Robert E. Burke of Portridge, Ill.; Mrs. Nora Jones of New York; Mrs. Flora Scholl of Chicago, Ill.

TERRE HAUTE
† ROSE RUSSAM, 81, St. Benedict, Jan. 8.

† ETHEL McDANIEL, 79, St. Ann, Jan. 14. Mother of Don and Mrs. Betty Toney; sister of Mrs. Eva Fallain, all of Terre Haute.

UNIVERSAL
† FLORINTINO LUCARELLI, 65, St. Joseph, Jan. 15. Father of Dr. Lawrence Lucarelli and Mrs. Leona Ralston; brother of Pete Lucarelli, all of Terre Haute.

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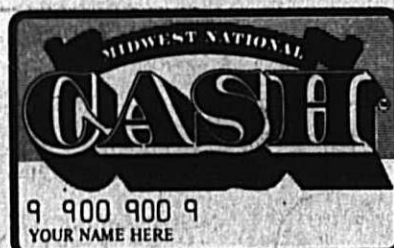
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THE TACKER

New Quiz champs

BY FRED W. FRIES

The victory of St. Michael's parish, Indianapolis, in this year's CYO-Criterion Quiz Contest knocked St. Catherine's out of the throne room for the first time in six years. The Southlanders had set a record—five consecutive championships, either outright or shared—before bowing to the eventual winners.

St. Michael's left the starting gates in a hurry and piled up such a formidable lead that it proved insurmountable.

Your columnist was present at the radio finals (at Butler University's FM studios) to represent the Criterion and to present the cash awards to the winner (\$40), the runner-up (\$20) and to the two other semi-finalists (St. Andrew and St. Barnabas) (\$10 each).

THE ANNUAL CHAMPIONSHIP Quiz match invariably calls to mind a radio finale of some years ago (1959 to be exact) which was held at old Radio Station WFBM.

Father Paul Courtney, former associate editor and now pastor of St. Luke Church, Indianapolis, and this writer were among the moderators for this particular broadcast.

The contestants on that evening displayed exceptional skill in fielding the questions, resulting in a full three minutes of "dead air" at the expiration of the time quota. From the booth we could see the producer frantically gesturing for the moderators to start ad libbing to consume the remaining time.

Father Courtney and your columnist threw out a few non-sequiturs, all of which seemed utterly contrived and pointless. With 30 seconds still to go, Father Courtney appeared to have a winner at last.

Turning to one of the girl contestants, he asked her whether she read the diocesan paper regularly each week or only to prepare for the Quiz. A trenchant question, you must admit.

THE YOUNG LADY'S answer is still a haunting memory. Since the broadcast was transmitted live in those early years, there was no chance for erasure.

Here is her answer, delivered in articulate, pear-shaped tones: "Well, Father, to tell you the truth, I have so much home work that I don't have the time to read the paper thoroughly, but I always scum through it."

HERE AND THERE—Mary Denson, former St. Bridget parishioner, was honored on her 104th birthday last Friday with a special reception at the Fairview Nursing Home, Indianapolis, where she resides. . . . Harry L. Binder, a member of Msgr. James Downey Council, Knights of Columbus, is the new president of the Board of Directors of the Boys' Club Association of Indianapolis. . . . The old St. Vincent Hospital, Indianapolis, is now the Weyerbacher Apartments, named in honor of Dr. Arthur F. Weyerbacher, renowned urologist and former president of the St. Vincent Medical Society. The building was formally dedicated on Dec. 31.

SHORT TAKES—Our Lady of Perpetual Help parish, New Albany, marked its 25th anniversary on Sunday, Jan. 11, with a Liturgical Celebration and reception. Father James J. Sweeney is pastor and Father Thomas A. Richart his associate. . . . Mary Adrian, an eighth grader at St. Mark School, Indianapolis, was the top prize winner in the 1975 Top 10 News Stories Contest sponsored by the Indianapolis News. She beat out 2,167 other contestants to capture the \$100 cash award.

FINAL FOOTBALL NOTES—With the Super Bowl scheduled Sunday, this is our last chance for a football mention in the column. With this in mind, we tip our hat to Joe Kelly, a sophomore at Franklin College and former Cathedral High School luminary. Joe racked up 88 points this past season to lead all college scorers in the state. . . . Bill Lynch, Butler University's star quarterback and Chetard High School graduate, was the top passer in the nation this past season with 62.1% completions.

NOTE 65TH JUBILEE—Mr. and Mrs. Charles Gilland marked their 65th wedding anniversary at St. Maurice Church, Napoleon, on Jan. 11. Believe it or not, the original bridesmaids were present for the ceremony. Moreover, Father John Rager, the priest who performed the marriage rite, is still living in retirement in the Evansville Diocese, although he could not attend the Jubilee Mass.

Retreat for mothers

INDIANAPOLIS — A tennial Year, women's retreats are under the general theme of "Our Christian Heritage: A Living Faith."

The "Lelaure Day" at Fatima will be held Tuesday, Jan. 27. For mothers and pre-school children, these programs begin at 9 a.m. and conclude at 2 p.m.

Speaker for the Jan. 27th program will be Sister Luke Crawford, S.P. of the Fatima staff, who will discuss "Values: Gospel?"

For reservations for these retreats or for the Lelaure Day program, call or write Fatima Retreat House, 5355 East 56th St., Indianapolis, 46226. Telephone: 545-7681.

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MONDAY: Cathedral High School, 5 p.m.; St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 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.; Soeclia High School Cafeteria, 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; 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: K of C Council #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.

St. Mary dance

INDIANAPOLIS — St. Mary Academy will hold its annual Scholarship Dance in the school auditorium, Saturday, Jan. 24. Music will be provided by Wally Gravens and His Partymen with dancing from 9 p.m. until 1 a.m.

Mr. and Mrs. Robert E. Davis and Mr. and Mrs. Thomas Chlippe are co-chairmen for the event. Tickets are \$2.50 per person. For further information call 251-8762.

CYO BASKETBALL STANDINGS

As of January 12

56 "A"
DIVISION I—Little Flower 6-0; Central Catholic 5-2; St. Barnabas 5-1; Holy Spirit 4-2; St. Jude 3-3; Holy Name 3-4; St. Lawrence 2-4; St. Michael 0-5; St. Simon 0-6.
DIVISION II—St. Plus X 5-0; St. Philip Neri 5-0; St. Gabriel 4-1; Christ the King 3-3; St. Matthew 2-3; Our Lady of Lourdes 1-4; St. Rita 1-5; Mount Carmel 0-6.
DIVISION III—St. Andrew 5-0; St. Christopher 6-1; Holy Cross 5-2; Nativity 3-3; Immaculate Heart 2-4; St. Joan of Arc 2-4; St. Malachy 2-4; St. Luke 2-4; St. Monica 0-6.
DIVISION IV—St. Bernadette 6-0; St. Mark 5-1; St. Roch 5-1; St. Ann 4-2; St. Thomas 4-3; Our Lady of Greenwood 2-5; St. Susanna 1-5; All Saints 1-5; Holy Trinity 0-6.

