



VOL. XI, NO. 14 INDIANAPOLIS, INDIANA, DECEMBER 24, 1971

Archbishop's Christmas Letter

My dear Family in Christ:

The angelic proclamation of glory to God and peace among men is the declaration of the spirit and meaning of Christmas.

God's love is made manifest to us with the birth of His Divine Son. The recognition, knowledge, and acceptance of that love of God is the inspiration for returning again and again to join the choirs of angels to give glory to God by adoration, love, thanksgiving, and acceptance of His will in all things.

There is the second part of the angels' message which demands our attention—"peace among men." It is regrettable but realistic to admit that peace among men is not a universal truth. Between individuals, in communities, between and in nations, the precious treasure of peace can be found wanting.

And yet, peace among men is within reach. It can be found in the redemptive life of Christ. That life of Christ continues in our own time within His Church. We but need to make the life of Christ our life. We but need to accept His example, His teaching, His law as ours, to share with our fellow men.

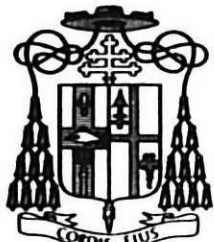
Glory to God and peace among men. How readily and appropriately these thoughts and hopes come to mind at Christmas time. May they always have priority in your life. Pray and work that they form the life-style of people throughout the world.

With heartfelt good wishes and prayers that the fullest measure of the Christ Child's blessings will be yours, I am

Devotedly yours in Christ,

George J. Bishop

Archbishop of Indianapolis



SWINGING COLORS AND WASHABLE, TOO

Ladies 'needle' parish into new vestments

INDIANAPOLIS—Mass vestments in bright yellow or a multicolor plaid? Or how about a brilliant red, white and blue number?

Strike you as the idea of a high school religion class or some experimental liturgy group?

Wrong. They are the actual creations of two women who are members of the King's Court, a club for retired persons living in Christ the King parish here.

For the past year Mrs. Clara Grommes and Mrs. Rose Lyons have combined a talent for sewing and a lifelong penchant for doing things for the Church and have come up with four new vestments—or, more properly, chasubles—that must be among the most striking ever worn in local parishes.

It all began when Mrs. Lyons' grandson, Bernard Knoch, a Jesuit seminarian, decided to make new chasubles for the chapel at the University of Detroit. His first success, and the relative ease with which it was accomplished, was duly noted. One thing led to another and before long Father Robert Scheidler, associate pastor at Christ the King, and Mrs. Lyons were shopping for yard goods and Mrs. Grommes was getting out her needle and thread.

THE NEW CHASUBLES at Christ the King are a far cry from the usual ornate satins and stiff brocades. They are made of lightweight bonded acrilon and are completely washable. And, according to the two women, not difficult to make.

"It doesn't take any real talent," said Mrs. Grommes. "All it takes is lots of room and lots of time. I couldn't call it work because it's so enjoyable."

"We don't even use a pattern," said Mrs. Lyons. "You have to round out the curves around the bottom hem (of the chasuble), but otherwise it is not at all complicated. We've made all ours by hand, and there is some tedious hemming involved and a great deal of basting and whipstitching. But I suppose you could even try doing most of the work by machine."

For each chasuble they have used two and two-thirds yards of 60 inch-wide material costing under seven dollars a yard. Color selection apparently was limited only by the imagination and a studied judgment as to impact on a typical parishioner.



A FLAIR FOR "IN" VESTMENTS—Pictured with two of the modern chasubles which have become their personal contribution to Church life are Mrs. Clara Grommes (left) and Mrs. Rose Lyons, both members of Christ the King parish, Indianapolis. They have been encouraged in their activity by Father Robert Scheidler, associate pastor (right), who helped select materials for the new chasubles now in use in the parish. Mrs. Grommes is holding an off-white chasuble she made for the Veterans Hospital chapel, and Father Scheidler holds a green plaid one the two women made for Christ the King Church.

A YOUNG MATRON who had no part in choosing the materials or making the chasubles told us, "Once the initial shock wore off, I began to see how wonderfully versatile and practical they are. The first time I saw the red, white and blue one, I just stared. Now it's my favorite, and I look forward to seeing one of the priests wear it."

Mrs. Grommes and Mrs. Lyons insist that every woman (their age, at least) knows how to sew well enough to make a chasuble, and they recommend the activity as a unique, very personal way of remaining a vital part of parish life. Opportunities for service, Mrs.

He emphasizes 'peace through justice' theme

VATICAN CITY—Catholics around the world and "all mankind living in 1972," in the Pope's words, are being asked by Paul VI to celebrate New Year's Day as a special global Day of Peace.

Pope Paul set as the theme for the fifth annual observance a phrase adapted from Isaiah 32:17—"If you want peace, work for justice." In a 1,400-word message, he pointed out that peace is not violent or treacherous or tyrannical but human. He called it "a sincere feeling for man."

He said that peace must build its foundation on justice, remarking that the modern world is distinguished from the ancient world by an increasing "consciousness of justice."

"NO ONE DENIES this phenomenon," the Pope said. "We shall not try to analyze it, but we all know that today, because of the spread of culture, man—every man—has a new awareness of himself. Every man today knows he is a person, and he feels he is a person, that is, an inviolable being, equal to others, free and responsible—let us use the term: a sacred being."

"Since a different and better perception—that is, one which is fuller and more demanding—of the inward and outward flow of his personality, in other words of his twofold moral movement of rights and duties, fills the consciousness of man, it is a dynamic Justice and no longer a static Justice that is born of this heart."

"This is not simply an individual phenomenon," the Pontiff pointed out, "nor one reserved for select and restricted groups; it is now a collective and universal phenomenon. The developing countries shout it out with a loud voice. It is the voice of peoples, the voice of mankind. It demands a new expression of Justice, a new foundation for Peace."

IN HIS MESSAGE Pope Paul denounced all forms of tyranny, violence, oppression, including "organized religious persecution of entire populations" and "campaigns for a false peace enforced by military means."

"Peace is not a lie made into a system," said the Pontiff. Much less is it pitiless totalitarianism.

Referring to the theme of the World Day of Peace—"If You Want Peace, Work for Justice throughout the World"—he expressed a grave and anxious concern with the suppression of religious liberty.

"Is it just," he asked, "that there should be entire populations which are not granted free and normal expression of that most jealously guarded right of the human

(Continued on Page 9)

Grommes believes, are important for older people. She moved to Indianapolis two years ago from Aurora, Illinois, and now makes her home with her daughter, Mrs. Fred Patterson, and family.

"I lived for 81 years in the same parish, knew everybody and was active in many organizations," Mrs. Grommes said. "There are so many things older people can do for the Church. We visited the sick in hospitals and so on. Here there doesn't seem to be too much of that. Of course, our own group (the King's Court) is only a year old and still getting organized."

"The biggest problem for older people is

(Continued on Page 9)

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WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

'Dual enrollment' supported

JAMAICA, N.Y.—Shared time or dual enrollment, the plan by which parochial school students take instructions in secular subjects in public schools, was advocated by the vice-president of the New York City board of education to ease the parochial school crisis. Dr. Seymour P. Lachman told a symposium on government aid for nonpublic schools, sponsored by St. John's University here, that the dual enrollment plan, though "largely still untried," is the only formula for such aid devised thus far that has been found to be constitutional.

Permits use of Latin Mass

LONDON—Pope Paul VI has given special permission for the traditional form of the Latin Mass to be used occasionally in England and Wales with the consent of a local bishop. The permission was granted only for special occasions and "provided all danger of division is avoided." This is interpreted by the Catholic Information Office here as meaning that the Tridentine Mass could not be used in any partisan way or as a sign of protest against the new English Mass made mandatory at the beginning of Advent. The Latin Mass Society here has been campaigning for the retention of the traditional Latin Mass.



Capuchins help Indians

BARAGA, Mich.—The Capuchin friars have sold land and buildings here valued at \$250,000 to the Keewenaw Bay Indian community for \$1. The property includes the Capuchin's former novitiate and orphanage in this community in Michigan's Upper Peninsula. They were no longer needed. Father Rupert Dorn, provincial of the Capuchins, Midwest province, said the \$1 sale was a sign of practicing rather than just talking about social justice.

Revives 'street preaching'

SAN FRANCISCO—A young priest revived the practice of street preaching here when he stood on a busy downtown corner and called on Christmas shoppers to "reject the commercial exploitation of this holiday season and work to recapture the true spirit of Christmas." Father James M. Purcell, representing a San Francisco Bay area group called the Committee to Save Christmas, said he hoped to persuade the shoppers to give their money to Vietnamese children burned or injured in the Southeast Asian war. The priest is executive secretary of the San Francisco archdiocesan priests' senate.

Challenges mass media

BOSTON—Boston's Archbishop Humberto S. Medeiros said here that mass media should promote "positive ideals and values" in forming a public opinion which would reject the prevailing trend to accept widespread evils in society. He addressed a New England chapter meeting of Sigma Delta Chi, a fraternity of communications personnel, at Boston College. Archbishop Medeiros told the fraternity members that the "opinion-makers" in the mass media should present a "true picture" of the world news, including the "darker" side of human activity, without minimizing "those elements that represent the positive accomplishments of man as well."



Resign over birth control

MILWAUKEE—Three officers of the Milwaukee archdiocesan Council of Catholic Women way they resigned over a birth control dispute, but insiders allege that the women left because of their ultra-conservative leanings. The dispute, resembling a "who-did-it" plot, revolves around who believes what about whom. The women who quit the council after it voted 22 to 15 to reaffiliate with Women in Community Service (WICS), say WICS' policy of giving birth control and abortion advice ran contrary to their consciences. WICS denies, however, that it has such a policy.

Blames adults for the 'gap'

LONDON, Ont.—Adults are primarily responsible for today's generation gap, Bishop G. Emmett Carter of London told more than 300 Ontario province school board officials here. Adults have failed to provide "values to be loved," Bishop Carter told the annual conference of the Ontario Association of Education Officials. There have always been and always will be generation gaps, the bishop said, "and this isn't really any different from the others. What is different is that we have a communications gap."



RECEIVES COMMENDATION—Chaplain (Capt.) Joseph LaManna, left, newly-assigned Catholic chaplain at Fort Benjamin Harrison, Indianapolis, was recently awarded the Army Commendation Medal, Third Oak Leaf Cluster, in Fort ceremonies. Major General L. B. Taylor, Post Commander, made the presentation citing the chaplain for "distinguishing himself by exceptionally meritorious performance of duty while assigned to the U.S. Army Security Agency in Ethiopia, October 15, 1970 to October 11, 1971." Chaplain LaManna is a priest of the Bismarck (N.D.) diocese.

Ancient wellhead possible site of Pauline baptisms

CALLETTA, Malta—A stone wellhead has been found beneath the foundations of a small church which might be the well used by St. Paul to baptize the first Maltese in 60 A.D. An Italian archeological mission carrying out excavations at St. Paul's Bay in the northeast of Malta has probed the foundations of a very old church dedicated to St. Paul. It found in the remains a stone carrying a crude sculpture of a bearded man, a Roman

ship and the word 'Paulus' in Greek characters.

The site of the church is the traditional place where St. Paul was welcomed by the Maltese after his shipwreck while on his way to Rome in 60 A.D.

OLD CUSTOM

In 13th-century England grain was exposed on Christmas Eve to gain fertility from the dew that would fall in response to Rorate Coeli—the first words of the Introit on the Fourth Sunday of Advent. "Drop down dew, ye heavens from above"

Austrian villages join in carolling

In the mountain regions of Western Austria, entire villages join in carol singing on Christmas Eve. Beginning with the family living farthest from the village church, torch-bearing carollers form a procession.

At each house along the way greetings of "Froehliche Weihnachten" are exchanged, and the inhabitants fall in line. Eventually, the whole population is part of the parade as it arrives at the church steps in time for midnight Mass.



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ON THE LINE -- two pages of opinions

A child is born. Joy (?) to world.

NO celebration, no feast so charms us as does Christmas. For a while at least mystery pierces the soul and permeates the fabric of society. We are a little kinder, a little more thoughtful. We find ourselves performing acts of charity neglected the rest of the year. We discover, as if for the first time, that it is indeed more blessed to give.

This happens because long ago a Child was born—a Child who was the promise incarnate of salvation, an infant God-made-Man who came to redeem all men so they, too, might one day return to their Father's house.

Because the Child is the personification of the event, we crystallize the essence of Christmas in childhood. For this one day all children are precious participants in the human community. There will be no hint tomorrow of the sometimes subtle, sometimes cruelly cold change of heart evident in national attitudes toward children.

Those attitudes were sharply criticized in a statement issued by the Family Life Division of the United States Catholic Conference to mark Holy Family Sunday, December 26. The statement scores the anti-child philosophy reflected in government-backed

population control programs, easy abortion laws, and attempts to withdraw legal protection from the unborn.

Msgr. James T. McHugh, director of the Family Life Division, recently commented on a national newspaper advertisement which listed all the problems of modern society under the picture of an infant. The ad, said Msgr. McHugh, "told us that 'the little fella' was somehow responsible" for all the evils experienced by adults.

"There is a major campaign on to close the world to children," monsignor observed. "It is time to turn the tide. It is time to open the campaign for the child."

We heartily agree. There is an insidious kind of "love" package being peddled these days. It goes like this. Every child has a right to be loved. But unwanted children have little or no guarantee they will be loved. Therefore it is more humane, more enlightened, even more kind to kill them before they can experience the sting of rejection.

There are many who are buying this "love" package who could not bring themselves to accept the murder of innocents for the sake of maternal or political expedience. Before long we may have groups lobbying for the right of every child to be destroyed lest he incur the wrath of his parents and the burdens of social ostracism.

It is indeed time to begin a campaign for the child and for honest, unadulterated protection of his rights. It is adults who must bear the responsibility of progress and its attendant evils. It is they, not children, who must bear the imposition of restraints and sacrifices necessary for the world to live in peace and justice. All our wisdom and affluence will be for naught if we cannot see our way clear to deal lovingly and generously with children, born and unborn, as the Babe of Bethlehem dealt with us on that day two thousand years ago.

—B. H. ACKELMIRE

A GUEST EDITORIAL

Luxury and a reflective media

THERE are some today who think diocesan papers are an unnecessary luxury. In my work as a leader in adult education, diocesan papers are anything but a luxury. Not only are diocesan papers essential in order for critical debate to be considered, they are also important for the truth to be known on all sides of painful decisions. We have our share of important debates and important decisions these days: religious education, schools, sex education, celibacy, abortion, war, and poverty, to name but a few. Without the diocesan paper, neither the issues nor the reasoning, facts and insights would be known by many people who want to know.

