

the CRITERION

Archdiocese of Indianapolis

VOL. XV, NO. 16

INDIANAPOLIS, INDIANA, JANUARY 23, 1976

Word from the Archbishop

My dear Family in Christ:

We belong to God; we are his redeemed handiwork. He has called us, and we have responded. Each of us, in making our Baptismal promises, first said, "Here am I, Lord, I come to do your will." We continue to make that response by Christian living.

Clearly it is the will of God that the good news of redemption through his Son, Christ, be made real in every part of our world and to every human being. Our individual call and our collective call as Church entails the manifestation of the Lord Jesus to others.

A part of our world that is situated close to us and which needs our help in manifesting Christ is Latin America. Through our donations to the Latin America Collection, we will assist the redemptive work of God by supporting the call of Christ issued to our brothers and sisters in that part of the world. By our prayers and sacrifices, we will assist them to also answer "Here am I Lord, I come to do your will."

Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup
Archbishop of Indianapolis

January 12, 1976

SERVES AS LAY MINISTER

Blind Jim McNulty gives Communion

MEMPHIS, Tenn.—Like countless other laypersons these days, Jim McNulty has found a new and expanded role for himself in the post-conciliar Church.

Jim is a lay extraordinary minister of the Eucharist, and like other lay ministers, distributes Communion at weekday and Sunday Masses in his parish church of St. Theresa (Little Flower). But that's where the similarity ends because Jim is blind and almost totally deaf.

So far as could be determined, he is the only sightless eucharistic minister in the country.

"WHEN I LEARNED about the extraordinary ministry and the classes they were conducting for candidates, I thought sure they would rule me out if I applied," he said in an interview with Common Sense, the Memphis diocesan newsmagazine.

But the 52-year-old bachelor, who began to lose his sight in childhood and entered a world of complete darkness at the age of 27, was determined "to see that life—and the Church—did not cut me short."

"So, you might say I went in to the pastoral offices determined to 'crash' the classes even if I had to make a fight of it," he said.

"But, to my surprise, they welcomed me into the training and now I am a eucharistic minister, can you imagine that?"

Jim narrated in the interview how it is possible for him to distribute Communion despite his handicap.

"I stand at the rail and announce to the people lined up to receive Communion that 'I am blind,'" Jim explained. "Then I tell them to 'reach out and take hold of my wrist and guide my hand with the host to your mouth.'"

Jim hopes that there are other persons handicapped as he is who are being permitted "to serve their Church in this wonderful, expanded role."

Jim swims regularly and often joins friends in jogging at a gymnasium to keep his trim figure.

FATHER JOHN V. SCOLA, pastor of St. Theresa parish, said the members of his congregation had no difficulties getting used to Jim as a eucharistic minister.

"When he came to me about becoming a eucharistic minister, I encouraged him," Father Scola said. "I feel that everybody who has something to give God and God's people shouldn't have blocks put in his way."

Officials of the diocesan liturgy office, under whose supervision the eucharistic ministers are trained, said they saw no reason why Jim should have been rejected for the program.

In fact, they hope he will serve to encourage other blind persons.

(Continued on Page 5)

Release-time concept upheld by High Court

WASHINGTON—The U.S. Supreme Court has refused to reconsider its ruling in a 1952 case that permits public school students to attend religion classes off public school premises during school hours.

The court refused to hear argument in a case concerning a release-time religious education program in Harrisonburg, Va. The refusal left standing the decision of the 4th U.S. Circuit Court of Appeals in Richmond, Va., which upheld the constitutionality of the Harrisonburg program.

The Court of Appeals, in its ruling last August, had cited the 1952 *Zorach v. Clauson* case, in which the Supreme Court upheld the constitutionality of a New York City release-time religious education program. The New York public school students were released from school to attend religion classes elsewhere during school hours.

The Court of Appeals said that if the New York program was constitutional, then the Harrisonburg program must also be constitutional.

IN THE HARRISONBURG program, pupils at three public elementary schools in the area who have parental permission are allowed to leave the school grounds one hour a week for religious instruction at nearby trailers or churches. The instruction is offered by the Rockingham Council of Week-day Religious Education (WRE), a nondenominational group affiliated with the Virginia Council of Churches.

Parents challenging the program asked the Supreme Court to overturn the *Zorach* ruling, which they said conflicts with more recent rulings barring various kinds of state aid to nonpublic schools or students.

The Harrisonburg parents argued that the WRE program did not meet the tests of constitutionality set up by the recent decisions. Under these tests, aid to nonpublic schools is constitutional if it has a secular purpose, if it is not primarily designed to advance or inhibit religion, and if it does not foster excessive government entanglement with religion.

THE ROCKINGHAM Council of WRE replied that its program is indistinguishable from the one upheld in 1952. That ruling should not be disturbed, the council contended.

Similar release-time religious education programs take place in one out of every six U.S. school districts, according to Americans United for Separation of Church and State, which has opposed government aid to religiously affiliated schools, but which was not a party to the Harrisonburg suit.

Catholic children have attended the WRE program's classes in Harrisonburg, but, at the time the case was first ruled on in a lower federal court, no Catholics were involved in giving the instructions.

The program there has been in operation since 1923.

Birthline slates training dates for volunteers

INDIANAPOLIS—Catholic Charities Birthline Volunteer Pregnancy Services will hold new training sessions for interested persons in this area on successive Saturdays, Feb. 21 and 28.

On Saturday morning, Feb. 21, from 9 a.m. until 12 p.m. the medical aspects of abortion and prenatal development will be discussed.

The following Saturday morning, Feb. 28, crisis counseling will be covered. Both these training sessions will be held at 1515 S. Meridian St. (old Kennedy High School).

The Indianapolis Concerned Nurses will handle prenatal development; Steve Kramer will talk about crisis counseling techniques; and Mary McNulty Young will speak to the legal question and the Human Life amendment.

To register or to obtain more information, call Birthline at 635-4808 or Catholic Charities at 634-1913.

Following is a list of communities in the Archdiocese currently offering pregnancy services under the Catholic Charities program:

Indianapolis Birthline—317-635-4808
Clinton Birthline—812-632-2229
Rockville Birthline—812-569-2229
Richmond Birthline—317-634-1913

Other communities with similar service, but not under Catholic Charities auspices are:

New Albany Pregnancy Service of Southern Indiana—812-948-0404
Bloomington Matrix Life Line—812-332-0061

Teachers' meeting

INDIANAPOLIS—The Archdiocesan Religion Teachers Council's next meeting will be held Tuesday, Jan. 27, at St. Maur's Theological Center from 1:30 p.m. to 3:30 p.m.

Sister Alexa Suelzer, S.P., of St. Mary-of-the-Woods, Congregation Director of Christian Development, will be the speaker. The topic of the meeting will be "Scripture Interpretation—Past and Present."

Sister Jane Frey, O.S.F., is president of the Archdiocesan Religion Teachers' Council.



THEY COME TO LOURDES—Many have come a long way, and in wheelchairs and stretchers they wait for a miracle at Lourdes. Ever since the Blessed Virgin Mary appeared to St. Bernadette in 1858, the infirm have come to Lourdes seeking a cure. Each year some 60,000 invalids come to the shrine along with hundreds of thousands of what Lourdes

officials call "religious tourists." While thousands of cures have been attributed to the shrine, the Church has set rigorous standards on what can be officially held to be a miracle and only a small fraction of the cures are considered medically inexplicable or miraculous. (RNS photo)

Board meeting clarifies education controversies

BY FR. THOMAS WIDNER

The regular monthly meeting of the Archdiocesan Board of Education, held on Jan. 20 at St. Ann parish, Indianapolis, was confined mainly to a lengthy discussion clarifying issues and problems involving the Richmond and Terre Haute boards of education.

In a report from Fred Nation, representative from the Terre Haute District Board of Education, four recommendations concerning the future of Catholic education in that city were announced as having been brought to the Terre Haute board by an ad hoc committee.

All recommendations include maintaining the present elementary and junior high grade levels, but suggest that Schulte High School (either a) be maintained as an Archdiocesan high school, b) become a private Catholic high school, c) become a Catholic adult education center, or d) be closed. A final recommendation is expected to be made to the District Board on Feb. 11.

NATION INQUIRED as to the role of the Office of Catholic Education in the process of making changes in the Terre Haute situation. Father Gerald Gettelfinger, superintendent of education, responded that at a meeting held in August, 1975, between the pastors of the Terre Haute parishes, Archbishop Biskup and Father Gettelfinger, some major points were outlined. These included Archbishop Biskup's own position that the inter-parochial high schools are the responsibility of the education district to which they are attached. Also clarified was the point that the responsibility for opening or closing a specific school at any level rests with the district board of education, but that in closing a school, an alternative program is necessary for adoption. Moreover, the matter must further receive the approval of the Archdiocesan board.

Nation further inquired into the Office's seeming unwillingness to involve itself in Terre Haute. Father Gettelfinger replied that the Office operates on the principle of subsidiarity and offers assistance to a district board that so requests it. He offered such assistance to the pastors. The offer was not taken, however, and no specific request for assistance has been forthcoming from the district board.

Sister Judith Shanahan, director of planning, replied that a Terre Haute planning board indicated in the spring of 1973 that it was not ready at that time to look into the total education situation in Terre Haute. Sister Judith maintains, however, that there have been real efforts on the part of pastors

and laity to deal with the current situation there.

FATHER JOSEPH BEECHEM, North Indianapolis district board representative, expressed a strong personal feeling that the Archdiocesan board had "let the Terre Haute area down." Father Gettelfinger stated that at the time Schulte High School was built, it was intended by Archbishop Schulte to be self-supporting. However, under Archbishop Biskup, policy is that inter-parochial high schools are the responsibility of the district in which they are located.

Father Gettelfinger cited a similar situation in the New Albany District

where a vote occurred among the parishes which resulted in authorization of the purchase of Providence High School by the district board.

The only assistance offered at the Archdiocesan level was the willingness on the part of Archbishop Biskup to sign a note. No financial assistance whatever was given to the New Albany district. Father Gettelfinger stated that there has been no request from the Terre Haute Board for assistance from the Archdiocesan Board.

A report was made by Sister Judith concerning statements made by

(Continued on Page 3)

Catholics, Methodists agree on 'ministry'

BY JERRY FILTEAU

WASHINGTON—"The basic functions of our clergy are the same," said a national group of Catholic and Methodist theologians in a statement issued here.

The statement, "Holiness and Spirituality of the Ordained Ministry," was the result of two years of preparatory work and four years of bilateral discussions cosponsored by the Catholic Bishops' Committee for Ecumenical and Interreligious Affairs (BCEIA) and the Ecumenical and Interreligious Concerns Division (EICD) of the United Methodist Board of Global Ministries.

The agreement between representatives of the two largest Christian churches in the United States—Catholics number about 48 million, United Methodists about 10 million—was the first major statement by the group since dialogue was begun in 1965.

IN ADDITION TO theological agreement on their traditions, the theologians urged their churches to consider seriously "new modes of expression" of holiness among both people and the ministers ordained to serve them.

They called on their churches "to work toward full utilization of and respect for women in all forms of ministry" as something "essential" to witnessing the wholeness of the human race in a world marked by division and conflict among peoples and classes.

On the theme of ministerial holiness, the theologians noted that

the Catholic and Methodist traditions "have both insisted upon the ordained minister's duty to lead a holy life in the service of the Lord." They agreed, however, "that there is no difference between the holiness of the ordained and that of the whole people of God."

IN BOTH TRADITIONS, they said, there has been "more concentrated attention" on the holiness expected of ordained ministers, but what is asked of ministers "is illustrative of the holiness to which all members of the church are called."

They expressed agreement on fundamental views that it is God who is holy, and the holiness of the church is "a gift derived from God."

In understanding the meaning of the church's holiness, the theologians said, there have been different emphases within their traditions and between their traditions.