56 "B"
DIVISION I—St. Joan of Arc 6-0; St. Christopher 5-1; Mount Carmel 5-2; St. Luke "B" 5-2; St. Michael "B" 3-3; St. Thomas 2-4; St. Monica 1-5; St. Malachy 1-5; Our Lady of Greenwood 0-6.
DIVISION II—St. Andrew 7-0; Immaculate Heart (Blue) 5-2; Little Flower "B" 5-2; St. Matthew 4-3; St. Plus X "B" 3-4; Christ the King 2-5; St. Simon 2-5; St. Lawrence 0-7.
DIVISION III—St. Barnabas 7-0; Holy Spirit 6-1; Central Catholic 4-2; St. Jude (Red) 4-2; St. Mark 2-4; St. Roch 2-4; Holy Cross 1-5; Our Lady of Lourdes 1-5; Holy Name 1-5.
DIVISION IV—Little Flower "C" 5-1; St. Michael "C" 5-1; St. Jude (Gold) 5-2; Central Catholic "C" 3-4; St. Plus X "C" 3-4; Immaculate Heart (White) 2-5; St. Luke "C" 2-5; Central Catholic "B" 1-6.

CADET "A"
DIVISION I—Holy Spirit 7-0; St. Rita 6-1; Central Catholic 6-1; St. Lawrence 4-3; St. Jude 4-3; St. Michael 3-4; Holy Name 2-5; St. Plus X 1-6; Little Flower 0-7.
DIVISION II—St. Philip Neri 7-0;

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Academy sets
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INDIANAPOLIS — Sister Carol Slinger, O.F.M., principal of St. Mary Academy, along with the faculty, students and Parents' Club will welcome prospective students and their parents at an Open House on Sunday, Jan. 18, from 2 to 5 p.m. All seventh and eighth graders and other interested persons are invited to attend.

Guests will be offered guided tours of the Academy and will learn about the Academy's curriculum which concentrates on business, practical arts, fine arts, and college preparatory courses.

Student entertainment and demonstrations by the various departments will be presented at 3 p.m. Refreshments and a social hour will follow.

St. Mary Academy, the oldest in Indianapolis, was founded in 1873 by the Sisters of St. Francis de Sales. It has been located in its present site since 1911.

An entrance examination for prospective students is slated for Saturday, Feb. 7, at 8:45 a.m. For additional information, call Sister Carol Slinger, 637-4142.

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In Memoriam

Our sincere thanks and appreciation to all who were so kind and understanding in our darkest hour which came with the passing of a beloved husband and devoted brother.



Charles Joseph Sansbury

Thanks is extended also for the many cards of sympathy, telegrams, long distance calls, and floral offerings.

All other courtesies are acknowledged and appreciated. We are extremely grateful for the spiritual guidance, and the seemingly unlimited efficient services rendered by: Employees of Holloway House Cafeteria; Aid Ambulance Attendants; Chaplain Cook and the Staff of Methodist Hospital; Chaplain—Cautlon Boyd, Holy Angels Parish; Indianapolis Dinner Club; The International Girl Aid League; Indianapolis Recorder Sponsors; Members of the Indianapolis Police Department; Principals and Staff of Schools #56 and #1; and members of the Couple Club.

Father Clarence Waldon; the Rev. Melvin B. Gilroy; and Sister Mary Quinn.

Palbearers: William Bentley, Foster Firman, Robert Jackson, Zed Lowe Raymond Washington, and Virgil McDaniel. Soloists: Ms. Adeline Long, and Mrs. Betty Newsome. Also Ms. Core Hanning, and Ms. Margaret Taylor.

The Indianapolis Star and News; The Indianapolis Recorder, and the Criterion Newspapers and the Stuart Mortuary Inc. for their excellent attentive services in our time of bereavement.

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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

Sisters rejoice

The occasion of the 125th anniversary of the Sisters of St. Francis, Oldenburg, is an opportunity to recall the contributions made not only by the Franciscans in this diocese, but also the other orders of religious women.

History is already telling us that without the teaching Sister the Catholic Church in America would have been very difficult. Without negating the important role of the lay teacher, current studies indicate that the drastic decline in the number of teaching Sisters is definitely changing the character of Catholic education.

But we do not mourn the loss of the teaching Sister to the point of inactivity. That their numbers are fewer is fact. That the religious women of our Archdiocese and many others are preparing themselves for the Church of the future is hopeful fact.

Of all the groups within the

Church, religious women are probably best prepared for change. Moreover, they are willing to work for it. Perhaps this is something in the nature of being women. If so, it may well be that religious women will help the Church bridge the present and the future.

The Sisters of St. Francis, Sisters of Providence, Sisters of St. Benedict, Sisters of St. Joseph of Carondelet, Sisters of St. Ursula—these orders have served the Archdiocese as teaching Sisters. The gratitude of the Church cannot be expressed enough. They are a necessary and vital part of our lives.

What the future holds and what kinds of work they will eventually find themselves involved in cannot be determined. We trust that they will continue to serve and to love people with the same energy, hope, and religious fervor that was the hallmark of their predecessors. —T.W.

Catholic America

In this star spangled year of the Bicentennial, when emphasis on the American Revolution is expanding to include other facets of pioneer history, let's not forget the big part our own Catholic Christian forebears played in the shaping of this country.

Before the first Pilgrim ever set a cold toe on Plymouth Rock, Spanish missionaries were laboring in the southwest. And just about the time signers of the Declaration were putting quill to parchment, Fra Junipero Serra was working with native Californians, teaching them about Christ's love, and about

cultivation and colonization.

Throughout the length and breadth of our country, saints' names vie with those of Indians. Along New York's thruway, on an Auriesville hillside, huge letters proclaim it as the site of martyrdom of those North Americans, Isaac Jogues, John Brebeuf and the others, heroes all. Out on the Pacific coast, the chain of missions all the way from San Diego to San Francisco bear witness to the devotion of Father Serra and his dedicated Franciscans.

The Protestant is proud of his heritage, of William Penn and Roger Williams; the Indian of his own magnificent but much-maligned ancestry, and the black of his great contribution to America. Why, then, can't we Catholics be proud of our inheritance without fear of scandalizing the ecumenical movement?

Evidence of early Catholic influence is recognized in states lying within the coastal boundaries—in Arizona, New Mexico, Texas, the Great Lakes areas, Illinois and Indiana. We are told by Logan Esarey, in his *History of Indiana*, that "with each band of fur gatherers there went a Jesuit, whose gentle influence it was that welded the strong friendships between the French and Indians."

Carroll, Calvert, Marquette, Joliet, Crespel, Desmet, Goupil, all Catholic names, march resplendently across the pages of our history. But the aura of glamour surrounding these men certainly didn't reveal itself in their lifetime. With the exception of Charles Carroll and Cecil Calvert, wealthy men who risked their fortunes in the cause of liberty and religious freedom, the others endured indescribable misery and wretchedness. Their work was difficult, dirty and often nauseating, anything but glamorous. They were the "conditioners" who laid civilized groundwork ahead of the frontiers ever moving westward.

