



VOL. X, NO. 13

INDIANAPOLIS, INDIANA, JANUARY 2, 1970

Fr. Hardin to work Religious Education courses set

INDIANAPOLIS — Father Boniface Hardin, a Benedictine priest from St. Meinrad Abbey on loan, the past three years to serve as assistant pastor of Holy Angels parish, has been reassigned by his abbot for full-time work in the Negro community.

The Negro priest will become director of Martin Center, devoted to "make the Church more meaningful to black people and to break the cycle of racism and poverty," according to a statement issued by Father Hardin.

Several locations are being studied for Martin Center, which will be supported financially by the Indianapolis Black Clergy Caucus and the Black Catholic Action Committee.

The center will eventually become part of the Central Office for Black Catholics, recently approved by the National Conference of Catholic Bishops. Father Hardin revealed in a mimeographed letter to Holy Angels parishioners.

No successor has been named for Father Hardin at Holy Angels parish. He is residing temporarily at St. Maur's Seminary.

Grants set for 15 at St. Maur's

INDIANAPOLIS — The Catholic Seminary Foundation has announced that \$16,000 in scholarships will be awarded to 15 students at St. Maur's Seminary for the 1970-71 academic year.

To be awarded on the basis of competitive examinations and financial need, the 15 scholarships consist of five full grants covering tuition, room and board, and 10 partial grants, paying half of room, board and tuition.

Eligibility requirements include the student's having a bachelor's degree from an accredited college or university; superior scoring on the Graduate Record Examination; and interest in the full-time service of the Church.

Recipients will be chosen from the highest ranking students on a national competitive examination to be given in early March. Deadline for scholarship applications is March 15. Examination scores and other required documents must be submitted by April 21. Winners will be announced May 10.

Students wishing to compete for the scholarships may enter any year of theological training, if other requirements are fulfilled. Applications are to be made by writing to the Scholarship Committee, Catholic Seminary Foundation, 4545 Northwestern Ave., Indianapolis, Indiana 46208.

Another voice

"From the Other Side," a weekly column by Alvin F. Klotz, a Church of the Brethren minister, makes its debut in the current issue of The Criterion. Presently on sabbatical, he is a full-time doctrinal student at Christian Theological Seminary in Indianapolis. From 1964 to 1969 he served as executive director of the Council of Churches in the Greater Kokomo area, where the Klotzes make their home. Prior to that he filled pulpits in Illinois, Texas and Ohio. His column, which has been published for some time in Ft. Wayne, Lafayette and Gary editions of Our Sunday Visitor, appears on Page 5.



Klotz

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—As the first year of operation for the St. Paul Catholic Student Center at Indiana University is drawing to a close, Father James P. Higgins, director of the Center, said: "We have just begun to scratch the surface—there is so much more to be done."

The Catholic Student Center at IU moved into its new \$750,000 quarters adjacent to the campus last January and is now buzzing with activity.

"The potential is overwhelming," Father Higgins said. "I am more than pleased with the tremendous number of communicants at the Sunday Masses, but would like more participation during the week."

"The struggle for the minds and souls of young men and women today is critical. On a university campus, this battle is even accentuated."

IN DISCUSSING the operation of the Catholic Student Center, Father Higgins is concerned, much to his displeasure, with the financial situation. "We would like nothing better than to give all our planning and thinking to the spiritual phase of our work, but any operation requires money, and the Catholic Student Center at IU is no exception," he said.

Father Higgins, in an effort to meet the required budget, plans in the very near future to call on parents of IU Catholic students to contribute toward the operational cost.

"We here at the St. Paul Catholic Center are attempting to aid you in the continued education of your sons and daughters, but we need your assistance desperately," he has said to the parents.

"If we are to carry on our operation, it is necessary to obtain the help of parents and friends. The archdiocese, in the near future, expects St. Paul's to be self-supporting. This is not possible with the present student contributions; therefore, our only means is through the parents."

He pointed out that if each student contributed \$25 per year, they could operate the Center and gradually acquire new equipment and replace the present equipment as the situation arises.

Father Higgins explained that the annual operational cost for the St. Paul Center is \$65,000. The income as of now consists of \$20,000 from Sunday collections, \$6,000 to \$8,000 from donations and stole fees, and temporary aid from the Archdiocese in the amount of \$25,000. "This

Stimming on Board at Marian

INDIANAPOLIS — Business man and civic leader Charles E. Stimming has accepted membership on the Marian College Board of Trustees after his recent election during a board meeting.

Stimming's three-year term on the board brings the total membership to 15 and the lay membership to nine. He was president of the Marian Advisory Board before the trustee membership changed from all religious to a combination of lay and religious in 1968.

A 1968 honorary degree recipient from Marian, Stimming is executive vice president and a member of the board of directors of France Stone Company. He also is either a director or trustee of Citizens Gas and Coke Utility, Marian Rubber Products and Central Indiana Railway.

In 1967 Pope Paul VI made Stimming a Knight of St. Gregory. Before then he was given the St. Thomas More award from the National Council of Catholic Men for "Exceptional Service to the Lay Apostolate." He also received the Brotherhood Award from the Indianapolis chapter of the National Conference of Christians and Jews, and a Distinguished Alumni Citation from Loyola University from which he was graduated in 1929.

HE CURRENTLY is vice-president of the Community Service Council of Metropolitan Indianapolis and non-resident vice president of the Indiana Society of Chicago. Stimming is a Sagamore of the Wabash and a Kentucky Colonel.

Marian President D. J. Guzzetta described Stimming as, "A man of uncommon energy and (Continued on page 8)



CHARLES E. STIMMING

On the Inside

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James Arnold reviews the latest Bond movie... Page 6

ACTIVITY HUB AT IU

Catholic Student Center one year old

means that we must pick up the approximately \$20,000 deficit from parents and other donors," he said.

THIS \$20,000 deficit will eventually double, as the \$25,000 we are now receiving from the Chancery is only a temporary arrangement, "we must look to the immediate future when this is no longer forthcoming."

Father Higgins feels that the students themselves are not contributing their fair share toward the financial operation of the Center, as the average weekly student donation amounts to a mere 13 cents. He added "that we are not a money-making concern, but expenses must be met."

There are approximately 4,500 Catholic students on the Indiana University campus, and the attendance at Sunday Masses runs from 3,800 to 4,300. Some 75 to 100 students attend daily Mass. "Of course, this figure increases to some 300 during Lent," Father Higgins said.

Sunday Masses are at 8, 10 and 11:30 a.m. and 1:30 and 4:30 p.m., with daily Masses scheduled for 7:15 and 11:30 a.m., and 4:30 p.m. Monday through Friday, and 9 and 11:30 a.m. on Saturday. Confessions are heard before each Mass.

A request to begin conducting



POPE'S CHRISTMAS VISIT TO SLUMS

Pope Paul VI third from left, visits a shack in one of Rome's worst slums on Christmas Day to bring gifts to a recently widowed mother of five. Earlier, the pontiff celebrated Christmas Mass in a ramshackle hall in the slum section. In his annual Christmas message transmitted throughout the world, Pope Paul called on mankind to spare itself "the fateful experience of a Christless humanism" that can "degenerate into... contradictory vices." (RNS photo)

Pope raps Christless humanism

By PATRICK RILEY

VATICAN CITY — On Christmas Day Pope Paul VI answered those who would make Christmas a celebration of man's independence from God, warned that a Christless humanism cannot be a true humanism.

Speaking to a crowd of about 100,000 persons gathered in St. Peter's square for his Christmas blessing, the Pope also called for an extension of the Vietnam Christmas truce in hopes that it would "result in the end in an honorable reconciliation." But even as he spoke, reports of renewed fighting arrived from Vietnam.

For the first time since his election in 1963, Pope Paul omitted a customary Christmas message that in other years had been put on television tape, recorded for radio and released to news agencies well in advance of the day of delivery itself. In compensation, his speech at St. Peter's square was somewhat lengthened.

THIS speech to the crowd was the final act of Pope Paul's Christmas, which began at midnight with Mass in the Sistine (Continued on page 7)

By REV. VINCENT J. GIESE (One of a series)

"Let us Pray." With three simple words, the priest at Mass calls the People of God to worship.

The call comes early in the Mass, at the end of the Entrance rite and immediately after a silent pause for recollection, but not until the assembly has been disposed for prayer.

Everything that has gone before—the entrance song, accompanied by a procession, the sign of the Cross, the announcement of the theme of the Mass, the communal act of penance, and the glory to God—has been in preparation for the moment when the priest convokes the Christian community for prayer.

"Let us Pray" tells us that we are about to experience what it means to be Church, which is another way of defining the Mass.

THE PEOPLE are now ready to celebrate the liturgy of the Word and the liturgy of the Eucharist. They are ready to enter relationships with Christ, with the world, and with one another.

Culminating in the call to prayer, the entire Entrance rite has served to create an atmosphere for worship, announce a theme, give a coloration and set a tone for the Mass, which always must be the expression and formation of the spirituality of the assembled community.

sphere for worship, announce a theme, give a coloration and set a tone for the Mass, which always must be the expression and formation of the spirituality of the assembled community.

Every liturgy has its preparatory rituals—from a family reunion, to a New Year's Day football game, to the liturgy of the Christian Church.

The ritual may be a family project of decorating the Christmas tree or a parade of roses through Pasadena before the game. For Christians preparing to celebrate Mass, it is the Entrance rite that sets the scene.

MASS BEGINS the very moment that the priest walks in. He is THE representative of the community, the spokesman who articulates the sentiments, hopes, desires and dispositions of the assembly. He calls the people of God to order.

The opening song selected to unify the people around a common action and common idea, can either be the Introit antiphon and psalm, a seasonal alternate from the simple Gradual, or an approved hymn, appropriate to the day. The Introit may be recited by all or alternately with the lector. Music, however, has a special power to create unity.

After kissing the altar, the priest goes to the presidential chair, where he makes a sign (Continued on page 7) of the Cross with the people as the sign that all are gathered in the name of the Trinity.

Then he greets his people. He welcomes them to the celebration with the usual, "The Lord be with you," with one of two longer salutations, taken from the Epistles: "May the grace of Our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with all of you," or, "The grace and peace of God Our Father and

Announce Lilly gift to Marian

INDIANAPOLIS — Lilly Endowment, Inc., has awarded Marian College a \$50,000 grant for the 1969-70 academic year.

The unrestricted gift to Marian, made for the first time in the history of the college and the endowment fund, brings to 13 the number of Indiana colleges and universities receiving such grants from Lilly Endowment. Marian has received special purpose gifts from Lilly in the past.

Marian President D. J. Guzzetta explained that because the grant is unrestricted the college will use it to defray costs on miscellaneous nonrecurring capital needs connected with construction of a new \$1.8 million library.

Three pastoral changes among Franciscan Fathers in Indianapolis were announced this week by the Chancery Office.

New pastor at St. Roch's parish will be Father Conwan McCurren, O.F.M., succeeding Father Gordon Kneese, O.F.M. Named assistant pastor of the same parish was Father Herbert Wheatley, O.F.M., who replaces Father Sigismund Ceglinsky, O.F.M.

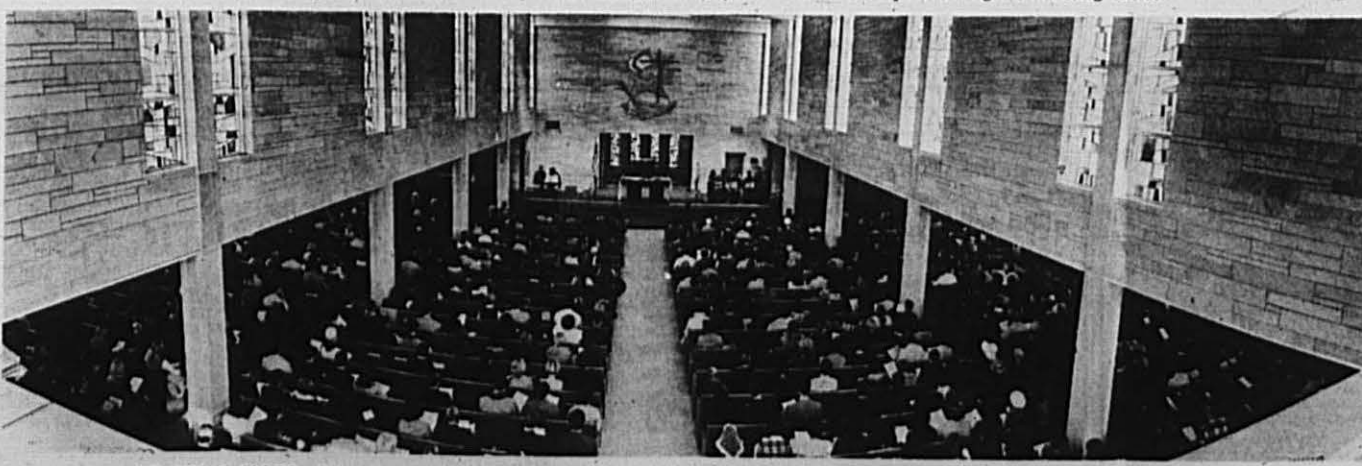
Appointed assistant pastor at Sacred Heart parish was Father Alvin Schlubeck, O.F.M., succeeding Father Theodosius Schelich, O.F.M.

All appointments are effective the week of January 18.

STARTING NEXT WEEK

A new venture in Adult Religious Education

In next week's issue, The Criterion in collaboration with NC News Service begins the KNOW YOUR FAITH program—a series of articles—some with photographs—on theology, scripture, liturgy, social justice, ecumenism, as well as special reports on current events in the Church. The entire package should be a helpful adjunct to those planning courses, lecture series, discussion topics, study projects and other aspects of adult education programs. The Criterion is pleased to present this unique "continuing education" series in the hopes that it will prove to be a valuable medium of information for both clergy and laity in meeting today's challenge of change in the Church.



AT FOLK MASS—Attendance is high at the Folk Mass held each Sunday at the IU Catholic Student Center.



THE BIRDS—Feeding the pigeons in Venice's St. Mark's Square is an overpowering experience, for they have almost taken over the square, long a favorite with tourists. But the pigeons are no favorites with those trying to preserve the beauties of Venice for the birds' droppings, combined with fumes from nearby factories and salt air from the sea, have contributed greatly to the defacing of the city's bridges, canals, historic buildings and priceless statues. In an effort to protect these treasures, Venice has been cleaning the objects with sand and water at high pressure and then painting them with an invisible layer of resin. The results have been successful. As for the pigeons, Venetian authorities are considering controlling the birds' population by introducing small birth control pills into grain fed to them. (RNS photo)

LECTURERS ISSUE STATEMENT

Bishops' Trinity College ban stirs up first-class revolt

By RICHARD STEWART

DUBLIN, Ireland—The Irish bishops have been confronted with a massive revolt by university lecturers—the majority of them Catholic—on the question of the bishops' ban on attendance by Catholic students at Trinity College, Dublin.

The lecturers, all members of the Irish Federation of University Teachers, made their views plain in a 14-page statement that categorically described the ban as "an anachronism" and "a reflection of the fears and suspicions of the past rather than of contemporary realities."

The original ban was imposed by the Synod of Maynooth (the forerunner of the present national bishops' conference) in 1875, and repeated at various stages right up to the synod of 1956, which forbade "Catholic youths" to attend Trinity College, and

noted that only the archbishop of Dublin is competent to decide the conditions on which dispensations can be granted.

TRINITY College was founded by Queen Elizabeth I of England in 1591, originally as a university closely connected with the Anglican Church; all religious tests in the college, however, were finally removed in 1873, and since then the college has been playing an increasing vital part in the life of the nation. Today it has an estimated 1,400 Catholic students, many of whom may not have bothered to seek the necessary permission.

Nevertheless, the continuing existence of the ban has been a thorn in the side of educational planners, and in 1967 the then minister of education, Donogh O'Malley, achieved nationwide renown when he announced his intention of "merging" Trinity College with the younger University College, Dublin, thus at a stroke doing away with the obstacle caused by the ban. He had, he said at the time, "neither sought nor obtained" the approval of the bishops for his proposed course of action. But experienced observers thought it unlikely at the time that some informal contacts with William Cardinal Conway of Armagh had not been made. In addition, they thought, the bishops might welcome the disappearance of the ban, provided that they did not have to take it away themselves, and thus lose face.

IN THEIR statement, published in Dublin, the university teachers—some of whom teach at Ireland's major Catholic seminary, St. Patrick's College, Maynooth—rejected the reasons given by Bishop William Philbin of Down and Connor to the Commission on Higher Education in 1966 in support of the ban.

"The prohibition," they noted, "results from a traditionalist philosophy of Catholic education,

evolved largely in continental conditions of the last century, and applied to Irish circumstances with conscientious legalism."

They pointed out that they cannot find a similar prohibition enforced by any other national bishops' conference in the world. "In the United States, for example, Catholics are free to attend both secular and multi-denominational institutions, even though a well developed system of Catholic colleges and universities is in existence."

"In the circumstances of modern Ireland," they charged, "we believe that the ban is an anachronism, a reflection of the fears and suspicion of the past rather than of contemporary realities. It is an embarrassment to those who look for a union of minds and hearts of all in this island. It does real damage to the reputation of Irish Catholicism both in this country and abroad. It distorts the very real problems of planning the future of the Irish university system by coloring the debate on university education in Dublin and by diverting attention from genuinely educational considerations to what we believe are unnecessary religious obstacles."

Woods library given Washington books

ST. MARY-OF-THE-WOODS, Ind.—A valuable collection of 69 volumes on George Washington was presented to the St. Mary-of-the-Woods College library recently by the daughter of a noted Washington scholar.

Mrs. Joseph M. Gerrety, of Washington, D.C., presented the books, the majority of which were edited or written by John C. Fitzpatrick, former chief of the division of manuscripts of the Library of Congress.

Fitzpatrick was a noted scholar of the American Revolution and was commissioned by the George Washington Bicentennial Commission to edit a compilation of "The Writings of George Washington" in honor of the 200th anniversary of his birth.

THE RESULTING 39-volume compilation is one of the gifts of Mrs. Gerrety to the library. Norman D. Dow Jr., administrator of the library at St. Mary's, calls the gift "a valuable addition to the library's materials on Washington and

hopefully the start of a Washington collection."

In addition to the writings of Washington, Mrs. Gerrety gave the library two other works by her father about Washington, "The Spirit of the Revolution" and "George Washington, Colonial Traveler."

THE OLDEST part of the collection is a 12-volume set of "The Writings of George Washington" edited by Jared Sparks and published in 1837. Other components of the collection included five volumes of "The Territorial Papers of the United States" and an eight volume set of "The Letters of Members of the Continental Congress."

One of the most interesting books in the collection is "The George Washington Atlas" issued in 1932. It contains 28 maps drawn by Washington himself, who was a surveyor in his youth, and 57 other maps relating to the life of Washington and the American Revolution.

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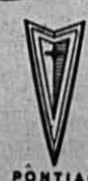
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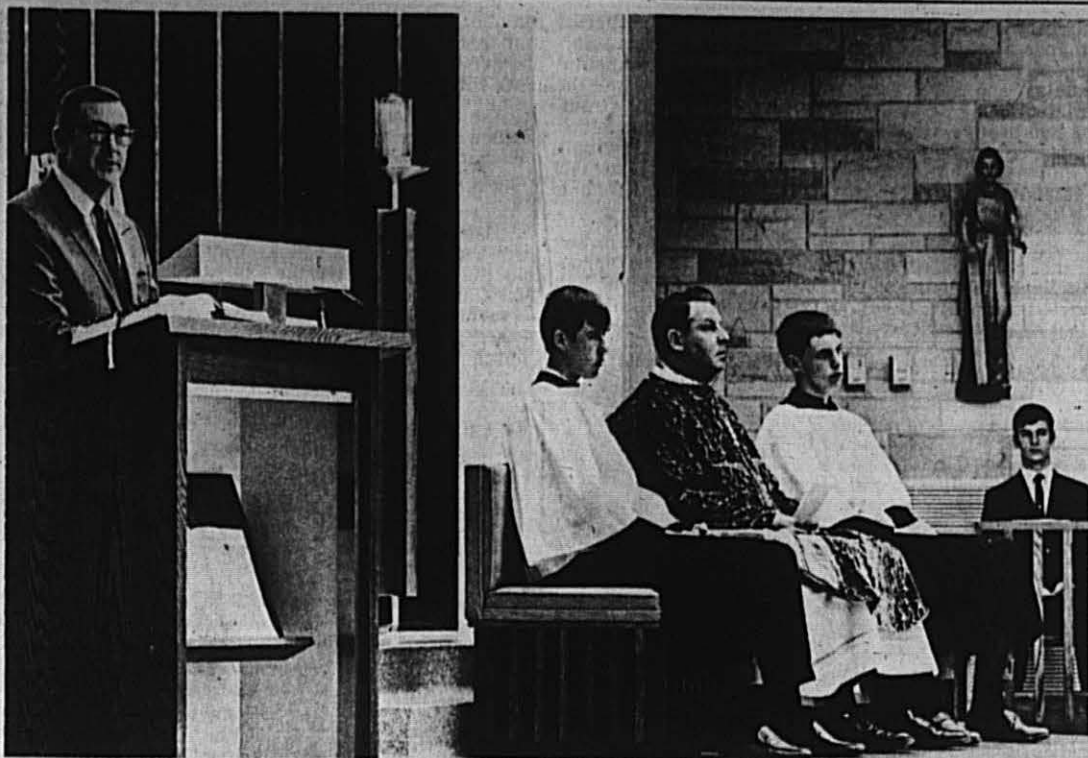
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LAYMEN GIVE HOMILIES—Laymen have taken to the pulpits in the Diocese of Belleville, Ill., as part of a six-Sunday program approved by Bishop Albert Zurowaste to give a homily about their concern for declining seminary enrollment and ordinations. Here, Edward Grote voices his concern to the congregation while the pastor of St. Augustine church, Father Urban Kuhl, listens. (RNS photo)

THE WEEK'S NEWS IN BRIEF

(NC News Service)

Pope Paul in his 1969 Christmas message deplored efforts in some sectors to bring about a Christless humanism and reiterated his hope for an end of the conflict in Vietnam.

An American cardinal turned critic of the Nixon administration policy in the Middle East; another suggested a two-point program to Catholics in the effort to combat crises in the Church and the world, while a third was the target of a demonstration staged outside a Church during Christmas midnight, Mass.

Highlights of the week's administration policy for the

events included:

Pope Paul, delivering his Christmas message before 100,000 persons in St. Peter's square, responding to those who would make Christmas a celebration of man's independence from God, warned that a Christless humanism cannot be a true humanism. He advocated an indefinite extension of the Christmas truce in Vietnam so that peace could be brought about, but as he spoke there were reports of renewed fighting in the area.

Cardinal Richard Cushing of Boston criticized the new Nixon administration policy for the

Middle East. He asserted a lasting peace in the area "is achievable only by face-to-face negotiations between Arab states and Israel." Secretary of State William P. Rogers defended the new policy, but Israeli leaders characterized it as a dangerous appeasement of the Arabs.

Baltimore's Cardinal Lawrence Shehan in a Christmas pastoral suggested to Catholics a two-fold program for curbing the turbulence in the world and the Church—a reaffirmation of faith and confidence in Christ, and a renewal of loyalty to the Pope.

Cardinal Koenig sees East Europe rebirth

PARIS—There has been a rebirth of "a pure and tough faith" in the countries of eastern Europe, Franziskus Cardinal Koenig of Vienna said in an interview in the Paris daily Le Figaro.

Summing up the varied impressions he gained on his visits to those countries, the president of the Vatican Secretariat for Non-Believers stressed that there is "an immense hope" in Eastern Europe based on an evident rebirth "of a pure and tough faith," tempered by trials and aware of its strength.

"WE ARE only at the dawn of this renewal," the cardinal said. "But this dawn is singularly promising. If the grain sown with patience and daily courage worthy of the example of the first Christians sprouts in its time, it may be, in due time, that of the whole Catholic Church."

Summing up the evolution of the Church's situation in various countries, Cardinal Koenig said that "the most delicate areas remain those of the Soviet Union and Bulgaria, not to mention... of Albania. Midway, we find

those of Rumania, Czechoslovakia and Hungary. Finally, Yugoslavia, which has recently established relations with the Holy See, plays the precursor and is the spearhead—here as elsewhere—in relation to the other communist countries."

CARDINAL Koenig noted that "if persecution has practically disappeared as a custom, it has been replaced by what could be called administrative repression, less spectacular, but more insidious and effective."

He especially stressed that "no proselytizing is authorized outside churches" and that "the teaching of the catechism has something of the sporting feat about it."

A crowd of 200 Spanish-speaking persons demonstrated loudly outside St. Basil's church as Cardinal James Francis McIntyre of Los Angeles presided at Christmas midnight Mass. A spokesman said the demonstration protested the spending of millions of dollars to build the church when the money could have been used to help poor Mexican-Americans. Five policemen were injured and five demonstrators arrested during the disturbance.

Cardinal Terence Cooke, U.S. military vicar to the U.S. armed forces, offered Christmas Masses at Danang, Can Ranh Bay and Tan Son Nhut airbase in Vietnam during his around-the-world Christmas visit to U.S. bases. He called the GIs "true peace-makers."

Bishop Joseph A. Durick of Memphis played peacemaker in the three-month old strike at St. Joseph's Hospital there. His plan for a strike moratorium and renewed negotiations was accepted by striking hospital workers who agreed to return to work in the racially embittered situation.

In London, where reliable reports were circulated that Pope Paul is favorably inclined to the canonization of the 40 beatified Martyrs of England and Wales killed during the 1563-1681 persecution of Catholics, brought from Anglican Archbishop Michael Ramsey a warning such action might be regretted and might harm inter-church relationships.

Bishop Joseph B. Brunini of Natanz-Jackson called for a statewide effort of Christians and Jews under their religious leaders to abolish the racial injustices which have persisted in Mississippi since the days of slavery.

The U.S. Labor Department announced a series of "positive actions" designed to combat religious discrimination problems involving Jews and Catholics in executive-level positions.

Bishop John J. Russell of Richmond assailed a legislative group recommendation for relaxation of Virginia's 120-year-old abortion law as "another step to depreciate the general moral standards" of an already problem plagued society.

In a poll conducted by NC News Service, Catholic newspaper editors rated the second World Synod of Bishops held in Rome in October as the No. 1 Catholic news event of 1969. A survey conducted by the Religious Association among religious writers on daily and weekly secular newspapers gave the No. 1 story rating to the Black Manifesto and its effect on the nation's churches.

School aid support in bipartisan

CHICAGO — Illinois Lt. Gov. Paul Simon, a top-ranking Democrat, has endorsed state aid to non-public education.

His support, coupled with Republican Gov. Richard B. Ogilvie's commitment to state aid, gives a bipartisan thrust to the statewide campaign to aid non-public schools.

"From a taxpayers' viewpoint, state aid is an economic necessity, not a luxury," Simon said in an interview.

He cited statistics which show that in Illinois, enrollment in non-public schools has declined 80,672 in the past two years, while enrollment in public schools has increased by 114,737.

"THIS YEAR there are 450,000 young people in our non-public grade and high schools," he said. "If the current trend does continue, as many as 70,000 of that number could be transferring next year to public schools."

"Considering that it costs more to educate a student in public schools than in private schools," he added, "it does not take an economic genius to realize this would be a tremendous burden on Illinois taxpayers."

SIMON, along with Gov. Ogilvie, supports the so-called purchases of service type legislation, which has recently passed in Pennsylvania and Ohio, rather than a bill which would give a tax rebate to parents of non-public school students.

He believes the purchase of services legislation, which would compensate non-public schools for teaching and other services rendered at \$60 per elementary school pupil and \$90 per secondary school pupil, would hold up constitutionally.

Seek wider role
COCHIN, India—A conference of Lay scholars and professional men, expressing dissatisfaction with the pace of Church renewal in South India, has asked the hierarchy to widen lay participation in Church activities in this area.



RECEIVES THOMAS MORE MEDAL—Father John L. McKenzie, S.J., right, noted theologian and professor at the University of Notre Dame, receives the Thomas More Medal from John C. Drahos, secretary and director of sales of the Thomas More Association, for his book, *The Roman Catholic Church*. The award was given "for the most distinguished contribution to Catholic literature in 1969." (RNS photo)

Dutch set probe of celibacy

NOORDWIJERHOUT, The Netherlands — Permission for Dutch priests to serve the Church as married men is among the recommendations that will be placed before the Dutch National Pastoral Council when it convenes here for four days on January 4.

The celibacy issue is seen as one of the major elements on the agenda, which has two core issues, the future of priests, nuns and Brothers in this country, and ways of updating the functions of priests. The committees that have been at work on these two issues have included Protestant theologians.

A DRAFT resolution to be offered to the council urges the Dutch bishops to adopt "a positive policy aimed at abolition of the celibacy law," under which candidates for the priesthood are not required to renounce the opportunity to marry, and men already married are permitted to become priests.

Another draft resolution urges that women be allowed to exercise all Church duties in which their presence does not create problems, looking forward to the possibility of women offering Mass.

Still another resolution suggests that the Eucharistic service might be led by a non-ordained person. These resolutions are said to have the support of the Dutch National Priests' Council.

THE 1970 meetings form the third and last session of the Dutch National Pastoral Council. Previous sessions were held in 1968 and 1969, each session consisting of two plenary meetings. The fifth meeting in January will be followed by a sixth and last meeting in April. The pastoral council may continue in some permanent form, but no decision has been taken on that issue as yet.

The council will have 108 voting members, including eight bishops, ten representatives from each of seven dioceses, ten delegates from religious orders, five members of the central committee of the Pastoral Council and 15 persons nominated by the Dutch hierarchy. There will be 11 non-voting observers from other churches. Only two members are over 60; the oldest is Bernard Cardinal Alfrink of Utrecht, 69, the chairman. The average age of the delegates is 43.

Canonization draws protest

LONDON — Reliable reports here that Pope Paul VI has agreed in principle to the canonization of the beatified Forty Martyrs of England and Wales have aroused new protests on the Anglican side that the move will harm inter-church relations. Archbishop Michael Ramsey of Canterbury, the Anglican primate, said through a spokesman that he would "regret" the canonizations. He believed that "the creation of such politically controversial saints would be liable to reopen religious wounds contravening the spirit of forgiveness in which the ecumenical movement has made such progress."

The 40 martyrs were all executed during the Protestant persecution of Catholics from 1535 to 1681. They could nearly all have saved their lives if they had agreed to accept the Anglican Communion Service then being imposed by the state in place of the Mass. That is the crux of the Protestant opposition.

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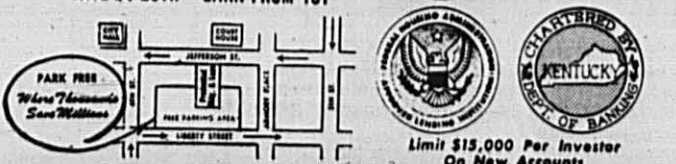
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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Prison reform

In a policy statement to wardens and superintendents, Indiana Corrections Commissioner Robert P. Heyne has ordered that gunfire be used only "as a last resort" to subdue prison disturbances. He is right in his order.

The new directive came just a few days before a Madison County grand jury investigation issued its report on an eight-week study of the riot at Pendleton Reformatory. In the September 26 disturbance one man was killed and 46 others injured when guards fired on inmates with shotguns.

The grand jury concluded no "criminal responsibility" could be pinpointed. That seems incredible in the light of published accounts. The report, however, did recognize that conditions at the reformatory are horrible and made 16 recommendations for improving them. We hope the proposals are not met with the same degree of apathy and inaction as have other recommendations for penal reform.

The Corrections Department, the report underscored, should work toward making the Indiana Reformatory a place for the rehabilitation of inmates, thereby carrying out the purpose for which it was constructed.

The basic defect of the penal system in Indiana continues to be a preoccupation—almost exclusively so—with punitive measures. The Indiana Catholic Conference recognized this rudimentary failing early in December when it said the system "seems aimed at punishment and retribution rather than the restoration of the individual to a responsible place in society."

The ICC, in a resolution passed unanimously, urged the removal of the Corrections Department from politics and the initiation of a merit system for all department personnel. It asked Governor Edgar Whitcomb to give prompt attention to the findings of the Madison County investigation.

We hope the governor will influence his administration and the state legislature to get moving against the long-standing evils and deficiencies. If he needs more recommendations than those forwarded by the grand jury and by the ICC, he can turn to a \$50,000 survey on prison reform that has been gathering dust in the Statehouse for several years and to proposals made during the last legislature by the ICC and numerous other church and social welfare groups.

But as bad as the Indiana system is—and national experts have called it one of the worst—it is not unique. A Presidential Crime Commission, a Joint Commission on Correctional Manpower and Training, and, more recently, the National Commission on Violence have all agreed that our whole system of prisons and jails is a failure and an intolerable waste.

Indiana can't do much about the other states but it can begin to clean its own house. It can begin to realize that it pays dearly for the false economy of meager corrections budgets. It can discard the operational axiom that an inmate has forfeited all his rights to basic human decency. For society's sake it must recognize that some of the present conditions are the poorest possible preparation for a successful re-entry into a home community. Those conditions, as the records of repeat offenders testify, only reinforce a pattern of destructiveness.

Governor Whitcomb could make no greater contribution to all the citizens of this state than by concentrating the influence and assets of his administration on a real overhaul of the corrections system. We believe that in Commissioner Heyne he has a good man to direct the overhaul.

No rest ahead

The new year and the new decade seem to call more for a sigh of relief than anticipation. Many in the Church are happy to walk out of the Sixties without so much as a backward glance. They were years of turmoil and change, too few victories and too many disappointments.

Of course, the decade wasn't all bad. Even the troubles and dissensions had their beginning in goodness and greatness, in Pope John and the Vatican Council, in the re-awakening of the Church to the simplicities of the Gospel and the imperatives of Christ's teachings. Even so, there are few that would not welcome a brief idling in calm waters before moving full sail into the Seventies. That luxury will not be granted.

The loss and disaffection within the Church becomes more striking each year. A Gallup Poll published earlier this week notes the decline in churchgoing continues, appearing most dramatically among young Catholics. Just a shade over half, 51%, of young Catholic adults attended church in any given week in 1968.

It is true that maturity and responsibilities—marriage, children and a place in the community—often bring young people back into the Church. It is also statistically true they are returning in smaller numbers than before.

In the terminology of many youths, the Church just doesn't relate. They are not satisfied—or fooled—with paper pledges or commitment-by-committee. They want honest-to-God changes in structure, programs, philosophy and attitudes.

They are naturally impatient, unwilling or unable to see that complex, burdensome moral and social issues cannot be resolved overnight. Their grievances are often monumental and their solutions simplistic.

(Continued on page 7)

Legal victory

In a long-delayed but nonetheless compassionate statement on draft resisters, the U.S. Bishops last fall supported the right of selective conscientious objection and asked all Catholics, particularly parents, for sympathetic understanding.

Young Catholic men, said the Bishops, have the right to resist military service in the Vietnam war if they sincerely believe it is a morally indefensible war. That right is rooted in the Catholic tradition of individual responsibility and in the distinctions which differentiate between just and unjust wars.

The Bishops asked for changes in the Selective Ser-

vice Act which would recognize objection on religious grounds to a particular war. As it now stands, one section of the Act provides exemption from "combatant training and service in the armed forces" shall be granted to any person "who by reason of religious training and belief is conscientiously opposed to participation in war in any form." That section exclusively exempts traditional pacifists such as Quakers and Jehovah's Witnesses. It makes no provision for objection to a particular war.

But on Christmas Eve a U.S. District Court in San Francisco declared that part of the draft law unconstitutional. In doing so, it acquitted a Catholic who had refused induction based on his understanding of religious doctrine.

The law breaches the neutrality between state and

religion, declared the court. It grants CO status to one man because of his religious beliefs but denies it to another because of his religious beliefs, or at least the law's interpretation of those beliefs.

The decision is a legal verification of the Bishops' position. More importantly, it is a vindication of young men across the country who, for several years, have waged lonely and losing battles with a discriminatory law.

These young men have had small understanding from their fellow Catholics. Until a few months ago, they did not even have the expressed moral support of their Church. But they have that now and, on top of it, a crucial favorable decision from a federal court. We hope a popular acceptance of their position within the Church will be soon in coming.

• GEORGE SHUSTER'S VIEW

Dresden bombing was a massacre

By DR. GEORGE N. SHUSTER

Surely we all hope that the alleged massacre of 109 Songmy villagers turns out to be less grim than it seems to be at the moment this is being written.

War is hell, and our military history is rich enough in horrors, but this cold blooded kind of mass murder calls to mind Iroquois Indians to the war path. Or Nazis destroying Lidice with all the people in it.

First, it can pretty well be taken for granted that the people of Western Europe will not again start something like the two World Wars. This is quite as unthinkable as would be a new general outbreak of smallpox. We can say pretty much the same thing about Latin America, even though an in-

cident involving El Salvador introduces a minor negative. The Middle East is, of course, a powder keg, but unless greater Powers get involved the fighting will probably not extend beyond a series of raids. These are, of course, bad enough indeed for the people living in the area.

The major potential sources of trouble are the pressure of Russia and China on perimeter territories, and of course, upon each other. The main military question which faces the United States is: to what extent do we

wish to help safeguard those perimeters? I believe we are going to pull in our horns as far as we can.

What astonishes one is that people who talk like absolute pacifists seem to suppose that civil wars are quite all right if carried on for the purpose of what they call a "revolution." But it is possible to ignore the plain fact that civil wars are the bloodiest and most barbarous of all?

Our own Civil War was not

barbarous to any notable extent (that is nobody killed off women and children or tortured prisoners), but it produced proportionately speaking more streams of what Edmund Wilson has called "patriotic gore" than any conflict concerning which statistics are available.

We all know what happened during the French Revolution. Hitler's attack on the Jews was not a part of his campaign against Russia but a civil war. Only this time the victims were for the most part helpless.

If anybody thinks there can be revolutionary civil wars in Brazil, for example, without heads rolling faster than they did during the Paris Commune, he should have his powers of prediction examined and corrected. During that Commune, Oscar Wilde wrote: "These Christs of the barricades—God knows that I am with them in some ways." Wilde was a good poet, but these are lines which I do not suggest any contemporary bard in the making imitate.

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• THE BLACK VOICE

'When the black people take over'

By REV. LAWRENCE LUCAS

In November I gave a talk at the Newman Center of New York University. The topic was "The Black Man's Rise to Power."

My theme was that one of the fundamental aspects of black people's alienation from and feeling of being left out in this society was the economic and political powerlessness of black people. This is true in spite of the relatively small number of black people gaining certain political offices in the last eight years.

In fact, in some cases, the Negro in office is no more than a functionary of the system or the white man's boy. Be that as it may, I went on to emphasize the necessity for black people to exercise real power if our country is going to change for the better.

The very first question addressed to me after my talk was, "What is going to happen after black people take over?" Of course, exercising real power and "taking over" are not necessarily the same cup of tea.

Besides, it is rather doubtful if we buy the one-tenth belief—one-tenth of the population is going to take over nine-tenths. Only white minorities with the

aid and approval of powerful nations outside take over black majorities like in South Africa.

This question or kind of questioning is not unusual. Just a few months ago at another sophisticated institution of higher learning, Columbia University, I was asked basically the same thing after a talk at International House. "When Negroes come into power, will they kill, exploit and enslave whites?"

At that time a young black militant, as they say, with a sense of humor caused all kinds of consternation when he jumped up and said, "Yes, we're going back to 1840 in reverse; a whole lot of you are going to be field whites and house whites."

At New York University, a white student challenged the questioner with his own question, "Are you so racist that you don't trust blacks with power?" I interjected that I did not believe it was a matter of trust but one of fear. Many whites, I pointed out, are really fearful that when black people come into power they will reverse the coin and start treating white people the way white people have been treating black people. This was precisely what the original questioner had in mind.

That fear says a great deal. It means many whites are honestly admitting to themselves at least that the white treatment of the black man in America

has not been of the sort that they would like for themselves.

Of course, if I could answer with any degree of certainty what black people will do when they come to power, I would have already made a fortune at the nearest race track.

What I do know is that in regard to black people this mat-

ter of possessing and using power in regard to black people is a matter of fact. So that having experienced white power for all my life, I told him I was quite willing to take my chances with black power or with black people taking over. It's hardly likely that things will get worse.

Moreover, I pointed out that I doubt very much that black people in control will ever be

able to treat white folks the way they have treated black folks. A large number of blacks still have difficulty bringing themselves to the stage of self-defense.

In short, it would take a great deal of self-dehumanization before black folks can behave toward human beings as whites treat blacks in this country.

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• YOUR WORLD AND MINE

A Catholic paper survives a crisis

By GARY MacEOIN

The press absorbed hard knocks from many directions during the past year, so it is good to be able to record a story that will revive the drooping spirits of newsmen and possibly make them feel that they are not yet entirely obsolete. It happened in Germany, and it was a Catholic newspaper.

In May 1968, after a year of discussions and preparations, the German bishops launched a national weekly called PUBLIK. They agreed to give it a subsidy of close to \$4 million a year for five years to get it on its feet. A committee of 14 outstanding citizens, including a top banker and a government minister, was named to guarantee complete editorial independence vis-a-vis episcopal criticisms or directives, and to insure a fair voice to all trends and currents within the Catholic community.

The bishops had solid reasons for this unusual approach. They were concerned at the excessive dependence of the Church on the good will of the Christian Democratic parties, particularly as parallelism of interest between these parties and the Christian churches was becoming progressively more obscure.

A powerful newspaper might help as a counterweight with public opinion. But its institutional independence and professional integrity had to be guaranteed, in order that its impact would reach the general public which has ceased to listen to the institutional church and the various ecclesiastical organizations.

The scepticism which greeted the announcement that a publication heavily subsidized by the bishops would be editorially independent was quickly dissipated. PUBLIK, guided by a highly professional team of newsmen, took off from the first issue. Within six months, circulation hit 60,000, and it thereafter continued to climb steadily.

But success can create its own problems. As the circula-

tion expanded, the newspaper found itself financially embarrassed by growth costs. The management appealed to the bishops to raise the subsidy to \$7 million a year for the agreed five years.

Cardinal Doepfner, president of the German episcopal conference and a staunch supporter of PUBLIK from the conception of the project, was in favor of the proposal. A solid majority of German Catholics, however, including not a few bishops, are much more conservative than he is. As soon as the news that PUBLIK was in trouble became known, a campaign was mounted to block the request for more funds.

Diocesan newspapers, hurt both in their circulations and in their self-image by PUBLIK's competition, were delighted by the development. They gave major coverage to the charges levelled by "The Movement for the Pope and the Church" and similar groups that the Catholic body should not subsidize a publication which was "too critical" and "too far to the Left." When the proposal to up the subsidy was presented to the twenty-two diocesan finance committees, two-thirds of them turned it down.

Cardinal Doepfner did not attempt to hide his concern.

"Nothing less than a miracle can save the paper," he admitted about a week before the bishops' meeting at which final decisions were to be taken.

He got his miracle in the form of an outburst of public opinion. The federation of associations of Catholic students, for example, issued a statement to the press accusing "the conservative forces" of seeking "to liquidate in the name of a new spirit of Catholic ghetto" what was in fact "an indispensable source of information and opinion."

An open letter to the bishops signed by 24 theologians, scientists and newsmen including Karl Rahner, hammered home the same point. What the public will see, they wrote, is that the bishops fear free and open speech in the Church, that they are not interested in objective discussion of the problems of today's world, and that they are afraid of critical and open dialogue.

All this reaction so impressed the bishops that, when they met, several of Cardinal Doepfner's colleagues agreed to join with him in a commitment to supply the additional funds each year until 1973. The future of PUBLIK is assured. And a not uninteresting aspect of the decision is that the money will come mostly from the sale of church property.

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Editor, Rt. Rev. Raymond T. Soles; Associate Editors, Rev. Joseph Zillek and John S. Adam; Managing Editor, Fred W. Ellis; News Editor, Paul G. Fox; Jeff Hayes; Advertising Manager, James T. Brady.

Evansville Office: 208 N.W. Third St. Phone (317) 425-4229

Published Weekly Except Last Week in December.

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

By MSGR. R. T. BOSLER

Q. We are taught that God is merciful and forgiving. We are also taught that God wants us to forgive our enemies and those who hate us. And then we are taught that God punishes eternally those who die in a state of mortal sin. How can God ask us to forgive and not forgive himself?

A. One way to answer your question would be to say that God does extend forgiveness to those who are to be punished eternally but they refuse to accept forgiveness. God does want all men to be saved and he offers to every man all the help necessary for salvation. This the Church asks us to believe firmly. But she also asks us to believe that God respects human freedom and therefore does not force men to love him. It is man himself who turns from God and chooses for himself eternal separation from God.

I know this is not a completely satisfactory answer. Most of us ordinary Christians have a hard time reconciling the exis-

tence of hell with the love of God. "But," as A. New Catholicism puts it, "it is precisely those who have been profoundly penetrated by God's love who have believed in it. First and foremost was Jesus himself." And the saints who loved God most never seemed to have problems about the existence of hell. Better than we, they resisted the temptation to create a god of their own and believed in God as he revealed himself in Jesus.

Our problem about hell, it seems to me, stems from our inability to comprehend the true meaning of love and to appreciate how seriously God respects human freedom.

Q. My brother-in-law wanted to become a Catholic. After taking all the instructions to become a Catholic, the priest said he had to get a release from his former wife to become a Catholic. They are divorced. He had to get a lawyer to handle this. She refused to give him a release and he could not become a Catholic and therefore he and my sister cannot have their marriage rectified by the Catholic Church. My brother-in-law would make a good Catholic. How come?

A. What you are referring to,

I think, is a possible use of the Pauline Privilege which went away. This is a privilege granted by the Church to dissolve a marriage bond contracted between two unbaptized persons, after the baptism of one of the spouses and the refusal of the other spouse to cohabit peacefully.

This privilege is based upon the supposition that St. Paul granted this privilege in 1 Cor. 7:12-15, to new Christians whose unbelieving spouses would not live with them. In verse 15 he says: "But if the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound."

The Church has interpreted this to mean that the marriage bond between two unbaptized persons is dissolved when the unbaptized spouse refuses to cohabit peacefully and the baptized spouse contracts a sacramental marriage with a baptized person.

You will note that the unbaptized party must refuse to live with the convert. In your case, doubtless, both your brother-in-law and his first wife were unbaptized at the time of their marriage and he would have been given permission to make use of the Pauline Privilege had the first wife refused to live with him. Seemingly she wanted

him back. But, did she?

It is unusual in such cases to use a lawyer and a mistake to speak of the "release." The lawyer may not have understood what question he was supposed to give to the woman. If he asked her for a release, this might have been misunderstood. She might have been afraid that she was releasing her former husband from any financial obligations to her. Or she may have refused out of spite so that he could not be properly married in the Catholic Church. In actual fact she may not have wanted to live in peace with your brother-in-law at all.

My suggestion to your brother-in-law would be to write to the chancery office in the diocese where he lives and ask for a chance to explain his situation.

Q. I am very much against the trend in our parochial schools to eliminate the obligation of daily Mass for the children. The school Mass in our parish has been eliminated and the children are encouraged to attend weekday Mass voluntarily.

Well, the children are obliged to wash behind the ears, brush their teeth and keep regular

hours for meals. Is this going to harm them? We grown-ups are obliged to keep traffic laws, be at work on time, etc. Does this harm us?

A. Without realizing it, you have put your finger on the reason why pastors and religious educators are experimenting with voluntary daily Mass for their school children. They don't want children to equate Mass attendance with the routine of brushing teeth and obeying rules. Are your children obliged to kiss you at certain times during the day or week? Are you training them to show you affection? Weekday Mass, some think, is this sort of thing. It is something the children should do out of love, not routine.

Who knows whether this new approach is best? One thing we do know is that teenagers no longer take the Sunday Mass obligation as seriously as we older folks did when we were their age. We had better find ways, therefore, to help children of today want to attend Mass.

Q. During a recent discussion on the races, Negro, Yellow and Caucasian, it was mentioned that Christ was dark skinned and considered Aramaic; therefore he should not be called a Caucasian or of the

white race. What are your thoughts on this?

A. I believe that in the resurrection there will be no distinction of races. The Christ I know and love is the resurrected Christ; he represents the perfection of humanity towards which all humans, no matter what their color or kind of hair are advancing.

Jesus of Nazareth was an Israelite. He spoke an Aramaic language which was the common language of the Near East in his day, but he was not an Aramaean. The Aramaeans, the Israelites, the Arabians, etc., were all Semitic people, like the Nomadic people who live in what are called Arab lands today. Israelites at the time of Christ were swarthy complexioned and dark haired, but as far as I know they would be considered Caucasian.

FROM THE OTHER SIDE

Tells why he writes for Catholic papers

By ALVIN F. KLOTZ

The happy prospect of having this column extend now to The Criterion in Indianapolis and Evansville inspires me to engage in a bit of small talk. Like the gas pump that is said to have been asked by the man from Mars, "What is a nice girl like you doing in a place like this?" I am often asked just why I write a column for Roman Catholic newspapers. I

could say that it is for the money, but there are a few folks around who know that the pay isn't that attractive. I suppose I could say that it is the challenge. There is never a problem in having something to write about, but there is a real challenge to be as informative and accurate as possible.

Actually, my intent is to write an ecumenical column which cracks as many barriers to communication as possible. There are so many myths and old wives' tales existing between us that any effort to dispel only a few should be worthwhile. There is no hidden agenda of converting Catholics to Protest-

antism—nor am I teetering on the brink of turning to Catholicism! My concern for ecumenism does not, however, mean that I am running a one man crusade to get the churches together. The Church in its present form has been around for quite a while and will probably continue to be. Our common task is to learn to minister in a world inundated by a secular technology. We had best get about the business of working at it together.

My very early exposure to Roman Catholics was a positive one, although in the midst of a negative setting. I grew up in northeastern Iowa not too far from that shrine to the American Way of Life known as the Little Brown Church in the Vale. In fact, Dr. Pitts, who wrote the famous song, was the doctor who greeted my mother's entry into the world. The little Church of the Brethren, which I attended, was just south of our farm. To the north a few miles was a very solidly Irish Catholic community by the name of Lawler. Rivalries, of course, extended over into religion. The positive force was a splendid Catholic person who became my teacher during my fourth and fifth grade years in our one-room country school. Religion was not mentioned except in connection with special seasons. Yet it was implicit in her witness as a Christian.

Probably one could say that I went to Parochial School—Protestant style. While the first 12 years of my education were in the public school, the final seven years were in two institutions of my own church. My college years were spent at McPherson College, which is at McPherson, Kansas, very nearly at the center of the state. The three seminary years were spent at Bethany Biblical Seminary in Chicago.

From 1946 to 1964 I served as a parish minister starting out in a small church in northern Illinois. Following this I served a congregation in the open spaces of the Texas panhandle, an area I still delight in visiting. The following nine years were spent in a suburban parish east of Dayton, Ohio. It was here that my interest in ecumenism was spurred. A Catholic parish was taking shape in the community, and the pastor, Msgr. Gilligan, became a very good friend.

Probably it was the experience of friendship with him along with a gifted corps of Protestant ministers in that community which led me to become the executive director of the Council of Churches in Kokomo in 1964. The opportunity to really live and breathe ecumenism was exciting. I found real support from the Roman Catholic community and developed warm friendships there. This year I am on sabbatical working in a doctoral program at Christian Theological Seminary in Indianapolis. This is the graduate school of the Christian Church, Disciples of Christ. This denomination is about ten times the size of my own and has a similar baptismal derivation. This does not make the Disciples a really large denomination since the Church of the Brethren numbers only about 200,000. My area of concern is the church and community service. Very soon I will engage in an independent study relating to the identity of the church dropout.

If I find anything of interest, I will share it with you!

WHITE HAIRS ARE A CROWN OF HONOR THEY ARE FOUND IN THE PATHS OF VIRTUE

The Proverbs

THESE WOMEN ARE 'GEMS'

West Coast unit aids divorcees

EASTBAY, Calif. — Catholic women who have been divorced, in addition to being burdened with the material and psychological problems accompanying a marital breakup, also frequently feel cut off from the Church.

In an effort to help those in such a predicament and, if possible, to prevent others from experiencing the same misery, a group of women, Catholic and divorced, calling themselves the "Gems" has been established here.

These women also hope that their experiences may furnish the Church with a more complete picture of what constitutes a valid marriage.

Purpose of the Gems — acronym for Generosity, Empathy, Maturity, Service — is to establish communication between divorced Catholic women through love, friendship and mutual understanding, in order that through their Christian approach to life, they, in turn, may enrich the lives of those around them. It aims also to "bring before civil and church officials the problems that beset divorced women and their children, and to appeal in a reasonable manner for change where

it is possible and where it is needed."

WHAT IS most encouraging to the group is the interest and co-operation offered by many clergymen and religious in the Oakland, Calif., diocese, in which Eastbay is situated. The group's diocesan chaplain is Msgr. Francis Mausovich, editor

Housing project set in Frisco

SAN FRANCISCO—Archbishop Joseph T. McGucken of San Francisco has announced plans for the construction of a \$2.8 million residential development in the city's South of Market area, starting in the fall of 1970.

The development, consisting of 200 low rent apartments, will be built on land owned by the archdiocese and sponsored by St. Patrick's Church, within whose parish boundaries it will be erected. Occupants will be single men or women who are displaced by redevelopment agency projects, senior citizens or handicapped persons.

of the Catholic Voice, Oakland diocesan newspaper.

"The most thrilling part of belonging to the Gems," one member explained, "is the realization that my Church is aware, compassionate and willing to help, rather than to condemn, those of us who have had to make this most painful decision."

Gems membership is open to all Catholic divorcees who are interested. It is possible for divorced non-Catholic women to join the Gems, if they feel that membership will help them live better Christian lives. They are warned, however, that since divorced Catholics who have been validly married are not allowed to remarry, the emphasis at the meetings is how to "live with it," not how to find another mate.

GEMS is interracial in composition, and also has a large proportion of older women—an indication that many Catholic divorcees are not irresponsible young girls, unwilling to try to "make a go" of unfavorable or disappointing marriages, but mature women who have prayerfully considered alternatives. Regular meetings are scheduled once a month in members' homes, with additional social gatherings decided by the members themselves.

The Gems are organizing into small groups, not more than 10 or 12 to a chapter, in several communities in California's Alameda and Contra Costa counties, within the Oakland diocese. Parish priests have been asked to recommend women interested in joining such a group.

homes, with additional social gatherings decided by the members themselves.

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LEADERS EMERGING

Net season hits half-way point

With the CYO basketball season at the half-way mark, clear-cut leaders are emerging in most leagues. Following is the run-down of pace setters in each league.

"56" A—Holy Spirit leads Division I with a 5-0 record, while St. Philip Neri has an identical slate in Division II. St. Gabriel and St. Rita are 5-0 in Division III, with St. Joseph 5-0 in Division IV. Following league playoffs, all "A" teams will be invited to the Holy Cross Tournament.

"56" B—St. Michael (6-0) and St. Luke (5-0) are leading Division I, while St. Andrew (6-0) and Christ the King (5-0) head Division II. League teams will have a tourney at Little Flower at the conclusion of season play. Cadet A—St. Rita (6-0) and St. Jude (5-0) lead Division I.

CYO NOTES

Deadline for entries in the Junior CYO Style Show is Thursday, Jan. 8. The event will be held at Holy Name, Beech Grove, on January 25.

Late entries for the Cadet Wrestling League will be accepted until Monday, Jan. 5.

Twenty-two teams are entered in the Cadet Volleyball League, which gets underway January 16. Coaches will meet January 12 to preview rules and receive schedules.

One-Act Play Contest entries must be received by Monday, Jan. 19.

Deadline for the Holy Spirit Freshman-Sophomore Basketball Tourney is January 22. The tourney will begin February 3.

The Holy Cross "56" "A" Tourney blanks will be mailed by January 10. The deadline is January 26.

Sixteen teams will play in the St. Joan of Arc Junior Volleyball Tourney on January 10 and 11.

In Division II its St. Bridget (5-0), while Sacred Heart (6-0) and St. Christopher (5-0) top Division III. Division IV leaders are Our Lady of Mt. Carmel and St. Ann, both (5-0). Teams will not have playoffs, but will go directly into post-season tourneys.

Cadet B—In Division I, St. Joan and St. Malachy have the lead with 5-1 and 4-1 records, respectively. St. Philip Neri leads in Division II with 5-0. Playoffs will follow the season play.

Freshman-Sophomore — Our Lady of Mt. Carmel (4-1) and St. Michael (4-1) lead in Division I, while Little Flower (5-0) and Our Lady of Lourdes (5-0) top Division II. Four teams are knotted in Division III with 4-1 records—Little Flower "B", Nativity, St. Catherine and St. Jude. Playoffs will precede the Holy Spirit post-season tourney.

Junior-Senior — In Division I it's the Northwest Youth Athletic Association (NYAA) with 5-0. St. Pius X and St. Luke lead Division II with 4-0. In Division III, St. Mark (5-1) is closely followed by Holy Name and St. Catherine, both with 4-1.

Hospital Guild plans luncheon

BEECH GROVE, Ind. — New officers will be installed at the Guest Day luncheon sponsored by St. Francis Hospital Guild at 12 noon, Tuesday, Jan. 6, in the hospital auditorium. All past presidents will be honored at the event.

Assisting the chairman, Miss Mary Lawhorn, are Mrs. William Lassin, co-chairman; Mrs. Ed Held, decorations; Mrs. Maurice Brown and Mrs. Larry Sanders, reservations.

Mrs. Paul Lechner is the incoming president. The outgoing president is Mrs. Adolph Price. Among the honored guests will be the mayor of Beech Grove, Elton H. Geshwiler.

Little Flower leads Division IV with 4-0. There will be no playoffs as teams proceed directly into deanery tourneys.

Dates and lineups for the Archdiocesan Tourneys were announced this week by the CYO Office.

The Archdiocesan Junior Basketball Tourney will start February 8 at two sites, tentatively set at Secunia Memorial High School, Indianapolis, and Our Lady of Providence High School, Clarksville. It will be completed the following week.

At Secunia will be one Indianapolis representative, and winners from the Terre Haute, Richmond and Lawrenceburg Deaneries. Clarksville will have another Indianapolis representative and New Albany, Tell City and North Vernon-Bedford Deanery representatives.

Semifinal Quiz canto set Sunday

The semifinals of the 16th annual Criterion-CYO Quiz Contest will be held Sunday evening, Jan. 4, at a neutral site.

The final four teams are: St. Bernadette No. 1 and St. Barnabas No. 1, who will meet at St. Catherine; St. Michael No. 1 and Our Lady of Lourdes No. 1, scheduled at St. Joan of Arc.

In last Sunday's quarterfinal round, all four winners registered impressive scores in their victories. St. Bernadette eliminated St. Catherine No. 2, 110 to 100; St. Barnabas dropped St. Lawrence No. 1, 150 to 100.

St. Michael beat St. Simon No. 1, 140 to 60. Our Lady of Lourdes won over St. Catherine No. 1, 180 to 110.

Last year's finalists are still in the running—St. Barnabas and Our Lady of Lourdes.

The CYO Office will provide neutral moderators for Sunday night's contests. The finals are tentatively scheduled at 8:30 p.m., Thursday, Jan. 8, over WFBM Radio.

The championship team will receive \$40 and a trophy, with the runnerup receiving \$20 and trophy. Trophies and \$10 each will be given the semifinalists.

Scores

CAGE STANDINGS

"A" LEAGUE

Division 1: Holy Spirit 5-0; St. Michael 4-1; Little Flower 3-2; St. Pius X 3-2; St. Jude 2-3; St. Simon 2-3; St. Lawrence 2-3; St. Andrew 0-5; St. Joan of Arc 0-5.

Division 2: St. Philip Neri 5-0; St. Barnabas 4-1; St. Christopher 4-1; Our Lady of Lourdes 4-1; Immaculate Heart 3-2; Christ the King 2-3; St. Matthew 1-4; St. Mark 1-4; St. Roch 1-4; St. Joseph (Shelbyville) 0-5.

Division 3: St. Gabriel 5-0; St. Rita 5-0; St. Thomas 4-1; Mount Carmel 4-1; St. Catherine 3-2; St. Luke 2-3; St. Malachy 2-3; Holy Trinity 0-5; St. Monica 0-5; Our Lady of Greenwood 0-5.

Division 4: St. Joseph 5-0; St. Bernadette 4-1; St. Francis 4-1; Holy Cross 3-2; St. James 2-3; St. Patrick 2-3; Nativity 2-3; Holy Angels 2-3; St. Susanna 1-4; Sacred Heart 0-5.

"B" LEAGUE

Division 1: St. Michael 6-0; St. Luke 5-0; St. Thomas 4-2; St. Joan of Arc 3-3; St. Christopher 2-3; Holy Spirit 2-3; Holy Trinity 1-4; Immaculate Heart 1-5; St. Malachy 0-5.

Division 2: St. Andrew 6-0; Christ the King 5-0; St. Matthew 4-1; Holy Spirit (Green) 3-3; St. Lawrence 2-3; St. Mark 2-3; Little Flower 2-3; Our Lady of Lourdes 1-5; St. Joseph (Shelbyville) 0-5.

Cadet "A" LEAGUE

Division 1: St. Rita 6-0; St. Jude 5-0; Holy Name 4-1; St. Joan of Arc 4-2; St. Andrew 3-3; Our Lady of Lourdes 3-2; St. Mark 2-4; Holy Spirit 2-4; St. Michael 1-4; St. Lawrence 0-5.

Division 2: St. Philip Neri 5-0; St. Simon 5-1; St. Philip Neri 4-1; St. Matthew 4-2; St. Malachy 3-2; St. Barnabas 3-3; St. Monica 2-3; Christ the King 2-3; Immaculate Heart 1-4; St. Pius X 1-5; St. Gabriel 0-6.

Division 3: Sacred Heart 6-0; St. Christopher 5-0; St. Catherine 5-1; St. Thomas 4-1; Our Lady of Greenwood 3-3; St. Patrick 2-3; St. Luke 1-4; St. Bernadette 1-4; Holy Angels 1-4; Holy Trinity 1-4.

Division 4: Mount Carmel 5-0; St. Ann 5-0; St. Francis 3-2; St. Susanna 3-2; St. Anthony 2-3; Assumption 2-3; St. Joseph 2-3; St. James 1-4; Holy Cross 1-4; Nativity 0-5.

Cadet "B" LEAGUE

Division 1: St. Joan of Arc 5-1; St. Malachy 4-1; St. Pius X 3-3; Holy Trinity 2-4; St. Luke 1-4; Immaculate Heart 1-4; St. Michael (White) 1-5; Christ the King 1-5; St. Thomas 0-5.

Division 2: St. Philip Neri 5-0; Holy Spirit 5-1; Our Lady of Lourdes 4-1; St. Lawrence 4-2; Little Flower 4-2; St. Andrew 3-2; St. Matthew 2-3; St. Michael (Red) 2-3; St. Simon 0-5.

FRESHMAN-SOPHOMORE LEAGUE

Division 1: Mount Carmel 4-1; St. Michael 4-1; Holy Trinity 3-2; Immaculate Heart 3-2; St. Luke 3-2; St. Christopher 3-2; N.Y.A. 2-3; St. Anthony 1-4; St. Thomas 1-5; St. Joan of Arc 0-5.

Division 2: Little Flower 5-0; Our Lady of Lourdes 5-0; St. Lawrence 4-1; St. Philip Neri 3-2; St. Pius X 3-2; Holy Spirit 3-2; St. Andrew 1-4; St. Simon 1-4; Holy Cross 0-5; St. Matthew 0-5.

Division 3: St. Catherine 4-1; St. Jude 4-1; St. Barnabas 3-2; St. Mark 2-3; Holy Name 2-3; St. Roch 2-3; St. Bernadette 0-5; Our Lady of Greenwood 0-5.

JUNIOR-SENIOR LEAGUE

Division 1: N.Y.A.A. 5-0; Holy Trinity 5-1; St. Christopher 4-1; St. Michael 3-3; St. Gabriel 2-3; St. Rita 2-3; Christ the King 2-3; St. Anthony 1-4; St. Thomas 1-5.

Division 2: St. Luke 4-0; St. Pius X 4-0; St. Andrew 2-2; St. Joan of Arc 2-2; Mount Carmel 2-2; St. Thomas 1-3; Holy Cross 1-3; Immaculate Heart 0-4.

Division 3: St. Mark 5-1; Holy Name 4-1; St. Catherine 4-1; St. Roch 3-2; St. Jude 3-2; Sacred Heart 3-3; St. James 1-4; Our Lady of Greenwood 1-5; St. Barnabas 0-5.

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

VIEWING WITH ARNOLD

By JAMES W. ARNOLD

James Bond may look a bit different, since dimple-chinned George Lazenby replaces dimple-chinned Sean Connery in "On Her Majesty's Secret Service." But the Ian Fleming name remains the same: only the name of the mad scientist has been changed, along with the location (Switzerland) of the fantastic laboratory that is blown up in the final scene.

The Bond movies have been a unique phenomenon of the Sixties, a lucky (for the producers) convergence of many trends whose hour had come: the cool playboy hero, voyeurism and permissiveness in sex, the taste for elaborate violence, the obsession with scientific gadgetry, the modern fondness for camp and the put-on, the Fleming plots also act out a public paranoia—the fear that all the bad things happening in the world are planned by an incredibly powerful evil mastermind. Jimmy Bond ritually demolishes him for us in film after film.

Obviously many of these trends are still with us, and so it will take more than a dozen boring and repetitive imitations, ranging from Matt Helm to Maxwell Smart, to kill off either Bond or the kiss-kiss-bang-bang spy spoof. Objectively, "Her Majesty" is a decided improvement on the last Connery film ("You Only Live Twice"). Perhaps it was not the genre but only Connery that was tired. Yet in fairness let it be said that Lazenby is no Connery; that man gave something to the character that cannot be replaced by mere competence and good looks.

This time the chief badgie runs a Swiss health resort,

where the patients are mostly gorgeous dolls with a weird collection of allergies. (The décor is a mixture of early Frankenstein and late Conrad Hilton). Most of the action in this very long movie is saved for the last hour, but it's worth waiting for a superbly edited chase involving skis, bobsleds, an icy stock car race and even an avalanche—a magnificent concoction that makes Krakatoa look like an Alka-Seltzer commercial.

In the past, I joined a minority (clearly, of perceptive people) in deploring the Bond movies. They were exciting cinema,

CYO Bible Quiz Contest is won by Floyds Knobs

FLOYDS KNOBS, Ind. — The Junior CYO team from St. Mary's parish here has captured the fifth annual Junior CYO Bible Quiz Contest by defeating Madison No. 2 370 to 330 points. The victory marked the third championship in five years for St. Mary's.

Members of the winning team were: Diane Engleman, Clark Bledsoe, Pam Freiburger and Jerry Beach. Coaches were Sister Evangeline Brenner, O.S.B., and James Gohmann.

Madison finalists included: Theresa Schafer, Bob Gauger, Connie Conway and Bob Aich. Father Charles Burkhardt served as coach.

The champions received \$40 and the championship trophy, with the runnersup receiving \$20 and a trophy. Semi-finalists were Holy Family No. 1 and Mt. St. Francis No. 2, each receiving \$10.

Sponsor of the contest was Cardinal Ritter Council Knights of Columbus, New Albany. Presenting the awards were Grand Knight Harold Hunter and Deputy Grand Knight James Fesell.

in a primitive way, but as a hero Bond was simply a superhedonist. He expressed everything modern man wanted to be in his least admirable moments: an indestructible lady killer and villain-killer, untouched by human warmth or feeling, always ready with a surface witicism, able to identify the proper wine and caviar but holding no value that couldn't be advertised in the New Yorker magazine. He was over-stated and ridiculous, even (some said) a deliberate spoof of current ideas of masculinity. But mostly the usual Bond audiences did not laugh but swallowed him whole.

There is little in "Her Majesty" to change that estimate. About all that can be said is that the satire has become a bit broader. This Bond movie is more than ever a comic strip for adults, a kind of "Batman" for the beyond-bubblegum generation. But the hero is as raucous a fellow as ever.

He still scores with the ladies, muttering double entendres as he goes, and still sprays mangled bad guys over the landscape, punctuating their demise with hastily constructed brief lines. In a particularly grim example, a villain falls into the grind of a snowplow, which begins to blow out blood-red snow. "He had lots of guts," mumbles Bond.

If there is any notable difference, it is that the romantic sequences are cooler, less detailed, less calculated to be an adolescent's vision of jet set fertility rites. (On one occasion, the hero even says he's in love). And Bond only infrequently dispatches the heavies directly; more often, they meet their violent fates poetically, while trying to do something awful to him.

"Her Majesty" suffers somewhat because its basic action—the assault on a mountain redoubt with much dangling from cable cars and massacres of unfortunate extras—was done

Radio and Television

BLOOMINGTON AREA	Monday-Friday Radio	Sunday Television
11:30 p.m.—Night Call.....WTU	6:15 a.m.—Hour of St. Francis.....WKLO	11:30 a.m.—Christophers.....(3)
6:00 a.m.—Sacred Heart.....WTTT	7:45 a.m.—Sacred Heart Hour.....WKLN	4:30 p.m.—Guidelines.....(3)
CONNSVILLE AREA	8:15 a.m.—Sacred Heart Hour.....WKLN	Sunday Radio
Sunday Radio	9:15 a.m.—Hour of St. Francis.....WKLN	6:15 a.m.—Hour of St. Francis.....WKLO
11:30 a.m.—Hour of the Crucified.....WCHN	9:45 a.m.—Sacred Heart Hour.....WKLN	7:30 a.m.—The Christophers.....WKLN
2:00 p.m.—Sacred Heart.....WCHN	10:30 a.m.—Hour of St. Francis.....WKLN	8:15 a.m.—Hour of St. Francis.....WKLO
INDIANAPOLIS AREA	10:30 a.m.—Hour of St. Francis.....WKLN	9:45 a.m.—Hour of St. Francis.....WKLN
Saturday TV	11:30 a.m.—Hour of St. Francis.....WKLN	10:30 a.m.—Hour of St. Francis.....WKLN
7:30 a.m.—Lessons for Living.....(4)	12:30 p.m.—Hour of St. Francis.....WKLN	11:30 a.m.—Hour of St. Francis.....WKLN
11:00 a.m.—Focus.....(4)	1:30 p.m.—Hour of St. Francis.....WKLN	12:30 p.m.—Hour of St. Francis.....WKLN
11:30 a.m.—Dialogue.....(4)	2:30 p.m.—Hour of St. Francis.....WKLN	1:30 p.m.—Hour of St. Francis.....WKLN
12:00 Noon—Insight.....(6)	3:30 p.m.—Hour of St. Francis.....WKLN	2:30 p.m.—Hour of St. Francis.....WKLN
1:00 p.m.—Bible Telecast.....(6)	4:30 p.m.—Hour of St. Francis.....WKLN	3:30 p.m.—Hour of St. Francis.....WKLN
Sunday Television	5:30 p.m.—Hour of St. Francis.....WKLN	4:30 p.m.—Hour of St. Francis.....WKLN
6:30 a.m.—This is the Answer.....(6)	6:30 p.m.—Hour of St. Francis.....WKLN	5:30 p.m.—Hour of St. Francis.....WKLN
7:00 a.m.—This is the Answer.....(6)	7:30 p.m.—Hour of St. Francis.....WKLN	6:30 p.m.—Hour of St. Francis.....WKLN
7:15 a.m.—Sacred Heart.....(13)	8:30 p.m.—Hour of St. Francis.....WKLN	7:30 p.m.—Hour of St. Francis.....WKLN
7:30 a.m.—The Christophers.....(13)	9:30 p.m.—Hour of St. Francis.....WKLN	8:30 p.m.—Hour of St. Francis.....WKLN
8:30 a.m.—Now.....(13)	10:30 p.m.—Hour of St. Francis.....WKLN	9:30 p.m.—Hour of St. Francis.....WKLN
8:30 a.m.—Timothy Churchmouse.....(13)	11:30 p.m.—Hour of St. Francis.....WKLN	10:30 p.m.—Hour of St. Francis.....WKLN
9:30 a.m.—Reunion in News.....(13)	12:30 a.m.—Hour of St. Francis.....WKLN	11:30 p.m.—Hour of St. Francis.....WKLN
10:00 a.m.—Lamp Unto My Feet.....(13)	1:30 a.m.—Hour of St. Francis.....WKLN	12:30 a.m.—Hour of St. Francis.....WKLN
10:30 a.m.—Look Up and Live.....(13)	2:30 a.m.—Hour of St. Francis.....WKLN	1:30 a.m.—Hour of St. Francis.....WKLN
11:00 a.m.—Camera Three.....(13)	3:30 a.m.—Hour of St. Francis.....WKLN	2:30 a.m.—Hour of St. Francis.....WKLN
12:30 p.m.—Focus on Faith.....(13)	4:30 a.m.—Hour of St. Francis.....WKLN	3:30 a.m.—Hour of St. Francis.....WKLN
2:30 p.m.—Cross Exam.....(13)	5:30 a.m.—Hour of St. Francis.....WKLN	4:30 a.m.—Hour of St. Francis.....WKLN
Tuesday	6:30 a.m.—Hour of St. Francis.....WKLN	5:30 a.m.—Hour of St. Francis.....WKLN
8:30 p.m.—White Christmas.....(6)	7:30 a.m.—Hour of St. Francis.....WKLN	6:30 a.m.—Hour of St. Francis.....WKLN
Wednesday TV	8:30 p.m.—Hour of St. Francis.....WKLN	7:30 a.m.—Hour of St. Francis.....WKLN
12:00 midnight—St. Patrick's NYC.....(6)	9:30 a.m.—Hour of St. Francis.....WKLN	8:30 a.m.—Hour of St. Francis.....WKLN
Mass.....(6)	10:30 a.m.—Hour of St. Francis.....WKLN	9:30 a.m.—Hour of St. Francis.....WKLN
Thursday TV	11:30 a.m.—Hour of St. Francis.....WKLN	10:30 a.m.—Hour of St. Francis.....WKLN
Liturgical Celebration.....(6)	12:30 a.m.—Hour of St. Francis.....WKLN	11:30 a.m.—Hour of St. Francis.....WKLN
10:00 a.m.—Washington, D.C. Cathedral.....(6)	1:30 a.m.—Hour of St. Francis.....WKLN	12:30 a.m.—Hour of St. Francis.....WKLN
Sunday Radio	2:30 a.m.—Hour of St. Francis.....WKLN	1:30 a.m.—Hour of St. Francis.....WKLN
6:00 a.m.—Hour of the Crucified.....WIBC	3:30 a.m.—Hour of St. Francis.....WKLN	2:30 a.m.—Hour of St. Francis.....WKLN
6:30 a.m.—Hour of the Crucified.....WIBC	4:30 a.m.—Hour of St. Francis.....WKLN	3:30 a.m.—Hour of St. Francis.....WKLN
9:30 a.m.—Sacred Heart.....WIBC	5:30 a.m.—Hour of St. Francis.....WKLN	4:30 a.m.—Hour of St. Francis.....WKLN
9:35 a.m.—Camera Three.....WIBC	6:30 a.m.—Hour of St. Francis.....WKLN	5:30 a.m.—Hour of St. Francis.....WKLN
2:00 p.m.—Grat Music of the Church.....WIBC	7:30 a.m.—Hour of St. Francis.....WKLN	6:30 a.m.—Hour of St. Francis.....WKLN
10:45 p.m.—Hour of St. Francis.....WIBC	8:30 a.m.—Hour of St. Francis.....WKLN	7:30 a.m.—Hour of St. Francis.....WKLN
Friday Radio	9:30 a.m.—Hour of St. Francis.....WKLN	8:30 a.m.—Hour of St. Francis.....WKLN
6:00 a.m.—Sacred Heart.....WIBC	10:30 a.m.—Hour of St. Francis.....WKLN	9:30 a.m.—Hour of St. Francis.....WKLN
Monday thru Friday Radio	11:30 a.m.—Hour of St. Francis.....WKLN	10:30 a.m.—Hour of St. Francis.....WKLN
1:30 p.m.—Night Call.....WTLC	12:30 a.m.—Hour of St. Francis.....WKLN	11:30 a.m.—Hour of St. Francis.....WKLN
MADISON AREA	1:30 a.m.—Hour of St. Francis.....WKLN	12:30 a.m.—Hour of St. Francis.....WKLN
Sunday Radio	2:30 a.m.—Hour of St. Francis.....WKLN	1:30 a.m.—Hour of St. Francis.....WKLN
7:15 a.m.—Hour of St. Francis.....WOB	3:30 a.m.—Hour of St. Francis.....WKLN	2:30 a.m.—Hour of St. Francis.....WKLN
NEW ALBANY AREA	4:30 a.m.—Hour of St. Francis.....WKLN	3:30 a.m.—Hour of St. Francis.....WKLN
4:30 p.m.—Lamp Unto My Feet.....(11)	5:30 a.m.—Hour of St. Francis.....WKLN	4:30 a.m.—Hour of St. Francis.....WKLN

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TIC TACKER

Win cash for 'good news' tips

By PAUL G. FOX

What good news do you know? What stories haven't reached print that accentuate the positive, that tell what people have done or can do, rather than what they haven't done?

NC News Service, in collaboration with The Criterion, is sponsoring a nationwide search for good news to start the 1970s.

We need your help. And we'll pay for it. A cash prize of \$100 will be awarded to the best Good News story submitted among all readers in the U.S. Deadline is January 15. Stories should be double-spaced typed, and should be no longer than 400 words. And they must be factual.

The Editors of NC News Service will be the judges. Entries should be submitted to: GOOD NEWS, c/o The Criterion, P.O. Box 174, Indianapolis, Indiana 46206.

BLUE CLOUD ABBOT TO RESIGN—Abbot Gilbert Hess, O.S.B., Vincennes-born head of Blue Cloud Abbey in Marvin, S.D., the past 20 years, will resign his position on January 20. Following the new regulation of the Benedictine Federation, an abbot may retire at any time instead of serving for a lifetime. Abbot

Gilbert joined the Benedictine monastery at St. Meinrad in 1926 and was ordained in 1932. He served as the first prior of Marmion Abbey, also a foundation from St. Meinrad like Blue Cloud, from 1943-47. He began the planning and founding of the Blue Cloud community with Archabbot Ignatius Esser in 1949 and became the first superior there in 1950. On March 21, 1954, when the Blue Cloud community became an abbey he was elected its first abbot. Under his direction the community at Blue Cloud and its missions have grown from the original 40 members to approximately 80 members. The community staffs Indian missions in the Dakotas and Guatemala, in addition to operating its own farm and engaging in workshops and pastoral work locally. Election of a new abbot will take place at Blue Cloud on January 21, the feast of St. Meinrad.

NAMES IN THE NEWS—Father Robert Minton, pastor of Holy Family parish, Richmond, has been elected to the board of the Boys' Club of Richmond. He will serve on the program committee. . . . Father Charles H. Banel, O.P.P.S., president of St. Joseph's College, Rensselaer, has been elected to the executive committee of the Indiana Conference of Higher Education (ICHE).



ART CLASSES AT ALVERNA—Ten-week art courses for adults and teen-agers will be conducted at Alverna Retreat House, 8140 Spring Mill Road, starting Wednesday, Jan. 7. The classes, including lectures and media practice, will be conducted by Harold Miller, standing above, a professional artist. Also shown are Mrs. Cecilia Kiley, a student of Miller, and Father Harvey Kochner, O.F.M., Alverna director. The two-hour sessions for art students will start at 12:30, 1, 1:30, 6:30, 7 and 7:30 p.m. on Wednesdays through March 11. Applicants may register direct with Miller, 359-0254.

No rest ahead

(Continued on page 4)

But they represent the future, the Church's future, and they must not be ignored or they will be lost.

If the Church in the Seventies is to hold on to its young people it will have to remain in ferment, responsive to the needs and concerns of the young, attentive to their demands and active in their causes. It must be willing to be led, as well as lead.

The work of Vatican II will not be brought to fulfillment by those who framed it or those now expediting it. That work must become the charge of today's youth. The Church must, indeed, be the wise Mother, one wise enough not to get lost in the generation gap only to emerge and find her children gone.

Tell City parish plans education series for adults

TELL CITY, Ind.—A Continuing Education Program for the people of Perry and Spencer Counties will be held at St. Paul's School on the week-ends of January 16-17, February 6-7, February 20-21 and March 6 and 7.

Each week-end session will be on Friday evenings from 8 p.m. to Saturday mornings from 10 a.m. to 12 and Saturday afternoons from 1 to 5 p.m.

The program will consist of Doctrine, Parent and Adult Education and Teacher Training for pre-school, primary, intermediate junior and high school. A registration fee of \$5 will be assessed.

On Sunday, Jan. 4 pre-registration blanks will be distributed at each parish in the two counties. This will give those attending an opportunity to specify the area in which they are interested, so that the program can be made to fit all needs.

INDIANAPOLIS
Calendar
of Events

FRIDAY, JAN. 2
Nocturnal Adoration members are reminded of the customary watch.

SUNDAY, JAN. 4
Monthly Card Party, St. Catherine's parish, 1109 E. Tabor, at 1 p.m.

WEDNESDAY JAN. 7
Card Party at 8 p.m. in St. Philip Neri CYO room 550 N. Rural St.

Back school aid
LANSING, Mich.—Michigan's House Education Committee approved a \$1 billion school aid bill which includes \$25 million for the state's parochial schools.

Open House

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Sunday, January 11
1:00 - 4:00 P.M.

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- Ask us questions

FIVE DAY RESIDENT OR DAY STUDENTS

Pope

(Continued from page 1)

Chapel for diplomats accredited to the Holy See, took up again at 8 a.m. with Mass celebrated in a ramshackle chapel for the people in one of Rome's worst slums, and then concluded with a late-morning Mass in St. Peter's Basilica and the subsequent talk to the crowds.

In that talk, Pope Paul observed that many "wish for a Godless Christ, indeed a Christless man," although they want man to enjoy "certain superlative characteristics conferred on him by Christ." Among such Christ-conferred characteristics the Pope cited the right to life, the worth of the human person, inviolability of conscience, and responsible liberty.

He said: "People today talk of humanism. They consider it the modern term in which Christianity finds its resolution. They would wish today to be the celebration of the birth of man, not that of Jesus came to us as savior, teacher and brother, but that of man saved by himself, of man progressing by his own wisdom and strength, of man as his own principle and end."

"What we must tell you on this happy day, sons and brothers, is that without Christ there is no true humanism. And we implore God and beg you, men of our time, to spare yourselves the fateful experience of a Christless humanism."

"A brief reflection on what the history of yesterday and today teaches us would be enough to convince us that human virtues, developed without the Christian charism, can degenerate into their contradictory vices. Man, making himself a giant without a spiritual, Christian animation, collapses under his own weight. He lacks the moral strength which makes him really a man. He lacks the capacity to judge the hierarchy of values. He lacks the transcendental reasons which give lasting motivation and support to his virtues."

At the midnight Mass for diplomats, Pope Paul remarked that, despite "the light of thought, of science," modern man seems to be "walking in the dark."

The Pope addressed the diplomats as "representatives of a power that is absolute in its own order."

DRIVING early the next morning to Mass at St. Agapito par-

Ask for increase in 'shared time'

LOUISVILLE—Added "shared time" programs for parochial students here have been urged by school officials of the Archdiocese of Louisville.

In placing the request before the city and county school boards, Father Thomas P. Casper, archdiocesan superintendent of schools, said the parochial school system faces a deficit this year of about \$1.3 million.

A shared time plan is already in operation at three parochial junior and senior high schools.

Anglican, Catholic primates to speak

CANTERBURY, Eng.—Anglican Archbishop Michael Ramsey of Canterbury and Cardinal John Heenan of Westminster will be "star" lecturers at a month-long ecumenical Summer School here in July.

Both will speak on "The Shape of the Church in the Seventies." A third lecturer on the same theme will be Dr. Ernest Payne, for many years general secretary of the British Baptist Union and now a co-president of the World Council of Churches.

The Roman Catholic and Anglican Primates, with Dr. Payne, will be among the lecturers in the school's second session (July 18-30). The first session will deal with "The English Religious Tradition: Catholic, Reformed, Transformed?"

In the Prenestino slum section of Rome, Pope Paul seemed to be traversing a deserted city. For his arrival there was only several hundred persons waiting at the chapel to greet him.

In his Christmas homily to the slum dwellers, Pope Paul said: "For the Lord, there was no place in pleasant houses." He described Christ as "a slum-dweller."

The Pope distributed Communion and later shook hands with parishioners, whose numbers had grown during the course of the Mass. One person out of eight in the parish is reckoned as a Mass-goer. One family out of three lives in what Italians call "a barracks," which means a hastily erected shelter dating back usually to World War II and lacking running water or even full protection from wind, rain and cold.

Editors rate Synod as top news story

By JUDY EDINGER

WASHINGTON—The second World Synod of Bishops which met in Rome during October was rated first among the top ten stories of 1969, according to a survey of editors conducted by NC News Service.

The Synod was unique in that only one topic—ecumenicity, or the relationship between the Pope and the bishops—was on the agenda. Yet, the event provoked news long before it took place because of the controversy and speculation preceding the actual meeting.

In second place, according to the Catholic editors in the U.S. and Canada, was the financial crisis in Catholic schools. Many stories in 1969 were concerned with mergers, closings, and state aid—considered "crucial" to continued operations.

Voted No. 3 story was Bishop

Manifesto seen
No. One story

BOSTON—The Black Manifesto and the response of churches to it was chosen the top religion story of 1969 by religion editors of daily and weekly newspapers in the country, the Religious Association has announced.

The association is made up of 100 newsmen who write for the secular press.

The top story received 421 out of a possible 430 points in the poll. All but six of the writers polled ranked it as the number one story.

In second place, with 231 votes, was the story of James Pike, the former Episcopal bishop who died in Israel after becoming lost in the desert while doing research work.

Mass in jail

LOS ANGELES—Coadjutor Archbishop Timothy Manning of Los Angeles celebrated Mass Christmas morning in the chapel of Los Angeles county jail.

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Militant group disrupts Mass

LOS ANGELES—Some 350 Mexican-American militants disrupted Midnight Mass at St. Basil's Catholic church here, scuffling with ushers and police. Cardinal James Francis McIntyre of Los Angeles was presiding at the service.

About 50 members of the militant group came back the following morning to picket in front of the recently completed church that they called a "symbol of hypocrisy" that exists in the Catholic Church. They claimed the money spent on its construction could have been better used in the Mexican-American community here.

Both demonstrations were dispersed by police. After the Midnight Mass disturbance, which included chanting and shouting, it was reported that seven persons were arrested and that one policeman and three demonstrators were slightly injured.

\$2 million school deficit in St. Paul

ST. PAUL, Minn.—A \$2 million deficit for the Catholic high schools of the St. Paul-Minneapolis archdiocese is expected before the end of the 1969-70 school term.

Average tuition for the schools is \$325, while expenditures are \$570 per student. The latter figure excludes the contributed services of religious personnel.

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AT ST. MEINRAD

Guest professor program to open

ST. MEINRAD, Ind. — The semi-annual Distinguished Professor Program of St. Meinrad School of Theology will open the second semester, January 5-9.

Very Rev. Adrian Fuerst, O.S.B., president-rector of the School of Theology announced that the lecture series will be delivered by Dr. Robert F. Byrnes, director of Indiana University's International Affairs Center.

THE Distinguished Professor Program is held at the beginning of each semester at St. Meinrad in an effort to bring outstanding professors to the St. Meinrad campus. During this week all other classes are suspended, and the Distinguished Professor has an opportunity to deliver 15 lectures and dialogue with both the student body and the faculty.

The general theme of the lec-

tures will be "Relations between Christianity and Communism in Russia and Eastern Europe."

