



VOL. XI, NO. 15 INDIANAPOLIS, INDIANA, JANUARY 7, 1972

WORKSHOP PROBES ISSUE

Does folk music have legitimate role in worship?

BY PAUL G. FOX

Liturgical folk music—does it have a place in the official worship of the Church? Or should it be confined to paratiturgical services and concerts? Or has it, perhaps, no suitable role at all in parish churches?

Charles Gardner, music director at Little Flower parish, Indianapolis, and newly appointed executive secretary of the Music Subcommittee of the Archdiocesan Liturgical Commission, believes that most adult Catholics have been exposed to at least one "Folk Mass" and have some feeling about it.

How they respond to folk music in a liturgical setting is something else, however. It depends upon several factors: their pre-dispositions about Church music, quality and appropriateness of the music selected, smoothness of musicians' style and degree of participation by the congregation. And other reasons.

GARDNER, A GRADUATE of St. Meinrad College and an accomplished musician, feels strongly that liturgical folk music should not be presented in an entertainment form (performer and audience). The same is said about organists and choirs.

"Folk music is a wide-open field," he told a group of parish music coordinators at a recent workshop on the subject held at the Latin School. "It is a rather personal thing that depends heavily upon whoever is teaching or singing it."

He feels that "both camps" are somewhat to blame for the present parish music "gap" in musical presentations.

"We need good music of all kinds, accompanied by all kinds of instruments, not just organ or guitar," he stated. "Those in favor of the folk style are sometimes guilty of doing things too quickly and jumping onto popular bandwagons. Both sides are wrong if they are intolerant of the other style."

He defined folk music as "people

music." Some, well known, traditional hymns can be classified as folk music because they are familiar. Any kind of music people use in the liturgy to help them in worshipping God is folk music, he contends.

FATHER RICHARD Mueller, pastor of Our Lady of Greenwood parish and chairman of the Music Subcommittee, told the workshop that liturgical song has a definite ministerial function.

"As each part of the Mass has its own nature, character and purpose," he said, "music must be chosen with this in mind. A great deal of liberty exists in the selection of liturgical music since the restricting era of Pope St. Pius X, who abolished mixed choirs and ruled out all instruments except the organ."

Music is still subject to some regulations, he stated, but the service function of church music revolves around a central question: How does singing serve the liturgy?

Father Mueller cited three judgments which must be made in answering the issue.

Musical. It must be good music, not necessarily deathless ("there's a place for throwaway music"), and done by good musicians. A large measure of dependence upon "experts" is also in order.

Does the music serve the liturgy at a particular point in the rite?

Pastoral. Special judgment must be made regarding the appropriateness of the song or style for an individual congregation. Perhaps it is beyond the capacity of the congregation. Is it "entertainment" or truly assisting others to worship God better?

On the subject of holding "specialized liturgies" for homogeneous groups like grade school children or teenagers, Gardner said they are "sometimes helpful."

"But it would be out of harmony to segregate the family of the Church," he added. "Both factions must be tolerant of the other in a total parish setting."

He had words of advice for those responsible for planning parish folk music liturgies.

"Be selective in what you do. Shy away from use of a single hymnal or booklet. Select something with the congregation in mind."

"Distinguish the roles of participation. Everyone does not have to do everything. The congregation can be asked to do too much. Promote musical dialogue. Teach refrains frequently instead of verses."

"Use your imagination. Try other instruments: different types of guitars, bass, violin, recorders, flutes, percussion (with caution)."

One final word of advice to guitarists: "If you only know how to strum, then learn to pick. Otherwise it can become monotonous and grating on the nerves."

GRADES 1-12 ELIGIBLE

Essay contest to test expressions of faith

Students in CCD and parochial school religion classes in the Archdiocese are eligible to enter an essay contest sponsored by the Indianapolis Religious Education Department. Designed to encourage self-expression of religious beliefs, the contest is divided into various categories for grades 1 through 12. Categories, plus requirements, are:

Category A, grades 1 and 2—less than 25 words on "Jesus, My Friend."

Category B, grades 3 and 4—25 to 50 words on "I'm Related to God."

Category C, grades 5 and 6—50 to 75 words on "God Sends Us Signs."

Category D, grades 7 and 8—75 to 100 words on "What Is A Christian?"

Category E, grades 9 and 10—100 to 150 words on "Who Am I?"

Category F, grades 11 and 12—150 to 200 words on "Who's A Committed Christian?"

Each student may submit one essay only, accompanied by student's name, address, grade, school, parish and teacher's name.

Entries will be judged on originality and clarity of expression. First, second and third place certificates will be awarded in

Eucharistic accord hailed as major step

VATICAN CITY—The "substantial agreement on the doctrine of the Eucharist" reached by an official Anglican Catholic commission is strictly a "study document" that "commits for the time being only the members of the commission," the Vatican press office said December 31.

At a news conference in London at which the full text of the agreement was released, Auxiliary Bishop Alan Clark of Northampton, Catholic co-chairman of the commission, said that the agreement could pave the way to inter Communion.

The agreement was reached at a September meeting of the joint international commission of the Anglican and Roman Catholic Churches held at nearby Windsor but the full text was not released until the end of December to allow officials of both churches to examine it.

Bishop Clark said he foresaw Anglicans being permitted to receive Communion at a Catholic Church in a country or region with few or no Anglican churches, but not in a country such as England because the two churches are well organized there.

After the commission's September meeting, Bishop Clark called the agreement "the most momentous statement of our two churches since the Reformation."

THE VATICAN PRESS office said that the agreement "was not yet complete and that there are still essential points to be clarified. The central question of ministry of the Eucharist has not been touched on, since it will be the object of a special session of the mixed commission which is to take place in September 1972."

The press office said the agreement "will be examined with interest and attention by the authorities of the Catholic Church and of the Anglican communion respectively. They reserve the right to express their opinion at a later date."

The agreement, the Vatican office said, was sent to all church provinces of the Anglican communion and to certain Catholic bishops' conferences "to aid the continuing of studies and collecting of authoritative opinions."

The agreement says that "Communion with Christ in the Eucharist presupposes His true presence, effectively signified by the bread and wine which, in this mystery, become His Body and Blood."

"Christ is present and active, in various ways, in the entire Eucharistic celebration. It is the same Lord who through the proclaimed word invites His people to His table, who through His minister presides at that table, and who gives himself sacramentally in body and blood of His Paschal sacrifice."

"The sacramental Body and Blood of the Savior are present as an offering to one believer awaiting His welcome."

Christ's presence in the Eucharist "does not depend on the individual's faith in order to be the Lord's real gift of himself to His Church."

The elements of the Eucharist "are not mere signs. Christ's Body and Blood become really present and are really given. But they are really present and are really given in order that, receiving them, believers may be united in communion with Christ the Lord."

Through the "consecratory prayer" the bread and wine become the Body and Blood of Christ by the action of the Holy Spirit, so that in Communion we eat the flesh of Christ and drink His blood."

THE AGREEMENT concluded

"We believe that we have reached substantial agreement on the doctrine of the Eucharist. Although we are all conditioned by the traditional ways in which we have expressed and practiced our Eucharist faith, we are convinced that if there are any remaining points of disagreement they can be resolved on the principles here established. We acknowledge a variety of theological approaches within both our communions. But we have seen it as our task to find a way of advancing together beyond the doctrinal disagreements of the past. It is our hope that in view of the agreement which we have reached on Eucharistic

(Continued on Page 9)

Academy to close

TIPTON, Ind.—St. Joseph's Academy, established in 1888 by the Sisters of St. Joseph, will close its doors in June, 1972.

Announcement of the decision to terminate the girls' secondary day and boarding school was made by Sister Eugenia Latendresse, C.S.J., president of the administrative board.

There is no present commitment for the utilization of the existing academy facilities. The senior class numbers 22. Current students are from Indiana, Michigan, Illinois, Ohio and Latin America.



MOTHER CABRINI STATUE UNVEILED—Italian sculptor Theodore Barbarossa's statue of Saint Francis Xavier Cabrini has been unveiled in the lobby of the crypt church of the National Shrine of the Immaculate Conception in Washington, D.C. Mother Cabrini, the first and only American citizen to be canonized a saint, was foundress of the Missionary Sisters of the Sacred Heart of Jesus. The order donated the statue to the National Shrine. The unveiling ceremony also commemorated the 25th anniversary of Mother Cabrini's canonization. (RNS photo)

Back court-ordered busing to achieve school integration

INDIANAPOLIS—The Indiana Interreligious Commission on Human Equality, a human rights organization sponsored by church groups throughout the state, this week gave unqualified support to court-ordered busing to achieve school integration.

A statement issued by the organization said opposition to busing is based on "motives of racism."

"It is regrettable that court orders are necessary, as it illustrates the failures of our attempts to realize the American ideal of equality for all in all areas of life," the IHCE statement said.

But aware that we have failed to build such equality, we call for acceptance of court orders for school integration. When these orders require busing for implementation, we call for support."

"Busing," the statement continued, "has always been a fact of American school life. To accept the busing of millions of American students for a variety of reasons, but to deny busing for racial integration is to act from motives of racism."

IHCE SPOKESMEN said that every effort would be made to promulgate the statement in member parishes and congregations. An estimated million and a half Indiana residents are members of the Catholic, Eastern Orthodox, Jewish and Protestant groups sponsoring the human rights organization. All of the state's five dioceses are charter members.

The busing position was announced Monday at a news conference by Rev. John Fox, executive secretary of the United Presbyterian Synod, president, Bishop Raymond J. Gallagher of Lafayette, immediate past president, and Rabbi Murray Saltzman, vice president.

Dr. Fox said the organization had been concerned about the busing controversy for a long time. Asked "why the religious voice had been so slow to speak," he replied, "I don't know, but, unfortunately, that is frequently the case. We have the initiative and the resources, but we often delay in using them."

BISHOP GALLAGHER said that a "follow-up" effort would be attempted in Catholic parishes and church-related

Pastoral council rain check asked

LONDON—The bishops of England and Wales have rejected, for the time being, a national pastoral council, that would plan the pattern of government and policies for the Catholic Church here.

Instead, 11 permanent national commissions—with a greatly increased role for the laity—are recommended in an official report released after an 18-month study by a reviewing committee.

ND Religious score renewal of bombings

NOTRE DAME, Ind.—In a statement they described as "unique in the history of the congregation," members of the Holy Cross religious order have deplored the renewed U.S. bombing of North Vietnam.

The statement, signed by 128 of 140 priests, Brothers and seminarians, expressed "outrage by the decision of the United States government to renew the bombing of North Vietnam."

The statement was issued before the U.S. halted the five days of round-the-clock strikes by hundreds of aircraft on December 30.

THE HOLY CROSS Religious said about the bombing:

"We especially deplore the fact that this decision was made at a time when the institutions of democratic process and legitimate protest were adjourned and celebrating the season of peace."

"We feel that this decision was wrong and violates the convictions of a growing number of American citizens. This decision represents a continuing pattern of violence, unrestrained force and deception which characterizes our nation's foreign policy and exceeds all acceptable moral limits."

SPAKING FOR THE group, Father John Reedy, publisher of Ave Maria Press, said: "As a group, this community has been very restrained in its public criticism of national policy. Never before have so many of our members, in such spontaneous action, felt compelled to express such a moral judgment."

Though the statement focused on the specific decision to accelerate the bombing of North Vietnam, Father Reedy said it was formulated in discussions of similar concern regarding what appears to be an "ethical impotence" governing American policies toward Bangladesh, toward Latin America and toward the third world of developing nations in general.

CYO announces \$10,000 grant by foundation

INDIANAPOLIS—Receipt of a \$10,000 grant to the Catholic Youth Organization from the Indianapolis Foundation was announced this week by John A. Huser, president of the CYO Board of Directors, and Jack Kellen, executive director of the Foundation.

The funds are earmarked for improvements to the CYO North Field, located at Chataud High School, 1900 E. Kessler Blvd., including the erection of restroom and storage buildings, baseball diamonds, asphalt parking facilities and a sprinkler system.

Facilities at the CYO North Field will be made available to Chataud, the CYO and neighborhood athletic and recreation programs. Financial assistance to maintain the field has been rendered the past four years by St. Pius X Council, Knights of Columbus, on a continuing basis.

Manager of the North Field is David Alexander, Chataud faculty member and coach.

Ulster peace move mapped

ROME—A joint organization composed of top-ranking personnel from the World Council of Churches and the Vatican is making a strong effort to bring Catholic and Protestant leaders together in Ireland for peace talks.

Religious News Service learned here that the "informal, behind-the-scenes" peace negotiation promotion is being carried out by the Committee on Society, Development and Peace (SODEPAX).

The committee is a joint venture of the World Council and the Pontifical Commission for Justice and Peace, with headquarters in Geneva.

One former ranking member of the organization said that "for almost three years SODEPAX has been trying to do something in that area but so far, as you can see, no peace has come."

'Know-Faith' series covers Sacraments

Since many parishes soon will begin preparing children for the first reception of the Sacraments, the new KNOW YOUR FAITH series which starts this week should make an excellent "prep" course for parents.

Many things have changed since the days of the Baltimore Catechism, as parents well know. But they may be surprised—and very pleasantly so—at the interpretations and insights now being taught in schools and adult education classes. The substance and the reverence are still very much present. But evident, too, is a fresh appreciation and a personalized approach to the very special actions and gifts of Christ which the Sacraments represent.

Writing the theme articles for the series is Dr. Monika Hellwig, professor of Systematic Theology at Georgetown University. Dr. Hellwig is the author of "What the Theologians Are Saying" and "The Meaning of the Sacraments," both published by Pflaum Press.

Continuing their column contributions will be Father Quentin Quesnell, S.J. (Scripture), Father Carl J. Pfeiffer, S.J. (Catechetics), and Father Joseph M. Champlin (Liturgy). Monsignor Rosler's Question Box, Frank Sheed's discussions of Christ and James AIC's surveys of youth opinions complete the two-page spread, the most fulsome KNOW YOUR FAITH section carried in the diocesan press.

Two new series scheduled by RE Department

The Indianapolis Religious Education Department will sponsor two new series: a religion teacher training course and a marriage enrichment program, beginning in late January.

The eight week training series is designed for both teachers and interested non-teachers. Attendance leads to religion teacher certification.

Classes will be held on consecutive Thursdays, January 20 through March 9, from 7:45 p.m. to 10:15 p.m., at Secunia High School. Registration fee is \$5.

Participants may choose from four different content areas: The Church, Father Edward Johnson, instructor, Christ and Morality, Sister Gilchrist Conway, instructor, Sacraments, Father Andrew Weidekamp, instructor, and a section for beginning teachers to be taught by five priest lecturers. On the last three Thursdays, catechetical methods will be explored.

The four week marriage enrichment series, "Post Cana: Growing in Love," is designed for couples married from five to 15 years and will be under the direction of Mr. and Mrs. Thomas Maxwell Maxwell is an Indianapolis public school teacher and Mrs. Maxwell is pre-school coordinator for the RE Department.

Limited to eight couples, the two-hour sessions will be held on consecutive Fridays, beginning January 21 at 8 p.m., at the RE Department offices. Registration deadline is Monday, Jan. 17. Cost per couple is \$6.

Those interested in learning more about the two series may phone Sister Gilchrist Conway, (317) 634-4453.

Appointed

The Chancery Office this week announced the appointment of Father Melchior Toczek, O.F.M. as associate pastor of St. Roch's parish, Indianapolis. Father Melchior, 48, was ordained in 1949. The appointment was effective on January 3.

Providence High slates 'Crucible'

CLARKSVILLE, Ind.—The Providence Players of Our Lady of Providence High School here will present six performances of Arthur Miller's "The Crucible" in the Little Pioneer Theatre from January 13 to 23.

A tragedy based on the Salem Witchcraft Trials of 1692, the play will feature the largest cast ever assembled in the Little Pioneer Theatre and the most complex set design and lighting plan.

Directed by Raymond P. Day, the cast principals will be Tim Naville, Barbara McNally and Diana Jenkins. Miss Mary Pat Stevin will be assistant director.

Performances are scheduled on January 13, 15, 16, 19, 20 and 23. Little Pioneer Theatre is an intimate theatre seating 65 persons and built by the Providence Drama Department. It is the scene of two major productions each year in addition to daily curriculum use.

Two applied theatre courses are offered Providence students, one for beginners and one advanced. A major musical will also be given in the school auditorium in April, along with a dinner theatre performance of the spring production.

K of C, Shriners slate pin event

INDIANAPOLIS — The eighth annual Shrine, Knights of Columbus Good Fellowship Bowling Tourney will be held Saturday, Jan. 15, at Raceway Lanes, 4503 W. 16th St.

Nearly 500 bowlers are expected to participate on 100 teams. Last year's tourney traveling trophy was won by the K of C with a 20-pin margin. A social hour will follow the tourney at Holy Family Council K of C, 220 N. Country Club Rd.



SPEAKER—Father James P. Higgins, director of St. Paul's Catholic Center at Indiana University, Bloomington, will be principal speaker at the January 13 meeting of the Chatham High School Parent-Faculty Association. The 8 p.m. meeting will be preceded by teacher conferences at 7 p.m. Father Higgins will discuss "The Spirituality of Catholic Youth Today." He is a former principal of Chatham.

Lutheran wins history award

NEW YORK—Dr. Jaroslav Pelikan, professor of church history at Yale University, became the first non-Catholic to win the American Catholic Historical Association's John Gilmary Shea Prize since it was instituted in 1944.

The award was presented to Dr. Pelikan during the association's 52nd annual meeting here for his book "The Emergence of the Catholic Tradition" published earlier this year.

RECOMMENDATION

OCEANSIDE, Calif.—The San Diego diocesan priests' senate has unanimously recommended that a Mexican-American be named to replace departing Auxiliary Bishop John R. Quinn. The southern California diocese has a sizeable Mexican-American population.

Remember them in your prayers

BROOKVILLE
ANNA M. SCHNEIDER, 82, St. Michael's, Dec. 22. Mother of Mrs. Frances Laker of College Corner, O.; Lester and Charles Schneider, both of Brookville; Lavern and Cletus Schneider, both of Connersville; sister of Mrs. Margaret Eckler of Connersville.

FRANCES SOTTOGO, 84, St. Michael's, Dec. 27. Mother of Harvey Sotogong of Brookville; Mrs. Stanley Feltz and Mrs. John Neulorh, both of West Palm Beach, Fla.; and Mrs. George Weber of Phoenix, Ariz.

INDIANAPOLIS
CHARLES H. BISHOP, 70, St. Philip Neri, Dec. 22. Husband of Marie C.; father of Harold, John, Ann, Joan, and Alice Bishop; Sister Madonna and Sister Rosaire; Thelma Bray, Joella Frenz, Linda Bishop and Cathy Stabenau; brother of George Bishop.

HARRIET E. RIEMAN, 67, St. Patrick's, Dec. 23. Mother of Louis Riemann, sister of Mrs. James McGee, Mrs. Clara Thompson and Mrs. Mildred Heuer.

DELLA L. KINNEVEY, 73, St. Augustine Chapel, Dec. 23. Mother of Robert and John R. Kinnevey; Rosemary Burkert; Della M. Hasewinkle; Genevieve Harding; Eleanor McIntire; Joan Waltman and Mary Helen Schweizer.

LAURA M. HOLMES, 77, St. Mary's, Dec. 24. Mother of Rudolph and Robert Holmes.

CHARLES WOOD WILSON, 47, St. Jude's, Dec. 24. Husband of Rita F.; father of Gregory L. Wilson.

JOHN M. JONES, 77, St. Ann's, Dec. 24. Son of John and Daisy Jones; brother of Gregory, Philip, Bernadette, Michael and Theresa Jones; Roberta Minton and Rebecca Schubert; grandson of Mr. and Mrs. William H. Jones; Robert Searcy and Clara Zeeman.

CHARLES S. SPEAKER, 81, St. Catherine's, Dec. 24. Husband of Margaret; father of Mary Margaret Watson.

FLORENCE G. CONNOR, 87, SS. Peter and Paul Cathedral, Dec. 24. Sister in law of Mrs. Mary A. Connor and Mrs. Agnes P. Connor.

