

Pope Paul VI announces plans for historic trip to Holy Land

2d council session comes to a close

VATICAN CITY—Pope Paul VI closed the second session of the ecumenical council Wednesday with a dramatic announcement that he will make an historic pilgrimage to the Holy Land.

The visit, planned for next month, will be the first time a Pontiff has set foot on Holy Land soil since St. Peter left Palestine and established the papacy in Rome.

Vatican sources said the Pope would travel by plane—the first Pontiff to do so. It probably would be by chartered airliner. Pope John XXIII did some flying, but not as Supreme Pontiff.

The sources said Paul VI would visit holy places in both Israel and Jordan. They said the pilgrimage would last "at least two or three days."

It also will be the first time a Pope has left Italy since the time of Pius VII, who died in 1823. Pius VII was taken prisoner by Napoleon and carried to Fontainebleau, France.

THE SURPRISE announcement was made by Pope Paul at the end of a half-hour speaking session of the council's 1963 session. In the Latin-language discourse, he ordered a simplifying and shortening of the first steps of Christians of completing the council next year.

He said the "practical implications" of the Council's work will be decided by commissions after the council closes.

Shortly before, Pope Paul had promulgated the first two final actions of the council—a decree on the form of public worship and another on modern communications media. They are the only two of the 17 documents up for council discussion that have been completed, although three more are close to being finished.

THE NEXT session of the council is scheduled to begin September 14, 1964. It had been expected there would be at least one more session after that, and perhaps two.

The Pontiff's announcement that he would try to visit up the council next fall thus came as a surprise.

Noting the "heavy, assiduous and unrelaxed work" of the council, and that "other questions are still subject to further studies and discussions," the Pope said:

"We hope that the third session in the autumn of next year will bring them to completion."

ON QUESTIONS already dealt (Continued on page 9)



PLANS HISTORIC TRIP—Pope Paul VI announced in a closing address to the council fathers Wednesday in St. Peter's Basilica that he plans to fly to the Holy Land in January. This will mark the first time that a Pope has gone outside of Italy since 1871 and the first time that a Supreme Pontiff has travelled by air.

THIRD SESSION SET

Liberality is key note of final council week

VATICAN CITY—Extreme liberalty was the keynote of the final week of the ecumenical council's second session as the council fathers discussed ways to encourage ecumenical relations with non-Catholics.

The measures recommended included recognition of the validity of mixed marriages before non-Catholic ministers, permission to attend non-Catholic religious services, and cooperation with non-Catholics in the intellectual field.

During the week the date for the council's third session was set for September 14 to November 30, 1964.

Forty-three fathers were also elected to additional posts on council commissions, including six members of the U.S. Hierarchy. No other country had so many bishops elected to the additional posts.

U.S. BISHOPS elected were Auxiliary Bishop Gerald V. McDevitt of Philadelphia; Bishop John W. Conner, M.M., Superior General of Maryknoll; Bishop Lucas T. Lane of Rockford, Ill.; Bishop Allen J. Babcock of Grand Rapids, Mich.; Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo.; and Bishop Ernest J. Primeau of Manchester, N.H. Also elected was American-born Bishop John E. Taylor, O.M.I., of Stockton.

During the week, council debate was on Chapters II and III of the schema. Chapter II deals with the implementation of ecumenism and Chapter III with separated Christians. Since Chapters IV and V of the schema, which concern Christian relations with Jews and religious freedom,

had not yet been submitted to a vote for acceptance as part of the schema, Chapter III was the last topic to be discussed pending the fate of the two final chapters.

Chapter III is divided into two parts, one dealing with the "special situation of the Oriental Church"—the Orthodox—and the other with "communities that have arisen since the 16th century onward"—the Protestants.

PART I recognizes that "in the East many local churches had their origin directly from the Apostles" and admits the debt of the Church in the West to the Eastern churches for many of its liturgical elements. In phrases of highest respect, the schema says that "pastors and faithful of the Catholic Church should give special attention to the fraternal communion existing among these churches on the ecumenical level and also to their antiquity and apostolic origin."

With an eye to reunion the text declares: "The council solemnly affirms the principle of 'unity in diversity' which allows a certain diversity of custom and practices, especially when these are sanctioned by the church fathers. . . . The full observance of this traditional principle, too often disregarded, is a necessary condition to the restoration of unity."

Acknowledging that a wall divides the Eastern and Western churches, the schema declares: "If our wholehearted purpose to demolish that wall, so that there may be but a single dwelling whose cornerstone, Jesus Christ, will make both one."

As for the "communities that have arisen from the 16th century onward," the schema recognizes

the common acceptance of the Bible as "an invaluable means for bringing about dialogue."

While the faithful "are admonished to abstain from all superficiality and from any imprudent zeal," nevertheless the text commands "the first steps of Christians to enter into dialogue which has already brought them closer to one another."

SPeAKING on Chapter II, Cardinal Joseph Frings of Cologne, Germany, said the council should demonstrate that one church is possible here and now and is not necessarily something to be awaited in the distant future. To demonstrate this possibility, he urged recognition of the validity of mixed marriages contracted before a non-Catholic minister. He did so, however, with some strong reservations.

"We should at the same time," he stated, "declare disapproval of mixed marriages. We should insist on the question of religious schools for the education of our children. If a non-Catholic party feels it is against his conscience to promise to bring up his children in the Catholic faith, he is not to be subjected to pressure, but he should give up an idea of marriage in the circumstances. We should declare the validity of mixed marriages contracted in the presence of a non-Catholic minister and should remove the ecclesiastical penalties of such marriages. All this would clear the atmosphere and prepare the way for fruitful ecumenical activity."

OPENING the discussion of Chapter III, Cardinal Antonio Ruffini of the Roman Curia noted that the schema states it is the duty of the Roman See "to preside in charity." To this, he said should be added "and in authority."

Bishop Bernard Collin, O.F.M., of Digne, France, was the first of the semi-ambassadors suggested that the Anglican Church be given special treatment in the schema, just as is given the Orthodox. The other was Coadjutor Archbishop Paul Gouyon of Rennes, France.

The objection was raised by Bishop Helmsing that the text referred to a "pity" term (Continued on page 9)

Adult Confirmation

Archbishop Schulte will officiate at the semi-ambassadors' Confirmation ceremony Sunday, Dec. 15, in St. Peter and Paul Cathedral at 3 p.m. An unconfirmed adult Catholic in the Marion County area are urged to receive the sacrament at this time. Arrangements should be made in the candidate's own parish.

Anniversary rites slated

Memorial services marking the 20th Anniversary of the death of Bishop Joseph Chartrand, Indianapolis Ordinal from 1919 to 1933, will be held on Monday, Dec. 9, in Indianapolis.

Bishop Chartrand, who was associated with St. Peter and Paul Cathedral throughout his years in the priesthood, died on December 8, 1933. He served as assistant pastor, then rector of the Cathedral until being named Coadjutor Bishop to Bishop Francis Salaria in 1930. He succeeded as Bishop of Indianapolis upon Bishop Chatter's death in 1938.

A SOLEMN MASS will be celebrated in the Cathedral at 10 a.m. Monday by Father B. Francis Van Benten, rector. Other officiating: Father James Huggins, pastor of St. Peter and Paul; Father Charles J. Bauer, C.S.C., subdeacon. Serving as masters of ceremonies will be Father Paul Hulsman and Father George Coffin.

Father Bernard Shea will deliver the sermon. The student body of Cathedral Grade School and Cathedral High School will attend the Mass. The Holy Cross Brothers' schola will sing.

AN ANNUARY MASS will be offered at 11:30 a.m. in the Bishop Chartrand Memorial Chapel at Marian College for the student body and faculty.

Memorial services are scheduled at Chartrand High School at 2:30 p.m. on Monday. The services will consist of an address by Father Shea, choral selections and Benediction. Presentation of a large portrait of Bishop Chartrand, the school's patron, will be made by Father Higgins, superintendent of Cathedral High School,



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U.S. BISHOPS MEET

Steps are taken to bring English into the Mass

By PLACID JORDAN, O.S.B.

VATICAN CITY—Preliminary steps to change parts of the Mass from Latin to English have been taken by the Hierarchy of the United States at a meeting here, Archbishop Paul J. Hallinan of Atlanta said in an interview.

Legislation permitting those changes, approved overwhelmingly by the Fathers of the Second Vatican Council, was solemnly promulgated by Pope Paul VI at the closing public assembly on December 4.

Archbishop Hallinan told this correspondent that the American Bishops voted full use of the concessions granted in the new decrees, which allow the vernacular language in the parts of the Mass that are said aloud up to the Offertory, with one exception, the Collect. In addition, the Bishops agreed to English for the Offertory, Sanctus, the Lord's Prayer, the Agnus Dei, the Domine non sum dignus, and the Communion antiphons.

ASKED HOW the decrees would affect the administration of the sacraments, Archbishop Hallinan said that the entire rite, as for instance in Baptism, is from now on permissible in English.

The American Bishops' Commission on the Liturgical Apostolate has been directed to recommend suitable English translations as soon as possible. The committee—of which Archbishop Hallinan is a member, as he is of the council's liturgical commission—plans to study existing English Missal and Ritual texts at a meeting in January. Then it expects to send samples of various choices to all American Bishops for their recommendations.

At another meeting of the Hierarchy, proposed for next spring, the necessary decrees will be announced after receiving the Holy See's approval. Translations of the Missal and the Ritual are also to be proposed at this meeting for the approval of the Bishops, who will then set the date for the vernacular to go into effect.

Asked to what extent English will be permissible for the priest's daily recitation of the Breviary, Archbishop Hallinan said it is expected that the Bishops will also approve an English translation of the Breviary. But permission to use it must be obtained by individual clerics from their bishops or religious superiors.

Religious women and Brothers may use the vernacular in the Divine Office when the us is

granted to their entire community or institute, the Atlanta prelate said.

IN ANSWER to a question on how soon the use of the vernacular will become permissible in the United States, Archbishop Hallinan replied:

"Not even an approximate date for this can be set. For it will take quite some time to select, control and properly arrange the translations to be proposed to the various national hierarchies, work having been started in Rome. But it probably won't be completed before the postconclavian commission on the liturgy, which has not yet been appointed, has revised the Roman Missal, Breviary and other liturgical books. . . ."

Asked whether common vernacular texts are being prepared for use in English-speaking countries, Archbishop Hallinan answered:

"Yes. An international committee representing nine of these countries is already working on translations to be proposed to the various national hierarchies, work having been started in Rome. But it probably won't be completed before the postconclavian commission on the liturgy, which has not yet been appointed, has revised the Roman Missal, Breviary and other liturgical books. . . ."

Novitiate dedication set at Lady of Grace

A rare opportunity for young girls and their parents to tour a convent novitiate will be provided this week-end at the Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, hold an open house in their newly-completed novitiate.

Archbishop Schulte will officially dedicate the four-story, \$250,000 structure at 2 p.m. Sunday, Dec. 8. Archbishop Ignatius Knob, O.S.B., will deliver the dedication sermon. Public open house will begin at 1 p.m. and continue until dark. The convent is located at 1402 Southern Ave. (Sherman Drive at Southern).

Designed to accommodate 72 young women during their first two years of study and spiritual formation as Benedictine nuns, the novitiate was built as a result of a fund campaign conducted by the Sisters during the past two years.

ACCORDING to Mother Mary Robert Palmer, O.S.B., prioress, the present novitiate was not envisioned by community planners when the Beech Grove convent was erected only six years ago.

"God has blessed us with so many religious vocations in that short time," she said, "that it was imperative that we erect a separate novitiate building." Thirty-seven young women have joined the community since 1958.

Former novitiate facilities in the convent will be used by the novitiate, composed of non-professed Sisters completing studies before assignment to the community's various missions.

THE NEW NOVITIATE includes classrooms, study halls, recreation area, office, music and sewing rooms, snack kitchen, and dormitory living units.

First to occupy the building will be eight novices and 12 postulants, under the direction of Sister Mary Kevin, O.S.B., novice mistress.