Black and white printed words offer a reflective media. They can be read over and over. They can be analyzed, rechecked, read at leisure. It is important to have reflective media at a time when non-reflective or "hot" media, such as TV and movies, exercise such a large influence over our thinking. TV, for example, leaves little room for reflection, since the picture cannot be held, re-run, talked about before it is finished, or stored by the viewer for future reference. There is certainly nothing wrong with "hot" media. They have their purpose. The point is, however, that we need

both kinds because we need reflection. Reflection is an essential for adult learning, and diocesan papers go a long way towards making reflection possible.

Many of us are deeply concerned that the Church not lose the free and diverse press which is so necessary to the preservation of open minds and freedom in the larger democracy. Those who seriously infringe upon the rights of minorities, those who persecute, those who commit serious injustice or crime, and those whose self-interests depend upon secrecy and manipulation find the free press to be their enemy because it brings public attention upon the truth of the situation. Without the free press, we all lose one of our most important resources and safeguards.

Perhaps the need for diocesan papers today is best reflected in a saying which hangs on the wall of one of this country's leading diocesan adult education directors:

"I know you believe you understand what you think I said, but I'm not sure you realize that what you heard is not what I meant."

—DR. LAWRENCE J. LOSONCY, Director, U.S. Catholic Conference division for adult education.

USCC STATEMENT

Legal system must protect child's rights

WASHINGTON—Directors of Catholic family life programs across the country have called for an American legal system that "gives every child his basic human rights and the opportunities to fulfill these rights in dignity and freedom."

The statement "On Behalf of Children" was released here December 23 by the U.S. Catholic Conference (USCC) family life division to mark Holy Family Sunday, Dec. 26.

"This is the moment in history when all of society must reaffirm its belief in the worth and significance of children, and the contribution they make to the human family," said the statement, representing the views of 150 diocesan family life directors.

IT CITED "a serious danger today" in the growing attitude that children contribute to social problems like overpopulation, pollution and poverty.

"At the present time, Congress is considering legislation that would establish the two-child family as the American ideal," the statement said.

"Attempts are also underway to withdraw legal protection from the unborn child prior to the 20th week of pregnancy," the statement continued. "The child's right to life is being traded away for reasons of convenience or political expediency."

THE FAMILY life directors urged "a careful look at our whole fabric of law" to correct inequities that deprive children of their rights.

Calling parenthood "one of the most challenging and rewarding of all human relationships," the diocesan officials also said the generosity of parents "is even more pronounced today because the rewards of parenthood are often obscured" by problems like drug abuse and misunderstanding between generations.

'Profit abuse' root cause of money crisis

MADRID—Failure to solve the world's monetary crisis would adversely affect world peace and politics and set back the growth of developing countries, according to the influential Catholic magazine, *Ecclesia*.

The Madrid magazine, which often voices the views of the Spanish Bishops' Conference and Spain's lay organizations, warned that if the Washington monetary talks December 17-18 fail, chaos would ensue.

THE MAGAZINE blamed affluent nations' financial selfishness for the crisis. "At the root of this monetary conflict is the abuse in profitmaking, the monopoly of financial resources exercised by the big nations against the poor nations," *Ecclesia* said. "Vested interests working against international justice and solidarity, in violation of equal opportunity for all men, has led to the stalemate."

"THE MONEY CRISIS is simply the sad climax of a series of international problems, and is rooted on the constant neglect of the lofty principle that economic activity everywhere must be placed at the service of the human person," *Ecclesia* said.

"The Church has always said that man is the prime agent as well as goal of socioeconomic life, without discriminations of class, country or race."

The magazine suggested that richer nations should reshape their international economic practices "so that monetary devaluations do not have to be a burden to the poor alone."

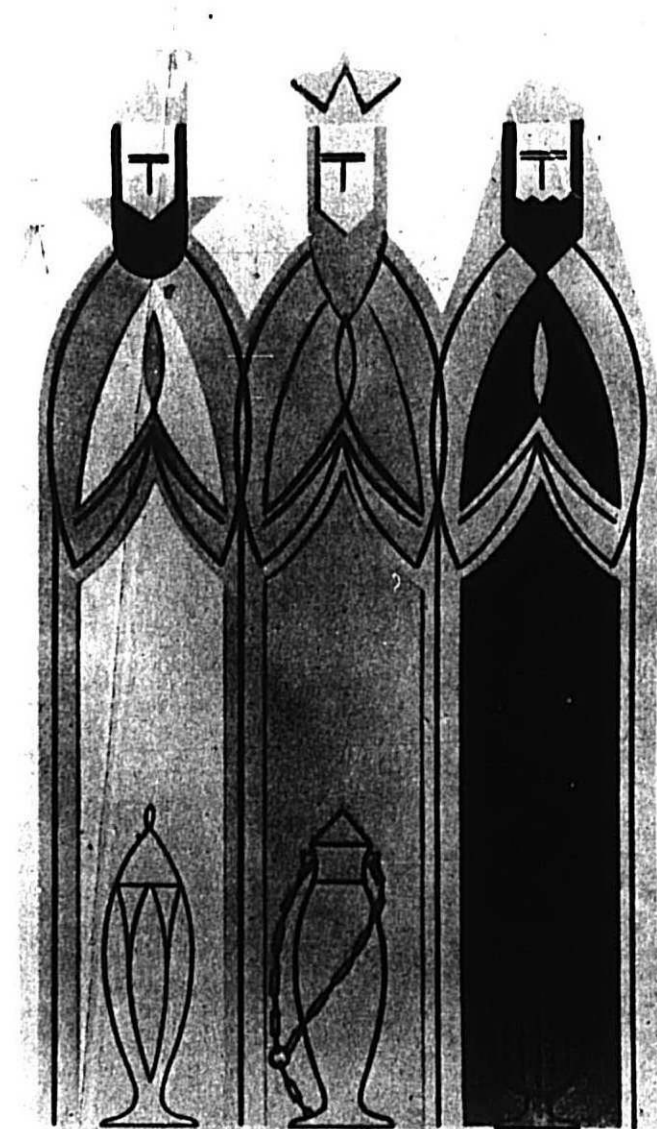
Cardinal of Armagh denounces terrorism

BELFAST, Northern Ireland—In one of the fiercest denunciations of the violence of Northern Irish terrorists yet made by a Catholic clergyman, Cardinal William Conway of Armagh has declared his unqualified condemnation of all acts of terrorism.

"To condone (these acts of violence) in the slightest degree, even in thought, would be to become morally soiled oneself," the 58-year-old primate of all Ireland warned the congregation of St. Patrick's Cathedral in Armagh, some 50 miles southwest of here and 20 miles from the border with the Irish Republic.

"The person who could shoot a man dead in his own sitting room, in front of his wife and children, is a monster," the cardinal continued. "The person who could plant a bomb among innocent people is a foul murderer. The same thing can be said of all the other horrible killings which have taken place."

"Nothing can cloud our cold, clear



The Three Wise Men and their gifts are shown in a modern art design. (RNS photo)

THE YARDSTICK

Challenging critics

BY MSGR. GEORGE G. HIGGINS

IN A November release of this column I commented rather pointedly on the press coverage of the recent Roman synod. My good friend and fellow-diocesan, Father Andrew Greeley, had reacted very negatively to my remarks on this subject. I have too much respect for Father Greeley's intelligence and for his polemical skills to relish getting into an argument with him on a matter which permits of no final solution.

On the other hand, I must admit that I enjoy a good clean fight as well as the next man. Moreover I wouldn't want Father Greeley to get the idea that I am a patsy or a complete push-over and most certainly wouldn't want him to think, for a moment, that I agree with his rather free-wheeling interpretation of my column. So here goes.

In the first place, let's try to get the record as straight as possible. My comments on the press coverage of the synod were much more balanced and much more carefully qualified and nuanced than Father Greeley makes them out to be. I tried to make a sharp distinction between "pessimistic" and "cynical" reporting and stated quite explicitly that, while I have no objection to the former, I really don't know how to cope with the latter.

It would appear, however, that I might just as well have saved my breath to cool my soup. Father Greeley makes a feeble reference to my explicit distinction between "pessimistic" and "cynical" reporting, but then proceeds to ignore it almost completely. In the end, he has me saying almost exactly the opposite of what I really said.

FATHER Greeley, to the contrary notwithstanding, I did not say nor did I imply, that all of the "pessimistic" reports on the synod were "cynical." Moreover I clearly stated that I was not disposed to argue with the pessimists. "After all," I wrote, "who knows? Perhaps history will demonstrate that their unrelieved pessimism about the synod was closer to the truth of the matter than my own qualified (sic) optimism. Only time will tell."

Father Greeley is not about to wait for the verdict of history. "Measured by the needs and problems of the Church today," he writes, "there is no way that the synod can be described as anything but a dismal flop." If that's the way he feels about the matter, so be it. Again I am not disposed to quarrel with him (or with anyone else) in this regard. Who knows?

Father Greeley goes on to say that "the press didn't create the flop, the Fathers of the synod did."

condemnation of these deeds," he asserted.

The cardinal spoke on the same day that gunmen killed Sen. John Barnhill, a member of Northern Ireland's parliament, and blew up his home.

Father Greeley concludes by saying that "It is sad to see him (Monsignor Higgins) defending the indefensible." I am sorry, of course, that I have made Father Greeley sad in this regard. In my own defense, I can only say that I happen to be in what he himself would undoubtedly regard as being fairly respectable company.

THIS IS ONE way of saying that the record will show that a number of people whom he admires have publicly stated that regardless of all its weaknesses and imperfections, the synod should not be written off as a dismal flop.

(1) Bishop Alexander Carter of Canada, who is quoted by Father Greeley, on his side of the argument, told the press that he was disappointed with the synod in many respects. However, he concluded his press conference as follows: "Don't write it off as a failure. There are positive values and it is up to all of us to make these values good."

(2) Father Peter Hebblethwaite, S.J., a special correspondent for the London *Tablet*, has written what I would regard as one of the best series of articles on the synod. He is critical on a number of different scores, but he said in one of his reports that he found it "hard to share the pessimism of those colleagues who sat around for a whole afternoon in an airless basement gloomily analyzing its failure."

(3) The London *Tablet*, in the person of its editor, Mr. Tom Burns, noted that to write off the synod as a non-event would be a serious mistake.

(4) Father Francis Bonnike, president of the National Federation of Priests Councils, writing in the November 19 issue of the *National Catholic Reporter*, stated that "On balance, the synod was a plus. Not an A-plus, nor a complete failure, unless you were anxious about only a single issue."

(5) Father Gregory Baum, O.S.A., writing in the December 10 issue of the same paper, said that the synod, in his judgment, had "a two-fold message: one cautious and conservative, the other daring and forward-looking."

(6) The highly respected French magazine, *Informations Catholiques Internationales*, states very flatly that "one should not conclude too quickly that the synod was a complete failure" and notes, for the record, that even those bishops who belong to the so-called progressive "minority" are not disposed to write it off as such.

(7) Overview, published by the Thomas More Association, analyzed the synod as follows: "Did anything happen at the synod? The answer is a modified yes."

(8) The Social Action Department of the Canadian Catholic Conference has published a detailed summary of the debate on the subject of world justice. A footnote on page one of this summary reads: "Some important things happened during the synod's consideration of the demands of justice which most of us did not hear or read about on this side of the Atlantic. Why, with some notable ex-

GIVE AND TAKE

BY REV. PAUL DRISCOLL

IN ORDER to emphasize that intra-Church groups are not intended to overlook legitimate diversity, I thought I would write a column on the importance of different viewpoints.

Literally, a point of view is a place from which we observe something. A football fan at the 50-yard line watches the same game as his friend behind the goalpost, but he sees it from a different viewpoint. A grandmother, a teen-ager, a musician, and a barber have four distinct vantage points from which to evaluate the Beatles. Similarly, when the President's Cabinet discusses that expensive new military program, the Secretary of the Treasury will have a different perspective from the Secretary of Defense.

As a result of his particular line of vision, every individual sees certain things more clearly than other people do. But there are usually other aspects he tends to underestimate.

EVEN FEARS and value judgments are largely determined by perspective. Let us suppose that Sir Oliver Hobhouse, the famous jurist, presides at a murder trial. His first act is to bar the press from his courtroom. Why? Is he a villain? Or a grouch? Possibly, but more likely Sir Oliver is determined to safeguard the defendant's rights. Like most judges, he believes that comprehensive press coverage could arouse public opinion, and an emotionally inflamed public opinion could easily threaten the judicial process.

That represents the judicial viewpoint. Now how does the press see it? Rarely will a newspaper consider itself a threat. Rather, the communications media view their function as indispensable to freedom. Only if the people are informed can society protect itself against the arbitrary use of power—and that includes the arbitrary use of power by strong-willed jurists.

The difference is not a matter of good vs. bad intentions. Both judiciary and press are concerned with freedom. The judge concentrates on the individual's freedom before the law; the reporter emphasizes the public's freedom to know. Each side quickly recognizes the other's prejudices, while remaining almost totally unaware of any blind spot in its own viewpoint.

BECAUSE EVERY viewpoint contains peculiar strengths and weaknesses, the best decision-makers deliberately bring a variety of minds to bear on a problem. The hope is that interaction will breed out the weaknesses and synthesize the strengths.

Our country, for example, judges perspective so important that it has developed elaborate structures to ensure a diversity of viewpoints and to stimulate interaction. We have previously referred to courts, and they serve as a good illustration.

Society desires the fairest possible judgment, and centuries of experience have convinced men that courts are his most effective structures for this end. In a courtroom the community gathers several citizens trained in the law. The first must view subsequent proceedings from the perspective of the defendant. He becomes the defense attorney.

The second is required to act from the viewpoint of those seeking a verdict against the defendant. He is the prosecutor or plaintiff's attorney. The third man adopts the outlook of society. As judge, he presides at all hearings and insists that the trial progress in accordance with the proper judicial processes. These processes are rules designed to prevent manipulation and to promote effective interaction.

ELABORATE SAFEGUARDS, but society is not yet finished. In certain trials it considers the non-expert's perspective essential. Not one, not two, but 12 "common men" form a jury. Their role is to consider the proceedings from an impartial, layman's viewpoint.

Finally, all these viewpoints are thrown into the same arena. Under carefully developed rules, they must engage in battle. While no rule can absolutely guarantee a fair and informed judgment, our laws do all they can.

Like a court with respect to legal discussion, an intra-Church meeting seeks to provide the best possible forum for creative Church conflict. Neither the court nor the intra-Church meeting is always successful. But consider the alternatives.

ceptions, didn't the major media publish more of the ample news available?"

I could cite a number of other references indicating that in the so-called "liberal" or "progressive" camp, there are many who disagree with Father Greeley's completely pessimistic critique. That doesn't mean, of course, that these people are necessarily right and that Father Greeley is necessarily wrong. It simply means that there is room for honest disagreement among honorable men about the results of the synod.

viewpoints and observations

Could priests like the Berrigans have slowed Nazi march?

Perhaps so, says one of Hitler's henchmen
in an exclusive interview with NC News

BY ERNEST OSTRO

HEIDELBERG, Germany—If Hitler had had to contend with priests like the Berrigan brothers things would have been more difficult for him, the Fuehrer's former architect and armaments czar told NC News in an interview here.