Though we are no longer called to blaze trails in a wilderness, we are called to combat creeping paganism and the prevalent lack of values. We are called to keep alive hope in all men's hearts by aiding groups which help the less fortunate to help themselves. This can be done, locally at least, by giving a lift to such causes and organizations as the St. Vincent de Paul Society, Birthline and Catholic Charities. We must, by virtue of our Christian inheritance, do actual work toward justice for all, not just for ourselves. —A.D.

Catholic vs. Christian: what do they mean?

BY FR. THOMAS WIDNER

What does it mean to be a Catholic? The past few weeks these pages have witnessed an ongoing forum related to that issue. "P.J.C." offered an editorial concerning ecumenism which evoked responses from other priests and laymen in the Archdiocese. Last week Dale Francis, one of our syndicated columnists, gave a personal testimony of his own Catholicism.

The issue of ecumenism is, of course, closely related to our own identity as Catholics because we cannot be truly ecumenical unless we are sure of what we are about. Each Catholic may be able to give his own personal testimony, but much of what one would say would be similar to what many other Catholics would say.

It was the response of the Church in the Second Vatican Council that opened to us the beauties of the faith of our Protestant brothers and sisters. A tolerance and sometimes even acceptance of other faiths is now evident in many Catholic communities. This is new since many of



us were taught to fear or suspect the motives and deeds of those not of our own faith. The subtle and not so subtle attitudes we conveyed in those bygone days, especially to those of the Jewish faith, were particularly un-Christian-like.

Today, we often find Catholics confused by the terms "Catholic" and "Christian." Some do not like being referred to as "Catholics" any longer and would much prefer being "Christians" only. The implication is that there is something negative about the term and by changing our name we will change our attitude. Name changing is, of course, significant. In the Scriptures a change of name implied a change of personality. Simon became Peter. Saul became Paul.

The Vatican Council's Decree on Ecumenism offers insights for us. In outlining principles on ecumenism the document states: "Catholics must assuredly be concerned for their separated brethren, praying for them, keeping them informed about the Church, making the first approaches toward them. But their primary duty is to make a careful and honest appraisal of whatever needs to be renewed and done in the Catholic household itself,

in order that its life may bear witness more clearly and faithfully to the teachings and institutions which have been handed down from Christ through the Apostles."

The decree never apologizes for being Catholic. Indeed, it reaffirms the Church's traditional stand of being the one, true Church of Jesus Christ. Despite this firm position, the document was warmly received by most non-Catholic communities.

The document offers no compromise, after all, in terms of where the Church is. It states a position. But it also admits that the practice of living has in the past been less than admirable. In other words, the Decree on Ecumenism was remarkable in the fact that it at least recognized that in the living out of her belief the Church has, through history, been something less than faithful to Christ's teachings.

This should not be surprising to anyone who understands the Church as the community of sinners she is. It is only those who somehow believe the Church is above all that who find difficulty in dealing with the human beings who are the Church. I once heard a priest say that if I call myself Christian I only have to defend Jesus Christ. But if I call myself Catholic,

then I have to take along all Catholic people as well.

The name Catholic does imply a distinction from the name Christian. To be Catholic involves being part of a history and tradition that is unique in Christianity. Being Catholic does include individuals like corrupt Popes of the Middle Ages and the Spanish Inquisition. But it also includes individuals like St. Francis of Assisi and Mother Teresa of Calcutta. It is the visible reflection of Catholics that disturbs us. Catholics are a Church. A Church is people. People are sinners.

The word "Christian" evokes positive thoughts. We think of good deeds and charity. Catholics ought to be Christian in their behavior, too. Being Catholic is even more, however. Being Catholic is one's willingness to put all his eggs into a single basket. It is the acceptance of a tradition and history which is glamorous but not always pretty. It is the belief in a life developed through a sacramental system. It is the belief in community—a community of men and women struggling in their assertion that they are carrying out in a unique way the revelation of God become man by the living of their lives and the profession of their beliefs.

THE YARDSTICK

Moynihan defended as champion of rights

BY MSGR. GEORGE G. HIGGINS

Daniel P. Moynihan's highly controversial performance as U.S. Ambassador to the United Nations seems to bring out the very worst in many of the people who disagree with him. It was predictable, for example, that some of his critics would accuse him, in effect, of being a racist and a political opportunist of the cheapest kind. Both of these charges are leveled against him in a lengthy article by Paul Good in the Dec. 20 issue of *The Nation*, "Moynihan: The Mask of Liberalism."

I can't remember when I last read such a savagely personal attack on a public servant in a "liberal" magazine. Mr. Good is obviously entitled to say what he thinks about Moynihan's performance at the UN, but it's most regrettable that, in stating his case, he has smeared the Ambassador as a racist bigot and has crudely impugned his motives. That's not the kind of



reporting one expects to find in a responsible magazine like *The Nation*.

This is not the first time, of course, that Moynihan's critics have tried to smear him as a racist. For 10 years he has been subjected to this kind of criticism. In my opinion, it is grossly unfair.

WHEN HIS CRITICS first started out after Moynihan in 1965, I came to his defense in this column. What I said at that time bears repetition 10 years later in response to articles such as the one referred to above. I said then and now repeat that Moynihan is just as deeply concerned about civil rights as any of his critics and has done at least as much as they have done, and perhaps even more, to promote the cause of interracial justice in the U.S.

But why is it, then, that Moynihan is being kicked around so unmercifully by people who have every reason to know that he is not a "racist" or a 20th-century Uncle Tom but, on the contrary, a man who has served the cause of civil rights with courage and insight and, I might add, far beyond the call of duty?

His principal "offense" is that, while he was still in the Department of Labor, he wrote a confidential government report, entitled "The Negro Family," which has since become a public document. This report was drafted shortly after the Civil Rights Act of 1964 had been adopted.

The passage of that Act and the enactment of the Voting Rights Act of 1965 had persuaded a number of people in and out of the Administration that the principal goals in the field of civil rights had been achieved.

Moynihan, who is now being grotesquely caricatured as a "racist" or an Uncle Tom, was one of the first to see and to say that this was far from being true. He saw nothing in these two laws that would significantly help blacks living in Northern ghettos. He was also concerned about unemployment, a problem that had lost much of its priority as the economy prospered and the overall unemployment rate declined.

Moynihan took a new look at life in the ghettos. The statistical evidence, he later remarked, "reached out and grabbed me." He found, for example, that in 1946 New York City had a 3% illegitimacy rate but that in 1965 the rate was 12%. He also found that in Harlem, 44% of the children were being born out of wedlock.

While the nation as a whole grew richer, Moynihan noted, lower-class blacks became poorer, and their unemployment rate much higher. In 1960, for example, 47% of the black families with an income under \$3,000 were headed by women.

The overall conclusion of Moynihan's report was that, although many blacks are making rapid strides, great masses of them are caught in a cycle of poverty and despair caused by unemployment, discrimination, and white society's tragically successful attempt to emasculate the Negro male. Assuring these people of equal opportunity, he said, is not enough to break the cycle. What is needed, he said, is a major effort to restructure our social and economic legislation around the family unit.