They described these differences, however, as based on views of the church that are "complementary, not incompatible."

"For example," they said, "in the United Methodist tradition, the church is frequently seen as the herald of God's word; accordingly, the holiness of the church is seen as the personal response to the preaching of the Gospel. For example, in the Catholic tradition, the church is frequently seen as a sacrament, a visible sign conveying God's grace; emphasis is given to the necessity of visible signs as means of grace and holiness."



Delegate assembly meets in Bloomington

Delegates from each of the eleven deaneries of the Archdiocese will meet Sunday, Jan. 25, at 1 p.m. at St. Paul Center in Bloomington in the third phase of the "Speak Up—I'm Listening" program.

Information will be shared by the delegates on the results of the listening sessions held this past fall in Archdiocesan parishes. They will arrive at commonly held opinions, needs, issues, and concerns within the Archdiocese and formulate preliminary recommendations on how some of these needs and concerns might be met.

In addition, the delegates will elect 20 delegates to represent the Archdiocese at the state-wide Delegate Assembly of the Indiana Catholic Conference to be held at the University of Notre Dame on Feb. 29, March 1-2.



PREPARE FOR OPEN HOUSE—Senior Class members at the Latin School are shown preparing a display for the school's Open House to be held Sunday, Jan. 25. They are left to right: Roger Probst of St. Nicholas parish, Sunman; John Mollan of St. Louis parish, Batesville; Maurice Oelker of St. Lawrence parish, Lawrenceburg; and Dan Brandon of St. Philip Neri parish, Indianapolis. (See story on Page 8)

With our Vietnam refugees



SACRED HEART PARISH, CLINTON—Pictured above with Father James J. Shanahan, pastor of Sacred Heart parish, Clinton, is the family of Dieu Nguyen, formerly of Saigon. Sponsored by the parish, the family is under the guidance of Mr. and Mrs. Bruno Iacoli, members of the parish.



HOLY FAMILY, RICHMOND—Two branches of the Nguyen family of Saigon were recently reunited in Richmond as refugee families. The families of Nguyen Thanh Minh, sponsored by Holy Family parish, Richmond, and of Nguyen Quoc Thai, sponsored by a couple from St. Rose parish, Knightstown, are shown above after the recent reunion. They hope to get together frequently in the future. Thai received word that his brother Minh and his family, were at Fort Chafee seeking sponsorship, and Sue Ley of Catholic Charities made "adoption" arrangements with the Richmond parish, making possible the joyful reunion above.



ST. JUDE PARISH, SPENCER—Three members of the Le Van Phu family present Father Joseph Miller, pastor of St. Jude parish, Spencer, with a replica of their parish church in Tung Tau, Vietnam. It is constructed entirely of wooden coffee stirrs. They made the model during their stay at the refugee camp at Indiantown Gap, Pa. The family, which numbers nine members, are being sponsored by Mr. and Mrs. Joseph P. Valvo of St. Jude parish.

Thanksgiving drive success noted in report

NEW YORK — The 1975 Thanksgiving clothing collection sponsored by the U.S. bishops has brought in 8.4 million pounds of useful clothing, blankets and bedding to date and may equal last year's 12.5 million pounds sent overseas to help the needy.

The results of the annual collection were announced by Bishop Edward E. Swannstrom, executive director of Catholic Relief Services, overseas aid agency of U.S. Catholics.

The bishop said that as of Dec. 31, 1975, 8.4 million pounds had been received at CRS processing centers here and in Milwaukee. Additional shipments of light weight clothing were expected from numerous parishes from the 105 dioceses taking part in the drive.

Names...

Cardinal Francis Marty of Paris has warned against claims by the Unification Church that it is in accord with Catholic teaching.

Cardinal Stefan Wyszyński of Warsaw has reemphasized his hopes that the proposed revision of the Polish constitution would respect fundamental human rights.

Rev. Dr. Robert McAfee Brown, noted Protestant theologian and educator, has announced his resignation from the faculty of Stanford University, effective Aug. 31 to return to seminary teaching.

Cardinal Juan Landarini Ricketts of Lima lashed out at Peru's seven years of military rule, declaring that injustice, corruption and internal strife have prevailed despite the regime's self-styled "Christian" revolution.

Father Thomas Gilby, a Dominican scholar in the theology and philosophy of St. Thomas Aquinas and author of many books, has died in Cambridge, England, at 72.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Coup brings resignation

QUITO—Three weeks after some bishops demanded a return to civilian rule under Ecuador's constitution, a bloodless coup brought this nation the promise of democratic elections for 1977. Gen. Guillermo Rodriguez Lara, who seized power from the civilian government in 1972, agreed to resign Jan. 11 under pressure of the commanders of Ecuador's armed forces. His regime has been under criticism for its social and economic policies.

Urge greater women's role

VATICAN CITY—In what may be the most positive statement yet issued on women's role in the Church by a high Vatican body, a commission of the office overseeing missionary work has urged that women engage much more fully in "direct evangelization and ministry properly so-called." But the document, issued by the pastoral commission of the Congregation for the Evangelization of Peoples, does not directly address the question of ordaining women.

Asks renewed clemency board

WASHINGTON—Charles Goodell, who headed the presidential clemency board, has asked President Ford to reopen the program which ended a six-month lifespan last Sept. 15. But Goodell acknowledged he saw "very little enthusiasm" for reopening the program, or for any other form of amnesty, in an election year. The clemency program was widely regarded as a failure because it attracted only one-fifth of the about 115,000 eligible war resisters.

In capsule form...

Nine Virginia religious leaders, including Bishop Walter F. Sullivan of Richmond, have asked Virginia Gov. Mills E. Godwin, Jr., to support measures to reduce violence in society, to aid victims of crime, and to reform Virginia's penal system. . . . A district court judge in Fort Madison, Iowa, has issued a permanent injunction stopping the state from paying the salaries of chaplains and maintaining the religious facilities at the Iowa State Penitentiary at Fort Madison. . . . Militant feminists and homosexuals have demonstrated at cathedrals throughout Italy against the Church's position on abortion and against a recent Vatican document on sexual ethics.

Archbishop Pierre Martin Ngo Dinh Thuc, exiled brother of assassinated President Ngo Dinh Diem of South Vietnam, has incurred excommunication along with five men he ordained without authorization to the priesthood and to the episcopacy. . . . In formal ceremonies Bishop Charles A. Buswell of Pueblo, Colo., commissioned a woman and a husband-wife team as special Ministers of Christian Service (MCS) in outlying areas of the Pueblo diocese. The MCS's will be able to conduct Communion services when no priest is available, engage in pastoral counseling and community preparation for the sacraments, including marriage preparation, and lead prayer services.

Link UN vote, foreign aid

WASHINGTON—The way a foreign nation votes in the United Nations may play a decisive role in determining whether or not it will receive American foreign aid. The U.S. State Department, which says it has always examined such votes when considering aid requests, has established a small office to examine "more systematically" UN voting patterns of nations seeking U.S. aid. Religious groups and others concerned with the world food situation, including the U.S. Catholic bishops, have urged that food aid not be influenced by political considerations.

Iowa opens pornography drive

DUBUQUE, Iowa—The bishops of Iowa have called on the state's Catholics for support in a drive against pornography. Each of the four bishops sent his own letter to the clergy asking that the people be informed and urged to show their concern for the problem when Iowa legislators consider the approval of the new criminal code during this session. They asked specifically for legislators to support an obscenity amendment to the criminal code.

Agricultural Board 'broke'

SACRAMENTO, Calif.—California's embattled Agricultural Labor Relations Board is almost broke and has sent layoff notices to all its 200 employees, effective Jan. 31. Bishop Roger M. Mahony, auxiliary of Fresno and chairman of the board, said in the layoff notices that the board would be "penniless on or about Jan. 31." Gov. Edmund G. Brown, Jr. has requested the state legislature to appropriate \$3.8 million to keep the board intact.

'Political burglar' bound over

SAN JOSE, Calif.—Jerome Ducote, self-confessed political burglar, was bound over for trial in San Jose Superior Court on Jan. 23 on 15 counts of grand theft involving loans. Ducote had admitted under protection of an expired statute of limitations to committing 17 political break-ins, including ones at the headquarters of the United Farm Workers of America, during 1966-1967.

Fieber & Reilly

R. C. Mayford
Insurance Agency, Inc.
"Constant Professional Service"
287 N. Delaware
Indianapolis, Ind. 636-2511

Same Day Service Between Indianapolis, Anderson, Muncie, Hartford City, Ellettsville, Ft. Wayne and Auburn
Renner's Express, Inc.
"Pick-Up Today—Deliver Tomorrow"
635-9312 1250 S. West St.
INDIANAPOLIS, IND.

Grinsteiner Funeral Home

Established 1854
HAROLD D. UNGER
1401 E. New York St. — Indianapolis, Ind. — 632-5374

SCECINA

MEMORIAL HIGH SCHOOL-1976

Monsignor Goossens Says:

We have already published, with our thanks, the gifts to the missions from the parishes, the elementary schools, and the parish schools of religion during 1975. Here below we acknowledge with thanks the gifts made during the past year by all other donor institutions, organizations, and secondary schools.

Carmel of the Resurrection, Indianapolis	\$ 200.00
Sisters of St. Francis, Oldenburg	900.00
St. Meinrad School of Theology	72.12
St. Meinrad College of Liberal Arts	263.59
St. Mary-of-the-Woods College	25.00
Brebeuf Preparatory School, Indianapolis	100.00
Scecina Memorial High School, Indianapolis	90.40
Our Lady of Grace Academy, Beech Grove	50.00
Our Lady of Providence High School, Clarksville	20.00
St. Francis Hospital, Beech Grove	20.00
St. Augustine Home for the Aged, Indianapolis	1,041.00
St. Paul Hermitage, Beech Grove	283.00
Providence Retirement Home, New Albany	55.00
Daughters of Isabella, Tell City	180.00
Indianapolis National Council of Catholic Women	320.00
Tell City Deane N.C.C.W.	142.13

We also wish to thank the sewing groups of Nativity Parish, Our Lady of Hope Hospital Guild, Our Lady of Lourdes Parish, and St. Therese Parish for the clothes and quilts they made for the missions. Thanks, also, to everyone who knitted bandages for the lepers as well as those who donated clothes and medicine to the missions.

A special word of thanks to Our Lady of the Springs Church, French Lick, for a gift of \$706.46. This parish donated its entire Christmas collection to the cause of world poverty and hunger. The money has been sent to Catholic Relief Services.

CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225

OPEN HOUSE

SUNDAY JAN. 25
1-4 P.M.

BRING YOUR FRIENDS



SAY SCECINA IN '76!

For More Information Please Call.....

SCECINA HIGH SCHOOL
5000 Nowland Av.
Indianapolis Ind. 46201
356-6377
John Henninger, Public Rel.



PLACEMENT TEST

SATURDAY FEB 7th.
8:30AM to 11:30AM

\$30.00 Registration Fee

THE TACKER

We tip our hat

BY FRED W. FRIES

Tacker tips his snow-covered, weather-beaten hat this week to the pastor and parishioners of Our Lady of the Springs parish, French Lick, for assigning the entire proceeds of the recent Christmas collection (\$706.46) to the relief of world poverty and hunger.

The Mission Office, which cites the donation in its final report on mission giving during 1975 (see rundown on Page Two), forwarded the money to Catholic Relief Services for distribution.

The magnificent gesture is especially noteworthy because in recent years pastors have been authorized to use the proceeds of the annual collection for their own parish purposes.

'YES MA'AM, SIR'—The ROTC unit at Jesuit-run University of Santa Clara has made an about face from tradition by appointing Rita Tamayo, a 21-year-old senior, as cadet commander. She is the only female officer in the Santa Clara ROTC, consisting of 80 men and 21 women.