"Had a German bishop risked everything in the Berrigan sense, it would have been more difficult for Hitler," said Albert Speer, who was once Hitler's daily companion and confidant.

(The Berrigans, Daniel and Joseph, two priest leaders in the U.S. peace movement, are in prison for destroying draft records.)

Speer, now 65, spent 20 years in prison following his conviction at the Nuremberg war crimes trials.

HE NOW LIVES high on a hillside overlooking this old university city, a lonely link with those days of the 30's and 40's when the Nazis set the world ablaze. As a young architect Speer designed many of Nazism's most elaborate construction projects and became a member of Hitler's inner circle.

In 1942, Hitler tapped him to organize Germany's industry on an all-out wartime basis. Speer did it so well that, despite Allied saturation bombing, German industry was producing more war material up to the very last than ever before.

Public 'sick of sex, violence,' say movie execs

HOLLYWOOD, Calif.—Executives of three major studios said here that excessive sex, violence and nudity are going to disappear from movies because the public and theater owners are sick and tired of it.

They agreed sex and violence are bad for business and the industry has got to get out of the red and back into the black.

Douglas Netter, executive vice-president of MGM, said: "It's very obvious from the reaction of the public and theater owners, that they are sick and tired of excessive violence, excessive sex, nudity and profanity."

NETTER WAS ONE of the major executives polled by Daily Variety.

Irving Levin, president of National General, said: "Films will be getting away from nudity and pornography. The industry has had it and the public has had it."

Herb Jaffe, United Artists vice-president, said: "There is going to be a marked departure from the kinds of films we have seen. The major companies are going to get away from sex and violence. Those aren't the films of lasting value. I'm talking in terms of re-release, television and whatever forms pay TV might take."

TERRY SEMEL, director of domestic sales for Cinema Center, said: "Our philosophy has been to try to get entertaining films leaning toward adventure, comedy action. People lean toward these more. The trend has definitely returned toward entertaining films."

The executives commented that there seemed to be little or no interest remaining in films on contemporary social issues, race problems, college, revolution and drugs. The public, they concluded, is fed up with these themes.

The war crime for which Speer spent two decades behind bars was the utilization of forced labor. Speer admits this, but said he made efforts to improve the lot of the slave laborers in factories under his direction.

AT NUREMBERG, Speer was the only defendant to acknowledge his guilt without reservation.

His memoirs—"Inside the Third Reich"—published last year, have been translated into a dozen languages.

The book reflects the agony of a man who early in life substituted technology for God and who is now as consecrated to self-accusation as he was to serving Hitler.

Speer is as matter-of-fact about his own intensely felt guilt as he is candid in his views about Germany's religious leaders during the Third Reich.

"The (Catholic) bishops didn't know the strength of their own position," Speer said. "Hitler was afraid of the bishops, and never wanted an all-out battle between the Church and the (Nazi) party. . . . Especially the Catholic Church."

"You see, Hitler thought he might win over the Evangelical (Lutheran) church into a kind of emasculated state-church window dressing sort of thing. But he never had any such illusions about the Catholic Church; he knew he could not win over the bishops; although, it must be said, they did not oppose him in making war," Hitler would rant against the bishops," Speer noted, "but he could not imprison them. More and more people went to

Pro-abortion denied platform at college

COVINGTON, Ky.—Dr. Richard A. DeGraff, president of Thomas More College, recently denied a public platform to a proponent of abortion, claiming that academic freedom does not necessarily extend to the use of a public facility by an advocate whose position may violate moral and state laws.

"Thomas More College now makes a distinction between the classroom and the public forum of the institution," Dr. DeGraff said. "In the former, academic freedom does rule. Academic freedom will be fostered. However, the latter must be viewed in a separate context."

Dr. DeGraff stated that the essentials of the issue did not involve academic freedom or censorship but the responsibility of the institution. By permitting a proponent of abortion on campus, "we are saying that there is some credibility to the position . . . providing substance to that position," Dr. DeGraff said.



THE BERRIGAN BROTHERS—Father Daniel and Father Philip

church after the war broke out, and Hitler realized that none of the bishops—not one—was with him.

SPEER RECOUNTED that Hitler used to threaten: "Wait until the war is over; then God beware."

Hitler, Speer said, equated Christianity with communism, and was deeply hostile to both.

But, according to Speer, "Hitler never left the Church; he was nominally a Catholic to the end of his life. . . . He did this only because renouncing it would have been offensive."

Martin Bormann, Hitler's personal secretary, lost no opportunity to attack the churches and to report anti-government sermons, Speer recalled. But the bishops seldom protested the barbarities of the regime or the war itself.

Their protests usually centered on the restrictions on religious activities imposed by the Nazis, according to Speer.

"Yes, one must say it," he said, "they failed to use their authority and power to really go against the inequities that they must surely have seen."

Speer emphasized that he was not criticizing, but only recalling events. "A man who has done what I have done has no right to criticize others," he said.

NONETHELESS, SPEER declared that resistance along the lines of the Berrigans was totally missing in Germany in the Nazi years. Such resistance from the clergy, especially the bishops, he said, might have had some effect, however small, "although it surely would not have stopped Hitler."

"If Hitler, in the days of what he liked to call his 'Thousand-Year Reich,' had to contend with such priests, who knows? It might have been more difficult for him. Had a German bishop risked everything in the Berrigan sense, it would have been more difficult for Hitler, although one must admit that in the long run it would have made only a little difference. . . . But how little? How much?"

Reflecting on the world he found after he was released from prison on September 30, 1966, Speer is less than sanguine. He sees the technology that betrayed him as the dominant force in today's world, threatening to obliterate human morality in a depersonalized technocracy.

The only way the Nazis could systematically murder millions, he said, was by depersonalizing people.

'Give it back to the pagans'

CHICAGO—"Let's give Christmas back to the pagans," suggested Father Peter J. Riga, a professor at St. Mary's College, California, in the December issue of U.S. Catholic-Jubilee published here.

Because the meaning of the season of Christmas "has been perverted so grossly that it now causes manifest damage to many human beings," Father Riga said, Christians ought to celebrate the birth of Jesus Christ and his spirit of selfless love on another day and leave December 25 to the "modern commercial pagans."

"Everyone knows," Father Riga contended, "that the 'spirit of good will,' the 'closeness,' and the 'forgiveness' enter people's lives only for a brief season; they initiate no lasting change of heart. This fact makes Christmas a time of depression for many people."

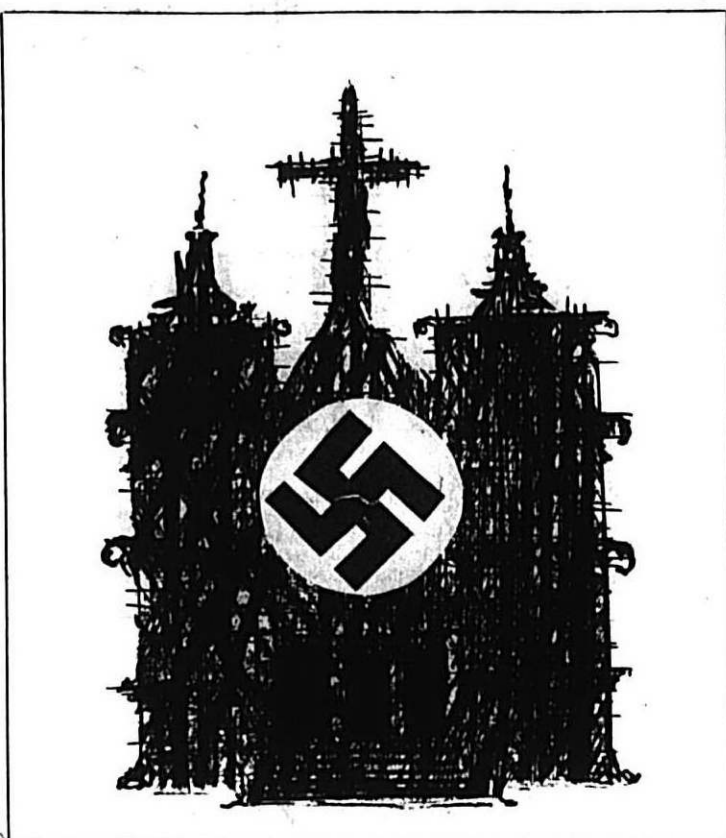
AMERICANS, he argued, "have overdone and over-commercialized" Christmas because of their "terrible in-

security in the midst of plenty." Commercial establishments capitalize on this search for security, he maintained, by seeking to convince people that they can buy it.

Contemporary Christians, he said, are not so much the followers of the poor man of Bethlehem as "the followers of Herod, honoring Christ on Christmas morn and slaughtering the innocents the rest of the year. What else does it mean when we spend \$35 billion on Christmas 'gifts' while others starve at home and abroad?"

FATHER RIGA'S arguments failed to convince a representative sample of the magazine's readers to whom copies of the article were mailed in advance.

Only 44 per cent of the sample said a family should spend as much for the poor at Christmas as they spend on themselves; 67 per cent said practicing "one-shot" charity at Christmas is better than not practicing charity at all; and 75 per cent disagreed with Father Riga's suggestion that the celebration of Christmas should be transferred to another date.



YOUR WORLD AND MINE

Year of migrants

BY GARY MacEOIN

FOR THE migrant worker in the United States, 1971 has been one of the best years in a long time. Out on the West Coast the movement led by Cesar Chavez has, after many vicissitudes, finally established contractual relations which ensure reasonable wages and human living conditions. In New Jersey, on the East Coast, the courts have outlawed a practice by which farmers denied their workers the right to be visited by a friend. The purpose of that ban was not to protect the morals of the workers, but to prevent social workers and other dogooders from reporting on living conditions.

So far, so good. Nevertheless, the long struggle to secure for migrant workers the standard of living which our society professes to provide for all citizens is far from over. A survey recently completed by the New York Times, for example, establishes that they are still the worst-housed group in the nation.

The survey presents as more or less typical a farm in which 100 workers are crowded during the harvest season into sheds used for cattle during the winter. There is no running water, no bath or laundry facilities. An entire family has a 10-by-12 foot space on the barn floor without cooking facilities, with unscreened windows, ill-fitting doors, broken furniture and unprotected electric wires.

RECENT PRISON outbreaks, which

raised the normally invisible prison population into newspaper headlines, prompted one observer to comment that the prisoner's biggest problem is that he has no vote. The comment, however cynical, is regrettably true. And it applies equally to the migrant worker. Lacking political power because of the very nature of his activity, he has a tough time getting any redress when his rights are violated.

Federal laws do in fact give him a substantial measure of protection. When hand-harvested crops are sold in interstate commerce, and even in some situations in which they are not, federal regulations call for adequate, safe and healthful housing conditions. But few inspectors are allocated by the Labor Department to ensure observance, and many farmers find it less expensive to pay an occasional fine than to correct the offending situation.

Most of the states have their own codes, but the enforcement of state law is even less realistic than that of federal law. There is a long tradition of collusion between politically powerful farmers and local law enforcement agencies. Harassment of workers who attempt to vindicate their rights by the police is not infrequent.

THERE IS ALSO a practical limit to what a state is likely to do in any area not governed by federal law. If any one state decided to raise the living standards of migrants significantly, the result would be to increase production costs of the farmers of that state, thereby putting them at a competitive disadvantage with farmers in states with lower standards.

In practical order, therefore, the indications are that no real breakthrough is possible without much greater federal intervention on behalf of migrant workers, both at the level of standards and at that of enforcement. Nor is there any need for significant delay in preparing a code. Extensive hearings in recent years have left Congress in possession of the facts. All that is lacking is the sense of urgency.

What is most ironic about the public apathy is that the migrant worker fulfills more literally than any of us the image which we all profess to have of the good American. Here you have a man and his family who could at any moment settle in a big city, go on welfare, and live better than he is actually living. But his self-respect and his need of fulfillment make him scorn that solution. He prefers punishing field labor at meager pay and living in unsanitary hovels. If any American deserves our respect and aid, he does.

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KNOW YOUR FAITH



Walking in the light of the historical event of Christmas, Christians can negotiate "the Labyrinth" of confusion surrounding much of life today. (NC photo)

CHRISTMAS

BY MOST REV. JOHN F. WHEALON
Archbishop of Hartford, Conn.

CHRISTMAS of 1971. America and Americans, so they say, are quite confused about many things—about their nation, about religion, about values, about life itself. It is such general confusion that makes this Christmas quite important. The ancient Greeks wrote about "the Labyrinth"—a confusing maze of

passages. The only way out was to find the thread and follow it out. If in 1971 you are confused in the labyrinth of modern life, the thread to find and to follow out is, simply put, Jesus Christ. At Christmas of 1971, think carefully over what Christ means for human history and for your own way of living.

All history dates, backwards and forwards, from Jesus Christ. This means something. This means everything. The story of man, then, centers on the birth of Christ. Every time the date is given—

every day, in every newspaper, every magazine, every book, every letter—there is a gentle reminder that the birth of Christ 1971 years ago was the central fact of all history.

WHY WAS THIS BIRTH so important? Because it meant God coming to this earth to live among men. The Gospel writers made it clear enough that this person had a human origin, but also had a divine origin. His close companions in life believed this eventually and expressed that belief with

complete honesty and confidence. In later centuries the Church set down in more precise theological terms a clearer understanding of the God-man. But in the New Testament the Gospel writers knew him as the "Word-made-flesh," who lived among them and who lives on among all who seek him.

Jesus, then, was true God and true man, come into this world in order to teach us the meaning of life and to give us a model for living. The God-man led the perfect life, with all virtues in balance, as a pattern for all men and for us in the 1970's.

We hear much talk about a crisis of belief. But there have been in history many crises of belief, and the worst have passed. The early Church had to face more basic problems. In 325 the Council of Nicea had to pronounce on the divinity of Jesus Christ. The Council of Ephesus, a century later, had to balance this teaching by asserting the unity of Christ as true God and true man. And twenty years later a third council, at Chalcedon, had to assert the humanity of Christ.

These early councils took place long before Christianity was divided. The authority and acceptance of those early councils, consequently, give reason for hope of Christian unity. For everything in faith, in a sense, comes from belief that God once became man.

THIS IS WHAT WE mean by the Incarnation. Because we believe in the Incarnation, everything makes good sense. Without the Incarnation nothing in our Christian life or liturgy really makes sense. And only if we accept fully the mystery of the Incarnation will we and the Church move ahead.

The importance of the Incarnation for our faith is shown in the recently-issued "Catechetical Directory." It lists 23 basic teachings. Christ Jesus dominates all of them. The Incarnation is all-important because Jesus Christ, Son of God, is Firstborn of every creature and Savior.

