

Peace is a job for all, Pontiff says



VOL. X, NO. 14

INDIANAPOLIS, INDIANA, JANUARY 9, 1970

COURT BACKS CATHOLIC C.O.

Decision vindicates Church's war stand

By JAMES E. STRAUKAMP, S.J.

SAN FRANCISCO — Judge Stanley Weigel's precedent-setting decision in U.S. District Court here meant, in effect, that the draft law as it now stands is unconstitutional for Roman Catholics. It was a vindication of the Catholic Church's teaching on war and vindication as well as Leslie Charles Bowen's commitment to that teaching.

Judge Weigel's ruling stated that section 6J of the Military Selective Service Act of 1967 discriminates against Catholics since it fails to provide for a Catholic refusal to participate in a particular war that he con-

that certain conditions must be fulfilled for a war to be just. If these are not realized in a particular war then that war is unjust and a Catholic may not participate in it.

Judge Weigel, having first accepted this as an authentic statement of Catholic teaching, then acquitted Bowen. He ruled that section 6J is unconstitutional in its restriction of conscientious objector status to men who are opposed to all war. The exemption, said Judge Weigel, must be extended to so-called selective conscientious objectors — men such as Bowen who object to service in some wars but not all.

(In Washington, Vincent C. Allred, assistant general counsel, United States Catholic Conference (USCC) and a colonel in the retired reserve, U.S. Army, expressed a "personal view." Allred said he does not see "how a Catholic can assert the status of selective . . . conscientious objection in a country like the United States where our governmental institutions are based on the premise, quoting Mr. Justice Douglas of the Supreme Court, that 'we are a religious people whose institutions presuppose a supreme being.'")

(But Father Patrick P. McDermott, S.J., assistant director for peace at the USCC Division of World Justice and Peace, hailed Judge Weigel's decision as "a glimmer of light in what has up to now been a long and dark tunnel.")

"Many concerned Christians have struggled for some time to gain recognition for selective conscientious objection but to no avail," Father McDermott said. "Our correspondence with them has been a testimony to their commitment and the suffering they have endured to gain such recognition."

THE JUDGE determined that Bowen was definitely sincere in his religious motivation and that he had formed his conscience according to Church teaching. He further decided that the defendant, after careful study, had come to the belief that the Vietnam war was unjust and consequently participation in that war would force him to act against his conscience and his Church's teaching. In such a case, the federal judge ruled, refusal of conscientious objector status amounted to "serious and unjustifiable discrimination."

Judge Weigel's ruling culminated a series of legal actions that were initiated in May, 1968. Leslie Bowen, then 23, and James F. McFadden, 25, two students at the Jesuit-run University of San Francisco, faced induction, and a crisis of conscience as well as of law. Through their religious training they found themselves opposed to the Vietnam war but not to all war. Since the draft law did not permit selective conscientious objection a suit was initiated before they had to refuse induction. Included in the suit were 12 priests who according to the law could be indicted for counseling draft resisters. Msgr. John Tracy Ellis, well-known Church historian, was one of these priests.

After months of hearings and appeals, no opportunity was given to test the constitutionality of the law for Catholics. During this period both Bowen and McFadden refused induction. Bowen's trial was held in October

and McFadden's is scheduled for January.

ON THE morning of Bowen's trial, Judge Weigel was prepared to dismiss the case on the grounds that the U.S. Government failed to present proper evidence. Richard Harrington, the defense attorney, tried to prevent this since the question of constitutionality would remain unsettled. When the court reconvened in the afternoon, the judge allowed the trial to proceed—the right to a jury had been waived in the morning. Judge Weigel permitted the introduction of such evidence as he would need to consider whether the present selective service law denied religious freedom to Catholics.

A philosophy professor from Wisconsin testified to the fact that Bowen had participated in a seminar on the just war doctrine and that they had discussed the subject outside of class as well. He then explained the traditional Catholic teaching on war.

I was called to explain Catholic moral theology on conscience: it must be free, informed and the ultimate criterion in judging an action as moral or immoral. Later, during the

(Continued on page 6)

VATICAN CITY — On world peace day—New Year's Day—Pope Paul VI hammered away at the notion that to work for peace is everybody's job.

"Peace is a duty for leaders, yes, but not for leaders alone," the Pope declared at a special Mass in Rome's Church of the Gesù on the third World Day of Peace to be celebrated since he launched the idea three years ago.

"Today, democratically organized society assigns powers and duties to all members of the community," he said. "Even if this were not so, it would remain true that peace is everyone's duty. For peace has dominion not in politics alone but in many lower spheres which in practice involve our personal responsibility even more."

"Another reason is that peace has its active source in ideas, in minds, in moral attitudes even more than in outward action."

HE POINTED to the role of a revenge-oriented notion of justice in preparing the way for war.

He continued:

"We must place at the foundation of our social psychology a hunger and thirst for justice, together with that seeking for peace which merits for us the title of children of God. It is no Utopia, it is progress. . . ."

"Civilization has succeeded in banishing, at least in principle, slavery, illiteracy, epidemics, social classes, etc. It has banished evils that were long established and that were tolerated as if they were unavoidable and were inherent in the sad, tragic social life of mankind. Civilization must also succeed in banishing war."

The Pope said a "terrible, increasing danger of world conflagration" demands the banishment of war.

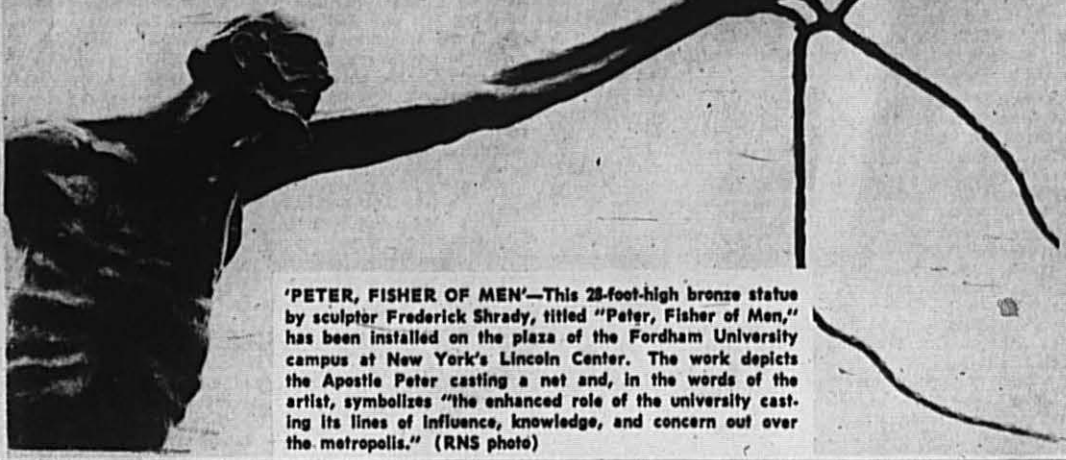
Asking what "individual, weak mortals" can do to avert such a universal catastrophe, he answered:

"We have recourse to public opinion, which in this emergency becomes the expression of mankind's moral conscience. And we all know how great can be its power for good. We have our individual, personal duty to be good. That does not mean to be weak, but to be able to break the sad, logical chain of evil by patience and forgiveness. It means to love, that is, to be Christians."

The Pope also said Christians (Continued on page 7)



POPE DENOUNCES ARMS INDUSTRIES—Pope Paul VI delivers a prayer for peace during the World Peace Day Mass he celebrated in Rome's Church of Jesus January 1. The Pontiff decried the fact that "great industries" prosper "on the diabolical capacity to produce arms of every size and shape" and that powerful nations base their economic stability on "trading arms to poor nations lacking plows, schools and hospitals." (RNS photo)



PETER, FISHER OF MEN—This 28-foot-high bronze statue by sculptor Frederick Shady, titled "Peter, Fisher of Men," has been installed on the plaza of the Fordham University campus at New York's Lincoln Center. The work depicts the Apostle Peter casting a net and, in the words of the artist, symbolizes "the enhanced role of the university casting its lines of influence, knowledge, and concern out over the metropolis." (RNS photo)

Churchmen spearhead integration

By JO-ANN PRICE

JACKSON, Miss.—Mississippi religious leaders, led by Catholic Bishop Joseph B. Brunini of Natchez-Jackson, have mounted a major campaign to "make Mississippi's public schools a model" of integration for the rest of the United States.

Formation of an ad hoc committee to organize a Mississippi Conference of Religious Leaders was announced jointly by Protestant, Catholic and Jewish officials on the eve of Supreme Court-ordered integration of public schools.

The committee was announced as civic tension about public schools was rising. Formation of a Southern National Party, opposing the court order, was being discussed at a statewide rally held at Jackson's old City Auditorium.

THE announcement by the ad hoc committee, which held its first meeting at the chancery office here, preceded by one day the publication of a strongly worded pastoral letter by Bishop Brunini to 105 parishes of the statewide diocese denouncing "hasty schemes designed to avoid court orders" and urging all Mississippians to "make stronger our public school system."

The Catholic school system "does not offer a refuge from integration," the pastoral, addressed to the state's 82,383 Catholics, said. Nor, it said, are Catholic schools in competition with the public schools, but enjoy an "ever growing degree of co-operation" with public education here.

"All Mississippians should respond positively and creatively to the present opportunity to make stronger our public school system," the letter continued. "The task of education is the most important task facing any people. We can ill afford any wasted time in the educational process."

"Makeshift schools, hasty schemes designed to avoid court orders and emotional appeals to the social patterns of a dead past will do nothing but defraud young Mississippians of their rightful place in tomorrow's world. . . . The task that is ours is to support this system by every means possible. I call upon the Catholic of Mississippi to exercise a responsible citizenship in this matter. . . ."

THE SERMON, Bishop Brunini told NC News Service, (Continued on page 7)

Official

The Chancery Office this week announced the appointment of Father Joseph Mori, O.S.B., of St. Meinrad Archabbey, as administrator of St. Joseph's parish, Clark County. The appointment became effective January 3.

KNOW YOUR FAITH

First installment of a new series

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THE WORD OF THE LORD

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

"This is the Word of the Lord."

In every Eucharistic Liturgy, the people of God are to be formed by the Word of God and nourished by the Body of the Lord. Before approaching the table of the Eucharist, they are fed at the table of the Word.

The principal parts of the Liturgy of the Word are the lessons taken from Sacred Scripture and the chants which occur between them. The homily, the Creed and the Universal Prayer complete the Liturgy of the Word.

In the scripture lessons, which are explained and made relevant by the homilist, God speaks to His people, opens up the mysteries of their redemption and salvation, and offers spiritual nourishment.

Christ becomes present to the Christian assembly in the words of scripture, not through the power of the language, but through the Word of God itself, which has its own power as God's Word.

In the proclamation of His Word at Mass, God takes the initiative. He invites a response. His assembly does, in the responsive psalm after the first reading, again in the formalized assent of the Creed and finally in a free-style response in the Prayer of the Faithful.

A MORE sustained response to the Word of the Lord, of course, is the entire Liturgy of the Eucharist.

All the scriptural readings and the chants which occur between them are indicated in the new Ordo Lectionum Missae, which was promulgated for the whole Church on May 25, 1969.

After a lengthy introduction, the Ordo lists the readings and chants under six headings:

- Proper of the season (for Sundays and major feasts);
- Proper of the Saints, arranged according to the new calendar;
- Common of the dedication of the church and for the saints;
- Ritual Masses (such as Masses for the catechuminate, baptism, confirmation, orders, weddings, for the dead, etc.);
- Masses for various intentions, for example, peace and justice, thanksgiving, in time of need.

• Votive Masses (Trinity, Holy Cross, Eucharist, etc.)

In all, the Ordo Lectionum Missae contains a listing of 1,800 scriptural readings, Mass intentions contri-

under book and verse indications, but without full texts.

Since many have not "searched" the scriptures beyond what they have heard at Sunday Mass, the new Ordo offers a richer diet of scriptural readings. Each passage will not come up once a year but once every third year.

A three-year cycle of readings, for Sunday, which in general reflects the established themes of the liturgical year, and a two-year cycle for weekdays, have been introduced, but with a clearer coordination between the Old and New Testaments.

WHILE little if any deviation from the Sunday cycle is allowed, the weekday cycle permits many options for Masses for special occasions, so long as the readings are taken from approved lectionaries. The new liturgical calendar makes possible more options and more Votive Masses. Freedom is extended to home Masses to choose appropriate readings from approved lectionaries.

The most noticeable change in the Liturgy of the Word is the addition of a third reading on Sundays and major feasts, going back to a most venerable tradition in the Church. Al-

though the readings from the New Testament are continuous, those from the Old Testament are matched in theme with the New Testament selections.

The first (Old Testament) reading is followed by a responsorial psalm (or Gradual), and various options in choice of text and style are given. It can be chanted or sung by the leader of song.

The second (New Testament) Epistle, from the Apocalypse (or the Acts of the Apostles,) is followed by a brief period of silent reflection. Then, a sung Alleluia of praise to the Word (Christ) coming into the midst of the assembly in a special way in the Gospel usually precedes the third of Gospel reading. If not sung, the Alleluia may be omitted.

In addition to the new formulas for concluding the readings, said by the lector or the priest, the "Thanks be to God" or "Praise to you, Lord Jesus Christ" is now said by the people—no longer just by the server.

(Next week, The Liturgy of the Eucharist, with special emphasis on the new Offertory rite, the eucharistic prayers, and the Communion rite).

Mission giving hits a record \$616,522

Despite heavy financial support for Catholic schools, Archdiocesan Catholics during 1969 sacrificed a record \$616,522 for home and foreign missions.

The 1969 report, issued this week by Msgr. Victor L. Goossens, Archdiocesan Director for the Society for the Propagation of the Faith and the Missions Office, represented a slight increase over the previous year's total.

(A complete rundown of 1969 mission contributions by individual parishes in the Archdiocese will be found in this issue of The Criterion on Page 7.)

of the Faith and the Missions Office, represented a slight increase over the previous year's total.

PRINCIPAL sources of funds included the Mission Sunday Collection, \$74,228; membership dues in the Society for the Propagation of the Faith, \$49,690; and the Holy Childhood Association, \$43,703. Visiting missionary priests and nuns collected \$92,979 from Archdiocesan parishes. Mass intentions contri-

buted to the Missions Office for distribution amounted to \$36,158. Contributions to the Archdiocesan Home Missions fund totaled \$21,225.

Major disbursements included: National Office of the Society for the Propagation of the Faith, \$68,952; American Board of Catholic Missions, \$39,600; and Catholic Near East Welfare Association, \$6,300.

RECIPIENTS of the Archdiocesan Home Missions fund were: Holy Angels parish, Indianapolis; American Martyrs parish, Scottsburg; St. Jude parish, Spencer; and the Indiana State-Rose Poly Newman Center, Terre Haute.

An additional \$125,130 was contributed by Archdiocesan Catholics directly to the National Office for the Society for the Propagation of the Faith and was included in the annual report.

Since the consolidation and reorganization of the mission-aid societies by Msgr. Goossens in 1945, more than \$6 million has been channeled to home and foreign missions through his office.

Nuns to have 'ladies auxiliary'

WHEATON, Ill.—What may be the first "ladies auxiliary" to an order of nuns was launched by the Franciscan Sisters here. It ties to the order single women 21 to 40, who have made no religious commitment, vow or promise.

Termed a laywomen's auxiliary, members of which will "live in" with the Sisters at their various houses and convents, the group will be called CONSERV—for "community, opportunity, service, experience, response and vitality."

CONSERV women will sign two-year contracts and will have professional training or "some college experience," according to Sister Theresa Langfield, O.S.F., program coordinator.

Sister Theresa, who belongs to the Wheaton Franciscans, Daughters of the Sacred Hearts of Jesus and Mary, described the auxiliary as

"very similar to the Peace Corps or Papal Volunteers."

CONSERV women will be self-supporting, whether they work in one of the Franciscan institutions, such as St. Francis High School, Wheaton, or perform some other kind of service. They will pay rent to help support the community and finance the CONSERV training program.

Sister Theresa said training will include these phases: How to live a community life to the fullest, how best to absorb scripture and liturgy, and how to carry on "apostolic service."

The Wheaton Franciscans, already an innovative order which does not have superiors as such and does not operate under traditional norms of obedience, make all decisions by consensus.

On the Inside

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George Shuster denounces Twin Circle's charges. . . . Page 4

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The role of life experiences in religious education

By FR. CARL PFEIFER, S.J.

"Who cares about Abraham and Moses?" "We've heard all that before!" "What does it have to do with my life and problems?" "Doesn't anyone understand?" "What's the point of it all?" "If only adults would listen a little!"

Have you heard remarks like these from students? I'm sure you have. Such questions and observations point to a key problem of religious education today, its relation to life, and the need of a living person to help the young person make this relation. Religious educational theory and practice in most communities is marked by questioning, probing, searching. Much of the present searching is motivated by the resistance of students, particularly in high school. But it also arises from reflection on theological principles underlying the method and content used in religious education programs.

The rather blunt questions of the students find more subtle and penetrating expression in the reflections of theologians. Countless teachers sense something wrong, perhaps sense too what might be done, yet lack the security to do what they feel should be done.

The students' resistance, the



LIFE LINE—"God reveals His love and communicates His life not so much through words as through events—this is what is referred to as salvation history."

teachers' frustration, and the experts' reflection all point to the importance of the person of the religious educator. As he is the pivotal center around whom the whole educational process revolves, he must be sufficiently trained in sound principles of religious education that he is free to creatively adapt to his particular situation. It is an increasingly clear consensus in theory and practice that there is no one method universally applicable, nor is there one predetermined sequence of content.