AROUND AND ABOUT—Father William F. Stinemmer, pastor of St. Paul the Apostle, Greencastle, was presented the "Religious Leader of the Community Award" by the Greencastle Jaycees at their annual Service Awards Banquet on January 19. . . . Magr. Herbert Winterhalter, pastor emeritus of St. Patrick parish, Terre Haute, is now residing at the Little Sisters of the Poor Retirement Home in Evansville. Persons who have visited him report that he is feeling well and asked to be remembered to his friends in the Archdiocese. . . . Sister Jeanne Kooris, S.P., president of St. Mary-of-the-Woods College, was among 36 Catholic college presidents who attended the recent Notre Dame University symposium on "Evangelization in the American Context," the Pastoral Presence in an Open Society.

LUNCHEON CLUB FOR SENIOR CITIZENS—Senior citizens (60 years of age and up) are eligible to join the Circle City Luncheon Club, which operates out of St. Peter and Paul Cathedral parish center at 1324 N. Pennsylvania St. Well-balanced, nutritional noon meals are provided at reasonable prices. Incidentally, the center was completely redecorated this past summer, and senior citizens will find it an enjoyable environment.

NEW TESTAMENT IN VIETNAMESE—Stephanie Paquette, a member of St. Bernadette parish, Indianapolis, has informed Tacker that paper bound copies of the New Testament in Vietnamese are now available from the American Bible Society, 1865 Broadway, New York, New York, 10023. The price is 50 cents a copy.

A GOOD POINT—The following observation was carried in a recent issue of The Gridiron Ember, Sunday bulletin of St. Lawrence parish, Indianapolis. We print it without comment. "Did you know that of the 683,000,000 Catholics in the world, nearly 5,000 must have been present for the Christmas Masses at St. Lawrence? One does wonder where these 'faithful' are on the Sundays of the year!"

PROGRESS REPORT FROM PERU—In our issue of October 24, 1974 we carried a photo and story about the disastrous earthquake which leveled the Nino Jesus Church of "City of God" parish in Lima, Peru. Readers may recall that our story at that time pointed out that only a few months before the disaster, St. Charles Borromeo Church in Bloomington had adopted the "City of God" for a parish-to-parish mission assistance program. In a letter we received this past week, Gerry Kisters, St. Charles mission chairman, informs us that the news from Peru is good. In a note of appreciation to his benefactors at St. Charles parish, Father "Pete" Byrnes, M.M., "City of God" pastor, reported recently that the congregation is now worshipping in the new church, though it still lacks a roof and is probably a year away from completion. A parachute serves as a temporary roof over the sanctuary during Mass. "Two minutes to destroy—two years to mend" is Kisters' closing observation.

GABRIEL RICHARD COURSE SLATED—The Gabriel Richard Course in public speaking and personnel development will begin at Alverno Retreat House at 7:30 p.m., Wednesday, Feb. 4. Jerry and Sue Hill will conduct the ten session course. According to the directors, the Gabriel Richard Course "enables participants to practice their skills for effective public speaking; develop self-confidence and poise and personality traits that attract and influence others; and help individuals to live a more interesting and rewarding life." Details on the course are available at Alverno Retreat House, telephone 257-7339.

Dean's List announced by Marian

Fifty-six Indianapolis Archdiocesan students attending Marian College are among 121 named to the Dean's list for academic distinction during the past semester.

Achieving perfect 4.0 grades from Indianapolis were: Terry Bryant, Jane Gurnerson, Mary Jo Kuehr, Theresa McGimpsey, Susan E. Neal, Karen A. Osburn, Patricia M. Pekarek, Beth Survey, Nancy Stark, James Stout, Stephanie Doak Stout, Deborah A. Wertman and Joan F. Zapla.

Other Archdiocesan students with perfect grades include: Frank J. Pangallo, Greenwood; Robert J. Blankman and Michael Scheldier, Greensburg; Dorothy Fox, North Vernon; Cathy Mullis, Nashville; and Diane L. Stier, Columbus.

Indianapolis students who received a minimum of 3.5 grade point are: Elaine Watson, J. Paul Kern, William E. Lower, Beth Ann Kreuzman, John A. Werle, Thomas J. Carson, Sister Judy Papesh, David Zapp, Stacy Vereen, Robert W. Hahn, Jr., James E. Dossman, James C. Barries, Cheryl A. Gray, Frances Long, Thomas P. Eckrich, James R. Jackson, Cecille Rikke, Philip Kern, Lea Marie Liana, Anna Dillon, Michele Doran, and Thelma F. Waddell.

Also from the Archdiocese are: Joseph U. Metkel, Donna Rahe, Deborah A. Durkin and Sue Marie Siefert, all of Batesville; Donna Bruns, Milhouse; James E. Meyer and Kenneth E. Meyer, Guilford; Susan D. Summer, Madison; Jerome P. Disque, Brownstown; James P. Fohl, Brookville; James A. Simmons, Seymour; Lynne M. Holzhausen, Greenfield; William Rittenman, Franklin; Brenda Walter, Shelbyville; and Jere McClargan, Danville.

Education controversies

(Continued from Page 1)

Father Kenneth Murphy, Archdiocesan board president, at the December meeting. These statements concerned the study made in Richmond on the status of Catholic education there and were reported in the Criterion for Dec. 19. Father Murphy was quoted in the Criterion story as saying that the "study . . . never got to the Richmond district board, since the pastors of the area intervened . . ." Sister Judith indicated that Archdiocesan board policy states that any change of

structure would require submission to the district board for approval as well as subsequent approval by the Archdiocesan board. Sister Judith said that the matter never came before the district board because the three parishes involved chose not to change the structure, and policy did not require them to bring the matter to the board.

Moreover, Sister Judith said that a statement by Father Murphy that "the Richmond pastors felt accountable to no one but themselves" did not take into account the fact that the study was initiated by the pastors in response to requests by two of the three parish boards of education there. Board procedure was followed.

Father Murphy indicated at the meeting that he would stand by his statements and objected to Sister Judith's report lest it be construed as an apology to the Richmond pastors.

IN OTHER BOARD BUSINESS, Father Murphy appointed Father Joseph Riedman, Indianapolis East district representative, and Jerry Stawick, Richmond representative, to assist him on the committee to review the 1976-1977 Office of Catholic Education budget. An expected report from Caye Poorman, chairman of the Education District Boundaries committee, was delayed until the next meeting at her request. Father Clarence Waldon, chairman of the Urban Ministry committee, once again indicated his committee's goal of a

report for the May meeting with a substantive preliminary report from eight sub-committees due for the February meeting. Joseph Morone, chairman of the Ad Hoc Constitution and Bylaws Review committee, announced that no constitutions had been received by his committee to date.

With regard to the public hearings on proposed tuition increases held in Indianapolis on Jan. 18, Father Gettelfinger indicated "fair attendance" at the sites with most parishes reporting. The major exception, he said, was the West district, where only four of 14 possible parishes gave reports.

The next meeting of the Archdiocesan Board will be held Feb. 17 at St. Simon parish, Indianapolis.

Fund established to aid Quinlans

MOUNT ARLINGTON, N.J.—A fund has been established to help the parents of Karen Quinlan pay the legal expenses stemming from their efforts to obtain court authorization to disconnect the respirator that has kept their comatose daughter alive since last April.

Father Thomas Trapasso, pastor of Our Lady of the Lake Church here, the Quinlans' parish, announced Jan. 17 the creation of the Quinlan Family Legal Aid Fund.

Pontiff names five to Unity Secretariat

VATICAN CITY—Pope Paul VI has appointed five new members to the Vatican's Secretariat for Promoting Christian Unity, among them Bishop Bernard F. Law of Springfield-Cape Girardeau, Mo.

Bishop Law served for several years as director of the Committee on Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops.

Other new members of the Secretariat are Cardinal Stephanos I. Sidarous, Coptic-rite patriarch of Alexandria; Maronite-rite Archbishop Joseph Khouri of Tyre, Lebanon; Archbishop Roger Etchegaray of Marseille, France; and Bishop Gerhard Schaffran of Meissen, East Germany.

CLARKSVILLE

† ANNA DURBIN, 75, St. Anthony, Jan. 19. Mother of John E. Durbin of Purvis, Miss.; Edwin Durbin of Martinsville; Robert T. Durbin, Jr., of Clarksville; Irene Hering of Uniontown, Kan.; Anna P. Davis of Logansport; and Lavada Eddy of El Cajon, Calif.

CONNEERSVILLE

† HELEN M. BRADY, 80, St. Gabriel, Jan. 17. Mother of Mrs. Claude Croxon of Connersville; Mrs. Margaret Camp of Cincinnati; Miss Alice Brady of San Diego, Calif.; Charles Brady of Florence, Ky.; and James J. Brady of Connersville.

INDIANAPOLIS

† JOAN K. SNYDER, 40, St. Gabriel, Jan. 16. Wife of Charles; mother of Laird Ann, Betty Jean, Michael E., Brian Lee, Samuel Andrew and Clay Douglas; daughter of Mr. and Mrs. Samuel H. King, Dallas, Tex.; sister of Mrs. L.T. Williams, Palestine, Tex.

INDIANAPOLIS

† HENRY L. FROMMEYER, 71, St. Joan of Arc, Jan. 13. Husband of Genevieve; father of Henry L. Frommeyer, III; brother of Clara Rollings.

INDIANAPOLIS

† MARIE C. PRATHER, 76, St. Andrew, Jan. 12. Mother of Elsen Fountain, Dorothy Brown and William R. Prather.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† DR. ALBERT A. FODORA, 65, Little Flower, Jan. 14. Husband of Amelia M.; father of Margaret Ware, Elizabeth and James Fodora.

INDIANAPOLIS

† BERTHA A. KENNARD, 79, Little Flower, Jan. 16. Mother of Mary M. Morris, Jean T. Wise, John A. and James H. Kennard; sister of James J. Callahan.

INDIANAPOLIS

† DONALD W. McDOWELL, 61, St. Philip Neri, Jan. 18. Husband of Margaret; father of Timothy, David, Mark and Mary McDowell; Margaret Campbell and Jeannette Ehrigott; brother of Paul and John McDowell; Fred Porter, Sarah McCormick, Catherine Meese and Carolyn Anderson.

INDIANAPOLIS

† ANNA RENN, 80, St. Mary, Jan. 19. Mother of Mrs. James Renne.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

INDIANAPOLIS

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

Remember them in your prayers

CLARKSVILLE

† MARGARET McDOWELL, 56, St. Philip Neri, Jan. 18. Mother of Timothy, David, Mark and Mary McDowell; Margaret Campbell and Jeannette Ehrigott; sister of John M., William, Edward, Donald and Anna Kelly, Agnes Uebelhor and Blanche LeGrange.

CLARKSVILLE

† ANNA V. BOWLEY, 61, Little Flower, Jan. 17. Wife of Harold F.; mother of Shirley Worland, Barbara Soote and Beverly Picot; sister of Ernest Summers and Mildred Turner.

CLARKSVILLE

† CHARLES O. ARCHER, 64, St. Ann, Jan. 19. Husband of Leona E.; father of Mrs. Russell Engle and Mrs. T. James Stratton; stepfather of Joseph Giffin, Mrs. Charles Lichter and Mrs. Larry Turpin; brother of Mrs. Harold Wood, Mrs. Charles Myers, Mrs. Luther Frazier, Mrs. Charles Bush and Mrs. Ora Wood.

CLARKSVILLE

† MARY GUZZO, 83, Holy Rosary, Jan. 20. Mother of Theresa Comodo, Rose Johnson, Frances Elsbury, Antonio, Louise, Dominic, Charles, Joe and Larry Guzzo.

CLARKSVILLE

† ROBERT W. DOERR, Sr., 78, St. Philip Neri, Jan. 21. Father of Robert W. Doerr Jr., Anna Schreiner, Frances Watts, Martha Shobe, Dorothy Hiner and Kathrine Ross; brother of Eugene Doerr.