Specific lectures will be concerned with "The Russian Church in Russian History," "Soviet Policy Towards Religion," "Christianity and Communism in the Soviet Union Today," "The Religious Map of Eastern Europe," "Jews and Judaism: Illumination of the Nature of the Problem," "Christianity in Communist Countries: Problems and Prospects" and several other related topics.

DR. BYRNES is a graduate of Amherst College and Harvard University and held a senior fellowship in the Russian Institute of Columbia University. He is the holder of several honorary doctoral degrees.

Byrnes has traveled extensively within the Soviet Union and throughout Eastern Europe and is the author and editor of numerous books and articles dealing with the Church in Russian and Eastern Europe.

The evening lectures on Tuesday, Wednesday, Thursday (January 6-8) are open to the public. They will be held in St. Bede Theater at 8 p.m. CST.

Sister Dorothea dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Mary Dorothea Magrady, S.P., were held at the motherhouse of the Sisters of Providence here Friday, Dec. 26. She died (Dec. 23) in the convent infirmary after several years' illness.

A native of Iowa, Sister Mary Dorothea entered the convent from Chicago in 1896 and had completed 73 years as a Religious. She taught in several schools of the Indianapolis Archdiocese, including: Holy Trinity, New Albany; Holy Cross, St. Philip Neri and St. Anthony, Indianapolis. For the past five years she had resided in the convent infirmary.

There are no immediate survivors.

Guest speaker

RICHMOND, Ind.—Coadjutor Archbishop Biskup will be the guest speaker for the second in a series of K of C monthly lunches on Monday, Jan. 5, at Holy Family School Cafeteria. He will discuss the Bishops Conference held recently in Washington, D.C. A question and answer period will follow his talk. All Catholic men are invited.



HEAD CATHEDRAL ALUMNI—The Cathedral Alumni Association elected officers on November 28 at their annual banquet at which they honored Joe Dezelan for his 26th year as coach at Cathedral. The officers are: (left to right) Ed Rathz, treasurer; Joe Viehmann, vice-president; K. Clay Smith, outgoing president and director; Fred Johnston, president; John Schmitt, secretary; and Tom McShane, vice-president. Directors of the association are: Father Joseph Wade, Mike Redding-ton, Bob Kirkoff, Bob Welch, Harry Binder, John Grande, Bob Collins, Frank McKinney, Jr., and Clay Smith.

OPINIONS

Woods faculty scores decision

To the Editor:

For several months we have admired the foresight shown by the Archdiocese in promoting a serious study of the school system. We feel that this was done in order to project the best possible plans for the future education of the whole of God's People. The kind of research undertaken by Father George Elford was apparently accomplished with a sense of scholarship, vision, dedication and justice. We commend his work heartily.

We are now dismayed at the recent decision of the Archdiocesan School Board to reject the recommendations which the study suggested. Benefits possible to many young people of the archdiocese are rejected in the process. In particular we feel the needs of the people are not met on an equitable basis by the plan now approved. In our times it appears totally impossible to operate individual parish schools from individual parish funds. The sharing of monetary support for all schools is imperative if the poor are to be considered with justice.

We firmly believe that the quality of education is of greater importance than the quantity of schools in operation, and that planned consolidation is required so that all students of the archdiocese have equal opportunity for the best possible equipment, facilities, and teachers. In viewing the future, we see the demand for religious men and women who are prepared to meet the need for religious education of larger segments of the people than those of school age. This will require preparation which ought to be underway now.

For us, it is not the work of Providence to exist haphazardly from year to year. Providence orders all things with wisdom and foresight. We believe that the recommendations of the study offered that sort of wisdom and foresight, and we request that the Board reconsider its decision. For this we offer our labor and our prayer.

Members of the Religious Faculty

St. Mary-of-the-Woods, Ind. Sister Jeanne Knoerle, President; Sister Laurette Bellamy, Sister Agnese Boddington, Sister Catherine Celine Brocksmith, Sister Jean Burke, Sister Catherine Buster, Sister Anne Doherty, Sister Ruth Eileen Dwyer, Sister William Elye, Sister Rita Faucher, Sister Jean Fuqua, Sister Linda Hahus, Sister Beth Carroll Kelso, Sister Lourdes Kline, Sister Immaculee Krafthefer, Sister Hallie McMahon, Sister Kathryn Martin, Sister Alma Louise Mescher, Sister Maxine Mulvihill, Sister Cordeja Moran, Sister Carol Nolan, Sister Mary Olive O'Connell, Sister Loretta M. Schafer, Sister Mary Gertrude Schuckman, Sister Estelle Scully, Sister Marie Denise Sullivan, Sister Georgiana Terstegge, Sister Eileen Walsh, Father J. Lawrence Richardt.

Ban on dropping grades deplored

To the Editor:

St. Barnabas parish is concerned over the decision of the Archdiocesan School Board to raise the tuition in the high schools and to make no other change in Catholic education. Respecting each Board Member's privilege to vote for what he is convinced is right, we sincerely hope, as concerned Catholics in the Archdiocese, that the Board will reconsider the decision.

The raise of tuition in the Archdiocesan High Schools will force these schools to close in a short time. The goal of Catholic education cannot be to have parochial schools for the high middle class and wealthy people.

Of special concern to the people of St. Barnabas Parish is the Board's refusal to permit our parish to close the sixth, seventh, and eighth grades in June 1970. Parishioners in St.

Barnabas Parish have studied, discussed, and worked for two years to solve the problem of education in our parish and arrived at a solution that seems best for us.

Because a new middle school is being constructed within sight of St. Barnabas, the parishioners finally decided that this would be the best level to eliminate in our unique situation. Though we are conscious of the repercussions of this closing on the future enrollment at Roncalli High School, we are still faced with the situation of solving our own parish problem.

Since St. Barnabas is located in an area in which many new homes are being constructed, our enrollment has constantly increased. In September 1969, we opened two new classrooms. Parishioners who have moved into this area were assured that a Catholic elementary school education would be available for their children. But unless some grades are eliminated, we will be forced to turn students away who wish to come. A choice about whom to admit must be made on a "first come, first serve" basis, a plan not really just to the transient person who happens to move into the area and enroll late. By eliminating grades six, seven and eight, we could offer every child in the parish the opportunity to attend a Catholic school in grades one through five. With this arrangement, our building would have adequate facilities for library, audio-visual, science labs, and cafeteria, and a continued teacher-pupil ratio that would provide the opportunity for excellence in education. To be of real service to the Church and to the educational profession we feel that our Catholic schools must continue to strive for an excellence equal to or even superior to the public schools in the area.

Financially, too, our costs are very high because there are simply not enough Catholics to maintain a 50-50 ratio. At present we have a Sister-principal, four teaching Sisters and 13 lay teachers. This statement in no way reflects on the professional excellence or Christian dedication of our many fine lay teachers. The problem is finance and facilities.

With the closing of grades six, seven, and eight the religious education of these pre-teens is a matter of real concern for the pastor, the Sisters, and the parents. We hope to strengthen our existing CCD Program. Foreseeing this elimination of grades, we have begun to prepare 20 CCD teachers. To help in this preparation the Staff of the Religious Education Office conducted a training session during October and November. Though we know that the adequate preparation of CCD teachers requires continued in-service training, we hope to continue this preparation of teachers of religious education. Hopefully, too, a Religious could be released to serve in the capacity of co-ordinator of the Religious Education Program.

Though we admit that any human decision could be in error, we feel that the request to close the sixth, seventh, and eighth grades was made after slow deliberation and with sincere conviction that it was the best means for us to try to solve our problem of "bursting at the seams."

At St. Barnabas we are faced with a problem that must be solved before September 1970, but the Board's decision did nothing to help us with a solution. We respect each member of the Board as a sincere Christian, vitally interested in Catholic education, and for this reason we trust that he will reconsider his decision.

Sister Marie Olinger, Principal St. Barnabas School Indianapolis

Saturday Mass?

To the Editor:

Why can't the Sunday Mass obligation be granted for Saturday evening Mass in Indiana? It surely would help all the people that work the grave yard shift. So that working all night they could go home to rest with-

out worrying about getting to Mass? Will this take place in the near future?

Jean Burkhardt
Beech Grove, Ind.

News?

To the Editor:

In the December 5th, 1969, edition of The Criterion, you published an editorial entitled: "Suddenly It's News." In that editorial you stated that the Indianapolis daily newspapers have just "discovered" the crisis in Archdiocesan schools, and that the attention being given the financial dilemma and impending decisions on school operations is rather distressing.

Catholic Information Center records indicate that the Indianapolis Star and News, all of the television stations, nearly all of the radio stations, and Associated Press and United Press International wire services, have devoted significant attention to the crisis of Catholic education for the last two years. In some instances, the crisis was aired, and covered in print, on the local level, as early as the fall of 1967.

I am sure that the public of Central and Southern Indiana is very much aware of the problems that face the Catholic school system. While I do agree that many people have not heard, until recently, what has been said via the mass communications media, this is not the fault of radio, television, the secular press or The Criterion.

You say that the story is not hot news. I think that most of the 205,000 Catholics, and a significant number of the non-Catholic community in the Archdiocese of Indianapolis, would disagree with that statement.

Your editorial also stated that full information has been distributed to the media and to public officials. Through our discussions with the media representatives and the School Office, I found out that the only information which was distributed to the media prior to 1968 came through The Criterion. Not to fault the Catholic press, but you cannot expect front page coverage, or even major coverage in the daily press, after the story has been held up for The Criterion.

One of the first things that I did after being appointed Executive Director of Communications for the Archdiocese in January, 1968, was to discuss the amount of coverage that had been given the educational crisis up to that time. Msgr. Galvin and Father Elford both agreed that enough was not being done to use the media to properly inform the people of this very real problem.

The Catholic Information Center and the School Office undertook a series of news conferences, interviews and special articles in the daily papers beginning with a news conference on January 13th, 1968. This concept of constant information to the media, and through them to the public, has and will continue.

There have been nine news conferences held since January, 1968, concerning the various steps taken by the Archdiocesan School Board and the School Office, regarding the crisis. Father Elford has been interviewed over two dozen times by individual media representatives, other than those from The Criterion, during the last two years.

The Indianapolis Star assigned a religion and education reporter to work in researching and writing a series of seven articles entitled: "Crisis in Catholic Education." This series, which appeared on the front page of the Star from June 15th through 21st, 1969, was three months in preparation. Since 1967, the local papers and TV stations have also presented dozens of feature articles and stories dealing with the Archdiocesan educational situation.

Associated Press and United Press International have also covered the story, and papers, radio and television stations throughout the Archdiocese have aired a constant stream of official statements and sentiments regarding the problem. The lines of communication

Psychiatrist, wife Brebeuf given booked for series \$25,000 grant at Saint Simon's by foundation

INDIANAPOLIS — Dr. and Mrs. Frank W. Countryman will conduct a family development course at St. Simon's parish starting Sunday, Jan. 11.

The psychiatrist and his wife, who has a graduate degree in nursing, will lecture and lead discussions on alternate Sunday evenings through January and February.

Father James J. Sweeney, associate pastor, will monitor discussions on "Christian Commitment," based on Keith Miller's best seller, "A Taste of New Wine," on alternate Sundays.

Registration for the series sessions, which will be limited to small groups, will be accepted after Masses on Sunday, Jan. 4, or by calling Mrs. Raul E. Bolanos, 547-6320.

In addition to the Sunday night sessions, discussion groups are being formed for alternate Thursday nights during January and February. Discussions of films and tapes on topical subjects such as the morality of war and social involvement are scheduled.

Stimming

(Continued from page 1)

devotion. We are looking forward to his official participation in leading Marian toward higher quality education and greater community service. Few persons, who are non-graduates of Marian, carry his concern and enthusiasm for the growth and prosperity of Marian College.

INDIANAPOLIS — Very Rev. Carl E. Meirose, S.J., president of Brebeuf Preparatory School, has announced that the college preparatory school had received an unrestricted grant of \$25,000 from Lilly Endowment, Inc.

In making the announcement Father Meirose said, "We are most grateful for the gift from the Endowment especially at this time of year. We feel that this gift represents a strong vote of confidence in Brebeuf's total educational program and our contribution to the educational environment of the Indianapolis community."

Social to mark Epiphany feast

TROY, Ind.—The social gathering held annually at St. Pius parish to mark the conclusion of the Twelve Days of Christmas, the feast of the Epiphany (Jan. 6), will be held in the parish hall at 8:30 p.m., January 3, the Saturday nearest the Epiphany.

Folk music, traditional and modern melodies will be provided by the Twelfth Night Carolers. A buffet luncheon will be served.

Committee members in charge include Miss Judy Simon, Mr. and Mrs. Dennis Deom, Muri Schwartz and Mr. and Mrs. James Cronin. A limited number of tickets are available from members of the committee.

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