LILLIAN R. THOMPSON, 76, St. Joan of Arc, Dec. 27. Wife of Ralph S.; mother of Ralph Thompson, Mrs. Mary Jane Hasbrook and Mrs. Virginia Raleigh.

FRANCES PFARR, 78, St. Patrick's, Dec. 27.

CHARLES A. DUMAS, 72, St. Mary's, Dec. 29. Father of Charles, Sam, Harold and David L. Dumas; Mrs. Alice J. Hickman; Mrs. Mary C. Hooten and Mrs. Nancy Charnes.

ELIZABETH M. HURRLE, 87, St. Roch's, Dec. 30. Mother of Sister Casimir Joseph Hurrle, C.S.C.; William and Casimir Hurrle and Mrs. Elizabeth Stumpf; sister of Mrs. Sophia Wynn.

ROBERT N. BELL, 54, Our Lady of Lourdes, Dec. 31. Husband of Martha A.; father of Mrs. Robert Young, Mrs. Janet Brownlee, Barbara, Cathy, Ann, Karen, Maureen, James, Robert, Stephen and Michael Bell; son of Mrs. Ellen Bell; brother of Mrs. George Beckerich.

MAURICE S. THORNBERRY, 44, St. Ann's, Dec. 31. Father of Ruel Thornberry.

WILLIAM R. MATTINGLY, 47, St. Francis de Sales, Dec. 31. Father of Charles E. and Gertrude D. Mattingly.

MAYME FINLEY, 96, Assumption, Jan. 3. Aunt of Margaret Winsted.

EDITH de HEBREARD, 77, St. Mark's, Jan. 3. Mother of Lorraine Schroeder, Felix and Jerome de Hebreard.

LOUISE J. BLOOMER, 53, St. Joseph's, Jan. 3. Mother of Stephen F., David L., Thomas J., Joseph E., Carl E. and Mary A. Bloomer; sister of Frank A. Bloomer; Marie U. Perkins; Margaret L. Kress; Esther A. Pellent; Dorothy E. Dausman and Irene H. Jhaniganes.

JACOB B. SIENER, Little Flower.

Guild elects

BEECH GROVE, Ind.—Mrs. J. P. Stephens was recently installed as president of the Ave Maria Guild. Other officers installed include Miss Constance Wiegand, vice-president; Mrs. Roy Thopy, recording secretary; Mrs. F. E. Hauser, corresponding secretary, and Miss Camilla Zinkan, treasurer.

The next guild meeting will be held at 12:30 p.m., Tuesday, Jan. 11, at St. Paul Hermitage.

CARD PARTY SET

BROWNSBURG, Ind.—St. Malachy's Altar Society will sponsor a card party at 8 p.m., Saturday, Jan. 8, in the school hall. There will be refreshments and prizes.

Jan. 3. Father of Betty S. Hendricks; brother of Theodore and Francis Siener; Marie Stonehouse; Amelia Shinkle; Pauline Arvin; Madeline Rohman and Antoinette Swallow.

ROSE GENTILE, 83, St. Catherine's, Jan. 3. Mother of Cecil Gentile and Angelina Laker; sister of Mrs. Dominic Zappia.

WILLIAM E. WALSH, 46, St. Gabriel's, Jan. 3. Husband of Nancy A.; father of Lawrence; son of Edward Walsh; brother of Paul Walsh and Delores Holden.

HERMAN P. KIRKHOFF, 83, SS. Peter and Paul Cathedral, Jan. 4. Father of Catherine McMahon and Mary Helmer; brother of George and Joseph Kirkhoff.

FLORA T. MOHRHAUS, 72, SS. Peter and Paul Cathedral, Jan. 5. Mother of Father Robert A. Mohrhaus, assistant archdiocesan chancellor and chaplain at St. Paul's Hermitage; Sister Aline, C.S.J., of St. Louis, Mo.; Janice Cockendall and Peggy McGouley.

LANESVILLE
LOUISE S. DAY, 80, St. Mary's, Dec. 29. Mother of Virgil Day of Elizabeth, Melvin Day of Corydon and Herbert Day of Clarksville. Two sisters also survive.

LEOPOLD
ADOLPH DUCHENOIS, 77, St. Augustine's, Dec. 78. Brother of Mrs. Mary Goffinet and Mrs. Clara Goffinet, both of Tell City; Mrs. Nettie Goffinet and Willie Duchenois, both of Vincennes.

NEW ALBANY
ADOLPH W. VOLPERT, 45, St. Mary's, Dec. 21. Husband of Agnes; father of Thomas Volpert of Sellersburg; Jerry Volpert of Clarksville; Mrs. Pat Day, James, Louis and Jacquelin Volpert, all of New Albany; brother of Mrs. Cecilia Daugherty; Mrs. Mary Craig, Mrs. Elizabeth Park, Paul, Cletus, Lester and Helen Volpert, all of New Albany.

NORA KERR, 97, St. Mary's, Dec. 21. Mother of Mrs. Margaret Buchheit, Mrs. Lenora Morgan, both of New Albany; Mrs. Mary Lewis and Mrs. Kathryn Kirwin, both of New Albany.

IRMA C. SKELLY, 65, Holy Trinity, Dec. 22. Sister of Margaret Skelly of New Albany.

WILLIAM E. KORBE, 44, St. Mary's, Dec. 24. Brother of Louis Korbe of New Albany; Martin Korbe and Mrs. Lillie Andres, both of Floyd Knobs.

FRANK E. (Slim) WISEMAN, 54. Our Lady of Perpetual Help, Dec. 31. Husband of Frances; father of William and Frank E. (Buck) Wiseman, both of New Albany; Mrs. Patty Hubler of Cleveland. Three brothers also survive.

RICHMOND
CLARA TINCER, St. Mary's, Jan. 3. Mother of Robert Tincer of Newark, N.J.

ROBERT B. NEWTON, Sr., 72, St. Andrew's, Dec. 24. Father of Mrs. Lavon Dietz and Mrs. Frieda Bull; both of Edgewater, Fla.; Mrs. Della

Thornburg, Mrs. Jo Ellen Adney and Robert B. Newton, Jr., all of Richmond; brother of Mrs. Abbie Hutchens of Bardonia, Ky.; Mrs. Lucille Moore and Mrs. Renor Thomas, both of Louisville, Ky.

ANNA M. MOSS, 89, St. Andrew's, Dec. 27. Sister of Joseph Moss of Richmond.

ST. MEINRAD
KATHERINE C. MEYER, 78, St. Meinrad, Dec. 31. Mother of Mrs. Roman Kiefer of St. Meinrad and Frank J. Meyer of Jacksonville, Fla.; sister of Mrs. Andrew Wanager and Mrs. Edward Werne, both of St. Meinrad; Mrs. William Brenner of Myriad Hill; Mrs. Henry Rering of Evansville and Paul May of St. Meinrad.

SELLERSBURG
HENRY J. SCHAFER, 49, St. Paul's, Dec. 29. Husband of Marie; father of Mrs. Kathleen Lentz of Sellersburg; Carroll Schafar of Clarksville; Jerome and Clifford Schafar, both of Sellersburg; brother of Charles Schafar of Sellersburg; Mrs. Bernardine Tully of Clarksville and Mrs. Gertrude Hittinger of Louisville.

STARLIGHT
JOHN H. FOSSKUH, 79, St. John's, Dec. 30. Brother of George Fosskuhl, Sr., of Anderson.

TELL CITY
FRANCIS K. HEARST, 47, St. Paul's, Dec. 27. Mother of Mrs. Chester Perryman of Tell City; Mrs. Joseph Sommer of Cannelton; Earl, Carroll and Donald Hearst, all of Tell City.

KATHERINE C. PAALZ, 80, St. Paul's, Dec. 23. Sister of Albert Paalz of Tell City.

JOHN JOSEPH MARCELLIAT, 58, St. Paul's, Dec. 23. Husband of Evelyn; father of Phyllis Wetlage of Indianapolis; Ann Powers of Carmel, Calif.; Eileen Colwell of Richmond, Va.; Eugene Marcelliat of Louisville and Edward Marcelliat of Tell City; brother of Dr. A. E. Marcelliat of Louisville; Hubert Marcelliat of Evansville; Mrs. Augusta Perez of Yuma, Ariz.; Mrs. Ida Goble and Miss Cornelia Goble, both of Tell City.

TERRE HAUTE
JENNIE D. KING, 86, St. Patrick's, Dec. 29. Mother of Trudy King of Terre Haute; sister of Mrs. Elizabeth Dugy of Terre Haute.

JOHN J. STERGAR, 64, Sacred Heart, Dec. 31. Husband of Anastasia; father of Mrs. Wayne Salmon of Terre Haute; brother of Joseph Stergar of Leesburg, Fla.; Louis Stergar of Terre Haute and Frank Stergar of Westmont, Ill.

CATHERINE L. STEED, 86, St. Patrick's, Dec. 31. Sister of Mrs. Ann Smith and Mrs. Maude Ledenger, both of Terre Haute.

GRACE A. HART, 80, St. Margaret Mary, Dec. 31. Mother of John C. Hart of Morgantown; Robert Hart of West Terre Haute; Louis Hart of Irvine, Calif.; and Mrs. Margaret Pannell of Morgantown; sister of John R. Warner of West Lafayette; Mrs. Josephine and Miss Winifred Warner, both of Terre Haute.

Columbus

Vetter's Home Entertainment Center
2323 Central 372-7833

For MEN'S and BOYS' CLOTHING
In Columbus... See

Dell Bros.
416 Wash. St. (Downtown)
Also 25th St. Shopping Center

Gene's Bakery and Delicatessen
Special Cakes & Pastries
525 Washington St. 379-4828
1762 25th St. 372-5311

wink
Canada Dry Bottling Co.
Batesville, Ind.

2 BIG LOCATIONS
Acres of Parking
Columbus Center & State & Mapleton

JayC FOOD STORES

Batesville

Beer of Quality
Distributed by
Ripley County Beverage
912 E. Pearl 934-3702

Hires
In Carry Outs

Curran Bottling Co.
BATESVILLE, IND.
PATRONIZE THE ADVERTISERS

Nobbe Motor Sales
Chevrolet — Oldsmobile
Complete Sales & Service
Hwy. 46 East 934-3102

Blue Flame
Highway 46 934-3511
BULK and BOTTLE GAS
Furnaces and Installation

STRABERS OIL CO.
Marathon Products Petroleum
628 E. Pearl Ph. 3575

Rushville

RUSHVILLE SERVICE SHOP
Plumbing — Heating
Wiring
Harry Sterrett, Prop.
507 E. 11th St. Ph. 3255

For All Lines of Insurance
Life—Hospitalization—Fire
Auto—Farm and Home
Owners

Schroeder Insurance Agency
South on Ind. No. 3 922-3160

Hoosier Dairy Products Co.
Distributors of
Pasteurized Milk and Cream
Ph. 2882
222 N. Morgan St.

Aurora

Go To Ulrich's for Service
Ulrich Drug Store
ZENITH Hearing Aids
301 2nd Street 924-9212

CHRISMAN'S Clothing, Inc.
Aurora, Ind. 924-1747

Savage Appliances
Your General Electric Dealer
216 Main St. 924-2452

Jeffersonville

MURPHY & CLOYD DRUGGISTS
PRESCRIPTIONS
Free Delivery — Money Orders
SUDDEN SERVICE
PHONE 283-3945
Court & Wall Jeffersonville, Ind.

Sellersburg

Jim O'Neal FORD
Phone 244-3341
Sellersburg, Indiana

Greensburg

Oliger-Pearson FUNERAL HOME
HOWARD J. PEARSON
222 N. Franklin Ph. 662-8573

SHOELAND
Join Our Famous Shoe Club
13th Pair FREE
South Side Square
GREENSBURG, IND.

LERMANS
MEN'S and WOMEN'S, BOYS and GIRLS, CLOTHING and SHOES

All Lines of Insurance
Maurice Moeller Insurance Agency
Your Personal Service Agent
Phone 662-8899 102 E. Fifth St.

Wallpaper Paint & Supplies
C. H. OLIGER & SONS
318 S. East St. Ph. 662-4641

Welcome To Greensburg's
Largest and Most Complete Women's and Children's Apparel Store—Now Open
The Golden Rule, Inc.
South Side Square

Miner's INC.
107-11 N. BROADWAY
GREENSBURG, INDIANA - 47240

Patronize Our Advertisers

Terre Haute

Smith's Discount Dept. Store
Low Discount Prices on Clothing for Entire Family!
601 Wabash Ave. 222-1424
Quantity Rights Reserved

"Serving Terre Haute Over 40 Years"

Callahan FUNERAL HOME
Wabash at 25th St. 222-4251

Hahn Shoes INC.
"Folks Trust Us"
21-23 Meadows Center

John Hockett's VIGO DODGE, Inc.
"Where Every Day is Sale Day"
Monaco — Polara
Charger — Coronet
Dart — Trucks
1800 Wabash Ave.
Terre Haute 222-7067

For Complete Building Material Needs See...
Powell-Stephenson Lumber
2723 So. 7th St. 225-4243

GREAT SCOT SUPERMARKET
Open 24 Hours a Day
7 Days a Week
11th and Locust

PFEIFER Distributing Co., Inc.
Distributors of
Budweiser, Michelob,
Blatz, Falls City Beers
Old Crown Ale
1024 Crawford 222-1234

Eldred Van & Storage Co., Inc.
547 N. 13th St. 222-8296

LOCAL • LONG-DISTANCE
OVERSEAS • STORAGE
ADEQUATE EQUIPMENT
WITHOUT OBLIGATION
Authorized Agents
For
United Van Lines

New Castle

Bank Number Three
Organized in 1873
THE CITIZENS STATE BANK
NEW CASTLE, IND.

Patronize Our Advertisers

Dr. Joseph B. Kernel OPTOMETRIST
114 S. 15th St. JA 9-0505

Citizens Savings & Loan Assoc.
(Across from Court House)
New Castle, Ind.

Connersville

DR. D. L. MacDANIEL OPTOMETRIST
Contact Lenses
Office Hours: 9-12 and 1-5
(Closed Thurs. — Open Sat.)
125 Eastern Ave. 825-6961

Gray Sales Company
Chrysler—Plymouth—Valiant
Sales and Service
600 Western Ave. 825-4131

BIG RED
CURRIE BOTTLING CO.
Batesville, Ind.

New Albany

DAY LUMBER CO. • Lumber • Millwork
15th & Shelby St. 944-4467

Dr. Marvin F. Dugan
Optometrist
426 Bank New Albany
Phone 945-0023
Electronic tonometer for detection of glaucoma

NEW ALBANY MOTORS
411 East Spring

The Double-Value Dealership!

KRAFT FUNERAL HOME
708 E. SPRING Since 1856 NEW ALBANY, IND.

Kannapel's
Serving Floyd, Clark and Harrison Counties for Over 30 Years
For Courteous Service at Your Home or at Your Favorite Food Market
Phone 945-4679

Patronize Our Advertisers

Terre Haute Savings Bank

S.W. Cor. 6th and Ohio 222-9576
Member of Federal Deposit Insurance Corporation

● Pabst Blue Ribbon ●
● Carling Black Label ●

Distributed by
TED BROWN — PREMIUM SALES, INC.

Tell City

The Eger Studio
"Portraits — Weddings"
717 Main St.
Phone KI 7-3479

FISCHER'S
Furniture and Appliances
"Frigidaire and Maytag Distributor"
910 Main St. KI 7-2351

Alvey Cleaners & Furriers
DON ALVEY TONY FISCHER
506 Main St. Ph. KI 7-4304

TELL CITY NATIONAL BANK
"Drive-In Banking Service"
FREE PARKING

Evrard Ins. Agency Inc.
JACK EVRARD
907 Main St. KI 7-2461
Tell City, Ind.

Werner Drug Co.
(Walgreen Agency)
Edw. Werner and R. V. Schneider
Phone KI 7-5584
827 Main St. Tell City, Ind.

Richmond

Cutter Agencies Inc.
Insurance — Real Estate
25 N. Eighth St. Ph. 944-8553

Neff & Nusbaum
Footwear for ALL The Family
7th & Main Sts. Ph. 2-3619

Shores
DRAPERIES
SLIP COVERS
(After 30 Years at Location)
1000 Main St. Ph. 944-3852

GAUSE Florist Shop
and Greenhouses

Wayne Dairy
"Your Health is Our Business"

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Maritain joins congregation

TOULOUSE, France—Jacques Maritain, 89-year-old philosopher whose publications include 72 books, joined the Religious congregation of the Little Brothers of Jesus at Rangueil near here. Maritain, a specialist in the philosophy of St. Thomas Aquinas, is a professor emeritus of Princeton University and was a visiting professor at Columbia University. He was French ambassador to the Vatican from 1945-48. Born in Paris November 18, 1882, Maritain earned degrees in philosophy and natural sciences at the University of Paris. He converted to Catholicism in 1906. He has lived in Toulouse since 1961, the year after the death of his wife Raissa, whom he had married in 1904.

Prelate asks prison reform

BOSTON—Archbishop Humberto S. Medeiros has called for a concerned public to support meaningful legislative proposals for prison reform. The Boston archbishop warned that "apathetic unconcern or timid misgivings" could undermine the "sincerest efforts at making needed changes" in penal institutions in a Christmas pastoral letter. The pastoral emphasized that "basic to all efforts for penal reform is a realization of the worth and dignity of every human being, however obscured it may have become through circumstances, weakness or even deliberate malice." Archbishop Medeiros noted that with the harsh realization of the weaknesses and failures of the nation's penal systems, "there is developing a dangerous and pessimistic atmosphere of distrust, fear and discouragement, both inside and outside of jails."



Court backs employee's right

SAN JUAN, Puerto Rico—The Puerto Rican Supreme Court has ruled that a lay employee of the Church has a right to publish a report highly critical of his superiors. The ruling overturned a lower court decision to issue an injunction forbidding the employee, Jose Luis Lugo, to release the report. The injunction had been requested by Archbishop Luis Aponte of San Juan. Lugo is a former administrative official of the San Juan archdiocese. He helped to write a report critical of the way some Church properties were being administered and alleged misuse of certain Church funds.

Named journalism college dean

MILWAUKEE—George E. Reedy, presidential news secretary during the administration of President Lyndon Johnson, has been named dean of Marquette University's college of journalism. Reedy will assume his duties September 1, 1972, and serve as Lucius W. Neiman professor of journalism as well as dean of the college. Marquette University president, Jesuit Father John P. Raynor, said "I am very enthusiastic about the future of the college of journalism under the leadership of George Reedy."

Pope admonishes canon lawyers

VATICAN CITY—Pastoral considerations should pervade the study of canon law, Pope Paul VI told a group of canon lawyers. Speaking to students and lecturers of a course on the evolution of canon law, the Pope said that the "business of law" is "that the life of the Church's members individually or collectively be properly disposed and directed to the supernatural end which shines forth in them." "If this principle is kept in mind, and if matters are dealt with in accordance with this purpose, then law would not be regarded as something foreign to the vital human condition, as something repugnant to human freedom. Law would be regarded as a safeguard, ever at hand for Christians to help them achieve their calling."



NY teachers' strike settled

NEW YORK—A month-long teachers' strike against New York Catholic schools ended December 21 with a new pay agreement. Negotiators agreed on essentially the same salary package the archdiocese offered before the strike began. Several non-salary demands—leaves, sick benefits, tenure and grievance procedures—were met. The striking teachers had pressed for pay parity between Catholic elementary and high school teachers—a demand archdiocesan negotiators refused to grant. Under the new agreement, salaries will be increased \$200 for elementary school teachers and \$400 for high school teachers.

Canterbury to be honored

NEW YORK—The Archbishop of Canterbury, spiritual leader of the worldwide Anglican Communion, will be cited January 26 by the Graymoor Friars for his efforts to promote Anglican-Roman Catholic reunion at the international level. The Christian Unity citation will be presented to the archbishop, Dr. Michael Ramsey, at the headquarters in Garrison, N.Y., of the Roman Catholic Society of the Atonement during a week-long lecture visit by the primate to the New York area. It will be made in behalf of the Graymoor Ecumenical Institute by Father Michael F. Daniel, S.A., Father General. Dr. Ramsey's visit to New York, sponsored by Trinity Episcopal Institute, will also include a Unity Week sermon January 23 at St. Patrick's Cathedral, following a morning service at the Episcopal Cathedral of St. John the Divine, at which he will also speak.



Diocese shows a profit

WILMINGTON, Del.—In a year when many U.S. dioceses are running at a loss, the Wilmington diocese has reported a profit. According to a summary of fiscal 1971 finances published in the diocesan newspaper, Delmarva Dialog, the See took in \$1,062,656, spent \$991,754, and was able to carry over \$70,902 for fiscal 1972. The carryover will result in lower parish assessments next year, Bishop Thomas J. Mardaga said.

Churches closed in Red China?

ROME—All churches and temples in Red China have remained closed since 1966, and it is impossible to find out whether bishops and priests are dead or alive, according to an article in Fides, a news service issued by the Vatican Congregation for the Evangelization of Peoples. The article said that 20 years ago there were over three million Catholics served by 5,000 priests and one million Protestants in China, but that death and adverse conditions have probably diminished those numbers.

CHOOSING A COLLEGE

Factors to be weighed

BY GARY J. YOHLER
Admissions Director
Marian College

EXPENSES AND FINANCIAL AID—The question of expenses and financial aid will be more precisely covered in a future segment of this series and we will just touch upon the subject now. The total cost of the college as quoted usually includes tuition, room and board, fees, (it is well to determine exactly what is covered by fees), books and supplies. An estimated amount for personal expenses such as cleaning, clothing, car expense and recreation should be taken into consideration also. This will vary from individual to individual. When the total costs are calculated, you should ask yourself whether this figure fits into your budget. Is it realistically possible for you to attend this institution?

If you will need aid to attend a particular college, by all means investigate all possible types of assistance for which you may be eligible. The financial aid officer can give you those particulars. Aid is usually divided into the categories of scholarships, grants, special talent awards, college work, work-study and loans. Under each of these categories may be various subheadings. Some type of aid is usually available at the institution you plan to attend but be sure to apply early and complete all necessary forms before the aid application deadline.

ENTRANCE REQUIREMENTS—After you have looked into the above factors and have decided the type of college you would like to attend, then determine whether your academic background meets the entrance requirements of the particular school or schools in which you are interested. Only a qualified admissions

representative can keep you current on the admissions specifications. Check into the types of examinations required. Is the ACT, SAT or achievement test necessary? Do you have all the prerequisites from high school? When is the deadline for application for admission? For housing? For financial aid? Are there housing and tuition deposits necessary and when are they due? Are they refundable?

STUDENT SERVICES—When visiting colleges, inquire about student services. Visit the residence halls. How many (Continued on Page 10)

Same Day Service Between Indianapolis, Anderson, Muncie, Hartford City, Bluffton, Ft. Wayne and Auburn.
Renner's Express, INC.
"Pick-Up Today—Deliver Today"
635-9312 1350 S. West St.
INDIANAPOLIS, IND.

JAMES H. DREW Corporation
Indianapolis, Ind.

2313 W. Washington St. 632-9352
Indianapolis, Indiana

USHER Funeral Home, Inc.

Anna C. Usher Wm. A. Usher
Frank E. Johns

POPE COVERS WIDE AREA

Christmas message is 'hopeful'

BY JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI in his annual Christmas address roundly denounced outbreaks of violence and war throughout the world, particularly where they menace "weak and defenseless men." In his traditional talk to the Roman cardinals who gathered with him on December 23, the Pope paid special attention to Vietnam, India and Pakistan, the Middle East and Northern Ireland, which he called "particularly dear to us."

The Pope said that there can be no peace in Northern Ireland until Catholics there are granted political and economic rights, but he warned them not to use force or violence to obtain such rights.

The Pope sounded a hopeful note this Christmas that contrasted with the concern he voiced last year over "corrosive criticism" coming from Europe and America.

Pope Paul in recent years has used his Christmas meeting with the cardinals in Rome to give a "state of the Church" speech.

IN TALKING to the cardinals and other members of the top administrative offices of the Vatican, Pope Paul touched on a number of subjects affecting the Church and the world.

Among those he singled out were the teachings of the Second Vatican Council, the aftermath of the council, the recent Synod of Bishops, priesthood and celibacy, justice in the world, war and violence and persecuted Catholics.

The Pope also noted that some currents of thought in the Catholic Church maintain that "the council would authorize profound changes in the theological order and destructive constitutional changes."

These, he said, include repudiation of tradition and the challenging of authority. Nevertheless, he added:

"We remain open to the greatest confidence, we have the most tenacious hope—and is not Christmas perhaps the feast of hope? that, as sure and comforting signs assure us, sincere and deep love, with suffering for the Church, will be capable of bringing about the constructive and positive results, through the cooperation of all, clergy, religious and laity, under the wise guidance of our brothers in the episcopacy, the successors of the Apostles."

IN REVIEWING the hot-spots of the world, Pope Paul spoke with particular emotion of both Vietnam and Northern Ireland. With obvious reference to unlawful violence in northern

Ireland on both the Catholic and Protestant sides, the Pope said: "Once again we give a reminder that this is not the way by which it is lawful to claim recognition and due respect for rights which have all too long been suppressed; and that, on the other hand, to respond to deplorable incidents with vengeance or with harsh repression is, and can be, a source of still greater evils. The return of peace can be the result only of a wise and willing effort by all parties, aimed at eliminating the profound causes of a malady which could not be concealed under the outward appearance of religious differences."

IN REFERRING to Southeast Asia and other problems, the Pope said:

"The continuation of the conflict in Vietnam, its extension into other areas of Southeast Asia, the recent outbreak of India and Pakistan with its consequences and its train of bloodshed and suffering, which we, within the modest limits of our means, but with all the resources of our heart, have endeavored to prevent and are trying to soothe—all this is a source of pain and anguish for all who cherish sentiments of human brotherhood toward those people."

In speaking of the recent Synod of Bishops, which adjourned November 6, the Pope repeated his comment that "experience will certainly be able to suggest the perfecting of the regulation and modes of procedure," of future meetings.

The synod, it is generally agreed, bogged down in outmoded procedures, prolonged and unrelated debates and ended without producing final documents until almost a month after its participants had left Rome.

Nevertheless, said the Pope, "from a first examination of the work carried out, one must loyally recognize with what brotherhood and freedom the synod was celebrated."

Pausing to mark the synod's

affirmation of the Church's traditional call for priestly celibacy in the Latin rite, the Pope said:

"The Fathers have judged celibacy to be not an isolating obstacle to the mission of the priest in the modern world, but rather a qualification for entering into dialogue with that world, partly by reacting to it and partly by penetrating into it, with the evangelical vigor of salt and of light."

TURNING TO the synod's second subject—justice in the world—the Pope noted that "the Church's voice and action on behalf of all those in the world who are suffering oppression, poverty, discrimination and violence are awaited."

The Church, he said, is continuing its efforts "along the lines of her social doctrine proclaimed by the 'Roman Pontiffs'."

After voicing concern for the situation in the Middle East, Pope Paul made special reference to Jerusalem. He repeated his plea for a "special statute" to "do justice to the pluralistic and altogether special character of the holy city and to the rights of various communities which are situated there and which look to it and come to it as their spiritual center."

The Pope also expressed sympathy with those who suffer persecution from political regimes. Without naming names, the Pope said that "although we once more deplore all these evil situations, and while we manifest our solidarity with those who are victims thereof, we wish to send in particular our affectionate greeting to those among our brothers in the episcopate and in the faith who are still suf-

fering in conditions of oppression or illegal legality, so easily concealed by silence, and who are together giving Christendom and the world the example of a fidelity and strength of spirit for which we cannot but be grateful."



RETREAT MASTER—Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, will conduct a traditional retreat the week-end of January 11-12 at Our Lady of Fatima Retreat House, 5453 E. 56th St. A special Latin Mass is planned as part of the retreat. Reservations can be made with the Retreat House, 545-7681.

ANNOUNCING WINTER TERM

Entrance Dates
JAN. 10 or JAN. 31

Courses include:
• Secretarial
• Accounting
• Bookkeeping
• Stenographic
• IBM Optional

Write or phone for Bulletin

CENTRAL BUSINESS COLLEGE

Ind. Business College Bldg.
802 North Meridian St.
Phone: 634-8337

Wm. Weber & Sons
"Purveyors of Fine Meats"
Beech Grove, Indiana
787-1291
Breaded Fish Portions For Fish Fries

Residence For Mentally Retarded Young Men
Ages from 18 to 45. — Moderate Rate.
Good care taken by Reverend Fathers and Reverend Sisters.
WRITE TO: Rev. Director, Providence Home,
Jasper, Ind. 47546 — Tel. (812) 482-6603

BOX OFFICE OPEN DAILY
Noon to 9 p.m.

To Life!

"Fiddler on the Roof"
on the screen

UA Circle
DOWNTOWN INDIANAPOLIS
45 MONUMENT CIRCLE 46204
For Preferred Theatre Party Dates, Write,
Phone Now—MRS. BONNIE BEISING
635-6468 OR 635-5323

GOOD SEATS AVAILABLE FOR ALL PERFORMANCES!
C-65 PANAVISION COLOR
United Artists
TONIGHT 8:00
TOMORROW SAT. 2 P.M. & 8 P.M.
SUNDAY 1:30, 5:00, 8:30

Dr. Joseph E. Kernel
Optometrists
Dr. Blanche K. Keating
Dr. Leonard Kernel
Dr. Jules Tindler
Contact Lenses Fitted
By Appointment
HOURS: 8 A.M.-5 P.M.
Closed Wed. Afternoons
104 N. ILLINOIS ST.
Indpls. — 635-3568

LEASE YOUR NEXT CAR OR TRUCK
From
McGINTY DODGE, Inc.
3419 So. East (U.S. 31 South)
Indianapolis, Ind.
787-8361

50 YEARS
Professional Insurance Service
1922-1972

The Herman C. Wolff Co. Inc.
INDIVIDUALS • BUSINESS • INDUSTRY
107 N. Pennsylvania, Indpls., Ind. (AC 317) 634-7488

W. L. LEPPERT R. W. SWANSON T. J. CONNOR J. A. WELCH
L. D. GILBERT J. P. FERRARO J. T. LEPPERT D. T. HASBROOK



A PRIEST IN YOUR FAMILY?

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Have you ever wished you had a son a priest? Now you can have a "priest of your own"—and share forever in all the good he does. . . . Throughout the Near East each year, grateful bishops ordain hundreds of new priests trained by people like you. . . . Their own families are too poor to support them in training, but good Catholics in America 'adopted' these seminarians, encouraged them all the way to ordination. . . . In some inspiring cases, this support was given at personal sacrifice. . . . How can you begin? Write to us now. We'll send you the name of a young seminarian who needs you, and he will write to you. Make the payments for his training to suit your convenience (\$15.00 a month, or \$180 a year, or the total \$1,080 all at once). Join your sacrifices to his, and at every Sacrifice of the Mass, he will always remember who made it possible.

Look at the nearest \$10 bill. What is it actually worth? Only what it will buy. Today, it will hardly buy enough to feed a family for two days. In the Holy Land, it will feed a poor refugee family for an entire month. The Holy Father asks your help for the refugees, more than half of them children. Your money multiplies—as you give it away.

Where there is none in south India, you can build a six-room permanent school for only \$3,200. Archbishop Mar Gregorios will select the village, supervise construction and write to thank you. The children will pray for you, and you may name the school for your favorite saint, in your loved ones' memory!

Dear Monsignor Nolan:
ENCLOSED PLEASE FIND \$ _____
FOR _____
NAME _____
STREET _____
CITY _____ STATE _____ ZIP CODE _____
Please return coupon with your offering

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION
NEAR EAST MISSIONS
TERENCE CARDINAL COOKE, President
MSGR. JOHN G. NOLAN, National Secretary
Write: CATHOLIC NEAR EAST WELFARE ASSOC.
330 Madison Avenue—New York, N.Y. 10017
Telephone: 212/YUKON 6-2840

ON THE LINE -- two pages of opinions

Blaming it all on the women

One of the Sunday magazine supplements this past week featured an article by Adela Rogers St. Johns, a woman whose opinions, however bluntly stated, are usually couched in common sense and a compassionate understanding of human frailties. Those two qualities, however, were markedly absent from the article in question, a kind of survey of the low state of American womanhood.

In essence, Mrs. St. Johns says the country is in a mess because of women. A survivor of the fight for women's suffrage, she feels women have betrayed the power of the ballot. They have not chased the moneylenders from the temple, or the dope pusher from the schools and the streets. They have not rid politics of corruption or the bookstalls of pornography. Too many of them, she contends, are nothing more than "pill fiends" who have produced an unloved, unloving generation of "Nobody's Nothings."

Where, one must ask, were the men while this dire state of affairs was coming to pass? Where were the husbands and fathers while this present luckless generation of young people was being birthed and reared? What was the other 50 per cent of the electorate doing as catastrophe seized control, drugs and immorality poisoned society and violence ripped gaps between races and generations?

Mrs. St. Johns, for all her years

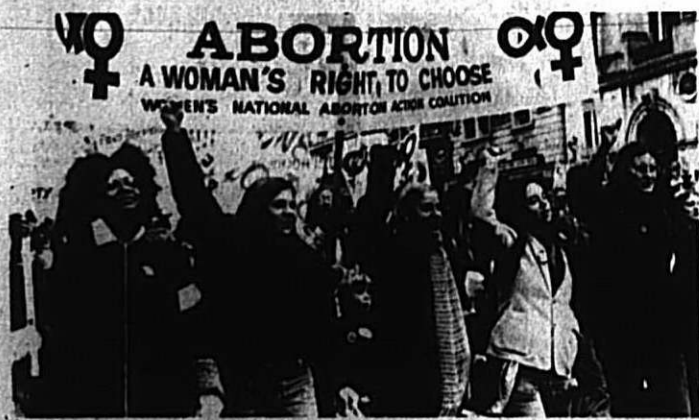
and all her experience, makes the same grievous error as the young women's libbers she despises.

Evil, injustice, stupidity and cupidity have no gender. Neither do tenderness, mercy, love and understanding. They are products of the human spirit, not of masculinity or femininity. It is as farfetched to blame the miseries of the world on women—as does Mrs. St. Johns—as it is to blame them on men—as do the "libbers." Sexuality does not determine goodness or badness, success or failure.

We suspect that Mrs. St. Johns may be the advance guard for a new host of women beaters, a not unexpected backlash to the many absurdities of the lib extremists. The sudden, sweeping changes that have affected almost every area of societal relationships have developed a broad streak of confusion, doubt and even despair in the national consciousness. In such times there is always a certain amount of irrational searching for a scapegoat. It appears the faceless "modern woman" may be the number one nanny in the years ahead.

Despite Mrs. St. Johns' viperish contentions and the lib movement's hysterical inanities, the nation is not sorely in need of better or more liberated women. What it needs, and desperately so, are better human beings conscious of their duties to God and their fellow human beings.

—B. H. ACKELMIRE



NC NEWSMAKER PROFILE

Technician of peace

NEW YORK—The career of Kurt Waldheim, new secretary general of the United Nations, is riddled with apparent contradictions that have a simple explanation.

Although a Catholic, he was reportedly the Soviet Union's candidate for the secretary general post.

Earlier this year, he was made a candidate for the presidency of Austria by the Catholic People's Party, of which he was not a member. After losing the election, he was made Austria's ambassador to the UN by the Socialists—against whom he had run up a nearly winning 47 per cent vote for the presidency.

Why does Waldheim receive such respect and support from people who would normally be expected to oppose him? Because he is a professional non-partisan, a thorough, able and dedicated diplomat—a technician in the crucial job of peacemaker.

ALTHOUGH HIS life work has been in and near the political arena, he is basically non-political. His favorite American magazine, for example, is National Geographic.

It was on his 53rd birthday that Dr. Waldheim, former Austrian foreign minister, achieved the ambition of his



life: he was elected the fourth UN secretary general, succeeding U Thant. Seventeen years ago, Kurt Waldheim first set foot in the United Nations building as Austria's permanent observer. That was before Austria had received her state treaty and, with it, her membership in the UN.

He has been a member of Austria's delegation to every session of the UN General Assembly since 1955, while simultaneously holding other important Austrian diplomatic posts.

HE STUDIED AT the Consular Academy in Vienna in 1937 and 1938, and came out at the top of his class. Never having engaged in politics, he survived the Nazi occupation of Austria without stigma. As a soldier in World War II, he was wounded in 1942 and started to study law during this six months' convalescence.

As soon as Austria was reborn in 1945, he lent a hand in the reconstruction of his country: he joined the diplomatic staff on the historic Ballhausplatz.

In 1948 the young diplomat was working in Paris as secretary of legation, a job that

GROUP MORALE

Sisters advised 'stick together' after 'evictions'

CHICAGO—Catholic nuns in the U.S. have been advised to "stick together" and decline any invitation to take over a school or hospital after other nuns have been "forced to leave."

The exhortation came in a statement issued by the board of the National Coalition of American Nuns. It charged that "sisterly solidarity is destroyed when Sisters move into a school or hospital from which other nuns have been evicted by arbitrary mandate of parish or diocesan decision-makers."

THE STATEMENT, issued by Sister Margaret Traxler, S.S.N.D., chairman of the activist nuns organization, drew a distinction between situations where Sisters have decided to leave and where they have been ousted.

Sister Traxler said "many Sisters know that this year religious orders have taken over schools in the Diocese of Raleigh, N.C., from which Sisters had to leave because the right of self-determination in the apostolate was denied them."

THE STATEMENT, voted on by the entire NCAN membership, cited similar situations, particularly Los Angeles where, it said, the Immaculate Heart of Mary sisters were involved in a dispute with the archdiocese.

"Sisterly solidarity is important for group morale; it is essential for a healthy self-image and for sustaining and building the influence of women in the Church," the statement said.

Expulsions creating crisis in Churches, warns Archbishop

DURBAN, South Africa—Government expulsions of foreign churchmen from South Africa are forcing Churches to a "crisis point," the Roman Catholic Archbishop of Durban, Denis Hurley, said here. Churches may soon have to decide whether to "opt out" of social involvement in South Africa or continue to have their ranks severely depleted by expulsions, the archbishop said. He was commenting on the fact that three more ministers have been told to leave South Africa—bringing to 21 the number expelled in the last 16 months.

Archbishop Hurley said the government was provoking a confrontation with the Churches, forcing churchmen to leave South Africa by not renewing their temporary residential permits.

"To opt out of social responsibility and involvement at present is to opt out of Christianity," he said.

Commission advocates new Irish approach

LONDON—A "new and imaginative approach" to end the troubled situation in Northern Ireland was advocated here by the International Justice and Peace Commission of the English and Welsh Bishops' Conference.

After referring to what was needed politically and militarily in strife-torn Ulster, the commission said:

"What is required is a new and imaginative approach by all the parties concerned. In this respect, the Christian churches in England have an important contribution to make clear the Christian message of reconciliation and explore the non-violent means of peace-keeping and peace-making."

"To this end, we urge Catholics to pray, to invite their fellow Christians to pray with them, to undertake acts of penance and fasting, to inform themselves of the situation by holding conferences and inviting speakers to make their views known to their members of Parliament, and to participate in major acts of conciliation out of a conviction that peace, justice and security flow not from the barrels of guns but from the minds and hearts of men."

led to his decoration with the insignia of a Commander of the Legion of Honor.

IN 1965 HE became Austria's ambassador to the UN, a job he held until 1968 when Chancellor Josef Klaus brought him back to Vienna to become his foreign minister.

When Dr. Bruno Kreisky succeeded Klaus, Waldheim went back to the UN, where he has stayed ever since except for the brief campaign for the Austrian presidency.

Today, Kurt Waldheim may well be glad he lost that election. The chair of the Secretary General offers him more scope and prestige, as well as "the most impossible job in the world." If anyone can make a success of it, it is surely Dr. Kurt Waldheim, with his Viennese charm, his appetite for hard work, and, as his wife Elisabeth says, "his instinct for anything important."



THE YARDSTICK

On judging motives

BY MSGR. GEORGE G. HIGGINS

Some months ago, in this column, I expressed regret that Father Daniel Berrigan, in the course of an extended series of interviews with psychologist Robert Coles, had presumed to pass judgment on the inner motives of President Lyndon Johnson and had even pretended to know what was going on in the hidden recesses of the President's soul when he slipped over to St. Dominic's Church in Washington to pray for guidance on the war in Vietnam. I said at the time that, while every citizen has a perfect right to judge a President's actions as harshly as the facts might seem to warrant, only God can read the inner workings of a man's soul.

Having recently re-read Father Berrigan's highly judgmental criticism of President Johnson in a book-length reproduction of the Berrigan-Coles interview ("The Geography of Faith," Beacon Press, Boston, \$7.50), I am still of that opinion. I still think it was unfortunate that Father Berrigan presumed to know what was going on in President Johnson's soul when he "went off to pray during the night before he decided to begin bombing North Vietnam." Surely that sort of judgment should be left to God Who alone can read the secrets of the human heart.

I HASTEN TO ADD, however, that the full transcript of the Berrigan-Coles conversations suggests that Father Berrigan's criticism of President Johnson may have been no more than a hasty slip of the tongue. That is to say, Father Berrigan comes through in "The Geography of Faith" as a profoundly sensitive and truly prophetic Christian who abhors sitting in judgment on others even if he happens to disagree with their personal opinions or their public policies. "One must resist at all costs," he says in a typical passage, "those rigid dualisms:

Buckley wrong, college insists

NEW YORK—Sacred Heart Sister Elizabeth McCormack, president of Manhattanville College, has accused William F. Buckley, Jr., conservative columnist and magazine editor, of distorting the reasons for Manhattanville's change from a denominational to a non-denominational college.

In a letter to the editor appearing in the December 18 issue of The New Yorker magazine, Sister Elizabeth said, "Mr. Buckley errs when he implies that Manhattanville changed in order to become eligible for state aid."

In an article in the August 21 issue of The New Yorker, Buckley said that research for a TV program on which he interviewed Sister Elizabeth suggested that she "was perhaps necessarily driven" to favoring something other than "palpably Catholic higher education" by the Blaine Amendment to New York State's constitution. The amendment says that no state aid can go to a religious college.

"HOW DOES ONE cope with that," Buckley asked, "and qualify for the subventions available from the state to any nonreligious college—X number of dollars per degree granted? Why, unstress religion to the point of satisfying the educational authorities that yours is not a

All good, all bad... Christ saw us as both more and less than we appear to be." Dr. Coles, for his part, develops this theme over and over again and does so with the most delicate kind of Christian understanding and passion. He comes through as a man who lives 24 hours a day by the Lord's injunction, "Judge not that you be not judged."

DR. COLES HAS SPENT a good part of his professional life in the Deep South studying the impact of poverty and racial prejudice on children, black and white. As a man who is deeply concerned about the problem of racial injustice and has risked his career and possibly even his life in defense of human rights, he might well have developed something akin to hatred for the members of the Ku Klux Klan and similar organizations in the South. Instead, while opposing everything they represent, he tries to understand them, to help them—and, yes, even to love them.

In one of his conversations with Father Berrigan, he says that he doesn't believe that "anyone at all, is ultimately beyond some kind of saving moment." He would say that, he continues, "even about people some of us dismiss as awful or hopeless or evil or sick.... I worked with members of the Ku Klux Klan in the South even as I was working with black families. They were racists, they were hurt and troubled men and women, and their children of course were infected with virulent hatreds; and yet I saw even in some of those families a wide range of possibilities, virtues, difficulties, tragedies. And I wonder at times whether some of the negative things people have to face are not potentially of great value, those tragedies and difficulties often can herald growth."

That kind of Christian compassion—so rare at any time in history and so desperately needed at the present moment in our own divided and bewildered country—doesn't come easily even to the trained psychologist. It comes, by the grace of God, only through prayer and fasting.

religious college in any meaningful sense. It comes to over a hundred thousand dollars per year where Manhattanville is concerned, and for that much money, nowadays, you can just coexist with a little cockcrowling."

In her letter, Sister Elizabeth said, "I strongly believe that a college committed to the expansion of the mind cannot be closed.... In the search for truth, it is imperative that every door be opened, every road explored, no path barred. Sectarian education, by definition, does not meet this need. The church-affiliated college—Catholic, fundamentalist, or any other—however much it may succeed in teaching its students to think, will also be tempted, to a greater or lesser degree, to instruct its students in the particular tenets of its religious faith."

SISTER ELIZABETH said the changes in the college over the last few years have been instituted because Manhattanville had to go in new directions if it was to continue to make a significant contribution to the educational community.

In a one-sentence Latin reply to Sister Elizabeth's letter, Buckley said, "Radix omnium malorum cupiditas est" (Desire for money is the root of all evils).

GIVE AND TAKE

BY REV. PAUL DRISCOLL

Last week we wrote about the great advantages to a community from a constructive conflict between different points of view. Such a creative clash, however, always depends on true communication. Where groups with different perspectives lack this communication, the resulting tension is destructive instead of creative. Passions accelerate rapidly, and soon even those most determined to "keep personalities out of this" begin to slip into polemics. No longer are we witnessing an intelligent clash of viewpoints. The atmosphere now is one of power struggle.

What Mr. Hyde was to Dr. Jekyll, power struggle is to perspective-clash. In power situations, the rise of emotion, the decline of logic, and the increasing inflexibility combine to eliminate all chance of a synthesis of strengths. The eventual decision will not owe 60 per cent to one school of thought and 40 per cent to the other. Rather, it will reflect 100 per cent of the victor's perspective and nothing of the loser's. The final viewpoint, then, will be no stronger than the original viewpoint of one of the contending parties.

WHILE THE CONFLICT rages, frustration soars on every side. Partial victories seem to embitter the "winner" as much as the "loser." Rumor and myth abound. With rhetoric that would be amusing in less trying circumstances, all virtue—freedom, loyalty, openness, etc.—is automatically identified with one's own perspective. On the other side, naturally, lurk the sinister forces of evil (usually unnamed) who must, in the name of truth and love, be stopped.

With each limited encounter the crisis escalates to a new level of intensity. Compromise becomes more and more intolerable. Totally convinced that only wide and rapid change will avert disaster, a determined A grits his teeth and pushes on to implement his principles, while B, equally convinced that A's road leads only to doom, digs in for an all-out stand in defense of the values he loves.

AN OBSERVER not emotionally entangled in the conflict can sympathize with A and B, since both manifest courage in the face of fear and hostility. Sadly, tragedy for someone is inevitable. Unless the power struggle is de-escalated, either A or B must be crushed. The loser of a cultural war suffers a fate similar to the loser of a physical war. He wakes up one morning to discover he no longer has a country. What he has cherished is dead. Isolated and imprisoned by a mass of laws and institutions that reflect the victor's perspective, he has nowhere to turn. Some of the victors ridicule him. The more generous do not, but they are liable to lecture him condescendingly, to pat him on the head and urge him to "get with" the obviously superior view.

And so he wanders. Perhaps he submerges the present in dreams of the past or visions of the future. Perhaps he joins with other outcasts in an underground. Perhaps he simply passes his days in quiet frustration, half-heartedly trying to convince himself it didn't matter much, anyway.

Meanwhile, back at the palace, the victors rejoice that the enemy (i.e., the other fellow's culture) has been overcome, and a safer era achieved. A few years previous they probably walked the streets like the loser does now, but it is remarkable how soon the palace makes one forget.

LETTER TO EDITOR

Fr. Murphy seconds need for retired Sisters' parish aid

To the Editor:

Paul Fox's article on the Retired Sisters' Program at the Woods was a very good description of the Sisters' involvement. Our parish is benefiting from their services.

Sister Therese Gertrude and Sister Irma Clare, both of whom taught at St. Agnes Academy, Indianapolis, during their careers, come to our parish two mornings a week to help us out by keeping the Sunday collection accounts, writing checks, and organizing our parish records. Father Joe McGinley and myself are really grateful for their assistance.

I hope more parishes take advantage of these experienced Sisters' talents. St. Leonard's is grateful for their talents and work.

Father Pat Murphy
St. Leonard Church
West Terre Haute, Ind.

The CRITERION

124 W. Georgia, P.O. Box 174,
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.00 a year

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

Editor, Rev. Mr. Raymond T. Bosler;
Associate Editor, B. H. Ackelmire; Managing
Editor, Fred W. Price; News Editor,
Paul G. Fox; Advertising Manager, James
T. Brady.

Published Weekly Except Last Week
in December.

Postmaster: Please return P.O. forms
3579 to the Office of Publication.



FIDEL CASTRO... visiting in Chile

BY MARY LOU SUHOR

HAVANA—To go to Cuba from Mexico—one of the few routes still open to Americans—is to move from a land where the revolution has been "frozen" to one where it is still happening.

The barefoot Mexican children selling Chiclets, or lottery tickets, or shoeshines; the old women hawking tourist trinkets; the men peddling women's bodies become painful memories of Mexico City as one lands in Havana.

The revolution in Cuba has done away with these human tragedies.

This is not to say that all is perfect on the island. Critics of the revolution cite its social costs as too high: shortages of goods and services, vagrancy laws, loss of individual freedom, elitism among the party faithful, the exodus of thousands.

TO SORT THESE things out, I joined an ecumenical tour of Cuba, trying to gather as many impressions as possible about the "new society" and the "new man" Cuban socialism is bringing about.

Our reception throughout Cuba was most cordial, in spite of a background of hostility which still looms in several areas.

Take, for instance, the embargo imposed in 1964 by the Organization of American States at the prodding of the United States and other governments. While viewed by Cubans as a political victory, it continues to take its toll in severe shortages of food, medicines and other needs.

It also affects the amount and accuracy of information Cubans have about vital world events, as well as what Americans know about Cuba.

"Invasions" continue

An earlier event, the U.S.-backed Bay of Pigs invasion of 1961 is still a vivid memory. And mini-invasions continue, like the one against a fishing village in Oriente province a few days before we arrived. It left two dead and four wounded. A group in Miami calling itself the Work Plan for the Liberation of Cuba took credit for the attack.

Cubans resent the jailing of Angela Davis, the black American Communist militant who visited them to cut sugar cane and became perhaps the most loved U.S. Marxist in Cuba. Angela posters dot the island. "Free Angela" rallies abound, and one of the most popular rock songs is "For Angela."

CUBANS RESENT the involvement of the United States in the war in Vietnam. They see it as an act of imperialism. Vietnamese befriended by Cubans are present in large numbers, especially on Havana college campuses.

But Cubans do not view all Americans as ugly. They consider us victims of a repressive government.

Typical of those who could hold a personal grudge is Dr. Otto Machado, director of the Jose Luis Miranda Children's Hospital in Santa Clara. He explained that the exodus of 2,000 doctors out of 8,000—a solid 25 per cent—has left Cuba with a medical crisis. Even so, Cuba has become successful in providing health services for the poor.

Medical advancements

"Since polyclinics and medical posts have been established throughout the countryside, no Cuban is farther than 10

CUBA

Where revolutionary gospel preaches both Christ, Marx

kilometers (6 miles) from medical care," Dr. Machado said. "Before the revolution most medical services were concentrated in Havana."

Invaluable assistance in preventive medicine has been provided by the neighborhood Committees for the Defense of the Revolution (CDR).

"You may have heard of them only in terms of spy groups, who report their neighbors for counterrevolutionary activities," he said. "But they are key allies in our war against disease."

"Thanks to campaigns carried on by the CDRs, 90 per cent of the children have been vaccinated against tetanus, and polio is no longer a problem. Over the past five years they have convinced 732,000 women to have free cancer tests, so that cases of cervical cancer were down to 600 last year."

WE SAW ANOTHER example of the new humanist society, at the Tricontinental Sugar Terminal in Cienfuegos. The plant, the largest in Cuba, receives sugar from Las Villas and Camaguey provinces. Nearby is a chemical fertilizer plant, put up by Communist Party members.

Some 320 workers keep the sugar plant operating 24 hours a day. They can now load a 12,000-ton ship in 14 hours, whereas it used to take 15 to 20 days of manual labor in the pre-revolution days.

A woman who had lived in a batey, or cane field village, in Matanzas province explained what this meant.

"Before the revolution," she said, "you might have considered us a branch of Woolworth, Sears and Firestone. There was little Cuban industry, not even

Mary Lou Suhor is administrative assistant at the Latin America Division of the United States Catholic Conference. As a member of the U.S. Cuba Resource Council, a nationwide interreligious group, she recently visited Cuba for two weeks with 21 other members of the council. She returned with these impressions of today's Cuba and relayed them to NC News Service.

warehouses to store sugar or fertilizer plants. Sugar was refined in the United States and we had to buy it back at higher prices. Likewise, fertilizer and cement came from plants in the United States.

"Now we have our own. And we are tearing down the thatched huts, in which living conditions were subhuman."

Year-round schools

"Children in our area used to go to school perhaps three hours a day and only during the dry season. Now we have good school facilities all year round and a polyclinic besides."

A young black woman from a village in Oriente province confided: "My father was a longshoreman who worked only four or five months a year. The peasants lived largely on the charity of the middle class, who were especially generous at Thanksgiving—yes, we celebrated that—and at Christmas."

"We had only three schools and two doctors for the whole town of 5,000. But there were three country clubs. At Catholic festivals, black and white were separated by a rope. We used to say that to be a white is to have a future and a career, to be black is to be a bag of charcoal that can be sold to anybody."

"Needless to say, the revolution has changed all that."

There are other efforts.

YOUR WORLD AND MINE

Labels U.S. boycott of Castro senseless, inconvenient policy

BY GARY MacEOIN

I was last in Cuba in mid-1960, 18 months after Fidel Castro came to power and a short time before the United States broke diplomatic relations. This must be the tenth time that I overfly the island, as I wind my way toward Panama, and each time my sense of frustration rises. It is true that it is now possible to get to Cuba, by air from Europe or Mexico, by sea from Canada. But the cost is prohibitive and the loss of time substantial.

Whatever sense our ostracism of Castro may have made at the beginning, it has become a total anomaly since we reversed our policy on China. It is appropriate to wonder if we are not making the same mistake of continuing in an untenable position so long that we finally lose all bargaining power and are forced to abandon it on the terms imposed by the other side.

In this context, Castro's recent visit to Chile was ominous. The fact that he stayed away from home for 25 days is already an indication that he is not worried about his power base. And while the welcome from Allende's Marxist coalition was to be expected, the meetings with the heads of state of Peru and Ecuador on the way home show how insecure is the hemispheric boycott we imposed. Mexico never joined it and Chile has already withdrawn. Others will surely follow.

HOW SUCCESSFUL has Castro been? Lack of continuing hard information, a situation which the United States economic and political boycott has helped to insure, makes any answer tentative. In broad terms, nevertheless, there now seems no immediate threat of overthrow. But neither is any miraculous improvement in living conditions in sight.

Jordan Bishop, one of the top Catholic experts on Marxism in Latin America, recently observed that only three serious

attempts have been made at radical social change in Latin America. The first two, Mexico and Bolivia, remained within the orbit of United States economic and political influence. As of now, Mexico "appears to have lost its fire and is gradually subsiding into a neocapitalist society." Bolivia destroyed the old power centers but "found the constructive phase of the revolution difficult and finally succumbed to counterrevolutionary forces in 1964."

CUBA, COMPLETELY isolated from the forces that have reasserted themselves in Mexico and Bolivia, "appears to be moving ahead slowly after a number of setbacks, due partly to the United States' blockade and partly to local bureaucracy. It should be noted that while responsible for extreme hardship, the blockade may have helped the Cuban revolution rather than hindered it; the presence of a powerful and determined enemy has unified large sectors of the population behind Fidel Castro."

Dr. Theo Tschuy of the World Council of Churches is even more positive. Reporting in Cross Currents on a recent trip which took him to every part of Cuba, he admits that "austerity and serious material shortages" do exist, but asserts that "every single Cuban eats a balanced diet regularly, obtains sufficient clothes and shoes, and is decently housed."

AS REGARDS the churches, both Catholic and Protestant, they seem to have accepted the revolution as irreversible. They are moving slowly from an original position of hostility in the direction of acceptance and cooperation.

In April 1969, the Catholic bishops made a strong appeal for the lifting of the blockade, an initiative supported by Catholic bishops in many countries of Latin America. A subsequent collective pastoral of the Cuban bishops developed the major themes of the meeting of Latin American bishops at Medellin, Colombia, urging the type of social reform to which the Castro regime is committed.

LIKE SHELTER. Cuba is trying to solve its housing shortage through such works as the Alamar Housing Project in Havana. Here, "micro-brigades" drafted from sugar mills, oil refineries, factories and other industrial centers are constructing homes for some 250,000 persons.

"Most (workers) volunteer 11 hours a day. They know homeless families are anxious to find shelter," said Juan Stuart, who is to administer the furniture plant at Alamar. The housing complex will also have schools, child care centers, shopping areas, swimming pools and movie houses. But no church.

"We do not intend to legislate religion out of Alamar, it is just that a church, not in the plan, might come later," Stuart explained.

I wrote in my notes after this: "The revolution feels the Church must be the people of God, not blueprints for a building."

But what then is the role churches can play in the revolution?

Christian influence

"You are Christians from the United States, so I will use an example from the Bible," Dr. Otto Machado told me as we stood in front of his children's hospital in Santa Clara.

"In Cuba we think we are distributing the loaves and fishes like Christ. Ask yourself as you visit our cities and villages, what would happen if Jesus came here, and, in contrast, what would happen if U.S. investors returned."

This challenge kept haunting me as we continued our travels.

AT WORK AND other sites we visited we saw people of all ages, conditions and color sharing in the arduous task of raising the present standard of living.

For a Christian audience, this could mean that the Cuban Revolution has brought the Gospels to life. The mandate to feed the hungry, give shelter to the homeless, cure the sick and in general create conditions where all can participate in a more abundant life is being carried out by the revolution.

Although most of the early revolutionaries were Christians, that revolution today is not Christian. It is rather the result of Marxist-Leninist tenets and methods applied to society in efforts to bring about a new, more human condition.

The Church of the past was either unwilling or unable to do this, tied as it was to

the power structures which then dominated Cuba.

Indeed, vestiges of the past are still evident in the Catholic Church, one of the few surviving institutions on the island. We were told, for instance, by Bishop Amando Prego of Santa Clara, that the Medellin guidelines—a call for active work toward a more just social order issued by all the Latin American bishops in 1968 at Medellin, Colombia—has a different relevance for Cuba since there was "no Church of the rich in need of change in a socialist society."

The Church split

The guidelines have split much of the Church into conservative Christians lining up with the oligarchies and progressive Christians siding with the poor.

As we went "church hopping" one Sunday in Havana, we witnessed a curious stratification.

At Nuestra Senora del Carmen church, youth and blacks were notably absent during the Mass. In attendance were older persons, mostly women, and children. The Spanish ambassador and his wife were there.

The celebrant, a Spanish priest, exhorted Cubans "to be good Spaniards" and support their priests as "the center of religion." The parish bulletin carried an article eulogizing October as the month of the Rosary.

THESE AND OTHER indications seem to show that the name of the game in the

Some Cuban clergy welcome cooperation

HAVANA, Cuba—Encouraged by statements issued by Premier Fidel Castro during his visit to Chile, a group of religious leaders here said they will welcome cooperation between Christians and Marxists.

The common goal of such cooperation, the group said, will be the building of a society on the foundations of justice and brotherhood.

In the group are Methodist, Episcopal, Presbyterian and Catholic clergy, and lay leaders. No high officials of the Catholic Church or the Episcopal Church, however, were involved.

The group's statement took notice of the meetings held by Castro with Cardinal Raul Silva of Santiago and with other churchmen on his three-week visit to Chile.

The Cuban group spoke of "embracing with decision and warmth" revolutionary efforts by Marxists and other vanguard groups on behalf "of the oppressed and the exploited" throughout the world.

"The Christian mandate to feed the hungry, give shelter to the homeless, cure the sick and in general create conditions where all can participate in a more abundant life is being carried out by the revolution."

Catholic camp is co-existence. As another bishop remarked to us: "July 26 is the day the revolution celebrates the Zafra or sugar harvest. It is also the feast of St. Ann. Cuban Christians have a choice, between celebrating the Zafra or St. Ann."

As we continued our visit, this time to a Presbyterian church, I thought more about Dr. Machado's words about what would happen if U.S. interests returned to the island.

Conversations with the meager congregation there revealed that many regretted the loss of contact with the U.S. churches. The Protestant community became significant in Cuba after the U.S. occupation in 1890, and attachment still lingers on.

A visit to the Protestant seminary at Matanzas disclosed that most of its 155 graduates have left Cuba. The faculty of 10 outnumbered the seven students left there.

Our third visit was to the Calvary Baptist Church. The service closed with a spirited hymn, the accompanist playing a military piano beat. Blacks and youths were in greater numbers here.

One student told us he was active in the Movimiento de Estudiantes Cristianos (MEC), which is sympathetic to the revolution, but added that the pastor considers it an extremist organization.

Open disaffection

At a final stop in a fashionable section of old Havana we chatted briefly with some of the parishioners. Mass was over. Two older women, one of whom was waiting to be airlifted to the United States, complained of food shortages and rationing, typical criticism heard in other churches.

Significantly, none of the church-goers seemed reluctant to express their disaffection with the revolution in the presence of our government guides.

IT IS A FACT that the Catholic Church in recent years has worked at rapprochement with the Castro regime, mostly through the efforts of Bishop Cesare Zaccchi, charge d'affaires at the nunciature in Havana, whom we visited one afternoon.

The government in turn has responded by allowing about 100 priests from Spain (Continued on Page 9)

THINK LADYWOOD-ST. AGNES

A small SCHOOL.

OPEN HOUSE

Sunday, January 9 and 16

2-5 p.m.

All High-School-Age Girls and Their Parents Welcome

5355 EMERSON WAY Indpls. 545-6291

Spend Holy Week in Rome!

March 25 - April 3

\$ 399

from Indianapolis

Jet away to one of the world's most exciting and romantic capitals. To Rome! The Eternal City of Michelangelo, ancient history and international society. We're sponsoring a fantastic Roman Holiday for a little more than half the ordinary air fare... for only a few dollars more than even the lowest group air fare. And look what's included!

- Roundtrip Jet Flights from Indianapolis
- Gourmet Meals Aloft
- Accommodations at First Class Hotel... Hotel President or Residence Palace
- Continental Breakfast daily at Hotel
- A comprehensive morning sightseeing
- Roundtrip Transfers from Airport to Hotel
- Baggage Handling at Airport & Hotel
- Attendance at Papal Easter Blessing at St. Peter's Square
- Complete Service of Tour Host
- Gifts, Souvenirs, and many extras
- All Taxes & Gratuities for the above items

Via Lufthansa German Airlines

For information or Reservations Phone, Write, or Mail Attached Coupon to...

GAUSEPOHL DINERS HUGAZY (travel)

Name

Address

City

State

LOVE ENOUGH

How do you go about loving enough to show you are a follower of Christ? ... One way is by sharing what you have.

Contribute to:

Catholic Charities

950 E. Prospect
Indpls., Ind. 46203

Rev. Donald Schmidlin, Director

Grinsteiner Funeral Home

Established 1854
HAROLD D. UNGER
1601 E. New York St. — Indianapolis, Ind. — 422-5374

St. John's Church

(Corner S. Capitol & Georgia, Indpls.)

Sunday Mass Schedule

Saturday — 5:30 p.m. Anticipation Mass.

Sunday — 6, 7:30, 9, 10 & 11 a.m. also, 5:30 p.m.

Tuesday — Jan. 11 — 8 p.m. — American Organist Guild Recital (All are invited)

✠ May they rest in Peace

Rev. Joseph E. Linkenmeyer
Frances R. Szymanski
Elizabeth T. Chambers
Mary Carrigan Clancy
Leah M. Lawlor
Fred Rumbach
Rose E. De Wald
Susanna C. Costa
Mary M. Mulvihill

What did all these people have in common? They remembered the education of priests in their wills. We ask your prayers for them.

St. Meinrad Seminary, St. Meinrad, Ind.

THEME ARTICLE

THE SACRAMENTS-- ACTS OF CHRIST

BY DR. MONIKA HELWIG

Many adult Catholics today have new questions about the meaning of the sacraments in their lives—new questions arising out of new experiences.

We were raised to have a great confidence in the sacraments as actions that are always worth while. They produce results because they are the actions of Jesus Christ himself. But in what way are they the actions of Jesus Christ?

You may remember the old catechism definition: Sacraments are signs that point to an invisible reality beyond themselves. We pass through water, we break and share bread—we lay hands on

someone, we anoint, and all this can be clearly seen.

Someone becomes a member of our community of faith, we renew and deepen the commitment that makes us one in Christ, a man is chosen by God for a special task, someone is spiritually strengthened. These happenings are real, like the first list, but in themselves they are not seen.

Sacraments, the definition continues, are signs that not only point to a reality beyond themselves, but actually bring it about. This is not exclusively true of sacraments, but is quite common in life.

Kissing and embracing and affectionate glances and words not only point to love, which in itself is invisible, but they foster that love. A national flag is not only a sign that patriotic sentiments exist; it also very effectively fosters those sentiments,

as do the national anthem and national celebrations like Thanksgiving and the inauguration of a President.

THE CATHOLIC understanding of Christian faith is, and has always been, very emphatic about this "sacramental" aspect of every experience of human life and human society. But we added something more specific when we spoke of Sacraments with a capital letter. They have the power to bring about the reality of which they are signs because they have their origin in Jesus Christ—because they are the acts of the Risen Christ.

For most of us, when we learned this as children, it was not very important. When we reflect on it as adults, it becomes crucial. The reality to which the sacraments point is one that seems more and more impossible in the light of our experience of the world and society. That reality is the reconciliation of man to God, of men among themselves, of mankind with the material universe, of each man with himself.

When we look about us at the world as it really is, we see men in grave doubt about the existence of God and the meaning of life. We see mankind torn apart by wars, racial strife, economic injustice, many kinds of hatred and mistrust. We see that we have not overcome cancer or earthquakes or famine or death. We see a great deal of mental illness, many suicides, much loneliness and anxiety and sense of personal depreciation.

IF THE EUCHARIST were no more than an encounter group, or a coffee klatch, or a discussion of a good sermon—if it depended for its effects entirely on what we bring to it out of our own lives—it could not possibly bring about the four-fold reconciliation to which it points. Our resources are simply not adequate to it, and as adults we know that.

But we bring more. We bring to it the full force of the life and death and Resurrection of Jesus Christ. We are able to do this because he himself offered us this action of his to be an action of ours—a place for us to meet him, reaching across barriers of space and time.

Entering into his death, and knowing that his followers did not understand what he was about, Jesus celebrated the solemn liberation feast of Israel. He invited them then and there to share his action, and told them to go on doing it when he would no longer be living among them.

EACH TIME THEY DID it they were to try to meet him by trying to see what he saw, want what he wanted for the world, do for others what he did. He said whenever we did this, he himself would be present. The force of his death and Resurrection would then be working in the world, affecting everything that men do and experience, bringing about the reign of God among men in public and private life, but quietly like heaven in dough.

The reality of the reign of God growing among men is in itself not visible, but to those who truly participate, the Eucharist and other sacramental celebrations become signs of the action of Jesus Christ in the secular world.

(Copyright 1972, NC News Service)

CATECHETICS

How Christ acts once more through seven sacraments

BY FR. CARL J. PHEIFFER, S.J.

A recently published catechetical textbook has a page I find hauntingly hard to forget. A contemporary photograph is simply juxtaposed with an ancient art masterpiece.

The photo shows the hand of a priest reaching down to anoint with oil the eye of a sick man lying in bed. The art masterpiece depicts Jesus touching the eye of a blind man.

The visual message is clear without any words. The priest is doing just what Jesus did, bringing healing to the sick. More than that is suggested. It is Jesus who is actually bringing healing in both scenes, that of the miraculous cure of the blind man, and that of the sacramental anointing of the sick man.

Sixteen centuries ago, St. Augustine, referring to Baptism rather than anointing of the sick, formulated the insight suggested by the visual images on that page. His words seem surprisingly fresh even after so many centuries. "When a man baptizes," Augustine wrote, "it is Christ himself who baptizes."

IT IS INTERESTING to find Augustine's words repeated in the Second Vatican Council's discussion of Christ's role in the Church's Sacraments. "By his power he is present in the sacraments, so that when a man baptizes it is really Christ himself who baptizes" (Liturgy, 7).

The Vatican's General Catechetical

Directory (now available in an official English translation) urges that this traditional understanding of the sacraments be incorporated into catechetical instruction. "In reality, it is Christ who baptizes. It is not so much a man who celebrates the Eucharist as Christ himself. . . . The sacramental action is, in the first place, the action of Christ" (55).

Simply stated this means that in the sacrament of Penance, Jesus is present to forgive us as he forgave Magdalene, Peter, or the adulterous woman. He is present in the Eucharist providing nourishment to us as he fed the disciples at the Last Supper. His saving activity is as present to us in Baptism as it was on Calvary, in Matrimony as at Cana, in Confirmation as truly as at Pentecost. His healing ministry is continued in the Sacrament of the Anointing of the Sick, while his preaching and leadership is in a particular way experienced through Holy Orders.

THE INSIGHT INTO Christ's activity in the Church's sacraments does not imply that He is not active as well in other moments of human life—healing, forgiving, freeing, comforting, nourishing. Rather the sacraments point to his presence with us everywhere. Jesus truly forgives when a husband forgives his wife and she him after a fight. He heals through the sensitive, skilled fingers of a surgeon, or the understanding and skilled listening of a psychiatrist. He feeds the hungry from the family kitchen and the Red Cross. He frees people wherever men and women grapple for the rightful exercise of their

God-given rights.

But, like the two disciples on the road to Emmaus (Lk. 24:13-35), we may fail to recognize the presence of Jesus even though he walks with us. We may easily go from morning to night with hardly a thought of Jesus Christ, not recognizing the richer meaning of our daily lives as they are touched by his presence.

Hopefully through the sacraments, moments explicitly recalling to our minds and hearts his presence, we may become more sensitive to his activity throughout our experience. Like the disciples sitting at table in the Emmaus Inn, we may come to recognize him "in the breaking of the bread" and then come to realize that he was with us all along.

THE SACRAMENTS are special moments of contact with Christ, moments that may make his presence more visible and tangible. Ordinary experience reveals the importance of such special, symbolic, moments in every relationship. A hand on another's shoulder may express and renew an abiding sense of confidence in another. A meal shared may deepen an existing bond of fellowship. With Mother on Mother's Day we celebrate her presence and care experienced throughout the year. It is encouraging to find so rich and traditional an understanding of Sacraments in contemporary religion texts and programs. How much can be communicated through two visual images—a photo of a priest anointing a sick man, and an art representation of Jesus healing a blind man!

(Copyright 1972, NC News Service)



Musical innovation in the liturgy can lead to an exhilarating celebration of the Eucharist. (NC photo by Lou Panarale)

WORSHIP AND THE WORLD

Small town liturgy need not be stodgy.

BY FR. JOSEPH M. CHAMPLIN

"Seminary professors told me to start nothing new during my first year as pastor of a parish. But I look at the fast moving, rapidly changing world outside this church and feel we just can't wait that long. We have to keep up with the developments in life around us."

Tall, talented Father Adam Smalley greeted parishioners of St. Michael's Church in Central Square, New York with these words when he preached his introductory homily. Two decades ago the energetic priest played outstanding collegiate basketball; now he picks at a guitar, spurs on congregational singing and shepherds souls in this relatively small rural-suburban community.

Area visitors who come to worship at the tiny (280 capacity) church probably expect a homey, country sort of liturgy, but hardly anything very sophisticated or imaginative or challenging. They walk away surprised, even stunned. One thinks of earlier skeptics who inquired, "Could anything good come out of Nazareth?"

THE FACT IS, extremely good things have been coming out of Central Square. Moreover, Father Smalley and his worship team are proving in the process it's not the size of a parish that matters; it is the commitment of priest and people to quality liturgy which counts. Consider these illustrative items (there are others):

—Occasional sermons accompanied by visuals, guitar music, and community singing. An approving parishioner installed behind the main altar a large screen for this purpose with attractive covering drapes which easily pull back when the situation dictates.

—Professional musicians and guest choirs invited to St. Michael's for special events. These add solemnity, set standards, and widen the people's vision of what might be possible.

—Recitation of a rosary decade on an October Sunday as a reflective prayer during the period for thanksgiving after Communion.

—Congregational singing of most acclamations at Mass (e.g., before the gospel, after the consecration, prior to the Our Father). Father Smalley has found after more than a year's experience in this parish of 350 families that these work best for beginning community song. They can be quickly learned, easily memorized and hence require no books, leaflets or distracting participation aids.

—A Memorial Day celebration to underscore our Christian concept of praying for the dead. Slides depicted the revised Catholic funeral rite with its strong emphasis on Jesus' paschal mystery and our personal resurrection. While participants meditated on the death and joy of departed ones, a bugler played taps.

—Thirty pictures of local landmarks (photography by the pastor) during a July 4 service to give parishioners close-to-home reasons why we should be grateful for freedom on this holiday. A lector recited the Declaration of Independence and led the congregation in "God Bless America" to begin the liturgy.

—A diversified Saturday night and

Sunday program of Masses always with music, but accompanied by organ at one Mass, a capella at another, and with many instruments (guitar, flute, trumpet, drums, banjo, bass violin) at a third.

HOW SUCCESSFUL has this enthusiastic, "we can't wait" approach been? How well accepted by the people of St. Michael's? Crucial questions, of course.

One man stalked out with his family, muttering "I didn't bring my children to Mass to watch movies." But such irritation seems an exception, not the rule; general attendance remains about the same and overall figures are even slightly on the increase. Many, too, have expressed their absolute delight with Father Smalley's forward thinking efforts. And for the most innovative liturgy at 10:00 a.m., it's standing room only.

(Copyright 1972, NC News Service)

SCRIPTURES

Jesus taught forgiveness

BY FR. QUENTIN QUESNEL, S.J.

Jesus said to the paralyzed man "Your sins are forgiven" (Mark 2, 5). The bystanders were shocked: "Who can forgive sins but God alone?" (Mark 2, 7). Jesus answered with a miracle of healing: "That you may know that the Son of Man has power on earth to forgive sins . . . arise and walk!" (Mark 2, 9). Only God could forgive sins. But when Jesus forgives, God forgives.

Men saw this in Jesus and remembered it as one of the most striking facts about him. When Jesus forgave, they could see how God forgave. They wrote: "God was in Christ, reconciling the world to himself" (2 Cor. 5, 19). "God has shown His love for us; it was while we were sinners that Christ died for us" (Romans 5, 8). He had died praying "Father, forgive them" (Luke 23, 34).

His disciples remembered that, during their last meal together, he had offered them the wine: "My blood which will be shed for many so that sins may be forgiven" (Matt. 26, 28). Risen, he had sent them to preach "forgiveness of sins in my name" (Luke 24, 47). It was the perfect climax to the life of him who had always been "the friend of publicans and sinners" (Matt. 11, 19), who "ate with sinners" (Mark 2, 16), and who said "I have not come to call the righteous, but sinners" (Mark 2, 17).

BUT HIS FOLLOWERS soon realized that, if they were going to preach forgiveness in his name, they would have to act as he had acted. If they were going to make the world believe in God's forgiveness, they would have to show God's forgiveness in their own lives, making God's forgiveness visible, as Christ has done. "Forgive one another, as Christ has done." (Continued on Page 7)

SHEED

Christ died, but he rose the third day

BY F. J. SHEED

Death did not hold Christ. It "was swallowed up in victory," said St. Paul (I Corinthians 15:54), quoting Isaiah. On the third day—part of Friday, all of Saturday, part of Sunday, three days by Jewish reckoning—the tomb was found empty, it wasn't, as someone has wildly suggested, that they looked in the wrong tomb. Joseph of Arimathea knew his own. It is characteristic of the Evangelists that they do not tell us how Joseph reacted, nor, indeed, is either Joseph or Nicodemus mentioned again, important converts though they were. The New Testament writers were not writing a chronicle, still less a society column, but the story of mankind's Redemption.

Of what happened on that first day and on the 40 days (Acts 1:3) in which he came and went among them before his Ascension, the Evangelists selected, from their own memories and the accounts of others, incidents which they saw as especially significant, with no attempt to harmonize them. But all four give the same outline. There was the tomb found empty on the Sunday morning; there were appearances to various women, disciples, apostles.

WHEN THE NEWS was first brought to the Eleven, they simply did not believe it, called it "an idle tale." Yet Jesus, when telling them of his suffering and death, had told of his rising again on the third day. Clearly they had assumed that whatever resurrection he was talking about would be in the next world, not bringing Jesus back, body and soul, into this. His death would be—like the death of Abraham and Moses and David—the end of him here, themselves left mourning with only their memories, including the bleak memory of their own running away in Gethsemane.

The Christ who came back to them was the same Christ, but different too. His body was a real body, but the first time he came to them in the Upper Room, passing through a locked door, they thought he was a ghost: they "covered down," full of the terror ghosts usually excite in healthy people. He urged them: "See my hands and my feet, that it is I myself; handle and see, for a spirit has not flesh and bones as you see me to have" (Luke 24:39). He ate a meal with them—"roast fish and honeycomb."

Thomas was not there and flatly refused to believe those who were—"Until I have seen the marks of the nails in his hands, until I have put my finger into the marks of the nails, and put my hand into his side." A week later Jesus invited him to do precisely that (John 20:24-29)—and Thomas said, "My Lord and my God."

Yet there were times when they were not instantly sure it was he. Mary Magdalen had not at once recognized him that first Easter dawn in the Garden. The two disciples who walked with him to Emmaus did not know who their companion was till he "took bread and blessed and broke it, and offered it to them." On the mountain of the great commission to teach all nations, some were still doubtful (Matthew 28:17).

ON HIS FIRST appearance to the Eleven (John 20:22) he said, "Peace be to you." Is it pure chance that we have never heard him give them or anyone that greeting before, and now, with his reconciling work accomplished, we hear it three times? Then he breathed on them. This certainly was new. Not only had he never done it before: in all the Old Testament no one had, since God breathed the breath of life into the nostrils of the man he had formed of dust from the ground. The breath Christ breathed was of a higher life, and it prefaced the greatest change of all in him. For he said to them, "Receive the Holy Spirit"—the pneuma, the breath. Earlier we had read (John 7:39): "As yet the Spirit had not been given because Jesus was not yet glorified." Now we meet the risen Jesus, the Jesus who had learned obedience by the things he suffered, and had been brought to "accomplishment," to the perfection of manhood that personal union with God the Son called for. His first gift to them was the Holy Spirit.

"He was now the source of salvation to all who obey him" (Hebrews 5:8). Salvation from what? From sin. And his second gift to the Apostles was the power to forgive sins and withhold forgiveness. "Jesus said to them again, 'Peace be with you. As the Father has sent me, even so I send you.' And when he had said this, he breathed on them, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'" (John 20:21-23).



QUESTION BOX

Bible reader wonders if a person can be cursed, as Scripture says

BY MSGR. R. T. BOSLER

Q. Are people sometimes cursed? In the Old Testament one reads something like "Cursed shall be your coming in and your going out, etc." People with illness may easily come to believe that they are cursed. Could you explain?

A. Orientals, both ancient and modern, throw curses around with an abandon shocking to us. The people of the Bible lived in a world that attributed magic powers to curses. We find them praying in the Psalms for protection against evil persons who directed spells and curses against them. In time they purified the notion of cursing somewhat of superstition by attributing to Jahweh the power behind the curse.

We must face the fact when we read the

Bible that the ancient Israelites described what they had learned about God in primitive language and thought patterns. They pictured God as being angry, jealous, and they pictured him as cursing the wicked. God, we can be sure, doesn't curse any more than he gets angry or jealous. He just seemed that way to a primitive people, and that's the way they described it in the Bible.

Cursing is rarely mentioned in the New Testament. Jesus told his disciples to return a blessing for a curse. (Lk. 6:28) But St. Paul used the primitive notion of the curse to describe the redemption when he said that Christ removed the curse from man by becoming himself a curse. (Gal. 3:13)

We shouldn't be too hard on the ancients. Your question demonstrates that even modern man can wonder whether sickness is a curse of God. It is not. Like instinct in animals, primitive notions such as this seem to come down to us from past ex-

periences of the human race.

Q. Why do some priests and nuns say that if you don't get anything out of attending Sunday Mass, it is not necessary to go?

A. I wish I knew. First of all, I wish I knew what they meant by getting something out of it. Do they mean a spiritual kick, some sensible devotion? This can't possibly happen every time we take part in Mass, and it's not necessary. It's what we put into going to Mass that counts. The person who makes an effort to get to church and struggles to take some active part in what goes on in the Mass, however unsuccessfully, does more to reach God and help his fellowmen do the same, it seems to me, than those who grow warm and sentimental discussing brotherly love over cokes or beer.

I'm willing to admit there could be young people so turned off by the Mass and so resentful of the obligation to attend that it might be better for them to miss. In this case they could be told they are excused. But this is hardly advice to be given to a group.

Q. A crucifix portrays the figure of Christ with the head hanging down and turned to the right. I have a quite large crucifix given to me by my brother over 50 years ago. The head of Christ is turned toward the left. Can you tell me if there is any particular significance attached to this difference?

A. In many of the medieval paintings and frescoes of the crucifixion the Virgin Mary stands on the right at the foot of the cross and Jesus looks at his mother. Perhaps this accounts for the fact that many of the medieval crucifixes have the head of Christ looking down to the right. But the two earliest (fifth century) illustrations of the crucifixion show the crucified Christ looking straight ahead.

The large crucifix hanging in the church I serve has the Christ looking to the left. I checked the many crucifixes around the church property, school, rectory, etc., and I found that there are almost as many with heads looking left or straight ahead as right. So I am afraid you are mistaken in thinking that looking to the right is the rule for the figure of Christ on the crucifix.

Q. How is it possible for a divorced man with children to be married in a Catholic Church?

A. There are all sorts of possibilities. Maybe his wife was a divorced woman when he married her. Maybe, by the way she acted after the marriage, she demonstrated that she never intended to be serious about her marriage obligations. Maybe he or the woman was a Catholic, bound to the Catholic form of marriage, and they were married, as we say, outside the Church, in which case if the union was never validated by the Church, he was free to marry in the Church to another woman.

There are other possibilities, but to mention them would require lengthy explanations to avoid misunderstandings. In cases of this kind the proper thing to do is to inquire at the parish where the marriage took place.

Q. How can I help our son nearly 19 return to assisting at Sunday Mass and the sacraments? He has been neglecting his

religious duties for months. Everything I try to encourage him in fails. He simply refuses. He is a good boy and had religious training. I pray daily for him to return to his faith.

A. You have lots of company, for many other parents are facing the same problem. The young have always expressed their need of independence by refusing to observe the rules of their elders. Missing Sunday Mass was one way Catholic youths asserted themselves. The revolt of youth today against the establishment is stronger than any of us oldsters remember. It should not be surprising, therefore, that more young people today than ever before are staying away from Mass. For them the Church is part of the establishment.

You won't accomplish anything by hounding the boy. Let him alone. He'll return to Mass on his own or he'll never return. Persuade him with your example. As he grows older and discovers that you are wiser parents than he thinks you are now, he may want to return to the religion that helped make his home the pleasant place he remembers. The best thing you can do for him now is to show him that your own faith helps you create a pleasant home. Sociological studies have shown that most people who give up the religion of their childhood come from unhappy homes.

Q. Would you explain just how a person gets an annulment of a first marriage. What grounds must one have to obtain one and just who should one talk to about it? I have known this young man for over four years. We were attracted to each other very strongly, but he is divorced. He received a divorce on the grounds of

adultery. His wife deserted him and their child. He now has custody of his daughter and his wife does not have visiting rights. They were married by a Catholic priest and were both of age. She was not pregnant so they were not forced into marriage. From this brief story do you think he would have a chance to get an annulment?

A. Yes, he has a chance. The fact that his wife deserted him and was judged by the courts to be a mother unfit even to visit her child indicates that she may not have made a serious commitment to marriage.

A person of this type may be so emotionally disturbed she is incapable of accepting responsibility and, therefore, incapable of committing herself to the serious, life-long contract Catholics consider marriage to be.

You should discuss this case with one of your parish priests. He will either help you yourself or direct you to a priest who specializes in marriage cases.

(Copyright 1972)



Jesus taught forgiveness

(Continued from Page 6)

God has forgiven you in Christ" (Eph. 4, 32). "The Lord has forgiven you; now you must do the same" (Col. 3, 13).

And they might have to go to the extremes that Christ did: "If your brother sins against you seven times in one day, and each time he comes to you saying: 'I repent,' you must forgive him" (Luke 17, 34). "Then Peter came to Jesus and asked: 'Lord, how many times can my brother sin against me, and I have to forgive him? Seven times?' 'No, not seven times,' answered Jesus, 'but seventy times seven'" (Matt. 18, 21f.).

Men would believe in forgiveness only if they could experience forgiveness. God's forgiveness could not be preached except by people who were willing to forgive as Christ had forgiven. Only men who experienced forgiveness could believe in forgiveness. This is true even of ourselves.

To help us remember this, Jesus taught us to pray every day: "Forgive us our trespasses, as we forgive those who trespass against us" (Matt. 6, 12). He even taught us: "If you forgive others the wrongs they have done you, your father in heaven will forgive you. But if you do not forgive others, then your Father in heaven will not forgive you the wrongs you have done" (Matt. 6, 14).

let the master say "I forgive you the whole amount you owed me. You should have had mercy on your fellow-servant, just as I had mercy on you" (Matt. 18, 34f.). And when the master punished the unforgiving servant, Jesus commented: "That is how my Father in heaven will treat you if you do not forgive every one of you his brother from his heart" (Matt. 18, 35).

"If you forgive men their sins, then they are forgiven. If you do not forgive them, then they are not forgiven" (John 20, 23). "What you keep bound on earth will be kept bound in heaven. What you set free on earth will be set free in heaven. Wherever two or three of you on earth agree about anything you pray for, it will be done for you by my Father in heaven" (Matt. 18, 18f.).

But if the two or three, the community of believers, do agree to forgive, the world will know that God forgives. For "where two or three are gathered together in my name, I am there in their midst" (Matt. 18, 20).

The community of believers, the Church, has practiced forgiveness in Christ's name over many centuries and in many different ways, but always as a sign to the world which can open men's hearts to God's forgiving love.

IN THE STORY OF the two servants, he

(Copyright 1972, NC News Service)

YOUTH-VIEWS

How young folk view sacraments

BY JAMES L. ALT

A sacrament is an outward sign instituted by Christ to give grace. This definition of a sacrament is easily recalled by those people who received their religious instruction from the Baltimore Catechism. Now that this book is used very little in the teaching of religion, what answers can you expect when you ask your people to define "sacrament?"

Tom DeBlasis, a 17-year-old senior from Cleveland, Ohio, says that the word "sacrament" refers to "any sign that represents an intangible reality. When these signs have their origin in Jesus Christ, they possess the power to bring about the realities they represent. Viewing the world as it is today, people would think it impossible that certain conditions, such as an end to starvation, hate and injustice, could ever become true. Nevertheless, those who participate in the sacraments are aware of Christ's actions to better the world."

THE RELIGION teachers also define "sacrament" as a sign. Glenn Collura, (43, Cleveland, Ohio) considers a sacrament "an outward sign instituted by Christ to give grace." A nun from Saskatchewan, Canada, Sister Patricia Mackey, says a sacrament is "a sign of an invisible reality beyond itself which we see in an outward action. It conveys an effective reality by which a change occurs in someone; for example, in Baptism someone becomes one with Christ."

Nearly every one defined a sacrament as a sign and a reality that was "good." What about some realities in the world today are not so good, such as war and death; what do they signify?

Asked what "war" signified, Judy Volenik (16, North Royalton, Ohio) says it means "unnecessary, heartless killing and destruction." Susan Neval (17, Cleveland) also says war signifies "destruction" while Tom DeBlasis says it stands for "the hatred, prejudice and mistrust found in the world today." Christine Hnativ, a 16-year-old sophomore from Saskatchewan, Canada considers war "a misun-

derstanding that exists in the minds of people, leading to death and destruction." "Death," says Debbie Rustulka (16, Saskatchewan, Canada), "is a sign that God wants us to be with him." For Susan Neval, death is "the end of one life and the beginning of another," while Amy Burk (16, North Royalton, Ohio), considers death a sign by which someone is called by God to answer for his actions on earth." Several other students and teachers mentioned death in the context of beginning a new life with God.

That death will bring unity with God is accepted by all those who profess to believe. However, is it possible to feel "close" to Christ during life, and if so, when do you sense the presence of Christ the most?

SUSAN NEVAL SAYS she feels closest to Christ at a guitar Mass, when all the people sing together as one family. Judy Volenik feels Christ's presence most when she is lonely, "because I know Christ is always around and really cares." Tom DeBlasis has a similar comment: "During times of personal troubles, when I feel depressed and confused, I call upon Christ for help." Two teachers, Glenn Collura and Sister Patricia Mackey, feel closest to Christ after receiving the sacraments.

How do we encounter Christ in the sacraments? Judy Volenik expresses it well, in speaking of the sacraments she has received. "Through Baptism we are spiritually reborn," Judy states, "and we become part of Christ's Mystical Body, the Church. In Penance, we seek Christ's forgiveness through the priest. Confirmation invigorates the soul with many gifts and strengthens one in his battle for Christ, while the Holy Eucharist brings Christ into us, refreshing us and bringing peace of mind and heart."

We hear many negative remarks today concerning the Church, and not just from youth. Today's youth are not only members of today's Church, they are the leaders of tomorrow's Church. As 16-year-old Judy Volenik says: "We are the Church. The Church is not just a building but a living community worshipping God together in a spirit of love with Christ." The Church of the future may surprise those who are now writing its obituary.

(Copyright 1972, NC News Service)

"Help Us To Help Others"

Look for your Catholic Salvage Collection Centers at these convenient locations:

- + Holy Name
- + Christ the King
- + St. Barnabas
- + St. Christopher
- + St. Lawrence
- + St. Monica
- + St. Pius
- + St. Therese
- + St. Mark
- + Immaculate Heart
- + St. Luke

or Call 632-3155
CATHOLIC SALVAGE
For Pick-up at Your Home

"All Types Exterminating"

JOE MCCARTHY
President
TERMITE LIFETIME
GUARANTEE PLAN
CALL
638-3333
A-1 TERMITE
CONTROL, INC.

BECKER ROOFING CO.

ROOFING - SIDING
GUTTERING

"Above everything else, you need a good Roof!"

* FREE ESTIMATES *

627 Mass. Ave., Indpls.
636-0666
Jim Giblin, Owner

DAVID J. FOX
MICHAEL J. FOX
ROSS E. COFFIN
RAY FOX

FOX & FOX Insurance Agency

Area 317, 925-1454
3454 Washington Blvd.
Indianapolis, Ind. 46205

Monsignor Goossens Says:

To you who helped the Missionary

Needs of the Church during 1971 by

your Prayers and Gifts . . . Our sincere

thanks! May God's blessings be yours!

CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST.

INDIANAPOLIS, IND. 46225

SOUTHSIDERS LOCK HORNS

Quiz Contest finals on the air Saturday

Finals in the 18th annual CYO Criterion Quiz Contest, played last night between two former champions will be broadcast at 9:30 p.m. Saturday, Jan. 8, over WFBM Radio.

Competing for the championship trophy and \$40 cash prize are St. Catherine's, the defending champion, and St. Barnabas, the co-champion of 1970. Twenty dollars and a trophy will be presented to the loser.

Two members from last year's championship team are participating again for St. Catherine's—twins Mary and Martha Mullin. Other team members are Bill Gill and George Berry.

Competing for St. Barnabas will be Jeff Haller, Mike Gallamore, Judy Foster and Susan Medisch.

Serving as moderators for the radio finals will be William S. Sahm, executive director of the

CYO, Paul G. Fox, news editor of The Criterion, and Frank Wilson, publicity director for the CYO.

St. Catherine's survived the semi-final round last Sunday evening by edging Our Lady of Lourdes 160-150, while St. Barnabas dropped St. Columba, Columbus, 150-40.

Our Lady of Lourdes and St. Columba will each receive \$10 as semi-finalists.

ATTENDS DECATUR CENTRAL

Dutch exchange student, 17, resides with St. Ann family

BY PAUL G. FOX

INDIANAPOLIS — A 17-year-old Dutch exchange student here is experiencing more difficulties in keeping up socially with his American "brothers" than in adjusting to the U.S. educational system.

If Guus (Gus) Liu has a Chinese name and appearance,

it is because he is Chinese. But a non-conventional one at that. He is a non-Oriental six-foot, one-inch in height and is still growing.

An exchange student sponsored by the Youth for Understanding Program, Gus is residing with the Howard M. Record family in St. Ann's parish on the city's south-

westside. Along with his American "brothers," he attends Decatur Central High School.

Gus carries a full academic load at Decatur, but he doesn't need the credits. He completed his secondary education in Holland and will enter college there upon his return next fall, planning to major in chemistry or chemical engineering.

At Decatur, Gus earns A's and B's in math and science courses and is vice-president of the Chess Club. He also participates in the American Field Service (AFS) chapter.

Along with Dave, he plays CYO basketball for St. Ann's parish, but admits to being "a little clumsy" because he is not familiar with the game. It is different with badminton and ping-pong, however, where he displays exceptional prowess.

A music buff, Gus brought along his collection of American "soul music" records and plays a classical guitar for enjoyment.

HOW DID THE Record family "get involved" with the exchange program and how has it worked out for them?

Unknown to his parents, Dave submitted an application for the family to participate more than a year ago. A phone call last July from the area YFU representative asking for an interview was a "surprise" to the Records.

"We were really amazed just how fast things moved once we were interviewed last summer," said Howard Record, a 30-year-old employee of Allison Division of Detroit Diesel.



EXCHANGE STUDENT 'AT HOME'—Indonesian-born Gus Liu, 17, right, whose family now resides in Tiburg, Holland, is an exchange student this year in the home of Mr. and Mrs. Howard Record of St. Ann's parish, Indianapolis. He is shown above with his American "brothers"—Dave Record, 16, seated, and Danny Joe Record, 15. All three are students at Decatur Central High School.

STANDINGS

CYO BASKETBALL

Freshman-Sophomore League
Division 1: St. Thomas 40; St. Christopher 31; Holy Trinity 22; N.Y.A.A. 22; St. Malachy 22; St. Martin 22; St. Susanna 13; St. Ann 04.

Division 2: Mount Carmel 40; St. Andrew 31; St. Rita 31; St. Malheur 22; St. Pius X 22; Immaculate Heart 13; St. Lawrence "B" 13; St. Luke 04.

Division 3: St. Barnabas 40; St. Jude 40; Baxter YMCA 30; St. Patrick 21; St. Roch 13; Holy Name 03; Nativity 03; St. Mark 04.

Division 4: Our Lady of Lourdes 40; Holy Spirit 31; Little Flower 31; St. Philip 22; St. Simon 22; Holy Cross 13; Bernadette 13; St. Lawrence 04.

Junior-Senior League
Division 1: St. Malachy 40; St. Rita 31; N.Y.A.A. 31; St. Anthony 31; St. Michael 31; St. Ann 13; St. Christopher 13; St. Martin 13; Holy Trinity 04.

Division 2: Christ the King 40; Mount Carmel 40; St. Andrew 31; Jewish Comm. Center 22; St. Pius X 22; St. Thomas 22; Fairview Pres. Church 13; Immaculate Heart 13; St. Luke 13; St. Matthew 04.

Division 3: St. Catherine 40; Baxter YMCA 30; St. Barnabas 31; St. Jude 31; St. Lawrence "B" 13; St. Philip 13; St. Simon 13; Sacred Heart 13; St. Charles Bloomington 02; Holy Name 04; St. Mark 04.

Division 4: Little Flower 40; Our Lady of Lourdes 30; Holy Spirit 21; Holy Cross 21; St. Lawrence "A" 22; St. Philip 22; Nativity 13; St. Bernadette 03; St. Simon 04.

CYO NOTES

Holy Name parish will host the annual Junior Style Show on Sunday, Jan. 30. Deadline for entries is January 13.

Entry blanks will be mailed next week for the Junior Table Tennis Tourney, to be held in mid-February at Little Flower.

Archdiocesan Science Fair deadline is Friday, Jan. 7. Materials for school fairs will be mailed by the CYO Office upon receipt of the number of expected entries. The event is scheduled March 5 at Little Flower.

Eighteen teams are expected in the St. Joan of Arc Junior Volleyball Tourney, to be held January 15-16. If space and time provisions can be made, there might be a Junior Girls Volleyball League held in the spring.

Coaches will meet for the Cadet Girls Volleyball League at 7:30 p.m. Thursday, Jan. 13, in the CYO Office. Twenty-seven or 28 teams are expected to begin action January 17-18.

"Within a month or six weeks he had arrived."

"Gus has simply become another one of the boys," Mrs. Record volunteered. "He was homesick the first two weeks, but once school started, there was no more time for that. He is soft-spoken and considerate of everyone. He also has an enjoyable sense of humor."

Being a Chinese-born Dutchman in America might cause an "identity crisis" in another youth. But not Gus Liu. He takes it in stride. After all, this experience gives him a "second family" in an adopted country.

Marian offering 27 evening courses

INDIANAPOLIS—The Marian College evening division will offer 27 courses during the spring semester which begins Monday, Jan. 31. All courses are applicable toward the bachelor of science or arts degree.

Registration begins Wednesday, Jan. 19, at 9 a.m. and continues until 8:30 p.m. daily, ending at noon Saturday, Jan. 22. Tuition is \$26 per semester hour, plus a \$5 library fee and any additional fees for laboratory courses.

Persons who have never attended Marian must make a formal application for admission, submit a high school transcript or a transcript from any other college or university attended to the

registrar. Arrangements also may be made with the registrar to take courses which do not lead to a degree.

Departments offering evening courses are: accounting, art, biology, business administration, education, English, history, home economics, mathematics, philosophy, physical education, physics, political science, psychology, sociology, and theology. There also will be a non-credit College Level Examination Program (CLEP) Seminar. This is designed to prepare students to take college-level general examinations.

Course descriptions and further information are available from the Registrar, Marian College, 3200 Cold Spring Road, 924-3291.

League play ready to resume

INDIANAPOLIS — The regular schedule of basketball activity will resume this week-end after a series of holiday tourneys participated in by most teams in the six leagues.

St. Jude's teams had the amazing fortune to finish in the final games of all four divisions of the tourney sponsored by St. Pius X parish at the Latin School. The southsiders won the Cadet A Tourney, defeating St. Michael's, 41-40. They finished as runner-up in the other three divisions of the tourney.

St. Michael's defeated St. Jude's, 36-23, to capture the Cadet B finals. The "56" A finals also went to St. Michael's over St. Jude's, 44-34, while the "56" B championship was won by host St. Pius X over St. Jude's, 36-20.

The fourth team participating in the tourney was St. Lawrence.

IN THE LITTLE Flower "56"

Thirty years ago the Notre Dame Student Commission for Decade Literature sponsored a national essay contest on the subject "Why and How to Promote Catholic Reading Among Catholic College Students."

B Tourney, entered by 16 teams, St. Barnabas outlasted Holy Spirit, 32-23, for the championship trophy.

St. Catherine's won the Holy Spirit "56" A Tourney, with 20 teams, by eliminating Holy Cross in the final game, 51-37. Bob Cathcart, of Holy Spirit, won the Sportsmanship Trophy.

The St. Philip Neri B Tourney was won by St. Pius X, who dropped St. Matthew's, 45-16. There were 16 teams in the tourney.

St. Rita's outgunned Division I rival St. Simon's, 73-66, to win the Cadet A Tourney at Our Lady of Lourdes.

St. Andrew's hosted the first post-season holiday tourney for the newly-formed Cadet Girls Basketball League teams. The tourney was won by St. Simon's over Immaculate Heart of Mary, 48-29. St. Simon's had earlier won the league championship. Twelve teams took part in the tourney.

BLANKS ARE NOW out for the Holy Spirit Freshman-Sophomore Tourney, to be held about February 5. Deadline is January 21, with the drawing to

be held at 7:30 p.m. Wednesday, Jan. 26, at the CYO Office. Entry fees should be made payable to "Holy Spirit Tourney" and not the CYO.

Deadline for entries in the Holy Cross "56" A Tourney are due January 26, with the pairings to be announced Monday, Jan. 31, at Holy Cross. Fees are payable to "Holy Cross Tourney."

Calls will be made next week to determine entrants in the post-season "56" B Tourney at Little Flower and the Cadet B Tourney at Our Lady of Lourdes. Cadet A and Junior-Senior League teams will not have post-season playoffs, but rather will immediately begin the Archdiocesan Tourneys.

Convention dates

The CYO Office this week announced the dates for the Archdiocesan CYO Convention, to be held April 21-23 at Secelina Memorial High School in Indianapolis. Catholic high schools are asked to avoid scheduling major events during that time if at all possible.

Indianapolis Parish Shopping List

ASSUMPTION BROWN'S UNION 76 1210 S. Harding St. 636-8957 Service, Accessories, Road Service 7 a.m. to 9 p.m. 6 Days a Week Waddy Hayden's PKG. LIQUOR STORE 2017 W. Morris 632-5714 OPEN 8 A.M. to 11 P.M.—Mon. thru Thurs. 8 A.M. to Midnight—Fri. & Sat. CHRIST THE KING "Buy The Best For Less" Richards Market Basket 2330 E. 82nd St. at Keystone 251-9243 FARMER'S Jewelry and Gift Shop Accutone and Rolex Watches Cross Pendants, Gifts, Keys Made U.S. Post Office 20 Remember loved ones with Gibson Cards Keystone Plaza—2330 E. Keystone Phone 255-9070 Johnson's Gulf Service Center 1017 E. 86th St. Tel. 255-0702 "Bonus Stamps"	LADY OF LOURDES PEACHERS DRUGS "PRESCRIPTION SPECIALISTS" 5648 E. Washington St. 357-1195 BICYCLES EAST SIDE BIKE STORE BOB GRAY, Prop. SCHWINN BICYCLES—New and Used 4232 E. Michigan St. 358-0212 LADY OF MT. CARMEL USDA Government Graded Choice and Prime Meats in Our Specialty O'Malia Food Markets 2 Convenient Locations 10450 N. College Indianapolis 120 S. Range Line Rd. Carmel NATIVITY McKEAND DRUG STORE "Your Parish Shopping Center" PRESCRIPTIONS, SICK ROOM NEEDS COSMETICS, TOYS, GREETING CARDS 4635 Southwestern Ave. PL 6-9771 SACRED HEART MILLER'S REGAL MARKET "Serving the Southside Since 1900" Terrace at Madison Ave.	ST. BARNABAS Johnson and Son Shell Service We Specialize in Shell Products ★ Get Your TV Stamps Here ★ 8010 Madison Ave. 881-0958 ST. CHRISTOPHER ROSENER PHARMACY THE REGAL DRUG STORE 16th and Maine FREE PRESCRIPTION DELIVERY ST. JOAN OF ARC WALSH PHARMACY "FREE PRESCRIPTION DELIVERY" Meridian at 20th St. WA 3-1553 WA 3-1554 ST. JUDE HEIDENREICH We Phone Flowers Anywhere 5220 Madison Ave. 787-7243 Major St. Jude "THE TELEPHONE FLORIST" INDIANA CENTRAL PHARMACY John Watt, R. Ph.; Beverly Watt, R. Ph. 3993 Shelby 784-2431 HEATH'S SUPER MARKET Our Specialty MORE FOOD AT LESS COST! Corner Thompson Road at Madison Ave. 784-7880 ST. MARK WHOLEY MARATHON SERVICE STATE SAFETY INSPECTION 4101 N. Keystone Ave. PH 844-0827 ST. ANN WALTER'S PHARMACY Cor. Main St. at Pennsylvania ★ QUALITY DRUGS ★ ★ EXPERT PRESCRIPTIONISTS ★ ST. BARNABAS SUPREME BICYCLE STORE SCHWINN BICYCLES "The World's Finest" George W. Duggan, Prop. 784-9244 5506 S. Madison (at Epler)	ST. PHILIP NERI VERA'S REGAL MARKET 2106 E. 10th St. NO PACKAGE MEAT — ALL FRESH CUT ★ Shop by Phone — Delivery Service ★ 632-6191 JACOB MONZEL Importer of German Grandfather-Clocks & all other fine clocks Watches—Jewelry—Diamonds Export Repairs 2515 EAST TENTH STREET Phone ME 6-9061 Indianapolis 1, Ind. Wolfe Shell Service Station 1845 E. MICHIGAN Exp. Lub. — Tire-Battery Serv. — Wash — Simons ★ SERVICE CALLS ★ ME 7-0033 JORDAN Funeral Home, Inc. "Home of Personal Service" 2428 E. 10th St. 636-4304 John R. Jordan, Pres. 636-4305 ST. PIUS X SCHMIDT PHARMACY 1499 E. 86th St. CL 1-2910 "The Finest in Cosmetics" FREE PRESCRIPTION DELIVERY ST. ROCH ORME'S Carpets and Interiors LINOLEUM—HARDWARE—TILE CUSTOM FLOOR DESIGN 5005 S. Meridian St. ST 4-1471 Locker Meats a Specialty CUSTOM CUT MEATS Open 8 A.M.—8 P.M. PLenty of PARKING SPACE Buck's Quality Foods Meridian at Troy Ave. ST. SIMON Joe Lepper's Pets & Supplies Supplies for All Pets, Tropical Fish, Birds and Puppies 4600 Pendleton (Apr-Way Center) 846-5207 VICTOR PHARMACY Free Prescription Delivery 8057 E. 20th St. 887-3900 ST. THOMAS "FRESH CUT MEATS" PAT DOLLEN'S We buy our own fruits and vegetables from growers. This insures you freshness and 4907 N. Penn. WA 3-2509
---	---	--	--

Martinsville
I.G.A. FOODLINER
 Widest Selection
 Lowest Prices
 1529 S. Main 342-4634
Phelps Drug Store
 No. Side of Square
 "Your Prescription Store"
 DI 2-3321

Plainfield
SHOELAND
 Join Our Bonito Shoe Club
 13th Pair FREE
 116 Elm St. (U.S. 40 East)
 PLAINFIELD, IND.
 The FIRST NATIONAL BANK and Trust Company of Plainfield
 "A Good Bank to Grow With"

Beech Grove
BEALL'S
 Complete Wardrobe Service for
LADIES
 524 Main St. Beech Grove

Pittsboro
State Bank of Lizton
 Lizton — Pittsboro
 Member F.D.I.C.

Greenwood
N|B|G
 NATIONAL BANK OF GREENWOOD
 Personal Service Bank
 Member F.D.I.C.
KELLY CHEVROLET
 Greenwood, Ind. 881-9371
 PATRONIZE OUR ADVERTISERS

Lawrenceburg
 Let Us Be Of Service To You
Home Furniture & Appliance Co. Inc.
 20 E. Center St. 537-0410
 Art-Carved Diamonds
 Longines-Wittnauer Watches
Robert L. Lows Jeweler
 Liberty Theatre Bldg. 837-1444

Brownsburg
BROWNSBURG HARDWARE AND APPLIANCE CO.
 Lucas and Glidden Paints
 Speed Queen Appliances
 Brownsburg Shopping Center 852-4587
 Miriam Has A Dress For You For Every Occasion
Miriam's Town Shop
 8 E. Main Brownsburg

Mooreville
KELLER'S
 19 W. Main 831-4006
 DIFFERENT DAILY SPECIALS
 14 Variety Sandwiches
 Family Room
 Convenient Carry-out—Parking in Rear
HARVEY FUNERAL HOME
 24 Hour Ambulance Service
 Aldrich H. Jevy—Paul Cooke
 5 E. Harrison St. 831-0200

CITIZENS BANK
 Offers
FULL SERVICE BANKING
 Member FDIC
 Patronize Our Advertisers

Shelbyville
HARDIN OIL CO., INC.
 and
QUICK STOP SERVICE STATIONS
 Shelbyville and Franklin
Montgomery Bros. Insurance Agency
 "Pleaseing You Please Us—Come to Glenn and Ben"
 All Forms of Insurance
 723 S. Harrison 398-9797
Duffy - Warble Insurance, Inc.
 Complete Insurance Service
 15 Public Sq. Shelbyville
Tippecanoe Stationers
 Write Today for Your FREE Copy of
 TYPICANES
 Books, Gifts, Office Supplies
 Business Machines
 223 S. Harrison 392-3450
Huesman's Garage
GENERAL AUTO REPAIRING
 Blue Ridge Rd. 398-4212
Hoosier Plumbing & Heating Co.
 Water Systems
 Plumbing Installations
 1127 Miller Ave. 392-3269

TIC TACKER

150 'Big Brothers' honored

BY PAUL G. FOX

One of the newest organizations in Indianapolis is the Big Brothers of Greater Indianapolis, Inc., the 200th affiliate of Big Brothers of America, now 60 years old.

Founded in February, 1970, the local chapter has embarked upon an ambitious task: to provide fatherless boys with a mature, male influence in their lives.

Surveys have indicated there are 5,000 fatherless boys from eight to 17 in Marion County. There should be an equal number of generous men in the community willing to donate one precious item—time. And it only takes one or two hours a week.

This past Tuesday evening, the first annual Appreciation Night was held to honor the nearly 150 men presently serving as Big Brothers, and specifically 12 who have completed one year as a volunteer.

Along the 12 are five Catholic men—Mike Dawson, Joe Kleeman, Joe McClair, John VanHoose and Jerry Zeph.

Deputy Mayor John Walls presented the organization with a plaque announcing proclamation of "Big Brother Week" in Indianapolis. Other awards were made and new board officers were introduced during the course of the brief program.

Clayton I. Brewer is executive director of the agency, whose motto is "No man ever stands so tall as when he stoops to help a boy." His announced goal for 1972 is no less than doubling the present number of matches—from 148 to 300.

We suspect it won't be an easy task, but a rewarding one. Big Brothers is located at 15 E. Washington St., Indianapolis, IN 46204. Phone 632-6636.

THE CHURCH IN THE '70s—A special hour-long color TV program titled "The Church in the '70s: An Interview with Cardinal John Krol" will

be presented at 4 p.m. Sunday, Jan. 9, on WFBM-TV, Channel 6, Indianapolis. The program will feature the newly-elected president of the National Conference of Catholic Bishops and the United States Catholic Conference in his first network appearance since his election. Members of the press-panel will be George Cornell, religion editor of Associated Press; Dale Francis, editor of The National Catholic Register; and Richard Ostling, correspondent for Time-Life News Service. NBC News correspondent William Monroe will moderate.

PARISH DISCUSSION SUGGESTION—Continuing education programs in Archdiocesan parishes might be interested in sponsoring a series of discussions in this election year on U.S. foreign policy. An excellent outline is provided in the "Great Decisions '72" material, sponsored nationally by the non-partisan Foreign Policy Association.

Eight topics are available for home or parish discussions, conveniently packaged in a single booklet containing 12 pages of background reading on each subject.

Topics include: "Vietnam and After: What Lessons Have We Learned?" "Japan, The Common Market and the U.S.: Is a Trade War Brewing?" "The Soviet Union and the U.S.: Toward Negotiation or Confrontation?" "Chile's Marxist Experiment: What Does It Mean for the Americas?" "Our China Policy: How Far and Deep the Thaw?" "Poor Nations and Rich Nations: Can the Gap Be Narrowed?" "Guns and-or Butter: What Price National Security?" "Our Crowded World: What Solutions to Population Problems?"

Discussion kits are available at \$3 each from The Indianapolis Council on World Affairs, 644 E. 38th St., Indianapolis IN 46205. Phone 926-0696.

The ideal time for the series, which need not cover all eight weekly subjects, is during February and March.

Martin Center
slates courses

INDIANAPOLIS — Martin Center will begin the Spring Training Program for persons working in the black community on January 13.

The course will offer black history, heritage, language, culture, and life style. Current issues as they relate to the black community will be also explored. Graduate credits are available for those desiring them.

For more information or to register, call 923-5347.

Golden Jubilee

INDIANAPOLIS — Mr. and Mrs. John Tripp, members of Little Flower parish, will celebrate their 50th wedding anniversary with their family and relatives on Sunday, Jan. 16. They were married January 14, 1922, in Anna, Ill. A Mass of Thanksgiving will be offered at Little Flower parish at 11 a.m., Tuesday, Jan. 11.

The jubilarians have one son, William J. Tripp of Houston, Tex.

Second of series

INDIANAPOLIS — "Adolescent Sexual Development" will be the topic of a noted priest-psychiatrist at Brebeuf Preparatory School, to be given at 8 p.m. Monday, Jan. 17.

Father James J. Gill, S.J., a staff member of Harvard University Health Services, will present the second of three lectures under the general heading of "Parents and Their Adolescent Sons and Daughters Today."

Sponsored by the Brebeuf Dads' Club, the program is open to the public.

Priest named
unity minister

STRATHGORDON, Australia — Father Paul Conolly, a Catholic priest, was inducted at a ceremony here to serve as an ecumenical minister for all Christians in the isolated town of Strathgordon on the island state of Tasmania.

The joint service of induction was sponsored by Tasmanian Council of Churches. Representatives of the Congregationalist, Anglican, Methodist, Presbyterian and Catholic churches participated. Seventy per cent of the congregation at the service was non-Catholic.

In addition to celebrating Mass for Catholics in the community every Sunday, Father Conolly will conduct religious services for all the other Christian faiths in the town, with the express authority of the Tasmanian Council of Churches.

FOR ADULTS

INDIANAPOLIS — "Do Dogmas Change?" is the topic of an adult education program to be given at 7:30 p.m. Wednesday, Jan. 12, at Holy Cross parish, 1417 E. Ohio St. The speaker will be Father James Byrne, pastor.

Eucharistic accord

(Continued from Page 1)
faith, this doctrine will no longer constitute an obstacle to the unity we seek."

At its October meeting, the House of Bishops of the Episcopal Church in the United States accepted the agreement "with gratitude and enthusiasm."

It also said it believes that the agreement could "remove Eucharistic faith as an obstacle to the unity sought by the churches in God's name" and suggested that the Episcopal Church adopt

the statement at its next general convention.

The joint Anglican-Catholic commission—set up by Pope Paul VI and Anglican Archbishop Michael Ramsey of Canterbury—started its work on the Eucharist agreement in January, 1970, under the joint chairmanship of Bishop Clark and Anglican Bishop H. R. McAdoo of Ossory, Ferns, and Leighlin.

AFTER ITS SEPTEMBER meeting the commission said it will now seek a "consensus agreement on the ministry, which will be its main doctrinal preoccupation... until its next meeting in September 1972."

After the commission's September meeting Auxiliary Bishop Basil C. Butler of Westminster had said that "most and probably all of the commission's members" believe that the agreement "could justify some measure of 'inter-Communion'—if there were no other objections or obstacles in the way. But such obstacles exist and are, at present, serious."

Bishop Butler also explained at that time that the word "transubstantiation" presented difficulties for the commission.

(The Roman Catholic doctrine of transubstantiation says that through the

words of consecration at Mass the substance of bread and wine become the body and blood of Christ.)

The 39 articles of the Church of England denounce transubstantiation as a dangerous deceit.

The commission abstained from determining whether the transubstantiation that the articles denounce is the same as that which the Council of Trent affirmed in the 16th century, Bishop Butler said.

IT CONSIDERED THE whole subject, he explained, to a footnote which says that the word "transubstantiation" is commonly used in the Roman Catholic Church to indicate a change in the "inner reality" of the sacramental elements, and that in contemporary Roman Catholic theology it is not understood as explaining how this change takes place.

"I think that there was a feeling among our Anglican members," he said, "that for historical and contemporary reasons they could not at present accept the word itself in a statement of Anglican belief."

Among the 18 commission members (nine from each Church) are two American Catholics: Jesuit Father Herbert Ryan, professor of historical theology at Woodstock College, New York City, and Father George Tavad, professor of theology at the Methodist Theological School, Delaware, Ohio.

Cuba

(Continued from Page 5)
and other countries to enter Cuba during 1969 in an effort to alleviate the priest shortage.

But certain restrictions remain. Proselytizing can be done only on church grounds. There are no campus ministers, army or prison chaplains, street processions, religious radio or television programs. Certain church meetings require advance permit. And a professed church-goer cannot be a member of the Cuban Communist Party.

Many young Christians do work within the revolution without giving up their faith. They participate directly in campus life, student organizations and farms and factories, where the presence of the institutional Church as such is a forbidden thing.

Statistics missing

It is difficult to get a handle on religious categories. We were told by one source that, as of 1970, some 85 per cent of Cuba's 8.5 million citizens considered themselves Roman Catholics.

"But never have more than 11 per cent regularly attended church," we were told.

Protestant figures are difficult to come by. One source gives 85,000 as the number professing those religions, another says 250,000. There are approximately 17,000 Jehovah's Witnesses.

OUR VISIT, however, was an eye-opener in many other respects. One might say that the older folks, frequently alienated and isolated since they have found no place in the new society, find consolation in the churches as traditionally operated.

Liberal Christians, on the other hand, are finding each other in inchoate attempts at ecumenical dialogues, which they hope will anticipate a dialogue between Christians and Marxists in Cuba.

There is a long way to go. One priest said scornfully, right in front of our government guides: "Ecumenism leads to Communism!"

Both conservatives and liberals within the Christian community, for quite different reasons, will agree with him.

New Playboy pitch

BY JOHN MAHER

WASHINGTON—Readers will find something more in the January 1972 issue of Playboy magazine than the Playmate of the Month—a full-page advertisement inviting readers to join the Trinitarian Fathers.

"You are already a Trinitarian," reads the advertisement, showing a large black-and-white photo of two casually clad, bespectacled serious-looking young men walking against a background of sea and sky. "You who have love to give and the courage to offer it, you are already a Trinitarian. Come work with your brothers. Come home."

FURTHER COPY AT the bottom of the page describes the Order of the Most Holy Trinity, a Catholic community of priests and Brothers founded in 1190, as taking the Church "into the darkest corners of our society to bring help to people who are left out." "I never read Playboy in my life before this," Trinitarian Father Joseph Lupo, the order's vocation director, told NC News. "But I was convinced after study that everyone reads it."

"I had X number of dollars to spend, and I wanted to reach college kids," said Father Lupo. A survey he did indicated to him that college students in general read college newspapers and Playboy, he said. He said that because advertising in a large number of college papers for only one weekly issue would cost as much or more than advertising in one monthly issue of Playboy, he decided on Playboy.

THE MONEY FOR THE ad, "between \$8,000 and \$9,000," Father Lupo said, was given to him "by a friend of the Trinitarians." He is not planning on advertising in the magazine again, he said, because "unless I could find another Santa Claus, which I doubt, I couldn't afford another ad in Playboy."

The response, he said, has been "very good." He said he couldn't give any estimate of the number of readers who have responded and pointed out that he wouldn't know for nearly a year how many respondents would actually enter the order's training program.

No justice and peace
in Spain, bishops aver

MADRID, Spain—The Franco regime has long claimed that one of its major accomplishments is that it has brought peace to Spain.

But the Spanish bishops' commission on Justice and Peace has issued a statement charging that peace "really does not exist here because there is no justice."

The government blocked circulation of the statement, claiming it was illegal, and allowed only a highly edited version to be run by CIFRA, the government news agency.

However, a Barcelona daily, Noticiero Universal, published a long summary of the commission's statement before the ban.

"The people's love for peace is being manipulated to defend vested interest groups," the commission report said, "to rally massive public support, to incite citizens against each other, to discredit those who seek vindication and to brand as enemies of peace those who fight for justice."

THIS COULD lead to another armed conflict like the 1936-39 civil war, the document suggested.

The justice and peace commission is headed by Bishop Rafael Gonzalez Moralejo of Huelva. Among its members is Prof. Joaquin Ruiz Jimenez,

and international law expert and long-time opposition leader.

"We have been told so many times that peace in Spain's society was a victory achieved three decades ago by the force of arms, that many of us cannot grasp the long and painful gap between the official peace that has prevailed ever since, and any real concord among Spaniards," the report stated.

EXCEPT FOR a few individual copies and the Barcelona paper's version, little of the message has reached the average citizen. The ministry of information warned all papers, radio and television stations and other agencies that publishing the report would be punishable under the present press laws.

One of the report's paragraphs seemed prophetic:

"There is a mentality bent on guaranteeing peace by force, yet it is not done here alone. The world knows how sophisticated the techniques to manipulate public opinion have become. We all know how those who have a hold on communications have the strong temptation to abuse it."

"In this manner, paradoxically, the idea of peace has become a tool of war and the slogan for all kind of propaganda."

INDIANAPOLIS
Calendar
of Events

SUNDAY, JAN. 9

Card Party at 2 p.m. in the Father Busald hall, Shelby and Tabor Sts. All games played—blind tallies accepted.

TUESDAY, JAN. 11

Mother Theodore Circle No. 56, Daughters of Isabella, will hold a dinner meeting at 8 p.m. in the K of C clubrooms at 1305 N. Delaware.

WEDNESDAY, JAN. 13

Luncheon-Card Party at 11:30 a.m. in St. Mark's parish hall, Edgewood and Road 31 South.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Seecina High School cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 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.; Catholic Community Center, 5 p.m.

Thompson's
Quality "Chekd"
ICE CREAM
and
Dairy Products

Milan
CHRIS VOLZ
MOTORS, INC.

Chevrolet — Pontiac
Olds — Buick — Cadillac
Chevrolet & GMC Trucks

MILAN, INDIANA
Phone
Office 2791 — Service 3891

Brazil
Say It With FLOWERS
from
Brazil Greenhouses

25 N. Walnut 446-3284
BRAZIL, IND.

HARDMAN PAINT &
BODY SHOP
Refinishing — Auto Glass
Wreck Rebuilding
Fender Repair — Auto

Seymour
Richart's
Mens Shop

"Stylish and priced
With You in Mind"
Seymour, Indiana
Hours: Mon. thru Sat. 9-11:15

YOUR
Independent
AGENT
"HOBBS MILLER INS., INC."

Madison
FASHION
CLEANERS

For Better Drycleaning
Use Our Coin Laundry
Ph. 273-2125 Hwy. 7

MAIN & JEFFERSON 245-3421

Franklin
DOC MISKELL AGENCY

85 W. Monroe Insurance—Tax Service 726-5444
Central L. & M. Supply Co., Inc.
Complete Line Quality Building Materials
159 Cincinnati St. 726-7126

UNION BANK AND TRUST CO.
Franklin White River Trafalgar

Woods
Buick-Pontiac
Inc.
BUICK
PONTIAC
101 E. Monroe
Franklin, Ind.
Ph. 726-7171

See a Bug...
Call
TERMITES!
ROACHES, RATS, MICE
Free Inspection
545-1275
4035 Millersville Rd.

SPIVEY
Construction, Inc.
341 E. TROY AVE.
Attics Finished
New Rooms Added
Gutters — Plumbing
Garages — Furnaces
Complete Job
CALL FOR
FREE
ESTIMATE
ST. 6-4337
ST. 4-1942

RUSCO
Storm Windows and Doors
Free Estimates
Replacement Windows
Awnings
Awning Windows
Porch Enclosures
Siding — Jalousies
Roofing — Guttering
We Repair All Makes
Storm Sash
639-6559
Carico Home
Improvement Co.
2508 W. Mich., Indpls.

COOMER ROOFING CO.
ROOFS and GUTTERS REPAIRED
NEW ROOFS—GUTTERS
Bonded and Insured
636-7261

Cook's Glass & Mirror Co.
GLASS TOPS—All kinds
JEWELRY—New and Refinished
Any Kind Glass Replaced
AUTO GLASS
5703 W. MORRIS CH 1-9344

CONTINENTAL
HEATING &
AIR CONDITIONING
Inc.
740 East North St.
Indianapolis
We Sell The Best and
Service The Rest
Licensed and Bonded
24 hr. Service 634-5956

CASHIER
(Female)
GREENBRIAR
NORA
Immediate openings for
women who can work full time.
We will train you at our
expense.
This position provides group
insurance plus major
medical coverage, paid
vacation, liberal retirement
program: Applicants must
be 21 years of age. Apply in
person to the manager.

Hook's
Dependable Drugs

TOT TENDERS
Adult Baby Sitters
Vacation and "Sitter" Service
HOUR DAY WEEK
UN 2-2295

JORDAN
MOBILE HOMES
5621 W. Wash. St.
Indpls. 243-3236
"Jordan Has the Best For Less"

Can Goods and Usable Men's
Clothes including work
clothes always welcome at
Talbot House, 1424 Central,
Ph. 635-1192.

Patronize Our Advertisers
CLIP THIS and MAIL
BUY — SELL — TRADE
CRITERION CLASSIFIED AD!
Business and Service Directory
4 Lines — 1 Time For Only \$1.40
(35c for each additional line — 5 words each line)

THE CRITERION
Classified Advertising — Business & Service Directory
124 W. Georgia St., Indianapolis, Ind. 46225
Please insert in your CLASSIFIED the following 4-Line Ad
(20 words) to run 1 time for only \$1.40. (Must be received
by Monday noon preceding Friday publication date.)
NAME
ADDRESS
CITY
PHONE
☐ Check ☐ Cash

VIEWING WITH ARNOLD

Schlesinger film is found wanting

BY JAMES W. ARNOLD

British director John Schlesinger is one of the half-dozen most interesting talents working in movies today. His films—"Darling," "Far From the Madding Crowd," "Midnight Cowboy"—all deal with human beings trying desperately to salvage meaning from a life of difficulty, circumstance.



That is a good chunk of what life is really about. Even if you can't get involved with the main characters, who are usually as kooky as they come, Schlesinger usually provides a movie so rich in detail and incident (e.g., the moral portraits of England in "Darling" and America in "Midnight Cowboy") that there is plenty to see and think about and be amused by. This remains true of his latest film, "Sunday, Bloody Sunday"—although this

one demands more from his audience in both perception and tolerance than any of the others.

THE HOKEY. coming attractions, advertising-blurb summary of the film is to describe it as a weirdo love triangle in which a divorcee Glenda Jackson, last year's Oscar winner, and a middle-aged bachelor physician (Peter Finch) are both possessively in love with an egotistical young male artist (Murray Head). It doesn't help, really, to say that the subject is treated with cool and non-sensationalism. A stag film impresario would blow his mind at the missed opportunities. But the whole idea may be raunchy enough to deter much of the potential audience. So be it.

What Schlesinger and writer Penelope Giliatt (sometimes New Yorker film critic) apparently are trying to do is take their characters as given, without moralizing, and demonstrate that their alternately agonizing and amusing struggles do bring, ultimately, some happiness and reward, if not fulfillment. (As the girl tells her mother, "an on-and-off affair is no worse than a marriage made up of a talk or two at meals.") To be alive and have a bit of love, that may be enough, may be even redemptive. Yet even the script concedes: "Sometimes something is better than nothing, sometimes nothing is better than just anything."

As the doctor says at the end, in a strange monologue directed at the camera, he only met the boy by coming over to treat him for a cough. He got out of it more than he had any right to expect. The message in "Midnight Cowboy" was essentially the same.

YET THE MOVIE marks a significant change from the satiric, moralizing Schlesinger of "Darling" (which won an NCMP award), who seemed to feel that Britain's character had been eroded by a modern generation absorbed with self, pleasure and wealth. Some of the same types—the homosexual, for example—show up in "Sunday," but they are observed with more compassion. If there is anything really sinister in the film, it is the suggestion that gay and straight are equally valid, comparable expressions of love. It is one thing to commiserate

with or even admire the human qualities of a gay character. It is quite another to put moral and psychological judgments on the shelf, and assume that a man and woman combatting for the same boy is just another ironic variation on the love game.

Age adds another dimension to the situation. Both divorcee and doctor are getting old; they are more desperate and understanding, struggling for a permanent relationship to warm their declining years. The boy has the casual air of youth. Infidelity can be shrugged off. "We're free to do what we want," he says at one point. Miss Jackson replies, with more wisdom, "People often do what they don't want to do at all." In

an intriguing sub-plot, she identifies, as an employment counselor, with a discharged fiftyish executive who can't find a job. He admits having temporary face-lifts for job interviews.

THE RIVALS grudgingly share their beloved until he leaves them both to further his career in New York. The long-awaited confrontation between them is an understated chat, in which they share the civilized understanding that both are losers. It's not at all tragic; they shrug and return to their own lives. The characters are so sophisticated, their pains and propensities so interior, that crisis and climax, the normal theatrical trappings, disappear. It's a movie that desperately resists movie clichés, and risks balancing out at zero.

It might all be dreadfully dull, except for Miss Jackson's tart and intelligent performance, and all those side-glances caught by Schlesinger's camera: a wildly liberal family with a resident token black and little kids who smoke pot, and beautifully detailed Barmitzvah

where the Jewish doctor is urged to "find a nice girl," a visit with the desperate to an all-night drugstore in Piccadilly, and a harrowing accident in which a dog is hit by a potato truck, and we are reminded of the perpetual imminence of tragedy.

"Sunday" is 10 times richer and more subtle than the average film. But it is so pseudo-civilized that it ignores its most important moral and dramatic questions. It is possible that movies can become so urbane they have nothing to say. For drama, somebody, somewhere, has to be in a rage.



COLOMBIAN STUDENTS AT MARIAN—Nine students from Bogota, Colombia, arrived recently in Indianapolis to spend several weeks at Marian College. They are residing in campus housing, auditing classes and visiting points of interest in Central Indiana. Shown above with Sister Mary Edgar Meyer, O.S.F., Spanish department chairman and program coordinator for the students, are from left (seated): Nancy Morales, Sonia Castro, Isabel Hernandez and Clara Camacho. Standing from left are: Jaime Morales, Antonio German Proenza, Ricardo Villaverde, Alfredo Suarez and Luis Salazar.

Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilchrist Conway, S.P., Archdiocesan Coordinator of Adult Education, includes the following:

Sunday, January 9—
"Morality," lecture-discussion, Guerin Center, Terre Haute, 9:45 a.m.

"Scripture: History Versus Myth," Father Lawrence Richardt, St. Joseph, Hill, Sellersburg, 7 p.m.

Tuesday, January 11—
"Theology for Parents and Teachers," discussion, Sacred Heart, Indianapolis, 7:30 p.m.

Wednesday, January 12—
"St. Paul's Conversion," film-discussion, St. Mary-of-the-Knobs, Floyd Knobs, 7:30 p.m.

Thursday, January 13—
"Eucharist and Penance," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

The week's TV network films

THIS WEEK'S NETWORK TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to late changes.)

STAY AWAY, JOE (1968) (CBS, Sunday, Jan. 9): Elvis as a half-Naïvo rodeo champion, surrounded by other Hollywood veterans pretending to be silly Indians, in a big tasteless mess about a valuable bull that is barbed by mistake. There is still a lot of bull left over, and real Indians may well take offense. Not recommended.

MURDERER'S ROW (1966) (ABC, Monday, Jan. 10): Typical of the humor in this Dean Martin-as-Matt Helm farce, when we are not ogling bosoms, rear-ends and Martin's polka-dot shorts, is the moment when Ann-Margret has a time-bomb on her dress while she's doing the frug and Martin must rush in an fear it off. Heartily recommended for tasteless illiterates everywhere.

THE LIQUIDATOR (1966) (CBS, Thursday, Jan. 13): This James Bond spoof was so bad it didn't even spawn a sequel. Rod Taylor mugs nervously through this heavy-footed fiasco as a secret agent assassin who faints at the sight of blood. Trevor Howard is terribly wasted as his boss, but there are nice shots of the Riviera. Not recommended.

Series to cover social problems

INDIANAPOLIS—The Adult Religious Education Committee of St. Monica's parish will resume its Auditorium Series at 7:30 p.m. Sunday, Jan. 9, with four speakers on community problems.

Speakers will include: Dan Crowe, director of operation for the Marion County Division of Alcohol; John Jagodinski, research associate for the Marion County Suicide Prevention Bureau; Dr. Thomas Moretto, medical co-director of the St. Vincent Hospital Drug Addiction Program; and James Coleman, counselor in the hospital program.

The program is open to the public without charge.

Factors

(Continued from Page 3)

students are in each room? Are study facilities available to you. Does the physical facility appeal to your tastes? Are there hours? What is the Student Service Program? Are the health services adequate? What kind are there? Is there a doctor or nurse on campus? Is there a guidance center for students and is there an organized placement service for graduates? The answers to these questions can be obtained from the Dean of Student Services, the Director of Admissions, the Director of Housing and from students of the college.

Also of importance to a student is his social life while in college. Does the college have any formal recreation programs—mixers, dances, programs? What social activity does the student have during the week? Does he go home on the weekend? What emphasis is placed on fraternities or sororities, if any? College social life is largely what you make it whether you choose a large university or a smaller college.

If you weigh carefully the factors I have described, you will certainly choose a college which fits your particular personality.

REMAINING SERIES TOPICS

Selecting a College—Professional and Outside Assistance
What is Financial Aid?
Tests — PSAT-NMSQT, SAT, ACT, ACT, APT, CLEP
The Importance of the College Counseling Service
College Terminology — Just What Does It Mean?
Four Years Later—Now What?

Thirty years ago, Dr. Harlow Shapley, director of the Harvard Observatory Cambridge, Mass., received the Pope Plus XI Award of \$8,000 for his studies in astronomy.

OPEN Mon. thru Fri. 9 'til 9

CARPET PRICES GO WILD



Paul says, No layoffs here! Keep volume up! Get better buys from the mills and beat the competition. We dare you to compare!!!

ALL 1971 CARPET MUST GO 1000 ROLLS to CHOOSE FROM

<p>Compare 5.95 Grade DU PONT Continuous Filament NYLON PILE PERFECT QUALITY</p> <p>Living room, dining room, hall, installed wall-to-wall with pad. 30 sq. yds. \$195</p> <p>\$399 sq. yd.</p> <p>Other Sizes Proportionately Reduced</p> <p>Here is a real plush pile carpet in DuPont nylon at a fraction of what you would expect to pay. 3 Colors.</p>	<p>Compare 6.95 Grade DU PONT "501" NYLON PILE PERFECT QUALITY</p> <p>Living room, dining room, hall, installed wall-to-wall with pad. 30 sq. yds. \$225.</p> <p>\$499 sq. yd.</p> <p>Other Sizes Proportionately Reduced</p> <p>Buy carpeted in a beautiful color, reduction. Easy to clean, too. Hurry! In-stock at today's sale price.</p>
<p>Compare 8.95 Grade LUXURY KODEL SHAGGY SHAG PERFECT QUALITY</p> <p>Living room, dining room, hall, installed wall-to-wall, pad. 30 sq. yds. \$285</p> <p>\$699 sq. yd.</p> <p>Other Sizes Proportionately Reduced</p> <p>Here is America's most wanted carpet in pile. Choose from a galaxy of 16 colors. Hurry in.</p>	<p>Compare 7.95 EXTRA HEAVY KODEL PILE</p> <p>Choose from any of these styles in an array of decorative colors, 12 and 13 widths.</p> <p>PERFECT QUALITY</p> <p>Living room, dining room, hall, installed wall-to-wall, pad. 30 sq. yds. \$215.</p> <p>\$599 sq. yd.</p> <p>Other Sizes Proportionately Reduced</p> <p>Choose from famous color, Brown Brown, Blue green, Avocado, 12 and 13 ft. widths.</p>

SAVE 25% to 60%

GUARANTEED INSTALLATION NOW

See more colors, more values, all at sell-out prices.

12', 15' WIDTHS! PERFECT QUALITY! DOUBLE JUTE BACK!

• Beige • Blue • Avocado • Bronze Olive • White • Peacock • Green Gold • Aqua • Blue-Green • Moss • Red • Rosebud • Rust • Martini

(Not all colors in all widths or quantities) Please refer to face or pile of carpet

5 ROOMS INSTALLED
WALL-TO-WALL WITH FOAM PAD

KODEL PILE SCULPTURED

\$480

A delicately beautiful, but rugged Kodel pile in magnificent sculptured styling... solid shades... easy cleaning, won't mat or crush... designed for the 70's. Terms available.

All First Quality Completely Installed (Based on 60 Sq. Yds.)

3 ROOMS DU PONT

Installed Wall-To-Wall With Foam Pad

NYLON PILE

\$255

(Based on 40 Sq. Yds.)

All First Quality—Completely Installed.

4 ROOMS DuPont 501

Installed Wall-To-Wall With Foam Pad

\$375

NYLON PILE

• Holly Blue • Shalimar Gold • Sparkle Red • Jade • Beige • Blue Rayon • Deep Moss

Completely Installed (Based on 50 Sq. Yds.)



PRICE PROTECT YOURSELF!

CALL 787-9437

RIGHT NOW... TODAY

These prices of good for 2 days only. While they last. We want you to see. Call now for free. Stop at Home Service, No obligation. Call today...

TERMS AVAILABLE

Open Mon. Thru Fri. 9 'til 9

Size	Description	Price	Size	Description	Price
12'x12'	501 Nylon Pile	\$225	12'x12'	501 Nylon Pile	\$225
12'x12'	501 Nylon Pile	\$225	12'x12'	501 Nylon Pile	\$225
12'x12'	501 Nylon Pile	\$225	12'x12'	501 Nylon Pile	\$225
12'x12'	501 Nylon Pile	\$225	12'x12'	501 Nylon Pile	\$225
12'x12'	501 Nylon Pile	\$225	12'x12'	501 Nylon Pile	\$225
12'x12'	501 Nylon Pile	\$225	12'x12'	501 Nylon Pile	\$225
12'x12'	501 Nylon Pile	\$225	12'x12'	501 Nylon Pile	\$225
12'x12'	501 Nylon Pile	\$225	12'x12'	501 Nylon Pile	\$225
12'x12'	501 Nylon Pile	\$225	12'x12'	501 Nylon Pile	\$225

Many More to Choose From All Subject to Prior Sale

Carpet Fashions

2742 MADISON AVE. NEXT TO THE PEE (SOUTH) 787-9437

Centrally Located
To Better Serve
Eastside Parishes

Dorsey-Feeney Mortuary

3925 East New York

Indpls., Ind.

357-1173

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

SUNDAY MASS for Shut-Ins
Sunday Mornings—8 a.m.
TV Channel 13

Ava Maria Guild MEETING
Tuesday, January 11—12:30 p.m.
St. Paul Hermitage—Beech Grove

St. Mark LUNCHEON and CARD PARTY
Wednesday, January 12
Luncheon—11:30 a.m. Card Party—12:30 p.m.
St. Mark Church—Edgewood and Road 31 South

Chastard High School Parent-Faculty Meeting
Thursday, January 13—8 p.m.
Father Higgins, director of St. Paul Catholic Center at Indiana University, will be guest speaker.

FEENEY-KIRBY MORTUARY 100 per cent CATHOLIC OWNED AND OPERATED—Sponsoring your Catholic parish activities...

These announcements are available without charge. To have your own listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

923-4504

Feeney-Kirby MORTUARY

100 per cent CATHOLIC OWNED AND OPERATED—Sponsoring your Catholic parish activities...

These announcements are available without charge. To have your own listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

923-4504

Meridian at 10th Street

After Christmas Sale!



Floor Sample Crib Sets

25% off

(Regular Low Price)

CHRISTMAS CARDS

1/3 OFF

SPECIAL IMPRINT PRICE 75c Per Box—\$2.75 Per 100

Mail Orders Promptly Filled—(Add 2% Ind. State Sales Tax)

"We Specialize In Service"

Open Daily 9:30 to 5:30—All Day Saturday

KRIEG BROS. Established 1892

Catholic Supply House Inc.

(1/2 Block South of Ayres)

119 S. Meridian St., Indpls., 46225

(Area Code 317) 636-3416 or 636-3417