CLARKSVILLE

† MINNIE GEORGE, 81, St. Augustin, Jan. 18. Sister of Everitt George of Oakbrook, Wis.; Mrs. Alice Goffinet of Branchville; and Mrs. Anna Cassidy of Tall City.

CLARKSVILLE

† ANNA RENN, 80, St. Mary, Jan. 19. Mother of Mrs. James Renne.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† ANNA DURBIN, 75, St. Anthony, Jan. 19. Mother of John E. Durbin of Purvis, Miss.; Edwin Durbin of Martinsville; Robert T. Durbin, Jr., of Clarksville; Irene Hering of Uniontown, Kan.; Anna P. Davis of Logansport; and Lavada Eddy of El Cajon, Calif.

CLARKSVILLE

† MARGARET McDOWELL, 56, St. Philip Neri, Jan. 18. Mother of Timothy, David, Mark and Mary McDowell; Margaret Campbell and Jeannette Ehrigott; sister of John M., William, Edward, Donald and Anna Kelly, Agnes Uebelhor and Blanche LeGrange.

CLARKSVILLE

† ANNA V. BOWLEY, 61, Little Flower, Jan. 17. Wife of Harold F.; mother of Shirley Worland, Barbara Soote and Beverly Picot; sister of Ernest Summers and Mildred Turner.

CLARKSVILLE

† CHARLES O. ARCHER, 64, St. Ann, Jan. 19. Husband of Leona E.; father of Mrs. Russell Engle and Mrs. T. James Stratton; stepfather of Joseph Giffin, Mrs. Charles Lichter and Mrs. Larry Turpin; brother of Mrs. Harold Wood, Mrs. Charles Myers, Mrs. Luther Frazier, Mrs. Charles Bush and Mrs. Ora Wood.

CLARKSVILLE

† MARY GUZZO, 83, Holy Rosary, Jan. 20. Mother of Theresa Comodo, Rose Johnson, Frances Elsbury, Antonio, Louise, Dominic, Charles, Joe and Larry Guzzo.

CLARKSVILLE

† ROBERT W. DOERR, Sr., 78, St. Philip Neri, Jan. 21. Father of Robert W. Doerr Jr., Anna Schreiner, Frances Watts, Martha Shobe, Dorothy Hiner and Kathrine Ross; brother of Eugene Doerr.

CLARKSVILLE

† MINNIE GEORGE, 81, St. Augustin, Jan. 18. Sister of Everitt George of Oakbrook, Wis.; Mrs. Alice Goffinet of Branchville; and Mrs. Anna Cassidy of Tall City.

CLARKSVILLE

† ANNA RENN, 80, St. Mary, Jan. 19. Mother of Mrs. James Renne.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

† MARY L. TIDWELL, 43, St. Luke, Jan. 14. Mother of Shirley Coffin and Vicky L. Tidwell; sister of Eva and Eli Gmil.

CLARKSVILLE

Criterion Comment

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

—Pope Paul VI

A deaf public?

An experiment in Catholic participation ended as a mixed blessing this past week. Public hearings on a proposed tuition increase for secondary inter-parochial schools in the city of Indianapolis were held simultaneously in four locations. The object was to offer the Indianapolis District Coordinating Committee input for considering the increase. The Committee has legislative power in setting tuition, salary and parish sharing schedules for the elementary and secondary schools in Indianapolis.

The turnout in evidence at the four sites must reflect a ho-hum awareness and interest on the part of members of Catholic parishes. The numbers in attendance ranged from 63 at Roncalli to 150 at Ritter. Most parishes gave reports with the exception of the West district parishes where only four of a possible 14 parishes reported. At all locations the attendance of pastors was poor. Only 17 priests attended the sessions at all.

A school system exists here. The hearings on Jan. 18 generated a smoothly run procedure which indicated the strength of the board structure. It works and can respond to people. What seems to be

lacking is the expression of people. This is ironic since many laymen and certainly most priests have enough to say about the state of education in the diocese outside the public forum.

What is ineffectual here? Board structure or parish leadership?

Does the sparse turnout for the public hearings suggest that Catholics do not really care about parochial education? Or does it just suggest that Catholics are not aware of its effect on them? Are Catholics afraid to express their opinions? Do Catholics realize the responsibility they have to provide religious education for people at all levels and not just at the elementary level? Or does a high school generate less interest because it is a community concern and not a parish one? Or has our own leadership pulled the wool over our eyes and failed to instill in us a respect and enthusiasm for secondary education?

Public enthusiasm is difficult to generate. Is the product so dull? Or is the public dull? Attempts to provoke public response may well end in the Church's shaking the dust of this town from its feet and moving on to where the Gospel is desired for hearing.—T.W.

LETTERS TO EDITOR

Defends 'conservative' editorial

To the Editor:

I want to voice my strong objection to the letter of "Mrs. J.J.M." in your issue of January 16. The attempt of this misguided housewife to answer the editorial "Conservative Concern" was totally amateurish at best.

Lauds 'open-minded' stance of Criterion

To the Editor:

It is with eagerness that we look forward to our next issue of The Criterion. It is open-minded, leaning neither to the right nor to the left. It contains good, solid morality and presents religion in true manner subject to the Holy Father.

I am particularly proud of the Pro-life coverage. Indiana is at work.

The following note is in behalf of the Vietnam people:

Fellow Americans, please open your minds and hearts to the Vietnam refugees. I have met and talked with more than 100 of these people in Cincinnati and nearby cities. They are intelligent, gentle and serious. Their desire is to be financially self-supporting. All of them have had traumatic experiences.

May we hope that all who seek refuge may be welcomed with open arms to the land which held bright promise for the ancestors of all of us.

The following might be an incentive to willing Americans for the sacrifices they make . . .

Life can be so lonely
when nobody cares
But if man gives himself
to help other men
The happiness of Christ
will live within.

Sister Margaret Finkbner, O.S.F.
Cincinnati, O.

The CRITERION

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

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$5.00 per year
15c per copy

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

Editor, Rev. Magr. Raymond T. Bosler;
Associate Editor, Fr. Thomas Widner;
Managing Editor, Fred W. Fries; Circulation, Agnes Johnson; Advertising, David Skripsey, Marguerite Derry.

Published Weekly Except Last Week
in December.

Postmaster: Please return PS Forms
3579 to the Office of Publication.

LIVING THE QUESTIONS

Return of the ghost of 'future passed up'

BY FR. THOMAS WIDNER

George Elford has returned to haunt us.

In 1967, Assistant Superintendent of Schools, Father George Elford, inaugurated a study of Catholic education in the Archdiocese with the approval of the Archdiocesan board of education.

This study was to provide recommendations which would be the basis for a working plan for Catholic education in the 1970's. In September, 1968, the results of the study were released and some innovative suggestions were made. In 1969 the Archdiocesan board chose to ignore the recommendations and voted to maintain Catholic education as it existed in the Archdiocese at that time.

The cry most of us heard at that time was "We aren't ready for this." Father Elford's recommendations seemed too radical. In 1975 the problems that prompted the study continue to strangle efforts to provide adequate religious education at all levels.



THE STUDY was not solely the work of Father Elford. The Archdiocesan board had established a 40-member diocesan wide representative planning commission to deliberate every aspect of the educational problem in the light of information gathered from the study and from other sources. What was especially unique about the study was that it attempted to provide long range planning in a key area of diocesan endeavor. That long range planning was rejected.

Since that time we have seen the reorganization of the Office of Catholic Education. The process is a painful struggle, and the only thing we could say about the pain is that it could have been healed more by this time had the 1968 study been implemented. The board structure which is becoming uniform throughout the diocese recognizes the need for greater participation on the part of the laity and better organization of our institutions.

The need for long range planning in the diocese cannot be overstated. Education is not the only area but as of this date is the only area in which long range planning is being made effective. What other agency of the diocese can tell you where it wants to be at the end of 1978?

The orders of religious women who serve the Archdiocese value long range planning. They cry for diocesan cooperation. For many years now they have seen their own numbers dwindle and yet each year pastors scream for more teaching nuns. But how many pastors are aware of the changing character of the religious women? How many pastors are aware of the growing interest of religious women in parish ministry, in non-school religious education, in activities other than teaching in school classrooms? Long range planning has to look not only at the availability of teaching nuns but also the potential for greater parish involvement on the part of religious women.

LAY LEADERS throughout the Archdiocese are recognizing the need for greater cooperation among parishes. Where is the planning for a diocesan pastoral council? Pastors in the central city of Indianapolis recognize the need for greater help in evangelizing. Has anyone looked into the permanent diaconate? How much diocesan leadership even recognizes some of these terms?

The Church in the Archdiocese is in a precarious position. The layman sees the Church continuing to pull

away from former commitments. What has replaced our commitment to neighborhoods and institutions? Or is there any commitment? Commitment calls for identifying goals. If we have little or no idea of where we want to be, then how can we expect commitment? Where is the leadership in the diocese to provide the spark of enthusiasm for living and working for the Gospel? Are we still hiding under bushel baskets?

THE REAL problem of long range planning is the risk. Planning is guessing. It is guessing on the basis of present information. Present information is old news tomorrow. Yet it is the only thing we have. Who could have predicted the downturn of the sixties? Can we expect an upswing in the late seventies?

Too often we want to dictate outcomes rather than be surprised by them. Man cannot control the future. He can only plan for it. Our inability to plan keeps us living in the past. Living in the past is no fun for those who were born in the present. Soon they drift away for lack of interest.

There are those who would define sin as the refusal to take risks in our lives, risks for good. On that basis, as a diocese we have much to confess.

DALE FRANCIS SAYS

Why do some journalists criticize bishops?

BY DALE FRANCIS

If there is one thing I just can't understand, it is why some Catholic journalists seem compelled to downgrade the U.S. bishops. The criticism happens again and again. They are criticized as individuals and as a body.

But it is a bad rap. Although it is apparently the sophisticated thing to do to suggest the bishops fall short, the truth is that they are superior men. I've been a newspaperman for a long time. I've had fairly close contact with leaders in many areas. I've known and observed leaders in government, business, social organizations and many religious organizations. As a Catholic newspaperman, I attended a meeting of the U.S. bishops for the first time in 1952 and ever since I've covered their meetings, followed their work closely.

What I can say from my experience and observation is that the Catholic bishops in this country are in every way equal to those other individuals who hold positions of leadership in the nation. They are certainly equal to the senators who represent us. I've known leaders of other churches; some of them well, but they are in no way superior to the men who lead the



Catholic Church.

Obviously, as in any organization, there are some among the U.S. bishops who may, in some ways be superior to other bishops. But long ago I learned that the quiet man from a rural diocese may be a most profound man. When a man is raised to the episcopate there is a reason, the reason is that he has some superior abilities.

IF IT IS TRUE that the U.S. bishops are a superior group of men then why is it there are some who downgrade them, who suggest they are a little dull, that they don't understand what is going on, that they don't offer leadership?

I think for at least a couple of the most persistent priest columnist critics, the answer is that they are devoutly convinced they are superior in every way to the men who are bishops. It is understandably galling for them to see men they are convinced are their intellectual inferiors in positions of authority. They are certain that were they in those positions they would make wiser decisions.

I don't mean to imply that they are ambitious for office; it is just that they are absolutely certain they know more than the men who are bishops—or Pope, for that matter.

But if some of the criticism of the bishops derives from this attitude, I don't really think most of it does. I think probably the reason many writers criticize the bishops is that they have never really tried to listen to them, study what they are doing or understand them. I think that for some Catholic journalists the bishops remain remote figures. They carry the awe and distance they felt as little children towards bishops but, now that they are adults, they think they show their maturity by daring to criticize.

I WAS THINKING THIS the other day when I read a piece by Robert E. Burns in the U.S. Catholic. He was reporting on November's U.S. bishops' meeting. Now Bob Burns is a responsible Catholic journalist, respected by his peers. He is a man who loves the Church and who is committed to truth. Yet his article on the U.S. bishops' meeting was a mish-mash of error and misunderstanding. He is too careful a professional journalist to allow such sloppy reporting in other areas. But somehow where the bishops are concerned, it seems many professional writers suspend rules they would require if they were reporting in any other area.