THE BASIC insight that grounds modern religious educational theory is the conviction that God reveals His love and communicates His life, not so much through words as through events—this is what is referred to as salvation history. He is actively, creatively present in both nature and history, telling us tangibly of His love, and sharing with us His life. He is met not in doctrinal formulations or abstract truths; rather He is met in the experiences of life. This has been generally accepted in catechetical theory for years, but it is curious that in practice the recounting of the history of salvation normally ends with the sending of the Spirit at Pentecost, or with the early Church, just as revelation is said to end with the death of the last Apos-

tle. Why, if it is true that God acts in historical events, then is He not still acting?

If salvation history means anything, it means that God is revealing His love and communicating His life to men today, in the events of our history and in the phenomena of our world. With Paul we can say, "Now is the day of salvation" (2 Cor. 6, 2). And now, today, is the day of revelation as well.

If this is true, it is necessary to reflect more deeply on another commonly agreed upon premise. Book after book repeats that Christian education draws its message from four sources or signs: Bible, Liturgy, Doctrine and Witness. From these sources comes the true content which is then applied to the lives of the students. This is perhaps a true and valid procedure, but is not the only one, for according to the very principles of salvation history, if salvation and revelation happen now, today, then the most fundamental source or sign is life itself today.

If God is present and active in the world of nature and the events of history, then the indispensable sign of saving contact and of revelation is life. The very first source of understanding and knowing Christ and the normal place of contact with him is in life—ordinary, human life—experience—particularly the vital interaction of persons. This is a consequence of taking seriously the reality of salvation history, and is theologically elaborated in the theology of Revelation. Actually it flows from the fact of the redemptive incarnation which culminates in the sending of the Spirit by the risen Christ, making a "new creation."

BECAUSE of Christ, the Word, and His victory over death and darkness, our world has radically become a place of life and light. Grace-life exists only in human-life, the divine is met in the human, the God of Grace is

encountered in the gracious neighbor. Life itself is the graced-sign of the presence of the "Word of Life." (1 Jn. 1:2) It is a sign that is happening, a parable that is being told in each moment of existence.

To live in Christ means first of all to live. For everyone and everything is a sign of God's saving presence in Christ, not a sign merely pointing up to Him but a sign manifesting His presence. His action, His love. All creation shares in the mystery that is life: the world is a divine milieu, where man meets God again "walking in the garden in the cool of the day" (Gen. 3, 8). The world is a new creation in Christ who is the fullness of life and the source of light.

Life, then, is so central to the reality and message of Christianity that both Christian living and Christian teaching find their integration in it. The way of salvation and the mode of revelation are united in life, because human life and the life of the universe are in their very being sacramental, that is, they are signs.

The Bible uses the word "mystery" or "sacrament," connoting the presence of the divine in the human and natural, in the worldly and secular, as well as in the sacred. The presence of the divine is so real, so intimate, so dynamic, that it cannot but become visible and tangible. The Word of Life has so penetrated and become identified with life, that life becomes a word, revealing within itself the presence of Him in whom "all things hold together" (Col. 1, 17).

Each experience of personal life, every event of natural life, is a word, and together all form a magnificent parable through which the Word of Life, sometimes with the shattering force of the Sinai revelation (Exodus 19, 16-25), more often in the "whistling of a gentle breeze" heard by Elia (3 Kings 19, 12), tells man, "Do not let your hearts be troubled or fearful . . . for I am with you" (John, 14, 27; Matthew 28, 20).

IN OTHER words, we believe



WHERE ARE YOU GOING?

Jesus alone offers solid answers—"I am the way, and the truth, and the life."

THE END IS NEAR—"With Paul we can say, 'Now is the day of salvation.' And now, today, is the day of revelation as well."

that God our Father, in Christ, through the spirit, is actively present in our lives and in our world. His active presence makes possible a sharing in His life at the same time that it reveals that life to man. This is the mystery of Christ, which is at the center of reality and which is the heart of the Christian message. Life then today is the most immediate sign of salvation and source of the Christian Message. Says St. Paul: "For me to live is Christ" (Phil. 1, 21).

Now it is precisely this conviction that leads to today's theo-

logical reflection and stress on the role of the religious educator. If God is present and speaking to our students in their lives and the life of the world, they must be helped to hear Him in life's parable and meet Him in its mystery. But only one attuned to the present reality and contemporary values can help them discern God's word within the confused noises of modern living. This forces us to reflect more deeply on the role of the teacher.

(Next Week: Role of the Catechist in Religious Education.)

WORSHIP AND THE WORLD

A new Pentecost is dawning

By FATHER J. M. CHAMPLIN

"Fly the friendly skies of United." During the last six weeks this writer has clocked a few thousand miles on United jets, but he has also contributed significantly to the financial sup-

port of American, Northwest Orient, Ozark, TWA, and a few other lesser known airlines. These travels from Paterson, New Jersey to Los Angeles, California and from Crookston, Minnesota to Orlando, Florida, have given a quick sample of the current liturgical picture in the United States. Everywhere I sensed the same spirit—a recurring expression of hope and enthusiasm—for the new changes scheduled to be introduced sometime after Palm Sunday.

Invitations to speak on the liturgy brought me to 20 different dioceses and in contact with about 3,200 priests and over 7,000 Religious and laity. The message, illustrated with written slides and colored photos, was essentially a simple one: what will happen to Catholic worship in the 70's and why. The response, however, has given me an increasingly sure conviction that we are on the threshold of a fresh and new Pentecost for the Church in America.

PRIESTS (always a rather difficult and skeptical group) turn out in numbers far beyond the expectation of planning committees. They listen with serious attention, ask perceptive questions, display concerned interest. The young feel hopeful and rejoice that some of their ideas have been confirmed by official documents from Rome. The older clergy, with habits of celebrating Mass hardened by the years, nevertheless appear reassured that they can adjust with success to these attitudinal changes demanded by a more flexible type of liturgy.

The Religious and laity also gather in crowds that are relatively large and extremely enthusiastic. They like what they hear, look forward to forms of worship which are more adaptable to the varying circumstances in different parishes, schools or institutions, and yearn for a closing of the gap between the "official" and "unofficial" liturgy, between "above-ground" and "under-ground" worship, between what is permitted by law and what is done in practice.

THIS MAY seem like the Pollyanna optimism of an enthused liturgist. But the testi-

Family decline

SAN JUAN, P.R.—The Catholic bishops of Puerto Rico in a joint statement deplored the marked decline in Christian family life, rapid growth of immorality, continued unemployment especially among the young and the growing crisis within the Church.

mony is too constant and from too varied a source. For example, 50 priests spend two days at a retreat house on a quiet lake in Michigan. They learn about the new marriage and baptismal rites, discuss the revised Mass, study the rich lectionary of scriptural readings and the resurrectional service. But, more, older pastors grow in understanding of younger priests and the newly ordained come to accept their seniors in the priesthood with added admiration and respect. These men return to their posts with happy spirits, a renewed interest in worship and a willingness to help one another in their common work for the people of God.

Joyful eagerness has likewise marked the audiences of Reli-

gious and laity in every section of this nation. Several hundred assembled at a church basement in the farmlands of the New Ulm, Minnesota, diocese reacted in exactly the same fashion as 800 did in a modern comfortable, spacious auditorium in Cincinnati. They considered the reformed liturgy a great leap ahead, even a means of drawing the Christian community closer together and of healing wounds of division.

This column will, in the next months, attempt to explain these on-going liturgical changes and, as much as possible, apply them to concrete situations. The author hopes that this breathing of the Spirit which live audiences have felt from the spoken word will be grasped by faithful readers from the written page.

VIEWPOINTS ON THEOLOGY

Issues confronting the Church

By REV. MR. PETER SCHINELLER, S.J.

INTRODUCTION

Experimental liturgies, social protest, the election and retirement of bishops, the pill, priestly celibacy, freedom and authority—these are but a few of the issues debated in the Church today. Many factors contribute to this increased tempo of discussion. Some are accidental or circumstantial, others are more basic and consequential.

In a series of eight articles, we hope to examine some of these causes. While the causes surface in issues such as birth control, the wealth of the Church, or the function of the Roman Curia, we will not focus on any one issue, but point to the deeper issues involved.

Disagreements among Christians arise from differing viewpoints towards various aspects of Christian life. We might speak of pre- and post-Vatican II Christians, for the spirit and decrees of that council—and the subsequent implementation or lack of it—are central to the current upheaval. Yet Vatican II was not the only cause, since more fundamental attitudes lead to a favorable or unfavorable response to the challenges of that council.

tian prefers to look back to the calmer Church, and fears the present storms and uncertain future. He prefers the peace, security, law and order of the not too distant past.

The pioneer Christian, in contrast, is the man of risk and adventure. He looks to the future, to the new horizons which surely will include difficult trails. But he realizes that we can't go back and that happiness only comes by moving ahead.

Thus there are some basic disagreements on some very basic viewpoints—ways of looking at God, man, the Church and the world. And both sides believe they are in the right. The danger comes when both sides become fixed in their positions and refuse to listen to the other, or simply dismiss the other as unchristian.

Take the question of birth control. When Catholics dissent from the papal encyclical, the one side says this is a sign of maturity; the other interprets the dissent exactly opposite—it signifies lack of faith and reinforces their own conviction of the need of unqualified obedience to the teachings of the Church. Thus both sides interpret facts in a way to strengthen their own position, and fortify the barriers between them and those who disagree.

By FR. RICHARD MCBRIEN

Q. At the recent Synod of Bishops in Rome one of the central issues was collegiality. Having heard this term many times, I am unsure of its meaning. What precisely is collegiality, and why has this become an important issue, becoming in fact the focal issue at the synod?

A. "Collegiality," in its first and deepest meaning, is a matter of community. The Church is not simply an organization or an institution; it is a community of people, and, more precisely, it is a community of communities brought together and sustained by the Holy Spirit.

The Church "happens" in a variety of ways, but it never "happens" more visibly than at the celebration of the Eucharist. A local community (a "parish") is really a Eucharistic community. It is that group of Christians which gathers from time to time around the same Eucharistic table. A diocese is a community of local parish communities (a "community of communities")—which is what the Church really is, after all.

The Church universal is the international community of Eucharistic communities. Parishes and dioceses, therefore, are not merely administrative units which allow for a more efficient operation of the Church. The Church, in other words, is, by definition, a cluster of Eucharistic communities bound together at various levels, around various points of unity. The point of unity, of course, is Christ Himself. The principal sacramental point of unity is the Eucharist. The principal ministerial points of unity are the pope, the bishops, and the pastors. These men are not, in some way, "super-Christians." They are simply Christians who have offered themselves for positions of leadership within a single local community or clusters thereof, and whose candidacy has been accepted by the Church itself. The process of acceptance is called "ordination."

THE POPE, the bishops, and the pastors function as focal points of unity and as spokesmen for the faith of the community or communities to which they are attached by ordination. The principle of unity and spokesman for the faith of a single Eucharistic community is called a "pastor;" in a confined cluster of local communities, he is called the "bishop" (in the New Testament: the "overseer"); and in the international fraternity of local churches, he is the "pope."

Since the Church is essentially a community (at various levels: local, regional, national, and international), it must function as a community. It is not an impersonal organization. It cannot be compared, in other words,

to some giant insurance corporation to which one submits his premiums on the fixed date and thereby remains a potential beneficiary when the need arises. Neither is the Church a monarchy or an oligarchy. It is essentially collegial in every way. It is not a clericalist organization. It is not something which is the private property of a single man or a small group of men (the pope alone, or the pope and the bishops together).

The officeholders in the Church are servants of the Church. They exist to help each community (or cluster of communities) to be faithful to its fundamental mission: to proclaim the coming of the Kingdom of God in Jesus Christ, to be a sign of that kingdom in the world, and to offer whatever resources it has to make that kingdom a reality in the world.

If the Church is a community then an essential ingredient of its life must be "dialogue" (see Pope Paul VI's first major encyclical letter, *Ecclesiasm Suam*, August, 1964). Community is impossible without dialogue. The Church is not a giant pyramid which is run from the top down; it is a community. It is not a vertical reality (except in relationship to God Himself), but rather a horizontal reality.

EVERY member of the Church is equal in dignity, in commitment, and in vocation. All Christians, ordained and non-ordained alike, participate in the very saving mission of the Church (see chapters II and IV of the Dogmatic Constitution on the Church, and especially article 33).

When the Second Vatican Council insisted upon the idea of collegiality (see Chapter III of the same document on the Church), it was attending to some unfinished business that was first taken up at the First Vatican Council, almost one hundred years earlier. At the First Vatican Council, the position of the pope was a major preoccupation, but in adjoining (by necessity) before discussing the place of the bishops, that council left the impression in the minds of many Catholics that, in the final analysis, the pope is an absolute monarch in the Church, and the bishops only his delegates. To put it bluntly, "What the pope says, goes!"

There are still many Catholics who entertain an exaggerated view of the papacy. The pope is not a "super-Christian" nor even a "super-bishop." He is a bishop among bishops, a Christian among Christians. But he holds a special place by reason of his relationship to Peter, who, the Second Vatican Council insisted, was the center and head of the college of Apostles. The Lord established the Church on the foundation of the Apostles and the prophets, and not just on the foundation of Peter alone. Peter is a necessary and indispensable element in that foundation, but he is not the whole foundation by himself.

On the contrary, authority for guiding and directing the Church, for strengthening the brethren in their faith and for preserving the unity of the Body of Christ, was given not to Peter alone but to all the Apostles. And, although the connection between the college of the Apostles and the present college of bishops is not exactly the way some Catholics tend to see it, there is a close enough relationship to conclude that the collegial structure of the primitive Church of the New Testament is being continued in the Church today in the body of

(Continued on page 3)



"The story our teacher tells that I like best is about the multitude that loafs and fishes!"

THE CHRISTIAN IN THE COMMUNITY

By GRANT MAXWELL
Co-Director of Social Action Department
Canadian Catholic Conference

Nearly one-third of the human family call themselves Christian. What is the Christian's role in the community of mankind today? What is the ideal? What is the reality?

These questions haunted me for 20 years—first as a journalist employed by secular media to report and comment on public affairs; then as an adult educator employed by the Catholic Church and now as Co-Director of the Social Action Department, Canadian Catholic Conference.

Hence, I welcome this opportunity to offer some personal reflections on "The Christian in the Community."

First, as to the ideal:

Jesus of Nazareth carried out His mission, not in the isolation of the synagogue but in the marketplace, where the people were. Except when He withdrew to pray, He lived among people, all manner of people. He conversed with them, healed and taught them, spent Himself for them. He summed up His mission when He took bread, blessed it and gave of Himself to His Apostles in the first Eucharist; and when He washed the feet of His followers to demonstrate His New Commandment: "Love one another as I have loved you." (John 13, 14) The next day the Suffering Servant, who was the Son of God, offered His life for people when He died by public execution. He rose again and sent out His followers to live as He lived.

CHRIST sent out His followers as a Church, as a community of believers guided by the Holy Spirit. He sent His Church into the world to be "a kind of sacrament or sign" of humanity's "intimate union with God," and also to "unify under one spirit all men of whatever nation, race or color." Christ sends His Church to each succeeding generation to unite man with God to reconcile them with one another.

It is this unifying mission of the Church, and of individual Christians, which especially concerns us in this series. Our focus of attention is with the role of individual Christians and groups of Christians. As individual laymen, you and I do not speak or act in the name of the Church of which we are members; that is the responsibility of our Church leaders. Instead, as individual laymen we speak and act in our own name and on our own responsibility as Christians.

Ideally, as followers of Christ, we are to live among our fellowmen as witnesses of new life in God; and as reconcilers in human society. We are sent to spread abroad the spirit of Christ that gives new heart above all to "the poor, the meek, and the peace makers."

Does this describe us today? Does the present reality approach the ideal set by Jesus of Nazareth nearly 2,000 years ago?

The majority of us call ourselves followers of Christ. How Christian are we?

The question was raised by a recent headline in an eastern newspaper. It read: "Lots of Christianity; Little Brotherhood."

The question was raised again by Archbishop Pocock of Toronto when he made the observation: "Today, if we are Christians in any sense of the word, we are coasting."

Coasting Christians . . . comfortable, complacent Christians, indifferent "So what? Who cares?" Such Christians deserve to be left in the backwash of history.

TODAY, the tide of history surges forward with unprecedented force and speed. At a headlong pace, man is entering a new kind of world. Rapid, sweeping change—technical, economic, political—is propelling the human family into this new age. The knowledge and population explosions, the electronic implosion, the revolutions in education, employment and social relationships; the nuclear terror: These are some characteristics of the quickening race between good and evil.

In this race between good and evil where are the Christians, who make up one-third of the family of mankind? Are we isolated on the outskirts, or are we at the center of the new technical city? Are we fighting rear-guard actions against change, or are we in the front lines, part of the cutting edge of society helping to shape and direct social change and so build up the earth for the good of all?

Where are we, and what exactly can we contribute to mankind's search for a life of peaceful community? We who are single, married, parents, tradesmen, lawyers, politicians, teachers, scientists, secretaries, doctors, farmers, ranchers, businessmen, journalists, bearing the name of Christians?

There is no such thing, of course, as a single, simple answer to the question before us. However, there are guidelines to the many practical answers we have to work in everyday life by trial and error.

(Next Week—Social Guidelines for the Christian.)

Pope praises role of Catholic schools

VATICAN CITY—Pope Paul VI, claiming that he understands the objections to maintaining Catholic schools under today's difficult circumstances, nevertheless asserted that they are both useful and necessary.

He said that only Catholic schools offer "the wealth and firmness of religious and pedagogical principles derived from Christ's divine magisterium."

POPE PAUL was speaking to 500 participants in a meeting of the Italian Federation of Institutes Dependent Upon Ecclesiastical Authority (FIDEA). Yet his words seemed to apply as well to the United States, where Catholic education is under severe financial strain and is under attack from persons who consider it unnecessary or divisive.

Pope Paul cited the Second Vatican Council's Declaration on Christian Education: "The Catholic school preserves its immense importance in the circumstances of our times too."

HE SAID he repeated these words because of current doubts "that the Catholic school still has its own function in our times."

The Pope declared: "The Catholic school is still necessary today, even if its statistical efficiency is rather lower and if we must recognize the merits, remarkable under certain aspects of the public school. It is necessary for any person who wants a coherent and complete Catholic formation."

Ecumenical

DETROIT—Ten years ago the faculty of the theology department at the University of Detroit was made up exclusively of Jesuits. In 1970, the theology faculty includes one Catholic layman, three Protestant clergymen, a Hindu, several part-time Jewish instructors from a nearby Jewish college, in addition to eight full-time Jesuits and two non-Jesuit priests.

French bishops to meet Anglicans in February

LONDON—Cardinal Francois Marty of Paris will lead a delegation of French bishops on a visit to Archbishop Michael Ramsey of Canterbury, England's Anglican Primate, from February 17 to 20.

Cardinal Marty will be accompanied by Bishop Jacques Delaune of Nanterre, member of the Commission for Christian Unity of the French episcopate, and Auxiliary Bishop Roger Etcheberry of Paris, who is also secretary general of the French Bishops' Conference.

The French cardinal and his delegation will attend a reception at Lambeth Palace and evensong at Westminster Abbey, London's chief Anglican church. They will also attend an ecumenical service at Notre Dame de France, London's French church.

The French visit is in return for that made by Archbishop Ramsey to France in April two years ago when he visited Bec, Rouen and Paris.



ART FROM THE CONVENT—"What Color Is God's Skin?" asks the poster held by Sister Miriam of the Mt. Carmel Convent in Barre, Vt. The Carmelite nuns, the only order of contemplative nuns in the state, are using the silk screen process to make religious cards and colorful banners. The banners have become so popular that the Sisters are making them for general sale in stores throughout Vermont. (RNS photo)



PROTESTS ABORTIONS—Dr. Francis J. McGeary of Philadelphia, a Catholic who has been an obstetrician for 40 years, watches the flames lick at his diploma from Jefferson Medical College in Philadelphia, as he protests the institution's liberalized attitude toward abortions. (RNS photos)

THE WEEK'S NEWS IN BRIEF

(NC News Service)

Environmental deterioration, war and peace, drugs, nuns, violence, and education were topics of concern during the past week. The highlights:

At long last, public apathy about what has been happening to the earth's life-sustaining elements—land, air, and water—has given way to far-flung apprehension about the pace of deterioration, and its implications for the human race.

In the face of these problems, nations large and small, affluent and indigent, spoke with one voice at the recently adjourned 24th United Nations General Assembly.

They scheduled a UN World Conference on the Human Environment for June, 1972, the objective of which is to stimulate a worldwide reversal of the current destructive trends, backed by a massive international cooperative program, while a margin of time remains.

Pope Paul VI opened the new year by hammering away at the notion that to work for peace is everyone's job.

"Peace is a duty for leaders, yes, but not for leaders alone," he declared on the third annual World Day of Peace.

The Pope said a "terrible, increasing danger of world conflagration" demands the banishment of war.

they become better identified with the goals and demands of the community, forces outside the schools will frustrate their efforts.

Father C. Albert Koob, O. Praem., president of the U.S. National Catholic Educational Association, said the school "is only one educational agent among many" and its effectiveness will be undermined if "the multiple influences exerted upon students by educational agents outside the school" are not taken into account.

Mississippi religious leaders, led by Bishop Joseph B. Brunini of Natchez-Jackson, mounted a major campaign to "make Mississippi's public schools a model" of integration for the rest of the United States.

Judge Stanley Weigel's precedent-setting decision in U.S. District Court in San Francisco meant, in effect, that the draft law as it now stands is unconstitutional for Catholics.

It was a vindication of the Church's teaching on war and a vindication as well of Leslie Charles Bowen's commitment to that teaching, according to Father James E. Strauskamp, S.J., who appeared as a witness in behalf of Bowen.

Weigel's ruling stated that section 6J of the Military Select-

ive Service Act of 1967 discriminates against Catholics since it fails to provide for a Catholic refusal to participate in a particular war that he considers unjust.

Moves to work out a new plan for the reunification of Ireland are leading to fresh questioning of the Irish Republic's stringent attitude toward divorce and birth control and may eventually lead to a full-scale revision of the country's 1937 constitution, which explicitly forbids the enactment of divorce legislation.

The attitude of the Irish Republic (the south) on these matters, and the section in the constitution that recognizes the "special position" of the Catholic Church, have often been cited by Protestants in Northern Ireland as evidence for alleged domination of the Republic's government by the Church.

NEWS CAPSULES: Mississippians were urged by 1971 gubernatorial candidate Jimmy Swan to withdraw their children from public schools rather than let them attend racially integrated schools. . . . A government survey of racial isolation in the nation's public grade and high schools shows that in some respects segregation is almost as extensive in northern states as in the South. . . . Freedom that denies God becomes folly, Pope Paul declared. . . . The Pope received a protest dossier alleging barbarism in Brazil. . . . Bishop Joseph Mittathani of Tezpur, India, said his diocese has lost "almost all" its foreign personnel as a result of government moves against missionaries. . . . A portrait of Chinese Communist leader Mao Tse-tung that had hung in the Vatican press hall has been removed in the wake of publicity aroused by discovery of its subject. . . . The dawning 1970 decade "must be a time when nations will turn outlays for weapons systems into outlays for food, education, medicine, economic development—the vital ingredients for a viable peace," Cardinal Richard Cushing of Boston declared.

Question

(Continued from page 2) bishops, with the pope at its center and head.

WHAT IS collegiality then? Collegiality is a matter of community. The Church is a community of communities. Certain Christians have been set apart for the responsibility of sustaining and supporting the unity that Christ wished these communities should have, one with another and within themselves.

Authority in the Church is not monarchical, because the mission of the Church is not unilateral. The pope and the bishops together (and this is what "collegiality" refers to in its strictest sense today) have a special function within the Church, but it is always a function of service, and never one of domination. A community is sustained by dialogue, and government by unilateral decree suppresses rather than nourishes community.

Why was the recent synod preoccupied with the question of collegiality? Because the exercise of the papal office, especially since the First Vatican Council (but going back much further into the early Middle Ages), has tended to make of the Church a monarchical institution rather than a community of communities, each having its own gifts and experiences. Communication between pope and bishops had broken down, and the synod was most immediately concerned with restoring this communication, or reopening, in other words, the dialogue upon which community is based and without which community is impossible.

Canada's more than 8 million Catholics were urged to strive to achieve a new definition of peace—not simply the absence of war or violence, but "an end to exploitation, the blossoming of social, economic, and political justice; and the fullness of life for all human beings."

This goal for the 1970s was set in the nationwide observance of World Day of Peace and was encouraged by the Canadian hierarchy.

In highly laudatory terms, an American official of the Roman Curia, the Church's central administrative offices, praised the contribution of English-speaking nuns to the faith in lands around the world.

Father Edward L. Heston, C.S.C., secretary of the Congregation for Religious, attributed to these nuns "relentless enthusiasm, a profound spirit of honesty, and (referring to modern times) their generous involvement in the essential task of renewal and adaptation."

Cardinal James Francis McIntyre of Los Angeles said he was "completely disposed to hear with sympathy" a petition for forgiveness for members of a militant group which expressed regret for a violent demonstration outside a Catholic church on Christmas Eve.

Members of the group said they were protesting the "millions of dollars used to build" St. Basil's church and what they claimed were inadequate efforts by the archdiocese to meet the needs of the Mexican-American community.

More than 1,000 Catholic educators meeting in Mexico City were warned that unless

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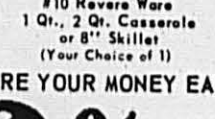
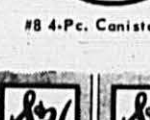
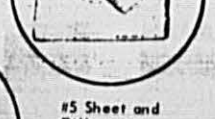
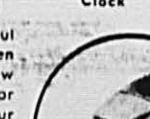
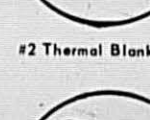
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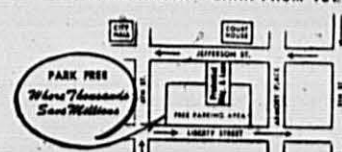
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Comment

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.

The new issue

The business of scientists is the precision of knowledge, not apocalyptic revelations. Yet more and more respected scientists are turning doomsday prophet, predicting that man is well on the way to becoming an extinct species.

He will expire from a combination of famine, pestilence and pollution. According to some experts, the expiration date is only 30 to 100 years off.

The threat of world famine has been with us for almost a generation. It is calculated in terms of the population explosion. World population by the year 2000 is expected to be between 6 and 8 billion as compared with an approximate 4 billion now. Total world food production will have to be doubled.

Progress has been made in "miracle" strains of rice and wheat, in the development of new protein sources and in the exploration of the potential of the seas. Most advancement has come, however, with increased production through the use of fertilizers and pesticides. It has been costly, bought at the price of pollution and an imbalance of nature.

As his first official act of 1970, President Nixon signed a bill creating a three-member council on environmental quality and dedicated the new decade to wiping out pollution. As the President and his counselors acknowledged, municipal sewage and industrial wastes are poisoning our water supplies. The air in our cities is dirty and dangerous. Once-great forest reserves are being rapidly depleted, wildlife is being killed off, and every known natural resource is being exploited in one way or another.

But how seriously is the public taking the visible threats, the predictions and the calls to action once voiced only by the conservationists? Some Americans are beginning to take it all very seriously. So much so that improving the environment may turn out to be the biggest issue of the 1970's.

The young already sense this. As they seized the initiative in the freedom marches and the peace demonstrations, they are now jumping into the front in the battle against pollution and despoliation. If we are fortunate, they again will prod their older compatriots into sober reflection, then prod them into energetic protest and action.

This is as it should be. The young have the most to gain or lose. The ugly destructive consequences of technology and growth are apparent. All of us can see it. But it will be the children of today and tomorrow who will suffer most from the selfishness and wantonness of recent generations.

The last United Nations General Assembly voted to convene a World Conference on the Human Environment in 1972. It will meet in Sweden for two weeks in the hope of framing an international cooperative program for rehabilitating and preserving the earth's air, water, and land. That seems a leisurely approach to what is a crisis here and now in many parts of the world.

As the most highly developed industrial society and the one most accelerated in environmental deterioration, the United States can't afford to wait for international pacts two years from now—pacts that might or might not be implemented four or six years from now. It must begin in earnest now if it hopes to undo the damage. With the help of young people, realization of that necessity may become acute in 1970.

Orwellian Syndrome

Our concern for Pope Paul's warnings and our hope for a limitation to the armaments race are in no way diminished when we add that too many in our midst are acting as though the 1970's are a decade in which mankind will find a firm, lasting peace—or will be blown to smithereens.

A competent Catholic newsman—and we shan't use his name inasmuch as he strikes a common theme and therefore should not be singled out—says in an interpretative dispatch that if peace does not come to the fore in the next 10 years, there may be no 1980's to look forward to.

He may be quite right in that. But we also suspect that he has come under the Orwellian Syndrome. Way back in 1949 Eric Blair, an Englishman who used the pen name of George Orwell, wrote a satirical novel titled "1984." It was about a society of triumphant left-and-right extremism. Far more editorial writers and others who ever bothered to read the less-than-classic novel have warned glibly ever since about "Big Brother Watching You," etc., until 1984 has become some sort of fright-wig date in the average man's mind.

Now that 1984 looms less than a decade and a half ahead we note an increasing concern lest Blair's satirical spoof somehow become self-fulfilling. This is silly, and it is behind a lot of the silliness about the 1970's being the last decade for true peace or Armageddon.

There is nothing more ominous about the 1970's than there has been in any other decade or mankind. Every decade of this century has held the potential for worldwide war—and two of them provided it in plenty.

Back in the 1950's leading American generals and statesmen were predicting a true war to end wars (by the simple expedient of exterminating the human race) before 1960 unless genuine disarmament could be achieved.

We're not discounting the horrible possibilities inherent in the 1970's. We're just trying to put a bit of cheerful perspective on the Orwellian Syndrome.

'Salting' the road?

In one of the most fervent appeals of his reign, his New Year's Day of Peace message, Pope Paul said "increasing danger of world conflagration" demands that war be banished from the face of the earth.

He spoke against the backdrop of three powderkegs—the Middle East, Vietnam and Biafra—and a multitude of animosities and grievances which are potentially explosive.

The message was an anguished but realistic view of the world and of its major powers, many of whom have established their economic stability "upon the trading of arms to poor nations lacking plows, schools and hospitals." Still, while the Pope spoke, the world

GEORGE SHUSTER'S VIEW

Denounces Twin Circle's charges

By DR. GEORGE N. SHUSTER

Journalism is a noble profession which mankind could not do without. Every wide-awake person who in one way or another abounds it as his life work is bound to have strong views of his own and to press them as vigorously as he can. This makes a newspaper or journal a living and insures diversity of opinion. But the journalist must have integrity and great respect for the truth. Otherwise he will grievously mislead those who read him.



It would have dictated to the University an unacceptable restriction of the terms under which the grant was to be used. On the other hand if Notre Dame agreed to such an arrangement it would have been vena, indeed. It would have lost its right to be considered a reputable seat of learning.

There is not a trace of fact on which to base the allegations made by Father Lyons. The generous support given by the Ford Foundation to establish a West-European Studies Program at Notre Dame was a result of discussions outlining what the university was prepared to attempt.

I myself made the initial presentation at the offices of the Foundation. The men with whom I talked were persons of the greatest probity. They were also first-rate scholars. At no time did anyone make so ridiculous a proviso as that "reported" by Father Lyons. The subsequent discussions took place at the University and were conducted on our part by my distinguished colleague, Professor Stephen Kertesz, Director of the University's Institute of International Relations, and also a highly respected authority to Communism. These, too, never for a moment involved any stipulation

that Professor Gerhart Niemeyer was to be banned from the program.

The charge is not only devoid of any wisp of truth. Professor Niemeyer is an able political scientist who is said to profess conservative views. Personally I have never concerned myself with them and do not even know they are. There are hundreds of equally competent faculty members at the university, some of whom are conservatives while others are liberals.

Why on earth should either we or the Foundation have made a scapegoat of Professor Niemeyer?

Why not simply have put a hand in a grabbag full of names and picked out a couple?

I have spent my life in the service of causes: The most perilous of them all was my effort in 1945 to warn Americans of what would happen if the Soviet Union were permitted to seize Eastern Europe or to dismember Germany.

I was alone in this effort, and the only ardent Catholic supporters I had were Cardinal Spellman, my old friend Victor Ridder, and oddly enough Mrs.

Curry, the widow of Tammany Hall's one-time boss. For good reasons none of these could speak out. I was picketed, lampooned, placarded, defamed.

Where were all the great anti-Communists then? In their holes. They came out when the cause was lost and being against the Communists was the most popular and sometimes lucrative in the country.

But today, if one has any doubts about the war in Vietnam or about civil rights, one is, of course, a lover of the Left. I leave it at that.

(Copyright, 1969)

THE BLACK VOICE

When the bishops are 'favorable' they sometimes can be enigmatic

By REV. LAWRENCE LUCAS

It's getting more and more difficult to understand what the speakers really have in mind when they are favorable to something or somebody (ies). This state of affairs, of course, is not limited to bishops nor is it necessarily true of all of them. Nonetheless, for more and more dealing with them, the problem is growing.

Last year, for example, just three weeks after the U.S. bishops at their annual meeting went on record as recognizing the right of conscientious objection to war in general and to some wars in particular, the archbishop of St. Paul-Minneapolis could not let his name be used to promote a six-week study

program sponsored by his own Archdiocesan Urban Affairs Office. The reason was that one of the speakers was a director of a program giving legal counsel to people opposed to the draft in Vietnam and had himself been recently freed by the courts.

Again there is the bishop who greatly desires better communication between the Church and black people. Yet, when invited by a group of blacks to have the Church participate in a dialogue over an issue in his diocese, he "could not allow his men to have a part unless he was able to approve of whom the blacks would send."



Thomas More Church in Convent Station, New Jersey, will cost about \$640,000 and is being built 400 yards in front of a very large chapel on the property of St. Elizabeth's College. The committee of white Catholic suburbanites behind the Mass felt this kind of building priority especially so close to slums and the expenditure of such monies while people go hungry in the inner city was less than Christian.

Believe it or not, the bishop said that he agrees with the objective of the Mass—to demonstrate a concern for the poor and

the blacks—he agrees with the concept and the principle. Then he went on to say that the Mass would not be held on any diocesan property.

The same bishop on hearing I was to be one of the concelebrants stated that he would not permit me to talk in the Paterson Diocese as "I had embarrassed Bishop Boland of Newark." (Seems as if saying what is going on in some dioceses embarrasses bishops but what is going on doesn't). In the next breath he added that "he takes his hat off to Fr. James Groppi (another of the concelebrants

to be) and that Fr. Groppi is assured of heaven."

Finally, at the last meeting of the United States bishops, the report came out that they were unanimously in favor of the Central Office of Black Catholicism as proposed by the National Black Catholic Clergy Caucus about a year ago.

Only time will tell what this favorableness really means. Some people are already figuring that you might just be better off when they are not in favor of you or what you're doing at all.

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A VIEW AT WEEK'S END

Happiness' bluebird is in your own hand

By JOHN G. ACKELMIRE

Each of us goes about willy-nilly wishing everybody in sight a Happy New Year. Though we cannot possibly be much aware of the problems menacing many of those so wished, the custom remains a charming and sincere one.

The sentiment was intensified this past New Year's Eve by the fact that midnight also had signaled the coming of a new decade. We Americans cling cloddishly to ancient systems of weights and measures such as pecks and rods. But we can become quite sentimental, even mystical, about the decimalization of time into fives and tens and hundreds of years.

Happy New Year? Happy decade? They are devotedly to be wished for one and all, even though it is certain the usual full measure of both good and ill lies ahead for most of us. Eight days after the New Year's Eve whoopee has given way to cold fact, it is safe to say many among us have found the Sweet Seventies already have begun to sour.

The real question, of course, is: What is happiness anyway? I have found a definition that suits me, and may suit you, in a paperback book by Dr. Maxwell Maltz, one of the world's leading plastic surgeons whose work has led him into some rather persuasive considerations of the art of self-knowledge. The book is titled "Psycho-Cybernetics," but don't let that scare you. It sells for \$1 and can be found at most book shops.

In a chapter, "You Can Acquire the Habit of Happiness," Dr. Maltz quotes the late Dr. John A. Schindler of the famed Monroe (Wis.) Clinic, who became noted for his success in helping unhappy, neurotic people regain the joy of living.

"Happiness" (Dr. Maltz quoting Dr. Schindler) "is a state of mind in which one thinks of himself as a good share of the time." That is rather harshly prosaic, what? Hardly a magic bluebird on the wing or a forever-after marriage vow. But don't dismiss it lightly.

Dr. Schindler, whose success is said to have far exceeded that of psychoanalysts, pounded in the idea that unhappiness is the sole cause of all psychomatic illness and happiness the only cure. (Bear in mind his definition of happiness.)

Dr. Maltz follows up his comments about Dr. Schindler with a stress on the important fact that the pursuit of happiness is not selfish. Although our Declaration of Independence states that this pursuit is one of the three Rights of Man, a remarkably many of us consider it somehow selfish or wrong.

Dr. Maltz: "... if we make a moral issue out of happiness and conceive of it as something to be earned as a sort of reward for being unselfish, we are very apt to feel guilty about wanting happiness. Happiness comes from being and acting unselfishly—as a natural accompaniment to the being and acting, not as a 'pay-off' or prize."

William James, dean of American psychologists, wrote in 1899: "The attitude of unhappiness is not only painful, it is

mean and ugly. What can be more base than the pining, pulling, mumping mood, no matter by what outward ills it may have been engendered? What is more injurious to others? What less helpful as a way out of difficulty? It but fastens and perpetuates the trouble which occasioned it, and increases the total evil of the situation."

Abdur-Rahman III, 10th Century caliph of Moslem Spain and a good one as Spanish caliphs went, wrote these pitiful words: "I have now reigned above 50 years in victory or peace, beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honors, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation, I have diligently numbered the days of pure and genuine happiness which have fallen to my lot; they amount to 14."

Cal's trouble may well have been that his subjects obediently belloyed to him as he entered his palace at Cordoba, "Happy New Year!" or "Happy 950's!" and he took it as an assurance that he wouldn't have a single unfaithful harem girl, or even a hangnail, that year or decade.

He needed Dr. Schindler around to explain to him that happiness is a state of mind in which our thinking is pleasant a good share of the time. Instead of accepting that humble but realistic measurement of happiness, Cal was looking for total bliss. If he had as many as 14 days of that in 50 years, he averaged out way ahead of the rest of us.

There is a saying, popular in Alcoholics Anonymous circles: "Misery is optional." It's worth pasting in anybody's hat.



"YOU NEVER SUSPECTED YOUR OLD PASTOR WAS A FASHION PACESETTER, DID YOU?"

THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46204
Official Newspaper of the Archdiocese of Indianapolis and the Diocese of Evansville

Phone (317) 635-4531
Price \$4.00 a year.

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

Editor: Rt. Rev. Raymond T. Bosler; Associate Editors: Rev. Joseph Zillak and John S. Ackelmirer; Managing Editor: Fred W. Fries; News Editors: Paul G. Fox, Jeff Hays; 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 FOD forms 3579 to the Office of Publication.

By MSGR. R. T. BOSLER

Q. Is there any place in the Bible that speaks about being with your own in eternity? I often wonder if I'll see my husband, mother, sisters and brothers and my own children.

A. The New Testament is clear about the fact that man's life will continue after death but has relatively little to say about the exact nature of this continuing existence.

Since we know so little about it, we tend to imagine life after death as being similar to our present life. Heavenly happiness, we suppose, will be a perfect realization of the things which make us happy on earth, such as married love, family companionship, security and the like.

We have a promise from Jesus that there will be an eternity of happiness for those who are faithful to him on earth but

he also indicates that it will be a different kind of happiness than that which we experience in a limited way now.

The Sadducees, for example, brought up the example of a woman who had had several husbands and asked what her situation would be in the after-life. If we imagine heavenly happiness to be of exactly the same kind as earthly happiness, there is no answer to this question. The Sadducees did not believe in an after-life—and were trying to make Jesus, who did, look ridiculous. Jesus answered by explaining that "in the resurrection they neither marry nor are given in marriage but are like angels in heaven." (Mt. 22:30)

Since love was the center of Jesus's message, we need not suppose that he intended to say that those who knew and loved each other on earth (parents and children, for instance) will not continue a loving relationship in heaven. On the contrary, it would be more consistent to believe that in the "new creation," man's perfect happiness will involve perfect love for God

and one's fellow men. Moreover, this love will no longer be limited or threatened as it often is in this life.

Perhaps what Jesus was driving at was that the relationship of husband and wife in heaven will not be based on the kind of exclusive possession of one another that they experienced on earth. This does not mean that they will not know one another. Their union, we can hope, will be higher, deeper, and more

perfect than it ever was in this life.

If heavenly happiness is perfect, as Jesus promised it would be, even the fact of a loved one not being saved would not diminish it. This, of course, is difficult for us to understand from our earthly perspective. However, in thinking of heaven, we must be prepared to imagine a new kind of existence, an existence in which "God will wipe away every tear from their eyes

neither shall there be mourning nor crying nor pain any more, for the former things have passed away." (Rev. 21:3-4)

Q. Has the Church taken the indulgences from rosaries and invocations of ejaculations?

A. The recent Roman decree on indulgences did not take anything away from indulgenced prayers. But it did propose a

new direction for our thinking about the whole matter of indulgences.

A little history at this point may help us understand what happened. It was the practice in the early Church for sinners to perform long and severe penances for their sins. They might be told, for instance, to fast for a certain period of time, to make a long pilgrimage, or to abstain from their conjugal rights. A bishop could shorten this period of penance if the penitent would do something else in its stead, such as offering prayers or alms or doing other good works. Thus an "indulgence" was said to be attached to these things.

If a sinner, let us say, was given a penance which was to last a year, he might gain an

indulgence of three hundred days for performing some other good work, such as contributing to the building of a church or saying a series of prayers. After this he would have only sixty-five days of actual penance to perform. As penances became more unrealistic in their severity, indulgences became more common and more necessary.

Indulgences in these early days were not looked upon as mechanical or automatic means of removing guilt or punishment. To gain an indulgence one had to have already publicly confessed his sins to the Church, professed sorrow and accepted a penance. Later, as the practice of long penances was abandoned, indulgences were no longer needed as a means of relieving penitents from excessively heavy burdens. It was then the notion of indulgences changed, as they came to be considered the means of mitigating the "temporal punishment due to sin," that is, part or all of the necessity for purification in Purgatory. This, unfortunately, developed into a kind of naive and quantitative notion of indulgences. Many of the faithful came to believe that gaining a three hundred day indulgence meant removing three hundred days from one's stay in Purgatory.

When we consider the fact that what happens after death is a matter of eternity and cannot

be measured according to our notion of time, days, weeks or years, this view of indulgences does not make sense.

The new decree on indulgences, therefore, eliminates all references to days or years and says that the faithful who properly perform "an action to which a partial indulgence is attached, obtain in addition to the remission of temporal punishment acquired by the action itself, an equal remission of punishment through the intervention of the Church."

A partial indulgence is granted to the private recitation of the rosary. A plenary indulgence may be obtained by reciting the rosary in church or in a family or religious group.

A partial indulgence is granted for raising the mind to God and saying any pious invocation.

The practice of indulgences is based upon belief in the Communion of Saints and brings home the fact that Christians are not isolated. Their good works and prayers, they believe, are enhanced by their union with Christ and his Church. Properly understood, indulgences can be an aid in the spiritual life, but we must honestly admit that history and even recent experience show that indulgence seekers often betray a selfish and warped brand of Christianity. It is my guess that little by little the practice of indulgences will be forgotten.

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YOUR WORLD AND MINE

Rockefeller thesis needs second look

By GARY MacEOIN

Perhaps the most far-reaching and certainly the most unexpected result to date of the Rockefeller lightning-on-the-spot review of the Latin American scene has been the repudiation by an established Church of its economic and political beliefs.

The country in question is Paraguay, a landlocked and undeveloped nation the size of California, with a population of two million who live mainly by raising cattle. For the past 15 years, strongman Alfredo Stroessner has run it as his private ranch.

Stroessner gave Rockefeller a royal welcome. The students

who attempted to protest were promptly seized by the police. After his departure, the police continued to hunt out suspects so harshly as to create a general terror so that people flocked into the churches in silent protest. The bishops backed them, preparing a letter of protest against the violations of human rights to be read in all churches.

Stroessner yielded momentarily, agreeing to abolish the secret courts and allow all suspects to be tried according to law. Very quickly, however, he realized that existing laws did not deal with many of the acts he regarded as criminal, and he accordingly drafted a law to defend democracy and order.

This time, without waiting for another general protest, the bishops took the initiative in denouncing the project. It is "a

threat to the moral conscience and the dignity of the nation," they said. It is "a form of totalitarian absolutism condemned many times by the popes. . . . It wipes out various fundamental rights of the citizen, rights of their nature universal, inviolable and irrevocable, for example, freedom of information, freedom of opinion, of assembly and of association, the right to passive resistance against arbitrary interference and injustice."

The conclusion formulated by the bishops was that the project was "intrinsically unjust, an abuse of authority and consequently not binding in conscience. . . . In the presence of such a juridic order, the bishops renounce the relationship by which the state defends and protects" the Church.

Stroessner fought back, expelling a Jesuit professor from the country because of articles in which he denounced the dictatorship's oppression of the poor, and unleashing his police on a procession of silent protesters. The bishops in turn cancelled all Sunday Masses and instead had read in the churches a letter excommunicating the civil functionaries and police responsible for the attacks on priests and people in the procession of silent protest.

"This is open persecution," wrote the Catholic weekly COMUNIDAD. "It is the government that now tells the priests, under harsh penalties, how they should preach the Gospel." For that comment, the paper was suppressed, its editor expelled from the country and several of his contributors jailed.

The most recent reports indicate that some relaxation of tension has occurred. A government-controlled newspaper, PATRIA, a mouthpiece for the regime, has been publishing conciliatory comments. It has also been announced that the excommunication imposed on the Minister of the Interior as responsible for the police brutality has been lifted.

The underlying causes of the conflict, nevertheless, remain. Stroessner is well aware that he can permit no relaxation of his totalitarian control. Or as he expressed it recently, he "cannot allow enemies to hide behind sacred orders or outmaneuver while inciting people to engage in acts forbidden by the law."

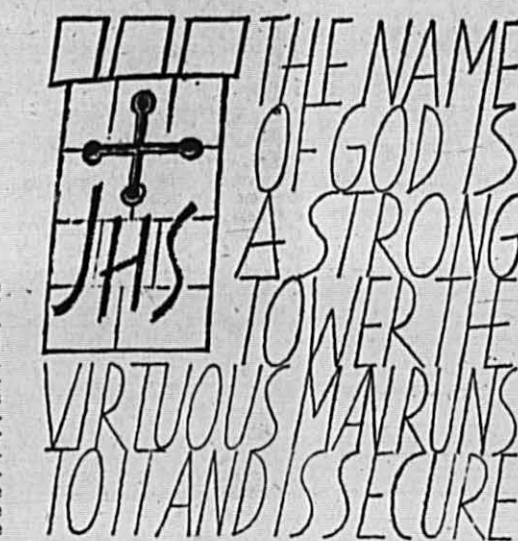
In a country with a long history of dictators, Stroessner has been outstandingly ruthless and outstandingly successful in crushing opponents. He may outlive the present storm, too. But history is against him. And that is a point to be kept in mind by the Washington policy makers. There should be no more American arms supplied to support this regime. And we should make doubly sure that economic aid will benefit not the oppressors but the oppressed. Here is a situation that reveals the inadequacy of the Rockefeller recommendation that the form of the regime is none of our business.

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Unity rite held at inauguration

DETROIT—An unusual ecumenical service was held in an inner-city Catholic church in conjunction with the inauguration ceremonies of Mayor Roman S. Gribbs of Detroit.

Leaders of major religious faiths took part in the (Jan. 6) service, which was described as the first of its kind held in a mayor's inauguration in this city. The service was held in St. Mary's church.



The Proverbs

FROM THE OTHER SIDE

New book explores the crisis in religion

By ALVIN F. KLOTZ

"The Noise of Solemn Assemblies" is the rather apt title given to a series of essays by Peter L. Berger. Put together in book form, the essays deal with the question of Christian commitment and the religious establishment in America.

The author assumes that the Gospel is the message of God's love which is entrusted to the church. Christian commitment, then, involves a commitment to clear perception. We attempt to develop an awareness to what is going on around us. As a sociologist he feels that this kind of 20-20 perspective can be developed.

Berger talks about a moral revolution and the religious establishment. The religion crisis in America (there is one, you know!) can only be understood against the backdrop of where we are as a nation. The widening of social horizons has created this moral revolution by changing our ideas of what is right or wrong. This can be for the better. For the most part, it is for the worst.

Religion, in this situation, has emerged as a symbol of prominence in our public life. Public meetings seem to require an opening prayer to balance off the pledge of allegiance. But this creates a paradox since we

really think of religion as a leisure time activity. Thus, while we elevate religion to a very functional level on one hand, we castrate it into irrelevance as a major force in the same social setting.

The real hang-up is our tendency to construct a "cultural religion." Values within the religious establishment have become largely secular. This has produced a "common faith" which places emphasis on this worldliness, success which must be competitively achieved, activism, practical mindedness, social adjustment and lack of tension. This means that the most important function of religion is that of "symbolic integration." In this setting Catholics and Protestants emerge as two overgrown sects with a few minor peculiarities which are soon to be ironed out since it isn't too important anyway. This I doubt.

This kind of "cultural religion" in America makes us to lack awareness, to be highly conservative and preoccupied with social harmony. This accounts for some of our current complexity about dissent. It also puts the church in a hard spot. It becomes an ideology bent upon the protection of its own vested interests. Then the church becomes a kind of glorified manipulator of anxieties. This, in turn, does a great deal to produce a political religion. To be political, in this sense, is to impose the religious values of yesterday on the religious establishment of today. You can escape a lot of trouble and tension that way!

Political religion does have its blind spots too. There is the tendency of both Protestant and Catholic to use the establishment in such a way that the powers of government will enforce what we regard as universally binding religious norms. While Protestants accuse Catholics of this, they often fail to see the beam in their own eye.

The problem is that our religion is reduced to a social religion. While it provides some social integration and control, it becomes a kind of lowest common denominator stressing the Puritan work ethic. We ask only that people work hard and are good credit risks. Throw in a little positive thinking and you get the picture of too much of the American expectation of religion.

If we really are concerned about awareness, and our youth are, we need to seek out those ways in which we are confronted by rather than insulated from

the real issues of life. Short of this there is no way of affirming life as authentic persons. We need the capacity to step outside ourselves and see life in the forms that would allow us the privilege of free choice says Berger.

All this reminds me of my seminary professor who was buttonholed one day by a super-evangelist on the street. Asked if he was saved, my professor said, "Why I am a professor at Bethany Biblical Seminary."

"Bless you, brother," was the rejoinder. "You can be saved in spite of it."

With all the church's imperfections, perhaps we can be saved by it, through it, and in spite of it.

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VATICAN CITY — Pope Paul VI will probably receive a visit this spring from Yugoslav President Josip Broz Tito, whose communist regime imprisoned late Cardinal Aloisius Stepinac and hundreds of other churchmen.

Informed sources expect Tito to visit the Pope during a state visit to Rome. Italian President Giuseppe Saragat, during his state visit to Yugoslavia last autumn, invited the Yugoslav president to visit him in the Italian capital. The date of Tito's visit has not been officially announced, but the sources say he will almost certainly come in the spring.

YUGOSLAV diplomats in Rome have not been content with the formal but semidiplomatic status of Vatican-Yugoslav relations. It is also an open secret that top officials of the Yugoslav regime want an upgrading of these relations, which were established in 1966 through

Segregation
WASHINGTON — A government survey of racial isolation in the nation's public grade and high schools shows that in some respects segregation is almost as extensive in northern states as in southern ones.

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Report Tito plans visit to Pope Paul

THE STATED policy of the Holy See is that the Pope does not refuse to receive any official personage who asks to see him. Thus far there have been no contacts between the Holy See and Yugoslavia about a possible visit by Tito to Pope Paul, the sources said. However, negotiations are proceeding on the question of raising present semidiplomatic relations between the Holy See and Yugoslavia to the level of full diplomatic relations.