IN FAIRNESS TO Moynihan, it should be carefully noted for the record that his report and President Johnson's historic speech at Howard University, which was based on the report, were enthusiastically acclaimed by the overwhelming majority of black and white leaders in the civil rights movement.

As John Herbers reported in the *New York Times* on Dec. 12, 1965, it was not until a few days before the White House Civil Rights Conference on Nov. 17-18 that adverse criticism of the report broke out. It was set off by Dr. Benjamin F. Payton, a black, who had recently been named director of the Commission on Religion and Race of the National Council of Churches. Dr. Payton, in a 22-page critique of the Moynihan report, said that it "evades the real issue, formulates a false problem."

To his credit, it must be said that Payton wrote with a degree of courtesy and objectivity which, I, for one, find sadly lacking in much of the current criticism being leveled at Moynihan. Objective criticism is one thing; character assassination is something else again.

Mrs. J.J.M.

Indianapolis

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LETTERS TO THE EDITOR

'If this be 'irreverence,' then so be it'

Open Letter to "P.J.C."

Judging from your editorial "Conservative Concern" (Criterion 1/9/76), you seem to be pining for the return of the Tridentine Mass.

Get with it, P.J.C., the old Mass is gone forever, and good riddance, I'd say. Who would want to return to the Mass of our forefathers, when people came to church on Sunday mornings, wrapped themselves in a spiritual cocoon, trying valiantly to unite themselves with a celebrant who stood with his back to the congregation?

O yes, it was "reverent" all right, but

you could hardly call it a "Community action," which, after all, is what the Mass is all about.

Instead of pining for the return of the "old order," we should be directing our efforts to refining the new. Things are not perfect; they never will be. But the Second Vatican Council and the Holy Father have given us a fresh perspective and a new format for the Mass. Let's don't shoot it down before it gets airborne.

Speaking of the "new" Mass, one Saturday evening a few summers ago, my husband and I were driving through Michigan on a vacation trip,

and we chanced upon a small country church just off the highway. People were entering the church, so we decided to attend the "anticipation" Mass, which was obviously about to begin.

The Mass was a "guitar Mass," with a group of young vocalists providing the musical accompaniment. There was nothing blatant or raucous about it—just a soul-stirring blending of modern music and ancient ritual.

At the Kiss of Peace, worshippers greeted one another warmly, and after the Mass the pastor (recognizing us as visitors) went out of his way to wish us God speed on our journey.

If all this be "irreverence," then so be it. My husband and I left the church refreshed in soul and spirit. It was one of the most "reverent" Masses we have ever attended.

Richmond study response

To the Editor:

Father Clarence Waldon requested information concerning the status of the Tri-Parish Education "Plan" for the city of Richmond. In reply to his request, a Tri-Parish Education "Study" was initiated by the three pastors in Richmond. Laymen and women from the three Richmond parishes were commissioned to conduct the study. The pastors functioned as advisors, only to verify the validity of the data from their parishes. The Archdiocesan Board of Education was consulted, only to advise a format for the study. The three parishes shared equally in the numerous man hours, and in the more than four thousand dollars (\$4,000)

List available

To the Editor:

In your report of the Board of Education meeting at North Vernon on November 18 there was a suggestion that the Archdiocese provide a list of speakers available throughout the diocese, especially for adult groups.

We have compiled and provided a speakers' bureau for the past five years. The listing is available through the Religious Education Department Resource Center.

Although the list is published as part of the Resource Catalogue (\$2.50) one can request separate copies of this insert.

Sister Mary Margaret Funk, O.S.B., Coordinator
Directors of Religious Education
Office of Catholic Education
Indianapolis

required to finance this project. The commission presented the in-depth study and proposal to the three parish councils. Each parish council met, and independently voted upon the proposal. I personally found the proposal to be financially unacceptable. The three councils reported their decisions to the commission.

The pastors then requested three people from each parish be appointed to re-examine the commission findings. In October, we presented our verification of the original study to the three pastors and submitted further recommendations. The Tri-Parish Post Study Commission is functioning and working together cooperatively to solve local problems. The three pastors are a source of leadership and incentive in furthering the work of the original commission and the present commission.

Father Murphy indicated that the study never got to the Richmond District Board. This is true, for two reasons. One of which I have already indicated. The other reason is that at the conclusion of the study there was not, and is not today, a functioning Richmond District Board.

As to accountability, the pastors are very much aware of their responsibility to God, the Archbishop, and to their parishioners. The Richmond Catholic Community is blessed with concerned priests and lay people who are willing to give of themselves in order that others may grow in their faith and become closer with God.

Holy Family Church
Richmond
Frank J. Erdosy

The CRITERION

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QUESTION BOX

BY MSGR. R. T. BOSLER

Q. Why do some priests make it so difficult for people to return to the sacraments, especially confession? It isn't easy to go to confession after having been away for years. I know. Some priests are very sympathetic and understanding, while others are very stern and almost cause people to be so nervous as to end up making a bad confession.

A. Priests come in all varieties. They are human like everyone else. You are free to pick any priest you want for confession. If you confess to one and do



not like his advice or the way he treats you, go to another. It may surprise you, but some people prefer a stern confessor. To each his own.

Q. Why aren't Catholic children taught right from the Bible instead of from a catechism?

A. Have you seen our new religion books? They teach our children how to read and understand the Bible. The Jews and Protestants do the same for their children. I doubt very much whether you have read much in the Bible, for if you had you would know that guidance and instruction on how to read the Bible is most necessary.

Q. My daughter married a divorced man. He and his first wife were not Catholic and were not baptized when they were married. After the marriage

they joined a Protestant church and were baptized. They were married six years when she ran off with another man. She never wanted any children. She has been married twice since and still no children. My daughter and her husband have four children. They never miss Mass on Sunday. They have talked to several priests but nothing has come of it.

A. There is good reason to suspect the first marriage was invalid on the grounds that the woman refused her husband the right to have children. The fact that from subsequent marriages she had no children establishes a presumption that she did not want children from the first. If there are witnesses—his friends and relatives or hers—who can testify that she stated or indicated she did not

want children, the marriage could be declared invalid. Your daughter and her husband should discuss the matter with persons knowing something about the first marriage. When they are sure they have some witnesses willing to help, they should approach some other priest. If they get no help then they should write to their bishop.

Q. What are we supposed to do with old prayer books, broken rosaries, blessed palm, etc.? Living in an apartment, I have no way to burn these privately, so am at a loss to know what is proper.

A. Tear them up and throw them away with the regular trash; they will eventually be burned or destroyed. Some parishes have persons who collect old rosary beads to make new rosaries for distribution in nursing homes and hospitals. You might ask at your local parish about this possibility.

Q. In your answer to the woman with an alcoholic husband you should have told her about Al-Anon, which is an organization that helps spouses live with an alcoholic partner.