Mr. Burns said that the bishops failed to say anything of real significance. He reported, "Much

time, apparently, was devoted to the abortion question, and it's hard to object to that except to say: is there anyone who doesn't already know where the bishops stand on abortion?"

But the bishops did not just talk about their opposition to abortion, they presented a dynamic plan for citizen's action to support pro-life efforts to end legalized abortion. Since the thesis of Mr. Burns' essay was that the bishops do not offer leadership, his lack of understanding of what the bishops had done prevented him from recognizing the leadership they were offering.

He reported that a few aggressive bishops take charge of the meetings, adding, "One-third of the floor time at the November meeting, we are told, was monopolized by a single bishop with many opinions of his own." Mr. Burns was told wrong. A check of the summaries of the meetings shows that 73 different bishops spoke from the floor. Obviously no one bishop monopolized a third of the time. No bishop was denied an opportunity to speak; while there were 220 present, not all bishops cared to speak.

MR. BURNS COMMENTED at some length about the resolutions on the economic situation, which he said "could hardly have been a surprise to anyone" and on his report that Communism in the hand "was again proscribed." But the bishops offered proposals of real leadership on problems of housing, redlining, full employment—giving exactly the kind of leadership he contends the bishops should give. And, of course, despite Mr. Burns' misinformation, the question of Communism in hand was never even raised or discussed.

The real difficulty is not that the bishops are not offering leadership but that they are shut off without a hearing by some who operate on the theory they aren't going to say anything worth hearing. We do not have, as Mr. Burns contends, a "religious leadership vacuum." We have instead people who will not listen, will not study, will not follow, the leadership we have.

THE YARDSTICK

Civil rights for the Spanish too

BY MSGR. GEORGE G. HIGGINS

The civil rights movement in the United States has been concerned almost exclusively with the rights of black Americans. It was inevitable, however, that sooner or later the Spanish-speaking community, among other minorities, would start demanding that the movement also take account of their particular needs and problems. The Spanish-speaking are very sensitive about this matter. They feel that while, by and large, they have been treated just as unfairly as the blacks—and in some areas even worse—the liberal community in general and the civil rights movement in particular have tended to be indifferent to their plight.

Taking their cue rather belatedly from the more vocal segment of the black community, spokesmen for at least one major Spanish-speaking coalition have started to raise cane with the civil rights movement over this issue, on the theory, I suppose, that God helps only those who help themselves. Early in January, El Congreso, a Washington-based lobbying group for a variety of



will be able to attend the true Mass once again.

Indianapolis

G. Doyle

Resolution

To the Editor:

Now is the time of the year to make good resolutions!

Why not resolve to start again the weekly block rosary which Father Patrick Peyton, C.S.C., stressed years ago as a remedy for all mankind's ills. It is the answer to neighborhood crime, vice, family problems and national problems. It takes just 15 minutes but the effects last forever.

M. E. Taylor

Indianapolis

Hispanic-American organizations, made public the text of an angry letter charging that the civil rights movement, as represented in this case by the Leadership Conference on Civil Rights, is "locked into a white-black syndrome. Even the slightest potential for discrimination against blacks gets action, but when it comes to our (Hispanic-American) community they ignore us."

IN A LETTER to the officers of the Leadership Conference, Manuel Fierro, president of El Congreso, charged that the conference "continues to callously and blatantly ignore the problems, concerns and needs of our nation's 16 million Hispanic American citizens." The letter demands that three Hispanic representatives, including a representative of El Congreso, be appointed to the 15-member Executive Committee of the conference and that two Hispanics be hired for the conference staff. El Congreso has threatened to pull out of the conference if these demands are not met by Jan. 30.

As a member of the Executive Committee of the Leadership Conference, I have mixed feelings about El Congreso's angry attack. On the one hand, as Mr. Fierro knows very well, I have argued on more than one occasion that the civil rights movement in general, and the Leadership Conference in particular ought to pay more attention to the problems and needs of the Hispanic-American community. On the other hand, I am compelled to say, with all due deference to Mr. Fierro, that the tone of his letter is much too intemperate and that some of his demands are unreasonable. While I agree, of course, that the Hispanic community ought to be adequately represented on the Executive Committee of the Leadership Conference, I think El Congreso's demand that two Hispanics be added to the conference staff is totally unrealistic. The fact is that the conference, which is financed exclusively by voluntary contributions from its affiliated organizations and is always on the verge of bankruptcy, has never had more than one staff

member. Most of its day-to-day work, at the professional level, is done on a part-time basis by a man whose salary is paid by another organization.

IN SHORT, the Leadership Conference, unfortunately is in no position to add to its staff. Furthermore, as a voluntary organization made up of many different groups from different backgrounds, it cannot reasonably be expected to choose its

(Continued on Page 7)



"HOLD OFF ON THAT PARISH COUNCIL REPORT! HIS MOOD RING IS THE DARKEST IVE EVER SEEN IT!"

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

Plagued by shattering reverses, God's people began to question the commonly accepted answer to the riddle of human suffering. That answer, based on the Book of Deuteronomy, was a facile one: Virtue brings happiness; sin brings misfortune.

Not all of them had been terribly sinful. There were many good people among them, and they were suffering, too. On the other hand, how many absolutely godless men and women were living in the lap of luxury, apparently favored by God. The problem was complicated by the fact that they had little or no idea of retribution in the hereafter. So where was divine justice? In the post-exilic period some



AFTER THE EXILE

of their best minds searched for a new, more satisfying answer.

This search led to the creation of one of the greatest works of human literature, the Book of Job. From a literary point of view, it is a masterpiece. And what it has to say is of undying interest, because it mirrors the anguish of all men confronted with

the suffering of the innocent. It would be good to know something of the genius who wrote it, but we know not even his name.

IN A PROSE PROLOGUE which is obviously fictitious, he sets the scene. Although simple, upright, and God-fearing, Job is visited by a series of calamities which deprive him of everything he has—everything but a nagging wife—and leave him sitting on a refuse heap covered with revolting sores.

Three friends come to console him, but when they begin to speak, they are far from consoling. Proponents of the old view, they insist that he simply must be guilty of some unspeakable crime. Why doesn't he admit it and beg God's pardon? The wretched Job insists just as vehemently that he is innocent. That is what is torturing him most, the fact that, in spite of his innocence, God has treated him so shabbily.

Round and round they go and then a new character, Elihu, appears. He suggests that suffering is not necessarily a punishment. It may be a trial to test a good man's strength and make that faith even stronger.

Finally, God himself is introduced, and one expects Him to solve the mystery once and for all. He doesn't, but the answer attributed to Him is reassuring. In chs. 38-42 He gives what is undoubtedly the most magnificent description of his creative power and wisdom to be found anywhere. Herein lies Job's answer.

Could such an infinitely powerful and wise Creator and Governor allow an innocent man to suffer without good reason? Such capriciousness would be a flat denial of His wisdom. What that reason is we do not learn just yet. It was to be given some four centuries later—half of it on a cloud-covered Calvary and the other half two days later in a dawn-lit garden. Still it was consoling to know that there really was a reason; it is only the senseless, the pointless, that baffles and infuriates us.

A CENTURY OR MORE after the appearance of the Book of Job, another author tried to come to grips with life's problems. He produced a work known as Ecclesiastes (Qoheleth). Its opening words are familiar ones, and they reflect the exasperation of the author: "Vanity of vanities, all things are vanity!"

Job had wondered why the good man should not be blessed with health, wealth, and joy. Qoheleth goes further and insists that even these things are illusory and disappointing. Speaking in the person of the wealthy Solomon, he complains that he tried every pleasure money could buy in his search for happiness, but "all was vanity and a chase after wind with nothing gained under the sun."

It is not hard to see why the author has been accused of pessimism. In fact, he has been accused of being just about everything: a pessimist, a cynic, an epicurean, a fatalist, a skeptic. Indeed, you can find passages in the book to back up practically every charge. It seems to be just a tissue of contradictions. But really, is Qoheleth so self-contradictory? Not at all. He does not set up a whole series of suggestions in irreconcilable opposition one to the other. His book is made up of the jottings, as it were, of a man who is

thinking out loud. He has a question to answer and he runs through in his mind all the possible solutions, only to reject them one by one.

Reading his book is like eavesdropping on a monologue. Certainly, some of his answers seem cynical, skeptical, epicurean. But they are not final answers by any means.

IS HE A PESSIMIST? Not really. He

is rather a realist, a man who has the courage to look life full in the face and try to explain it as best he can. Every realist lays himself open to the charge of pessimism. For life is no bed of roses, but many people waste much vital energy trying to elude that fact. They run themselves ragged looking for escapes, searching frantically for all those things which promise to reward them with the Perfect Life.

Does Qoheleth's feverish groping lead him to nothing but an even bigger question mark? Not at all. Throughout his musings, he remains basically a man of deep faith. He knows there is a final answer even if he cannot put his finger on it. Meanwhile, he offers a positive suggestion which is wisely realistic—if I may paraphrase: "Perfect happiness is not to be found here on earth. So don't spend your life chasing the wind. You can, however, expect to be reasonably happy, and you will be if you don't make earthly happiness the goal of all your strivings. Enjoy those pleasures which God sees fit to send your way, gratefully, and always mindful of the fact that you will be called to account for your use of them."

If this suggestion were taken seriously today, it would cure innumerable neuroses and set many feet back on the road leading to true happiness.

© 1978, NC News Service

Book of Wisdom has value today

BY WILLIAM E. MAY

The books of Job and Ecclesiastes (or "Qoheleth" or "The Preacher") in the Wisdom literature of the Old Testament are spiritual masterpieces that speak as meaningfully to us today as they did to the Hebrew People after the fall of Jerusalem.

The purpose of the book of Job is to reflect in faith on the justice of God and how to reconcile the justice and love of God with the mystery of suffering and evil. In particular the suffering of the innocent. We are all familiar with the story: Job, a "blameless and upright man who feared God and avoided evil," (1:1) suffered enormously, losing his possessions, his family, his health.

Three of his friends—Eliphaz, Bildad, and Zophar—sought to comfort him. Yet they reproached him for his bitterness, for they were certain that he had brought these evils upon himself by his own wickedness. In this, they were much like the disciples of Jesus later on, who assumed that the man born blind suffered this evil because of some sin that either he or his parents had committed (cf. Jn 9:1 ff); and in this, they were much like ourselves, for is it not true that we often suppose that those we see in poverty and misery have brought it upon themselves and that they are simply getting their just deserts?

YET JOB, INNOCENT though he was, began to murmur against God for the suffering he experienced. And in this, was he not much like us? The suffering of the innocent is, indeed, a terrible problem, yes, a mystery. And the book of Job gives us no real answer to this mystery. But it does teach us something.

For Job, despite his murmuring and complaining, kept his faith in God. From the depths of his tormented spirit he cried out: "I know that my Vindicator lives . . . from my flesh I shall see God; my inmost being is consumed with longing" (19:25, 26). In the fire of his own suffering he bore witness to the unity of the loving and just God and to the God who permits us to suffer only that from our suffering He may draw even greater good.

We really do not know why God allows the innocent to suffer. But from the vantage point of the New Testament we do know that God Himself has made suffering a means to greater union with Himself. For God became, in His

only-begotten Word, one of us.

In Jesus He fully identified Himself with us, bearing in His own person our agony and suffering, so fully accepting our humanity that He enabled us, by accepting our humanity as He did, to share in His divinity.

We are not, of course, to be masochists or doormats. But there are times in the lives of all of us when we will suffer, and suffer terribly. During those times we will, like Job, be sorely tried. But the God of love, the God who wills to be our friend and who loves us so much that He chose to be one with us in our suffering, will give us the strength we need to bear our wounds and, in bearing them, to "show forth the works of God Himself" (cf. Jn 9:3).