Our Lady of Grace Convent was established as a branch of Immaculate Conception Convent in Ferdinand, Ind., in 1957. The charter band of Sisters numbered 115, sufficient to staff two secondary and 17 elementary schools in the Archdiocese of Indianapolis.

Quiz on council

UTRECHT, The Netherlands—All the Dutch Bishops will attend a mass meeting here Dec. 13 where a panel of three bishops will answer questions on the ecumenical council put by three laymen.

Within four years of its founding, the Beech Grove community achieved status as an independent Benedictine priory. It is the custom of Benedictine convents to branch off when the community numbers about 300 members, in order to retain a close "family spirit."

The Sisters will assume control of the St. Paul's Hermitage, the Archdiocesan retirement home located on the convent grounds, in June of next year. Since its opening in 1959 the home has been administered by the Ferdinand convent.

IN ADDITION to two high schools and three grade schools in Marion County, the Sisters staff schools in Clarksville, Columbus, Seymour, Starlight, St. Joseph Hill (Clark County), Floyd's Knobs, Corydon, Siberia, St. Mark's (Perry County), Troy, Tell City, Cannelton and Bradford. They also help staff a foreign mission in Bogota, Colombia.

For some time pastors have had the privilege of confirming in danger of death. Now bishops may give the same privilege to certain hospital and prison chaplains.

BISHOPS already had the right to exercise the Pauline privilege. By force of the motu proprio, however, they may, without recourse to Rome, dispense from the requirement of obtaining a statement from one party that he or she is unwilling to become a Catholic or live in peace with the other. (Continued on page 9)

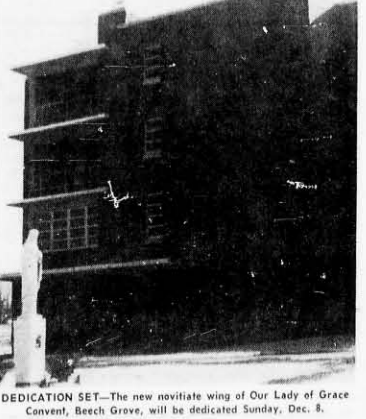
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DEDICATION SET—The new novitiate wing of Our Lady of Grace Convent, Beech Grove, will be dedicated Sunday, Dec. 8.

DOWNTOWN APOSTOLATE

By LOUIS J. PUTZ, C.S.C.
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THE nerve center of modern society is downtown. The men who inhabit this nerve center determine the cut of our clothing, the percentage of interest we pay, the shape of the news we read and hear, the salary we get, and how we spend it for goods or services or recreation.

These decisions—routinely made in executive suites and professional offices and banks and theaters and department stores—create impulses to which everyone in the community responds. And it is obvious that the Church is not, at the nerve center, a presence to be reckoned with.

Mention the Church and you conjure up a picture of the parish plant, its school and convent and rectory. To the man downtown, the Church is the hierarchy, the

parish priest, the religious teacher and hospital administrator.

We do not think of the layman as being the Church at the nerve center of modern community life. We do not think of the Church as being the layman who functions at the point of contact between the Church and the world.

The man downtown has inherited the effects of the schism between the Church and the development of the new world we live in. The development of the democratic process, industrial progress, technological advance, all this has come about largely without Christian inspiration.

If a council had to be called, it was largely because—as both Popes John and Paul have made clear—the Church needs to be brought up to date, needs to make the Gospel reach the modern world. The Church has to adapt its mission and its message to the

new world.

Actually bringing about that updating and adaptation will mean, inevitably, creating structures, building bridges which will enable the Church to influence economic, social, and cultural life—downtown.

HOW WILL THIS BE DONE?

If the Church's mission is to leave society, to incarnate life in society, then we are far from the goal. In terms of their influence on the nerve center of modern life, we must begin by admitting that we are speaking more of church-goers than of effective Christians.

Perhaps it's time to speak more about the goal, and the tools we have at hand to achieve it.

- When we say lay apostolate, do we have in mind a layman helping the priest in his pastoral and teaching job, or are we thinking of the penetration of secular society with Christianity?
- Are we equipped with the basic tools that the layman needs if he is to penetrate society with Christian life and the Christian message? Has our Catholic education system prepared the layman to know where he is going when he undertakes to Christianize his world?
- If we lack these basic tools, how do we go about training the layman to fulfill his role, and to promote the cause of a truly Christian apostolate to the downtown world?

THE AMERICAN Church in the last hundred years has done an outstanding job in building the Church plant and developing an educational system. The parochial school system has produced paragoners who are basically faithful and even sacrificial in fulfilling their obligations to the Church.

Nothing in the whole Catholic world compares with the educational structure which is maintained by the parishes and dioceses in this country at great sacrifice of manpower and financial resources. But few questions will be asked more and more often as we rethink our educational effort:

First, are we really equipping our people for the task of influencing the downtown world in a Catholic way by segregating them from the mainstream of life during their formative years?

Second, are we truly concerned to form Christians, devoted Christians, concerned about the total salvation of mankind, or are we providing secular education plus religious which is neither do not add up to Christianity.

When we think of lay apostolate and Catholic Action, does this conjure up extra-curricular activity on the part of laymen to help the priest and religious in their pastoral responsibilities? When a graduate goes to the priest to get advice on apostolate involvement, nine times out of ten, he is asked to teach religion classes, to join the Legion of Mary or some other apostolic group centered in the parish or the school.

This is the notion of apostolate involvement that is current in our parishes and schools. There is little thought of the influence that needs to be exerted in the workaday world, and the Christian witnesses needed in the professional and business world.

Christian witness and Christian influence may bring apostolate to accept secretarial jobs in union activity, to do volunteer work in promoting good race relations, fair housing and employment practice. It may be profession-centered rather than parish-centered.

When the graduate is given direction in the line of his professional career, the apostolate is often thought of as activity designed to bring a fellow worker to consider the Catholic religion or discuss the value of the Catholic religion as against other faiths.

to the central task of its present-day apostolate.

Without this clergy-lay participation in the same task, the Church will remain on the sidelines of the struggle for world salvation in this century, since France and Germany. Church leaders have been aware of this problem and have been busy engaged in trying to remedy it by a variety of experiments, some unsuccessful (as the priest-worker apostolate), others highly successful, as new pastoral liturgical-catechetical enterprises and Fr. Leher's institute *Economie of Humanism*.

If the layman is to be brought into the central stream of the Church's apostolate, he must be if the Church's message is to gain relevance in today's world then there is the problem of formation.

Apostolate formation is crucial. Not only laymen, but priests and educators must be formed for apostolate tasks in the downtown world. We need to learn to work as teams, to pool our resources. No one person is totally self-sufficient in this or any other area of life.

The more we learn to use the specialist, competent in the affairs of the downtown world (the Catholic or not), the better the Church will learn to enter the ranks of a pluralist society. We must get out of our ghetto at all cost.

Inevitably, our priests must be trained as specialists along professional lines. Only then will they be able to help the layman meet his apostolate responsibilities of his work of life.

We have chaplains for the armed forces; we have chaplains for students at secular universities. Why could we not have chaplains for the medical profession, the legal profession, the business world—priests who are trained not only in theology but also in the secrets and problems and issues that confront these particularly apostolate decision makers?

NO PRIEST can be thoroughly equipped to help form laymen for their apostolate responsibilities without being fairly close to the people and the special problems that confront them every day. And, surely, the apostolate in the downtown world is so vast and so urgent that help and action should not be restricted to priests. Bold, young teachers and even laymen could make the formation of lay apostles their full-time occupation.

I propose that teams composed of priest, religious and laymen—all engaged in structuring an apostolate along professional and business lines—provide the rest of the Church membership with

programs and literature and promotion materials for organizing groups or teams of influence and action. These groups would also help to provide a spirituality and, eventually, a theology of business and of the professions.

Just knowing the problems that confront people earning their livelihood and working out their salvation in these areas of work-life would be a service to priest and people.

But there is more at stake. As I said, we have to learn to apply the Gospel to these various areas, and this does not come about automatically nor by osmosis. The Lord still needs the members to bring His life-giving message to the attention of the world to be redeemed.

Our schools should get the benefit of this research and applied Christianity. One of the problems of the religion class is that we are forming little priests, knowledgeable in all the priest has to know, rather than lay apostles interested in their Christian responsibility to the world they will have to work with and influence.

Our religion courses need this vital orientation to life and life's problems, not to make casuists out of the students, but to lead them to seek solutions to the problems of their own world.

This is one of the reasons for the existence of the specialized movements of Catholic Action. Presently, they merely cast light on the problem. The schools should be long by the fruits of

their present efforts, which are still pioneering efforts. But a beginning has to be made somewhere. It might as well be in the schools and the family and the young employee, through Y.C.S., C.P.M., and Y.C.W.

WHAT ARE SOME OF THE—

ollaries that flow from this new orientation to apostolic involvement?

1. We must respect the layman's proper field of responsibility. Instead of trying to lead the layman to seek his apostolate in

(Continued on page 10)

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We need a theology of business which deals with the whole reality—not only as it affects individual men in terms of ethical business practice, but which situates the business enterprise as a kind of cooperation in God's creative role; a theology which sees in business a real service to society, a responsibility involving planning, management and labor, management and customer, owner and government, the theory which places business in a relationship with the rest of the world.

We need a philosophy of the person who is engaged in business which makes it clear that he can develop personally, not merely earn a living in his occupation.

Pope Paul, who he was still Archbishop of Milan, wrote a pastoral letter on the Christian in an affluent society, broaching many of the problems.

The same sort of pastoral concern needs to be done for men in all the professions. Something of this sort is coming to the attention of the eccumenical council through the pioneering work done by Fr. Leher and his research in *Economie of Humanism*. The American Mgr. Luigi Ligutti, has been interested in this area of study through his activity in the rural apostolate.

But we are only in the very beginning of this effort to bring the mind of the Church to bear on the great social problems of life of the twentieth century. We are still severely handicapped in trying to help Catholics to discover the direction they need to go in applying Christian principles to everyday life.

Modern society is so complex, so rapidly changing, that the Church needs all the human resources at its disposal to keep its message relevant.

Here the importance of the lay apostolate comes to the fore. Obviously, the Church needs lay apostles to penetrate society, a highly organized and specialized society in which only the insiders carry any weight to influence it.

The Church needs lay apostles who not only do the work but help the Church in the person of the Bishop and the priest and the theologian and the educator to help the Church in what is really happening. The Church needs the layman who is at home in his own world to inform and even to train the clergy an able religious educator in the problems and needs of society.

NOT UNTIL there is good communication between clergy (including religious teachers) and the apostolic layman, will the Church be in a position to apply the message of Christ to modern society's real needs. Not until we see teamwork on the level of re-thinking our theology and restructuring our method of formation will the Church be equipped to influence society and set itself

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The Vatican

◆ Pope Paul VI has said that the Catholic church must not only take part in Latin America's progress but must also be the very soul of that progress. Speaking to Latin American cardinals, bishops, priests, seminarians and diplomats, the Pontiff said: "Your countries are an example of singular vitality in every sector of human activity, always seeking the highest goals and new ideas. The Church must not only be part of this ascending movement, she must be its soul."

◆ The oldest Catholic bishop in

the world, Archbishop Alonso Garcia, 103, received the last rites in a Rome hospital. The Archbishop, secretary emeritus of the Sacred Congregation of Rites, has been attending meetings of the eccumenical council prior to undergoing what would ordinarily be minor surgery on November 17. When complications set in, his physicians voted to operate.

◆ Pope Paul has named Archbishop Carlo Martini to be Apostolic Nuncio to the Philippines. The Archbishop had served as Nuncio to Paraguay. He succeeds

Archbishop Salvatore Simo, who died in October.

◆ The Holy Father has told members of the Catholic press that their task is something like that of a priest. Speaking at a Mass for 150 journalists, the Pope urged his listeners to "discover where the true light which spreads over the things of this world comes from." "It comes from above," he said. "This is why one must fix his gaze on the things above in such a way that one may reach out if possible to the very designs that are hidden in the depth of divinity."