A. Al-Anon is an offshoot from Alcoholics Anonymous. Those in-

terested in information about it may write to Al-Anon Family Group Headquarters, P.O. Box 182, Madison Square Station, New York, N.Y. 10010.

Q. In the event of my death, I would like to donate any parts of my body for transplant. Is there any reason why I cannot do so? Also, is there any reason why a person cannot will their body to medical science at the time of death.

A. There are no objections to doing what you suggest; in fact, it would be a noble act.

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'Blacks need Catholic education'

WASHINGTON—The National Office for Black Catholics (NOBC) declared that "Catholic education in the black community is on the verge of collapse," citing the systematic closing of Catholic schools in black neighborhoods and concentration of them in white suburban areas.

The NOBC statement was issued by Marianist Brother Joseph M. Davis, executive director after consultation with black Catholics, educators and

administrators in the Catholic school system.

ACCORDING TO THE NOBC statement, the retention of parochial schools is necessary in black neighborhoods:

—To provide a much-needed alternative to inferior public schools.

—As a means of evangelization.

—To contribute to the stabilization of the community.

—As a way to maintain black culture.

IN SETTING FORTH the criteria for continuing, consolidating or closing inner city parochial schools, NOBC stressed that it should not be done unilaterally. It urged all special interest groups—parents, school staffs, parish councils, the business communities, school boards, community organizations—be involved. It also asked that the schools' professional and academic standards, fulfillment of community needs and the parishes' mission be carefully considered.

Chancery Report

(Continued from Page 1)

the Archdiocese at this time. Policy has generally been that an associate does not remain in any one parish longer than five years. This does not mean that he is entitled to remain for five years. Due to the small number of parishes having associates, the tenure may need to be shortened.

CATHOLIC COMMUNICATIONS CENTER—Meetings are underway with Father Steve Jarrell, Mr. Charles Gardner, and Msgr. Joseph Brokhage, all members of the Archdiocesan Liturgical Commission, to implement the new local televised Sunday Mass. Meetings are also occurring with

Father Ted Kosse, radio and TV director in the Archdiocese of Cincinnati, and the management of Channel 13, which will televise the Mass. . . . Father John Beltans, associate pastor of St. Patrick parish, Terre Haute, videotaped a TV series for Channel 8. . . . Chuck Schlala, Catholic Communications Center coordinator, will tape a TV program in Terre Haute on Jan. 17 sponsored by the Church Federation of Terre Haute and hosted by Father Beltans. . . . Financing of the Communications Center depends on parish contributions. Now that the TV Mass is set, the Center's budget increased \$4,000 to \$5,000 this year.

—Compiled by Father Thomas Widner

Board of Education meeting rescheduled

Representatives of five of nine parishes in the Richmond deanery met Jan. 12 at St. Andrew parish, Richmond, to reorganize their district board of education. Father Kenneth Murphy, pastor of St. Rose, Knightstown, presided.

Because of the poor attendance, it was decided to schedule another meeting on Jan. 28 at which it is hoped that two representatives from all nine parishes can be present to elect officers for an interim term until a new district board constitution can be adopted.

Indianapolis

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OLD TESTAMENT

EMERGENCE OF THE INDIVIDUAL

BY FR. JOHN J. CASTELOT, S.S.

The Book of Proverbs is a collection of different types of the wisdom literature so popular in the ancient Mideast. Solomon had given royal impetus to the movement with his clever observations on the human scene.

These sayings of his were collected by devoted scribes and became the model for this type of literature among the Israelites. Indeed, the astute king was looked upon by succeeding generations as The Wise Men, much as Moses was considered The

Lawgiver and David The Psalmist. By the time of the return from the exile, besides the original Solomonic material, many other little collections of 'proverbs' were in existence, and they were finally edited as one work.

These smart sayings were the fruit of human experience and keen observation. But if they were only that, why should they have been counted among the sacred books of Israel and revered as divinely inspired? Would they be any different from works of the same type current in Egypt and elsewhere? The fact is that they were quite different. All throughout they

breathe the spirit of true religion and are really practical applications of the basic principles of that religion to the various departments of life. It is faith in Yahweh, the Source of all wisdom, which gives a soul to the otherwise rather dry bones of human cleverness.

THE SAGES, THE WISE MEN of Israel, were the heirs of the Law and the prophets. They distilled from these two abundant sources the rich wine of genuine wisdom and offered it, clear and sparkling, to their contemporaries.

The Law contained all sorts of

principles for the conduct of religious, moral, and social life. These principles had kept pace with the changing conditions of each age, and the preaching of the prophets had enriched the original deposit magnificently. As century succeeded century, the people's understanding of God, the world, society, the family, the human person had become clearer and more profound.

And now their wise men set their hand to expressing this very practical knowledge in another literary form, that of wisdom literature. They did not scruple to draw upon the experience and knowledge of foreign nations, but they transformed, sublimated it by breathing into it the spirit of pure monotheism and of Messianic and prophetic religion in general. Throughout they kept their sense of the supernatural, of that divine ordering of things which we call God's providence.

In this way they made an invaluable contribution to the religious life of their people, showing them how to carry out the divine will in every corner of their lives.

During the Greek period of Jewish history, after the sweeping conquest of Alexander the Great, the Chosen People were exposed to all the seductions of a glittering civilization. This attraction was, of course, strongest in Greek cities where Jews now lived in great numbers. But it had made itself felt in and around Jerusalem, too. To counteract its force, a very learned and pious scribe named Jesus ben Sirach wrote, about 180 B.C., a vast compendium of Hebrew wisdom. He wrote in Hebrew, and some 50 years later his grandson translated the book into Greek for the benefit of his fellow Jews in Alexandria.

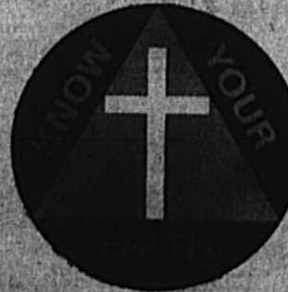
THE BOOK'S PROLOGUE is as charming as it is informative. In it the translator extols the qualifications of the original author, his grandfather, and tells of the hard work that went into the translation. Just a short excerpt:

For words spoken originally in Hebrew are not as effective when translated into another language . . . Many sleepless hours of close application have I devoted in the interval to finishing the book for publication. For the benefit of those living abroad who wish to acquire wisdom and are disposed to live their lives according to the standards of the Law.

And what kind of man was his grandfather? Well, he was certainly a scholar, but definitely not a bookworm type. He was thoroughly versed in the Scriptures and quoted them readily. But he was conversant with life, too, and merits the title of humanist, in the very noblest sense of that term. There was scarcely an aspect of human life which he had not observed and reflected upon. Nor was his experience confined to the narrow borders of this little country. He had traveled widely and had kept an open mind as he went about. He loved his fellow men and he loved God, and these two loves shaped his great soul, giving him, above all else, a fine sense of values. The Wisdom of Sirach (also known as the Book of Ecclesiasticus) is a rich mine which holds many treasures for the attentive reader.

NOTE: The Book of Sirach is not included in the Hebrew Bible after the first century A.D., nor is it accepted by the Protestants. This book has always been recognized by the Catholic Church as divinely inspired and canonical.