FROM ECCLESIASTES we learn that our restless ambitions are "vanity of vanities and a striving after the wind" (1:2).

This Hebrew sage tested everything: pleasure, riches, toil, even wisdom itself, and found them wanting. For none of these human goods will last; we live in the midst of uncertainties; the joys we experience today will vanish tomorrow. Of only one thing, in this life, can we be certain, and that is that we will die.

The biting criticism of all things human that permeates the entire book of Ecclesiastes even extends to the wisdom movement itself. And did not Aquinas, that great sage of the Christian era, say of all his works before his death that they were but straw?

Yet Ecclesiastes is no simple pessimist, no nihilist. He urges us to accept from God the good things of life, but to recognize them for what they are: transient goods that will pass away. He ever urges us to do one thing, and that is to "fear God and keep his commandments, for this is man's all" (12:13).

Is that not what Jesus Himself bids us to do? We are, in all things, to seek first the reign of God, for in seeking it we shall find ourselves.

The Christian's life is not to be one of sadness and gloom. Rather it is to be a joyful response to the wonderful news that God loves us and that we are to bring His reign, His kingdom of love, to the world. This we can and will do, if like Job we keep faith in Him and, like Ecclesiastes, put first things first and see our highest good, not in the transient but real goods of this life, but in that loving God whom we are to image in our lives.

© 1978, NC News Service

Religious instruction not easy

BY FR. JOSEPH M. CHAMPLIN

Each week more than 200 Catholic students at Fulton's public high school leave the building, walk for three minutes through a parking lot, across the railroad tracks and down one block on Cedar Street to our Christian Instruction Center.

Thirty to 35 minutes later they retrace their steps, reenter the building and move on to another class in the day's schedule.

During that solid half hour, these ninth-through-twelfth-grade pupils study a variety of topics including those difficult life questions which the authors of Job and Ecclesiastes wrestled with in their Old Testament books.

These young men and women do not come all at once, but at eight different periods within the week, four on Tuesday, four on Thursday and in various size clusters—for example, 15 at one session, 40 during another.

We estimate that 70% of the Holy Family students at this high school are now receiving religious instruction according to our adapted, computerized release time program.

THE ARRANGEMENT did not happen by accident. It required time, excellent cooperation by public school officials and area clergy—Catholic and Protestant, the use of computer scheduling, letters and calls to parents, purchase of a vacated

national home near the school, and hours of volunteer labor by parishioners to convert the house into a truly superior two-room Christian Instruction Center.

For the previous three years we had instructed students at 8 a.m. on Tuesday and Thursday mornings for about 25 minutes in halls of a youth center which left much to be desired. The pupils then hiked for 10-12 minutes (sometimes in rain or snow) to school and began their second period class.

It wasn't a horrible teaching situation, but the poor environment, the early, abbreviated period, the irksome walk and, most of all, schedule conflicts caused a gradual decline in enrollment.

The death within a few months of both the husband and wife who owned this small corner home and their children's willingness to sell us the house opened the door for exploratory talks with school authorities.

These officials came to believe that a staggered time arrangement with the release of small groups would ease their crowded building condition, eliminate scheduling conflicts and simplify the school's task in this program.

Area Protestant clergypersons were invited to use our building and school personnel provided slots in the schedule for their courses.

Students registered for the next year's classes in the spring. Initial response was disappointing, but

letters to each family, a follow-up phone call and pulpit pushing soon brought the total to 170 for our parish or the 70% mentioned earlier.

A committee of parishioners, including an architect, prepared the renovation plans and some 40 volunteers worked nights and weekends during the late summer to tear out the old interior, then construct two classrooms (one seats 30, another 22) and a small office space.

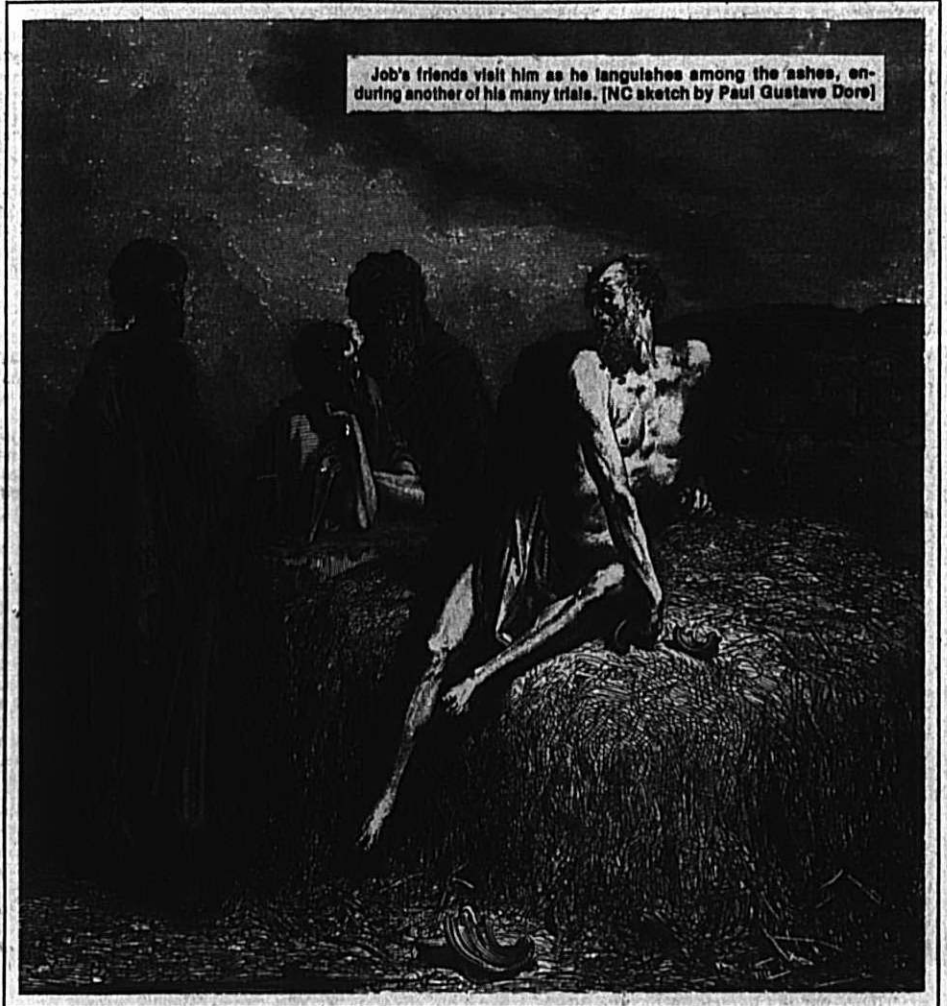
We contracted for installation of sheet rock and wall-to-wall carpet, but our men and women completed all the other work on a voluntary basis. We estimate a final total cost of the center, which includes purchase, at approximately \$25,000.

ONE LARGE WHITE WALL in each classroom, drapes with opaque lining, and ample outlets facilitate use of audio-visuals. Wall board electric heating provides swift and easily controllable warmth. A pleasant color scheme for the walls and rug, indoor-outdoor carpet together with ample fluorescent lighting creates an atmosphere both warm and highly functional.

This new center and system has at the present writing been in use for only a few months. However, our experience with it so far have been entirely positive.

Total attendance is up, unexcused absences are minimal, the teaching atmosphere has been vastly improved and the attitude of students much more receptive.

© 1978, NC News Service



Job's friends visit him as he languishes among the ashes, enduring another of his many trials. (NC sketch by Paul Gustave Dore)

Prophetic dreams renewed

BY FR. ALFRED McBRIDE, O. Praem.

Ezra tells the story of the Second Exodus and the building of the Second Temple. He outlines the settling for the newly conscious community of faith. Nehemiah tells the story of the Second Wall and the establishing of the Torah as God's Word recreating the people.

Within the double cloister of the Jerusalem wall and the Temple wall, the covenant would be reborn. Both men knew how to supervise construction. Ezra's genius was to give substance to the people's realization that they must become a community of faith. Nehemiah, like a revivalist preacher, awakened in them the dreams of the old prophets and set out for them the religious ceremonies and observances that would ritually conserve and keep alive the covenant memory.

Attractive as it may sound, it was not all that easy for the Jewish exiles to leave Babylon and go back to Palestine.

Fifty years in the prosperous empire provided them with a fine standard of living which they would never know when they returned to the bleak ruins of Jerusalem.

They would also encounter the disappointing dilution of Mosaic faith among those who remained behind decades ago. A combination of mixed marriages and intermingling of pagan and Mosaic practices subverted the authentic religion beyond recognition. They could only know tedious years of rebuilding their homeland as well as a contentless repudiation of their half-hearted co-religionists.

NEHEMIAH HAD EVEN less reason to return. Comfortably niched in the household of the Persian king, he

could live out his remaining days as a courtier, enjoying the pleasant surroundings of the gardens of Babylon and quietly nourishing his personal covenant with God.

To his credit, he would not remain entranced with his security so long as the whole of his forefathers needed help. He not only asked permission to leave the court; he also obtained a grant of funds to help rebuild the walls of Jerusalem. It was no easy task.

Neighboring Samaritans did not like the idea of the returning "priests" obtaining a position of strength once more. Other co-religionists were offended by the exiles' repudiation of their half-hearted religion. Lastly, the exiles themselves, softened by years in Babylon, did not always have the resolve to coalesce and unite their energies.

Nehemiah was both a clever persuader as well as a revivalist speaker. Combining canny diplomacy with religious inspiration, he gradually drew the people together and spurred them to complete the task.

It was he who arranged for the ceremony of the "Restoration of the Torah." His colleague, Ezra, brought from Babylon the "book of the Law of Moses."

During the exile, scholars had codified the laws and rules for liturgy and morality from the Torah. These parts of the Torah assumed large importance during the next four centuries of Jewish existence.

The solemn reading of these laws brought home to Israel—more than the city and Temple walls—the splendid uniqueness of their heritage. The tone of the proclamation was separatist. They must now stay free of any contamination with alien religions or marriages or ethical customs. All must confess their sins and do penance for any such "infection" from the outside.

THE EMPHASIS IS NOT so much on the Ten Commandments, or the basic principles of justice, mercy and humility, but on racial exclusivity and ceremonial observance. They call for racial purity, strict observance of the Sabbath, paying the Temple tax, tithes for the priests and other similar practices.

The flame of the prophets is but a mere glimmer now, but granting the precarious position of these people, it is understandable. The fragile vessel of observances would retain the fire until it gained new and universal heat and light in the incarnation of Jesus.

The emphasis on apartheid helped the rest of the world give community witness to a unique religious commitment. Such distinctive particularity has a scandalous and offensive quality, but at the same time does conserve a precious value that would otherwise be lost. It may not have been the best solution, but then that is not the kind of world we live in.

The Holy City, with its Wall, Temple and Book contained the seed of the old covenant that would one day burst forth into the tree of the new dispensation. Our gratitude goes out to those builders and conservers.

© 1978, NC News Service

THE WORD THIS SUNDAY

By Father Donn Raabe

THIRD SUNDAY OF THE YEAR.

"Too Much!"

Jonah 3:1-5, 10
1 Corinthians 7:29-31
Mark 1:14-20

Baptismal living means living like Christ—being transformed more and more in His image. It can seem overwhelming, the way Jonah felt when he thought it was up to him to get the enormously large city of Nineveh to repent. It can seem stupid, the way Paul in the second reading might sound to some. It can seem pretty believable for "them" but unbelievable for me when I see how those people in the Gospel responded so wholeheartedly when Jesus called them to follow. But in all these cases and mine too it is God who makes the first move and brings it about—with Him it's all possible.

What are the "overwhelming," "stupid" and "unbelievable" things in my life and where do I see God fit in?