For any person who is in confusion or doubt about the meaning of life or religion, then, this Christmas has much meaning. Suppose that you, a Catholic Christian, are uncertain about the Incarnation. Then you will have no clear idea about why you were born, what happens after death, and about the rest of life in between. And if you are confused, you will be of no value as a leaven in this lumpy, materialistic world. Doubt and confusion will reduce your faith to superstition, your hope to guesswork and your supernatural love to selfishness and sensuality. Life will become for you not a meaningful drama but a meaningless, bored existence.

If we work at making Christmas more spiritual, it will be more memorable to our children than all the gifts they receive. We have to work at it, though, not just wish it were otherwise. It can't be left to chance or to those "other people" to change it within our homes.

(Copyright 1971, NC News Service)

BY DOLORES CURRAN

Dolores Curran is the author of *ON THE OTHER HAND*, a weekly feature article from NC News Service. She was the only laywoman American delegate to the recent International Catechetical Congress in Rome.)

CHRISTMAS, like Mark Twain's famous comment on the weather, is something everyone talks about changing but something nobody does anything about. One reason is that we have a herd instinct—we're waiting for several million Americans to change their holiday habits so our family can experience a spiritual rather than a cultural Christmas.

It isn't going to happen. Too many people don't realize that they are missing anything. The rest of us have to take the holiday in hand, strip it of its anti-Christmas nature and introduce a truly Christian observance in our homes.

Easier preached than practiced? I don't think so. If we really study our children, we'll find they have a greater affinity to the Nativity spirit than to the commercial one. True, they can be grasping little materialists, greeting each Yuletide visitor with, "Whadyabringme?" but if they are, chances are good their parents have stressed the present part of Christmas.

BASICALLY, children are better givers than recipients. A child experiences great joy in making and giving something. It is when we deny him this joy by belittling crude, homemade presents that he himself is belittled. Stripped of the opportunity to give of himself, he seeks for himself.

How do we go about in a practical way furnishing a true Christmas spirit in our homes? Here are nine suggestions which will rather naturally fit into the American

family culture.

1. Begin now with a family Advent ceremony nightly. Use some spontaneous prayers along with whatever printed form you use. (A new and good pamphlet is *Advent in Your Home* by Larsen and Galvin; 25 cents; Ligouri Publications, Ligouri, Mo. 63057.)

2. Get out your crib set long before you get out your decorations. Each night at the close of our Advent prayers, we invite the youngest to dip in the box of crib creatures and draw one out. It is his privilege to place it in the empty crib as we explain the role of this piece in the Nativity, i.e., kings, shepherds, etc. We keep the Infant out until Christmas Eve. (Aside—buy a plastic or otherwise non-fragile crib set so that your children may be encouraged to touch it, not threatened to keep away from it!)

3. Make use of a Jesse tree or symbols. These may be fashioned from construction paper or from a kit (Liturgical Press, Collegeville, Minn. 56321). Suspend one from a doorway or chandelier each morning and talk about the symbol: Jonah and the whale, the Burning Bush, etc., not just to teach salvation history but to give our children a sense of the waiting experienced by the Jews for so long. It also gives them a sense of being a "new chosen people" which we often neglect to do.

4. Sing the sacred carols together. Unless they attend parochial schools, our children won't learn "Oh, Holy Night" and "Oh, Little Town of Bethlehem." Rather they will sing of Rudolph and Frosty simply because they are "safer" to teach in a public school.

5. Encourage and help each child to create some distinctive gift. We have made decorated fly swatters, flower pot (tin can) pencil holders, original tree decorations, painted rocks, homemade candy (impure by any standards) and the

SACRED SCRIPTURE

A promise fulfilled

BY FR. QUENTIN QUESNELL, S.J.

THE angel Gabriel promised Jesus' mother that her son "will be great and will be called the son of the most high God" (Luke 1, 32). Mary knew that "son of the most high God" was a title that belonged to kings (2 Samuel 7, 14; Psalm 2, 7; Psalm 89, 27f.). Her son would be a king? Yes, the next words made it explicit: "The Lord God will make him a king, as his ancestor David was" (Luke 1, 32f.).

We don't have many kings today, except in stories and advertising and certain competitions. But in Mary's time, those were serious words. A girl who believed them would actually expect her son to grow up to be a king like David—and David had been a very great king indeed. It would be like a mother today believing a promise that her son would grow up to be a president like Lincoln.

Still, Mary must have wondered about that promise. It may have been true that her husband was remotely related to the ancient royal family of David. But it was also true that for several hundred years now no member of that family had actually sat on the throne. God had once promised King David that his descendants would never die out. But in the sixth century B.C. the last Jewish king had been hauled off to Babylon, and history soon lost track of his descendants.

THE LAND OF ISRAEL had to get along under governors appointed by the Persians, then by the Syrians, then under puppet princes of the Romans, none of them belonging to David's line. Matthew 1, 6-17 gives a list of names from David down to Jesus, and Luke 4, 23-31 gives another, but only fifteen of these names belonged to kings. No one can identify the rest.

Still, the Lord had promised, and the people believed Him. They longed for a king of their own great royal line. They knew that when such a king did come to take the throne, his coming would mean the end of the centuries of foreign rule. That king would be God's favorite, God's chosen, God's son. He would lead them even against the fearsome armies of Rome, and he would win.

This is what the angel's words would have sounded like to a girl in Mary's time and place. This is what her son would grow up to be. And so she was happy that "God has kept the promises he made to our ancestors" (Luke 1, 55). "He has come to the help of his servant Israel" (Luke 1, 54).

Her son would destroy those kingdoms which had lorded it over Israel: "He has stretched out his mighty arm and has scattered the proud people with all their plans. He brought down mighty kings from their thrones and lifted up the lowly" (Luke 1, 51f.). Elizabeth looked at her and said: "How happy are you to believe that the Lord's message to you will come true" (Luke 1, 45). So the child was born and grew up under her care. How often during those years and afterwards must she have wondered when in fact this would all come true. She saw that crowds followed him, but she also saw how little favor he had with the national political parties.

MARY NEVER SAW Jesus in the presence of the foreign governors or the local puppet kings until the day he stood before them bound and on trial for his life. She may have thought it was about to happen on the day when the crowds marched with him into Jerusalem, calling him Son of David. But within a week, he was dead. She finally saw him called king—but it was in mockery: the reed

disturbed about changes in the Church. So many forget that this Church is the lovely bride of Christ—and a bride who, in ancient near-East style, never gets in the way of the groom—who never draws attention to herself but shows all attention to her husband. Such Catholics should nowadays be paying even greater attention to Christ and to the meaning of the Incarnation.

In the advanced and decadent societies of the world there is a weakening of a genuine religious sense. It seems once again that the "good news" of Christ is heard only by the poor of spirit and the humble of heart.

But you in 1971 need not be confused or uncertain. The Incarnation is your thread out of the labyrinth of modern living, and Christmas is a strong reminder of the meaning, the order and the eternal greatness of your life in Christ Jesus the God-Man.

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sceptre, the thorn-crown, the title "king of the Jews" nailed over his head.

Mary lived eventually to experience the happiness of her son's resurrection in the community of Christian believers. But for thirty-three years before that she had had to live in a faith that demanded more of her than it does of us. It all began the day she believed God's promise. It all came true as she learned to let God show her in his own way and his own good time how the promise was to be fulfilled.

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Just ask a child!

BY MARY CARSON

(Editor's Note: Mary Carson is the author of *ONE MOTHER'S VIEW*, a weekly article syndicated by NC News Service in diocesan newspapers.)

EACH year I have struggled to make Christmas happy for my eight children. I have tried to teach them the deep religious significance . . . and wonder how much of it they understand. I have tried to maintain family traditions . . . and wonder if they even care. I have tried to do something special for them . . . and wonder if they have been disappointed.

For years I struggled with a limited budget against the effect of the endless TV advertising for everything they absolutely had to have . . . "go tell your mother to buy . . ." And for years I dreaded Christmas for I always felt incapable of doing all I thought ought to be done.

When my sister-in-law was first married, and before she had any children, she thought I was terrible. She didn't like my attitude regarding the commercialism, the impossible struggle to please, the knee-deep mess of wrapping paper and toys that became unglued almost as fast as I did trying to assemble them.

She assured me that Christmas was a beautiful time . . . and it was greatly enhanced by having a houseful of beaming, wide-eyed children on Christmas morning.

THAT WAS BEFORE she had a houseful of her own. Now she understands why I was always in such a state of depression before Christmas.

And now I wonder why I was always so concerned. Because I just learned something . . . and I learned it from my children. I'm surprised how little I know of my children and what they really think.

I asked each of the older children three questions. "What's the happiest thing you remember about any Christmas? What's the saddest? And if you could do anything you wanted, how would you make the ideal Christmas?"

Christmas past I had been afraid they would be disappointed . . . yet, not one could remember ever having a sad Christmas. I kept questioning them, and finally got some answers. "The year the baby was sick on Christmas." "The year I was sick and couldn't go to Mass with you."

Finally one came up with a "saddest." "The year Ginny, (our sixth child) was in the hospital. No . . . that's not right, 'cause we got to go see her. I guess that was the happiest Christmas."

IN REMEMBERING their happiest Christmas, only one had an unqualified, "the year I got so many presents." One verified, "Do you mean the happiest thing I got, the happiest thing we do, or the happiest thing about Christmas?"

She was prepared with an answer for all three: "About Christmas—Jesus was born; we do the whole family coming down in a big parade on Christmas morning; what I got—my sewing basket."

Evidently coming down in the morning was important to several of them. One of the older boys still remembers sitting on his bed upstairs, waiting for everyone to wake up (with help from him, I'm sure). "There was something special about everyone sitting there waiting to come downstairs."

St. Francis said, "It's in giving that we receive." One of the older boys remembers the happiest Christmas as the year he made bookshelves for everyone. He felt he

(Continued on Page 7)

SO MANY CATHOLICS today are

Holy Land Christmas, 1971

BY MSGR. JOHN G. NOLAN

(Msgr. Nolan is National Secretary of the Catholic Near East Welfare Association and President of the Pontifical Mission for Palestine.)

AS CHRISTMAS 1971 approaches, once again Christians the world over think of the land where Jesus was born almost two thousand years ago—the Holy Land. In the City of David, Bethlehem of Judah, our Savior was born. What is that land like today? First of all, peace has not yet come to the birthplace of the Prince of Peace. Palestine remains today an area of bitterness and hate.

As we look at the simple people of the

Mary Carson

(Continued from Page 6)

had really done something worthwhile for everyone in the family.

IF CHILDREN COULD design Christmas, what would be the ideal?

Not one mentioned what he would get. The closest they came, two of the boys felt they would like to spend the vacation from school hunting in a duck blind.

One would like the family to always be together on Christmas.

One would have peace and charity for the family.

Two would extend that to achieve peace throughout the whole world.

And one would like to give someone special something that would make her happy for the rest of her life.

This Christmas has been a happy one for me. My children have given me something special. . . an assurance that they aren't concerned about the commercialism; they care about each other, they care about Christ.

Has Christmas got you down? Ask a child. . . seriously. His answers may be the nicest present you ever get.

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Holy Land, we see that they are almost the same as they were in the days when Jesus walked these hills and valleys. The carpenters of Galilee's villages still begin to teach their sons at a young age. Bethlehem's shepherds still tend their flocks in the same fields where one night long ago darkness was turned to light by the angelic "Glory to God in the highest!" But the land is not at peace!

IF PEACE IS TO COME to this land, it will only be as a result of understanding and justice—understanding one's fellow man and arriving at just solutions to mutual problems. While politicians continue to argue and while soldiers keep guns trained on one another across the Jordan River and the Suez Canal, there are priests, Sisters, and laymen dedicating their lives to bringing understanding and peace to the hearts and minds of the troubled peoples of Jesus' homeland. Theirs is an untold story of the message of the Prince of Peace at work in the Holy Land. This Christmas my own thoughts are with these men and women and with the people among whom they work.

These modern-day peacemakers bring the love of God to people who have had to flee from their homes—sometimes several times—because of the warfare which has plagued their land. As of June 1971, there were 1,468,000 refugees registered with the United Nations Relief and Works Agency (UNRWA). These simple Palestinians, Christian and Muslim, are ordinary men and women, but they are more like Jesus' own family and relatives, for their everyday life has changed little since the days of our Lord's life on earth. There are boys named Issa (Jesus, in Arabic) and girls named Maryam (Mary).

Today's peacemakers come from many lands. Sister Damien from India, one of Mother Teresa's Missionaries of Charity, visits an elderly Muslim lady dying of cancer in the heat of the Jordan River valley. The old lady asks Sister questions of this Jesus who was born so long ago just an hour's drive away in Bethlehem. Maria Pilar Bermejo, from Spain, and Aurora Manzanal, from the Philippines, help run libraries in Old Jerusalem and Bethlehem, where Christian and Muslim boys and girls gather after school.

FATHER PATRICK, a Franciscan from Baltimore, helps in the delivery of special equipment for a school for blind refugees in the Gaza strip. Helen Breen, from England, organizes a distribution of shoes for children in the camps near Amman. Mother Patrick, from Ireland, supervises a home for elderly Christians, Jews, and Muslims in Bethany, where Jesus raised Lazarus from the dead. Sister Elisabeth Marie, who has worked in Canada and Africa, supervises the Pontifical Mission Orphanage in Bethlehem. She is truly a mother to the Palestinian girls who grow up there. A skinned knee, a broken doll, an argument at school, thoughts and worries—all are brought to her each day. Mother Chiara, from Italy, brings hope to deaf and dumb children at the Ephphete Institute in Bethlehem, built at the direction of Pope Paul VI after his pilgrimage to the Holy Land. Father Giuseppe, a Salesian Father from Italy, teaches young Christians and Muslims the craft of woodworking and carving, and thus gives a new future to boys who have been forgotten.

MY THOUGHTS THIS Christmas also turn to the people 6,000 miles away, in the United States and Canada, who have made sacrifices to enable our modern-day peacemakers to carry on their work in the land of Jesus' birth. Orphans have homes; the blind are educated; seminarians and novices are supported; the sick and elderly are cared for—all through the generosity of men and women who seek to bring peace to this land of the Prince of Peace, even though they themselves cannot be physically present in the Holy Land. But they are really present in a special way, for they are living out the message of Jesus, the message of love, through their interest and concern. Peace only will come by brother helping brother and by talking and working together.

This Christmas season will be another time of joy, but we should not forget the Holy Land, its people, and its problems. When we look at the representations of the stable and manger where our Lord was born, we must remember today's families of the Holy Land in their distress.

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QUESTION BOX

Believe Jesus or St. Paul?

BY MSGR. R. T. BOSLER

Q YOU HAVE recently published several letters from Fundamentalists, a category I believe that I fall into, for I still believe the story of creation, the flood, the parting of the Red Sea, Jonah, etc. My question has nothing to do with lack of belief, but I do find much conflict between the different Gospel accounts of what Jesus did and said, especially about the resurrection. But the greatest conflict seems to be between Paul and Jesus. In fact, Paul upsets me because he so often seems to be in direct opposition with Jesus in many ways. Who are we to believe, Jesus or Paul? The instances of conflict are too numerous to mention here. I only want to know who decided which account to accept and how such decisions were reached?