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In fact, the emphasis on seeing human experience from the inside out rather than the predominantly outside realms of the Old Law characterizes these books.

Since Christ each of His followers is invited to make a personal covenant at Baptism and become another Christ. So if a contemporary Christian were turned inside out like the pockets of Junior's trousers, the Wisdom of Christ should be found at the core of his inner world. Christians are Christ's inside and out.

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Proverbs and Sirach: the world of each one's life and behavior

BY FR. DONALD G. MCCARTHY

Before stuffing her son's trousers in the automatic washer many a mother has turned the pockets inside out. Sometimes she finds startling indications of his inner world: a medal, a letter, or perhaps a "joint" of marijuana or a class ring from a girl's school.

In professional therapy, psychiatrists search for the roots of unusual behavior by probing this inner world of their patients.

It is unnecessary to expose this inner world of someone's personal life to an outside gaze to recognize its reality and importance. The two Old Testament books of wisdom literature being read this week, PROVERBS and SIRACH, speak eloquently about that important inner world of each person's life and behavior. They anticipate the statement of Jesus that, "What

emerges from within a man, that and nothing else, is what makes him impure." (Mark 7:20)

BOTH BOOKS OFFER our modern world, so blighted with hypocrisy, credibility gaps, and managing of the news, refreshing counsel about interior integrity and complete sincerity. To young people scandalized by those who piously attend Mass on Sunday and then "rip off" their business associates on weekdays, Proverbs says, "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight" (Prv. 15:8).

Proverbs also speaks to one of the most critical issues of modern Christianity: freedom of conscience. It soberly warns that "All the ways of a man may be pure in his own eyes, but it is the Lord who proves the spirit" (Prv. 16:2). Thus no one can form a

good conscience without reckoning with the Lord and His values and judgment.

Both Proverbs and Sirach are filled with wise counsel to help sincere people grow more right, just, and honest. (Prv. 1:3) "Better is an open rebuke," says Proverbs (27:5) in the spirit of contemporary open communication, "than a love that remains hidden."

This plea for integrity readily admits of human freedom to sin. "When God, in the beginning, created man, he made him subject to his own free choice," said Sirach. But he adds in the next breath, "If you choose you can keep the commandments" (Sir. 15:14 and 15). He later added a further testimonial to human freedom and accountability: "A word is the source of every deed; a thought, of every act; the root of all conduct is the mind" (37:16-17).

The whole subsequent Christian tradition of moderation and self-restraint permeates this wisdom literature. "Go not after your lusts, but keep your desires in check" (Sir. 18:30).

SIRACH'S GOOD SENSE appears in such an everyday item as his attitude toward wine. He recognizes the temptation it poses: "As the furnace probes the work of the smith, so does wine the hearts of the insolent." But he does not overreact as if he were a teetotaler: "Wine is very life to man, if taken in moderation" (Sir. 21:26-27).

Both Proverbs and Sirach describe how serious-minded parents should undertake to raise children. (Prv. 23:13-4; Sir. 30 and 42) In fact, Proverbs contains an original version of the old proverb which Dr. Spock undertook to modify: "He who spares his rod hates his son" (13:24). Another proverb captures the whole importance of value formation in education: "Train a boy in the way he should go; even when he is old, he will not swerve from it" (22:6).

Proverbs 5-7 should be appended to all copies of "Peyton Place." It contains a fuller description of the heinous hypocrisy of adultery than any other Biblical passage. Sirach, on the other hand, in three separate chapters (19, 23 and 28) deals at length with the use of speech and speaks from the heart of lying loudmouths, gossiping gabfests, and swearing sailors.

THIS ACCUMULATION of wisdom belongs to God's revelation in preparation for the coming of Wisdom in human flesh in Christ. Proverbs and Sirach offer a preview of His moral teaching about purity of heart and integrity. Even the magnificent doctrine of the Mystical Body is foreshadowed, "He who has compassion on the poor lends to the Lord" (Prv. 19:17).

In fact, the emphasis on seeing human experience from the inside out rather than the predominantly outside realms of the Old Law characterizes these books.

Since Christ each of His followers is invited to make a personal covenant at Baptism and become another Christ. So if a contemporary Christian were turned inside out like the pockets of Junior's trousers, the Wisdom of Christ should be found at the core of his inner world. Christians are Christ's inside and out.

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Solomon, as he dreamed of himself praying for an understanding heart, is depicted in a painting by Guy Rowe from "In Our Image," by Houston Harte. [NC sketch]

Ezra wrote of joy in return home

BY FR. ALFRED McBRIDE, O. Praem.

After the death of King Solomon it was all downhill for the Israelite monarchy. Civil war divided the small nation into the two kingdoms of Israel and Judah. Creeping idolatry infected religious practices and adulterated the faith of the people.

Prophets like Elijah and kings such as Josiah tried to reform and purify the people, but the effects were brief.

The marching armies of Babylon brought to a close the time of kings in Israelite covenant history. Not only did Babylon conquer the two little kingdoms, but it imposed a massive migration of the cream of the people to exile in Babylon. Their Babylonian exile would last over 50 years.

The story of Ezra begins with the joyous announcement that Israel's exile was at an end. Emperor Cyrus adopted the enlightened policy of sending exiled minority groups back to their homelands. He even restored treasures plundered from the Temple. "The gold and silver utensils of the house of God which had been taken from the Temple in Jerusalem" and carried off to Babylon, King Cyrus ordered to be removed from Babylon and deposited back in the temple of Jerusalem" (Ezra 5:14f).

EZRA'S MEMOIRS describe the return to Jerusalem as though it were a second Exodus: Just as God had once freed Israel from the bondage of Egypt, so now he loosed them from chains of Babylon. Ezra pictures the caravan of 40,000 people with their horses, mules and camels going back to the Holy Land. He notes that a choir of 200 men and 200 women resurrected the great chants and psalms of David.

The music for the public ear died in the sorrows of Babylon. "How could we sing a song of the Lord in a foreign land?" (Psalm 137:4) Now after 50 years of official silence the psalms burst forth along the 600-mile caravan route to Jerusalem. No longer need it be confined to the secrecy of closed door domestic celebration.

The pilgrims paused at Haran, the spot from which Abraham had set out centuries before to become the founding father of the people. The fact that they now followed his same road added to the spiritual meaning of their return.

IN THE FIRST EXODUS the people came to Jerusalem and founded a kingdom and a national identity. In this second Exodus the people come to Jerusalem and founded a religion. Not that religion didn't exist before, but now their real concern was to be a holy people and not waste their energies on being a secular power. Never again in biblical times would they be a prominent political entity.

Ezra faithfully records that the first major effort of the people was to rebuild the Temple. They spent five years on the project, working from October 520 B.C. to March 12, 515 B.C. It became known as the Second Temple. Centuries later Herod was to improve on this building so vastly, it could literally be called the Third Temple. But popular piety and custom spoke only of the Second Temple forever after.