◆ Bishops of young working boys and girls converged on Rome (Dec. 1) for the beatification of a blacksmith who died at the age of 19. Blessed Nunzio Sulzinger, born in 1847 in the Abruzzi region, a methodist of Rome, was ill-treated as a boy and died a cripple.

Abroad

◆ RIO DE JANEIRO—Brazil, the southern neighbor of the United States with a population close to 80 million, has only about one-sixth of the number of priests it needs. Father Gibson Jose Silveira, vice rector of St. Joseph's Seminary here, said the country has only

12,000 priests when it needs 70,000. He termed the shortage of priests the most urgent problem facing all Latin America, an area plagued with many problems of underdevelopment.

◆ BUENOS AIRES—An Argentine leader in the Young Christian Worker movement has urged that the YCW help set up vocational training centers in South America. Arnaldo Lujan, YCW traveling secretary for South America, told the fifth South American congress of the YCW that seven out of 10 or Argentine's gainfully employed are unskilled workers. South America's YCW has more than 30,000 members in 120 Latin American cities.

◆ LONDON—Anglican Archbishop Michael Ramsey of Canterbury has said he sees Christian unity coming about in two stages. The Primate of the Church of England said: "The first stage is that whereby the Christian Churches everywhere cease to be rivals and competitors and find themselves to be allies within Christendom. The second stage is that of actual unity between the Churches."

◆ DUBLIN—Ireland's Catholic majority should change its outlook about the country's Protestant minority, a group from which it has much to learn, an Irish Jesuit asserted here. "For too long our religious beliefs have failed to influence sufficiently our practical civic and political outlook," commented Father R. Burke Savage, S.J., at a Dublin meeting. Irish Catholics, he said, have been living in two worlds, which rarely meet—the private world of our faith and the public life of everyday affairs."

◆ BONN—The Hungarian government's office for religious af-

airs allows only 12 to 14 seminarians to be ordained each year, the German Catholic news agency KNA has reported here. Three hundred students are now studying in Hungary's six seminaries, the report said. Before World War II, an average of 1,200 students were preparing for the priesthood, and usually about 100 were ordained every year. Hungary now has about 5,000 priests, of whom 700 are not allowed to practice their ministry and must

therefore earn their living in industry and farming.

At home

◆ UNITED NATIONS — The United Nations General Assembly has adopted a declaration calling for an end to all forms of racial discrimination. The declaration condemns "all discrimination based on race, color or ethnic origin as an offense against human dignity, a denial of the principles of the UN Charter, a violation of the Universal Declaration of Human Rights, and an obstacle to friendly relations among peoples."

◆ PHILADELPHIA—Five Catho-

lic and five Jewish observers were in attendance—for the first time on an official basis—at the sixth triennial General Assembly of the National Council of Churches here December 1-7. The presence of the observers highlighted a major concern of the approximately 4,000 clergy and laymen and women present from the NCC's 31 Protestant and Orthodox denominations.



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1964 JUNIOR MISS—Miss Connie Eaton, senior at Secovia Memorial High School, Indianapolis, was named 1964 Junior Miss in the annual pageant sponsored by the Indianapolis Junior Chamber of Commerce. A member of St. Philip Neri parish, she is the daughter of Mr. and Mrs. Charles Eaton. Connie is a cheerleader at Secovia and is active in many organizations. Her next stop will be the State Pageant for the selection of the Indiana Junior Miss to be held in Bloomington February 14-16. In the photo above, Connie receives her crown from last year's winner, Miss Barbara Ann Kappmeyer.

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HELP HIM TO REACH HIS GOAL

Parish men challenged by Bishop

WAPAKONETA, Ohio—Don't waste time on programs that ignore vital current issues, a bishop has exhorted parish men's societies.

Auxiliary Bishop Paul F. Liebhold of Cincinnati told the 1963 Presbytery Meeting of the Cincinnati Archdiocese Council of Catholic Men here that "the practical purpose of your parish societies is to form others as apostles."

"Generalities and polemics will not do it," he declared. "Effective leadership demands a plan or program."

SOME of the "vital questions" whose theory and application should be discussed in parish societies, according to Bishop Liebhold, are:

• The race question, including its application "right here in our own area and parish."

• Business ethics, including the practices and ethics of the businesses in which the members themselves are engaged.

• Education—"What are your rights in this field?" the Bishop asked. "What are you planning to do to get into transportation legislation as a public service measure?"

HE ALSO cited the public school system, the economic situation, population growth, steady dating, birth control pills, public entertainment, obscenity, and other social and moral pressures on society and the family.

"Exactly there are other subjects to discuss besides the next bar and party politics," he said.

Orthodox prelate praises council

DETROIT—A Russian Orthodox prelate has termed the ecumenical council "a sign of good fortune which is drawing Catholics and Orthodox closer together."

Archbishop John of New York City, leader of the Russian Orthodox in the U.S. Canada and the Americas, made this assessment at an interdenominational reception given in his honor here while on a canonical visit to St. Michael's Carpatho-Russian Orthodox Church.

Kennedy stamp
WASHINGTON—President Johnson has requested that a U.S. postage stamp be issued in memory of the late President Kennedy. Postmaster Leonard A. Gronowski said he will confer on the matter with members of the Kennedy family.

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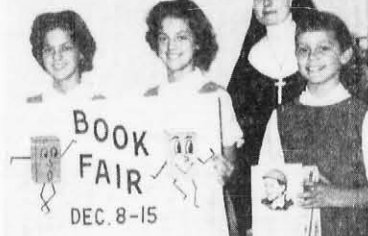
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PLAN NATIVITY BOOK FAIR—A Book Fair will be held in the school library at Nativity parish, Indianapolis, from 1 to 5 p.m., December 8 and 15. It is being sponsored by the Altar Society. Shown above with Sister Francis Maureen, principal at Nativity School, are Anita and Alice Dunn, twins, and their sister Paula. They are children of Mr. and Mrs. Albert Dunn, Mrs. Dunn is Altar Society president and heads up the Book Fair planning committee. (Staff photo)

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EDITOR COMMENTS FROM ROME

The second session — its disappointments and accomplishments

Copyright, 1963

Last year, as the first session of Vatican Council II came to a close, the vast majority of the bishops discovered—many of them to their surprise—that they were progressives. They had caught the enthusiasm of Pope John. They wanted change in the liturgy: more vernacular, new missals for the Mass, new rituals for the Sacraments. They preferred the new theology which is more Biblical and more pastoral than what they studied in the seminary. They went home feeling that the Church would never be the same.

As the second session draws to a close, that same majority of bishops, still feeling progressive, wonders what progress has been made.

After two sessions and over four years of work, the only tangible results are the constitution ordering a reform of the liturgy and a pious little decree on how to use the press, the movies, and radio and television.

All the hopes raised by Pope Paul in the opening address of the second session have been shattered.

The Holy Father addressed the bishops as "Apostles, descended from the Apostolic College and its authentic successors."

He said that "the principal concern of this session of the council will be to examine the intimate nature of the Church" and to proclaim "what the Church considers herself to be."

"The theological doctrine (of the Church)" the Holy Father added, "has the possibility of magnificent developments which merit the attentive consideration of our separated brothers also and which, as we ardently hope, may make the path towards common agreement easier."

Then he pointed out how a clarification of the status of bishops could make "common agreement easier." "First among the various questions that this consideration will raise," he said, "is one which affects all of you as Bishops of the Church of God. We have no hesitation in saying that we look forward with great expectations and confidence to this discussion which, taking for granted the dogmatic declarations of the First Vatican Council regarding the Roman Pontiff, will go on to develop the doctrine regarding the episcopate, its function and its relationship with Peter. For us personally it will provide doctrinal and practical standards by which our Apostolic office, endowed though it is by Christ with the fullness and sufficiency of power, may receive more help and support, in ways to be determined, from a more effective and responsible collaboration with our beloved and venerable brothers in the episcopate."

But the discussion the Holy Father looked forward to never got underway.

The schema on the Church did present a fresh and significant insight into the nature of the Church not presented by traditional text-book theology. There were some remarkably good speeches supporting and improving this part of the schema. The key issue, however, was the collegiality of the bishops, how in other words, the bishops shared with the Pope in governing the Church.

Cardinal Ottaviani, the leader of the small, but well organized, minority, did not hesitate to disagree with the Pope's reference to the Apostolic College.

"It is true that the bishops succeed the Apostles as apostles," said the Cardinal head of the Holy Office, "but they do not succeed the College of Apostles as a college, because the College of Apostles as such did not exist, at least not in a juridical sense."

Though small in number, the minority managed to get

almost as many speakers on the floor of the council as the majority. They kept repeating that what the bishops were asking for would weaken the position of the papacy. The majority speakers were on the defense, for they had to keep assuring the assembly that they were just as loyal to the Pope as the Roman Curia.

For a time it looked as though the majority would have its way. The Mass in honor of Pope John and the great speech of Cardinal Suenens reviving the spirit of the Pope who called the council seemed to be a turning point. Shortly after the moderators presented five propositions for voting, to give the council Fathers an opportunity to advise the Theological Commission on how to amend and reword the schema on the Church. Eighty-five per cent of the bishops were on the progressive side, advising the Commission to declare that the bishops by divine right are successors to the College of Apostles and share with the Pope in ruling the universal Church.

But after this resounding victory something happened. Cardinal Ottaviani and Cardinal Browne, the president and vice-president of the Theological Commission, made it clear beyond doubt that they were not going to abide by the vote on the five propositions, for they were convinced the majority were in theological error.

Their hand was strengthened during the discussion of the schema on the bishops and the ruling of dioceses, when it became evident that there was considerable uncertainty on how the bishops were to exercise their collegiality. This is when the majority appealed to the Pope for his plan on how the bishops might cooperate with him. To their great surprise the Pope turned them down. The minority evidently had persuaded him to wait.

The minority had outmaneuvered the majority here, and they did it again on the question of religious liberty.

Even though the bishops of the United States had successfully petitioned the Holy Father himself to have the statement on religious liberty presented to the council for discussion as chapter five of the schema on ecumenism, the minority in the end somehow kept the council from voting on whether to accept the prepared statement as a basis for discussion.

This was another severe blow for the progressives. The hastily prepared program for the next-to-last day honoring the Council of Trent was symbolic. Vatican Council II seemed, indeed, to be returning to Trent.

What happened? It is impossible yet to know anything for certain. Some think that the Italian Cardinals Ottaviani, Ruffini, Siri and Archbishop Florit of Florence, sowed doubts in the Pope's mind about the orthodoxy of the positions on collegiality and religious freedom.

Some say they persuaded him that a victory by the progressives in the council, especially on religious liberty, would encourage the political progressives in Italy and give being on a leftist government, if not a Communist government, which would certainly be harmful to the Church. There can be no doubt that this could give the Pope cause for doubt.

Others come closer to the truth, perhaps, who say that the Holy Father feels that the two long sessions have demonstrated that a council today, with its more than 2,000 members, is too unwieldy to produce practical results and, perhaps, even because of its size, is in danger of being misled by mob psychological pressures. These feel that the Pope will use the recently enlarged commissions to complete the work of the council so that another session would be needed for voting only. Some of these feel that there may never be another session, even though a tentative date has been set for next September. Whatever happens it must be admitted that with their observations presented in writing and the complete freedom of speech allowed them in the council hall, the bishops of the world have been given every opportunity to express their minds.

YOUR WORLD AND MINE

Contends politics plays council role

By DR. GARY MACEOIN

ROME, Dec. 2 — Well-meaning but misguided Catholics, including council Fathers, make great efforts to maintain the illusion that human considerations play no part in the action or inaction of the council on a given matter. As theologians confused as they are historically uninformed, they think it unbecoming for the Holy Spirit to use humans according to the logic with which God the Father created them and God the Son redeemed them. They can accept that a bishop should slip out from a debate for a coffee and a smoke, that he stop at a confessional to be absolved of his sins on the way back, but not that he balk at reform of the Curia because it may mean the dismantling of the economic empire which is a big part of the Curia's power structure.