A. If there is any question of choosing, it is not between Paul and Jesus, but between Jesus as seen by Paul and Jesus as seen by the other writers of the New Testament. The Gospel writers, even as Paul, tell us not so much what Jesus did as who they believed him to be.

The Gospels are not biographies, detailing everything Jesus did and

reporting everything he said. They are instructional and devotional writings proclaiming Jesus as the Risen Lord and explaining the good things God has done through Him. The Evangelists used collections of stories about the miracles of Jesus and his sayings. They embellished these, adding and changing details to help them bring out better the truths they were teaching about Jesus. They added to the traditional sayings of Jesus, applying them to problems and situations the Christians faced in the seventies or nineties of the first century. They did this without any hesitancy since they believed the risen Jesus was with them in the Church and that what they were saying Jesus was saying through them.

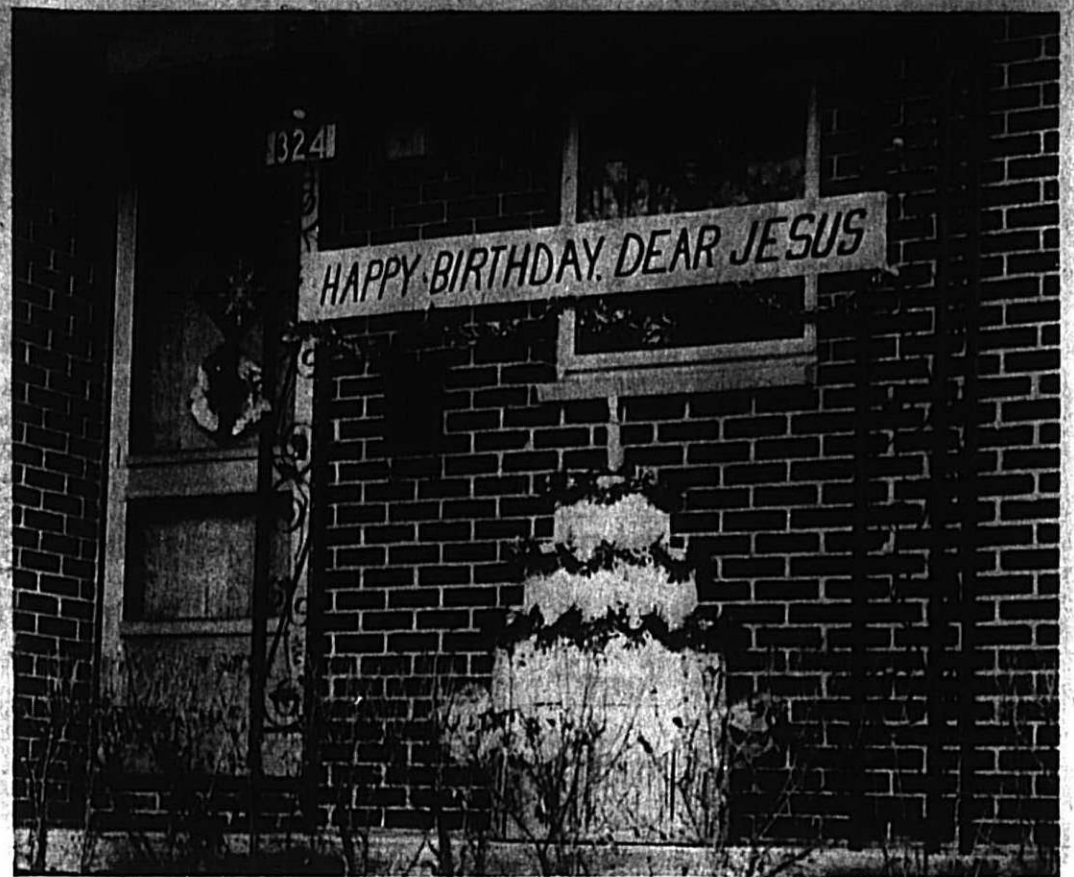
The Evangelists, therefore, were not writing history as we understood it but theological reflections on the miracles and sayings of Jesus in order to teach the people what Christians should believe about Christ and the Church. Each of the evangelists stressed a particular aspect of Jesus, and writing for their own specific readers and circumstances, organized the material in their own special way to suit their needs. This accounts for the many differences found in the Gospels. Then, too, the Gospels were written at different

times; a whole generation separates the writings of Mark and John. The later writings reflect a development in the understanding of who Jesus is and what happened at the resurrection.

No one book tells all there is to be known about Jesus and his Church. The writings complement one another. St. Paul's letters are absolutely essential for a full and balanced understanding of what the first Christians believed about Jesus, for he wrote about the risen Jesus living and working in His Church. Moreover, several of his letters were written fifteen to twenty years before the first Gospel was composed. They are the earliest witness we have to Jesus.

The Christian community with the help of the Holy Spirit, we believe created the New Testament. It was the continuation of this community, the Church, which preserved the New Testament writings, deciding which were authentic and which were not.

Q. There is a point of conjecture that has been churning around in my mind the past few months. What do you think happened to all the souls that supposedly went to hell prior to Vatican II because they were housed in carnivorous-loving bodies on



"Why can't people live everyday as they generally do on the Lord's Birthday." (Note birthday cake in background.) (NC photo by Grover Brinkman)

WORSHIP AND THE WORLD

Christ in His mysteries

BY FR. JOSEPH M. CHAMPLIN

CHRISTMAS is an exhausting, but exhilarating feast for priests. The combination of extensive preparations for the day, long hours of confessions, and actual services on the Holyday itself leave us bonetired, but happy and serene. I am sure many persons, especially parents of young children, must experience those same

Friday? Do you think they got a reprieve or a full pardon?

A. I think they had just as good a chance to get to heaven as do we today who eat hamburgers on Friday with aplomb. Any ecclesiastics who preached that Catholics went to hell merely for breaking the Friday abstinence law were as mistaken as those who preached that heretics should be burned at the stake. The infallibility of the Church does not extend to mistakes of this kind. That is why there must be councils called periodically to reform church laws and practices. What is more to the point, it is God alone who decides the fate of man and He was as merciful before Vatican Council II as He has been since.

Q. It is my understanding that old or used religious articles, such as rosary beads, blessed candles, etc., should be disposed of in a special way, such as burning or burying. Is this still required since it is sometimes inconvenient to follow this procedure?

A. If there ever was such a requirement, it must have been designed before the days of big cities. Break the articles up and throw them into the trash which will eventually be burned or buried.

(Copyright 1971)

weary, but joyful feelings as December 25 draws to a close.

I regularly have one thought after Midnight Mass or between celebrations on Christmas Day: Why can't it be like this all through the year? Why can't people live everyday as they generally do on the Lord's birthday? Why not the same generous attitude, the same unselfish concern for others, the same peace on earth spirit? Perhaps I dream the impossible dream.

The fact remains, however, that some mysterious, invisible, yet tangible current seems to fill the air on feast days or seasons of the Church year. You sense it not only on Christmas, but also at Easter, to some extent on Pentecost and certainly during Advent or Lent.

Years ago Abbott Columba Marmion, in a book, "Christ in His Mysteries," which greatly influenced my own personal life, explained this phenomenon in theological terms. "The mysteries of the God-Man," he wrote, "are not only models which we must consider; they contain moreover within themselves treasures of merit and grace."

EACH MYSTERY, re-presented every year in the liturgy, is, Marmion held, "a fresh manifestation of Christ for us; each has its special beauty, its particular splendor, as likewise its own grace. The grace that flows for us from the feast of the Nativity has not the same character as that which the celebration of the Passion brings us, we ought to rejoice at Christmas, to feel sorrow for our sins when we contemplate the unspeakable sufferings whereby Christ expiated them."

The Benedictine monk, then sees the hand or grace of God behind the joy we know on Christmas, the new look and life at Easter, the lean-living of Lent. Popes

concur with that writer in this and have taught officially that "the celebration of the liturgical years exerts a special sacramental power and influence which strengthens Christian life."

When the present Church calendar reforms were first announced, newsmen seemed to jump at and concentrate on the elimination of certain popular saints. These revisions sought to restore the ancient and proper emphasis on Christ's mysteries, not to discourage or prohibit the legitimate honoring of saints.

AS THE VATICAN II Fathers observed, over the course of centuries more feasts of saints were introduced than necessary. The renewed General Roman Calendar, which, incidentally, goes into effect throughout the United States on January 1, 1972, drops some saints and adds a few new ones.

However, it mainly seeks to stress the Paschal mystery—Jesus' dying, rising, coming again—and achieves this through an underscoring of Easter, major feasts of our Lord, and Sundays. The saints still enjoy a place on the calendar, but always a secondary position and a spot, as it were, in the shadow of Christ their Lord and model.

Note to priests, especially: Introduction of the General Roman Calendar will eliminate some, but not all of the confusion which presently surrounds the lectionary and sacramentary (e.g., different dates for the same saint, Sundays of the year and after Pentecost). Those remaining difficulties should disappear with the publication of the translated Roman Missal (or at least part of it) in the not too distant future.

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Schnieders appointed to CYO post

William G. (Major) Schnieders was named this week to the newly-created position of assistant executive director of the Archdiocesan Catholic Youth Organization.

The announcement came from Father Donald Schneider, Archdiocesan CYO Director, and John C. O'Connor, chairman of the personnel committee for the CYO board of directors.

Schnieders, 27, is presently a teacher at Immaculate Heart of Mary School, Indianapolis. He will assume his position at the end of the current school term in January.

The new executive attended Cathedral High School, Butler University and was graduated from Marian College. He has worked part-time at the CYO Office since 1966. His new duties will include inner-city program emphasis, leadership development and the training of volunteer coaches.

A member of Immaculate Heart of Mary parish, Schnieders serves as program director for the Cadet CYO there and as a member of the parish liturgical committee.

Funds for the new position were provided in the 1972 CYO budget by the United Fund, of which the CYO is a member agency.



SCHNIEDERS



CADET FOOTBALL RUNNERS-UP—Despite a tough loss to new champion St. Barnabas in the championship game, this Holy Spirit Cadet Football team posted the parish's best football record in recent years. The Eastsiders battled their way through tough Division One, with a fine 8-0 record. Then, they eliminated Division Two champion, St. Gabriel, in the opening

round of the league play-offs, 18-0, to qualify for the climactic battle with St. Barnabas. The men responsible for the excellent Holy Spirit season are standing behind the boys in this picture taken after the championship game. Left to right: Assistant Coaches John Boucher and Tom Padgett; Head Coach Dan Terzowski; Assistant Coach Fred Sanders.

Quiz event trimmed to 'final four'

The "final four" teams have emerged in the 18th annual Junior CYO-Criterion Quiz Contest from last Sunday's third round of competition.

Scheduled to meet on Sunday, Jan. 2, at neutral sites are the following teams:

St. Barnabas No. 1 and St. Columba, Columbus, No. 1. St. Catherine No. 1 and Our Lady of Lourdes No. 1.

Results from last week's competition included:

Bracket One: St. Barnabas No. 1 150, St. Louis, Batesville, No. 3 130; Bracket Two: St. Columba, Columbus, No. 1 120, St. Andrew No. 1 90; Bracket Three: St. Catherine No. 1 150, Our Lady of Lourdes No. 3 130; and Bracket Four: Our Lady of Lourdes No. 1 180, St. Catherine No. 2 170.

Questions for the semifinal round will be taken from The Criterion's issues of December 3, 10, 17. Finals are tentatively set for January 6 on WFBM Radio.

Ten years ago 41 girls were initiated as charter members of the Junior Daughters of the Knights of St. Peter Claver in ceremonies at St. Rita's parish.

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Greetings

Father Donald Schnieders, William S. Sahm and the staff of the Archdiocesan CYO Office extend sincere greetings to the priest moderators, adult volunteer workers and participants in the CYO program throughout the Archdiocese.

STANDINGS

"56" "A"

BASKETBALL LEAGUE

Division 1: Holy Spirit 4-0; St. Jude 3-1; St. Simon 3-1; St. Matthew 3-1; St. Michael 3-1; Little Flower 2-2; St. Lawrence 1-2; St. Pius X 1-3; St. Andrew 0-4; Holy Name 0-4.

Division 2: St. Philip Neri 4-0; Christ the King 4-0; St. Gabriel 3-1; St. Rita 3-1; Immaculate Heart 2-2; Mount Carmel 2-2; Our Lady of Lourdes 1-3; St. Barnabas 1-3; St. Martin 0-4; St. Joan of Arc 0-4.

Division 3: St. Catherine 4-0; St. Mark 3-0; All Saints 3-1; St. Christopher 3-1; St. Thomas 1-2; St. Malachy 1-3; St. Luke 1-3; Our Lady of Greenwood 0-3; Holy Trinity 0-3.

Division 4: St. Monica 2-1; Sacred Heart 3-0; Holy Cross 3-1; St. James 2-2; St. Bernadette 2-2; St. Roch 2-1; Nativity 1-2; St. Ann 0-3; St. Patrick 0-4.

"56" "B"

BASKETBALL LEAGUE

Division 1: St. Joan of Arc 3-0; St. Michael (Red) 3-0; St. Christopher 2-1; Immaculate Heart (Blue) 2-2; St. Rita 2-2; St. Matthew (Gold) 2-2; St. Malachy 1-2; St. Gabriel 1-3; St. Martin 0-4.

Division 2: St. Pius X 4-0; St. Matthew (White) 3-1; St. Andrew 3-1; St. Lawrence 2-2; Immaculate Heart (White) 1-2; Mount Carmel 1-3; Little Flower (Blue) 1-3; Christ the King 1-3; St. Luke 0-4.

Division 3: St. Simon 4-0; St. Barnabas 4-0; Holy Spirit 2-1; St. Michael (Blue) 2-2; St. Jude 2-2; St. Mark 1-2; Little Flower (Gold) 1-3; St. James 0-3; Our Lady of Lourdes 0-3.

CADET "A"

BASKETBALL LEAGUE

Division 1: St. Rita 4-0; St. Simon 4-0; Holy Spirit 3-1; St. Andrew 3-1; St. Michael 2-2; St. Jude 2-2; St. Lawrence 2-2; Immaculate Heart (White) 1-2; Mount Carmel 1-3; Little Flower (Blue) 1-3; Christ the King 1-3; St. Luke 0-4.

Division 2: St. Simon 4-0; St. Barnabas 4-0; Holy Spirit 2-1; St. Michael (Blue) 2-2; St. Jude 2-2; St. Mark 1-2; Little Flower (Gold) 1-3; St. James 0-3; Our Lady of Lourdes 0-3.

CADET "B"

BASKETBALL LEAGUE

Division 1: St. Michael (Red) 4-0; St. Rita 3-0; St. Thomas 3-0; St. Martin 2-2; St. Christopher 2-2; St. Gabriel 1-2; Immaculate Heart (White) 1-3; St. Malachy 0-3; Holy Trinity 0-4.