The concentration on the Temple meant that the people decided that the

solidarity of a religious community was far more important for their existence than any pretense at political sovereignty. Jerusalem is now a Holy City. Its chief executive officer is the High Priest. The law of God became the law of Israel. They wished to be a sacred nation. The Persian king concurred and ordered Ezra to appoint only magistrates who were skilled in the Torah.

EZRA AND THE OTHER religious leaders set a tight ultra-orthodox style for the newly settled people. They forbade mixed marriages, set strict rules for entry into the Temple worship, established the Sabbath observance and dietary rules that gave rise to the accusations of legalism in a later age.

But we must view this a compassionate understanding. They were "keepers of the flame" of the prophetic and covenant legacy in a remarkably hostile environment. The heart of Moses and David and Elijah still beat within the crust carefully created by Ezra and Nehemiah. The forbidden walls were more of a womb than a fortress, a womb within which the ancient vision would grow strong again and be reborn when called forth by one greater than Moses.

They have been ever grateful to Cyrus, a redeemer figure in their eyes. His abandoned tomb near Persepolis in Iran bears this inscription: "O man wherever you are and wherever you come, I am Cyrus, who gave the Persians their empire. Do not grudge me this patch of earth that covers my body." The Biblical people have indeed never grudged him at all.

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THE WORD THIS SUNDAY

By Father Donn Raabe

SECOND SUNDAY OF THE YEAR

"Eureka!"

1 Samuel 3:3-10, 19
1 Corinthians 6:13-15, 17-20
John 1:35-42

People found God in Samuel. But only because God first "found" him. People found God in Peter too, but only because in and through many others he came to be "found" by God in Jesus. In our lives too, from person to person, there is movement toward God. How? Through others and in our very body-spirit selves we find God because he has first "found" us. But it's sometimes hard to recognize because we are so often threatened by our selves and our bodies and those of others we fantasize about—our constant demons! I and others find God in me to the extent that my self and body are not my enemies but my cherished gift from God.

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NEW QUIZ CHAMPIONS—Above is the Criterion Quiz team from St. Michael's, Indianapolis, which defeated St. Catherine in the title match. Front row, left to right: Fred W. Fries, Criterion managing editor; Mrs. Virginia Crockett, coach; Lisa Brown; and Jane Watson; and Father Donald Schneider, CYO Director. Back row: Frank Svarczkopf and Jane Gwinn.



QUIZ RUNNERSUP—Above is the St. Catherine Quiz team which was defeated by St. Michael's in the final round. Front row, Eva Corsaro, coach, left, and Kelli Schwab. Back row, left to right: Ed Berry, Kevin Phelan and Steve Ferry.

St. Michael Quiz champs

St. Michael defeated St. Catherine in the 22nd annual CYO-Criterion Quiz Contest last week.

Representing St. Michael were: Frank Svarczkopf, John Gwinn, Jane Watson,

See Tacker, Page 3

and Lisa Brown. Mrs. Virginia Crockett coached the winning team.

Members of St. Catherine's Criterion Quiz team were Steve Ferry, Kevin Phelan, Ed Berry and Kelli Schwab. Miss Eva Corsaro was the coach.

The final round was heard last Sunday on WAJC-FM Radio Station. Frank Wilson of Citizens Gas & Coke Utility served as chief moderator for the final round, and Mrs. Al Seldel judged the answers.

Managing Editor Fred W. Fries represented the Criterion.

Win cage title

Holy Spirit captured the St. Andrew Girls' Basketball Tournament championship by defeating Little Flower (Gold), 17-13, in the title game.

Coach Roselle Darragh's eastside Holy Spirit team defeated league champion St. Simon (Blue) in the quarter-final round.

Little Flower (Gold) was a league division champion. In the consolation game, All Saints defeated St. Mark, 14-13.

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BASKETBALL STANDINGS

(Continued from Page 3)

Mark 3-4; St. Barnabas 2-5; Central Catholic "A" 1-6; St. Jude (Red) 1-6; Our Lady of Greenwood 0-7.
DIVISION III—Holy Spirit 7-0; St. Plus X "B" 7-0; St. Andrew 5-2; St. Simon 4-3; Mount Carmel 4-3; Little Flower "B" 4-3; Central Catholic "B" 1-6; St. Lawrence 1-6; Our Lady of Lourdes 1-6; St. Matthew 1-6.
DIVISION IV—St. Michael "C" 6-0; St. Malachi (Green) 6-0; Little Flower "C" 5-2; St. Plus X "C" 4-3; Immaculate Heart (White) 3-3; St. Lawrence "C" 3-3; St. Roch 1-5; St. Jude (Gold) 0-6; St. Luke "D" 0-6.

FRESHMAN-SOPHOMORE DIVISION I—Mount Carmel "A" 7-

post-season tournaments will be held Wednesday, Jan. 21, at 4:30 p.m. in the CYO Office.

Cadet wrestling coaches will meet Thursday, Jan. 22, at 6:45 p.m. sharp at the CYO Office.

The CYO Priest Advisory Board meets Thursday, Jan. 22, at 8 p.m. in the CYO Office.

Entries for the 1976 CYO Science Fair are due Monday, Jan. 19.

0; St. Luke 6-1; St. Jude 4-1; St. Susanna 4-3; St. Ann 3-4; St. Gabriel 2-5; St. Malachi 2-5; St. Christopher 1-4.
DIVISION II—St. Plus X 6-0; Immaculate Heart 4-2; St. Matthew 4-3; St. Andrew 4-3; St. Joan of Arc 3-4; Mount Carmel "B" 1-6; St. Lawrence 0-7.
DIVISION III—St. Roch 5-1; St. Mark 5-2; St. Catherine 4-2; Sacred Heart 4-3; St. Barnabas 2-5; St. Charles 2-5; St. James 0-6.
DIVISION IV—Holy Cross 6-1; Holy Spirit 5-2; Our Lady of Lourdes 5-2; Holy Name 4-3; Little Flower 3-3; St. Simon 2-5; St. Philip Neri 1-5.

St. Jude (Freshman-Sophomore) will not count in the Final Standings.

JUNIOR-SENIOR

DIVISION I—St. Monica 7-0; St. Malachi 6-1; St. Susanna 4-3; Mount Carmel "B" 4-3; St. Michael 3-4; St. Christopher 3-4; Holy Trinity 1-6; St. Gabriel 0-7.
DIVISION II—Mount Carmel 7-0; St. Plus X 6-1; St. Matthew 4-3; Holy Angels 2-5; Jewish Community Center 2-5; St. Joan of Arc 0-7; St. Simon 2-5.
DIVISION III—Holy Spirit 7-0; Our Lady of Lourdes 5-2; Holy Cross 4-3; St. Philip Neri 4-3; Little Flower 3-4; St. Andrew 2-5; St. Lawrence 1-6.
DIVISION IV—St. Catherine 7-0; St. Jude 6-1; St. Mark 5-2; St. Bernadette 4-3; Nativity 3-4; Holy Name 2-5; St. James 1-6; St. Roch 0-7.