Yugoslav diplomats in Rome have not been content with the formal but semidiplomatic status of Vatican-Yugoslav relations. It is also an open secret that top officials of the Yugoslav regime want an upgrading of these relations, which were established in 1966 through

a protocol signed after two years of negotiations.
The official Yugoslav line is that Church-state relations have constantly and substantially improved since the signing of the protocol. Church circles are speaking much more cautiously, although they will admit that some improvement has been felt.

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Scout ceremony

INDIANAPOLIS — Archdiocesan Scouting Director Father John Ryan this week announced the date for the Ad Altare Dei Awards ceremony. The event will take place Sunday, Feb. 8, probably in St. John's Church. Boards of Review are scheduled for the next three Sundays at the CYO Office. Candidates for the St. George Award, given to adult scouting advisors, will be submitted by parish priests to the Catholic Scouting Committee.

Map plans for cage tourneys

With three weeks of regular season play remaining, basketball tourney plans are being implemented by the CYO Office.

Drawing for pairings in post-season tourneys for Cadet and Junior-Senior teams will be held at 4:15 p.m. Monday, Jan. 12, at the CYO Office.

Entry blanks have been mailed for the Holy Spirit Freshman-Sophomore Tourney, scheduled to start February 3. Deadline is January 23.

"56-A" teams are eligible to participate in the Holy Cross Tourney, to begin about February 7. Entries are due January 27. Little Flower will host the "56-B" Tourney on the same date. Cadet "B" teams will be contacted about the post-season tourney at our Lady of Lourdes, also on February 7.



NEW PATRIARCH OF VENICE—Bishop Albino Luciani of Vittorio Veneto has been named by Pope Paul VI as Patriarch of Venice. Bishop Luciani, 57, succeeds to the see which has been vacant since the death of Cardinal Giovanni Urbani in September. Since Venice has traditionally been a cardinalatial see, it is believed that the new Patriarch will be made a cardinal. Two former Patriarchs of Venice were Pope Pius X (RNS photo).

Champions defending Quiz title

The defending champion from the previous year's contest—St. Barnabas parish—was one of the two finalists in last night's championship round of the 16th annual CYO-Criterion Quiz Contest, broadcast at 9:30 p.m. on WFBM Radio. (Results were not available at press time.)

St. Barnabas, which eliminated semifinalist St. Bernadette's last Sunday evening 180 to 100, was in the final round against St. Michael's. The westsiders eked out a 170 to 160 victory last week over a strong semifinalist from Our Lady of Lourdes parish.

Father Donald Schneider, Archdiocesan CYO Director, served as chief moderator for the radio finals. He was assisted by Father Fred Schmitt, social studies chairman at Roncalli High School, and Frank Wilson, CYO publicity director.

The winning team received a check for \$40, while the consolation prize was \$20. Each of the other two semifinalists received 10. All four teams were awarded trophies.

Questions for the contest were taken from the pages of The Criterion, which offered the prize money. Forty-four parish teams of four high school students each originally entered the competition.

CYO NOTES

Monday, Jan. 12, is the absolute deadline for entries in the annual Junior CYO Style Show, to be held Sunday, Jan. 25, at Holy Name parish, Beech Grove.

Twenty-two teams are entered in three divisions of the Cadet Girls' Volleyball League. While season action starts Friday, Jan. 16, coaches will meet at the CYO Office for schedules and other information on Monday, Jan. 12, 7:30 p.m.

The St. Joan of Arc Junior Volleyball Tourney field, scheduled for January 10-11, is filled with 16 teams. The defending champion is St. Louis, Batesville, one of this year's entries. Saturday's games will be played from 12:30 to 6 p.m., while the Sunday schedule is 12:30 to about 4:30 p.m. Four trophies will be awarded. Refreshments will be available.

Cadet Boys' Wrestling League action will get underway the first week of February.

Elementary school principals are reminded that the deadline for entries in the Archdiocesan Science Fair is today, Jan. 9. Late entries will be accepted Monday, Jan. 12.

Deadline for entries in the Junior One-Act Play Contest is Monday, Jan. 19.

Sr. Mary Majella dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Mary Majella Fleming, S.P., were held at the motherhouse of the Sisters of Providence on Saturday, Jan. 3. She died (Dec. 31) in the convent infirmary. A native of Ireland, Sister Mary Majella entered the convent in 1906. She taught 22 years at St. Catherine's School, Indianapolis, in addition to schools staffed by the community in New Albany, Fort Wayne and Chelsea, Mass. She retired in 1966.

There are no immediate survivors.

Scores

CYO BASKETBALL LEAGUE SCORES

"56-A" BASKETBALL LEAGUE

Games of Saturday, Jan. 3:
Division 1: St. Simon 32, St. Joan of Arc 21; Holy Name 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 2: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 3: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 4: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 5: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 6: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 7: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 8: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 9: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

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Division 15: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 16: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 17: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 18: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 19: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 20: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 21: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 22: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Division 23: St. Barnabas 42, Christ the King 16; Immaculate Heart 28, St. Christopher 23; St. Matthew 21, St. Mark 10; St. Philip Neri 46, Our Lady of Lourdes 29; St. Andrew 18, Little Flower 25, St. Jude 24 (all).

Plus 3-3; St. Jude 3-3; St. Simon 5-3; St. Lawrence 2-4; St. Andrew 0-4; St. Joan of Arc 0-4.

Division 2: St. Philip Neri 6-0; St. Barnabas 5-1; St. Christopher 4-2; Our Lady of Lourdes 4-2; Immaculate Heart 4-2; Christ the King 2-4; St. Matthew 2-4; St. Mark 1-5; St. Roch 1-5; St. Joseph (Shelbyville) 1-5.

Division 3: St. Gabriel 6-0; St. Rita 6-0; St. Thomas 5-1; Mount Carmel 5-1; St. Christopher 3-3; Holy Spirit (White) 2-4; Holy Trinity 0-4; St. Monica 0-4; Our Lady of Greenwood 0-4.

Division 4: St. Joseph 6-0; St. Francis 5-1; St. Bernardette 4-2; Holy Cross 4-2; St. Patrick 3-3; Nativity 3-3; St. James 2-4; St. Michael 2-4; Holy Angels 1-5; Sacred Heart 0-4.

Division 5: St. Andrew 7-0; Christ the King 5-1; St. Lawrence 2-4; St. Mark 2-4; Little Flower 2-4; Our Lady of Lourdes 2-4; St. Joseph (Shelbyville) 0-4.

Division 6: St. Rita 7-0; St. Jude 5-1; Holy Name 5-1; St. Joan of Arc 4-3; St. Mark 2-4; Holy Spirit 3-4; St. Michael 2-4; St. Lawrence 0-4.

Division 7: St. Bridget 6-0; St. Simon 5-2; St. Philip Neri 5-1; St. Malachi 4-2; St. Matthew 4-3; St. Barnabas 3-4; St. Monica 1-5; St. Gabriel 0-4.

Division 8: St. Christopher 6-0; Sacred Heart 5-1; St. Catherine 6-1; St. Thomas 5-1; Our Lady of Lourdes 4-2; St. Mark 2-4; St. Luke 1-5; St. Bernardette 1-5; Holy Angels 1-5; Holy Trinity 2-3.

Division 9: St. Francis 3-3; St. Ann 6-0; St. Francis 4-2; St. Susanna 4-2; St. Anthony 3-3; Assumption 2-4; St. Joseph 3-3; St. James 1-5; Holy Cross 1-5; Nativity 0-4.

Division 10: St. Malachi 5-1; St. Joan of Arc 5-2; St. Rita 5-3; Holy Spirit 3-4; St. Luke 2-4; Immaculate Heart 1-5; St. Michael (White) 1-5; Christ the King 1-5; St. Thomas 1-5.

Division 11: St. Philip Neri 6-0; Holy Spirit 5-1; Our Lady of Lourdes 5-1; St. Lawrence 4-4; Little Flower 4-3; St. Andrew 4-2; St. Michael (Red) 3-3; St. Matthew 3-3; St. Simon 2-4.

Division 12: St. Michael 5-1; St. Christopher 4-2; Mt. Carmel 4-2; St. Luke 4-2; Holy Trinity 3-3; Immaculate Heart 3-3; N.Y.A.A. 3-3; St. Thomas 3-3; St. Gabriel 1-5; St. Joan of Arc 0-4.

Division 13: St. Philip Neri 6-0; Holy Spirit 5-1; Our Lady of Lourdes 5-1; St. Lawrence 4-4; Little Flower 4-3; St. Andrew 4-2; St. Michael (Red) 3-3; St. Matthew 3-3; St. Simon 2-4.

Division 14: St. Michael 5-1; St. Christopher 4-2; Mt. Carmel 4-2; St. Luke 4-2; Holy Trinity 3-3; Immaculate Heart 3-3; N.Y.A.A. 3-3; St. Thomas 3-3; St. Gabriel 1-5; St. Joan of Arc 0-4.

Division 15: St. Philip Neri 6-0; Holy Spirit 5-1; Our Lady of Lourdes 5-1; St. Lawrence 4-4; Little Flower 4-3; St. Andrew 4-2; St. Michael (Red) 3-3; St. Matthew 3-3; St. Simon 2-4.

Division 16: St. Michael 5-1; St. Christopher 4-2; Mt. Carmel 4-2; St. Luke 4-2; Holy Trinity 3-3; Immaculate Heart 3-3; N.Y.A.A. 3-3; St. Thomas 3-3; St. Gabriel 1-5; St. Joan of Arc 0-4.

Division 17: St. Philip Neri 6-0; Holy Spirit 5-1; Our Lady of Lourdes 5-1; St. Lawrence 4-4; Little Flower 4-3; St. Andrew 4-2; St. Michael (Red) 3-3; St. Matthew 3-3; St. Simon 2-4.

Division 18: St. Michael 5-1; St. Christopher 4-2; Mt. Carmel 4-2; St. Luke 4-2; Holy Trinity 3-3; Immaculate Heart 3-3; N.Y.A.A. 3-3; St. Thomas 3-3; St. Gabriel 1-5; St. Joan of Arc 0-4.

Division 19: St. Philip Neri 6-0; Holy Spirit 5-1; Our Lady of Lourdes 5-1; St. Lawrence 4-4; Little Flower 4-3; St. Andrew 4-2; St. Michael (Red) 3-3; St. Matthew 3-3; St. Simon 2-4.

Division 20: St. Michael 5-1; St. Christopher 4-2; Mt. Carmel 4-2; St. Luke 4-2; Holy Trinity 3-3; Immaculate Heart 3-3; N.Y.A.A. 3-3; St. Thomas 3-3; St. Gabriel 1-5; St. Joan of Arc 0-4.

Division 21: St. Philip Neri 6-0; Holy Spirit 5-1; Our Lady of Lourdes 5-1; St. Lawrence 4-4; Little Flower 4-3; St. Andrew 4-2; St. Michael (Red) 3-3; St. Matthew 3-3; St. Simon 2-4.

Division 22: St. Michael 5-1; St. Christopher 4-2; Mt. Carmel 4-2; St. Luke 4-2; Holy Trinity 3-3; Immaculate Heart 3-3; N.Y.A.A. 3-3; St. Thomas 3-3; St. Gabriel 1-5; St. Joan of Arc 0-4.

Division 23: St. Philip Neri 6-0; Holy Spirit 5-1; Our Lady of Lourdes 5-1; St. Lawrence 4-4; Little Flower 4-3; St. Andrew 4-2; St. Michael (Red) 3-3; St. Matthew 3-3; St. Simon 2-4.

Division 24: St. Michael 5-1; St. Christopher 4-2; Mt. Carmel 4-2; St. Luke 4-2; Holy Trinity 3-3; Immaculate Heart 3-3; N.Y.A.A. 3-3; St. Thomas 3-3; St. Gabriel 1-5; St. Joan of Arc 0-4.

Division 25: St. Philip Neri 6-0; Holy Spirit 5-1; Our Lady of Lourdes 5-1; St. Lawrence 4-4; Little Flower 4-3; St. Andrew 4-2; St. Michael (Red) 3-3; St. Matthew 3-3; St. Simon 2-4.

Division 26: St. Michael 5-1; St. Christopher 4-2; Mt. Carmel 4-2; St. Luke 4-2; Holy Trinity 3-3; Immaculate Heart 3-3; N.Y.A.A. 3-3; St. Thomas 3-3; St. Gabriel 1-5; St. Joan of Arc 0-4.

Division 27: St. Philip Neri 6-0; Holy Spirit 5-1; Our Lady of Lourdes 5-1; St. Lawrence 4-4; Little Flower 4-3; St. Andrew 4-2; St. Michael (Red) 3-3; St. Matthew 3-3; St. Simon 2-4.

Division 28: St. Michael 5-1; St. Christopher 4-2; Mt. Carmel 4-2; St. Luke 4-2; Holy Trinity 3-3; Immaculate Heart 3-3; N.Y.A.A. 3-3; St. Thomas 3-3; St. Gabriel 1-5; St. Joan of Arc 0-4.

Division 29: St. Philip Neri 6-0; Holy Spirit 5-1; Our Lady of Lourdes 5-1; St. Lawrence 4-4; Little Flower 4-3; St. Andrew 4-2; St. Michael (Red) 3-3; St. Matthew 3-3; St. Simon 2-4.

Division 30: St. Michael 5-1; St. Christopher 4-2; Mt. Carmel 4-2; St. Luke 4-2; Holy Trinity 3-3; Immaculate Heart 3-3; N.Y.A.A. 3-3; St. Thomas 3-3; St. Gabriel 1-5; St. Joan of Arc 0-4.

Division 31: St. Philip Neri 6-0; Holy Spirit 5-1; Our Lady of Lourdes 5-1; St. Lawrence 4-4; Little Flower 4-3; St. Andrew 4-2; St. Michael (Red) 3-3; St. Matthew 3-3; St. Simon 2-4.

Division 32: St. Michael 5-1; St. Christopher 4-2; Mt. Carmel 4-2; St. Luke 4-2; Holy Trinity 3-3; Immaculate Heart 3-3; N.Y.A.A. 3-3; St. Thomas 3-3; St. Gabriel 1-5; St. Joan of Arc 0-4.

Division 33: St. Philip Neri 6-0; Holy Spirit 5-1; Our Lady of Lourdes 5-1; St. Lawrence 4-4; Little Flower 4-3; St. Andrew 4-2; St. Michael (Red) 3-3; St. Matthew 3-3; St. Simon 2-4.

Division 34: St. Michael 5-1; St. Christopher 4-2; Mt. Carmel 4-2; St. Luke 4-2; Holy Trinity 3-3; Immaculate Heart 3-3; N.Y.A.A. 3-3; St. Thomas 3-3; St. Gabriel 1-5; St. Joan of Arc 0-4.

Division 35: St. Philip Neri 6-0; Holy Spirit 5-1; Our Lady of Lourdes 5-1; St. Lawrence 4-4; Little Flower 4-3; St. Andrew 4-2; St. Michael (Red) 3-3; St. Matthew 3-3; St. Simon 2-4.

Division 36: St. Michael 5-1; St. Christopher 4-2; Mt. Carmel 4-2; St. Luke 4-2; Holy Trinity 3-3; Immaculate Heart 3-3; N.Y.A.A. 3-3; St. Thomas 3-3; St. Gabriel 1-5; St. Joan of Arc 0-4.

Co-op plan proposed to cover Holy Places

PARIS—A unique kind of extraterritoriality covering the Holy Places of the three major religions in the Holy Land—coupled with an international guarantee of protection, free access and freedom of worship—has been proposed by Bishop Bernardin Collin, O.F.M., of Digne, France, an expert in the legal problems connected with the Holy Places.

In two articles appearing in the Paris daily Le Monde (Dec. 25-26), Bishop Collin reviewed past attempts to settle the problem of the Holy Places and offered his own solution.

BISHOP Collin maintained that the United Nations, despite its defects, is the only organization with sufficient authority and prestige to apply and guarantee a solution to the problem of the Holy Places.

He suggested that the UN set up a commission of jurists and others familiar with the problems of the Middle East and the Holy Places to consult all the

interested parties in order to propose a solution that will be acceptable and therefore realizable.

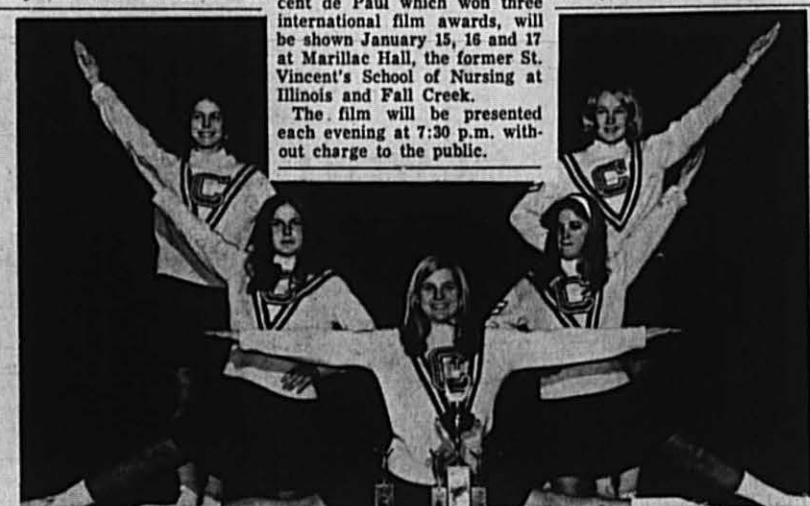
The first problem, he said, will be to determine which Holy Places would be covered by the agreement, and then the major task would be determining the status of those places.

THIS status, he suggested, could be a unique kind of extraterritoriality—exemption from the jurisdiction of local law—covering the Holy Places of the three major religions, Christian, Jewish and Moslem. This extraterritoriality, he said, should comprise certain immunities to safeguard the independence of the Holy Places and should be coupled with an international guarantee.

Free movie set

at St. Vincent's

INDIANAPOLIS — "Monsieur Vincent," a film about St. Vincent de Paul which won three international film awards, will be shown January 15, 16 and 17 at Marillac Hall, the former St. Vincent's School of Nursing at Illinois and Fall Creek. The film will be presented each evening at 7:30 p.m. without charge to the public.



STATE CHAMPION CHEERLEADERS—For the second consecutive year, the varsity cheerleaders from Chatham High School, Indianapolis, have been named over-all Indiana State Champions in competition against 800 other cheerleaders. They received a trophy for being a division winner, based upon enrollment. The cheerleaders, from left above, are: Kathy Lillis, Judy Pratt, Paula Keckley, Kathy Getz and Donna Stokes. Faculty sponsor at Chatham is Mrs. Ruth McCurdy.

Fatima slates two retreats, Dialogue Day

INDIANAPOLIS—Our Lady of Fatima Retreat House has scheduled two retreats and a special day for members of all faiths during the coming week.

An Inter-Faith Dialogue Day will be held Sunday, Jan. 11, conducted by Father Richard Terrill, pastor of Our Lady of the Springs parish, French Lick. The day-long session will be devoted to incisive treatment of religious commitment through dialogue.

Our Lady of Grace Academy and St. Mary Academy seniors will participate in a special retreat January 13-15 conducted by a team of priests and laymen.

A retreat for mothers of young children will be held January 16-18. The retreat team will consist of Father Eric Lies, O.S.B., Father Gerald Gettel-finger, Father Kenny Sweeney and Dr. Jacqueline French.

Reservations for all events may be made with the retreat house, 545-7681.

Indianapolis Parish Shopping List

ASSUMPTION

Brown's Service Station
1210 S. HARRING ST.
622-0980
Service, Accessories, Car Wash, Road Service
7 a.m. to 10 p.m. 7 Days a Week

CATHEDRAL
409 N. Penn.
622-0980
1205 N. Penn.
622-0980
ME 5-9672

STORY'S FOOD SHOPS
Everyday and Special Foods
Lowest Prices
ME 5-9672

MULHERN'S STANDARD SERVICE
1 WEST 16TH ST.
ME 5-9672
Expert Lubrication • Tire and Battery Service • Car Wash

CHRIST THE KING
"Buy The Best For Less"
Rickards Market Basket
2350 E. 32nd St. at Keystone
251-7263

FARMER'S Jewelry and Gift Shop
Accessories and Silverware
Cross, Pearls, Gifts, Keys Made
U.S. Post Office 200
Remember David Olson With Gibson Cards
Keystone Plaza—5250 N. Keystone
Phone 255-9070

HOLY ANGELS
BRAUN & SCHOTT MARKET
1164 W. 30th St.
924-0665
★ Fine Meats ★
Quality Fruits and Vegetables

HOLY NAME
STAN'S Texaco Service
BRAKE AND MOTOR TUNE-UP SERVICE
GENERATOR AND STARTER REPAIR
WHEEL BALANCE
★ VEHICLE SAFETY INSPECTION ★
Churchman & Keyes
764-0040

LA GROTTA'S Village Super Market
"We Only Cut USDA Choice or Prime Meats"
3002 N. Arlington Ave.
257-3277

IMMACULATE HEART
SERING SHELL SERVICE
6602 E. Westfield Blvd.
844-0222
Expert Lubrication and Brake Service
Motor Tune-Up • Road Service
VEHICLE SAFETY INSPECTION

JOHNSON and Son Shell Service
We Specialize in Shell Products
★ Get Your Oil Stamps Here ★
6010 Madison Ave.
681-0990

TEETER'S South Side Pharmacy
"FAMILY HEALTH SUPPLY CENTER"
1601 S. East St.
632-3583

WALTER'S PHARMACY
Cor. Holt Rd. at Farmway
★ QUALITY DRUGS ★
★ EXPERT PRESCRIPTIONISTS ★
6010 Madison Ave.
681-0990

ST. ANN
WALTER'S PHARMACY
Cor. Holt Rd. at Farmway
★ QUALITY DRUGS ★
★ EXPERT PRESCRIPTIONISTS ★
6010 Madison Ave.
681-0990

ST. BARNABAS
WALTER'S PHARMACY
Cor. Holt Rd. at Farmway
★ QUALITY DRUGS ★
★ EXPERT PRESCRIPTIONISTS ★
6010 Madison Ave.
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ST. ANNE
WALTER'S PHARMACY
Cor. Holt Rd. at Farmway
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TIC TACKER

Explains Social Services role

By PAUL G. FOX

"We think Catholic Social Services should serve as a co-ordinating agency for those who need help and those who want to help," explained the agency's executive director, David L. Gerwe.

The agency's recently completed Christmas program is an example of successfully filling this role. Far more families in need received help through the agency than in past years—and more gave.

A volunteer from Caritas, Mrs. William J. Regas, devoted full working days co-ordinating the program in the weeks before Christmas. This gave the agency the much needed advantage of having someone assigned exclusively to the Christmas program, a luxury that could not be afforded in past years when it was a staff duty.

Mrs. Regas was assisted both by volunteers from Caritas, a woman's group that aids Catholic Social Services, and staff members who work with families needing assistance. They were in the position to investigate last minute referrals from the United Christmas Service, a United Fund agency, which this year increased its allotment to Catholic Social Services by nearly 50%.

The agency also received referrals from inner-city schools whose staffs have become well acquainted with its work through the Social Services to Catholic Schools programs. Parish workers, particularly those assisting the elderly, knew of others whose holidays would be empty if outside help were not received.

Non-Catholic groups, such as Operation Breadbasket, appealed for aid for some of its families—and received it.

An increase in donors made it possible to fill these requests. Appeals through church bulletins and The Criterion brought a good response, according to Mrs. Regas. Some groups and individuals who traditionally help the agency's Christmas program became more involved this year.

"For example, girls from St. Agnes Academy came to the agency with gifts for the 12 families they were helping. They saw we badly needed help sorting and delivering gifts and pitched in," she said. A class from Holy

Spirit School was another example. A class member called for a family they could "give Christmas to" and the project snowballed into a collection that aided several families.

Nuns from St. Philip Neri School, students from Marian College, St. Mary's and Brebeuf schools also helped Caritas members with sorting and delivering donated gifts.

After deliveries were made, there still were enough gifts to stock a no-payment store. Those whose cases were referred to Catholic Social Services too late to receive a Christmas basket were invited to come to the "store." Even as late as Christmas Eve day, they were able to go to the agency's office for food for a Christmas dinner and gifts for the family.

NOTRE DAME DRIVE A SUCCESS—Under the chairmanship of Karl F. Johnson and Robert V. Welch, the Indianapolis area phase of the University of Notre Dame's major capital gifts program has exceeded its goal of \$400,000. The development program, named "Summa: Notre Dame's Greatest Challenge," has reached \$46.9 million of its \$52 million goal. Indianapolis raised 162.6 per cent of its \$400,000 goal.

NURSING REFRESHER COURSES OFFERED—St. Vincent's Hospital and St. Francis Hospital, Beech Grove, are both offering refresher programs for registered nurses who have been away from active duty but who would like to resume a career. The "re-entry course" at St. Vincent's will be conducted four days a week from 9 a.m. to 3:30 p.m. starting February 16 for five weeks. Enrollment information there may be obtained from Mrs. Ruth House, 926-3301, extension 253. The six-week course at St. Francis will begin Monday, Jan. 19. Classes will be held from 9 a.m. to 3 p.m. Monday-Thursday. Additional benefits at St. Francis include a stipend paid to each nurse in attendance and a child care center for pre-schoolers, conducted on hospital property. For information there, contact the director of staff education, 787-3311, extension 278.

NAMES IN THE NEWS—Dean's List scholar the past semester at St. Meinrad College was John Doyle, son of Mr. and Mrs. Bernard A. Doyle, Sr., of St. Susanna parish, Plainfield. He is a senior there.

Peace

(Continued from page 1)
have "another resource," that of faith joined to prayer.
"Prayer made with faith will never be disappointed," he said.

POPE PAUL ended his address with his prayer confessing mankind's guilt and pleading for peace:

"Lord, our hands are still bloodstained from the last world wars, so that not all peoples have yet been able to take each other's hands in friendship.

"Lord, we are today more heavily armed than ever we were in centuries past, and we are so provided with instruments of death that we could in a single instant set the world ablaze and perhaps even destroy mankind.

"Lord, we have based the development and prosperity of many of our giant industries on the diabolical capacity to produce arms of every size and shape, all designed to slaughter and exterminate men who are our brothers. Thus we have cruelly established the economic stability of so many powerful nations upon the trading of arms to poor nations lacking ploughs, schools and hospitals.

"Lord, we have allowed to reappear among us the ideologies that make men enemies of one another: revolutionary fanaticism, class hatred, nationalistic pride, racial exclusiveness, tribal rivalry, commercial selfishness, self-satisfied individualism that is indifferent to the needs of others.

"Lord, sorrowful and powerless, we are listening daily to the news of three wars still raging in the world.

"Lord, it is true! We are not on the right path!

"Lord, look nonetheless at our inadequate but sincere efforts for peace in the world. There are wonderful international organizations. There are proposals for disarmament and for peace-talks.

"Lord, there are above all so many graves that tear our hearts, families broken up by wars and death-inflicting repression, women in tears, children dying, refugees and prisoners crushed by the weight of solitude and suffering, and there are many young people rebelling that justice may be advanced and that concord may be the law of coming generations.

"Lord, you know that there are upright souls doing good in silence, courageously and unselfishly, and praying with penitence and with innocent hearts. There are Christians in the world—and how many they are, Lord—who want to follow your Gospel and who practice self-sacrifice and love.

"Lord, Lamb of God, Who takes away the sins of the world, grant us peace."

INDIANAPOLIS

Calendar of Events

SUNDAY, JAN. 11

Monthly Card Party, St. Patrick's school hall, 950 Prospect, from 2 to 4 p.m.

Third Order of Our Lady of Mount Carmel will meet at 1:30 p.m. at the Carmelite Monastery.

WEDNESDAY, JAN. 14
Favorite Game Night, Cathedral High School auditorium, 1416 N. Meridian, at 7:30 p.m.

SOCIALS
Thursday: St. Catherine's parish hall at 6:30 p.m.; Secina High School cafeteria, 5 p.m.
Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 8:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher school social room, Speedway, 7 p.m. Saturday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 6 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

Churchmen

(Continued from page 1)
brought nation-wide favorable reaction and served as an impetus to call the ad hoc committee together.

"We can have a tremendous influence," he observed in an interview, "for Missisippians are basically a religious people. We will be listened to."

The proposed conference, according to Bishop John M. Allin, head of 14,800 Episcopalians in the Episcopal diocese of Mississippi, would be part of "an on-going process" among religious leaders co-operating to speak out against injustices.

"We have now 13 dioceses in the Southwest where we would like to see Spanish-speaking bishops at the helm. We have large archdioceses elsewhere which warrant at least one auxiliary bishop whose language is Spanish—New York and Chicago.

"We would like to see equal future."

Your Mission Sacrifices For 1969

INDIANAPOLIS

SS. Peter and Paul	1,700	\$ 669.92	\$1,291.97		\$1,095.14	
Assumption	580	85.00	133.00		354.99	
Holy Angels	835	56.50			107.75	
Holy Cross	1,095	182.00	376.97		480.00	
Holy Name	3,404	1,230.60	1,453.50		1,693.00	1,400.00
Holy Rosary	325	49.00	305.00		879.65	
Holy Spirit	4,008	278.80	806.89		1,623.17	195.00
Holy Trinity	1,907	555.50	838.60		530.30	450.00
Immaculate Heart of Mary	2,560	778.00	1,744.85	10,000.00	1,449.72	
Nativity of Our Lord Jesus Christ	1,377	231.50	900.00		537.50	
Our Lady of Lourdes	3,084	954.50	1,274.52		1,766.93	500.00
Our Lord Jesus Christ, King	3,312	628.00	1,040.60	200.00	2,394.80	
Sacred Heart of Jesus	1,527	474.25	1,089.10	125.00	901.16	7.00
St. Andrew	4,507	340.63	989.88		1,674.53	30.00
St. Ann	1,257	150.00	175.00		419.00	43.00
St. Anthony	1,186	222.50	457.03		1,287.25	12.00
St. Barnabas	2,146	949.50	732.00		1,146.70	426.00
St. Bernadette	1,119	126.00	310.35		613.50	25.00
St. Bridget	783	24.00	153.80	60.00	169.60	
St. Catherine	1,856	346.00	897.00	500.00	840.00	135.00
St. Christopher	2,788	517.00	609.82		1,195.00	38.00
St. Francis de Sales	922		379.74		453.00	
St. Gabriel	4,098	177.00	812.00		1,081.00	
St. James, the Greater	1,385	500.00	256.50		605.50	
St. Joan of Arc	3,215	472.00	1,554.55		1,840.72	400.00
St. John	127	161.50	375.00		1,166.24	8,900.00
St. Joseph	1,620	269.50	186.25		417.36	330.00
St. Jude	2,510	304.35	369.50	400.00	1,136.75	
St. Lawrence	4,591	326.00	1,230.00	400.00	2,198.00	
St. Luke	1,354	860.23	1,987.00		2,063.50	180.00
St. Mark	2,148	700.00	1,035.50		1,231.27	1,155.00
St. Mary	494	432.00	1,174.87	3,419.00	1,733.08	517.00
St. Matthew	2,759	534.25	1,885.75		1,682.03	419.45
St. Michael, Archangel	2,838	899.90	1,327.50		1,847.66	
St. Monica	2,639	339.00	743.05		1,587.32	24.00
St. Patrick	1,550	259.00	391.00		703.65	
St. Philip Neri	3,247	805.50	1,045.00		1,453.00	250.00
St. Pius X	3,708	598.00	1,026.95		1,797.95	
St. Rita	1,864	104.25	170.50		175.00	110.00
St. Roch	1,939	360.50	507.50		649.85	
St. Simon	5,436	173.00	488.45		1,695.14	
St. Therese of the Infant Jesus	5,095	1,947.62	1,950.17		2,532.98	117.00
St. Thomas Aquinas	1,312	502.00	539.57		1,036.59	723.00
Aurora	1,277	498.50	730.00	100.00	1,025.00	210.00
Batesville	2,900	919.25	954.76		1,266.48	
Bedford	1,238	401.50	492.00		929.78	
BLOOMINGTON						
St. Charles	4,622	183.00	329.35		463.59	
St. Paul Catholic Center	3,500	180.00	118.00	25.00	311.71	114.80
Bradford	699	182.00	395.23			
Brazil	1,963	63.00				
Brookville	1,903	505.50	900.00	100.00	875.00	1,785.00
Brownsville	1,818	710.00	522.95		851.02	
Brownstown	81	8.00	27.00		41.00	
Cambridge City	674	277.50	323.00	200.00	205.00	2,016.00
Cannelton	483	242.50			168.36	25.00
Cedar Grove	524	100.00			200.20	
Charlestown	900	141.50	405.86	25.00	363.25	291.00
China	157	23.00	74.15		76.00	
Clarksville	3,075	532.11	600.92		817.82	
Clinton	850	70.00	214.45		229.50	
COLUMBUS						
St. Bartholomew	1,290	343.70	357.00		648.35	
St. Columba	1,505	266.25	483.16		633.72	
Connersville	4,133	689.50	720.50		1,321.50	
Corydon	529	43.00			189.92	
Danville	493	78.00	162.40		203.00	
Derby	112	64.00	25.00		25.00	
Diamond	29	27.00				
Dover	263	159.00	150.00		115.50	
Edinburg	197		125.43		162.17	
Enochsburg	328	605.00	235.00		317.00	
Fontanet	23		25.00			
Fortville	168	35.00	135.00		149.95	
Franklin	866	86.00	200.00		258.83	
French Lick	300	95.00	237.98		119.00	
Frenchtown	416	156.00	106.00		213.70	
Fulda	455	358.00	128.10		100.34	
Greencastle	448	96.00	108.25			
Greenfield	1,052	150.00	228.36		209.13	
Greensburg	2,794	1,201.00	896.00	500.00	1,316.00	1,207.00
Greenwood	2,478	208.60	188.55	240.00	799.37	75.00
Hamburg	250	122.00	225.00		125.00	
Henryville	172	50.00	60.00			
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Sacred Heart	3,110	761.55	736.75		1,100.00	105.00
St. Augustine	2,000	469.50	387.43		778.83	
Knightstown	215	90.00	50.00		100.00	
Lanesville	942	400.00	300.00	50.00	854.50	
Lawrenceburg	1,650	600.00	925.75		908.75	1,050.00
Leopold	596	129.00	60.00		125.00	
Liberty	283	150.00	275.00		150.00	
MADISON						
St. Mary	625	121.00	348.00		338.00	
St. Michael	303	88.00	252.00		391.00	
St. Patrick	475	174.00	178.65		247.27	6.00
Magnet	170	19.00	25.00		25.00	
Martinsville	488	178.00	268.50	150.00	157.50	
Millan	256		75.41			
Millhouse	579	144.50	291.00		206.00	120.00
Milltown	71	47.00	55.00		88.55	10.00
Mitchell	130	51.00	85.00		185.00	
Montezuma	94	15.00	144.50		81.82	
Mooreville	604	81.00	327.24	70.00	400.00	70.00
Morris	529	250.00	250.00		175.00	
Napoleon	400	80.00	90.00		86.35	300.00
Nashville	158	47.00	100.00			
Navilleton	480	164.00	256.30			
NEW ALBANY						
Holy Family	2,250	625.00	844.00		683.47	1,536.00
Holy Trinity	2,727	805.25	1,103.47	200.00	1,335.54	2,856.00
Our Lady of Perpetual Help	2,769	542.46	542.46		886.51	610.00
St. Mary	2,600	794.00	1,109.00		1,232.50	
New Alsace	612	160.25	196.11	50.00	125.20	500.00
New Castle	1,030	337.00				10.00
New Marion	112	14.00	39.00		50.00	18.00
New Middletown	216	23.00			65.25	
North Vernon	1,317	255.50	560.65		906.03	
Oak Forest	123	51.00	69.00		42.31	
Oldenburg	1,238	287.00	453.00		676.00	100.00
Osgood	441	635.00	465.00	50.00	247.00	
Paoli	150	35.50	63.00		103.00	25.00
Plainfield	1,130	341.00	517.00	30.00		14.00
RICHMOND						
Holy Family	1,627	341.00	1,000.00		1,087.00	
St. Andrew	2,133	492.00	1,842.00	400.00	1,474.35	350.00
St. Mary	1,881	434.50	434.50		1,485.00	
Rockville	182	50.00	217.24		153.91	894.00
Rushville	1,719	422.00	540.00		451.10	10.00
St. Anne (Jennings Co.)	171	190.00	185.00		164.23	
St. Croix	170	47.50	56.50		30.00	999.00
St. Dennis	153	97.00	87.00		85.67	
St. Isidore (Perry Co.)	377	46.00	69.00			
St. Joseph Hill	849	300.50	270.00		153.00	
St. Joseph (Jennings Co.)	289	426.05	42		251.30	
St. Leon	591	213.00	755.00		275.00	
St. Mark (Perry Co.)	429	232.50	371.25		132.25	1,215.00
St. Mary-of-the-Knobs	1,821	331.00	456.00		1,292.20	28.00
St. Mary-of-the-Rock	283	273.00	113.00		58.90	16.00
St. Mary-of-the-Woods	346	246.00	51.75			
St. Maurice	291	217.50	211.55		113.25	51.00
St. Meinrad	1,080	475.75	190.35		365.14	
St. Nicholas (Ripley Co.)	673	315.00	221.09			
St. Paul ((Decatur Co.)	90	23.00	29.33		38.84	
St. Peter (Franklin Co.)	490	246.00	115.00	125.00	120.00	450.00
St. Peter (Harrison Co.)	143	32.00			55.00	10.00
St. Pius	81		37.25			
St. Vincent (Shelby Co.)	415	139.00	214.90		150.00	
Salem	208	30.00	76.60		50.00	
Scottsburg	255	42.00	90.00		65.00	
Seelyville	201	118.50	233.00			
Sellersburg	897	488.50	123.64		220.31	266.00
Seymour	1,340	342.75	736.25	100.00	924.21	50.00
Shelbyville	2,983	344.00	685.05		1,226.13	
Siberia	291	149.50	78.00		118.65	
Spencer	181	48.00	56.00	10.00	109.00	
Starlight	560	172.00	234.00		112.58	
Tell City	4,200	959.50	1,014.00		1,629.00	200.00
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St. Ann	930	152.00	383.06		492.21	
St. Benedict	850	161.50	240.00		273.10	
St. Joseph	852	127.00	257.25		331.37	
St. Margaret Mary	1,178					
St. Patrick	2,815	1,383.25	1,786.25		1,673.13	1,440.00
Troy	433	94.00	146.91		129.84	24.30
Universal	149	10.00	17.00		46.00	
Vevay	45	23.30				
West Terre Haute	527	104.00	93.65		91.64	
Yorkville	355	92.50	88.00		94.94	

NUN-EDUCATOR

Urges de-emphasis of contrition in children's prayer

CHICAGO (CPF) — A nun-educator has urged that "prayer of contrition" for elementary school children should be de-emphasized.

The nun, Sister Catherine Dooley, O.P., M.A., religion consultant to the elementary schools of the Chicago archdiocese, made her contribution de-emphasizing suggestion while offering a series of recommendations on children's prayer in a recent issue of "The Catechist," a magazine for religion teachers.

"Rather, focus on God's great love for them," Sister Catherine suggested. "His generosity and goodness. Children perhaps need more immediately to learn to say, 'I'm sorry' to each other, aware that they have not been loving and kind to one another."

"Then," she added, "as they

come to know the loving God, they will begin to understand that sin is not so much a violation of laws but a 'no' to God's gift of love."

Among Sister Catherine's recommendations for children's prayer was greater use of the Psalms, because "children especially like the psalms or canticles with a refrain that is quickly learned, in which the rhythm is quickly felt."

ALSO, she said, "Psalms are a particularly beautiful way of transforming into praise and thanksgiving the young child's growing wonder at the world of nature."

She particularly recommended Psalm 135: "It was He who made the great lights. Praise is God, world without end. The sun to rule in the day. Praise is God, world without end. The stars and the moon in the night."



DRAWING OF NEW CONVENT—Shown above is the architect's drawing of the proposed convent for St. Paul's parish, Tell City. Expected to cost \$120,000, the structure will include 15 bedrooms. Construction is expected to begin in early spring with completion scheduled in late summer.

Praised is God, world without end."

The nun recounted a class outing in which she and her pupils traveled by boat to a picnic spot.

"The day was glorious, sunny and bright; the water and sky mixed shades of blues. We were on the upper deck of the boat, and the children sat in silence, absorbing the beauty around them, filled with a sense of well-being."

"A little girl came over to me, and she asked, 'You know what we should say?' And then she answered quickly, 'Why are you mindful of us, O Lord?' I hugged her. In expressing her feelings in the words of Psalm 8, she echoed mine."

AMONG other suggestions made by Sister Catherine:

"A child should be encouraged to express gratitude for gifts given to others as well as for gifts given to him. This could sometimes take the form of a litany-like prayer, said or sung, with the children individually stating the things for which they want to thank God, to which the others answer, 'Thank you, God our Father, or something similar.'"

Encourage intercessory prayer for people rather than for things. A child has to be shown how to be altruistic in his petitions. We have to state requests in such a way that we put ourselves in the care of the loving Father so that 'they will be done' as real as 'give us.'"

Sister Catherine said one good way of encouraging prayer among elementary school children is to "talk with the children about the response that other people made to Jesus. For example, 'How do you think the widow felt when Jesus told her dead son to get up?'"

The nun commented here that "once, when we acted out this episode, the boy who was Jesus went over to the girl who was the widow and said, 'Boy, oh boy, lady, do I have a surprise for you!'"

Sister Catherine also observed that among children, "response to God's love and goodness need not always be verbal. It can be expressed in activities such as drawing, dancing, dramatization or clay modeling. Through these activities the children who are often verbally inarticulate on spiritual concepts will be eloquent in terms of crayon and paint."

SHE concluded that it is necessary that children be offered many "varied ways of prayer" "because no one way can possibly satisfy the uniqueness of each individual. It is necessary too that the teacher be willing to try new approaches and to have the courage to be creative."

The nun added here that there are many "obstacles" to teaching prayer to children, among them: "Awareness of God is extremely difficult to encourage in a classroom. Time, lots of it, is required for silence and recollection and for a real sensitivity to each child's needs. We do not always have the understanding and co-operation of pastors, principals and parents."

ND campaign

NOTRE DAME, Ind. — The University of Notre Dame has announced that a major capital gifts program launched in 1967 has reached 90 per cent of its \$52 million goal.

Remember them in your prayers

† CHARLES L. SCHROEDER, 67, St. Louis, Dec. 7, Husband of Lueline; brother of Mrs. Rose Zimmerman of Cincinnati and Mrs. Elizabeth Zimmerman of Batesville.

† ROSE TELLES, 74, St. Louis, Dec. 8, Wife of Jake; mother of Father Jordan Telles, O.F.M., Mrs. Adeline Mott and Mrs. Mildred Pritchard, all of Cincinnati, O.; Mrs. Florence Lewis of Detroit, Mich.; Mrs. Gertrude Gillespie of Clayton, Ga.; Mrs. Mary Wolf of Madison, Wis.; Mrs. Rose M. Voogele of Batesville; Mrs. Carolyn Robinson of Bloomington, Ind.; and Mrs. James Telles, both of Cincinnati, O. and Fran Telles of Batesville.

† ANTHONY WILLIAM ROMWISER, Jr., 57, St. Louis, Dec. 14, Husband of Geraldine; father of Mary and Michael Romwiser, both of Batesville; brother of John A. Paul C. and Robert Romwiser, both of Batesville.

† LESTER KERTZ, 71, St. Louis, Dec. 14, Husband of Stella; father of Charles Kertz of Waterdown, Wis.; Richard Kertz of Batesville; William Kertz of Milwaukee, Wis.; Mrs. Don Frazer of Miami, Fla.; Mrs. Joseph Oswald of Cincinnati, O.; Mrs. John Bower of Indianapolis; Mrs. Ronald May of Barrington, Ill.

† MARGARET TEKULY, 91, St. Louis, Dec. 25, Mother of Frank and Anthony Tekuly; Mrs. Christine Linville, Mrs. Anna Dwinger, Mrs. Rosina Gindling and Teresa Drockmayer, all of Cincinnati, O.; Mrs. Frances Monahan of Mountain View, Ark. and Frank Grossman of Cincinnati, O.

† HERMAN PATRICK HOESLE, 63, St. Michael's, Jan. 2, Husband of Dorothy; father of Patrick Hoessle of Jeffersonville; William Hoessle, Mrs. Dottie Lovine and Mrs. Eva Jo Puryear, all of Charlestown, O. Brother and three sisters also survive.

† MARY ALVERDA WILSON, 69, St. Michael's, Jan. 3, Mother of Richard E. Wilson of Elmira Heights, N.Y.; Sgt. Robert Lee Wilson of Ft. Riley, Kan.; Thomas Patrick of Hopkinsville, Ky.; Godfrey Arnold of Marietta, Ga.; Charles M. Wilson of Charlestown, Mass.; Martyna Timmal, Mrs. Rose Marie Bishop and Mrs. Mildred Collett, all of Louisville, Ky.; James Smith of Roy, Okla.; Mrs. Betty Lou Cole of Scottsburg, Ind.; Mrs. Esther Lee Wolfang, Mountain Home, Idaho; Mrs. Mary Jo DeVore of Clarksville.

† ALBERT J. THOMA, 74, St. Ferdinand, Jan. 2, Husband of Rosalie; father of Mrs. Thoma.

Charges church

'male-dominated'

CHICAGO — The "male-dominated" church has relegated women to second-class status, according to Mrs. Peggy Way, assistant professor at the University of Chicago Divinity School.

Writing in the January issue of The Christian Ministry, she maintains that although a majority of church participants are women, the church has failed to minister to their needs.

Women are not adequately represented in the decision-making bodies of local churches, among professional clergy, in seminaries, denominations, or experimental ministries, she charged.

Mrs. Way called upon male church leaders "to listen attentively to all phases of the women's liberation movement" and to re-examine existing structures for women within the church.

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Carolyn J. Hellerhoff, Mgr.

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VIEWING WITH ARNOLD

Picks 10 best films of 1969

By JAMES W. ARNOLD

It's time to pick the Ten Best again, according to some compulsion that afflicts critics, and 1969 was not a bad year for movies. At least, it wasn't as bad for films as it was for the Chicago police, TV news commentators and the guy who invented eyecam.

It was a year for new extremes to haunt sex- and violence watchers. Bad guys began to get killed in slow motion, and set designers were madly trying to work out new arrangements for bouillabaisse. It was all a bit disgusting, but if you were there because I've fewer reservations about them than about others that might have been selected. The major trend was certainly the emergence of "personal,"

low-budget films, many of them aimed at youth and nearly all weighted down by heavy moral concerns and occasionally fresh insights. These films were not all immortal, but at least the heavy, aged hands of Hollywood and boards of bank directors were slipping from monopoly control of the industry.

What were the best movies? You'll disagree, but let me stab at them anyway. The rules of the game specify 10 films, and as usual that choice proved agonizing. In the following list, which includes some late 1969 releases, I think "Midnight Cowboy" stands well above the rest. The next five also arouse enthusiasm, but the final four are there because I've fewer reservations about them than about others that might have been selected.

Midnight Cowboy (John Schlesinger): Anything that can be

said briefly about this film has already been said. It takes us to unpleasant but real places to meet unpleasant but real people. The surprise is that after we get there we find ourselves enlightened, moved, and strangely, uplifted.

Papi (Arthur Hiller): An astounding little movie that tries to use comedy to tell us about the human problems of the ghetto and somehow makes it work. But it's more than just zood sociology. Alan Arkin's Harlem widower, who loves his sons so much he is willing to lose them, is funny and also a hero in the old humanist tradition of art. Films are notable for their great beach scenes ("La Strada," "The 400 Blows"), and "Papi" has one of the best.

Medium Cool (Haskell Wexler): Others may have been better publicized, but this is the most expert "personal" film about the contemporary scene. It comments intelligently and with (sweet!) impact on all the big moral issues, especially on the nature of Homo Americanus himself, the self-centered, materialistic thrill-seeker. "Cool" puts the violence of 1968 in a context that is uncomfortably meaningful.

Oliver! (Carol Reed): This much-honored film has several distinct virtues: (1) as a musical, it has memorable songs and dances, memorably performed; (2) while obviously not the original, it captures the essential Dickens meaning and feeling; and (3) unlike many stage adaptations, it is a visual cinematic feast, with an added tension one expects only in thrillers.

Romeo and Juliet (Franco Zeffirelli): This imaginative experiment in filmed Shakespeare may not please everyone, especially Bard buffs over 30. Perhaps too many of the original words are missing, but the words that remain are remarkably enhanced by the images and actions. Zeffirelli has imposed his vision of the fabled lovers on a whole generation, and we can finally lay Leslie Howard and Norma Shearer to rest.

If (Lindsay Anderson): The sock-it-to-'em essence of the current anti-establishment revolution, told in terms of a brutally real, and then surreal, allegory about a corrupt boys' school. It is not always clear, and sometimes when it is clear it is horri-

fy, but it is as powerful as an H-bomb. This is an exchange from the Left in a crucial political dialog.

Sweet Charity (Robert Fosse): A fun show, bristling with perhaps the wildest display of film and dance virtuosity ever in a mass audience movie. Even so, "Charity" is entertaining in a disappointing way. Its story of the "dumb broad" with the golden heart is merely nice when it might have been unforgettable.

War and Peace (Sergei Bondarchuk): Okay, so you can't ignore an eye-popping 6½-hour movie based on the world's greatest novel. It's also, by an excess of about \$60 million, the most expensive movie in history. It looks it, and that's a compliment. This Russian film is one of the few that earns the adjective colossal. There are a dozen wondrous sequences, and ignoring it would be like ignoring an elephant in the living room.

The Fixer (John Frankenheimer): Another beautiful film on a grim subject, it takes one through the passion of a simple man to reach a kind of symbolic Easter. Yakov Bok's suffering is not entertaining, but he is a great moral hero. The film (from Malamud's novel) gives positive meaning to persecution and injustice by suggesting that man endures, learns, and rises to crush his oppressors.

Easy Rider (Dennis Hopper):

'Family' movies at lowest total ever during '69

NEW YORK — The National Catholic Office for Motion Pictures said that a smaller number and percentage of movies suitable for general audiences were produced in 1969 than in any 12-month period of the Catholic film rating office's existence.

The NCOMP added that during the year a larger number of exploitation-directed films was produced.

During the year, NCOMP reported, of 315 films reviewed, only 26, or 8.25%, received an A-1 (general audience rating), while 40, or 12.70%, were given a C (condemned) rating.

"If NCOMP had applied the same rigorous policy (concerning the employment of even insignificant nudity in film treatment) which had been in effect until October of 1968, the number of C movies during the current year would have been at least double the present total," the report stated.

The appraisal was contained in the year end (Dec. 30) report of the Catholic agency's Catholic Film Newsletter.

The voice of the disenchanted young, trying to articulate what is right and wrong with America and with people. The philosophy may not be all worked out, but the film is intensely original, often picturesque, and an altogether shaking experience. The close runners-up were mostly films with a lot of style but little substance. "Bullitt" whipped new life into the detective film, which had seemed

Charge distortion of Pay-TV purposes

By KIM LARSEN

WASHINGTON — Pay-television, which would provide viewers with commercial-free first run movies, outstanding sporting events, and other quality entertainment, such as Broadway shows and operas, is pictured as an evil monster by the National Association of Theatre Owners (NATO).

More than nine million persons have signed NATO petitions after being told through a campaign on theatre screens that Pay-TV will mean no more free TV.

This message, according to Federal Communications Commission Chairman Rosel T. Hyde, "is a lie."

THE MOVIE industry protest, Hyde told NC News Service, "reflects little credit on the character of the industry that they would resort to such methods."

Commissioner Kenneth Cox of FCC calls the movie industry fight against Pay-TV "misleading."

He said FCC regulations will

not allow a Pay-TV station in an area unless it is served by at least four free stations.

Pay-TV, Cox said, will not be able to use a program series, like "I Love Lucy." These programs, he pointed out, will always be available on free TV as they are now.

PAY-TV, Cox told NC News Service, would devote 90% of its time to motion pictures and sports, and 10% to other enter-

tainment. There is no requirement for public affairs programs on Pay-TV, Cox said.

Viewers, Hyde pointed out, "would have to depend on free TV for public affairs."

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6:30 a.m.—This is the Answer(6)
7:00 a.m.—This is the Life(6)
7:00 a.m.—Directions '69(13)
7:15 a.m.—Sacred Heart(4)
7:30 a.m.—The Christophers(13)
8:00 a.m.—Now(13)
8:30 a.m.—Sacred Heart(8)
8:30 a.m.—Timothy Churchmouse(13)
8:45 a.m.—Religion in News(8)
10:00 a.m.—Challenge(14)
10:00 a.m.—Lamp Unto My Feet(9)
10:30 a.m.—Look Up and Live(8)
11:00 a.m.—Camera Three(8)
12:30 p.m.—Focus on Faith(4)
(w/ Fr. Mario Shaw, O.S.B.)
1:30 p.m.—Insight(6)
2:30 p.m.—Cross Exam(13)

Sunday Radio

6:00 a.m.—Ave Maria HourWIBC
6:30 a.m.—Hour of the CrucifiedWIBC
9:30 a.m.—Sacred HeartWAJC
9:30 a.m.—GuidelineWFBM
2:00 p.m.—Great Music of the ChurchWFBM
10:45 p.m.—Hour of St. FrancisWFBM

Friday Radio

6:00 a.m.—Sacred HeartWFBM

Monday thru Friday Radio

11:30 p.m.—Night CallWTL

MADISON AREA

Sunday Radio
7:15 a.m.—Hour of St. FrancisWDR

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4:30 p.m.—Lamp Unto My Feet(11)

Sunday Television

11:30 a.m.—Christophers(3)
4:30 p.m.—Guidelines(3)

6:15 a.m.—Hour of St. FrancisWKLO

7:45 a.m.—Sacred HeartWKLH
8:15 a.m.—Sacred Heart HourWHAS
9:15 a.m.—Your Catholic VisitorWHAS
6:45 p.m.—Sacred Heart HourWAVE
7:30 p.m.—Catholic HourWAVE

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6:45 p.m.—Rosary HourWLRP
Tuesday
7:30 p.m.—Moral Side of NewsWHAS

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Sunday Radio
11:30 a.m.—Religious NewsWOCH

RICHMOND AREA

Saturday Radio
6:15 a.m.—Hour of St. FrancisWKSV

Sunday

7:30 a.m.—Sacred HeartWKSV
7:30 p.m.—The Christopher Program WKSV
10:30 p.m.—Ave Maria HourWGLM

Monday-Friday Radio

11:30 p.m.—Night CallWECI

SALEM AREA

Sunday Radio
9:30 a.m.—Hour of St. FrancisWSLM

SHELBYVILLE AREA

Sunday Radio
12:15 p.m.—Hour of St. FrancisWSVL

TELL CITY AREA

Sunday Radio
6:00 p.m.—The RosaryWTCJ

Sunday Television

7:00 a.m.—Hour of the CrucifiedWITZ
7:15 a.m.—The ChristophersWITZ
7:15 a.m.—Ave Maria HourWTHI
9:00 a.m.—Church World NewsWITZ
9:15 a.m.—Hour of St. FrancisWITZ
9:30 a.m.—Ave Maria HourWITZ

TERRA HAUTE AREA

Sunday Television
10:00 a.m.—Lamp Unto My Feet(10)
10:30 a.m.—Look Up and Live(10)
11:00 a.m.—Camera Three(10)
12:30 p.m.—This is the Life(10)
12:00 noon—Insight(10)

Tuesday TV

7:30 p.m.—The Nutcracker(10)

Sunday Radio

9:45 a.m.—ReligionWTHI
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1:45 p.m.—Sacred HeartWTHI

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TOT TENDERS

OPINIONS

'Ineffective'

The following letter was addressed to the Archdiocesan Board of Education.

To the Editor:

We, the members of the St. Monica Parish Board of Education, view the decision which was made on December 11 by the Archdiocesan Board of Education with some concern. This decision is ineffective, as at a minimum, all it does is relieve the Archdiocesan Board of all responsibility regarding schools, and place this responsibility on the parents, students and individual schools.

It seems ironic that we should appoint a superintendent, commit him to a two year period of preparing studies, conducting surveys, researching material, and when his findings and ideas begin to crystallize, reject almost completely his knowledge, background and ideas. It was also during this period when the entire spectrum of Catholic education was preparing itself and planning for realistic goals in both financial and educational areas. We diligently followed the guidelines established, seriously considered the objectives, planned for the future and looked forward to the day of decision when an alternative to Catholic education would be provided. Your action only reaffirmed the policy of continuing the traditional and present approach to a commitment in general to Catholic schools. This is hardly an alternative. Does this mean that perhaps next year we must go through the same routine, still being unable to support the status quo situation and still struggling as individual schools without sufficient guidance?

We have discussed and reviewed your action of December 11, and have come to some conclusions:

1. Increasing the high school tuition by \$125 to support the present system will in effect, we believe, destroy our Archdiocesan high schools. If it does not destroy the high schools, it will create a high school only for certain income levels. At least more students could avail themselves of the opportunity to attend a Catholic high school of their choice at a reasonable rate of tuition.

2. Increasing the tuition by \$125 will result in a decrease in parish contributions from parents who still choose to send their children to Catholic high schools.

3. Since a majority of the parents indicated in the survey they would support up to a \$50 increase in tuition to maintain the present system, we cannot understand the reason the board interpreted this as \$125.

4. At the elementary level, vir-

tually no guidance was given. Does this mean, maintain present system, ignore enrollment trends, and provide no substantial increase in resources for other programs of religious education?

We further recommend that the Archdiocesan board adopt the plans of Father Elford to the fullest extent and hope he would reconsider his resignation. This is the time that some alternative in Catholic education and/or long range goals should be initiated.

St. Monica Parish
Board of Education
Indianapolis

'No answer'

To the Editor:

A few weeks ago the Archdiocesan Board of Education in Indianapolis made a decision that shocked and startled the professional educators and the thinking Catholics of this state. As we all know, they made the decision to raise the tuition in the four metropolitan diocesan high schools by a mere \$100 and to allow the grade schools to continue operating as before.

This decision was made after the Sisters of Providence announced that every parish would lose at least one Sister and that they were merging St. Agnes and Ladywood Schools. And yet, the Board decided against merging or closing any of the Catholic schools over which they have control. It is the feeling of this writer that this decision will not settle the problems of the Catholic schools, but will only prolong them.

We are familiar with the financial crisis facing our schools. Almost any pastor will tell you of the problem of meeting the salaries of the lay teachers, paying for the upkeep of the physical plant of the school, running the buses, not to mention purchasing badly needed materials for the school. Also, there is the salary of the maintenance men, who do a tremendous job considering the conditions under which many of them are expected to keep the building in order, and in some cases, together.

Then, there is the matter of heat, light, water, telephone, etc. The salaries of the Religious can no longer support them in a world of sky-rocketing prices. The Sisters receive approximately \$8.50 a day or \$42.50 a week with which she must support her local community, take care of her own personal needs, provide for the retirement of the aging Sisters and train the young. This is just one reason why some Religious, in good conscience, have sought jobs in the public schools.

Another problem facing the schools is the number of uncertified lay teachers. In our schools, the uncertified lay teachers outnumber the certified. True, there are born teachers and they will be good teachers with or without a certificate. But any professional educator will tell you that the average teacher is a combination of training and talent. How many of you would go to an unlicensed doctor? I doubt if there are very many, for you would be placing your life in his hands. What about the life of your child in the hands of an inadequately trained teacher? But don't make the mistake of condemning the uncertified teacher. In many cases that teacher has sacrificed his/her own professional growth in order to teach in the Catholic schools. One cannot raise a family and go to school on the present salaries. They are among the most sacrificing individuals I have ever had the pleasure of working with.

Leaving for a moment the teachers, let us take a look at the schools themselves. Many classrooms are still overcrowded. Teachers are fighting the battle of individual differences in a sea of humanity that is drowning them. In many of the schools the facilities such as heat and light are just waiting for the day when they can give up altogether. And just a few blocks away is a new, well equipped public school. We are no longer a ghetto society trying to pull itself up by its bootstraps and afraid to send our children to schools where they will be discriminated against. The good Catholic home has nothing to fear from public education.

You, the Catholic parent, take a long, hard look at your parish school and at the schools around you. Are the teachers overworked and underpaid? How many children are in a classroom? How many of your teachers are certified? How often this year have you had to take your child to school because the bus broke down? In what condition is the building in which your child attends class? Can it meet the fire and health regulations of the state? Could your parish school meet the state regulations and qualify for state certification? NOW! If not, are you willing to pay the price that it will take, not only in dollars, but in work and sacrifice? Is it worth it? Can we, as Catholics, continue to close our eyes to mediocre schools instead of closing the schools and placing all our energies in a few schools of excellence and into active and well-taught CCD classes? The education of your child is in your hands.

The decision has been made and what has been the results? The result is the resignation of Father George Elford. He did the only thing that a man of principle could do and the educators of this diocese will mourn the loss of a great leader. They cannot help but ask themselves—Is it worth it?

Sister Joanne Golding, S.P.
Doctoral Student
School Administration
Indiana State University
Terre Haute, Ind.

Lay backing?

To the Editor:

I really don't know whether this should be an "open letter" to the Archdiocesan School Board, but this method should reach their attention just as well.

No one impugns the sincerity of their convictions in making the decision to maintain 12 years of parochial education, no matter how much one may disagree with their thinking. On the other hand, I have heard very few people express complete agreement with this decision. To the contrary, I have heard such disagreement that I wonder if the Board any longer has the support of the laity sufficient to implement its policies.

In view of this apparent lack of rapport with the laity, may I respectfully suggest that the Archdiocesan School Board resign en masse, and call for an election to determine one way or the other whether their policies reflect those of the laity? If they are re-elected, then obviously they can better depend on lay support, financial and otherwise, if they are not re-elected, perhaps they have not reflected the thinking of the laity.

Does this seem reasonable?

Raymond F. Parker, O.D.
Indianapolis

School texts

To the Editor:

Upon reading the article "Religion Textbooks: Status of Question" in the Criterion dated Dec. 12, 1969, I feel compelled to express by view on a well known crisis confronting many Catholic parents. The times and conditions we are enduring are likened to an apocalyptic age. Many of the so-called modern religious

texts demphasize the true orthodox teachings of the church.

I have reviewed these so-called religion texts, which I feel are of questionable doctrine, as the National Catechetical Forum in Washington, a 73-member organization of key people who shape the teaching of religion in grassroots Catholicism has said, "that doctrine cannot be taught to children."

The Life, Love, Joy Series are non-doctrinal, and are recommended by the "textbook committee." Life, Love, Joy 3 is a clinical teaching, expressing a "love", "brotherhood", "oriented philosophy, and accommodates sensitivity training. Paradoxically, there is no sound, solid, effective formation and the divinity of the life of Christ. The teacher's manual to Life, Love, Joy 3 provides for the teaching of "sensitivity training" in every weekly lesson, but no substantial doctrine.

In the religion text, they are not taught "creation" according to Genesis One and Two. The teacher's manual states: "These are deeply religious stories about God's creative power and about man's relation of God his creator, to the world, and to other people. They are a kind of literature too sophisticated for a third grader." The manual states that (the series) "explores with the child the creative presence of God in human life from a more contemporary, personal starting point, the human senses."

Life, Love, Joy 3 is structured around the senses of touch, sight, hearing, speech, taste and smell, and bodily movement." These new methods, whether they be sensitivity training or Montessori religion teaching techniques do not fulfill the requirements, and the fact is, these texts never get around to teaching Catholic doctrine, either in CCD or regular Catholic High School texts. "A sufficient Catholic education which imparts a living organic and interior knowledge of Catholic religion is now literally a matter of life and death," we are told of philosopher E. I. Watkin, author of "The Catholic Center."

Life, Love, Joy 3 is based on the confused writings of Teilhard de Chardin. Teilhard was very open about his pantheism and humanism. He mentioned in his writings he had a "soul naturally pantheistic." His writings were not accepted in Rome considering they contained serious errors—offensive to Catholics. In the book, "The Truth About Teilhard, Monsignor Leo S. Schumacher has signed Leo S. Schumacher has put that question to Teilhard de Chardin, S.J., what would the answer have been? De Chardin, a real shocker to any Catholic, with even a minimum of proper instruction in the true faith. Teilhard had to make Christ fit into his theory of evolution, and the result is a Christology, a body of doctrines about Christ, which are quite original and quite foreign to the Catholic faith. The Christ of Teilhard is not the Christ of the Catholic religion."

Our children are now being taught only a fraction of Doctrine. They compromise the accepted scriptural doctrine on the birth of Christ, the accepted concept of the Blessed Trinity is not taught. What kind of a future does this hold for our children? We need to exemplify the teachings of Jesus Christ. This is cheating and confusing the child to receive just part of the doctrine. Are we no longer to be intelligently, fervently devout in the practice of our Catholic Faith? As parents, are we to be brainwashed into accepting pantheism by these contemporary religionists, and out-mold out traditional Catholic Orthodoxy?

What is being presented to our children will come to amount to an anti-tradition tradition! Why should Christ be referred to as just our brother, not as our Lord as well? We cannot walk away from our Lord, we must stand firm and not appease these false teachings; appeasement is never the answer. Many who author these contemporary religion texts are much like the contemporary thought that they put into these catechisms, here today and gone tomorrow!

Some of the teachers and principals are of this new breed of thinking, and it is shocking that so many pastors have abdicated their authority on this question, when they are responsible before God for all the souls in their parish. The end result is that a great many children are religiously deprived, and consequently, deprived of the graces they would have received had they had the proper training by giving greater adoration to God.

The text ULTIMATE CONCERN, a Choose Life Series, refers to sex and "Playboy" magazine on pages 32 and 33, and in the center of these pages is a "Big Bunny." The children are not permitted to take the books home at the end of class. These texts do not supply the necessary precepts of the Catholic Faith, and do not appeal to the higher reasoning of the student, but only to the emotions through bright psychedelic colors, giving a hallucinating appearance, which could be damaging to their morale, right reason and a wholesome psychological outlook. A growing child could be driven from an effective contact with parents or persons with whom he would have been able to ask advice and guidance. Some parents are complaining that this alienation is being experienced by them where they have had children in the program longer.



NEW OFFICERS—The New Albany Deanery Council of Catholic Men announce their officers for the years 1970-71. Left to right: J. Paul Lipps, president; Charles Walz, vice-president; Norman Miller, secretary; Rev. Bernard Gordon, moderator; Earl Bertrand, treasurer, and Tom McBride, immediate past president.

cal outlook. A growing child could be driven from an effective contact with parents or persons with whom he would have been able to ask advice and guidance. Some parents are complaining that this alienation is being experienced by them where they have had children in the program longer.

These authors have stripped our texts of all dignity and decorum, allowing humanism and pantheism to override the true teachings of Christ and allowing these modernists who are enraptured with the de Chardin's pantheism, which was expressed in this statement, "that the human person eventually will be fused with Christ, and both of them will become a part of the 'Cosmic Christ'."

God made this world out of

nothing and he formed man as a separate creation, individual and unique, giving him eternal life. Evolution is not God and did not give man an immortal soul. It isn't even certain that evolution had any part in the creation of the first man. But the Word of His Power! Hebrews 11:3 says: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made things which do appear."

I am writing this letter to bring these textbooks to the attention of the hierarchy, pastors and concerned parents, so they can look into the matter and decide for themselves before any contract is signed, and new textbooks are selected, let there be a thorough investigation of

all available texts now in use.

On another level, an investigation is being done, and the problems in these textbooks have been brought to the attention of those bishops who have placed imprimaturs on these texts, and we have been assured that a thorough investigation is being undertaken by these bishops. Also, Rome has been informed, and we are confident that those who are responsible for the contents of these texts will be taken to task. Our children will come to view the true Church as a pathetic ghost through these texts. We, therefore, must be about our business to recapture its potency and the true Rome-accepted dogma of the Catholic Church.

Mrs. George E. Brown, Jr.
Indianapolis

Issue guide on Africa religions

VATICAN CITY — The rich heritage of African religious cults cannot be overlooked by anyone interested in the socio-religious changes that are sweeping across Africa, the Vatican Secretariat for Non-Christians has declared.

In line with this, the secretariat has published a guide for "foreigners who are sometimes confused in spite of their good will by these labyrinths of 'animist cults'."

The guide defines animism as "a vision of the world in virtue of which one believes that there exist in beings or in the forces of nature living principles and spirits endowed with powers and capable of intervening in the life of men. The animist cult is the worship given to these spirits. It does not exhaust the African religious experience. The African religions have the conception of a supreme being and that is why, in terminology, one can put them all under the single term of animism."

The secretariat said the guide is also "directed most earnestly to the young priests and laymen of Africa in order that they may all help each other have a new look at these ancestral religions which are now undergoing change."

The guide is a 189-page handbook entitled "Meeting With African Religions," one in a series of guidelines for "encounters of dialogue with other religions" that the secretariat has published.

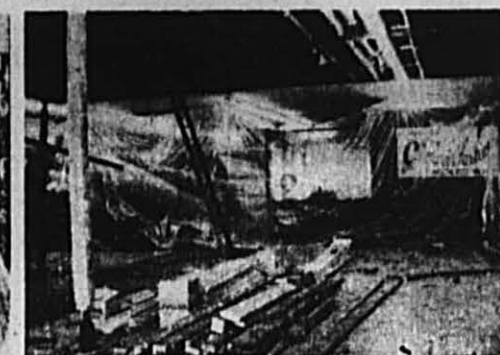
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ARCHDIOCESAN Bulletin

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Secretary.....John Schmitt
Treasurer.....Ed Rathz
Vice-President.....Tom McShane

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