Division 2: St. Pius X 4-0; Little Flower (Blue) 3-1; St. Matthew 3-1; St. Joan of Arc 2-1; St. Luke 1-2; St. Michael (White) 1-2; Mount Carmel 1-3; Immaculate Heart (Blue) 1-3; Christ the King 0-3.

Division 3: Holy Spirit 4-0; St. Philip Neri 4-0; St. Andrew 3-1; St. Simon 2-2; St. Lawrence (Red) 2-2; St. Lawrence 2-1; Little Flower (Gold) 1-3; St. Bernadette 1-3; Our Lady of Lourdes 0-4; St. Barnabas 0-4.

FRESHMAN-SOPHOMORE LEAGUE

Division 1: St. Thomas 3-0; St. Christopher 3-0; Holy Trinity 2-1; St. Malachy 2-1; N.Y.A.A. 1-2; St. Martin 1-2; St. Susanna 0-3; St. Ann 0-3.

Division 2: St. Andrew 3-0; Mount Carmel 3-0; St. Pius X 2-1; St. Rita 2-1; St. Lawrence "B" 1-2; St. Matthew 1-2; Immaculate Heart 0-3; St. Luke 0-3.

Division 3: St. Jude 3-0; St. Barnabas 3-0; Baxter YMCA 2-0; St. Catherine 2-1; St. Patrick 1-1; St. Roch 1-2; Nativity 0-2; St. Mark 0-3; Holy Name 0-3.

Division 4: Holy Spirit 3-0; Our Lady of Lourdes 3-0; Little Flower 2-1; St. Simon 1-2; Holy Cross 1-2; St. Bernadette 1-2; St. Philip Neri 1-2; St. Lawrence "A" 0-3.

JUNIOR-SENIOR LEAGUE

Division 1: N.Y.A.A. 3-0; St. Malachy 3-0; St. Rita 3-0; St. Anthony 2-1; St. Michael 2-1; St. Martin 1-2; St. Christopher 1-2; Holy Trinity 0-3; St. Ann 0-3.

Division 2: Christ the King 3-0; Mount Carmel 3-0; Jewish Comm. Center 2-1; St. Andrew 2-1; St. Pius X 2-1; Fairview Pres. Church 1-2; St. Luke 1-2; St. Thomas 1-2; Immaculate Heart 0-3; St. Matthew 0-3.

Division 3: St. Catherine 3-0; St. Lawrence "B" 2-0; Baxter YMCA 2-0; St. Jude 2-1; St. Barnabas 2-1; Sacred Heart 1-2; Southport Christian Church 1-2; St. Charles, Bloomington 0-3; Holy Name 0-3; St. Bernadette 0-2; St. Simon 0-3.

CYO basketball loops nearing half-way mark

INDIANAPOLIS — Division leaders are emerging as the six CYO basketball leagues near the half-way point in the schedule. Regular league games will be suspended for the holidays, but many will see action in various holiday tournaments.

Division leaders in the respective leagues at this point include:

"56" A, Division I—Holy Spirit (4-0); Division II—St. Philip Neri and Christ the King (4-0); Division III—St. Catherine (4-0) and St. Mark (3-0); and Division IV—Sacred Heart (3-0).

"56" B, Division I—St. Joan of Arc and St. Michael (Red) (3-0); Division II—St. Pius X (4-0) and St. Matthew (White) (3-0); Division III—St. Simon and St. Barnabas (4-0).

Cadet A, Division I—St. Rita and St. Simon (4-0); Division II—St. Gabriel and St. Philip Neri (4-0); Division III—St. Barnabas and St. Thomas (4-0); and Division IV—St. Roch (4-0).

Cadet B, Division I—St. Michael (Red) (4-0), St. Rita and St. Thomas (3-0); Division II—St. Pius X (4-0); and Division III—Holy Spirit and St. Philip Neri (4-0).

Freshman-Sophomore, Division I—St. Thomas and St. Christopher (3-0); Division II—St. Andrew and Our Lady of Mt. Carmel (3-0); Division III—St. Jude and St. Barnabas (3-0) and Baxter YMCA (2-0); Division IV—Holy Spirit and Our Lady of Lourdes (3-0).

Junior-Senior, Division I—NYAA, St. Malachy and St. Rita (3-0); Division II—Christ the King and Our Lady of Mt.

CYO NOTES

Deadline for entries in the St. Joan of Arc Junior Volleyball Tournament is January 5. The tournament will be held January 15 and 16.

January 13 is the deadline for the Junior CYO Style Show, which is scheduled January 30 at Holy Name parish.

Cadet Wrestling League deadline is December 30, with the season to begin in early February. Cadet Volleyball League deadline was December 22, the season starting January 18 or 19. Archdiocesan Science Fair entries are due January 7. The event will be held March 5 at Little Flower parish.

Golfing immortal Jones converted on his deathbed

ATLANTA — Three days before the death of golfing immortal Bobby Jones, the 69-year-old sports-world hero was baptized and given last rites of the Catholic Church.

Jones was given the sacraments by Msgr. John D. Stapleton, rector of Christ the King Cathedral, who on December 20 conducted a private burial service attended only by members of Jones' immediate family.

The monsignor told NC News that Jones' wife, Mary Malone, and his three children were members of the cathedral parish.

Jones, the only man to win golf's "Grand Slam" in a single year, was stricken with crippling syringomyelia (a chronic progressive disease of the spinal cord) in 1918. The week before his death December 18, he suffered an aneurism.

Division 4: Little Flower 3-0; Our Lady of Lourdes 2-0; Holy Spirit 2-1; St. Philip Neri 2-1; Holy Cross 1-1; St. Lawrence "A" 1-2; Nativity 1-2; St. Bernadette 0-2; St. Simon 0-3.

CHOOSING A COLLEGE

Factors to be weighed

BY GARY A. YOHLER
Admissions Director
Marian College

Remember that you have your choice of 2,500 colleges in the United States and certain variables must be considered.

LOCATION—Do you prefer a college which is near to or distant from your home? How much travel expense is involved for the year? Would an urban or suburban atmosphere be your choice? Visit the surrounding community and keep in mind that you will probably be spending four years of your life in that community and it should be the type of environment agreeable to your situation if you are to be successful and satisfied.

SIZE—Do you prefer a small college with less than 1,500 students or would you do better to select a college with a population from 1,500 to 5,000, or a university of over 5,000? In which environment would you fit best?

PHILOSOPHY—The philosophy of the college must be analyzed and carefully considered. Does it have a religious affiliation? To what type of student does it appeal? Is the college philosophy compatible with your philosophy? Do you want a coed, all male or all female college? What is their policy on housing, attending classes, required courses, student government and freedom of expression in the classroom?

ACADEMIC—Thoughtfully investigate the academic reputation of the college as this is a critical area in the matter of

choosing your college. Is it accredited and by whom? Does it have the major you wish to pursue? If you have definitely decided on your major and the college you are considering does not offer such a major, it would be useless to pursue that institution any further. Seek colleges who meet your needs and your needs only.

Consider the reputation the college has in its particular community. Is it rated highly by its educators, alumni, by industry and by the community leaders? Determine the number of faculty members and their academic backgrounds. (This information is usually con-

tained in the college catalogue.) Just how much access do the students actually have with faculty members? The student-faculty ratio can be an important factor. Check into the physical facilities such as the library, the science labs and other pertinent resources available to the student. (To be continued)

REMAINING SERIES TOPICS

Selecting a College—Factors to Consider (Part II)

Selecting a College—Professional and Outside Assistance

What is Financial Aid?

Tests — PSAT-NMSQT, SAT, ACT, ACH, AP, CLEP

The Importance of the College Counseling Service

College Terminology — Just What Does It Mean?

Four Years Later—Now What?

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TIC TACKER

Yule greetings to one and all

BY PAUL G. FOX

THE HOLIDAY season for most of us involves planning and doing for others, especially family and associates. It is also a time for extending greetings to old friends and new.

This columnist has the good fortune to "get out of the office" frequently to meet and interview many fine people. During the past 14 years we have written about literally hundreds of individuals and the programs they are associated with. For this experience we are grateful. It has been a liberal education.

At this time we would like to extend special holiday greetings to all our readers and friends, and in particular, the following individuals we interviewed during the past year:

Father John Ryan, pastor of St. Anthony's parish, Indianapolis. We wrote of this youthful priest's devotion to the priesthood and double ministry to the parish and Central State Hospital, where he serves as half-time chaplain.

Sister Philonilla Weintraut, O.S.F., of St. Francis Hospital, Beech Grove. This 80-year-old "retired" nurse has begun another career as founder and director of the Twilight Guild, which ministers to the aged in nursing homes and private homes.

Father Basil Mattingly, O.S.B., a monk of St. Meinrad Archabbey. We visited this former paratrooper chaplain at his "island retreat" in South Pittsburg, Tenn., where he is pastor of Our Lady of Lourdes parish and director of the Marian Mission. He is studying the feasibility of making a monastic foundation on a 600-acre tract donated to the church there.

Mike and Syomara Tindera, students at Indiana-Purdue University, Indianapolis. A graduate of the Latin School and St. Louis University, Mike served with the Peace Corps in Sao Paulo, Brazil, where he married Syomara. Mike hopes to enroll in medical school and return to Latin America as a physician.

Father Joseph Kern, chaplain at Muscatatuck State School and Training Center, Butlerville. A marvelous individual with the mentally retarded, Father Kern obviously enjoys his specialized ministry.

Father Paul Eward, diocesan priest who served six years with the St. James Society in Latin America. He recently returned home to resume parish work after interesting assignments in Peru and Ecuador.

Brother Theodore Brune, O.S.B., a monk of St. Meinrad Archabbey, who recently began studies for the priesthood at the Beda College in Rome after 25 years as a Brother and the last five years in Huazara, Peru.

George Dunkin, director of the Gibault School for Boys, Terre Haute. He became the first layman to assume the position there. Now in its 50th year of operation as a protective institution for boys 10 to 16, Gibault is conducted by the Indiana Knights of Columbus.

John Gottenmoeller, a retired plumber living at St. Paul Hermitage, Beech Grove. Now 88, he solemnly observed completion of 50 years of daily Communion, a practice recommended to him as a young man by Bishop Joseph Chartrand.

Father Kenneth Murphy, pastor of St. Rose parish, Knightstown, and chaplain at the New Castle State Hospital for Epileptics. He is another example of the "new breed" of versatile priests who have prepared themselves professionally for specialized ministries.

Mr. and Mrs. Arthur Dede, of St. Margaret Mary parish, Terre Haute. The Dede's see "nothing special" in the fact that their five daughters are nuns and their three sons are priests. They celebrated their 50th Wedding Anniversary this past year.

Father Nelson Reuter, O.F.M., a mission priest in Santarem, Brazil. He is a native son of St. Joseph's parish, Shelbyville, who was privileged to take his theology studies in Latin America prior to his work there.

Mike Dawson, Marine Corps veteran of Vietnam now a student at Indiana-Purdue

University, Indianapolis. He serves as a "Big Brother" to a 14-year-old high school freshman whose father died a couple of years ago.

Bill Sahm, Executive Director of the Archdiocesan CYO, who received national recognition from the National CYO Federation for his efficient and dedicated efforts on behalf of youth.

Sister Miriam Joseph Cahill, S.P., superior to 135 "active" retired Sisters of Providence at St. Mary-of-the-Woods. She handles a growing predicament confronting large religious communities with compassion and efficient administration.

Jerry Craney, organist and music director for Holy Name parish, Beech Grove. He is a talented and dedicated "slave driver" when it comes to developing a rounded parish music program. The results are little short of amazing.

There are others, of course, that come to mind for holiday greetings.

To the professional publicists, without whom our job would be less pleasant, we include: Chuck Schisla, of the Catholic Information Center; Paul Stabile, of St. Meinrad Archabbey and Seminary; Fred Naton, of St. Mary-of-the-Woods College; Miriam Marley, of St. Vincent Hospital; Don Barnes, of St. Francis Hospital; Charlene Highsmith and Alberta Hensley, of Marian College; John Christy and Ray Rufo, of the Indiana Catholic Conference; and Ann Rein, of Catholic Social Services.

Greetings also to Miss Henrietta Thornton, of Bloomington, our faithful correspondent from that area, along with Clarence W. Schultz, of Tell City, and Miss Lula Ehringer, of Sellersburg.

We would like to conclude with greetings to our contemporaries and conferees in the four organizations which we presently serve in some formal capacity: The Serra Club of Indianapolis, the Indianapolis Council on World Affairs, the Indianapolis Committee for UNICEF and the Knights of Columbus.

Greetings to all!

NAMES IN THE NEWS—Sister Jeanne Knoerle, S.P., president of St. Mary-of-the-Woods College, has been appointed to the finance commission of the National Catholic Education Association, College and University Division. The NCEA is a voluntary association of independent Catholic colleges and universities based in Washington, D.C. President of St. Mary-of-the-Woods College since 1968, Sister Jeanne holds office in several educational organizations, including the executive committee of the Indiana Conference of Higher Education and secretary of Associated Colleges of Indiana.

Sister Carolyn Kessler, S.P., assistant professor of linguistics at St. Mary-of-the-Woods College, will present a paper at the 46th annual meeting of the Linguistics Society of America, meeting December 28 in St. Louis. Entitled "Contrasts in the Acquisition of Syntax in Bilingual Children," the paper is based on doctoral dissertation research at Georgetown University. Sister Carolyn served as a Georgetown University Fellow in 1966-67 and as a Fulbright Lecturer the following year at the University of Rome, teaching English as a foreign language.

BENEDICTINE OBLATES SEEK MEMBERS—The Oblates of St. Benedict, an organization of laymen interested in fashioning their lives according to Benedictine spirituality, have existed many years in Indianapolis. Numbers have been steadily dwindling, however, because no special effort has been made to enlist new members. Regular meetings are held to explain and discuss the principles of the life. Members of a Third Order (Franciscans, Carmelites, Dominicans) are not eligible, but any other person 16 or older, may become an Oblate. Interested persons are asked to write for an application blank and a copy of The Oblate Letter to: Rev. Director of the Oblates, St. Meinrad Archabbey, St. Meinrad, IN 47577.

Pope invites mankind

(Continued from Page 1)
spirit, the right to live and practice one's religion?

"What authority, what ideology, what historical or civil interest can

Ladies

(Continued from Page 1)

transportation. If they have a car and can drive, there is no limit to what many of them could do for their parish."

MRS. GROMMES has a son, Father Leo Grommes, a Benedictine monk who teaches at Marmion Military Academy in Aurora. Has she made a new style chasuble for him? No, but she's offered to. "He told me he didn't need one right now," she said with a grin.

Her latest handiwork is a beautifully simple cream-colored chasuble she made at the request of the North Deanery Council of Catholic Women. It is being presented to the Cold Spring Veterans Hospital chapel as a Christmas gift.

Mrs. Lyons, too, is a relative newcomer to Indianapolis. She moved here from Chicago five years ago to be near her daughter, Mrs. Bernard Knoth, and family. When Mrs. Knoth was widowed recently, a small apartment was built onto the Knoth home to enable Grandma to be even closer.

For 33 years Mrs. Lyons lived only a block from her Chicago church and, like Mrs. Grommes, had an active interest in all parish programs. She intends to maintain that participation as long as possible.

She recently completed a Chinese red stole for Brebeuf Preparatory School and is presently helping her grandson with additional chasubles.

"My three sons are always asking about whether I'm getting out and around enough and staying active doing things. They don't need to worry about that," she said.—B.H.A.

arrogantly claim a right to repress and stifle the religious sentiment?"

"We are not speaking here about superstitious or fanatical or disorderly efforts of repression," he emphasized, "but of organized oppression."

Vatican observers saw in this emphasis, an oblique reference to charges of religious persecution of Jews, Roman Catholics, and other Christian bodies in the Ukraine, Lithuania, and other parts of the USSR.

WIDENING THE SCOPE of his condemnation, Pope Paul said that no order can be stable or human that is based on the "tyrannical crushing of other just rights, whether national, social, cultural or economic."

"Is it not an integral part of justice to observe the duty of allowing every country to promote its own development in a framework of cooperation, free from any calculated intention of economic or political domination on the part of other countries?" he asked.

Turning to the problems of youth, the Pope urged young people to favor "a true concept of peace," a concept that did not imply "a stagnant condition of life," but embraced "a driving force for active and effective enthusiasm."

"But," he cautioned, "this is not to say that peace coincides with force. Whenever persons who hold posts of responsibility yield to the ever-present temptation to impose 'peace' by the use of force, and produce only what has the appearance of peace, the result is inevitably torture and corruption of the human spirit."

Board of Education tables request for closing two grades

The Archdiocesan Board of Education this week tabled a proposal to close the seventh and eighth grades at St. Ann's School, Indianapolis, pending completion of advance registration there for the 1972-73 term.

If effect, the action was delayed and returned to the South Indianapolis Deanery Board of Education for further study. The request from St. Ann's parish had previously been approved by the area board.

Declining enrollment and operational deficits were cited by the parish representatives in making their request. The parish school has a present enrollment of 167, with 33 pupils in the seventh and eighth grades.

IT WAS REPORTED that \$32,000 of the parish income of \$70,000 is being expended on the school operation. Tuition is \$50 there

for the first child, \$50 for the second and none for additional children from the same family.

In other matters, the Archdiocesan Board declared February 15 as the deadline for the formation of Deanery Education Boards where they presently do not yet exist in the Archdiocese.

FATHER ROBERT DREWES, pastor of St. Bernadette's parish, was appointed chairman of a committee to investigate health care plans for Archdiocesan teachers.

Named co-chairman of the Planning and Action Committee were Father Clarence Waldon, pastor of Holy Angels parish, and William S. Sahm, executive director of the CYO.

The next meeting of the Archdiocesan Board will be at 7:30 p.m. Tuesday, January 18, at Roncalli High School.

'Frisco teachers return; end near in N.Y. walkout?

Striking Catholic school teachers in the San Francisco archdiocese returned to their jobs without a union contract, but teachers in the New York archdiocese continued their work stoppage after management officials rejected the union's two-year \$14.5 million salary package.

San Francisco lay teachers ended their three and a half week walkout against the seven archdiocesan high schools by accepting an archdiocesan 11 per cent pay hike offer.

A contract was not signed, however, because both sides have not agreed on teacher affiliation with the AFL-CIO American Federation of Teachers (AFT) union, nor on the outcome of possible disciplinary action the archdiocese has said it will take against striking teachers involved in a sit-in at the chancery office.

Meanwhile, in New York, the teacher strike moved into its fifth week. Sources close to the archdiocese speculated that a settlement might be reached by Christmas day, or shortly after.

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Fri., Dec. 24 — 5:30 p.m. — Anticipation Mass for Christmas Day.

Sat., Dec. 25 — Midnight (Solemn Mass)

Christmas Day — 6, 7:30, 9, 10, 11 & 12:15. 5:30 p.m. — Anticipation Mass for Sunday, Dec. 26.

Sun., Dec. 26 — Masses, 6, 7:30, 9, 10 & 11 a.m., and 5:30 p.m.

Wed., Dec. 29 — Wed. Evening Novena, 7:45 p.m. followed by Christmas Recital by Miss Carol Esselborn.

Confessions — Dec. 23, 3-5 p.m.; 7:30-9 p.m. Dec. 24, 11:30 a.m. to 9 p.m. (continuously).

Fri., Dec. 31 — Anticipation Masses for New Years Day — 5:30 and 8 p.m.

Sat., Jan. 1 — Masses, 6, 7:30, 9, 10, 11 & 12:15. Anticipation Mass for Sun., Jan. 2nd 5:30 p.m.

Sun., Jan. 2 — Masses, 6, 7:30, 9, 10, 11 and 5:30 p.m.

Best Wishes for a Holy & Happy Christmas from the Priests at St. John's



PRISON MISSION—Archbishop Fulton J. Sheen distributes Communion during a mission he conducted at Green Haven Prison, a maximum security institution in Stormville, N.Y., 55 miles north of New York City. Nearly 300 prisoners took part in the two-day mission, held in the St. Paul Chapel, a church built largely by inmates and paid for by trading stamps contributed by the public. (RNS photo)

Announce more poverty grants

WASHINGTON — Grants totaling a half-million dollars from the U.S. bishops' 1970 Campaign for Human Development were announced here by Chicago's Auxiliary Bishop Michael R. Dempsey, the campaign's national director.

That makes almost \$7 million so far distributed from the 1970 anti-poverty campaign.

The \$508,957 just announced was divided into 33 separate grants, mostly in California, New York and Texas. Thirteen of the grants went to Mexican-American projects; six to rural projects, or programs affecting

Appalachian miners; three to American Indian programs and two grants went to programs developing better housing for the poor.

The largest single grant of \$45,000 was awarded to the Equipos in New York, a program of youth leadership training and development among the Spanish-speaking.

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Bishop takes part

DURBAN, South Africa—Archbishop Denis Hurley said he joined a protest here against imprisonment without trial because taking part in such a demonstration may be better than a hundred sermons.

The archbishop said that, although he is interested in reaction to the demonstration, it is difficult to measure its effectiveness.



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Church seen in need of black leadership

BY JOHN MAHER

WASHINGTON — "If the Church is to be relevant to the black community, it has to have black leadership there," said Marist Brother Joseph C. Hager, appointed last month to fill the newly created post of executive director of the National Black Catholic Clergy Caucus (NBCCC).

Brother Hager told NC News

the job involves "acting as a liaison between the hierarchy and black priests and Brothers in the United States, as well as the black lay community. It will entail a great many projects that we, the black clergy, find effective in helping to solve the religious and socio-economic problems of the black community."

He said in an interview that the NBCCC is seeking to put

"more emphasis on action than rhetoric."

"We are developing a series of workshops to improve the expertise of the black clergy in the areas of pastoral counseling, community organization, educational development plans, and liturgy, adapting ritual and music to the black experience," he said.

"WHITE PRIESTS working in the black community have to be helped to see the needs of black people," he said, adding that the NBCCC is also developing a series of "white priest-black parish" workshops, one of which was just completed in Baltimore.

There is no definite term of office for his job, Brother Hager said. "I see it as a four-year matter, but it's open-ended."

"What I most hope to accomplish is to develop tremendous respect from the Catholic hierarchy," he said, "so that they will meet our demands, not only with regard to funds, but in allowing us to speak for the black community, to develop necessary programs for that community, and to

define that community's needs."

Brother Hager said the annual collection for the Indian and Negro missions took in \$3 million last year. "The office that handles that money should be abolished," he said, and Indian and black Catholics allowed to determine how the money is to be used.

"I think the money is being wasted on projects that white men are determining for the black community," he said.

RECALLING THAT the National Conference of Catholic Bishops voted at its November meeting not to provide funds again for the National Office for Black Catholics (NOBC), of which the NBCCC is a subdivision, Brother Hager said the bishops "were really saying there's no room for black Catholics. Priorities are set by finances. They in effect told black Catholics there's no room for them in the Church."

He went on to say that "if the Church is going to be sincere about serving the needs of the black community, then the Church is going to give us the economic control to be an effective arm in the black community."

Bishops ask reaction to RE document

WASHINGTON—A U.S. bishops' conference committee has urged groups and individuals interested in religious education to react to a draft of a document on fundamental subject matter for religious education programs in Catholic schools and the Confraternity of Christian Doctrine.

The eventual document will serve as a guide for bishops and religious educators in reviewing such programs. It will also be used by parents, religion teachers and writers and publishers of catechetical texts.

THE DOCUMENT says that it is "not to be confused with a national catechetical directory" of the sort recommended by the General Catechetical Directory, which is intended primarily for bishops and their religious education specialists.

"This document, limited in scope, does not give guidance concerning a hierarchy of truths or pedagogical methods



CYO OF THE YEAR CONTEST, DISTINGUISHED PARTICIPATION AWARD—The Nativity Junior CYO, although one of the smallest in the Indianapolis Diocese, is also one of the most consistently successful. In the 1970-71 Junior CYO of the Year Contest, Nativity won a Distinguished Participation certificate, achieving the 4,000 point level in total participation for the second time. Shown after receiving their award from Archbishop George J. Bishop at the annual CYO Banquet are the Nativity CYO unit officers, left to right: Dave McKeand, Sergeant-at-Arms; Marty Sexton, Treasurer; Carol Tandyk, Second Vice-President; Debbie Fillenwarth, Secretary; Steve McKeand, First Vice-President; Keith Fishers, President. Father Fred Schmitt is the Priest Moderator for the Nativity unit, and Mrs. Eileen Tandyk is the unit's Adult Director.

to be observed in catechetics, but only indicates those teachings which the bishops expect and require to be taught as Catholic doctrine in instructing the young," the draft states.

COPIES OF THE present 26-page document have been distributed by the National Conference of Catholic Bishops (NCCB) to a large number of

organizations and groups along with an invitation to send in comments and recommendations for improvement.

Responses are to be sent by March 1, 1972 to the Committee for Fundamentals of Religious Education at the NCCB's offices in Washington.

The committee was established by the bishops in November, 1970, to "prepare a positive statement of

irreducible doctrinal principles without which adequate catechesis is impossible." It is working under the direction of Archbishop John F. Whealon of Hartford, Conn.

Thirty years ago it was announced that a new award, called the Archbishop Rummel Award, would be given annually to the student of Loyola University of the South who showed the most outstanding Catholic leadership.

Remember them in your prayers

CEDAR GROVE
MARJORIE WALTER, 37, Holy Guardian Angels, Dec. 20. Wife of Robert, mother of Paula, Marcia, Brenda, Andrea, Neil and Adam Walter, all of Cedar Grove. Sister of Mrs. Charles Vickers, and Mrs. Edward Walter, both of Cincinnati, O. Mrs. Don Conrad of Chicago, Ill. and James Miller of Cincinnati, O.

INDIANAPOLIS
URSULA M. WEBER, 56, St. Joan of Arc, Dec. 15. Wife of Joseph A. mother of Christopher J., Gregory J., Douglas J. and Michael D. Weber, Mrs. Joanne Baker and Mrs. Katherine Landis.

MARY BRENNAN SAGE, 73, St. John's, Dec. 15. Mother of Avery J. and John Sage.

MARY (Mayme) SCHNEIDER, 82, Sacred Heart, Dec. 16. Mother of Leonard Schneider and Mrs. Claude (Helen) Owens.

HAROLD E. BIVEN, 73, Holy Angels, Dec. 16. Son of Mary E. Biven; father of Harold E. Jr. and Anthony Biven. Several brothers and sisters also survive.

RICHARD R. WHALEN, 74, St. Jude's, Dec. 18. Husband of Florence A.; father of Mrs. Lucille Shuttles, Mary Louise Clamplitt, Mrs. Betty Mae Pfeiffer, Vernon G. and Robert R. Whalen.

WILLIAM P. STADER, 61, Holy Spirit, Dec. 18. Husband of Gladys L. (Billie), brother of Mrs. Bertha Overfield and Mrs. Elsie Siple.

JEAN KATHRYN SPITZER, 53, Holy Spirit, Dec. 18. Wife of Edward L.; mother of James E. and Michael V. Spitzer, daughter of Mrs. Emma Engle, sister of Vern D. Handly.

MARY P. SHERIDAN, 59, St.

Coffey, sister of Katherine Rebocki, Helen Nolan, Elizabeth Buckley, Lois Fizzell and Rosalie Love.

ANN L. BASSALL, 82, St. Joan of Arc, Dec. 18. Sister of Mrs. Mildred Wilson.

RICHARD E. MURPHY, 52, Holy Name, Dec. 20. Husband of Marjorie K.; father of Kathy and Carol Murphy. Son of Helen Murphy.

GEORGE R. FERGUSON, 71, Little Flower, Dec. 20. Husband of Marian, father of Dorothy Fogarty, Marilyn Dietz and Lois Ferguson.

ALBERT J. RIESTER, 80, St. Patrick's, Dec. 21. Father of Mrs. Blendine Elkins, brother of Minnie Kidwell and Bernard Riestler.

RODGER A. ELLIOTT, 9, and RUSSELL D. ELLIOTT, 5, St. Francis de Sales, Dec. 24. Sons of Police Lt. and Mrs. Robert E. Elliott. Brothers of Sgt. Randall Elliott, Sgt. Richard Elliott, Robert Elliott, Jr., Ronald and Raymond Elliott, Rhonda, Roma, Renee, Rochelle and Rae Anne Elliott. Grandchildren of Mrs. Bertha Elliott, all of Indianapolis.

JEFFERSONVILLE
JOEANNA HAVENS, 51, Augustine, Dec. 17. Wife of Dr. A. Lyle Havens, mother of Mrs. Mary H. Bolduc of Bloomington, James Michael and Walter Thomas Havens, both of Jeffersonville. A brother also survives.

VARINA LOVELAND, 71, St. Augustine, Dec. 18. Wife of Preston W. Sr., mother of Preston W. Loveland, Jr., of Jeffersonville.

FRANK T. BAUERIA, 63, St. Augustine, Dec. 20. Husband of Eleanor F.; father of Mrs. George Hutt of Clarksville, Frank W. Baueria of Sellersburg and

Theodore Baueria with the Navy, stationed in Texas, and Gary P. Baueria of Memphis.

MADISON
WILLIAM J. BIRK, 63, St. Mary's, Dec. 14. Husband of Eleanor.

NEW ALBANY
MARIA ROUCK, 87, Our Lady of Perpetual Help, Dec. 13. Mother of Mrs. Harold Dallman of New Jersey, Edgar M. Rouck, Mrs. Genevieve Fenger and Mrs. Gladys Conlan, all of New Albany.