Expect 2,000 at 'Pacer Night'

BY DENNY SOUTHERLAND

Nearly 2,000 CYO members and adult volunteers are expected to attend the "CYO Pacer Night" this Saturday at Market Square Arena. Tip off time is 8:05 p.m.

Parish Athletic Directors, Junior CYO Units, Women's Clubs and other groups have

been offered the special ticket rate for CYO-Pacer Night.

THE PURPOSE of the special CYO night is to enable units to raise extra money and also as a unique recognition of our CYO youth.

Saturday the Indiana

Pacers will play the Spirits of St. Louis. The teams are currently locked in a battle for fifth place in the American Basketball Association.

TWO UNDEFEATED CYO Cadet "A" basketball teams will square off before the Indiana Pacer-St. Louis game. Holy Spirit and St.

Joan of Arc, both 9-0, will tip off at 6:10 p.m. and play four-(8) minute quarters on the Market Square Arena Floor.

As an added attraction, the 56 "A" teams from St. Barnabas, 7-1, and St. Plus X, 7-0, will meet in a "bob-tailed" encounter during the half-time of the Pacer-Spirits game.

CYO NOTES

Entries for the One Act Play Contest are due by 5 p.m. Monday, Feb. 2, in the CYO Office.

Post-season basketball tournaments pairings have been mailed to coaches and priest moderators.

Junior Girls' Volleyball entry blanks have been mailed.

The entry deadline for the Cadet Music Contest (Piano, Instrumental and Vocal Divisions) is Thursday, Feb. 5.

St. Michael sets dinner-dance

INDIANAPOLIS — St. Michael Church will sponsor a dinner-dance Saturday, Jan. 24, at the Westside K of C, 220 Country Club Road. Proceeds from the dance will be used for the youth programs of the parish. Chairman for the event is Ron Cladella.

Dining will begin at 6:30 p.m. and dancing at 9 p.m. Reservations must be made by Jan. 20 by calling 928-5293 or 837-2679. The price of the tickets is \$15 per couple and \$7.50 for single.

Roncalli parents to hold dance

INDIANAPOLIS — The Roncalli High School Band Parents Association will sponsor an adult Valentine Day Dance on Saturday, Feb. 14, in the school cafeteria. Proceeds from the dance will be used to purchase band equipment and supplies. The Third Generation will provide the music beginning at 9 p.m.

Tickets are \$5 per couple and refreshments will be available. For reservations or more information call 786-6937, 881-5121 or 784-5956.

Card Party set for February

GREENWOOD, Ind. — The Mothers' Club and Altar Guild of Our Lady of the Greenwood Church will sponsor a Card Party and Style Show Tuesday, Feb. 10, at 8 p.m. in the school cafeteria. Spring fashions will be modeled informally during the evening. Refreshments will include a dessert smorgasbord and a variety of beverages. Ticket price is \$1.50 and may be purchased at the door or by calling Mrs. Marilyn Walsh, 535-8628 or Mrs. Helen Cerimele, 888-8633.

Twenty years ago Sacred Heart High School pupils Hilda Mantle and Richard Fellman won first and second prizes in the Indianapolis Interracial Essay Contest.

Civil rights for Spanish speaking

(Continued from Page 4)

staff (even if it could afford to do so) on the basis of proportional representation. If it were to try, it would have to build up a staff of 10 or 15 people. Of course, this is completely out of the question.

Finally, Mr. Fierro, in my opinion, is very ill-advised to be making non-

negotiable demands on the Leadership Conference. As a member of the Executive Committee of the Conference, I would never even debate, let alone accede, to non-negotiable demands from any of its constituent groups, including its affiliated church-related agencies, one of which is the U.S. Catholic Conference. That's not

the way the game is played in voluntary umbrella organizations such as the Leadership Conference. All of its affiliates deserve a fair hearing, but not at the threat of a gun, symbolically speaking.

AS A VOLUNTARY organization, the conference cannot succeed unless all affiliates work together in harmony on those things they can agree on, with each reserving the right to abstain or even to vote against those resolutions with which it cannot concur. I might add (and Mr. Fierro knows this very well) that the strength of the conference, like that of any umbrella organization of its kind, lies principally in the ability of its affiliated organizations to implement conference resolutions on their own initiative and through their own organizational channels.

In other words, the conference as such is basically a clearinghouse and not an action organization. If, in carrying out its clearinghouse functions, it hasn't adequately attended to the problems of the Hispanic community, one reason is that only a few Hispanic organizations have joined the conference and then only recently.

I hope that more Hispanic organizations will apply for membership and will come into the conference determined to carry their full weight not primarily in pursuit of their own organizational interests, but in support of civil rights across the board. Sinking in their tent or making non-negotiable demands on the conference will get them nowhere. It will advance neither their own cause nor the overall cause of civil rights.

This is not the time for Black Americans and Hispanic Americans to be arguing with one another as to whose problems and concerns deserve to be given higher priority. Rather it is a time for all of us—Black, Hispanic Americans, and so-called Anglos—to work together in defense of the civil rights of all Americans, regardless of their race, color or creed.

© 1976, NC News Service

Optimism keynotes symposium for U.S. bishops and scholars

BY JO-ANN PRICE

SOUTH BEND, Ind.—A three-day symposium on "Evangelization in the American Context: The Pastoral Presence in an Open Society," during which 16 leading American bishops and 83 Catholic scholars sought ways of collaboration, ended at Notre Dame University on a note of optimism.

Participants described the seminar as the start of a new era for rediscovering Catholic education as a positive force within a troubled Church in a confused society.

The intensive consultation, several said, had a milestone quality about it. It was not only a new start. It also marked the closing of a communications gap which, in the decade since Vatican Council II, has seen bishops and Catholic university administrators eyeing each other's teaching prerogatives uneasily, somehow unable to get together to share resources in the task of evangelization. As the meeting ended, major speakers—including a bishop-educator and a Jesuit university provost—presented concrete proposals and noted some problems involved in collaboration between the institutional leadership of the Church and Catholic academic institutions.

BISHOP WILLIAM E. McManus, auxiliary of Chicago and chairman of

the United States Catholic Conference education committee, proposed that a bishop could work with universities and colleges in his diocese by organizing a diocesan Council of Scholars (CAPS) to give academic and research assistance to programs and plans.

Both Bishop McManus and Jesuit Father William Sullivan, provost of Seattle University, expressed concern over recent inquiries from the Vatican's Congregation for Catholic Education to bishops and Catholic colleges and university heads.

Father Sullivan said that efforts by Vatican congregations to limit Catholic higher education by bans against hiring lay priests to teach theology were among "limiting factors" which could threaten on-going good relations between Catholic schools and the bishops.

"There is a growing sense in the Catholic academic communities in the United States that every institution is a response to a societal need," Father Sullivan remarked. It is "legitimate" for any higher learning institution "to focus on Catholic identity and the needs of the Catholic community," he said.

What's a High School Seminary Like Today?

COME AND SEE!

LATIN SCHOOL OF INDIANAPOLIS

A School For Boys Who Care!

About God, About the World, About Other People, About Themselves.



OPEN HOUSE and TOURS

Sunday, January 25, 1976

2 p.m.



700 South East Street

Everyone Invited!



KC COUNCIL PLANS CARD PARTY—St. Joseph Council 5290, Knights of Columbus, will sponsor a card party at 8 p.m. Wednesday, Jan. 28, at 4332 N. German Church Road, Indianapolis. Some of the proceeds will go to the support of Gilead Home for Boys. Guild committee members shown above are, left to right: Ann Margaret Bunce, Debbie Bunce and Carolyn Dosses.

Junior Style Show set Sunday night

Junior CYO members will model their own creations in the 1976 Junior Style Show at Holy Name at 7 p.m. Sunday evening.

Sixty-one entrants from throughout the Archdiocese will compete for the \$5 gift certificate prizes.

Preceding the Style Show, the traditional Mass in honor of St. John Bosco will be offered at 6 p.m. at Holy Name Church.

The six categories of competition are: Skirt and Blouse Division, Sportswear Division, Pantsuit Division, Tailored Dress and Unlined Suit Division, Tailored Suit and Coat Division and Party Dress and Formal Division.

Following the Style Show, the Junior CYO will again sponsor a City-wide dance. WIFE Disc Jockey, Dave Michaels will provide the music.

DCCW TO MEET

TELL CITY, Ind. — The first quarterly meeting of the Tell City Diocese Council of Catholic Women will be held Sunday, Feb. 1, at St. Boniface parish, Tulsa, Ind. There will be a board meeting at 1:30 p.m., and the regular meeting will start at 2 p.m. All members are urged to attend.

Brownsburg

BROWNSBURG

HARDWARE

INC.

Tools and Stationery

Specialty Items Available

Brownsburg Shopping Center

832-4587

Miriam Has A Dress For You

For Every Occasion

Miriam's Town Shop

8 E. Main Brownsburg

Whiteland

HOME FAIR

Quality Building Supplies

Rail Road St.

535-7515

Shelbyville

Hoosier Plumbing

and Heating Co.

Water Systems

Plumbing Installations

1127 Miller Ave. 392-3269

Tippecanoe

Press, Inc.

Printers—Stationers

392-1154

Richmond

30 Years of Service!

Harrington-Hoch

Inc.

Insurance—General and Life

1126 Main St. 962-9982

222 Second St. Phone 467-4

Cutter Agencies

Inc.

Insurance—Real Estate

35 N. Eighth St. Ph. 964-8533

Terre Haute

For Complete Building

Material Needs See...

Powell-Stephenson

Lumber

2723 So. 7th St. 235-4363

2 LOCATIONS

11TH & LOCUST STS. &

HONEY CREEK SQUARE

Open 10 Hours

a Day

7 Days a Week

More Than The Price Is Right

New Castle

Bank Number Three

Organized in 1873

THE CITIZENS

STATE BANK

NEW CASTLE, IND.

Dr. Joseph B.

Kernel

OPTOMETRIST

114 S. 15th St. JA 9-8985

Connersville

DR. D. L. MacDANIEL

DR. RICHARD WIENER

OPTOMETRISTS

Contact Lenses

Office Hours:

Mon. thru Fri. 9-12 and 1-5

Sat. 9-12

225 Eastern Ave. 825-5161

Gray

Sales Company

Chrysler—Plymouth—Valiant

Sales and Service

600 Western Ave. 825-4131

New Albany

DAY

LUMBER

CO.

Lumber

Millwork

15th & Shelby St. 944-8457

Dr.

Marvin F. Dugan

Optometrist

133 E. Spring St. New Albany

945-0023

Greensburg

Oliger-Pearson

FUNERAL HOME

Mrs. Howard J. Pearson

232 N. Franklin Ph. 443-8573

PATRONIZE THE

ADVERTISERS

J.H. Porter & Sons

Funeral Home

Arranging a Catholic funeral

according to the new liturgy is

part of our service as

Greensburg's only Catholic

owned and operated funeral

home.

Phone: 662-1821

Columbus

Vetter's

Home

Entertainment

Center

2523 Central

372-7833

PATRONIZE

OUR

ADVERTISERS

2 BIG LOCATIONS

Acres of Parking

Columbus Center &

State & Mapleton

Jay's

FOOD STORE

VIEWING WITH ARNOLD

'Lucky Lady' mixed blessing



BY JAMES W. ARNOLD

"Lucky Lady" is a cheerfully amoral romp about seagaling Prohibition booze-runners that eventually gets into more trouble than mere charm can handle.

The movie has a frantic feeling about it, as if everybody in the company had a different idea for a box-office gimmick—nostalgia, crime, slapstick, sex, violence—and every suggestion was three-quarters accepted. The chaotic outcome is a mixture of "The Sting," "Bonnie and Clyde" and James Bond,

with the Battle of Midway thrown in as a climax.