Cardinal Bae is less naive. In presenting in St. Peter's the statement on the Jews, he told his colleagues that it was ready a year ago but the political circumstances were then not right. (Nasser had just attacked Israel violently at the Casablanca conference, and the Eichmann execution was in the headlines).

This incident is unrelated to Curia reform. I mention it only because it makes official what everyone knew but many denied. The council must and does concern itself with the political implications of its actions. But what is more, some would play up political motives not only to postpone action (as in the case mentioned) but to scotch it—to refer an important subject to Vatican III or Lockport I, as one Father has hintily said.

What has all this got to do with Curia reform? It is a public fact that over the past forty years, the Vatican has developed a substantial financial structure. On the basis of the gold given the Holy See under the terms of the Lateran Treaty of 1929 to compensate for papal property seized by Italy in the last century, prudent investment combined with a constant flow of contributions from Catholics the world over (much of this intended for use elsewhere but pending working capital during its slow movement through the central machinery) has constantly increased the capital.

What is the total? Those who know don't say. One guess is that the less than one hundred million dollars of the Lateran Treaty fund alone is now over half a billion. What is on the record is the interlocking directorate of the Vatican's economic advisers and financial administrators, the so-called "black nobility" (holders of papal titles), in the Bank of the Holy Spirit, the Bank of Rome, the Immobiliare, Italy's biggest real estate and building society, and a dozen other business giants. What is known is the power and evidences of wealth of this same group.

There is nothing intrinsically wrong here. Most would agree that the Church's worldwide mission, charities and educational activities need a financial structure and working capital. That minor scandals have occurred, that some wealth rubs off on some fingers is humanly inevitable.

Deep issues are nevertheless involved. How would a policy body drawn from and representing the members of the universal Church act? Bishop Franjo Svec has said on the council floor that the Church should "renounce possession of all immovable goods which without work are financially profitable according to the capitalist system." Many missions have insisted that wealth should be divided in proportion to need, that today's acute needs demand emergency utilization of available resources to the utmost limit.

A dozen Latin American bishops have told me that a full disclosure of all Church income and expenditures is urgently required to end the myth of great wealth and its selfish use. One such bishop already gets and publishes a professional audit.

If such men set policy, changes would surely follow. The mere disclosure of assets and their use is repugnant to Roman tradition. Irregularities bound to come to light because of administrative (Continued on page 9)

QUESTION BOX

Is Church for common people?

By MSGR. J. D. CONWAY

Q. Why is it that ever since Constantine converted a weak church into a strong one the "human side" of Catholicism has consistently made it difficult for many of us common folk to remain loyal? It would seem that the substance of the doctrine of the Church makes it automatically—almost organically—en rapport with absolute monarchy, dictatorship (except that of the prelatial) and privilege. Selom, ever, does it side with the commoner, however just his political and social divergence may be. This, alas, is admitted, as you know, in South America by many missionaries there.

History gives us sad spectacles, for instance of the Church hierarchy creaking with jewel with a nobility of commoner rottenness and sin before the French Revolution, etc.

If I am correct in believing that the Church is innately anti-democratic then why must the Church pretend, in a last ditch effort, to be the voice of the people rather than that of some Louis XIV is the one that matters? Simply because it is expedient can we say that such pretense is anything but dishonesty?

A. My questioner, who claims to be Catholic, cites many examples from royalist days in France to Cardinal Spellman in the U.S.A., and he makes particular point of the Fordham reception of Madame Nhu, with her infamous "barbecued monk" talk.

It is impossible to answer in detail all the objections proposed, but I believe that if my questioner will read the social encyclicals of recent Popes he will have a better perspective of the attitude of the Church towards the common people and their democratic governments. He should start with *Rerum Novarum*, of Pope Leo XIII, written in 1891, continue with *Quadragesimo Anno*, of Pope Pius XI (1931) and various talks of Pius XII, especially that of June 1, 1941; and conclude with the two great encyclicals of Pope John XXIII, *Mater et Magistra* and *Pacem in Terris*. Only thus will he get the true attitude of the Church, without any pretense. Pope John, for instance, made no attempt to disguise his preference for democratic government.

Truth does not permit us to cover up the close association of Church authorities with emperors, kings and noblemen at various periods of her history. We also know that the Church has often suffered more than she has benefited from this association. Caesaropapism has often put Caesar above the Pope; and many of the abuses of the middle ages must be blamed on the Church's alignment with feudal authorities.

However, we must not paint the picture in stark black and white. My questioner should review his history of the French Revolution. He would see the clergy—the First Estate—voting to relinquish its privileges and join the Third Estate; and he would see them also accepting the Declaration of the Rights of Man and the Citizen, of 1789. It was not until the Revolution became definitely destructive of the Church that the clergy deserted it, and were persecuted by it.

Similarly, as regards South America, a great change has taken place among the clergy and hierarchy in recent years, in many countries. Chile, for instance, from the Cardinal on down, the majority of the clergy are for the poor, the destitute, and the underprivileged. And there are many bishops in other countries who have similarly committed themselves, and this is the more remarkable since the Church in those countries has traditionally relied on the financial support of the wealthy. The modern bishops prefer to go broke for the cause of justice.

Q. A high school teacher once told our class that according to Canon Law Catholics are permitted to eat two ounces of meat on Fridays. Is this true?

A. It certainly is not true. No meat or meat-soup is allowed. However, the Church expects us to be sensible, not scrupulous. You are not required to pick off every little speck of meat which may have attached itself to your fried egg. But two ounces could make you a nice sandwich.

Q. A sincere thank you for publishing "What American Layman John Cogley said to the African bishops" in your November 8 issue.

His rare opportunity to occupy the "pulpit" was used well.

As important as inter-faith dia-



OPINIONS

Pays tribute to late President Kennedy

To the Editor:

Thousands of tributes have been penned to the late John F. Kennedy, and I would like to add a few humble words of my own.

I think that your editorial of last week, "The last profile," brought out in a beautiful way the late President's outstanding quality—courage. As your editorial writer pointed out, he possessed in an unusual degree not only physical courage, but moral and spiritual courage as well.

In assuming the exalted office and grave responsibilities of the Presidency, he exemplified this courage in a special way, but more importantly, he demonstrated it in his willingness to follow a course of action which he felt was right—and to pursue this course in spite of any and all opposition.

John F. Kennedy has laid out a blueprint for America to follow. We can thank God that Divine Providence permitted us to have this truly great President, even for a few short years.

May his noble and courageous soul rest in peace!

James Dunn
Indianapolis

Cogley text

To the Editor:

A sincere thank you for publishing "What American Layman John Cogley said to the African bishops" in your November 8 issue.

His rare opportunity to occupy the "pulpit" was used well.

logue is to the world, intra-faith dialogue involving clergy and lay would surely strengthen the Church militant in America.

Joseph V. Riley
Indianapolis

Lincoln cartoon

To the Editor:

I have studied the drawing of the Lincoln statue which appeared on your editorial page last week.

It tells a dramatic story without using a word of text.

This idea struck me in church as I was contemplating the Stations of the Cross.

President Kennedy did not finish the work he tried to accomplish, but I sincerely believe his 20th century sacrifice will eliminate some of the prejudices that many people harbor.

Ed Pierle
Brownsburg, Ind.



Getting ready

Once upon a time, long before Telstar and space travel, the time before Christmas was reckoned not in "shopping days" but in "weeks of Advent." Of course, it was a hopelessly old-fashioned way of looking at things, but we are told it had certain charm.

Oldsters in the Christian community tell us that their way of counting used to make Christmas seem awfully slow in coming. They longed for the great feast; they awaited it eagerly and impatiently, somewhat in the spirit of the prophets of the Old Testament. They say there was longing, yearning, but no sense of urgency of a fast approaching deadline.

That, of course, was back in the days when Christmas was quite universally thought to be Christ's birthday. Since a lot of people have lost interest in Christ, the idea of Christmas has changed quite a bit. Its center is now the department store—not the stable. Instead of the Christ-Child lying in the manger, we have Santa Claus—just lying. There's quite a difference.

If those who still think Christmas is Christ's birthday cannot suppress the mystic urge to indulge in an orgy of Christmas buying, they might as well make their gifts and cards bear some relation to the feast they celebrate.

They might for example, find religious supplies more suitable to the occasion than many of the odd objects that turn up in the pretty Christmas wrappings. Good religious books, of which there are many now, would fit the occasion. So too would subscriptions to good Catholic magazines. The Sign, Jubilee, America, Commonweal, Ave Maria, Marquette—just to name a few of the good ones, are available as worthwhile Christmas gifts.

More important by far than what to get for Christmas, is being ready for Christmas spiritually. That is what Advent is for—to prepare us mentally and spiritually for the most joyous day in the history of mankind—Christ's birthday.

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 YARDSTICK

The death of a magazine

By REV. ANDREW GREELEY

Anyone who thinks there are no major problems left in American Catholicism could spend some hours in pious reflection on the recent demise of the magazine Social Order.

Its disappearance means there is not a single scholarly publication in the country devoted to the teachings of the Church. Such a situation is as prosperous as a Church as the American is little short of disgraced.

The desists who published the magazine can hardly be blamed for closing it down. It was a financial burden that was just too much for the Institute of

Social Order to carry. The crucial question, however, is why it was a financial burden. The answer seems to be that despite the strenuous efforts of several talented editors, Social Order was unable to discover the kind of articles that would attract and hold readers. If men like Fathers Duff and Tovey were unable to find the articles it is a fair bet that the articles did not exist.

In other words, American Catholicism seems to be incapable of turning out each year 30 or 40 reasonably good articles on the social teachings of the Church. In the age of Mater et Magistra and Pacem in Terris, the American Church cannot support even one magazine concerned with theory or research in Catholic social teaching.



HOSPITAL EMPLOYEES HONORED—Fifty-five employees of St. Francis Hospital, Beech Grove, received service pins marking completion of five, 10, 15, 20, 25 and 30 years of service. Mrs. Mary Jane Hartley, above right, and Miss Rene A. Lynch, both of the X-ray department, received 30-year honors. Their department head, Sister M. Laurentina, O.S.F., second from left, was honored by the employees for serving St. Francis Hospital for 25 continuous years. At left is Sister M. Vincenzina, O.S.F., administrator. Miss Lynch is the aunt of Mrs. Hartley.

India: Where St. Clare Needs a Christmas Gift Specifically a chapel for her POOR CLARES at KIDANGOR in the archdiocese of ERNAKULAM in Southern India. The Provincial of her Sisters writes: "I told you about a construction of our novitiate. We received some help but more is necessary. We need \$2,500 for a chapel to be dedicated to St. Joseph."

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ADVENT: THE LIGHT COMETH Each week the Advent Wreath candlelight increases to blend suddenly into the blaze of Christmas. Symbolically we light to express the mystery and wonder of the Birth of Christ, Head of the World. The Old Testament began with the creation of natural light. The New Testament reveals the GREATNESS of LIGHT. Scientists explore the marvels of natural light. By helping the missions we bring light to those not knowing or seeing Christ.

LET YOUR LIGHT SHINE AFTER YOU By remembering the CATHOLIC NEAR EAST WELFARE ASSOCIATION in your will your missionary work continues. Your gift is on the side of God to win Heaven for yourself and others.

Dear Monsignor Ryan: Enclosed please find for Name Street City State Zone State. Near East Missions FRANCIS CARDINAL SPELLMAN, President. Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. at 46th St. New York 17, N. Y.



TO ATTEND DEBATORS' CONFERENCE—The debating team of St. Agnes Academy will attend a two-day Debators' Conference at Purdue University, December 12 and 14. Debating instructor Mrs. William Shank briefs two of her top pupils above. They are Natalie Miller, left, St. Michael's parish, and Vicki Ureskoski, Cathedral parish. Accompanying the team will be Sister Miriam Joseph, S.P., and Sister Janice Marie, S.P., who will serve with Mrs. Shank as judges. The St. Agnes team finished third in a recent debating contest at Southport High School, which drew approximately 70 teams from throughout the state.