BERNARD J. KINDERMAN, 58, St. Mary's, Dec. 18. Husband of Adella P.; father of Mrs. Barbara Spitznagle, Mrs. Janet Foltkohl, Connie and Bernadette Kinderman, all of Clark County. A brother and three sisters also survive.

CHARLOTTE SPENCER SCHAFF, 79, Holy Trinity, Dec. 21. Mother of Adolph J. Louis and Edith Schaaf and Laura Condon, all of California and Mrs. Julia Goff of Kansas City.

RICHMOND
DORRIS K. BRADLEY, 80, Holy Family, Dec. 16. No immediate survivors.

TERRE HAUTE
MARGARET MILDRED SKELTON, Sacred Heart, Dec. 17. Mother of Mrs. Mary Ruth Roberts of Terre Haute.

FRED G. CHRISTMAN III, 71, St. Benedict's, Dec. 23. Son of Mr. and Mrs. Fred G. Christman, Jr.; brother of Marie Christman of Terre Haute, grandson of Mrs. Victor Gendusa of Inglewood, Calif., and Mrs. Fred G. Christman, Sr., of Terre Haute.

THOMAS T. CHESHER, 59, St. Joseph's, Dec. 22. Father of Thomas, James, Steve, Kay, Sharon Rose and Mary Cheshier, all of Albuquerque, N.M.; brother of Clarence Cheshier of Pittsburgh, Pa.; Joseph Cheshier, Mrs. Melania Edwards and Mrs. Cecilia Montague, all of Terre Haute.

Brother Hager made it clear that he was talking about serving the needs of blacks generally, and not of black Catholics alone. Most blacks in the United States are not Catholics.

"If we are to be the embodiment of Christ," he said, "then we have to be open to more than Catholics."

Fatima names retreat master

INDIANAPOLIS — Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, will conduct a traditional retreat the week-end of January 14-16 at Our Lady of Fatima Retreat House, 5353 E. 56th St.

The schedule will include planned periods of lengthy silent meditation, question period, opportunities for private confessions and private confession, common morning and evening prayers, benediction, rosary and Mass. A special Latin Mass is also planned. Reservation requests should be accompanied by a \$5 deposit.

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NEW BUILDING AT GIBAULT—George Dunkin, above left, director of the Gibault School for Boys in Terre Haute, is shown with Thomas Medland, of Medland-Bowman Architect, of Logansport, in front of the nearly completed 24-bed residence unit at the school. The unit is the first of several residences to be erected at Gibault to replace existing dormitory facilities. Gibault, conducted by the Indiana Knights of Columbus, is staffed by Brothers of Holy Cross and laymen.

Merry Christmas

in 26 languages

"Merry Christmas" will be a popular greeting in many parts of the world again this year. Here it is in 26 languages:

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Gledelig Jul (Norwegian).
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Buon Natale (Italian).
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Wesołych Świąt (Polish).
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Crstas Rodrajetsia. Slawye Jeho (Ukrainian).
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Yasu Santel Kowa (Chinese).
Shin-nen omedito (Japanese).
Gajan Kristnask (Esperanto).
Joyeux Noel (French).



THY ALMIGHTY WORD LEAPT DOWN FROM HEAVEN—Lithograph by Frank Kacmarcik from the Mr. and Mrs. Ross W. Sloniker Collection of Twentieth Century Biblical and Religious Prints. (RNS photo)



CYO GIRLS' BASKETBALL RUNNERS-UP—This team from Little Flower, Indianapolis, made up half of the field in the first championship game for CYO Cadet Girls' basketball, which successfully recently completed its inaugural season at Secunia High School. Although the girls lost to St. Simon's new champions, 61-31, they share with St. Simon and St. Monica the distinction of representing the league in the first play-offs. Little Flower also was the champion of Division Two in the regular season, posting a 7-0 record. In addition, the parish gym served as the site for a good number of the regular-season games. Shown with the girls is Head Coach Susie Gandolph.

Pope Paul names Mrs. James Cain to host Coffee two U.S. bishops

INDIANAPOLIS — Mrs. James R. Cain will host the annual St. Mary of the Woods Christmas Coffee at 10:30 a.m. Tuesday, Dec. 28. Honored guests will include Sister Jeanne, school president and Sister Luke, director of Admissions, and all Indianapolis students and their mothers.

Assisting Mrs. Cain will be Mrs. J. Albert Smith, Jr., Mrs. Donald F. Sherfick, Mrs. Jerome Hellmann, Miss Becky Mulinar, Miss Charlotte Gates, Mrs. Richard Wellmann and Mrs. Paul Scherrer.

WASHINGTON — Pope Paul VI has accepted the resignation of Bishop Robert F. Joyce of Burlington, 75, for reasons of age, and named Father John A. Marshall, 43, business manager of the North American College in Rome, to head the Vermont diocese.

The Pope also appointed Msgr. Louis E. Gelneau, 43, vicar general of Burlington, as bishop of Providence, R.I., and Msgr. Rene H. Gracida, 48, vicar general of Miami, as an auxiliary bishop of the Florida See.

The appointments were announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

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VIEWING WITH ARNOLD

The photography is great

BY JAMES W. ARNOLD

MAN in the Wilderness is a had samaritan story that seems to be trying to be a religious perhaps a philosophical parable. But its pregnant possibilities are never quite born with any recognizable life, and it slips back into a more action picture on the revenge theme. Yet even that possibility is surprisingly aborted.

One of the first shots is of a cross-shaped sail against the sky, a misleading hint. It is B20 and a small sailing barge loaded with a fortune in pelts, is being hauled overland across the harshest to reach the

Missouri before winter. The ragtag band is led by an obsessed captain (John Huston), who is determined to let nothing stand in the way of success and presumably wealth. It has will that runs the operation. Maybe the captain is God, but more likely he represents the ruthless, exploitative forces of greed.

ON A HUNTING patrol, Richard Harris is badly mauled by a bear. Whether he will survive is questionable, and nobody wants to hang around to find out. The captain thinks that not only is expendable for the cause, but he is proud of my decision, and the two samaritans, appointed to remain with him, an honest but

land youth and a mean frontier veteran flee at the first sign of Indians. Harris is left next to a waiting grave, a bible on his chest.

The men feel guilty, and begin to look behind them for Harris' avenging spirit. Huston prowls the deck brooding into the night and the whole atmosphere gloomy, forests thickening, campfires, fierce winds as they move agonizingly across snowy crags of rock perceptibly darkens. It is well done and recalls all the movies where an abandoned, menacing figure refuses to die but comes back to stalk those who thought they were rid of him. Unfortunately, it's never established that Harris is that fearsome and

angry a man, and the cuts back to him show he has little on his mind but getting out alive.

"Wilderness" is, in fact, mostly a survival film, a beautifully photographed ode to the persistence of life and the mixed grandeur and savagery of nature. We watch the bedraggled, bloody Harris somehow paste himself together, find nourishment, and hobble off after his companions, all the while avoiding Indians and recalling snatches of his past in flashbacks. His memories reveal him as a rebellious nonconformist. In one scene as a child in a religious class, asked who made the world, he stubbornly refuses to answer as a priest flails away at his knuckles. They also show his love for his wife, a gentle girl who teaches him that "the kingdom of God is within you as in all things," and that life is God's gift.

THE HEART OF THE film is really in Harris' absorption of this idea into his bones, through his survival experience. He realizes he has been a fool to leave his wife, now dead, and infant son for an economic expedition that is clearly insane, even in its predominant image, the ship being pulled tortuously through the foothills of the Rockies. The most impressive experience comes as he watches a young squaw give birth in pain and joy, in a lonely snowy glade, while her husband waits, feigning unconcern, on horseback nearby. The sequence is poetically shot by director Richard Sarafian, and glows with fundamental truth.

By then it is clear Harris is not going to massacre anybody (He's even started to read the bible). The Indians led by Henry Wilcox (who once led the Crusades for DeMille) beat him to it anyhow, with a brutal and photographically staged assault on the whites stuck with their barge on the muddy flats of the river. When the hero reaches them, it is obvious the expedition should be abandoned, and the survivors, including Huston, simply follow him back to a more sensible human life. It's classic anti-climax.

THE MESSAGE—the basic benevolence of nature, the discovery of purpose and perhaps God in loving and basic human relationships is much clearer on reflection than it is while viewing the film. Ideas are suggested rather than explored, and there are the locale (actually, Spain) and over familiar western characters and conflicts to distract you.

But young director Sarafian is worth watching. This is his third not quite successful, but in tentatively impressive film in a row (the others "Run Wild, Run Free," "Vanishing Point"). The surfaces of his movies are fresh and absorbing, and underneath there is much more substance struggling to get out. (Rating: A-3—unobjectionable for adults)



THE UNTOLD STORY—Pope Paul VI is shown above with Msgr. John G. Nolan, national secretary for the Catholic Near East Welfare Association, during a filmed audience in the Apostolic Palace. A special television program entitled "The Untold Story" will be aired on prime time throughout the U.S. during Christmas Week. It is a story of three orphans in a Catholic institution in Bethlehem who are invited to Rome for a visit with Pope Paul at his private residence. The warmth and compassion of the Pontiff are depicted in a unique way as he chats informally with these three girls. It is the first time that a film crew was allowed into the Papal residence. The program will be carried on Indianapolis Channel 13 at 7 p.m. Monday, Dec. 27, and on Terre Haute's Channel 2 at 7 p.m. Friday, Dec. 31. Other areas should check their television logs for time and channel.

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.)

FROM THE MADDING CROWD (1967) (ABC, telecast in two parts, Saturday, Dec. 26, and Monday, Dec. 27) John Schlesinger's film of the Hardy novel is a pleasant success: cinematic, old-fashioned moral, faithful to the original and even improving on it by visualizing the green splendors of an English countryside that no longer exists. Julie Christie makes a fetching Bathsheba, a Scarlett O'Hara type who takes a long time to find the right man, and all the complexities of Victorian melodrama. The film is full of visual beauty and hard universal truth. Recommended for all but small children.

DDAY, THE SIXTH OF JUNE (1956) (CBS, Sunday, Dec. 26) If you can believe two officers, a British and American, riding toward Normandy thinking of their girl friend, and it happens to be the same girl, you may be able to stand this weepy Hollywood romance. The battle scenes are strictly pre-"The Longest Day." The trapped trio are Robert Taylor, Dana Wynter and Richard Todd. Not recommended.

A BOY TEN FEET TALL (1965) (ABC, Sunday, Dec. 26) An orphaned British 10-year-old's odyssey from modern Egypt to South Africa, and the people who help and hinder him along the way, including Edward G. Robinson as a roguish diamond smuggler. A charming unsentimental flick that never got much play in theaters. Uplift entertainment for all ages.

THE GISHA BOY (1958) (CBS, Friday, Dec. 31) A

typical early Jerry Lewis farce, in which the hero is an incompetent comedian who gets involved on a USO tour of Korea and almost devastates the country. There is a sentimental relationship with a little Japanese boy, and for nostalgia buffs, a glimpse of the 1958 Los Angeles Dodgers. Satisfactory, but only if otherwise you'll have to spend New Year's Eve cold sober.



Come, all ye faithful...

Let us adore Him, Christ the Lord!

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Vatican condemns Irish 'terrorism'

VATICAN CITY The Vatican has condemned the terrorism and violence in Northern Ireland.

Without making a direct reference to the recent murder of a Protestant senator in Belfast, the Vatican news bulletin published a special note on the situation in Northern Ireland.

The Holy See, basing itself

on the teachings of the Gospel, has always condemned and condemns terror violence and intimidation from whatever source it may come and by whatever party it may be carried out, the note said.

The reference was obviously to the admission of the outlawed Irish Republican Army (IRA) that it was responsible for the killing of the Northern Irish senator.

LET THE CHILDREN LIVE AT CHRISTMAS

BY FRANK DOLPHIN
St. Albert, Alberta

EVEN though the avalanche of commercial messages, printed, spoken and shown, to give children an idea of what Christmas means can be a tough job for parents.

But there is a way to focus the attention of youngsters from two to ten on the Bethlehem scene for a few minutes, at least, between demolishing the cutting and devouring the turkey.

All they need is a suggestion and encouragement. Then stand back. From personal experience with six children, the process goes like this:

Mother: "Quite a lot. How would you like to play Christmas?" You know, with the crib, shepherds, baby Jesus? Duty (dashshund) can be one of the animals in the stable."

Small voices: "Here I want to be an angel. I'm a shepherd. Where's the silver paper for the angel wings?" Get some towels from the bathroom. I get dad's bathrobe.

As it usually turned out, no one wanted to be either Mary or Joseph. They all wanted to be shepherds or angels. Wings were one attraction but I never did determine why the rush on shepherds.

SOME PARENTS might be concerned about a script or a few general directions. Like traveling, getting to the crib is half the fun. The kids spend most of the time gathering and arguing about costumes. They know enough from school and church to put together a credible Nativity play.

Duty always caught onto the action quickly. He would add to the general confusion by leaping on chairs and knocking over the crib (this basket), dumping the Christ child to a Negro doll Christmas present.

What do children say when confronted with the great event of history, but 2,000 years after the fact?

The dialogue was scripturally based with a few quotes from St. Luke, liberally translated into pre and early school Western Canadian. "Peace on earth to the good guys."

Shepherds and angels, you will find, call signals like so many quarterbacks.

"Angels, where are you?" "You're not supposed to come to the crib yet, shepherds."

"Here, that's my headband."

"Wood, wood, wood."

"Get the dog out of the crib."

It's a kind of holy confusion that may not have been too far off the mark on that first Christmas night.

IN THOSE DAYS, long before the late, late movie to keep people awake, shepherds turned in early. Can you imagine the excitement caused by singing angels, the rush of shepherds to the stable, all the pushing for a look at the baby, and those animals expecting to be fed with all these people around?

You will discover an order emerges in the living room after one or two runs of the children's Christmas special. They may continue to step on each other's shoes and fight for a place next to the crib but a pattern does take shape as they learn their places.

If parents can restrain themselves from turning the youngsters into a professional company for the entertainment of friends and relatives, the Christmas play becomes a solid learning experience for the children and a happy time for everyone.

Special Mass set for party-goers

INDIANAPOLIS—St. John's Church in the downtown area has scheduled a special 8 p.m. New Year's Eve Mass for the convenience of those planning to attend the gala party at nearby Union Station. A second Mass of Anticipation will be held at 5:30 p.m. on Friday evening.

Masses on New Year's Day at St. John's are scheduled at 6, 7, 8, 9, 10 and 11 a.m. and 5:30 p.m.



ADORATION OF THE MAGI—By the 16th Century German woodcarver, Veit Stoss. (RNS photo)

holy Night

As we recall that first Christmas, let us pray for peace.

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GREETINGS OF THE SEASON TO YOU AND YOURS

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May the Christ Child bestow His peace upon you and yours during this holy season

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