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INDIANAPOLIS — The "Bosco Tea Party" sponsored by the St. John Bosco Guild will be held Saturday, Jan. 17, from 8 to 12 p.m. at the Miramar Club, 9351 E. Washington St., for the benefit of the CYO.

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VIEWING WITH ARNOLD

Two we could do without

BY JAMES W. ARNOLD

The current crop of films includes two that are about now rather than the past, and they are both tough, grim and saturated with a consciousness of moral decline.

Both are by veteran directors considered connoisseurs of violence. "Hustle," with Burt Reynolds as a disillusioned idealist police officer in Los Angeles, is directed by Robert Aldrich ("Dirty Dozen," "Longest Yard"). "The Killer Elite," with James Caan as a vengeful CIA assassin out to get the

ex-colleague who crippled him, is by feisty Sam Peckinpah, whose talents have gone into decline since "Wild Bunch" and "Junior Bonner." Neither flick is for the squeamish, but "Hustle," despite its R rating is by far the better and more provocative.

"HUSTLE" is an original script by Steve Shagan, who also wrote "Save the Tiger," and its theme is similar. The hero is again infected by a feeling that things are coming apart, that they were somehow better in the dim golden haze of the past. This time he is a cop instead of a

businessman, but the end-note of hopelessness is the same.

"Hustle" is really about an aging father (Ben Johnson), a combative derelict of the Korean War, who slowly discovers the tawdry truth about his idealized 20-year-old daughter. A suicide victim, she was (it develops) a stripper and hooker deeply involved in the Hollywood sick-sex scene. Finally, he kills the fat cat (Eddie Albert) who was only one of her major corruptors. ("Why single me out?" "I can't kill everyone"). Albert's guilt is moral, not legal.

But the main focus is on two sympathetic cops, Reynolds and his partner

(Paul Winfield), only loosely involved in the father's search until the end, when the frustrated Reynolds decides to settle one case on the basis of charity rather

than justice.

THE MATERIAL is obviously seedy. Non- or the characters, except perhaps Winfield's cop, is totally

Faculty promotions at Marian

INDIANAPOLIS — New divisional chairmen and faculty promotions were announced this week at Marian College by Dr. Louis C. Gatto, president.

Named as divisional chairmen were: Miss Mary Malatesta, business; Dr. Phyllis A. Jacobson, education; Donald E. Johnson, humanities; Dr. Michael Eoff, natural sciences; Miss Mary Haugh,

social sciences; and Father Bernard Head, theology-philosophy.

Dr. James J. Divita was promoted to full professor in the history department. Promoted to associate professor were: Slater Carolyn Blasmeyer, music; Denis R. Kelly, philosophy; Dr. Michael Eoff, biology; and Donald E. Johnson, theatre and speech.

admirable, and the environment is peopled with weirdos, large and small. (Reynolds describes the country frequently as a chaotic banana republic ("Guatemala with color television"). But nearly everything is presented in a framework of moral judgment. There is no question where Aldrich and Shagan stand. Their anger and dismay are in the fabric of the film and the characters, and not simply tagged on to justify sensationalism.

The movie has its flaws: Aldrich has never been one to be delicate when a sledgehammer will do the job. The Reynolds-Deneuve affair is hardly a model of moral uplift. There is a surplus of frankness in costume and language. But Shagan's dialogue is bright, hard and trenchant; Aldrich's direction is clear and strong, and there is a constant effort to provide rich human context and sensitivity to put the nasty stuff in perspective.

IN CONTRAST, "Killer Elite," adapted from Robert Postand's best-seller, offers little but violence with a hokey veneer of social significance. Caan and Robert Duval are presented as hired guns employed by a company that does some of its "business" for the CIA.

Early on, Duval sells out, kills a man they are supposed to be protecting, and seriously wounds Caan. Much of the film deals with Caan's brave efforts at rehabilitation, before he finally gets his chance at revenge. He is hired to protect a visiting Asian "democratic leader" that Duval's group is hired to assassinate.

The only switch, which will come as no surprise to regular moviegoers, is that the real villains are the executive types higher up in the company (Arthur Hill, Gig Young), who are interested only in money, manipulation and power. Thus the ideological link to "Hustle"—heroism and

morality have become irrelevant. Caan ends up shooting Hill instead of Duval.

Nobody in the film operates on much higher than the gut-and-greed level, and as usual in Peckinpah films, there is a lot of macho nonsense, in which the good men are strong and the women get out of the way. Some ridiculous slow-motion kung-fu violence is worked in around the Asian figure. Although he's supposed to be an idealist, he decides to battle his chief rival with a ceremonial sword, on the ludicrous grounds that "If I don't survive, I'm not the man that's needed in my country."

"Killer Elite" is a dim-witted film, with a surfeit of sex, vulgarity and mayhem. While it was shot in San Francisco, the camera work and sound are so murky it might as well have been Hong Kong. [Rating on "Hustle"—B; objectionable in part for all; rating on "Killer Elite" not available]

The week's TV network films

THE MIDNIGHT MAN (1974) (NBC, Saturday, Jan. 17): A coed is murdered in a small Southern college town, and in unraveling the case, ex-cop (and also ex-con) Burt Lancaster uncovers more sexual oddities and hangups than Kraft-Ebbing dreamed of. Routine melodrama, pervasively spiced up. Not recommended.

JEREMIAH JOHNSON (1972) (ABC, Sunday, Jan. 18): Sydney Pollack's superbly subtle, gorgeously photographed tale about a 19th century veteran (Robert Redford) who goes to the mountains to live as a hermit and finds himself continually confronted by moral

responsibilities and choices. Recommended for all but youngest children.

DAY OF THE JACKAL (1973) (NBC, Monday, Jan. 19): Fred Zinnemann's stunning film of the Frederick Forsyth thriller about an ingenious hired assassin who hopes to kill DeGaulle although every cop in France is after him. A grim film, with echoes of today's corruption in high places, but realist crime cinema at its most expert. Recommended for mature viewers, especially suspense fans.

WHAT'S UP, DOC? (1972) (ABC, Friday, Jan. 23): Peter Bogdanovich's splendid tribute to the visual, screwball comedies of the 1930's, with aggressive Barbara Streisand trying to save dumb Ryan O'Neal from hilarious fuddy-duddy Madeline Kahn. The slapstick is thick, and about a quarter of it doesn't work, but the rest is more than enough to brighten your day. Recommended for all ages.

Bible Session

INDIANAPOLIS — A Bible Study discussion session will be held at 7 p.m. Friday evening, Jan. 16, at the home of Vera Lanning, 1310 N. Tecumseh St. J. Earl Owens of St. Philip Neri parish, will speak on St. Paul's Epistles.

The meeting, which is open to persons of all faiths, will include a question and answer period. Parishes wishing to start a Scripture study program are invited to send representatives.

DO IT TO MEET

INDIANAPOLIS — Our Lady of Every Day Circle, Daughters of Isabella, will hold its monthly meeting on Jan. 19 in St. James Hall. Hostesses for the meeting will be Mrs. Ann Farmer and Mrs. Ruth Griffin.

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