The Catcher in the Rye defended by nun-teacher

ATTLEBORO, Mass.—A Catholic nun, during a panel discussion here with other educators, defended J. D. Salinger's "The Catcher in the Rye" as suitable reading for high school pupils. While admitting there are vulgar passages in the book, Sister Mary Noel, English teacher at Bishop Feehan High School in Attleboro, asserted that because sin and vulgarity are a part of life, their appearance in literature is inevitable and aids students in recognizing immoral behavior.

HER POSITION was challenged by Joseph E. Joyce, principal at Attleboro High School, who said that since students cannot read all notable novels, they should be assigned only those three of one-sidedness.

Mr. Joyce advanced the opinion that much of modern literature, music and art is decadent. He predicted that the music of Louis Armstrong and the art of Pablo Picasso, reflecting this era, would not have the same regard in history as the Mona Lisa and the 13th century French cathedrals.

Censorship of students' behavior and speech should also be extended to their reading, he charged.

SISTER MARY Noel mentioned that the Salinger book is assigned reading at Bishop Feehan High along with an alternative selection.

Such literature, she said, helps students weigh the standards they have acquired at home and ultimately reinforces their grasp of those standards. "I do not want to graduate a class of parrots," she said.

Later, the nun said she did not want a child going through school saying, "I believe in God; I believe in God; I believe in God," and as soon as he gets out, someone says, "Well, I don't," and he'll be flabbergasted."

Expecting a Dublin diocesan collection to promote the beatification cause, Archbishop McQuaid reminded that processes requiring years of careful investigation still lie ahead. He also urged prayers invoking Matt Talbot's intercession with God be offered, so that there be an opportunity for possible miracles, which are necessary in the cause.

Matt Talbot, a Dublin lumberyard worker and reformed alcoholic, died in 1925. An example of deep spirituality to his fellows, he had secretly worn a belt of chains as a penance.

A of 10 teachers are lay persons CINCINNATI—Four out of every 10 teachers in the Catholic elementary and high schools of the Cincinnati archdiocese are lay persons. Lay teachers in the elementary schools of the archdiocese are 44.6 per cent of the total, and in the high schools they are 33 per cent, making a combined 40.6 per cent. Last year lay teachers represented 33 per cent of the combined total.

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WHAT OF THE DAY

Is Medicare logical?

By REV. JOHN DORAN

There is often a decided difference between the sentiment of a proposal and the logic of it. These are often in real opposition. I felt this recently in appearing before the House of Representatives Ways and Means Committee against the King Amendment.

Sentimentally, it sounds so very good to say: "We ought to help out the old people in meeting their medical and hospital bills. After all, they're old, and these bills can be considerable." I even remarked that it seemed strange that I, a parish priest, who often in my years in different parishes have had to help provide or obtain medical help for people, should be opposed to the bill.

Historically all through Christian times there has been a concern for the sick and especially the needy sick. In the Catholic Church many Religious Orders were founded for just this purpose of aiding the ill, and especially the needy sick. In most of the other Christian denominations the similar care has been evidenced in the hospitals which they have built and maintained. The State, too, has exercised interest in and care for the needy ill through county and state hospitals and more recently through the provisions of the Kerr-Mills act.

We hold no quarrel with the fact that there will in all probability always be those whose medical need must be met by private or state assistance. Indeed,

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the Lord Himself said: "The poor you will have always with you." It will happen that state and even federal aid is necessary to provide medical care adequately for those who cannot provide it for themselves, or by whom private social agencies cannot provide.

The fundamental fault of the bill presently under consideration, think and hence the reason for my opposition to it, is that it does not follow the basic and historical approach of giving medical aid to those who need it, but seeks to provide this aid whether needed or not. This is a radical departure from a wise tradition that people should provide for themselves, and that—only when they fail—will an outside agency come to their assistance.

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FAMILY CLINIC

Perplexed at behavior of teenage children

By REV. WALTER IMBORSKI

Three of my children, two boys 15 and 12, and a girl 13, are moving into adolescence, and although they are good kids generally, I am puzzled as to what's getting into them lately. They are signs of restlessness, impulsiveness, moodiness, shyness, and independence. The oldest boy has had angry quarrels with his father and now late he can stay out, and the youngest has grown very quickly and is acting pretty howl. How do we, as parents, have to

readjust to guide our children through the teen years?

Lorraine

The volume of shock publicity given about the stories of teenage vandalism, rioting, promiscuity, even wanton destruction and murder have frightened many parents.

any human beings with problems, proper to their age. The first requirement is to try to understand them. Teen-age in itself is a misleading word. It can refer to the puppy, seven-to-five pound boy or a child of thirteen, or the full-blown nineteen-year-old mother or two.

But in the early teens when the child is undergoing all sorts of changes and moving into the broad world of high school and dating, one of the chief problems is the anxiety of the parents. These anxieties come from several sources. First, the teen-ager constantly presents you with new decisions to make. Secondly, his misbehavior now with cars, money, dating situations are no longer childish peccadilloes which could have serious consequences for himself and others.

Thirdly, as the teen-ager tries to free himself from childhood, he turns his back on his parents. He refuses to accompany them to the homes of relatives. He prefers having friends and activities of his own life at home. This is hard to take.

At this state many parents suffer from frustration and fear of the unknown. They don't know how to react. "He's too big to handle," "I have ways of getting reason with." They exaggerate the typical faults of teenagers and attribute them to perversity.

The teen-ager feels misunderstood. He is resentful. He talks back, or "clams and cuts you out of his life just when he needs you most."

The key to understanding your teenager is the word "change." The teen-ager is undergoing what amounts to a physical, emotional, and mental revolution. His body grows phenomenally and rapidly. There is great strength and energy, and an enormous appetite. He will eat anything that doesn't move. Consequently there is a need for constant activity and the need for constant activity to work off restless energy.

At this stage teenagers discover their own mind and really begin to think for the first time. They spot inconsistency in the behavior and logic of their elders. They are no longer content with "do this" and "don't do that because I say so."

They will argue. They question things previously taken as axiomatic and sometimes even question religion. This questioning is normal and healthy. It is a breaking away from the picture of childhood and the beginning of a more solid grasp of religious conviction and truth.

The creation of sound thinking ability in this period will affect their whole future intellectual development. Thus the parent that can guide and stimulate their curiosity does an excellent service.

Perhaps the greatest changes are emotional. The teen-ager becomes aware of himself, sensitive about his parents, his lack of poise, personal appearance, especially the question of popularity are serious problems. "Will they like me?" "Will I be left out?" "I don't belong in a tremendous one."

Teens are often disturbed and embarrassed about sexual changes, e.g. new feelings, curiosity, guilt, worries about menstruation and nocturnal emission. They are deeply curious, yet afraid to ask their elders. In this area the parent who understands their proper responsibilities as teachers can help their children avoid many problems.

Above all, early teen-agers need tolerance and understanding. The teen-ager feels anxious, fears, self-doubt, lack of confidence. Simultaneously he has the feelings of power, stirring of ability, desire to accomplish, and achieve. He has the body desire and mind of an adult, but the emotions and experience of a child. The result is confusion.

St. Paul has shown that, if the victory of the spirit must be ensured in the war against the flesh, it is, in fine, for a higher reason: in order to establish the reign of the Holy Spirit in the members of Christ's Mystical Body. Herein is the final reason of Christian chastity—that chastity is dominated by love for Him who is Jesus Christ. The Apostle Saint Paul has emphatically shown the perfection of chastity and the superiority of the chaste person who gives himself completely to the Lord. Such a one is not "divided," but "in Colours of the things of the Lord; how he may please God" (1 Cor., VII, 33, 32).

O Jesus, grant unto all the members of Your Mystical Body to understand that the meaning of their incorporation is that of an inderectable attachment to Your Adorable Person as Head. May Holy Magnificence of all that is in You of Beauty, of Purity and of Holiness draw them away from the attractions of the flesh and of the senses. Give unto them Your Divine Spirit so that they may be assimilated, by a gradual process of spiritualization, to Your ineffable Chastity.

WORKING TO BEAT HELL

A tough Catholicism

By JOSEPH T. MCGLOIN

One difficulty with Americans, especially, perhaps untraveled Americans, is their superiority complex. We are proud of our own civilization—which we should be. But we are so proud of it that we tend to despise other people, who do not fit into our mold.

Take a look at the most industrious workers in the world. They are the Mexicans. They are the ones who talk knowledge about our Mexican neighbors, because they feel qualified as experts about the fact that they've been brought up on, or by their contact with a few Mexicans who were a disgrace to their country, or became they once talked to a tourist who spent a night in Juarez or a week in Acapulco.

Mexicans, they will tell you from this sort of scholarly research, are lazy. They are dishonest. They are uncultured and mercenary. The men never go to church, and the women are so on and so on and so on—no more.

All this lore is, of course, parroted about the most industrious people the author has ever encountered, though they prefer, wisely, not to worry themselves about the matter. They are a people who are open and honest with, of course, the same variety of small time banality you find in the U.S. This is repeated about a people whose culture goes back much further than our own. If you happen to be in the "seamy" side town, catch the touring Ballet Folklorico de Mexico and see if you don't find yourself musing, for instance, that Mexico City, University of 61,000 students is

some 60 years older than Harvard.

But, just now, these are only asides. The blooper I'd like to comment on here is that old bromide about the lack of depth in the Mexican's religion.

It is undoubtedly true that the Mexican's religious practice sometimes shows more emotion than U.S. citizens ever show—except, of course, our more cultured types who seek in public, but put that backwards, and it comes out like this: The U.S. American has less emotion in his religion (which lays claim to being the love of God) than has the Mexican. At best, our disdain of their religious emotion is an uncondemned condemnation of something we don't even try to understand, an expectation that every people should fit into our mold, or else be objectively in error. It is simpler to look at some of the older church architecture of Mexico and saying "Not for me"—which is legitimate—but then adding, "Not for anybody, because I don't like it"—which is shortsighted and stupid.

Years ago, newly arrived in Central America, I was shocked to see people dancing in church after Christmas Mass . . . until, of course, it was pointed out to my narrow, immature mind that it is quite logical to dance in church at Christmas time, unless, of course, dancing is painful to you instead of expressive of great joy.

Later on, when I first saw men, women and children of all ages and ages, I was struck by their painful way on their knees toward the altar at Guadalupe, the thought that this was "showing off" came to me almost automatically. Then it dawned on me that you could have practically walked over these people and they wouldn't have considered you worth the distraction. Their sense of values rules out even tourist business. It is, in fact, quite possible that Christ an

His Cross may even have foreseen the sore knees at Guadalupe and recognized their owners' loving attempts to share His passion. It is also possible that He may have foreseen those who stood nearby to sneer or shake their heads pityingly. He had a few of that sort in His audience too.

I have watched an Indian explaining the pictures in the upper Guadalupe shrine to his daughter, a little girl immaculately dressed, though her father was only in clean white tatters, a machete slung at his waist, since he had just come in from the cane fields. I saw his faith and love, too, which had an intimate connection with the machete and his bare feet, and with his daughter's nice shoes—a connection so subtle our sophisticated minds could not readily grasp it.

But this past summer I saw something that went beyond every other indelible sight at Guadalupe. It was a young man, some 20 years of age, who was wearing a comfortable car passed 16,000 men walking in a driving tropical downpour from Queretaro to the Shrine of Guadalupe—an eight-day walk. I learned later. As they marched, they sang, their banners held proudly aloft. Especially memorable was one old man, walking beside a little boy, his hand shielding the boy's face from the rain.

Try an eight-day walk sometime, just for show. But try it barefoot and try it in the rain. Or, if that's too much, try walking a few blocks to church instead of riding in a bus. To fulfill an obligation which binds you under pain of mortal sin if you happen to be a Catholic.

As one reporter mentioned in his account of this pilgrimage: "All their weariness—and it must have been incredible—dropped at Guadalupe, to be replaced by complete joy and peace."

Think a little about the Mexican and his religion. A U.S. Catholic, and the man without a (Continued on page 6)

THIS IS CATHOLICISM A universal Church

By REV. JOHN WALSH, S.J.

Q. Is the Catholic Church world-wide?

As its very name indicates, the Catholic Church is a universal society in fact. For it is spread all from every nation. In spirit also it is universal since it welcomes everyone, no matter what his race, color, or nationality, or social or economic condition. It long to include all mankind in its membership. To reach this goal it ceaselessly sends missionaries to every corner of the earth, seeking to make disciples of all nations.

Q. Is the Catholic Church apostolic?

The Catholic Church is by far the most ancient of the Christian churches, and those who are well acquainted with history know that it can trace its origins back to the apostles themselves.

Q. Is the Catholic Church unified?

As the members of the Catholic Church in every part of the world profess one and the same faith and all are united under one spiritual ruler, the pope, who is the successor of the apostle Peter and the visible head of the Catholic Church.

Q. Is the Catholic Church holy?

In all its official teachings, doctrines, and practices the Catholic Church is completely holy. It publishes a moral code which is strict, challenging, and undeviating, as we saw in the early chapters of this book where the Ten Commandments are discussed. Also, as will be shown in later chapters, the Catholic Church invites its members with extraordinarily effective help to lead upright lives and to save their souls. Finally, in every century of her existence the Church has produced men and women of such outstanding goodness that they are called saints. As to the Ten Commandments, they are holy—so holy that Christ Himself foretold in His parables of the cockle, the wise and foolish virgins, and the man without a wedding garment.

Q. What is meant by the assertion that the pope is the visible head?

Even though He has left the earth and ascended into heaven, Jesus Christ still continues to be the supreme head of His religious society, the Catholic Church. It is and always remains His Church, founded and organized by Him and redeemed with His blood. He Himself guides and watches over it through the centuries, shielding it from error. Christ, therefore, has never resigned the headship of His Church. He always remains its invisible Ruler. The pope is simply Christ's vicar or deputy. His earthly representation and the proof of His authority to govern the Church in the name and by the authority of Christ, and solely according to the will of Christ.

Q. What does the word "pope" mean?

"Pope" is derived from a Latin word which means "father." The pope, then, is a proof of Christ's tender love for His Church, since, by placing one man in full charge, with complete authority, Christ assured the unity, stability, and efficiency of the religious society which He organized for the salvation of men. The pope is truly, as Christ predicted, the rock on which the Church is built. For it is the one person of the pope who unites all the millions of Catholics throughout the world. It is the pope's authority, recognized by all the members, which preserves the Church from collapsing into dissenting factions and rival cliques. And it is the pope who directs and co-ordinates the work of all the other bishops of the Catholic Church in fulfilling the great task assigned them by Christ.

Q. What are the bishops of the Catholic Church?

They are the successors of the apostles.

Q. Were the apostles themselves bishops?

Yes, Christ consecrated them bishops during the Last Supper.

Q. Where are the other bishops of the Church located?

They are dispersed all over the world in the various dioceses of the Catholic Church.

From "This is Catholicism" by John J. Walsh, S.J. Copyright 1955 by World's Council. Published by Doubleday and Company, Inc.

DAUGHTERS OF THE HEART OF MARY



MARIE ADELAIDE DE CICE founder

In the vineyard THE DAUGHTERS OF THE HEART OF MARY were founded by Marie Adelaide de Cice in France in 1790, in an effort to keep religious sisters in a secular society. About 5,000 Sisters make up the personnel of this world-wide religious society. The community is not only firmly established in Europe but the Daughters are well known to the lepers in Babistan, the poor in India, the children in Africa, the needy in Latin America, the deaf in New York, American Indians in South Dakota and retreatants and students in Canada as well as in the United States.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Dec. 8. IMMACULATE CONCEPTION. The feast of our Lady's freedom from humanity's common fault takes precedence over the Sunday Mass today. And because she takes her place with Isaac and John the Baptist as Advent figures in a special sense, her feast fits well into this season. Nor the reference only to the past coming, the historic coming of the Word-made-flesh. For Mary is also a figure and type of the Church, whose spotlessness prepares the way for the Christ's final coming in glory.

The first lesson, particularly, illuminates this identification of Mary and the Church, as does the refrain of the Entrance Hymn: "As a bride adorned for her wedding." Just as the holiness of the Church is not the product of the human membership, but of its God, and its holiness election, so Mary's holiness is God's gift (Gospel).

Dec. 9. MASS OF 2ND SUNDAY OF ADVENT. As Lent is a time of revival for the Church's consciousness of itself and its baptismal commitment, so Advent is a time of revival for its missionary spirit. The universality of Christ's message is the clear teaching of the First Reading, and the implication of the Gospel. His coming in history lays the mandate of missionary zeal upon His Church. His coming at the end of time calls for all deliberate speed in fulfilling it.

Dec. 10. MASS OF THE SUNDAY. "Joy" and "hope" are the prominent words of today's liturgy. We generally recognize that faith, hope and love are necessary ingredients of any true Christian worship. But the joy department frequently lacks buyers. Rather than hail His coming, we prefer to hug our problems (which His coming solves) to our bosoms. Our public worship, especially Mass, seeks to open us up to Him. To accept His coming is to accept joy.

Dec. 11. ST. DAMASCUS, POPE, CONFESSOR. "Who do you say that I am?" Jesus asks us in the Gospel. Our Christian life is our reply.

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VIEWING WITH ARNOLD

'McLintock!' expounds John Wayne philosophy

By JAMES W. ARNOLD

'McLintock!' is a startling example of what happens when an aging cowboy actor—with, let's face it, more success than his abilities merit—begins to think he is a something to say to the world other than Gullygun and Howdy Alamo.



the son of an old colleague, and clearly cut in the mold of the Wayne-McLaglen-Ford triumphs of the past. The movie is classic Wayne with the director's obviously fervent approval, and it is more saddening than edifying.

MANHOOD, according to the Wayne gospel, means being tough and proud and rich and able to hand out favors to lesser men justed worthy of them. It means drinking big and fighting big and hitting a woman when she gets too uppity (girls like it that way).

The Wayne Man leans more to action than talk (diplomacy and law are not much trusted). The manemented and fabled "They can't drink or fight, but they like music and dancing. The non-men are Easterners mostly, simple-minded social conquests, who wear glasses from too much reading, use words like "Mersey" instead of swearing, and call a man a reactionary for selling at a profit.

THE NON-MEN accept charity (from bureaucrats, not cattle barons) and they usually work for the government, which is stupid and arbitrary. The worst sin for a Wayne Man is to give anybody anything. He devotes his time and how he will obey the government and when and how he will defy it. He has earned Success by nobility and hard work—and by robbing the Indians of their natural resources.

The movie is not completely a collection of myths and clichés. Maureen O'Hara and Stephanie Powers are attractive, and it is mildly amusing to see people refer to ponies or riding dusters or to mud puddles and water buckets or getting covered with mud and feathers. There are also moments of likeable veterans (Chill Wills, Yvonne DeCarlo, Robert Lowery, Bob Steele and others). But most of all, by the conviction that Duke Wayne should have been headed off at the pass. (Legion of Decency: A-1)

One day the movies will do justice to John F. Kennedy, whose life had more drama and glory than that treated by eye poets. In the meantime we have



DIFFERENT KIND OF BOOK FAIR—It's called the St. Luke's Book Fair, but one of the hit attractions will be a booth featuring a selection of scientific toys and equipment—gyroscopes, microscopes, atom-splitters, science kits and models—suitable for Christmas gifts. The Book Fair, sponsored annually by St. Luke's Library committee, will be held in the school hall, 726 and Illinois St., Indianapolis, from 11 a.m. to 5 p.m. Saturday, Dec. 7. Demonstrating some of the sample science equipment above is Dr. Thomas P. Carney, Dr. and Mrs. Carney are general chairmen of the Book Fair. The youngsters are, from left: Jack Woodside, Bill Redmond (kneeling), Bob Lindgren, Sheila Carver and Dennis Tolt, all St. Luke's pupils. Oh yes, there will be books at the Book Fair.

"PT 10," which is an adequate film, thanks to Cliff Robertson's dignity and warmth and Robert Sorensen's magnificent photography. The movie fails to approach the depth of the man. But audiences who allow for its faults may now find it moving, particularly in its emphasis on the young Navy lieutenant's simple courage, strength of will and dedication to his job. These words, applied too often to heathen playwrights and football hallfakes, have regained their awesome meaning.

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BOOKS OF THE HOUR

'Immensely relevant'

By D. B. THEALL, O.S.B.

Though the basic truths of spirituality remain the same from age to age, they find new modes of expression in succeeding ages. This is as much as to say that there are fashions in spiritual writing, and so "fashionable" writers appear from time to time.



the current Christian situation. In his opening essay, "The Present Situation of Christians," Father Rahner suggests that we start from that point of view which sees today's Christians as part of a worldwide "diaspora," a dispersed and relatively small group. (The Greek word has usually been thought of as a description of the Jewish folk after the destruction of Jerusalem.)

We are never, then, to be more than a minority of mankind, and thinking constantly in terms of statistics will, Father Rahner suggests, get us nowhere. Some consequences of living as a "dispersed people" are scattered through the world, are these:

- 1) Our Faith is constantly

threatened from without (e.g., in the increasingly secular environment of the U.S.); 2) Much of today's literary, artistic, and scientific culture is non-Christian; but we have not the right to sneer at all this and say that it represents nothing but deterioration and decay; 3) The Church of the diaspora must consist of dynamically active members—not just a group of layfolk that the clergy used to "look after"; 4) though the clergy will always remain a "status" group within the Church, because of sacramental ordination, they will find a constantly decreasing recognition among seculars of a special "status"; 5) Instead of witnessing a continuing conflict between the State and the Church, each Christian will find that he has to work out within his own conscience such "Church-State" problems as the relation of education to religion, the morality of nuclear war, and so on.

There are now few States that would take on a full-scale war with the Church. Rather, her strength is eroded away little by little because of increasing secularism.

In this same essay, Father Rahner re-emphasizes the point made earlier by such writers as Van and Guardini, that strictly speaking, there has never been an age about which one could say that it was the Christian age of characterized by the Christian culture.

Returning to this point in a later essay on "The Significance of the Individual Member of the Church," Father Rahner asks, "Who would be so bold as to maintain that in the Middle Ages a higher percentage of the population was living in the grace of God than is the case today?"

Those who plead for a more balanced, more "intellectual" (as opposed to "emotional") view of the place of Mary in our spiritual life can find no better ally than Father Rahner, and no better exposition of what is needed in Marian thought than his essay on "Mary and the Apostolate."

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Brebeuf parents to hear address

INDIANAPOLIS — "Adolescent Psychology for the Parents of High School Boys" will be the topic of a visiting Jesuit who will speak to parents of Brebeuf Preparatory School students this (Friday) evening at 8 p.m.



With all your holiday activities, remember LAUGHNER'S. When you're too busy, let us cook for you. Eat Here With Us or Phone Ahead for Carry-Outs.

WASSON'S CHRISTMAS PRESENTS FOR THE RELIGIOUS. Here are a few suggested gift items for Priests, Sisters and Brothers, whom you wish to remember at this very special time. FOR SISTERS: A pair of gloves, An electric clock, An umbrella, Electric Blankets, A box of cookies. FOR PRIESTS and BROTHERS: An electric razor, Cuff links, A leather wallet, Shirts, Raincoat, Umbrella, Radio. FOR SCHOOL USE: Radios, Records, Record players. Cannot find time to shop? ... Dial ME 8-8351 and Wasson's expert shopper will do it for you.

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Radio and Television

Table with radio and television schedules for various areas including Indianapolis, Evansville, and Richmond.

Tic Tacker

Elsewhere in this issue there is a little item from Cincinnati saying that 44 per cent of the teachers in Cincinnati are lay teachers. The percentage of lay teachers in the high schools there is 33 per cent.

At first look, these figures seemed high. So we checked with our own schools in the Archdiocese. This is what we found: 83 elementary schools have 879 full-time teachers, including 392 lay teachers, or 44 per cent; 15 high schools have 300 full-time teachers, including 101 lay teachers, or 33 per cent. Small wonder the price of education has gone up.

NAMES IN THE NEWS—Father William Fay, S.J., principal of Brebeuf Preparatory School, Indianapolis, is in an Oak Park, Ill., hospital following a severe heart attack last week while visiting there. . . . Msgr. James McMahon, a priest of the Archdiocese serving as a military chaplain, is now residing at Brooks General Hospital in Ft. Sam Houston, Texas. . . . Best wishes to Mr. and Mrs. W. A. Flitely, members of St. Andrew's parish, Richmond, who recently observed their 50th Wedding Anniversary.

HERE AND THERE—Two large bequests have been given to St. Mary's parish, Richmond, although the benefactors were members of the parish. The parish received \$8,820 from the estate of Miss Barbara Brown, and \$2,000 from Mrs. Blanche Sretkov. . . . Father Donald Paulus, O.F.M., director of Alverno Retreat House, reports that this weekend's retreat will be the last before the end of the year. Reservations are available for men by calling CL-5130. That's Friday to Sunday, December 8-9. . . . The science honorary society at Cathedral High School, Indianapolis, has been named "The Jeans" in honor of the late Father Paul Jean Bordenet, M.M., a Hoosier-born missionary. (Father Bordenet was a seminary classmate of Father Thomas Secina at St. Meinrad Seminary.)

"A STUDY IN COLOR"—Three short plays that probe the race situation with insight and force will be given in St. John's Episcopal Church, 3645 W. 39th St., Indianapolis, on Saturday, Dec. 7. Written by Father Malcolm Boyd, the "expresso priest," the three acts are "Designed to disturb audiences out of complacency about human injustice, to raise sharp questions about anthropology and to attack the incongruity of the use of color as a means of labeling a man, thereby dehumanizing him." The religious drama will be presented by the Episcopal Theatre Guild. Coffee and discussion will follow. Admission is free.

Guild play set

INDIANAPOLIS—The Catholic Theatre Guild will present "A Shred of Evidence" in the Little Flower Auditorium, 1401 Bossett Ave., Saturday and Sunday, Dec. 7 and 8. Curtain time Saturday is 8:30 p.m. On Sunday it is one hour earlier. Tickets are available at the door.

Parents to visit Chartrand classes

INDIANAPOLIS—"Go to School Night" will be observed by the Chartrand Parents' Association next Wednesday, Dec. 11, when parents of Chartrand High School students attend abbreviated classes of their children. . . . The lunch period will also be included in the parents' schedule, allowing for refreshments and an explanation of the school's federal lunch program.

St. Jude's parish slates fish fry

INDIANAPOLIS—A Fish Fry will be held at St. Jude Church, 5353 McFarland Road, on Friday, Dec. 6, in the school cafeteria. The supper will be served immediately following the 5:30 p.m. First Friday Mass. . . . The postponed Turkey Shoot at St. Jude will be held on Sunday, December 8, from noon until 8 p.m. The menu of the parish will conduct the shoot on the school grounds.

Breakfast set

INDIANAPOLIS—The Ladies of Charity of St. Vincent de Paul will hold a Communion Breakfast following Mass at 11 a.m. Wednesday, Dec. 11, in the St. Vincent's Hospital chapel. Breakfast will be served in group's center, 2510 N. Capitol Ave. Miss Patricia O'Connor is chairman.

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Pope Paul

(Continued from page 1)
with by the council, he said. "We wish to put these questions before the council, to be subjected to a thorough and deeper re-examination so as to be able to present to the next session of the council schemata which are short and so worded that it will not be difficult to obtain judgment on certain fundamental propositions."

The Pontiff was warmly applauded by the more than 2000 bishops and heads of religious orders assembled in St. Peter's Basilica for the council's closing.

The second session's last meeting approved a sweeping reform of the public worship of the Church by passing the liturgical constitution by an overwhelming majority of 2,147 to 4. A tremendous burst of applause greeted announcement of the vote. The Pope then approved and promulgated the constitution, making it the law of the Church.

Pope Paul in his speech called the liturgical reform the first invitation to the world to break forth in happy and truthful prayer and to feel the ineffable life of the Holy Spirit. He said, "The joining Us in the song of divine praise and human hope."

It was announced immediately after promulgation that on February 21, the next Sunday of Lent, the Pope will issue instructions as to when and how the constitution's provisions are to be put into practice. A warning was given that until the instructions are made public, no changes are to be made.

The meeting also approved the Decree on Communications Media by a vote of 1,960 to 161. Applause for the vote was less than that given the liturgical constitution. Pope Paul also approved and promulgated the decree.

In his speech the Pontiff said the decree is "not of such value" and added that it indicates the "capacity of the Church to unite the interior and exterior life, contemplation and action, prayer and the active apostolate."

Pope Paul also spoke about the collegiality of bishops, one of the most discussed issues during the second session, saying that "the episcopate is not an institution independent of or separated from, or still less antagonistic to the supreme pontificate of Peter. But with Peter and under him it strives for the common good and the supreme ends of the Church." The Pope said that the council's aim "is to set forth the position of the episcopate according to the mind of Our Lord and the authentic tradition of the Church, declaring what its powers are and indicating how they should be used individually and corporately, so as worthily to manifest the eminence of the episcopate in the Church of God."

The Pontiff's address was a review of the work done by the council so far and noted that "the council has labored much. As you know, it has addressed itself to many questions whose solutions are in part virtually formulated in authoritative decisions, which will be published in time after the work on the topics to which they belong is completed."

SPEAKING of liturgical reform, Pope Paul noted that the authorization of the use of the vernacular does not signify a wish "to lessen the importance of prayer." He stressed all members of the church introducing "into the official prayer of the Church private and singular rites." He said no one "should arrogate to himself the right to interpret arbitrarily the Constitution on the Liturgy, which today we are to discuss, before opportune and authoritative instructions are given. Furthermore, reforms which will be prepared by particular bodies must first receive official approbation."

Turning to the communications media decree, Pope Paul said that he hoped "that this decree too will help to guide and encourage numerous means of activity in the exercise of the pastoral ministry and of the Catholic mission in the world."

The Pope recognized the fact that many other problems have yet to be treated by the council, but he promised a "thorough and deeper re-examination" of these matters so as to be able to present to the council schemata which are short and so worded that it will not be difficult to obtain a judgment of the council on certain fundamental propositions."

Although he did not specify what these matters were, it was understood that it could refer to the statements on the Church's relations to Jews and on religious liberty.

The Pope noted that the bishops will be called on to collaborate in the revision of the Code of Canon Law "to translate into fitting and specific norms the general decisions of the council." He said he would name bishops to this commission, as well as members of Religious orders. He had been doing for the past two years commissions of the council.

AT THE END of his 6,000 word address, the Pope sprung his surprise announcement of his intention to go to Jerusalem. As he spoke the words in Latin, outside the Fathers understood the import of his message. The Pope said he has been thinking of the journey for a long time in telling of his decision to



ASSOCIATES TO MEET—The Associates of St. Joseph, auxiliary of the Brothers of the Holy Cross, will hold their annual Christmas party at 5 p.m., Sunday, Dec. 8, at Cathedral High School. Officers of the organization, discussing plans for the affair, are, seated, left, Mr. Walter Davenport, president; and Mrs. Michael Boyle, secretary; and standing, Mrs. Archie Smith, treasurer, left; and Mrs. James Branum, vice-president.

Unanimity is hailed as session highlight

By JAMES C. O'NEILL

ROME—The overall agreement among the great majority of the council Fathers was singled out here as perhaps the most significant development of the second council session.

Experts on the American bishops' press panel were asked to give a summary of the second session of the council by American journalists here. Members of the panel expressed various views, but the common denominator seemed to be the question of the unanimity demonstrated during the course of the second session.

Father Eugene H. Malry, scripture professor at the archdiocesan seminary of Cincinnati, pointed to the actual votings that had been taken during the session and said they indicate there has been "a loud voice" in the hall. He said the size of the majorities reached was significant, reflecting the thinking and tendencies prevailing in this session.

Assumption plans dual card party

INDIANAPOLIS—A dual card party will be held Sunday, Dec. 8 in the Assumption school hall, 1105 S. Blaine Ave., beginning at 2 p.m. and 7 p.m. Refreshments will be served between sessions.

The card party is being sponsored by the Parent-Teachers Organization for the benefit of the parish school. Euchare and other games will be played.

In addition to pillow cases and other merchandise prizes, three U.S. Savings Bonds will be awarded at the evening session. The public is invited.

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Calendar

FRIDAY, DEC. 6
Rummage Sale sponsored by Ladies of Charity at 2510 N. Capitol Ave., 7:30 a.m.

St. Rita's church begins at 6:30 p.m. in the church hall, 19th and Arsenal.

SATURDAY, DEC. 7
St. Bridget's Social in the school hall, 815 N. West St., begins at 6:30 p.m.

The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

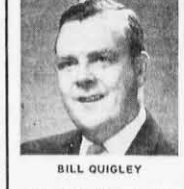
TUESDAY, DEC. 10
St. Bernardette's Social begins at 6:30 p.m. in the parish hall, 4838 Fletcher Ave.

THURSDAY, DEC. 12
Holy Angels School begins at 6:30 p.m. in the school hall, 28th and Northwestern Ave.

Power

(Continued from page 1)
mule who wants to become a Catholic.

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1/2 Pt. 65c
Pint 1.20

Marian schedules children's play

The Rehearsal and Theater Departments of Marian College are speaking for the annual children's play to foster an interest in legitimate theater among the children of Indianapolis. . . . "Many Moons," a three act play based on a story by James Thurber, will be presented at 2 p.m. on Friday, Dec. 13, and Saturday, Dec. 14, in the college auditorium. On Sunday, Dec. 15, there will be two performances—at 2 and 8 p.m. . . . According to Sister Mary Jane, O.S.F., director of the production, the play is intended primarily for children, but baby-sitters and parents will enjoy the hints which the Jester gives for entertaining children."

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- 3—Taco Plate \$1.35
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Tostada Chips
- 4—Tamales Plate \$1.35
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Frijoles - Salad - Rice - Tostada Chips
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Fr. Doran

(Continued from page 5)

most religions off its citizens enfeeble these citizens, and make them that much less self-reliant.

I am a great admirer of people. Eighteen years as a parish priest has caused me to admire people even more. I know that they are not perfect, far from it; that they need many times some encouragement and sometimes a rebuke. But, as Henry Higgins says in *My Fair Lady*, "big and large we are a marvelous race."

People need to be free to go on about their own business of living, providing that they are not infringing upon the rights of others. Only when they are in some serious difficulty, be it physical or mental, do they need to be taken over. I, as a priest, must respect the rights of everyone of my parishioners, from the tiniest child to the old centenarian who needs to wait at the door of the church before early Mass so that he could accuse me of

"kicking the bed, young man!" I must respect their rights for they do not belong to me, but rather I to them. It seems to me that the government is in the same position. It must respect people's rights, avoid taking them over except in case of individual and present need. And for the same reason, people do not belong to the government, nor do their rights and obligations.

To my mind this bill to provide medical care to those who do not need it is an unwarranted extension of the federal government into a field where it does not need to be, and I submit—therefore does not belong.

Imbiorski

(Continued from page 7)

of a child to the independence of an adult.

Two conclusions. Perhaps the thing the teenager wants most from his parents is trust and understanding. And his parents have to realize that with every year that goes by, as he learns to assume responsibility, the adolescent must be given more and more freedom. This is the nature of human development. The other great cry of the teenager is for fairness.

As parents you can and must set firm limits on what he can and cannot do, but the teenager must understand that these limits are not arbitrary but reasonable—that they do make sense. This is where constant communication is necessary.

In conclusion all I can say is "Good luck" and "This too shall pass away."

(Fr. Imbiorski will be unable to give personal replies.)

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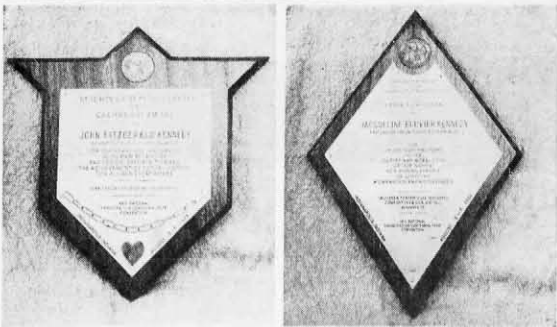
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KENNEDYS HONORED—Above are the two plaques presented to President and Mrs. John F. Kennedy at the national convention of the Knights and Ladies of St. Peter Claver held last August in Indianapolis. The President was presented the Caritas Dei Award "for outstanding leadership in human relations and heroic efforts toward the achievement of Social Justice for all men everywhere." Mrs. Kennedy was the recipient of the Jeanne D'Arc Award "for unique contributions to the culture and moral fibre of our nation as a shining example of Christian womanhood and motherhood." Governor and Mrs. Matthew Welsh accepted the awards in the absence of the recipients.

Pope John voices understanding for farmer's problems

VATICAN CITY — Pope Paul VI has told "the immense family of farmers" that the Church shares their craving for a new and square deal.

"We see how often the returns for your labor are not adequately proportioned to your hard work and diligence," he told farmers in a television address on Italian Thanksgiving Day, a day dedicated to farmers.

"We see how the spread of new techniques into the agricultural field brings you face to face with difficult problems of adjustment, planning and method.

"On the other hand we know the strong power of attraction that other ways of life and of work can and in fact do exercise upon you, especially upon young people.

"Then you must know that in this longing for a renewal and transformation of the old structures the Church is near you, like a provident mother anxious for the wellbeing of all her sons.

"In fact, as the venerated Mater of Magistra of Our predecessor John XXIII shows, she concerns herself with the farmers' conditions of life and of work as well as with the farmers' state of soul."

Mass is scheduled in Byzantine Rite

NEW ALBANY, Ind.—A Byzantine Rite Mass will be celebrated at 7:30 p.m. Sunday, Dec. 8, in St. Mary's Church here. The special Mass is being sponsored by the Father Basil General Assembly, Fourth Degree, Knights of Columbus, in conjunction with a program to promote religious unity.

Final plans for the observance were drafted by Rev. James Janzen, V.F., St. Mary's pastor and dean of the New Albany Deanery; Father Bernard Gordon, Faithful Priest for the General Assembly; and Joseph Beard, Religious Activities chairman for the Knights.

Celebrating the Eastern Rite liturgy will be four monks from St. Meinrad Archabbey.

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Notre Dame Club sets Communion Breakfast

Father Paul G. Wendel, C.S.C., Assistant Vice-President for Business Affairs at the University of Notre Dame, will be the guest speaker Sunday for the Annual Notre Dame Club of Indianapolis Corporate Communion Breakfast.

Alumni and sons will gather at St. Peter and Paul Blessed Sacrament Chapel for the 9 a.m. Mass, then move to the Kenmore Room of Clowes Hall on the Butler University campus for the breakfast, scheduled for 10:30 a.m.

Father Wendel, a native of Lancaster, N.Y., is a Notre Dame graduate and was ordained in 1955.

SINCE 1957 he has been at the university, first as a teacher in the College of Business and now as Assistant Vice-President for Business Affairs.

The subject of Father Wendel's speech is "Federal Aid in Education," a topic that will be treated at most such alumni gatherings around the nation this Sunday.

MONSIGNOR James P. Galvin, Archdiocesan School Superintendent, will celebrate the Mass at the Blessed Sacrament Chapel, and will be one of the honored guests at the breakfast. Other guests include the metropolitan and superintendents of the Indianapolis Catholic High Schools, plus officers of the Student Club of Notre Dame.

Chairman for the event is William S. Sahn. He is assisted by Charles Wagner and Ben Koebel. Reservations must be made by 5



FATHER WENDEL will be the guest speaker Sunday for the Annual Notre Dame Club of Indianapolis Corporate Communion Breakfast.

pm this evening by calling Mr. Sahn at either ME 2-9311 or AT 3-7250. All alumni and their sons are encouraged to attend.

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Downtown apostolate

(Continued from page 2)

the field of religion, we must learn to guide him to discover his own area of responsibility in the primary area of his fulltime occupation. This requires a spirit of detachment on the priest's part. It also requires a humble posture because we will have to go to school to the layman. He will know more of the issues that concern him and his fellow employees and employees than the priest and religious educator.

2. We must be willing to adapt our teaching and the Church's message to the needs of the layman in the downtown world. This will require for the clergy a thorough rethinking of our customary religious instruction. From teaching pure religion, religion in the abstract, we must learn to put religion into the context of everyday life, and this does not mean merely everyday language or watered-down religion. It will require a totally new recasting of religious teaching in terms of social problems and social realities. The need is only too obvious when we think of how few Catholics are trained in Catholic institutions to take part in civic and social causes. This is due partly because the religious teachers themselves are frequently not in touch

with the social problems by actual involvement.

3. We must be willing to experiment. This new orientation in apostolate training will take time. Trials and tests will have to take place, be reviewed and rethought. A major renewal within the Church cannot be expected to come about automatically and easily. Even the liturgy should get the flavor of this effort. There will need to be liturgical expression in this specialized apostolate.

4. Finally, we must be open to receive help from all quarters to learn even from non-Catholic experiments in this line. In today's world we are rubbing elbows with

people of all faiths; the layman's apostolate has the great advantage of being in constant touch with the non-Catholic. Their personal and institutional help should be welcome, and this will help the ecumenical spirit, as well as the

apostolic mission of the Church. The approach need not be religious, but strictly professional. Through the personal relations established, the spirit of charity and service will break down barriers.

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President Johnson asks prompt action on civil rights bill

WASHINGTON — President Johnson laid heavy stress on the importance of a civil rights law in his address to a joint session of Congress.

"No memorial oration or eulogy could more eloquently honor President Kennedy's memory than the earliest possible passage of the civil rights bill for which he fought," the new Chief Executive said (Nov. 27).

"We have talked long enough in this country about equal rights," he continued. "We have talked for 100 years or more. It is time now to write the next chapter—and to write it in the books of law."

"I urge you again, as I did in 1957 and again in 1960, to enact a civil rights law so that we can move forward to eliminate from this nation every trace of dis-

crimination and oppression that is based upon race or color. There could be no greater source of strength to this nation both at home or abroad."

THE NEW President also:

- Paid high tribute to the late President Kennedy.
- Called for a firm stand against political extremism.
- Urged passage of pending education legislation.
- Pledged continued efforts for world peace.
- Pledged support of the United Nations and the Alliance for Progress.
- Said the U.S. will continue its fight in poverty and disease in other lands.

President Johnson's first words were: "All I have I would have given gladly not to be standing here today."

Referring to the late President Kennedy, he said: "The greatest leader of our time has been struck down by the foulest deed of our time."

"No words are sad enough to express our sense of loss," he stated. "No words are strong enough to express our determination to continue the forward thrust of America that he began."

IN CALLING for an end to political extremism, President Johnson said: "The time has come in American history when our creeds and political beliefs to understand and to respect one another. Let us put an end to the teaching and practice of hate and evil and violence. Let us turn away from the fanatics of the far left and the far right, from the apostles of bitterness and bigotry, from those defiant of law, and those who pour venom into our nation's bloodstream."

The President referred briefly to educational aid legislation, saying that it is needed "to help bring the light of learning to every corner in America."

He said the U.S. would maintain its peace commitments "from South Vietnam to West Berlin,"

and that this government is rededicated "to the unwavering support of the United Nations . . . and to our Alliance for Progress in this hemisphere."

Speaking of U.S. aid to other countries, the President said: "We will carry on the fight against poverty and misery, ignorance and disease — in other lands and in our own." He also said that this country will reinforce its "programs of mutual assistance and cooperation in Asia and Africa."



YCS AIDS RONCALLI CENTER—A donation of \$50 toward support of the Roncalli Center, headquarters of the specialized Catholic Action groups in Indianapolis, was made recently by the Young Catholic Students groups of St. Anthony School. Group leaders William Pool and Marilyn Riddle, above left, are shown making the presentation to Father William Cleary, chaplain of the center. Mrs. Leo McNulty, a representative of the Christian Family Movement, and members of the St. Anthony's YCS groups look on. (Staff photo)

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

It is good to realize that the Little Christpher's annual campaign to "PUT CHRIST BACK INTO CHRISTMAS" got underway this week, to remind us once again of the BEAUTIFUL MEANING of Christmas.

An hour-long look at Catholics and their schools will be televised by "CBS REPORTS" December 18—7:30 p.m. on the CBS-TV network.

First Friday Nocturnal Adoration
Blessed Sacrament Chapel
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Urges Catholic schools to add a ninth grade

PITTSBURGH—The superintendent of Pittsburgh diocesan schools has advocated establishment of district Catholic grade schools and addition of a ninth grade to the existing system to meet the parochial school crisis.

In his annual report, Msgr.

College founds Kennedy medal

CINCINNATI—Our Lady of Mount Carmel College has established the John Fitzgerald Kennedy gold medal "to perpetuate the late President's striving for world peace and domestic tranquility."

Sister Mary Virginia, college president, said the award would be given annually at commencement to the student best exemplifying the talent for pursuing these goals of President Kennedy. The college is conducted by the Sisters of Mercy.

College finds Kennedy medal

THE PRESENT trend, he said, at every level of government is against relief for parents who choose for non-public education. He added: "Because of new legislation, rising educational costs and an attitude of indifference toward the non-public school, the situation is deteriorating."

With regard to addition of a ninth grade, he said this is needed to bring Catholic schools abreast of the public schools' change to a 6-3-3 system. In this system, the elementary school ends at sixth grade, junior high covers the seventh, eighth and ninth grades, and the last three are known as senior high school.

"FOR THE MOST part Catholic school educators have ignored this change and have maintained the 4-4 structure," Msgr. McDowell said. This puts Catholic eighth graders who cannot get into a Catholic high school at a disadvantage, he commented.

He declared that junior high school offers specific advantages in programming.

Msgr. McDowell argued against dropping grades by Catholic schools, saying "such solutions work better on paper than in fact."

Lafarge memorial planned in Israel

NEW YORK — The American Jewish Committee has announced plans for a memorial in Israel to honor the late Father John LaFarge, S.J.

Rabbi Marc H. Tanenbaum, director of the committee's inter-religious affairs department, said a "Father John LaFarge Grove of Trees" would be established in Israel as a "permanent and living memorial in the Holy Land of this blessed priest and friend."

Rabbi Tanenbaum announced plans for the memorial in a statement paying tribute to Father LaFarge, longtime champion of better interracial and interreligious relations, who died Nov. 24.

"This John will be remembered in the company of those two other great souls, Pope John XXIII and President John F. Kennedy, all of whom Jewish tradition and the Jewish people will honor," the rabbi said.

30,000 take part in rights march

ST. LOUIS—In quiet procession, made more solemn by President Kennedy's assassination, 30,000 persons here walked and prayed to atone for the community's civil rights injustices.

Persons of various faiths joined in the wide column that stretched for blocks toward the Old Court House, scene of slave blocks and the Dred Scott case a century ago.

At the head of the column were clergymen, leaders of the St. Louis Conference on Religion and Race, Catholic priests, among them held Rosaries and were praying silently. Brothers, seminarians and nuns were also among the marchers.

To visit Lourdes
WINDON—Led by a Catholic priest and an Anglican chaplain, a group of 40 Anglican seminarians in Britain will travel to Lourdes next April. They will also visit Nevers to attend Mass at the motherhouse of the convent in which St. Bernadette lived, and will stop at Lisieux, home of St. Therese.

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