The 1920's story, dreamed up by Willard Huyck and Gloria Katz, the young writing team who made a smash debut with "American Graffiti," is about a young widow (Liza Minnelli) of a Tijuana tavern owner who has inherited not only the tourist trap bar but a smuggling operation. A couple of likeable drifters (Burt Reynolds, Gene Hackman) sign on to help share the profits. They're all incompetent amateurs, but for awhile they muddle through successfully against the

equally inept Coast Guard and competing Syndicate mobsters headed by suave little John Hillerman.

INSTEAD OF quitting while they're ahead, they try to go big-time, and the confrontation with the Mob becomes serious, at least in terms of body count and destroyed vessels. The violence in this Stanley Donen-directed flick escalates but remains tongue-in-cheek, a la "Goldfinger." Anyhow, there is a cataclysmic sea battle that seems to involve half the small-craft in the Pacific,

and our terrific trio survives to go on laughing, loving and making a crooked living.

Insincerity is a problem, since the happy ending is a well-publicized switch from a more tragic conclusion that would've left a considerably different aftertaste. The situation—good small-time crooks vs. bad big-time crooks—is quite similar to that in "The Sting," which, of course, provided both sad and happy endings right on the screen.

"Lucky Lady" was revised after previews, presumably to protect an investment which had ballooned to a ridiculous \$12.6 million. (Shooting on the Caribbean proved disastrous, and George Segal, originally in the Hackman role, had to leave the cast). There is nothing immoral about changing a movie to suit the audience, but it isn't terribly high-class. A really good movie, like any attempt at art, fits together like a well-designed skyscraper, and if

you knock out the bottom floor, the tower is going to lean.

It's possible to go from funny violence to real mayhem in the same film. "Bonnie and Clyde" did it—the transition was, indeed, one of the themes of the movie. But you risk disorienting the audience. In an early battle in "Lady," we are convulsed that nobody hits the target with anything heavier than the boom of a ball. Liza, assigned to put the torch to Molotov cocktails, can't light a match. Reynolds, winding up to throw one, drops the bottle in the opposite direction. Hackman, screaming at his foe, stands in a rowboat peppered by machinegun fire. The only thing that happens is that as he tries to row away the boat slowly sinks. But later, some of the bullets and bombs are more damaging, and it isn't that entertaining.

THE EDITING throughout

seems hasty. A whole subplot about Liza wanting a life of mainland wealth and respectability seems to have ended largely on the cutting-room floor. It's hard to tell from scene to scene who is on what boat and on what sea.

Another unfunny factor is the kinky three-way love affair, although it's presented on-screen about as innocently as a PG rating will allow. I suspect that in Hollywood they don't know the rest of the republic isn't ready for this, even by implication. Ms. Minnelli is an unconventional floozie who can't decide between the guys and shares her affections with both, and some gags are built on the shock reaction of outsiders to this novel arrangement. "Are they gangsters?" bellboy asks the concierge at a posh San Diego hotel. "Just Hollywood trash," he snorts, with a neat double edge to the line.

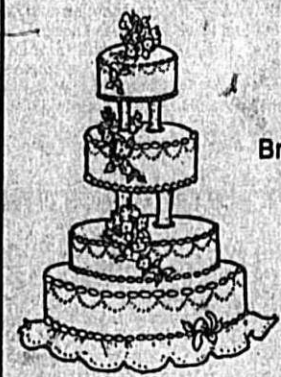
In "Bonnie and Clyde," interestingly the original screenplay had an explicit message a trope going among Bonnie, Clyde and their driver C.W. Moss. But the producers decided shrewdly that it wouldn't sell and wound up with a straight and successful love story. Unfortunately, "Lady" doesn't have one.

Reynolds, who bumbles nicely throughout against the grain of his macho image. His best bit: poohy jumping from one boat to another, losing his balance and falling through the canvas cabin roof. Hackman is too sober—at least more than Segal would've been—but Liza is cute in a succession of frilly flapper costumes. The whole flick is shot through a soft color, gauzy haze that is often pretty but likely to have many customers constantly wiping their glasses. Like much of everything in "Lucky Lady," it's a very mixed blessing. (Rating not available)

WEDDING GIFTS

Ashram Bakery

Cakes
Personally
Decorated
For Any
Bridal Occasion

743 Broad Ripple Ave.
258-48808520 Westfield Blvd.
(Nora) 259-707514 S. Range Line Rd.
(Carmel) 846-3780

Latin School Open House on tap

The answer to the question "What's a high school seminary like today?" will be given in a special program to be presented by the faculty and students of the Latin School of Indianapolis. Described as an "Open House," the program

will feature descriptive talks, student conducted tours, demonstrations and discussion. It will be held in the school at 700 S. East St. this coming Sunday, Jan. 25, beginning at 2 p.m.

Through the pastors of each of the 144 parishes in the Archdiocese of Indianapolis, an invitation has been extended to the public to "Come and See." What they will see is the kind of program provided today for adolescent boys who are interested in investigating the possibility of priestly ministry as a personal vocation.

THE LATIN SCHOOL was

St. Joseph K of C sets card party

INDIANAPOLIS — The Tenth Annual Card Party of St. Joseph Council Knights of Columbus will be held Wednesday, Jan. 28, at 8 p.m. at 4332 N. German Church Road. Carolyn Dossie is chairman of the event.

Tickets are \$1.50 in advance and \$1.75 at the door. For reserved tickets, call Judy England 823-4957 or Daphne Thais 898-5060. Food and drinks will be available.

Pulitzer winner on the docket at Marian College

INDIANAPOLIS — The Marian College theatre department will offer Paul Zindel's "The Effect of Gamma Rays on Man-in-the-Moon Marigolds" on the week-end of February 6, 7, 8. Curtain time is 8 p.m. in the college auditorium. Tickets are available at the box office the night of the performance.

Members of the three-woman cast are Margaret Sheehan of Indianapolis, Donna Hyderkahn of Greenfield, and Meg Dryer of South Bend. Directing the production is Sister Frances Thompson.

"Marigolds" was the winner of the Pulitzer Prize, the Oble Award and the New York Drama Critics Circle Award as Best American Play of the Broadway season.

The week's TV network films

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

THE NEW CENTURIONS (1972) (NBC, Saturday, Jan. 24): The film version of Joseph ("Police Story") Wambaugh's tough novel about the policeman's unhappy lot is watered-down into conventional young cop-old cop movie clichés. But its humanistic view of police problems remains a cut above the standard. Stacy Keach and Jane Alexander are fine, but George C. Scott isn't around long enough to matter. Satisfactory for mature and serious viewers.

DAY OF THE JACKAL (1973) (NBC, Monday, Jan. 26, postponed from Jan. 19): Fred Zinnemann's stunning film of the Frederick Forsyth thriller about an ingenious hired assassin who hopes to kill DeGaulle although every cop in France is after him. A grim film, with echoes of

today's corruption in high places, but realist crime cinema at its most expert. Recommended for mature viewers, especially suspense fans.

CURRENT RECOMMENDED FILMS: The Other Side of the Mountain (A-2), Nashville (A-4), Smile (B), Dog Day Afternoon (A-4).

Southwood Cooperative

1, 2, 3 and 4 BEDROOM
TOWNHOUSES AVAILABLE

(All utilities included except electricity)



From \$114

888-8174

Stop 11 Rd. at McFarland

Storybook Weddings... at storybook prices!

At Eternal Dreams, we want to make your wedding day perfect in every way. We will offer expert advice on what you can do to make your day as smooth as... and we have a fine selection of the latest bridal fashions from which to choose. The price is right, too... you can

SAVE UP TO

50%

on bridal gowns and bridesmaids' dresses!



See Mary Sutton at

ETERNAL DREAMS

773-2137 by appt. only

Also see me for your wedding flowers and accessories!

SOCIAL NIGHT

12 FREE CARDS

REFRESHMENTS PRIZES

K of C Hall, 2100 E. 71st of Keystone

EVERY TUESDAY—7 p.m.

Police Guarded
Lighted Parking

COUPON

feeney mortuaries

PRESENT YOUR PARISH ACTIVITIES

These announcements are made free of charge. To list your event, phone or bring the notice 2 weeks in advance to the Mortuary or Phone 923-4504

Little Flower Auxiliary

Knights of St. John

CARD PARTY

Sunday, January 25 — 2 p.m.

Little Flower Auditorium — 14th and Bosart

Public Invited

St. Michael

DINNER—DANCE

Saturday, January 24

Westside K of C

\$15 per couple — \$7.50 single

For Reservations — Call 926-5293 or 637-2679

C.D.A. MEETING

Sunday, January 25 — 1:30 p.m.

6451 Hoover Road

Feeney Mortuaries

Indianapolis

Feeney-Kirby

Dorsey-Feeney

1901 North Meridian

3925 East New York

Feeney-Hornak

71st at Keystone

923-4504



Harry Feeney



Mike Hornak



Mike Feeney

GRAND OPENING

SPECIAL...

SAVE 10% During January

Second Century

STRIPPING & SANDING

Antiques • Wood Products • Brass
Wicker • Rattan • Wrought Iron

VENEERED PRODUCTS OUR SPECIALTY

Not a dip or sandblast process
All Work Guaranteed

218 Grady Dr. • Carmel

844-0893

Open Mon.—Fri., 9—6; Sat., 9—12

Carmel Dr. 11th St.

DR. J. J. GERDIS

Optometrist

Contact

11 S. Range Line Rd.
(Next to Carmel Theatre)

Carmel — 846-8254

RAYMOND F. FOX

MICHAEL J. FOX

D. BRUCE FOX

FOX & FOX

Insurance Agency

Area 317, 925-1456

3658 Washington Blvd.

Indianapolis, Ind. 46205

CATHOLIC FIRESIDE EDITION
The New American BibleTRADITIONAL
for peace of mindINSPIRATIONAL
for spiritual guidanceINSTRUCTIONAL
for education of
the entire family\$39.95
FIRESIDE
RETAIL PRICEIMPRIMATUR
PATRICK CARDINAL O'BOYLE, D.D.
Archbishop of Washington

THE MOST OUTSTANDING AND PRACTICAL BIBLE OF THE 20th CENTURY. Newly translated, newly designed and added features make this the most beautiful Bible available — and desired by everyone.

A major publishing achievement: The first completely American Bible translation specifically for American audiences. Produced under Catholic auspices with active participation by fifty Biblical scholars and editors over the past twenty five years.

OUTSTANDING INSTRUCTIONAL FEATURES INCLUDE:

- Preface to the NEW AMERICAN BIBLE.
- Origin, Inspiration and History of the Bible.
- A Harmony of the Gospels.
- Synchronic History of the Nations.
- A treasury of cross reference explanatory notes and footnotes throughout both the Old and New Testaments.
- Words of Christ in red to facilitate reading and understanding.
- Encyclopedic Dictionary and Biblical Reference Guide.
- Gold page edges.

In the NEW AMERICAN BIBLE, you get these special full color features:

- His Holiness, The Pope and the Vatican
- Life of the Blessed Virgin and the Rosary
- Family Register and Presentation Pages
- Sacrifice of the Mass
- Reproductions of World-Famous Paintings by the Old Masters
- Plus many other Special Features

"The Wedding Gift They Will Remember"

YOUR OWN RELIGIOUS LIBRARY



The Equivalent of a complete religious encyclopedia in one master reference edition. With the most beautiful padded binding ever placed on the Holy Scriptures.

TO ORDER COPIES FOR YOUR FAMILY OR AS GIFTS SEND YOUR CHECK OR MONEY-ORDER FOR \$19.95 POSTPAID TO ADDRESS SHOWN BELOW. ALLOW 2 WEEKS FOR DELIVERY.

THE CRITERION
Fireside Family Bible — c/o P.O. Box 174
Indianapolis, Ind. 46208

Enclosed please find check/money-order for \$19.95 to cover the cost of... FIRESIDE FAMILY BIBLES to be shipped postpaid to:

NAME:

ADDRESS:

CITY: STATE: ZIP: