

New state tax relief law hailed as boon to colleges

Hierarchy lauds plan on 'gifts'

The six Catholic Bishops of Indiana this week issued a statement commending the new state law which grants tax credit for individual and corporate gifts to colleges and universities.

The 95th session of the Indiana General Assembly passed Senate Enrolled Act 335 earlier this year making Indiana the first state in the nation to enact the tax-credit plan.

In the joint statement, issued over the names of Archbishop Schulte and Coadjutor Archbishop George J. Biskup and the bishops of the Fort Wayne-South Bend, Gary, Lafayette and Evansville dioceses, the prelates call for "support and encouragement of our people" to meet the spiraling costs of quality high education through tax credit donations to the Indiana college or university of their choice.

Editorial, Page 4

"We look with deserved pride at the Catholic colleges and universities in this state. Their contribution to the cultural and economic development of Indiana has been substantial as has been that of the other independent schools of higher education."

Several Catholic colleges and universities are included among the state's 31 church-related and independent institutions of higher education.

"The complete text of the Bishops' statement follows: 'We, the Roman Catholic Bishops of Indiana commend the 95th session of the Indiana General Assembly and Governor Roger D. Branigin for the recognition given to Indiana's institutions of higher learning.'

"Senate Enrolled Act 335 is the first state law in the history of the country granting income tax credit for individual and corporate gifts to colleges and universities. The new law makes it possible for Indiana's taxpayers to offer a new degree of financial support to the state's educational future at a very low cost.

"We look with deserved pride at the Catholic colleges and universities in this state. Their contribution to the cultural and economic development of Indiana has been substantial as has been that of the other independent schools of higher education."

"It is clear, however, that their future rests in the hands and the hearts of our citizenry. In common with other schools of higher learning throughout the country, our colleges and universities are facing a crisis in which the quality and diversity of their academic and community service hang in the balance.

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Official

Preservation of Life Sunday will be observed December 3 in all churches of the Archdiocese. This Sunday has been officially designated by the Indiana Catholic Conference and will be so observed throughout the State of Indiana. Sermons will be preached in all churches stressing the Sacredness of Life and pointing up the evils of abortion.

A special collection for the support of the Catholic University of America will be taken up in all Archdiocesan parishes on Sunday, Dec. 3.

Coadjutor Archbishop George J. Biskup will administer the Sacrament of Confirmation to all unconfirmed adults in the Archdiocese during the 11 a.m. Mass on Sunday, Dec. 16, in St. Peter and Paul Cathedral. Necessary information can be obtained from a parish priest.

The Chancery Office



SEMINARIANS ON FIELD WORK—Archdiocesan seminarians Michael K. Albright, left, and Daniel H. Wagner confer with Sister Mary Linus Wargel, O.S.B., principal of Assumption School, as they outline their program. Both students at St. Maur's Seminary, Albright serves as community services coordinator at Assumption, while Wagner is a group activities worker. The social field work is supervised by professional social workers.

LEARN BY DOING

Seminarians active in social apostolate

By ANN REIN

Helping families and children with problems make use of community services is one of the ways future priests studying at St. Maur's Seminary in Indianapolis are learning about social work.

Class instruction and field work supervision in social work are being provided at the recently opened seminary at 4615 N. Michigan Rd. by Raymond Kane, an assistant professor at the Indiana University School of Social Work who is instructor of an IU field work unit at Catholic Social Services, and David L. Gerwe, C.S.S., director of casework services.

KANE IS teaching classes at the seminary in the philosophy and techniques of social work, and Gerwe is supervising field work.

Parish social services is one of three specialized field programs at St. Maur's. It has been designed not to prepare future priests for social work but to enable them to effectively work with community service agencies.

Five seminarians are participating in the program. Daniel H. Wagner, Osgood, is a group activities worker in Assumption parish. He uses Latin School students as recreation leaders and will develop a limited "big brothers" program.

ASSIGNED TO the same parish as a community services co-ordinator is Michael K. Albright of Indianapolis who will work with Benedictine Sisters at the school and a public health nurse in setting up a home visitation program. He also is working with Latin School students who are volunteer tutors in the parish.

Julian G. Sulgit, Jr., of Chicago, Ill., is working at the North Street Community Center helping develop a community service center and aiding residents in the area to make use of existing agencies and services.

Joseph M. Zelenka, of Cleveland, O., has his field work placement as a counselor at Catholic Social Services where he does supervised casework, participates in group work at St. Elizabeth's Home and is involved in the agency's staff programs.

WILLIAM P. Hancock, of Waverly, Ky., is assisting the Latin School students who are tutoring Public School 8 pupils. Establishing contacts between parents, teachers and tutors is part of his work.

Most of the seminarians in the program have had some experience in community work through summer vacation jobs.

Demonstration WILMINGTON, Del.—A sit-in demonstration to dramatize the need for a state open housing law was staged in the office of Delaware Gov. Charles L. Terry, Jr.



HELP BRIGHTEN THE DAY—Youngsters at the Valley House branch of the Southwest Social Center, located within Assumption parish, receive attention of St. Maur seminarians Michael K. Albright, left, and Daniel H. Wagner, right. Albright is a native of Indianapolis, while Wagner is from Osgood. Also in the photo is Miss Marie Hosferd, director of Valley House branch, Southwest Social Center.

New 'half-way house' set in Indianapolis

A new "half-way house" for paroled inmates of the Indiana Reformatory at Pendleton will open in Indianapolis early in 1968. Aided by an \$8,000 investment by the Indianapolis Foundation, the project will be sponsored by the Indianapolis District Council of Catholic Men.

"Dismas Home," as the project will be known, will be located at 1432 Central Ave., in near-downtown Indianapolis. The three-story house which contains about five apartments is situated adjacent to the Talbot House, another project of the DCCM for alcoholics.

THE PROPERTY will be purchased by the Indianapolis Foundation, which will retain ownership of the building. Seed-money will be provided by the DCCM until the operation can be self-supporting. Supervision will be the responsibility of the St. Dismas Society, an affiliate of the DCCM which maintains weekly contact with inmates of the Pendleton Reformatory.

Representing the St. Dismas Society on the Dismas Home board of advisors will be: Bernard Alerding, John Griffin, John Bischoff, John Roach and Don Alerding. Others will include: Vaughn Overstreet, Marion County Parole Division; Bruce Kimmel, Prisoners Aid Through Citizens' Effort (PACE); and Paul Vitale, Catholic Social Services.

ACCORDING to a project spokesman, the center will start with four or five men and gradually increase to a capacity of 10 former prisoners. Some remodeling of the building is anticipated to provide necessary recreation area. Meals will be taken at the Talbot House next door.



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IN CIVIL RIGHTS REPORT

Race, poverty issues are given top priority

WASHINGTON — The problems of race and poverty cannot be resolved until their solutions are made America's first priority, the U.S. Commission on Civil Rights said in a report released here (Nov. 22).

The report also warned that the solutions do not lie at the end of a search for culprits and conspirators, or in cheap or painless cure-alls.

The report, entitled "A Time to Listen... A Time to Act," compiled data learned in commission hearings and State Advisory Committee meetings over the past two years.

The commission warned the nation that it faces two choices: dealing with race and poverty; or the nation may continue to struggle with the problem which inevitably arise when we are divided into separate, unequal, and alien groups—either torn by violence or co-existing in an uneasy peace purchased at the cost of repressive action.

"Or we can all together make the commitment which will redeem our promises and ideas by opening the doors of the ghetto so that Negroes and other minority groups can become full participants in American society, with a truly equal opportunity for all."

WHILE THE report offers no concrete solutions—which other commission reports have done—it makes clear what problems the solutions must attack:

- "The policeman who has often not provided protection for citizens within the ghetto, does not treat them with dignity and respect and views his role as that of keeping Negroes 'in line'..."

- "Inadequacy of sanitation services... the absence of needed health and recreational facilities and the transportation services which would make them accessible."

- "The merchant who sells inferior merchandise or who exploits the economic dependence of Negroes by providing credit at exorbitant rates..."

- "The absentee landlord who reduces services and allows property to deteriorate once Negroes become tenants."

- "Welfare programs (which) have been devised and administered in a manner which tends to break up families and perpetuate dependency."

- "Real estate brokers, builders and mortgage lenders (who), unrestrained by any effective government regulation, continue to confine Negroes of all income levels to ghetto areas and to restrict the housing market in ways which facilitate exploitation."

- "Education practices which put 'most Negro youngsters in overcrowded and inadequate schools which are, as a practical matter, segregated by race and by class,' and which are stigmatized by the community."

- "Union practices of discrimination which have not been eliminated by civil rights laws and government action."

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• "Contrary to widespread (Continued on page 7)

Franciscans urged to back 'renewal'

INDIANAPOLIS — To refuse to be an instrument of renewal is to fail the Church in her hour of extreme need, a Franciscan Superior General told delegates to the Franciscan Sisters Educational Conference held at Marian College November 24-25.

Mother M. Viola, Superior General of the Sisters of St. Francis, Millvale, Pa., reminded more than 600 Franciscan educators attending the conference that:

"Like the Church, we must untangle our original spirit from the parasitical vines of legalism and formalism and chip away the encrustations of meaningless customs; all of which have in many instances robbed Franciscanism of its brilliance."

"WE MUST discover that it is purpose, and not a rigid structure of do's and don'ts that is

the unifying factor of this community. This discovery points up a very important guideline for renewal; namely, that growth in renewal proceeds from-within, not from without."

A "searching" evaluation must be made of present Franciscan structure, apostolate, customs and modes in order that "sound traditions" are preserved, the speaker said. Mother M. Viola is president of the newly-formed Federation of Franciscan Sisters.

In her talk, "Teaching is an Apostolate in the Modern World," Sister Mary Olivia, Director of Studies for the Sisters of St. Francis, Oldenburg, said that despite present questioning of the value of Catholic education, "that education has a future because there will always be a need to fulfill part" (Continued on page 7)

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ATTEND FRANCISCAN CONFERENCE—Among the more than 600 Franciscan delegates who attended the 16th annual Franciscan Sisters Educational Conference held at Marian College last week-end were six mothers-general or provincial superiors. Mother Marie, third from left, superior-general of the Sisters of St. Francis, Oldenburg, served as host for the conference. From left are: Mother Mary Beatrice, of Lemont, Ill.; Mother Mary Benjamin, of South Bend; Mother Marie; Mother Viola, of Millvale, Pa.; Mother Mary Herculano, of Farmington, Mich.; and Mother Anselma, of Pittsburgh. Conference theme was "Franciscans in the Modern World."

Scholar is accused of heresy

SAN ANTONIO, Tex. — Archbishop Robert E. Lucey of San Antonio has labeled as "heresy" some of the views on ecclesiastical authority held by the Jesuit Scripture scholar, Father John L. McKenzie, S.J.

The charges were made in a letter to archdiocesan deans and members of the priests' senate the week before the 58-year-old scholar received the 1967 Cardinal Spellman Award of the Catholic Theological Society of America. The award is given annually for outstanding work in theology.

The archbishop's letter was mailed after the archdiocesan senate of priests issued a "position paper" on authority which drew heavily on Father McKenzie's latest book, "Authority in the Church." The paper was one of a series designed to keep San Antonio priests abreast of current developments.

THE ARCHBISHOP wrote a point-by-point rebuttal of quotations used in the senate's paper, and labeled two statements heretical: Father McKenzie's view that authority belongs to the whole Church, and not just to the hierarchy, and that love is the only real power recognized by the New Testament.

Of the first, the archbishop said: "This is obviously heresy..." Of the second: "In the Church, authority is not subject to love."

Besides branding the priest's views heretical, Archbishop Lucey also repeated a recurring rumor that Father McKenzie is about to leave the Jesuits, and added:

"It might have been better all round if he had left the community willingly or otherwise, before he wrote the very dangerous book from which so many quotations have been taken..."

When queried at Notre Dame University, where he teaches, Father McKenzie would neither confirm nor deny the rumor.

But he had a reply to the archbishop's charges, taken from his own book:

"But men adopt the way of power because they feel that true leadership is beyond their capacity. Apart from the possibility of graceful resignation when this is recognized—a course of action not often enough considered—there is the other possibility of growth to the stature of true leadership."

"That would be my message to His Excellency," said the priest.

ON THE "heretical" view that the whole Church possesses authority (Continued on page 7)

CCD graduation set December 7

Confraternity of Christian Doctrine graduation ceremonies will be held at 8 p.m., Tuesday, Dec. 7, at Little Flower parish, Indianapolis. Receiving certificates will be those who have completed advanced or introductory courses at Chatham High School and Our Lady of Grace Academy.

Coadjutor Archbishop Biskup will present the graduation certificates to the new instructors. A concelebrated Mass will be offered in connection with the ceremony. Assisting Archbishop Biskup will be the four priest instructors in the catechetical program: Father Patrick Kelly, Father Larry Voelker, Father Francis Brian and Father John Rocap.

Nativity plans groundbreaking

Groundbreaking for the new Nativity Church at 3300 S. Meadow Drive, Indianapolis, will be held at 4 p.m., Sunday, Dec. 3. The pastor, Father Louis Gootee, will officiate. The temporary church, which served the parish since its founding in 1947, was destroyed by fire several years ago.

Adrian Construction Company of Indianapolis is handling the general contract. The architect is Fran Schroeder of Indianapolis.

IN LA PORTE, IND.

Marist Brothers conducting bold education experiment

NEW YORK—"No more classrooms, no more books" may symbolize the future of Catholic religious education, according to the provincial of the Marist Brothers, one of the major teaching orders in the U.S.

Four lay Brothers living in a rented Presbyterian manse, in La Porte, Ind.—and conducting teen-age discussions of underground movies and filling in as substitute teachers in public high schools—are pioneering an experiment that promises a radical answer to the crisis in Catholic education.

In announcing the experiment, Brother Kieran Brennan, provincial of the 655-member order of brothers who have been innovators in Catholic schools in the past, revealed that the Marists will accept no more assignments to conventional Catholic schools.

They will continue to serve 34 parochial schools throughout the country, including seven high schools in New York City, he said. But new assignments for the U.S. branch of the teaching order will fulfill "a mandate for experimentation in education" which Brother Brennan received at the recent Marist international chapter meeting in Rome.

THE LAPORTE experiment placed four men, in their 30's or younger and all equipped with masters degrees, apart from their normal religious communities. Their initial work will develop novel techniques of religious instruction for teen-agers

who attend the city's public high school.

"The Brothers are developing the media of the contemporary world as the basis for teaching religion," explained Brother Brennan. "Beginning with current movies, novels, avant-garde literature, items from newspapers, and modern records, the Brothers will involve the teen-agers in discussions. From these they will draw the moral and religious implications which produce the foundation of mature adult life."

The discussions, the provincial continued, will take place in the residence of the Brothers, in the homes of the teen-agers and wherever else the young religious can meet with teen-agers on the young people's own terms.

Efforts are being made, he said, to cooperate with Protestant ministers in the town and to include non-Catholic youngsters in discussions.

"This is the first Church sponsored program aimed at transforming parochial education into a flexible progressive ecumenical teaching system," the Marist leader said. "Instead of building schools which are academic duplicates of the public school system, we will build relationships based on understanding."

RELUCTANT to commit other religious teaching orders to the conclusions of the Marist experiment, Brother Martin Lang, a theologian who played a key role in developing the LaPorte experiment, admitted that its implications will necessarily have wide effects on Catholic secondary education.

"In LaPorte, we will be utilizing manpower and financial resources effectively for strictly religious education," he said. "We do this without state or federal aid. We have the flexibility and freedom to reach the young person in a way he is willing to accept. Textbooks, we

have found, just don't speak to teen-agers these days. The world that is projected by the media of communication is the fabric of the teen-ager's existence."

The LaPorte program was helped by the fact there was no Catholic high school in the city, and Catholics there had no desire to build one. The four Marist Brothers there hope to reach some 850 students with their contemporary religious education program.

By contrast, Brother Lang pointed out, there were 11 brothers assigned to serve some 450 students in the Marist high school in midtown New York at which he spoke.

The experiment in LaPorte is the first of a series the Marist Brothers are now developing for "new forms for religious instruction." Their work was prompted by an order-conducted study of parochial education in the U.S. Results of the study showed that Catholic high schools now serve only 1 to 4 Catholic students and that the number is in danger of declining.

"It is becoming increasingly difficult to build, to maintain and to staff parochial schools," the Marist statement said. "The experiment will now take the Brothers out of the schools and take religion out of its tradi-

tional classroom setting." The new program brings into question "every concept and procedure in the existing parochial school system."

THE QUARTET of Brothers in LaPorte are working with the approval of Bishop Andrew G. Grutka of Gary. They are supported by diocesan funds raised through the town's three Catholic parishes. Their work as substitutes in the public school system uses their professional skills in secular subjects and provides opportunities for them to meet the teenagers. They wear "civilian" dress in their assignments.

"Another dimension of the experiment," Brother Brennan noted, "involves a completely new direction in the life of religious orders here in the U.S. Instead of working apart from the people in a religious setting with a religious superior, our new concept allows the project director to select the companions on his team and to work with them as a cooperating unit within the community. With no superior, there is obviously greater freedom and flexibility, and we believe this in itself will aid both our brothers and the teen-agers they are helping."

The teen-age activities will also include evening and afternoon meetings at the Brothers' home and in the homes of each teen-ager; and week-end events such as dances, folk festivals and rock 'n' roll contests designed to make the program an integral part of the teen-ager's life.

Project director in LaPorte is Brother Patrick Gallagher, 31-year-old graduate of Marist College, Poughkeepsie, N.Y., and holder of a master's degree in English from New York University. Team members include Brother M. Erick Anderberg, 34, who holds a master's degree in German; Brother Vincent Jude Poisella, 28, who holds a master's degree in English; and Brother Michael Daniel Brady, 30, who holds his advanced degree in history.

THE LAPORTE team set up operations in the town of 22,000 residents at the beginning of the current school year. They have already received endorsement from the LaPorte Ministers' Association, business and political leaders. They are using facilities of a non-Catholic church and have reported substantial response from non-Catholic youths as well as Catholics.

Along with building greater ecumenical cooperation for the program, the Marist brothers are also meeting with adults. "Because the home is undoubtedly the greatest influence in the life of a teen-ager, we will also work with the parents of the young people in the program," the Marist report stated. "Our adult meetings will use the same materials and the same methodology as our teen-age meetings. They will see the same films, for example. Both parents and teenagers will have similar experiences and these will form a basis for communication. Through such communication the adults will be able to transmit their values to the young people."

There is no compulsory attendance for Catholic students, and according to the brothers, "no subject will be taboo."

Among the unusual activities scheduled in LaPorte is an inter-religious retreat to be conducted November 18 in cooperation with the local Presbyterian ministry.

After six months, the Marists plan an evaluation of their program. In the meantime, Brother Martin announced, the order is negotiating to staff a similar experiment in Swanton, Vt., a community in which religious groups combined to build a religious education center near the public high school.

IF THE LaPorte experiment works well, the Marists plan to involve lay adults to the extent that the laity can take over both the administration and instructional phases. The Marists can then pull out and go on to another community where similar needs exist for Christian religious education. The current plan is to continue establishing centers in small communities; to gradually extend the program to larger contained communities; and eventually to bring the program to major urban centers.

Conventional Marist schools are now located in Augusta, Ga., Miami and OpaLocka, Fla., Roselle, N.J., Wheeling, W. Va., Chicago, and 16 other cities. The Marists also operate Marist College in Poughkeepsie, N.Y., one of the first Catholic institutions of higher education to have laymen on its Board of Trustees and years ahead of any other in using non-Catholic clergy in its theology department.



AT U.S. BISHOPS' MEETING—Archbishop Schulte is shown above at the recent fall meeting of the U.S. hierarchy in Washington, D.C. Coadjutor Archbishop Bishop also attended. Shown with Archbishop Schulte are Bishop Albert Fletcher, left, of Little Rock, Ark., and Bishop William McCarty, of Rapid City, S. Dakota.

VARIETY IN BOOKS

'Red Lacquered Gate'

"The Red Lacquered Gate," by William E. Barrett, Sheed and Ward, New York. 378 pages. \$4.50.

William E. Barrett is a fine author—his "Left Hand of God" and the more recent "Lilies of the Field" among many others attest to that. In this new book, he is tackling a new field, but he has never hesitated to do that.

"The Red Lacquered Gate" relates the foundation of the Columban Fathers, told through the life of Edward J. Galvin.

As a young priest Father Galvin found his diocese in Ireland had no room for him, so he went to Brooklyn for a few years. There he made a name for himself, but there also he found what God wanted of him, and he became a missionary to China.

OUT OF Father Galvin's work in China grew the Society of St. Columban—and a fascinating, hard to put down story it is. People come to life in this book; it is no dry missionary tale, but filled with the spirit of the priests and Sisters, the Irish, Americans and Chinese.

Take, for instance, Father Timothy P. Leonard, one of the first group of Columbans in China. One night in Dublin a group of young priests were talking about the possibility of martyrdom for those who went to convert pagans. Father Leonard said then: "Oh, what of that? What is it, after all, but a bad quarter of an hour? And think of the reward!"

Bandits moved in on Father Leonard at Nanfeng in China, and put him on trial before three communist judges. He was found guilty of all the charges—and, as Mr. Barrett writes, "his captors took him out, threw him to the ground and hacked him to death." Father Leonard had his "bad quarter of an hour" and, we may hope, his reward.

WE OFTEN hear these days of U.S. parishes adopting parishes in Latin America—but Bishop Galvin was doing that in 1935 for Chinese parishes. He had been doing so many things so well that his life's story is a most absorbing one. Problems there were in great number, in the early days of the society, in securing a foothold in China, in caring for the thousands of thousands of Chinese through banditry, the Japanese occupation, the

communist takeover. As Bishop Galvin said at one time, "You could exist with the Japs and go on sick calls, but there was no existing with the commies." "The Red Lacquered Gate" is well worth your time.

(Reviewed by Floyd Anderson, Director, NC News Service, Washington, D.C.)

"A Theology Reader," edited by Robert W. Gleason, S.J. Macmillan, New York. 333 pp. \$4.95.

So much is happening in the world that it is hard to keep track of it all. Amazing changes have occurred in politics, sociology, philosophy, education. The developments in Catholic theology have been no less dramatic and dynamic.

"A Theology Reader" is an excellent synopsis of current thought in much of Christendom and theology in general. Father Gleason has compiled a series of articles elaborating contemporary points of view in theology and biblical studies. Each selection defines and clarifies a current trend in theology.

For the reader who has at least a basic knowledge of theological terms, "A Theology Reader" is well worth the price and time required to study its contents. Every author selected is a recognized authority. The subjects covered are captivating: the sign-value of miracles and prophecies; faith in the person of Christ; scriptural interpretation; the Church as the People of God; the significance and importance of the layman; the psychology of grace; insights of the Oriental and Protestant Churches; morality as love; religious liberty; atheism; encounter with Christ in the

sacraments; and the meaning of death.

Unfortunately, the book lacks an index which would be helpful for its readers, who no doubt will be teachers, priests and laymen with more than a casual interest in the content of their faith.

(Reviewed by John Noon, free-lance writer, Washington, D.C.)

Archabbey elects new coadjutor

LATROBE, Pa.—Father Egbert H. Donovan, O.S.B., 54, has been elected by the members of the Benedictine community of St. Vincent archabbey here as a coadjutor archabbot. He succeeds Archabbot Rembert G. Weakland, O.S.B., who was elected abbot primate of the world Benedictines in Rome September 29.

Since last June 9, Archabbot Donovan has been prior of Benedictine priory and headmaster of Benedictine Military School in Savannah, Ga. His new position includes the chancellorship of St. Vincent College.

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Drug Talk

"HOW TO DESTROY OLD MEDICINES"

by **BERNARD KEENE, Jr.**, Pharmacist

I've talked before about the need to throw out old medications that clutter up your bathroom cabinet. Very often they will have deteriorated or spoiled.

But perhaps you've wondered: "How do I get rid of them? Throw them in the garbage?"

No! Never do that! Always, either burn them or, if they're liquids, flush them into the sewer system. Every year there are tragic cases of small children and pet-finding and eating discarded medications in waste baskets and garbage cans. Sometimes, prompt action has saved their lives. Sometimes it has not.

So do, please, be careful. And if I can be of any help to you in determining whether an old prescription is worth saving, stop in and ask me, won't you?

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140 nurses quit in hospital tiff

COVINGTON, Ky. — Attempts by civic and religious leaders to get 140 registered nurses who resigned from St. Elizabeth's hospital here to return to work were unsuccessful.

The nurses had handed in their resignations about two weeks earlier because of the refusal of the hospital administration to recognize the Registered Nurses Organization as the collective bargaining agent for the nurses. They ceased work at the hospital because of the administration's continued refusal to recognize the RNO.

Covington Mayor Bernard Eicholz offered his services as a mediator in the dispute and asked for a meeting with the hospital board of trustees and the nurses.

The nurses refused to go to the meeting.

The mayor then withdrew as mediator at the request of the nurses.

(Four days after the nurses' resignation, a plane crash at the Greater Cincinnati Airport in nearby Erlanger, Ky., brought back to emergency duty many of the 140 nurses following the hospital's public appeal for help.)

Opening the door to new industry

There is an abundance of manpower and excellent plant sites south of Highway 40. Pleasant cities and towns, good schools, and reliable transportation are also available. Within a year, Hoosier Energy will be generating dependable electricity for 80% of southern Indiana... opening the door to new industry, in rural areas.

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Indiana Statewide Rural Electric Cooperative, Inc.

UNDER SISTER MARY GREGORY

Asian studies getting new push at Woods

By BERNICE O'CONNOR

ST. MARY-OF-THE-WOODS, Ind.—While Americans cling to a European-Caucasian culture, the pendulum of history is swinging to the Far East, a Providence Sister said here this week.

The old joke about "optimists learning Russian and pessimists learning Chinese" may prove prophetic, in the opinion of Sister Mary Gregory Knoerle, assistant to the president of St. Mary-of-the-Woods College. Yet she doesn't feel too pessimistic about it.

Rumanian bishop set free by Reds, Cardinal is told

VIENNA—Vienna's Cardinal Franziskus Koenig, arriving here after a five-day visit to communist Rumania, told newsmen that he had been informed shortly before leaving Bucharest that long-imprisoned Bishop Aaron Marton of Alba Julia had been freed by the Rumanian government.

(Observers here believe that the move signalled a softening of the Rumanian attitude toward the Church. Reportedly, Cardinal Koenig had gone to Rumania as part of a Vatican effort to improve the nation's Church-state relations.)

The cardinal indicated that leaders of the Orthodox Church in Rumania had supported him in his request for widened religious freedom. Bishop Marton, long a target of the communists' drive against the Church, has been under house arrest since 1955. Before that, he had been imprisoned for opposing state interference with Church operations. Bishop of Alba Julia since 1939, Bishop Marton, now 71, was born in the diocese he now heads.

Cardinal Koenig also indicated that his visit would prove Catholic-Orthodox relations in Rumania as well as relations between the national government and representatives of the different religious groups in the nation.

Non-Western Studies.

The comprehensive program which began this fall will eventually include Asian languages, history, literature, art, music, drama and philosophy. A student may major in Non-Western Studies, or may choose general Asian culture courses to give her a wider liberal arts background.

COOPERATION in such a program with two nearby colleges—Rose Polytechnic Institute and Indiana State University—is being discussed by the institutions now.

This semester the St. Mary's program includes a series of introductory lectures and seminars in Chinese culture given by Mrs. Pang-yuan Chi Loh, Fulbright lecturer-in-residence.

"We have been European-minded far too long," Sister Mary Gregory believes. "It's basic to our cultural heritage. I think many students are always going to want to study French, for example, and go to Paris, and they should. But we had all better understand the other part of the world too. Many Americans don't even know the geography of Asia."

The strange languages, literature and history of the Far East are not a student's major hurdle, she feels.

"To understand the Orient, we have to understand that Asians live by a set of values totally different from our own. Learning statistics about their diet or average rainfall isn't enough. We have to stretch our minds to grasp their attitude toward life itself.

"For instance, the impatient American wants his visa stamped quickly—with a minimum of red tape. The Chinese on the other hand wants to do the job 'properly' so as to fulfill all the required conventions and forms, even if these take a disproportionate amount of time. "Why the difference? Because the American is descended from a Puritan culture where time is money and having money indicates that you are properly hard-working and law-abiding. The Chinese, however, comes from a Confucian culture where proper attention to propriety and convention is the basic indication of your moral value. Money is important to the Oriental, of course, but not for the same reasons it is to most

Americans. And time seems not important at all!"

SISTER MARY Gregory, who earned her master's and doctorate degrees at Indiana University in journalism and comparative literature, was a visiting professor of English at Providence College on Formosa during the 1966-67 school year. She also toured Japan, Korea, Hong Kong and Thailand as part of a Fulbright grant. Her companion was Sister Mary Olive, who heads the St. Mary-of-the-Woods College drama department and received a Non-Western Studies grant to study Oriental theater.

Providence College at Tallung, Formosa, where Sister Mary Gregory taught, is a product of war, revolution and refugees. In 1920, the Sisters of Providence first went to mainland China to found a high school at Kaifeng in Honan province. Civil uprisings in the late '20's, the Japanese invasion, and the Nationalist vs. Communist Chinese struggle after World War II forced the Providence Sisters to withdraw first to Peking, then to Shanghai, and finally to Formosa.

Arriving on the Nationalist-held island in December, 1948, the refugee Sisters soon began teaching refugee Chinese. Two-year Providence College opened in 1949, expanding in 1963 to a four-year women's liberal arts and sciences institution. About 1,700 Chinese girls are presently enrolled in the day and evening divisions.

Providence College students are chosen on the basis of selective government examinations given to all high school graduates who wish to continue their education. Graduates are scattered all over the world, many of them in the United States. The college has received several government commendations for its work, and it was at the government's request that an evening division opened several years ago to serve more Chinese women.

The school is staffed by eight Sisters of Providence, two School Sisters of St. Francis from Milwaukee, and a large lay faculty, both Chinese and American. Sister Francis, co-director of the school, recently returned to St. Mary-of-the-Woods for a brief holiday.



ORIENTAL COLLECTION—In the Asian Studies Center at St. Mary-of-the-Woods College, Mrs. Pang-yuan Chi Loh, Fulbright lecturer in residence, and Sister Mary Gregory Knoerle, director of the college's Non-Western Studies program, examine a Chinese music book.

2 priests arrested for 'sit-in' protest

WILMINGTON, Del. — Two Catholic priests and a Presbyterian minister were among 13 demonstrators arrested here following a "sit-in" at a Wilmington real estate office to protest alleged racial discrimination in the sale of a suburban house. The real estate broker also was arrested on a warrant signed by one of the demonstrators who spent over nine hours in the office. All the cases were continued in Municipal Court until December 15. Among those arrested were Fathers Brice Joyce, O.S.B., and Ronald Powell and the Rev. John E. Clement, pastor of the Presbyterian Church of Our Savior. They were charged with trespassing in warrants signed by Joseph Miller, the real estate man.

Colored People, claimed that the Harrises never refused a mortgage and that sale of the house during the period they were seeking one represented a breach of contract. Mrs. Harris was among the demonstrators arrested. AFTER NINE hours of demonstration, police carried five men and three women from the office when they refused to leave. The others, including the clergymen, left voluntarily. Mr. Clement was given a ride to the police station (about five blocks away) in a police car. The priests walked. Wilson had Miller arrested on charges of assault and breach of the peace.

THE DEMONSTRATION began on November 24. Demonstrators said the real estate office had broken a contract to sell a house in suburban Limestone Gardens to a Negro couple, Mr. and Mrs. Henry Harris. Miller claimed the couple was unable to meet the financial qualifications to obtain a mortgage and that the property in question had been sold—to a white couple—by the time they did qualify. He said his firm had sold another house in the same general area to a Negro family and was not discriminating. H. Blake Wilson, housing chairman for the Wilmington branch of the National Association for the Advancement of

List of specialists is completed for priesthood study

WASHINGTON — The complete list of eight specialists chosen to assist in the in-depth study on the Ministry and Life of Priests has been announced here. The study, a mandate to the Bishops Committee on Pastoral Research and Practices, headed by Cardinal John Krol of Philadelphia, will be approached by having selected specialists develop approaches along these lines: theological, spirituality, pastoral, sociological, liturgical, historical, ecumenical and psychological. The specialists selected to assist in the study are: Father Bernard J. Cooke, S.J., of Milwaukee, theology; Msgr. William A. Bachmann of Cleveland, spirituality; Msgr. John J. Egan of Chicago, pastoral; Father Andrew M. Greeley of Chicago, sociological; Father Godfrey Diekmann, O.S.B., of Collegeville, Minn., liturgical; Msgr. John Tracy Ellis of San Francisco, historical; Msgr. William B. Baum of Kansas City, Mo. ecumenical, and Father Eugene C. Kennedy, M.M., of Chicago, psychological.

CLERGY NECROLOGY

- All these are buried in peace, and the memory of them lives on and on. —Sir. xlv, 14
December 2, 1940 — Msgr. William F. Keefe
December 2, 1916 — Rev. Henry Fein
December 2, 1887 — Rev. Conrad Ackermann, O.S.B.
December 3, 1897 — Rev. Ferdinand Hundt
December 3, 1889 — Rev. John M. Missl
December 4, 1857 — Very Rev. Joseph Kundek
December 6, 1942 — Rev. Henry Trapp
December 6, 1961 — Rev. Joseph Clancy
December 6, 1953 — Rev. Lawrence Martin, O.F.M. Conv.
December 6, 1948 — Rev. Francis de Sales Schoepner, O.S.B.
December 6, 1933 — Msgr. F. X. Unterleitmeier
December 6, 1932 — Rev. Martin Andres
December 6, 1924 — Bishop Herman Alrding
December 7, 1944 — Rev. Charles Bilger
December 8, 1955 — Rev. Matthias Ramstein, O.F.M. Conv.
December 8, 1933 — Bishop Joseph Chartrand

WASHINGTON — The complete list of eight specialists chosen to assist in the in-depth study on the Ministry and Life of Priests has been announced here. The study, a mandate to the Bishops Committee on Pastoral Research and Practices, headed by Cardinal John Krol of Philadelphia, will be approached by having selected specialists develop approaches along these lines: theological, spirituality, pastoral, sociological, liturgical, historical, ecumenical and psychological. The specialists selected to assist in the study are: Father Bernard J. Cooke, S.J., of Milwaukee, theology; Msgr. William A. Bachmann of Cleveland, spirituality; Msgr. John J. Egan of Chicago, pastoral; Father Andrew M. Greeley of Chicago, sociological; Father Godfrey Diekmann, O.S.B., of Collegeville, Minn., liturgical; Msgr. John Tracy Ellis of San Francisco, historical; Msgr. William B. Baum of Kansas City, Mo. ecumenical, and Father Eugene C. Kennedy, M.M., of Chicago, psychological.

NY plans study of school system

NEW YORK—The New York archdiocese will begin an in-depth study of its educational system within the next month. Msgr. George A. Kelly, secretary of education for the archdiocese, said defeat at the November 7 election of the proposed New York state constitution, which would have repealed the state's 73-year-old ban on aid to church-related schools, accentuated the need for a fresh look at the future of Catholic education. The study will be conducted by professional researchers and educators, Msgr. Kelly said, and will aim at finding the best possible use of the archdiocesan educational resources. The probable result of the project will be increased centralization, he said.

Draft plans for '68 synod in Bogota

LIMA, Peru—The completion of preparations for the Latin American bishops' synod to be held in Bogota, Colombia, in 1968 and discussions on the establishment of a permanent diocese were the two principal topics for the Latin American Bishops' Council (CELAM) meeting which opened here November 19.

With 25 bishops, 16 priests and three laymen in attendance, the meeting also studied a revision of the structure and by-laws of CELAM.

the diocese as it applies to Latin America. When the reports have been gathered a second meeting will be held to study the conclusions in depth, Bishop McGrath said, and these will be presented for the approval of the synod. The final step, he added, will be the presentation of the continental plan to the Pope for his specific approval.

Bishop takes post with Theresians

PUEBLO, Colo.—Bishop Gerald L. Frey of Savannah, Ga., has agreed to serve as episcopal advisor to the Theresians of America, an organization of 6,000 Catholic women dedicated to fostering vocations to sisterhoods. Mrs. Virginia O'Donnell, executive secretary of the organization, said here that in his letter of acceptance Bishop Frey said he has been impressed by the work of the Theresians and "am particularly interested in the whole subject of religious vocations."

BISHOP Marco G. McGrath, C.S.C. of Santiago de Veraguas, Panama, secretary general of CELAM, said that the Latin American synod, which 200 elected episcopal delegates will attend in August of next year, has been convoked by Pope Paul VI as an authoritative body entrusted with the task of implementing the decrees of the Second Vatican Council in Latin America. In effect, he said, the delegates to this CELAM meeting constituted the planning commission for the synod. BISHOP McGrath also said that several of Latin America's national episcopal conferences have petitioned the Pope for a permanent diocese. He said that CELAM intends to complete the necessary pastoral and sociological studies on

Holy Communion

MUNICH, Germany — The German Catholic Bishops' Conference has asked the Holy See to grant permission for laymen to distribute Holy Communion at Mass on Sundays when churches are very crowded. Allowing laymen to assist the priest in distributing Holy Communion would avoid the delay that results when the distribution of Communion takes as much time as the rest of the Mass, it was said.

STRAUSS SAYS: DOWNTOWN and GLENDALE and GREENWOOD

Advertisement for F. A. O. SCHWARZ TOYS featuring illustrations of children's faces and text: 'THE EXPECTANTS OF A VISIT FROM SANTA CLAUS—ARE FILLED WITH THE THRILLING JOYOUS HOPE—THAT HE (SANTA) STUFFS HIS PACKS WITH SOMETHING FROM STRAUSS'.

ALTERNATIVES IN CATHOLIC EDUCATION

New approach to catechetics

By Catholic Education Study Staff
Parents are having as much of a problem understanding the new approach to teaching religion as they had with the new math. The new catechesis (or the new way to present Christian truths) has hit the children first, those in Catholic schools where Religious and lay teachers have made an effort to keep up with the renewal in the Church, and in Confraternity of Christian Doctrine classes where similar efforts have been made. In many cases, it is the adults who are the last to catch up. In some schools, classes have been held for parents to bring them up to date so they can understand what their children are talking about.

The Institute explains that the new method is still in the experimental stage and will continue to change. FATHER VINCENT Novak, S.J., comments on this experimental stage, pointing out that the principal feature in the new initiative is the extent of emphasis given to questions of human value and human situations. There is some uneasiness among the experts, according to Father Novak, that the emphasis on natural values and preoccupation with solely human experiences may make it more difficult to present clearly the importance of man's eternal destiny. In times past, the balance was heavily in the other direction. The Church withdrew within itself with the development of science, and the believer found his religious life apart from his workaday world. Christians were warned that the world was evil. (In certain Collects of the Mass, the Church still prays that we avoid the things of the world.) But today man realizes his responsibility for creativeness—that he is the one who creates the world he lives in and it is in this world that he seeks his salvation.

"THERE IS A generation gap in the Church," Father James Lex, director of Catholic education for the Evansville diocese, recently pointed out. He said more effort has to be made to reach adults with the renewed message in religious education. The development of the new catechesis was heralded by Father Josef Jungmann, S.J., in 1936 in his classic work, "The Good News—Yesterday and Today." Father Jungmann decried the fact that: "In many areas Catholicism has become a traditional confession—a pattern of local customs and practices, largely sustained by community pressures. Again we find a Catholicism whose religious capital consists for the most part in a sum of obligations, an uninspiring series of 'musts' and 'don'ts' weighing heavily on the conscience but which must be borne, at least with minimal effort, if one is to save his soul. "This conventional Christianity of traditional external practices and burdensome duties is constantly threatened by the impact of an ever-growing technology, new means of communication and subtle propaganda; in fact, owing to its lack of inner dynamism, it all too often fails to survive or withers away to a bare subsistence level when confronted with the environment of the big city or an alien climate. "The situation demands that we consider ever more earnestly whether our very way of proclaiming the Christian message may be contributing to the malady by leading to a devaluation of the deepest and most essential truths of faith in the religious thinking of so many." The Higher Institute of Catechetics of Nijmegen, Holland, has been among the leaders in developing the new catechesis.

TODAY ONE'S faith in Christ is experienced and lived. The updating has actually meant going back to the beginning, a new emphasis on the Scriptures for the real message of Christ. The non-essentials that man has sometimes over-emphasized are being dropped. There is a shift of emphasis in the life of faith from the old devotional practices to a life in which the core of faith is experienced as a personal responsibility before one's own conscience. Today there is more frank discussion in religion classes of one's personal relationships with others, one's decisions in his work, in bringing up children, and social justice. In the late 1940's, an earlier form of the new catechesis was attempted and rebuffed in Indianapolis parochial schools because of the deep commitment on the part of adults to the traditional question and answer catechism. In most dioceses at the present time in this country, new materials have been introduced and programs are in progress to reorient the teachers of religion. Catholic schools are experimenting with many different materials in the new approaches. Some of these experiments may prove worthless. Some may stand the test of time and become the catechesis of the future.



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Comment

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

Catholic education

In their statement on Catholic schools in the United States, the Bishops affirmed the present elementary and secondary systems as "an indispensable component of the Church's total commitment to education."

The declaration, however, was not un mindful of the precarious existence such systems are now experiencing. The problems, present and projected, of Catholic education are many. Basically, they are the result of fiscal overextension. Education has become such a financial burden for Catholics, collectively and individually, there is danger of the system becoming extinct or surviving as a service for the privileged few.

The hope of realistic governmental assistance, aid that would appreciably alleviate strain, blinks on and off with every session of state legislatures or Congress, every court decision or, as in the recent case of New York, a public referendum.

Criticism is the order of the day. Most of it is healthy and constructive. Some of it grows desperate, urging complete abandonment. Other observers suggest drastic curtailment, with only the exceptional school, the demonstrated success, preserved. Adult education and the Confraternity of Christian Doctrine are scrutinized with fresh interest as possible substitutes.

From their vantage point, the Bishops acknowledged "the immediate need for more research to evaluate our present endeavors, to project future responsibilities, and to make a thorough inventory of our resources in personnel and finance." Just such a study is now underway in the Indianapolis and Louisville Archdioceses and the Evansville Diocese. When completed, invaluable information will be available for the first time on needs, facilities, attitudes and alternatives.

There is realistic agreement that Catholic education as we know it today cannot continue unchanged. The time is ripe for innovation and experimentation. A few educators have talked of seeking bold approaches to a nagging problem that worsens with time. Others already have devised and are applying new techniques.

The Marist Brothers, one of the major teaching orders, recently announced they would accept only those new teaching assignments which complied with "a mandate for experimentation." The first such project is being conducted in La Porte, with the approval of Bishop Andrew G. Grutka, of the Gary Diocese.

Four lay Brothers are pioneering in educating teenagers in their own idiom, on their own terms and in their own surroundings. The Brothers, using modern media such as movies, records and current paperbacks, are discussing religious concepts in private homes, mail shops or wherever young people congregate. The Brothers fill in as substitute teachers in public high schools (there is no Catholic high school in La Porte), wear civilian garb in public and work with local Protestant ministers in ecumenical religious discussions.

The Brothers point out they hope to reach some 850 students with the experimental program, as contrasted with 11 Brothers assigned to teach 450 students in conventional programs in New York City.

The La Porte assignment is the first in a series the Marists formulated following an order-conducted survey which revealed that only one in every four Catholic teenagers is in a Catholic high school and that number is dwindling rapidly. The Marists are convinced ingenious educational alternatives must be devised, or the instructional gap will become disastrous.

More and more educators express a like viewpoint. Suggested solutions will multiply with time and study. Changes in emphasis and direction will come as innovators test new forms and formulae.

Whatever the result of the experiments, the Marist Brothers of La Porte and their counterparts in Catholic education today and tomorrow must be commended for their daring and dedication.

Koronary Kids

Two members of The Criterion staff, both old enough to be as interested in cholesterol counts as in golf scores, have asked space here to lodge a request with Indiana University.

It is the custom of the two doddering dudes to spend Saturday afternoons at the office getting a head start on next week's issue. But who can get a head start on anything except a heart attack when the radio is on, and the Happy Hooligans are playing Russian roulette with a football instead of a .45?

It was the same story nearly every Saturday this autumn. Two senior citizens with arteries going snap, crackle, pop for nearly two hours while Gonso and Isenbarger tried to make up their minds whether they wanted to spend New Year's Day at home.

Neither of the ink-stained wrecks owes filial allegiance to IU, or Purdue either. But by the end of last Saturday's game they were wondering which would attend the other's wake or whether they would wind up with a joint going-away party.

They're going to get in shape between now and (Continued on page 10)

Advent

Sunday is the first day of Advent and the beginning of a new liturgical year. The year commences with penitential hopefulness as the Church, for the next four weeks, awaits the coming of the Savior and the fulfillment of promise and purpose.

For too many Christians the Coming is smothered in make-work busy-ness concerned not at all with eternity. Preparations for the Babe of Bethlehem are shunted aside for purely mundane preoccupations.

The spirit of sublime love which resulted in the Incarnation becomes obscured in a fog of shallow goodwill and affection. Perhaps only dimly do we ever perceive that Christ is the ultimate expression of the law of love and friendship.

Still, God so loved man that He sent His Divine Son to live, die and redeem the human family for all time. And if Christians will only quiet the perpetual commotion of these days for even a short while, they will grab hold of that tremendous fact and act on it.

For taxpayers

The season to be jolly also is the season to be prudent about your 1967 income taxes—assuming you are among those fortunate to have earned enough to take advantage of tax-saving opportunities. As of today, you have just four weeks left to adjust your affairs to cut your taxes.

This is by way of calling attention to, and most strongly recommending use of, this state's unique new law providing both private citizens and corporations with generous income tax credits for contributions to accredited Indiana colleges and universities.

The law, passed by the 1967 General Assembly in a moment of enlightenment, is the only one of its kind in the country. When coupled with the federal govern-

JOHN COGLEY'S VIEW

Minnesota senator taking big gamble

By JOHN COGLEY

There are practical reasons why Senator Eugene McCarthy's entering the Democratic primaries seems short-sighted and quixotic. The first is based on tradition. No incumbent President, as the commentators keep reminding us, has ever been denied his Party's nomination when he chose to run. And at this point it seems clear that Mr. Johnson will choose to run in 1968.



Therefore Senator McCarthy, in moving as he has, will only succeed in dividing the party, antagonizing his Democratic colleagues, and dissipating his future influence within Democratic quarters.

Another reason is that Senator Robert F. Kennedy is very much on the scene, and if there is to be anyone instead of Johnson bearing the standard for his Party next year, almost by divine decree, he is it. This would mean, then, that Gene McCarthy's action represents a stalk-horsing effort. His unannounced candidacy has been interpreted as a shrewd political move on the part of the Kennedy forces. However, that just does not fit in with the facts.

One does not have to be a Washington insider to know that McCarthy is not carrying out an end-run for an RFK touchdown. He was not an ardent supporter of John F. Kennedy before, during, or after the 1960 election, and his relations with the President's younger brother have been something less than palsy in the years since. To be sure, the Minnesota Senator's bold front party regularly may in fact assist a Kennedy candidacy, but it is certainly not something McCarthy planned or would take any satisfaction in accomplishing.

A third reason is that McCarthy's long-shot, at the peak of his career, threatens to change his public image, not necessarily for the better. In his decade in the Senate, Gene McCarthy has earned the reputation for being a thoughtful, responsible politician, better educated than most, a non-ideological liberal, and a man of great personal integrity and affability. If any one word seemed to fit

him it was "dependable." Now, breaking with past patterns, he has put himself in danger of seeming to be another Harold Stassen, erratic, ambitious, and smarting under the disappointment of being turned down by Lyndon Johnson as a running mate in 1964, petty and vindictive.

After two decades in Washington Mr. McCarthy is no political innocent; he knows the game as well as anyone there; he is quite aware of the charges he is opening himself up to. It is safe to presume that he did not choose the course he has taken without thoughtful consideration of all he has to lose and of what a slim chance it seems, at least at this point, that he has to gain. Yet, he has taken the plunge. Why?

The most unlikely reason to many know-it-alls and yet the overriding reason to him, I am persuaded, is that he means precisely what he says. His break with Party regularity was provoked by an abiding, long-proved sense of political morality, a refusal to accept certain "inevitable" as truly unchangeable, and a willingness to put his future on the line for a principle he values more highly than a comfortable seat in the Senate and a snug place in the Democratic hierarchy.

Gene McCarthy has made himself clear. He is persuaded that the war in Vietnam is an immoral undertaking, politically reckless, dangerous to the safety of the world, and mindlessly leading to national disaster. He does not believe there is any hope of salvation in the Republican Party, none of whose potential candidates stand ready to brand the war for the monstrous undertaking it is. He goes along with the Churchillian idea that one should certainly work to change one's Party to fit one's principles but that it is basely wrong to change one's principles to fit one's Party.

Then, he knows that he is not alone; there are millions of persons of both parties who agree with him, especially among youth. In his view, the growing feeling among these alienated young people that they have no real choice in electoral politics represents a dire threat to the nation's basic institutions. They have a right to make their feelings and desires known. They have a right to rally around any political figure who shares their belief in the fut-

ment's income tax deductions for donations to institutions of higher learning, it enables you to be a sport in giving to the college of your choice while actually spending considerably less than the college president will thank you for.

As an example (and only an approximation), if your gross annual income for 1967 is \$10,000 and you write a check for \$100 to your favorite college, you actually will spend only \$55. You will get a \$30 credit on your state gross income tax and a \$15 saving on your U.S. income tax. In the case of an \$8,000 income, the expenditure will be \$63.18. For a \$15,000 income, it will be only \$39.

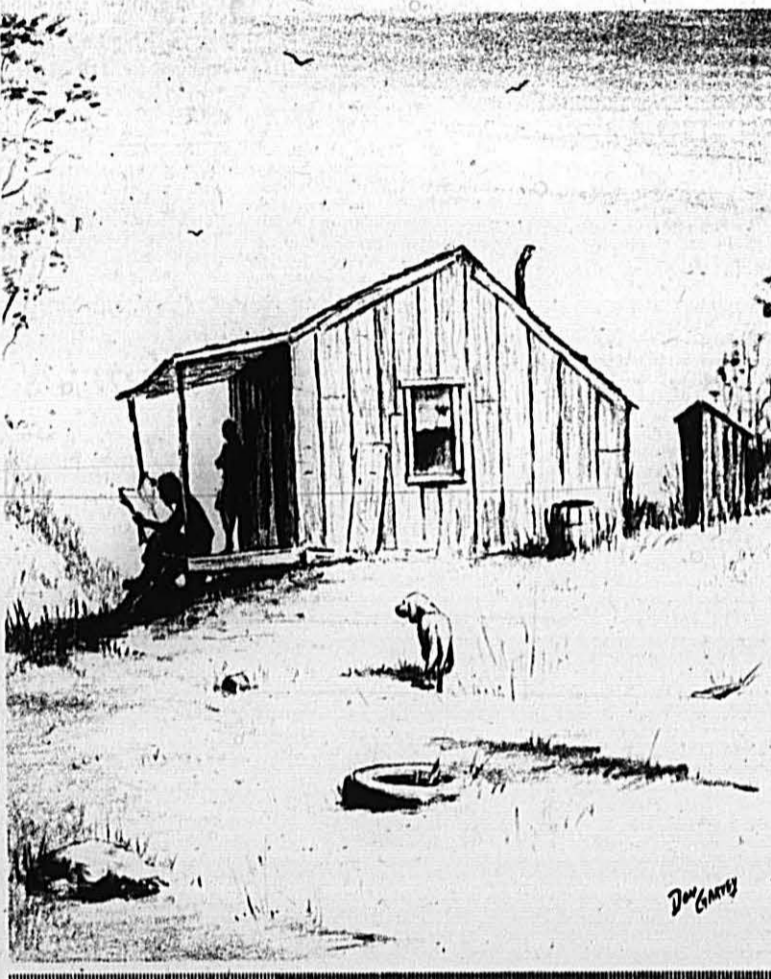
This tax-credit program has the warm endorsement of the six Catholic Bishops of Indiana. The several Catholic colleges and universities in this state have made outstanding contributions to mankind's betterment. Some, however, are in desperate need—as are

some of the other church-related and independent colleges in Indiana.

Traditionally, the majority of non-state-supported colleges and universities in America have had a hard row to hoe. Yet their enrichment of this pluralistic and diversified society of ours has been beyond measure. And if some of them die or are enfeebled by the economics of the times, the whole country will be much the poorer.

Perhaps you never have given much or anything at all to your college or university. The state of Indiana now offers you a chance to get your name on the alumni records as a big-time spender of sorts, and at a bargain rate. And even if you never went to college, you can give to somebody else's college and root for its basketball team this season with a "pride of ownership."

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QUESTION BOX

What is your opinion of Necedah 'miracle'?

By MSGR. R. T. BOSLER

Q. While traveling we came through a town called Necedah, Wis. There we visited a shrine which is being built. What is there already is wonderful and it is called "Queen of the Most Holy Rosary Shrine," and we got a book on the revelations and messages as given through Mary Ann Van Hoof. It reveals how this woman saw the Blessed Virgin on many occasions and was told what to do. It seems so true, but some people say it's a money-making scheme, which I do not believe, but would like an answer from you.



A. I am afraid you won't like my answer. But before getting down to it, let me share with you a letter from someone closer to the scene than you are in Iowa:

"Am writing in regard to so-called miracle of Necedah on the Van Hoof farm. We live approximately 20 miles away. Wife and I both born and raised in area and can remember the furor of the time, about '49 and '50, as you recall. Our parish priest cautioned us not to take part. Also remember her, Mrs. Van Hoof's prediction of the sun darkening didn't happen. We thought it was all over with. We don't go to Necedah very much, having no occasion to do so. The other day we were returning from a day's outing with our family and noticed the sign on State Rd. 21. We drove in and were astonished at the amount of shrines these people have built and people coming from all over the U.S. to visit, as they told us, the site of the vision. What is the official church view of this. Have we been misled? Was there really a vision? We are still doubting Thomases in the matter."

Keep on doubting. You have not been misled. Church authorities in the Diocese of La-Crosse still find nothing miraculous at Necedah. They have not

authorized any shrines built there nor any publicity surrounding it.

I, too, thought this foolishness was over with. The only way to stop it is to stay away.

Q. Did not Christ himself say at the Last Supper, which was the first Mass: "My soul is sorrowful even unto death?" Why then should the Mass be turned into a swinging guitar-playing gay affair?

A. Aren't you forgetting about something? The resurrection? In the Mass we recall not only the passion and death of Our Savior but also His glorious resurrection and ascension. At Mass now we join the hosts of heaven, as we say in the preface. I may not want the Mass to be a swinging, guitar-playing affair, but I do want it to be a happy and glorious affair because I believe that Christ's hour of sorrow was followed by the triumph of the resurrection.

Q. I almost always agree with the answers you give in the Question Box. But I can't agree with your answer concerning reasons a priest could have for not baptizing a baby. If indifferent Catholic parents give him no reason to think that their infant will be brought up as a Christian, why should he baptize it?

After all, Baptism is a sacrament of faith. In the third century catechumens had to be instructed in morality and the Faith for three years before they were allowed to be baptized. Baptism then meant something. What about today, when any child of Catholic parents can be baptized? The child cannot give a commitment for himself. His faith must come from other members of his Church and primarily from his parents. If the parents give no faith to the child then there is little hope that anyone else can, as you and other priests and teachers in Catholic schools can surely testify.

The pastor you criticize may be perfectly right in what he is doing. He may be trying to im-

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Supports scriptural approach to theology

ROME—A cardinal who was for eight years the second-ranking official of the Holy Office and its successor agency of the Vatican, the Doctrinal Congregation, has declared himself in favor of a Scriptural approach to theology.

Cardinal Pietro Parente also championed the theory of the evolution of dogma and belabored a "convenient inertia" in the face of the task of re-expressing the word of God in the language of man.

But he cautioned against regarding older dogmatic formulations as "archeological relics."

Rather they are to be seen as "milestones," he said in a talk at Rome's Urban College, run by the Congregation for the Propagation of the Faith.

Cardinal Parente, who held the post of secretary of the Doctrinal Congregation at the time of his election to the College of Cardinals last June, said that God's revelation in history is a "fact" before being a "formula." Forgetting it led to enclosing theology in a "syllogistic system of theoretical formulas," which tended to drain the faith of its "personal and charismatic aspect," he contended.

The Second Vatican Council "asked theologians to search out a way of explaining doctrine that would be in harmony with the developments of culture and of thought," he commented.

AS FOR THE evolution of dogma, it is "substantially justified if well understood and defined, even if in the Modernist epoch it aroused suspicions. Today it opens the way to fruitful theological work desired by the council and already realized on an historical and speculative plane."

Of Thomism, Cardinal Parente said: "A just admiration for the genius and work of Aquinas brought many to think that we had reached the in-frangible limits of philosophical and theological speculation, so that nothing remained for others but to water down his wonderful Summa in fixed formulas."

"St. Thomas would be the first to disown such a view," Cardinal Parente said.

Curia reformation details set for early publication

VATICAN CITY—A new document setting forth the practical details of the reform of the Roman curia is expected to be published in the Vatican before the end of the year. The curia is the Church's central administrative offices.

The document, which has been under preparation by various offices of the Holy See for some time, will be a practical complement to the earlier apostolic constitution "Regimini Ecclesiae Universae," published August 18 of this year. The constitution set forth general principles and guidelines for the reform of the curia, established some new offices and suppressed others, but did not go into detail concerning the general reforms.

While specific details of the new document have not been divulged, it is expected that among the new regulations will be several dealing with the greater internationalization of the curia personnel, as well as with admitting younger rather than older priests and clerics into curial offices.

There is also another, less important document being drafted for the reorganization of various offices, the corps of papal guards, etc. However, it was thought that this document, which does not yet have a first draft, will be issued sometime in 1968.

Chaplain killed in Vietnam war

DAK TO, Vietnam — Father (Major) Charles Watters of the Newark archdiocese was killed (Nov. 19) in the battle of Dak To, a statement by the military Assistance Command Vietnam (MACV) said.

A chaplain with the second battalion, 173rd Airborne Brigade, Father Watters was last seen assisting the wounded on Hill 875, about 12 miles south-west of here.



NEW YCS LEADERS—Newly named officers of the Grade School Young Christian Students (YCS) movement in the Archdiocese gather above for a photo. Sister Mary Otto, O.S.F., seated right, of St. Lawrence School is chairman, and Sister Agatha, S.P., seated left, of St. Patrick's School, serves as vice chairman. Other members include, standing from left: Sister Joseph, S.P., of St. Joan of Arc School, secretary; Sister Gilchrist, S.P., of St. Patrick's School, editor; Sister Irene, O.S.F., of St. Lawrence School, student council head; and Father Joseph Kos, assistant pastor of St. Lawrence parish, spiritual moderator. Other steering committee members not present include: Sister Lydia, O.S.F., of Holy Name School; Sister Mary Jude, S.P., of St. Thomas Aquinas School; and Miss Susie Hammel, of St. Catherine's School.

WIDELY DEBATED

Charles Davis book draws mixed reaction among British

LONDON—Charges and counter-charges were hurled from all sides in Britain following publication of theologian Charles Davis' book on why he left the Catholic Church.

The book, *A Question of Conscience*, appeared on November 20, its fundamental point being that Mr. Davis, who renounced the priesthood 11 months ago, left the Church because he had ceased to believe in it.

Simultaneously with its appearance, a 16-page pamphlet by a noted Dominican theologian and lecturer, Father Cornelius Ernst, was released for general distribution as an answer to the Davis book.

Father Ernst is based at Blackfriars, Oxford, where he is reported to have been helped in compiling the pamphlet by Father Herbert McCabe, who was recently removed as editor of the Dominican journal, *New Blackfriars*, after writing that the Roman Church was "quite plainly corrupt." Father McCabe is vehemently defended by Mr. Davis in his book but, unlike the theologian, stayed in the Church.

OBSERVERS described the publication of Father Ernst's pamphlet as an unprecedented action on the part of the Roman Catholic Church, although it was stated that Cardinal John Heenan's approval was neither sought nor obtained. Its preparation for simultaneous publication with Mr. Davis' book was, of course, easily done, since review copies of *A Question of Conscience* had been issued to newsmen and reviewers several weeks earlier.

In his pamphlet, Father Ernst wrote: "As responsible Roman Catholics, it is our painful duty to listen to Mr. Davis' account of the failures of Christian love, hope and faith in the Roman Catholic Church, and to resolve to do all in our power to reform the abuses to which he points."

"Mr. Davis' case is, of course, that to reform these abuses would be to change the Roman Catholic Church essentially, and here we shall not follow him. . . . For any Catholic who believes in the abiding Spirit of Christ in the Church and who has an inkling of the depth of the change which is slowly going on among us, even the unrest and the confusion are signs of hope and not of despair."

By and large, Mr. Davis' 251-page book—which is dedicated "For Florence"—Miss Florence Henderson of Farmingdale, New York, who he married—got a mixed reception in British newspapers.

The book takes the Roman Church to task as being "inimical to Christian faith" and "a zone of untruth," says the Pope is "enmeshed in an antiquated court system, where truth is handled politically," and hits at local bishops for "manipulating censorship." Mr. Davis makes clear, however, that he remains a Christian.

THE SUNDAY Times chose a prominent Catholic to review the book—Norman St. John-Stevan, author, broadcaster and member of Parliament. Quoting Mr.

Davis' statement that he left the Church because he had ceased to believe in it, Mr. St. John-Stevan wrote:

"This . . . is about the only point in his book which is clear; the rest is compounded of omission and muddle."

On the "omission" side, Mr. St. John-Stevan said Mr. Davis failed to explain how he got into a position where "I wanted to be freed from a system which was oppressing me and tormenting me" and how the system was doing this.

On the "muddle" side, he said Mr. Davis "remains a Christian and his acceptance of the divinity of Christ is forthright, but his conception of the Church is shot through with ambiguity."

Among Catholic newspapers, both the mass circulation *Universo* and the weekly review, *The Tablet*, published extensive reviews by theologians, who at the same time gave answers to some of Mr. Davis' charges.

The *Universo* accompanied its review with an editorial in which it said: "As convinced Catholics we believe that his final verdict—that the Church's basic claims are false—is wrong. He says that for him the Church has 'lost its credibility.' We say he has lost his faith."

"And because he is wrong in his ultimate decision, we say, too, that his evaluation of the facts he deploys is wrong. None of these nor any combination of them should be so fatal to the Church as to drive him out of it. 'But this is not to deny the

truth of many of his charges, a number of which attack the attitudes and code of conduct of Church authorities. There is, of course, nothing new in such an attack, which is as old as the tension within the Church between the human and the divine. But we should be chastened to think that the impact of imperfection can have such personal disastrous results."

The *Universo* concluded that those who have the care of souls in their keeping cannot fail to profit by reading Mr. Davis' book "with sympathy and humility."

THE TABLET'S review, which runs to two full pages, was written by Father Peter Harris, professor of theology at St. John's Seminary at Ronersh, in southern England. Before dealing in depth with some of Mr. Davis' charges and arguments, he wrote:

"Charles Davis certainly increases his stature as a writer in this study. The characteristics of clarity and coming quickly to the point . . . are apparent throughout the book. . . ."

"The Church which he has left must, I feel, in the end be grateful for a book which analyzes its present ills and weaknesses with such precision. 'This, however, does not stop it from making sad reading to those who remain in allegiance, because it has the clarity of the analysis of a broken marriage made by one of the partners after the divorce, has been achieved, and we cannot help wishing that reconciliation might have been possible.'"

OPINIONS

Chaplain writes

To the Editor:

It is Thanksgiving Day here in Vietnam, and I have just received my latest copy of *The Criterion*, the November 3 issue. May I simply add my name to the list of St. Meinrad alumni in the same issue who deplore the "shameful" statement made earlier (20 October) by another group of St. Meinrad alumni.

President Johnson and General Westmoreland maintain that there is no single factor contributing more effectively to the prolonging of this holocaust than just such irresponsible statements.

There are approximately 135 American priests serving with the armed forces in Vietnam at present, and I do not hesitate to claim that we, to a man, support the position of the United States government and its allies in this fight against communism.

To deny that this is the nature of this conflict is to admit ignorance of the facts.

Moreover, in talking to literally thousands of the men fighting this war, I have yet to come across the first one who is ashamed of America's stand in Vietnam. There is much shame expressed, however, over our fellow Americans who are dividing our country and unwittingly aiding the enemy.

I personally am grateful on this day for the majority of Americans who still have an "old-fashioned" love of country and can see that we and the world can remain strong and free only if we are willing to defend that freedom wherever it is attacked—in the rice paddies of Vietnam or in the ivory towers of seminaries.

Thank you. It is time for my Thanksgiving turkey dinner. And a Merry Christmas to all.

(Capt.) Howard X. Quinn
Chaplain, U.S. Air Force

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WHAT OF THE DAY

The women take over

By REV. JOHN DORAN

Well, I see by the papers that the St. Vincent de Paul Society is "fixing for to go" feminine. Oh, they don't say so; they say that they are simply opening up the ranks of membership to women, and that's what they intend. That is not, however, what they will get. In just about a generation the St. Vincent de Paul Society will be a female organization.

The men of St. Vincent de Paul might well consider the history of the Sodality of Our Lady. It began as a men's organization, remained such for several hundred years, and then opened its membership to women. The result? I think it would be safe to say that the percentage of women in the Sodality now would rival the percentage of purity in Ivory soap. They have simply taken over.

Now, I am not a confirmed bachelor, like Henry Higgins in "My Fair Lady," singing out against women. I'm for 'em, I'm heartily for 'em, I'm for 'em with all my heart! I have a store of gratitude for the women of the parish and the work which they have done. I know we'd never get along without them, and heaven knows, I wouldn't want to.

I do think, though, that there should be fields in which men and women work separately. I think it is good for men to have their work, and women to have theirs. I think, too, that there are some fields in which they can best work together, like par-

ent organizations. There are, however, fields in which they work best separately, and the field of the St. Vincent de Paul Society is one of them.

I shall hate to see the gradual but inevitable withdrawal of men from the work of tending the poor, as these men give place to the women. Men have a habit of shying away from work once women begin to do it. This will be particularly clear in the parish conferences of the St. Vincent de Paul Societies where, as a rule, women will have more time to do the work.

A man coming home from his job in the evening will not be particularly anxious to go out on a call for the society, when he realizes that the women in the organization could have made the call during the day. He will gradually take that very masculine attitude: let the women do it. From this attitude to withdrawing from the organization completely will be a natural sequence.

So, when the decision reached in Paris at the headquarters of



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Action to open this week-end in cage loops

INDIANAPOLIS—A record 154 teams are scheduled to answer the opening whistle this week-end launching the 1967-68 Indianapolis Deaneries CYO basketball program.

An important change in this season's program is the inauguration of a new age group—the "56" League—for boys in the fifth and sixth grades. This league is the successor to the former "67" League.

The seventh graders will now play with eighth graders in the Cadet classification, a CYO Office spokesman explained. This has boosted the number of Cadet teams to 52, including "B" teams, the designation given to a second team from the same parish.

The "56" League (with 44 entries) and the Cadet League will open play on Saturday, Dec. 2.

Beginning action the following day, Dec. 3, will be 26 teams in the Freshman-Sophomore League and 32 squads in the Junior-Senior classification.

No games are scheduled for Christmas Eve, Dec. 24.

Coaches are reminded that the CYO Office needs all basketball roster blanks by Friday, Dec. 8.



KENNEDY PLACES THREE—Three members of the outstanding Kennedy Memorial football team, which completed its season with an 8-2 record including the defeat of all Catholic school rivals, placed on the All-City Football Team named by the Indianapolis Star sports staff. Coach John Meredith is shown above with, from left, fullback Joe Keller, tackle Tom Genler, and guard Mike Calto. Keller was also named to the Associated Press' All-State first team. Calto, Kennedy team captain, also kicked 27 extra points and two field goals during the season. The Kennedy Spartans stopped Brebeuf's 24-game win streak and defeated Chateaufort's football squad, which ended the season in a four-way tie for the mythical Indianapolis football championship.

Criterion Quiz set to lift lid Sunday

The 14th annual Criterion Quiz Contest will open Sunday, Dec. 3, with 45 teams participating for trophies and cash. Starting time at all centers is 7 p.m.

Material from the November 10, November 17 and November 24 issues of The Criterion will be used as the basis for questions in Sunday's opening contests. For each succeeding round of the contest, the oldest issue will be dropped and a new one added.

QUESTIONS will be based on material (other than advertising copy) found on pages 1, 3, 4, 6 and 7 and any continuations from these pages.

Matches will be held on the

first three Sundays in December, followed by a lay-off for the Christmas holidays. Competition will be resumed early in January, with the radio finals tentatively scheduled for Thursday, Jan. 11 over Radio Station WFBM.

TEAMS WILL be asked 20 questions per round. In case of a tie, four more pairs of questions will be asked. If the teams are still tied (an unlikely prospect), the winner of a coin toss will determine whether his or her team or the opponents will attempt to field the final question.

The winning team will receive \$10 in cash and a championship trophy. Twenty dollars and a trophy will go to the runner-up. Semi-finalists will receive \$10 in cash and a small trophy.

Holy Childhood campaign set in Archdiocese

More than 100 elementary schools in the Archdiocese of Indianapolis will again participate in the annual Holy Childhood Christmas Seals campaign sponsored by the Holy Childhood Association.

Each year, grade school children in the United States and other developed countries of the world raise more than \$6 million to help erase poverty, sickness and ignorance among hundreds of thousands of boys and girls who might otherwise be forgotten.

Holy Childhood members make personal sacrifices regularly throughout the year. They pay monthly dues of at least a penny and, singly or in groups, spiritually "adopt" babies in the missions at \$5 each. The more than five million members in this country alone average more than 300,000 such adoptions annually.

The proceeds from the sale of Christmas seals are added to the children's own day-by-day contribution throughout the year and sent to more than 800 missions throughout the world for the exclusive use of children. This annual sale is the only appeal for help outside the membership of the Holy Childhood Association.

Basketball results from throughout the Archdiocese will be printed each week in The Criterion, provided that the information reaches the CYO Office, 1502 W. 16th St., on Monday morning.

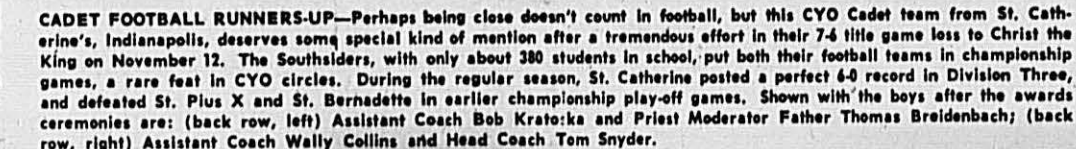
Entry blanks for the Cadet Boys Wrestling and Cadet Girls Volleyball Leagues have been sent to the parishes. Deadline for entries is December 20. League play will begin in mid-January.

1968 Activity Calendars for Cadet and Junior CYO units will be available to parishes after mid-December, the CYO Office has disclosed.

The annual Indianapolis Deaneries Junior CYO Style Show has been tentatively set for Sunday, Jan. 21. Deadline for the receipt of entries is January 4. Blanks are being put in the mail this week-end.

The Indianapolis Deaneries Junior CYO Youth Council will hold its annual Christmas party only appeal for help outside the membership of the Holy Childhood Association.

CYO NOTES



CADET FOOTBALL RUNNERS-UP—Perhaps being close doesn't count in football, but this CYO Cadet team from St. Catherine's, Indianapolis, deserves some special kind of mention after a tremendous effort in their 7-4 title game loss to Christ the King on November 12. The Southsiders, with only about 380 students in school, put both their football teams in championship games, a rare feat in CYO circles. During the regular season, St. Catherine posted a perfect 6-0 record in Division Three, and defeated St. Pius X and St. Bernadette in earlier championship play-off games. Shown with the boys after the awards ceremonies are: (back row, left) Assistant Coach Bob Kratochka and Priest Moderator Father Thomas Bredendach; (back row, right) Assistant Coach Wally Collins and Head Coach Tom Snyder.

New Albany CYO reports winners in baking contest

CLARKSVILLE, Ind.—Karen Megraw, a member of St. Anthony's parish here, won the grand champion trophy for a pumpkin cake in the CYO Baking Contest held here recently. Other baking contest winners in the New Albany Deanery competition follow:

Pies: First—Linda Rieger, St. Paul's, Sellersburg; Second—Mary Thompson, St. Mary's, Lanesville; Third—Cathy Gill, St. Augustine's, Jeffersonville.

Cakes: First—Karen Megraw, St. Anthony's, Clarksville; Second—Mary Rose Sell, St. Mary's, Lanesville; Third—Linda Rieger, St. Paul's, Sellersburg.

Cookies: First—Linda Rieger, St. Paul's, Sellersburg; Second—Tim Glotzbach, St. Mary's, Lanesville; Third—Mary Oberhausen, St. Anthony's, Clarksville.

Yeast bread and rolls: First—Mary Ann Block, St. Mary's, New Albany; Second—Diane Engleman, St. Mary's-of-the-Knobs, Floyd's Knobs.

Quick breads: First—Linda Rieger, St. Paul's, Sellersburg; Second—Beth Kramer, St. Mary's-of-the-Knobs, Floyd's Knobs.

Woods Chorale slates concert

ST. MARY-OF-THE-WOODS, Ind.—The premiere performance of the "Magnificat" composed by an Indiana State University senior, Bill Darnell, will highlight the Winter Concert of the St. Mary-of-the-Woods College Chorale on Saturday, Dec. 2, at 8 p.m. in the Cecilia Auditorium.

Appearing on the concert program will be the St. Joseph College Glee Club which will sing the Christmas section of Handel's "Messiah" with the St. Mary's Chorale. A return performance on December 11 at St. Joseph's College is also planned by the Chorale.

Scores

NEW ALBANY DEANERY BASKETBALL

Games of Friday, Nov. 17
"54" League: St. Joseph 29, St. Anthony 40.
Cadet League: St. Anthony 49, St. Joseph 40.

Games of Sunday, Nov. 19
"56" League: Holy Family 35, Sacred Heart 14; Holy Trinity 42, St. Anthony 14; St. Michael, Charlestown 27, St. Mary, New Albany 24; St. Augustine 26, St. Joseph 15; St. Mary-of-the-Knobs 23, St. John 27.
Cadet League: Holy Family 34, Sacred Heart 27; St. Anthony 67, Holy Trinity 48; St. Mary, New Albany 58, St. Michael, Charlestown 41; St. Joseph 38, St. Augustine 21; St. Mary-of-the-Knobs 57, St. John 41.

Junior League: St. Mary, New Albany 58, St. Mary-of-the-Knobs 46; St. John 39, Sacred Heart 36; Holy Trinity 21, St. Michael, Bradford, forfeit; St. Paul 67, St. Joseph 38.

Games of Sunday, Nov. 26
"54" League: Holy Family 17, Holy Trinity 14; St. Paul 18, St. Joseph 17; Sacred Heart 24, St. Mary-of-the-Knobs 23; Our Lady of Perpetual Help 43, St. Mary, New Albany 24; St. Michael, Charlestown 21, St. Anthony 19.

Cadet League: Holy Trinity 40, Holy Family 28; St. Joseph 33, St. Paul 30; St. Mary-of-the-Knobs 51, Sacred Heart 38; St. Mary, New Albany 52, Our Lady of Perpetual Help 37; St. Anthony 35, St. Michael, Charlestown 27.

Junior League: St. Augustine 50, St. John 24, St. Joseph 38, St. Michael, Charlestown 18; Mount St. Francis 50, Holy Trinity 40; St. Mary, New Albany 52, St. Mary-of-the-Knobs 52, St. Michael, Bradford 37.

RICHMOND DEANERY

CADET BASKETBALL RESULTS
Games of Sunday, Nov. 19
9th and 6th Grades: St. Andrew's 50, Holy Family 44; St. Ann, New Castle 62, St. Mary, Richmond 16.
7th and 8th Grades: St. Andrew's 31, Holy Family 30; St. Mary, Richmond 42, St. Ann, New Castle 21.

College in Ohio sets name change

COLUMBUS, Ohio—The College of St. Mary of the Springs here will change its name to Ohio Dominican College, effective July 1, 1968.

Sister M. Suzanne, president of the coeducational, 1,000-student college conducted by Dominican nuns, said a new name had been discussed "for more than 20 years and was under serious consideration for the past two years."

She said the primary reason for the change was to make "a legal distinction between the college and the motherhouse of the Sisters—each of which now has the name of St. Mary of the Springs." The college was founded in 1911 as a girls' school and went "co-ed" in 1964.

Marian thespians set production of 'Peter Pan'

Robert E. Moran, director of the Marian College theatre, announced the student cast for the December 15-16-17 production of "Peter Pan."

Playing the title role of the musical version of "Peter Pan" will be Thelma Wilson of Indianapolis. Mary Fille and Ken Alderson, both of Indianapolis, will play Wendy and Captain Hook. Mike Eckstein of Anderson, Ind., is cast as Mr. Darling, and Lynne Rodgers of Fort Wayne, Ind., as Mrs. Darling.

Robert Clements of Indianapolis will direct the production in fulfillment of his senior drama project. Alexander McDonald of the college's music department is musical director.

Matinee performances are scheduled for 2 p.m. on December 15, 16 and 17. There will be one evening performance at 8 p.m. on December 17. For reservations or ticket information, phone the college at 924-3291.

Missionary film service started

BRUSSELS—The Catholic International Cinema Office here has established a film service for developing countries and to supply missionaries with modern means of communication.

The new service is named Audio-Visual Service for Development (SAVD), and will be headed by Father Edmond Becker of the Pondicherry, India, diocese.

The director of a catechetical center and a school for catechists in south India, Father Becker is an expert in the audio-visual field. His slide and tape compositions have been shown in more than 3,000 villages and schools in India through use of mobile units.

St. Louis to form Council of Laity

ST. LOUIS—Plans have been mapped here for formation next spring of a new Archdiocesan Council of the Laity (ACL) which will emphasize service and offer a representative voice to every layman, priest and religious.

The plan was approved at a joint meeting of the boards of the Archdiocesan Councils of Catholic Men and of Women. The new organization will replace the two councils.

To insure flexibility, the new organization will have no constitution or bylaws. The plan is to make "everyone in the archdiocese a part of the council of laity," said Mrs. Saes Huenke, ACCW executive secretary. The new council will operate from the parish level, with the aim of making every parishioner a member of the council.

Out of hospital
NEW YORK—Cardinal Francis Spellman of New York has returned to his archdiocese following a week-long medical check-up at Cleveland Clinic Hospital in Cleveland. Msgr. James F. Rigney, secretary to the cardinal, said that the hospital examinations had been routine and that the 78-year-old cardinal was released in good health.

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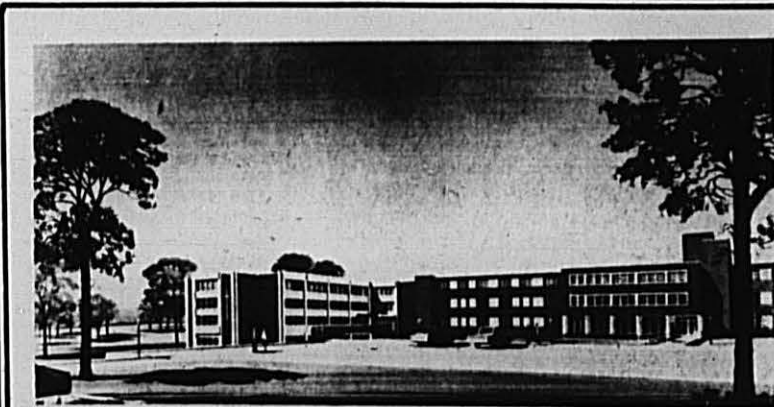
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Laymen 'divorced' from community affairs

MILWAUKEE—Catholic laymen as individuals "seem to divorce themselves almost totally from community affairs," the director of the State University of New York's local government studies center at Albany, N.Y., said here.

Joseph F. Zimmerman, addressing the National Conference on Government here, said rabbis and Protestant ministers seem more "social-action-conscious" than Catholic pastors.

Principal subject of the conference was whether organized religion should become more involved in solving community problems. Some of the conference participants said that in their experience, the Catholic Church, compared to other denominations, has remained noticeably aloof to community problems.

Zimmerman said he tends to agree with a theory regarding this lack of involvement—that Protestants are more concerned with the public good, while Catholics are more concerned with "what's in it for me?"

The Church, he said, cannot be concerned solely with spiritual needs, because physical conditions have a direct bearing on the spiritual. He admitted that bishops have issued statements on social needs, but added that "what positions the bishops take in their statements do not get down to the parish or individual level."

Zimmerman suggested that lay parish organizations concentrate on more than the social in their activities and meetings.



KENNEDY MEMORIAL PROGRAM—Yvonne Burns, a Kennedy Memorial High School senior, was one of the speakers at a November 22 civic observance in honor of the late President John F. Kennedy held on Monument Circle in downtown Indianapolis. Among other speakers were Congressman Andrew Jacobs, Mayor-Elect Richard Lugar, and several area clergymen, including Father Patrick Kelly, Kennedy principal. Music was provided by the Kennedy High School senior choral group.

Catholic is married in Protestant rite

OGDENSBURG, N.Y. — Andrew Walker, a Catholic, and Suzanne Cummins, a Presbyterian, exchanged marriage vows before the Rev. Varre Cummins, a Presbyterian clergyman and father of the bride in the chapel of nearby St. Lawrence University.

The (Nov. 25) marriage ceremony had approval of the Catholic Church, obtained by Bishop Thomas A. Donnellan of Ogdensburg.

the matter to the Sacred Doctrinal Congregation.

"In view of the exceptional circumstances and on learning that the Catholic upbringing of any children was assured, the congregation granted Bishop Donnellan the faculty to relax Church law and enable Rev. Cummins to witness the marriage of his daughter."

Chaplains receive 1-A draft status following protest

Father James D. Phalon, a Catholic priest, and Newman chaplain at the university, was present at the ceremony in Gunnison Memorial chapel and bestowed his blessing on the newlyweds.

ITHACA, N.Y.—A protesting Protestant chaplain at Cornell University here and an equally protesting Catholic chaplain wound up in the same category—reclassified 1-A in the draft.

A STATEMENT concerning the ceremony issued by the Ogdensburg chancery office said:

"The essential requirement for a Christian marriage is that two baptized people exchange their matrimonial consent and it is the teaching of the Catholic Church that in this very act each is the minister of the sacrament to each other. When Catholics enter a marriage the Church requires that this consent be exchanged in the presence of a priest and two witnesses. She requires this in order that the sacramental aspect of Christian marriage shall be safeguarded."

The Rev. Paul E. Gibbons, 34, United Ministry clergyman who serves five Protestant denominations at the university, received his reclassification notice (Nov. 27) five weeks after he returned his draft card to the Ithaca Selective Service Board as a protest against U.S. involvement in the Vietnam war.

"SINCE the Rev. Varre Cummins was naturally anxious to celebrate the marriage of his own daughter," the statement continued, "the bishop granted the Ithaca priest the faculty to officiate at the ceremony."

A week earlier Father David Connor, Catholic chaplain, received the same "greetings" after he too had turned in his draft card. Both previously had been classified in 4-D, normal classification for clergymen.

No Tic Tacker

Paul G. Fox is on vacation. His Tic Tacker column will be resumed in the December 8th issue.

Father Duffy dies

Word has been received of the death of Father Francis Duffy, O.M.I., formerly of Indianapolis. Funeral services were held in San Antonio, Texas, on November 29. Survivors include an aunt, Mrs. C. M. (Neil) Sculphuis, of Indianapolis.

Race

(Continued from page 1) belief, recent federal efforts to make available more aid to inner-city schools have not appreciably affected the disparity between the resources of these schools and those of other schools within the city and better financed suburban schools.

"Government efforts to provide (job) training have been small in relationship to the need and frequently have been poorly coordinated or misdirected."

"Despite its declared goal of providing a decent home in a suitable living environment for all American families, the federal government has not met the housing needs of the great majority of low and moderate income families and has often acquiesced in the decisions of local authorities to locate publicly assisted housing only in tightly restricted areas of the ghetto."

"The response of government to depreciation and discrimination has raised expectations, but has too often been characterized by an inadequate commitment of resources."

THE COMMISSION report also attempted to dispel some common assumptions made by whites:

"It would be reassuring to conclude that the situation of Negroes in the slums is not dissimilar to that of past generations of American immigrants who lived in ghettos but were able to leave. . . . But the analogy is misleading and dangerous."

"Negroes are not recent immigrants to our shores, but Americans of long standing. They were oppressed not by foreign governments but by a system of slavery supported by this government and its people. The legacy of slavery continues in the form of racial segregation, discrimination and prejudice. Escape from the ghetto for any group is much more difficult in the America of the 1960s than it was one or two generations ago. Society has become more complex, and unskilled employment or small business enterprises no longer are meaningful first steps up the ladder."

"These factors . . . have been translated into barriers far more formidable than those which were faced by the Irish, the Italians, the Poles or the Jews in this country."

THE COMMISSION also warned the nation that while recent city riots involved "relatively few people," the riots "are only the violent manifestations of feelings of anger and despair which are much more widely shared."

The report also warned that the failure of governmental agencies on all levels to respond to the efforts of moderate Negro leaders "is causing increasing numbers of Negroes to despair of moderate methods and of moderate leadership and to favor a separatist course."

"Even the most constructive efforts by Negroes," said the report, are not likely to reduce feelings of frustration and despair "until Americans generally make a massive commitment to strike at the underlying causes — poverty and segregation."

Sr. Mary Edward, Franciscan, dies

OLDENBURG, Ind. — Funeral services for Sister Mary Edward Meyer, O.S.F., 66, were held at the motherhouse of the sisters of St. Francis here Monday, Nov. 27. She died (Nov. 24) in the motherhouse infirmary where she had been hospitalized for more than a year.

Born in Brookville, she entered the convent from St. Francis Seraph parish, Cincinnati, O., in 1920. She had taught at St. Mary's Academy, Our Lady of Lourdes, St. Francis de Sales and Little Flower schools, all in Indianapolis, and in Bedford, Connerville and North Vernon. Sister Mary Edward had also contributed educational articles to several publications.

Survivors are three brothers: a twin, Ernst A. Meyer of St. Louis, Mo.; Philip A. Meyer and Ray Meyer, both of Cincinnati.

St. Mary's head links removal to ND merger

SOUTH BEND, Ind. — The president of St. Mary's College has charged that she is being replaced because she opposes a quick merger with Notre Dame University.

Sister Mary Grace, who has administered the women's college for two years, was told November 22 that she would be replaced January 1 by Father John J. McGrath, a law professor at the Catholic University of America in Washington, D.C., who has played a major role in the reorganization of several Catholic colleges.

"I believe that I was relieved as president because of the wish of the board (the trustees of St. Mary's) that a merger with Notre Dame proceed much more rapidly," she said.

But the charge that the two institutions were contemplating a merger was denied by Dr. George N. Shuster, assistant to Notre Dame president Father Theodore Hesburgh, C.S.C.

SHUSTER then read a statement adopted by a joint committee of the two institutions calling for "formal and explicit coordination" between them. The statement—approved by the Notre Dame trustees and faculty, but not yet acted upon by those at St. Mary's—authorizes creation of a joint council and faculty-administration committee to study coordination of administration, faculty, and student bodies "appropriate to all the various levels of college and university interests."

But the statement specifically states that "the University of Notre Dame and St. Mary's College are two autonomous but cooperating institutions," and that "each has and will continue to have its own board, administration, faculty and student body."

"There has been no use of the word 'merger,'" said Shuster.

That word has shaken the St. Mary's faculty—24 Sisters and about 125 laymen—according to Sister Mary Grace.

'Renewal'

(Continued from page 1) ents' desires to have their children educated in a religion-oriented atmosphere."

ALTHOUGH involvement in social service is being stressed today, Sister Olivia stated that "the findings of social service workers only point up more forcibly the need for education. Teaching is an apostolate," the Franciscan Sister said. "We should not weigh teaching or the apostolate."

Theme for the two-day session which attracted educators from 17 states was "Franciscans in the Modern World." Liturgical services, conferences and informal meetings all emphasized the common bonds of each Franciscan community.

"The faculty opposes merger, and I am supporting them," she said.

She said that Dr. Shuster has pushed the St. Mary's trustees for conclusion of definite arrangements by next Spring. This, she said, was one of the reasons she opposed the move.

"The collaboration program must proceed slowly and with deliberation on both campuses," she said. "I don't think it can be accomplished with a Spring deadline."

SHUSTER DENIED that any deadline had been set. "Right now, the statement has not even been adopted by the St. Mary's trustees," he said. "I don't think any sort of schedule can be established until it is approved and the committees are named."

Sister Mary Grace was one of the originators of the program which led to the current conflict, under which students from St. Mary's have been able to study at Notre Dame and Notre Dame students have attended classes at St. Mary's. Students also have library privileges at both schools.

She said she feels strongly "that we must be cooperating schools. We have common traditions—both have the same founder—and both are operated by Holy Cross Communities."

"But I also believe that St. Mary's should maintain its identity as a woman's college," St. Mary's has about 1,500 women students. Notre Dame has 6,000 men.

Archdiocese plans celibacy study

MUNICH, Germany — The Munich archdiocese's priests' council has approved establishment of a commission to study all questions in connection with priestly celibacy.

The commission will include lay and clerical experts and theologians. The results of its study will be submitted to the priests' council for discussion.

Cardinal Julius Döpfner of Munich, president of the German Catholic Bishops' Conference, last spring stressed the necessity of an open discussion of celibacy and said the priests' council was the proper place for such discussions.

Annual concert

BEECH GROVE, Ind.—The annual Christmas Concert of the Holy Name Church Men's and Boys' Choir will be held Sunday, Dec. 24, at 3:30 p.m. in the church. Jerry Craney is choir director.

Social Calendar
FRIDAY, DEC. 1
Nocturnal Adoration members are reminded of the customary watch.

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

St. Christopher's Social at 7 p.m. in the school social room, 5335 W. 16th St., Speedway.

SATURDAY, DEC. 2
St. Gabriel's Social at 7:30 p.m. in the parish hall, 5813 Sunwood Dr.

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

SUNDAY, DEC. 3
Two Card Parties featuring Euchre and other social games at 2 p.m. and 7 p.m. in the parish hall, 1105 S. Blaine Ave.

MONDAY, DEC. 4
Card Party at 1:30 p.m. in Union Federal Hall, 5646 E. Washington St. Sponsored by the Blue Ladies of Our Lady of Lourdes for the benefit of Veterans' Hospital patients.

THURSDAY, DEC. 7
St. Catherine's Social at 6:30 p.m. in the parish hall, 1109 E. Market St.

Abp. Biskup's Schedule

Unless indicated otherwise, the parishes indicated in the following Confirmation schedule are all in Indianapolis.

- December 3, Sunday, 7:30 p.m. — St. Jude
- December 4, Monday, 7:30 p.m. — St. Catherine
- December 5, Tuesday, 7:30 p.m. — St. Mark
- December 10, Sunday, 7:30 p.m. — Holy Trinity

Plan Shut-In Retreats

INDIANAPOLIS—Special one-day Shut-In Retreats will be held at two retreat houses during the coming few weeks, promoted by the Ancient Order of Hibernians, Kevin Barry Division.

Fatima Retreat House, 5353 E. 56th St., will hold the women's event Saturday, Dec. 16, from 9:30 a.m. to 3:30 p.m. Reservations may be made by calling the Retreat House, 546-7900.

Men shut-ins are invited to Alverna Retreat House, 8100 Spring Mill Rd., Saturday, Jan. 6. Reservations are available by calling 255-1340.

Drivers are needed to transport individuals to the retreat houses. Those interested in volunteering for this service may call John Erickson, 255-5237.

Heresy YCS moderators to meet Dec. 5

(Continued from page 1) authority, the archbishop had this to say:

The Pope is the supreme authority in the Church and the bishops are empowered to teach, govern and sanctify by a mandate of Christ.

"That mandate was not given to the laity," he said. McKenzie's statement is nonsense. McKenzie's ideas are not only confused, they are wrong."

On the role of love in authority, which Father McKenzie called "the only real power," the archbishop said:

"In the Church, authority is not subject to love; it is subject to Christ still living in His Church and to His vicar the successor of Peter."

"This statement—that love is the only power which the New Testament knows—is openly heretical because if the Pope and the bishops of the Catholic Church do not have authority from Christ, if they are not endowed with power to teach, govern and sanctify aside from the virtue of charity, then it is quite clear that the power to forgive sins does not exist; the power to consecrate bread and wine is a product of the imagination; the power to ordain priests is not in the Church. In other words, McKenzie has confused authority, which is power, of the one hand, and love on the other, which is not power."

A spokesman for Archbishop Lucey said the prelate declined to make any further comment on the letter.

Christmas Gift Suggestions

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VIEWING WITH ARNOLD

'Cool Hand Luke' called best of year

By JAMES W. ARNOLD
'Cool Hand Luke' is the best American film of the year...



less, a beautiful fable about a hero and the inevitable effects of goodness on ordinary and evil men...

is simply a man of integrity, a free spirit incarnated with every handicap of poor white, disadvantaged society...

ally the authorities, unable to understand or cope with Luke's challenge, kill him and turn him into a legend.

It is possible to interpret Luke as a Christ figure and the story as an allegory of the Incarnation...

beaten by a Brutal convict (George Kennedy), whom he defeats symbolically by refusing to stay down...

Slate ecumenical Christmas concert

OLDENBURG, Ind.—An ecumenical Christmas concert featuring a laymen's choir of Protestants and Catholics and the Novitiate Choir of the Sisters of St. Francis will be presented in the Convent Chapel here Sunday, Dec. 3, at 3 p.m.



For a Christmas Long Remembered Bright Fashions for the Younger Set

What better gifts on Christmas morn, Than these, from Wasson's, to be worn?

- ... for Girls of all ages!
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B. Mock Turtle textured knit top of cotton from Turtle Bay... \$5
C. Boys' Cotton Flannel Football Print Robe in red or blue... \$4
D. Toddlers' Bloomer Dress Set from Little Craft... \$7
Christmas Hits For Boys
E. Smart crewneck, current mock-turtle and fashionable collar styling...

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FAMILY CLINIC

19-year-old bully threat to parents

By JOHN J. KANE, Ph.D.

We are in our sixties and have a 19-year-old son who thinks we owe him the world. He wants to be a big shot without money.



You haven't minced any words in depicting your problem. I shall not mince any in replying to it.

You gave him the notion that the world owed him a living, and he has taken it to heart.

marked above, you have been to some extent responsible for his present attitude.

At this point, it is obvious that your son needs some type of professional counseling.

The statement that he would get rid of the baby is not entirely clear unless you are referring to a possible abortion.

To return to what I said at the beginning, while I hate to blame parents for everything that happens to a child, and it would be manifestly unfair to do so.

What apparently has happened is that after a number of years

of over-indulgence, you have finally become a bit realistic with your son. Naturally, he resents this. He seems to have become an egocentric, rather heartless individual.

It will be necessary for you to go into considerable detail, in fact, a rather blow-by-blow description of just what has happened to this boy and yourselves over the years.

But finally, I do want to inject a note of some hope for you. In his rather crude remark that he would get rid of the baby, he may be whistling in the dark to keep up his courage.

Added to Catholic calendar

HONG KONG—Chung Ming, a day which Chinese families visit the graves of their ancestors, will now appear on the Catholic calendar here as an occasion for a Mass for the Dead.

In another major change, the number of holy days of obligation in the diocese has been reduced to one: Christmas.

Religious education center is interfaith

BENNINGTON, Vt.—A joint religious education center has been established here by seven parishes of four denominations—United Church of Christ, Catholic, Episcopal and Methodist.

They have formed a non-profit corporation, the Bennington Religious Education Foundation, which has rented a building, christened it the Ecumenical Center and is holding classes for some 75 persons.

The courses are geared to run for about two months on a once-a-week basis. They include "Roman Catholic and Protestant Theological Conversations," conducted jointly by Father Edward Hoffman, C.S.C., of Holy Cross novitiate, Bennington, and the Rev. William B. Abernethy, a United Church of Christ minister who is also vice president of the foundation.

MOST OF THE persons who have participated in the program thus far have been adults, but a handful of teenagers have also been present.

HE SAID THE foundation holds that "religious education can be made exciting and relevant enough that students would want to take it, even without credit given in and through the public school system."

"We feel that the best way to assure quality religious education is to treat it as a non-credit option in which it will have to sell itself."

Present membership in the foundation includes three Catholic parishes, two United Church of Christ congregations, one Episcopal and one Methodist.

Expansion plan

DAYTON, Ohio—A University of Dayton development plan of more than \$21 million for 1968, which will include breaking ground for five new buildings, was outlined by Father Raymond A. Roesch, S.M., university president.

OSGOOD, Ind.—A Christmas Turkey Social and lunch will be held Sunday, Dec. 10, in St. Maurice parish hall, beginning at 8 p.m. The public is invited.

Radio and Television listings for Indianapolis, Evansville, Madison, North Vernon, and Salem areas.

Franklin Franklin Bank and Trust Company, Greenwood Kelly Chevrolet, and The Stanger Co. advertisements.

Brazil Brazil Greenhouses advertisement.

Brownsburg Culligan Water Conditioning, Brownsburg Hardware and Appliance Co., and TV-Radio Service Dale's TV advertisements.

New Castle Bank Number Three Organized in 1873, Dr. Joseph B. Kernel Optometrist, and Callahan Funeral Home advertisements.

Richmond Wayne Dairy advertisement.

Thompson's Corner Catholic Religious Articles, Harrington-Hoch Inc., and GOOD FOOD advertisements.

Aluminum Center, Debolt Concrete Co., Inc., and MEAT advertisements.

GAUSE Florist Shop and Greenhouses, Neff & Nusbaum Footwear for ALL The Family, and PFEIFER Distributing Co., Inc. advertisements.

KEYSTONE BEVERAGE CO., INC. and Bowen-Oldsmobile G.M.C. Inc. advertisements.

Greensburg

UNION BANK & TRUST CO. of Greensburg advertisement.

Oliger-Pearson FUNERAL HOME advertisement.

J. H. Porter & Son's Furniture Store advertisement.

Gannon's Jewelry Stores advertisement.

Wallpaper Paint & Supplies C. H. OLIGER & SONS advertisement.

SHEL SMITH REALTOR advertisement.

MEADOW GOLD DAIRY advertisement.

AMERICAN FAMILY INSURANCE advertisement.

Greensburg Frozen Food Locker Plant advertisement.

AUCTION Every Saturday Afternoon Col. W. E. McIntosh AUCTIONEER advertisement.

GOODYEAR TIRES—APPLIANCES Sales and Service advertisement.

The Fashion Shop Women's & Children's Apparel advertisement.

Shirk's Tree City Supply, Inc. advertisement.

Keillor Drive In Restaurant advertisement.

Welcome To Greensburg's The Golden Rule, Inc. advertisement.

Bill's Furniture Store advertisement.

WEDDING Invitations, Napkins, Informals, Guest Books, Personalized Stationery O'BRIEN'S advertisement.

Deerlux INSURANCE Agency advertisement.

KER-WOOD MUSIC advertisement.

Richards Men's Shop advertisement.

DAN-LOH SUPERMARKET advertisement.

Four Fine Locations To Serve You advertisement.

ASHCRAFT'S FURNITURE and APPLIANCES advertisement.

Jack Dunfee Chevrolet-Oldsmobile, Inc. advertisement.

Everything For The Sportsman STEWART'S advertisement.

Complete Line of MENS WEAR advertisement.

Patronize Our Advertisers advertisement.

THE CITIZENS STATE BANK NEW CASTLE, IND. advertisement.

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DR. R. J. TIMMERMAN & Dr. Doris Timmerman OPTOMETRIST advertisement.

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The Peanut Stores Inc. advertisement.

GOOD FOOD advertisement.

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TERRE HAUTE SAVINGS BANK advertisement.

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Barton E. Barker Real Estate Sales and Appraisals Insurance advertisement.

MUSICLAND Wurlitzer advertisement.

Thinking of Reupholstering? Call Don Pulley advertisement.

Men and Young Men's CLOTHING and SHOES advertisement.

Hills Motorcycle advertisement.

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Bowen-Oldsmobile G.M.C. Inc. advertisement.

Remember them in your prayers

- INDIANAPOLIS
KATE KULL, 89, Holy Cross Church, Nov. 22.
ROBERT B. WATKINS, 58, St. Andrew Church, Nov. 29.
GEORGE N. STANL, 71, Our Lady of Lourdes Church, Nov. 24.
HELEN M. FOOTE, 76, Sacred Heart Church, Nov. 22.
AMELIA CASPARI, 83, Little Flower Church, Nov. 22.
JAMES J. MILLER, 30, St. Boniface Church, Nov. 22.
ROSE C. BREMER, 79, St. Boniface Church, Nov. 25.
CATHERINE MCCOOL, 82, St. Peter and Paul Cathedral, Nov. 25.
JOHN SEBANC, 81, Holy Trinity Church, Nov. 28.
W. GERALD WINKLER, 60, Holy Name Church, Nov. 28.
THOMAS F. CARSON, 87, St. Philip Neri Church, Nov. 26.
HERMAN F. WOLF, 64, St. Anthony's Church, Nov. 29.
Set chili supper
INDIANAPOLIS—The Women's Auxiliary of Boy Scout Troop No. 125 will sponsor a chili supper from 4 to 8 p.m. Saturday, Dec. 2, in St. Philip Neri parish hall, 545 N. Eastern Ave. Chili, salad and crackers will be 50c a serving. Desserts and beverages will also be served. The public is invited.

Higgins

(Continued from page 4) of broader spiritual "direction" that will consistently remind men of Christian ideals, without involving the church as such in differences over how to achieve them. Dr. Ramsey hasn't definitively answered his own question "Who Speaks for the Church?" but, at the very least, he has stated the question more incisively and in fuller context than anyone else I can think of off-hand and has given the rest of us something to think about—or, if you will, something to shoot at. In fact, the shooting has already begun. A number of theologians have rejected Ramsey's thesis, either in whole or in part, but even his most severe critics, by and large, have gracefully considered that his arguments are not without merit and must be taken very seriously. For my own part, I am inclined to go along with Ramsey's thesis, with certain reservations. I can think of situations in which I would probably be prepared to encourage the institutional church or churches to take a little further than Dr. Ramsey might want them to go in their pronouncements on matters of public policy. On the other hand, I think he deserves to be taken very seriously, indeed, when he warns us against the ever-present danger of too easily or too casually identifying our own fallible judgments with the authentic message of the Gospel.

specific economic, social, and political conclusions, whose particular 'scruples' are different from ours, but who (we cannot deny) thinks about his life and his responsibilities upon the same basis that we do. We should, of course, wrestle with that man for the particular verdict on all these questions, in hours past midnight when we have opportunity to discuss these questions together, or in journals of Christian opinion whose columns are open to a diversity of views on public questions and that have not settled down to some predictable liberal or conservative consensus. But with such a counter-part brought along with us, we could scarcely pronounce against him, not even in conferences speaking only for ourselves. The latter excuse is long past credibility. This is very sound—and very Christian—advice. And Dr. Ramsey, good Christian that he is, consistently tries to follow it in practice.

Incidentally Vatican II, as Ramsey reminds us in his thought-provoking book, sounded a similar warning. "Often enough," the Fathers of the Council pointed out in the Pastoral Constitution on the Church in the Modern World, "the Christian view of things will itself suggest some specific solution in certain circumstances, yet it happens rather frequently, and legitimately so, that with equal sincerity some of the faithful will disagree with others on a given matter. Even against the intentions of their proponents, however, solutions proposed on one side or another may be easily confused by many people with the gospel message." Professor Ramsey suggests one practical way of avoiding this danger: "Those of us, who go to Church and Society conferences ought to take along with us in our minds a 'counterpart'—a fellow Christian we know who disagrees with us on



Saints in the Mass

In union with the whole church we honor the memory of the saints. We honor Mary, the virgin mother of Jesus Christ Our Lord.

Question Dinner to honor ND grid team

(Continued from page 4) overwhelming majority of Christians are today, and have been since the early days of the Church, convinced of the necessity of infant baptism. This is an expression of a belief that in baptism the gift of faith is implanted. The ability to believe given at baptism, it is true, depends ultimately upon hearing the Word of God—at home, in the church, from reading, or over radio or TV today. When the Word is not preached or poorly preached, Christianity does become a folk religion and baptism seems to have little effect. But the history of Christianity shows that come the movement of reform, which the Spirit brings periodically and which always comes from a renewal in preaching the Word, the Church suddenly

Koronary Kids

(Continued from page 4) January 1, these two aging gents are, and they'll risk a survival test watching the Rose Bowl game on TV just as long as IU wins. But their request is that next year the Koronary Kids run up comfortable early scores and quit doing playbacks of the Perils of Pauline every Saturday afternoon. Meanwhile, we join all other Hoosiers in saluting IU, and Notre Dame and Purdue, too. Three Indiana teams in the nation's top 10! If they can figure out some way to do it, we hope all three have undefeated, untied seasons next year.

Set chili supper

INDIANAPOLIS—The Women's Auxiliary of Boy Scout Troop No. 125 will sponsor a chili supper from 4 to 8 p.m. Saturday, Dec. 2, in St. Philip Neri parish hall, 545 N. Eastern Ave. Chili, salad and crackers will be 50c a serving. Desserts and beverages will also be served. The public is invited.

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New answers needed, Dutch theologian says

SOUTH ORANGE, N.J.—An overflow audience at Seton Hall University's student center here heard a visiting Dutch theologian say that "we need new answers to new questions" in order to reach 20th-century secular man.

Father Edward Schillebeeckx, O.P., traced the history of the secularization from the humanism of the 12th and 13th centuries to the present time which has seen "a new, independent world... come into being along side the Church."

"The confidence that man had placed in the Church was now transferred to the scientist," he said. "Men no longer scattered holy water on unproductive fields, they used chemicals."

NOTING THAT Christian revelation does not provide the answers to the questions, being asked by most people today, he said the effect of secularization has been that man ceased to speak to God.

However, he said, "the religious quest has become relevant in the new world. This has resulted in a radical re-interpretation of Christianity: on the one hand, Christian atheism, the religionless faith of Bultmann, the death of God theory; on the other, the idea that love of God now must be shown through dedication to our fellow men."

Father Schillebeeckx said it is not true, as some maintain, that theologians have foisted their ideas upon men. Rather, he said, "We are in both a post-Christian and post-Marxist period," he said. "Men are no longer interested in the monologues that these two systems have represented in the past—they are in revolt against anything that is handed down to them. They want dialogue."

This, he declared, has resulted in an inability of men to form a new image of God. "The end of the God of religion has become the end of the God of faith," he said. "The truth is, we have no concept of God; any one that we have is in fact Godless."

"All ideas about God are from human experience," Aquinas said. Our new approach must be one of silence about those things we cannot know but an expression of our faith in God through our concern for the welfare of our fellow men. To ignore God is to ignore the deepest hope of man."

DURING A discussion period which followed his lecture, he said that "the best approach to God is when we are together with our fellow men and the highest level is liturgical prayer."

Touching on the controversial Dutch catechism, he said "it does not begin with God but it ends with God. It begins with



NOTRE DAME CLUB SETS BREAKFAST—Annual Communion Breakfast of the Indianapolis Notre Dame Club will be held Sunday, Dec. 3, at Stouffer's Inn. The breakfast will follow a 9 a.m. Mass in Blessed Sacrament Chapel of St. Peter and Paul Cathedral. Father Michael Mooney, O.F.M., (above left) will celebrate the Mass and Canon Frank Carthy, (above right) rector of All Saints Episcopal Church, will speak at the breakfast. Archbishop Schulte will attend the breakfast as a special guest.

human experience and analysis, step by step going deeper and deeper into our lives."

In answer to a question on the Incarnation, he said that the old metaphysical statement, one man with two natures, as formulated in the fifth century at the Council of Chalcedon, says nothing to modern man.

"We should explain the term 'Word made flesh' as God becoming relevant for us in the secularity of the man Jesus," he said.

Woods alumnae schedule dinner

TERRE HAUTE, Ind.—St. Mary-of-the-Woods alumnae in the Terre Haute area will hold their annual Christmas dinner on Tuesday, Dec. 12, at 7:30 p.m. at the Elks Club. Sister Mary Olive, S.P., chairwoman of Speech and Drama at the college, will talk on the Far East, where she visited the past summer.

The following new officers will be installed: Mrs. Dennis Sullivan, president; Mrs. Wayne Froderman, vice-president; Mrs. Duane Klueh, secretary; Mrs. William E. Bindley, treasurer; Mrs. John Burget, Jr., program chairman, and Mrs. Charles Evrard, publicity.

There will be a \$1 gift exchange, and special guests will be inactive members.

Talk scheduled CLARKSVILLE, Ind.—An illustrated talk about the Shrine of Our Lady of Snows located near Belleville, Ill., will be given by Father Al Svobodny, O.M.I., at Our Lady of Providence High School here at 1:15 p.m. on December 7.

School to note its 125th year

ST. MARY-OF-THE-WOODS, Ind.—St. Mary's Village School will observe its 125th anniversary with a pageant to be presented at 7:30 p.m. Saturday, Dec. 9, and at 3 p.m. Sunday, Dec. 10 in the school hall. All grade school children will appear in the pageant, which will take the place of the traditional Christmas pageant.

Entitled "St. Mary's Village School—125 Years," the pageant will be directed by Pamela Hodapp, senior drama student at St. Mary-of-the-Woods College. Sister Agnes Loyola, school principal, will welcome guests attending the pageant and refreshments will be served.

Retreat set

RICHMOND, Ind.—Father Charles Burkart, assistant pastor at St. Andrew's parish, will conduct the annual one-day retreat for the women of Holy Family parish scheduled Sunday, Dec. 3. All Catholic and non-Catholic women of the area are invited to attend.

Vincent de Paul Council to meet

INDIANAPOLIS—Coadjutor Archbishop George J. Blukup will speak at the Quarterly Meeting of the Particular Council, Society of St. Vincent de Paul, on Sunday, Dec. 3.

The meeting will be held in St. Mary's Hall, 311 N. New Jersey St., following the 8 a.m. Mass in the church. All active and honorary members and those interested in the work of the Society are invited to attend.

Charity bazaar to aid hospital

BATESVILLE, Ind.—The annual charity bazaar for the benefit of Margaret Mary Hospital, will be held on Sunday, Dec. 3, at the corner of Main and George Streets.

Home-baked goods, hand sewn linens and pink elephant items will be offered for sale from 12 noon to 6 p.m. A garden booth will also be featured. The public is invited.

Guild sets play DCCW to sponsor play benefit

INDIANAPOLIS—The Catholic Theatre Guild will present "Barefoot In The Park" tonight, Saturday and Sunday, Dec. 1, 2, 3, at the Eastgate Auditorium. Curtain time is at 8 p.m. Tickets may be purchased at the door.

Ladywood sets benefit dinner

INDIANAPOLIS—Spaghetti dinners will be served from 5 to 8:30 p.m. on Thursday, Dec. 7, in the Ladywood School cafeteria. Carry out service begins at 4:30 p.m. Adult portions \$1.50, children 75c.

Mrs. Thomas J. Corey and Mrs. Philip Caito are co-chairmen. Other committee members include Mrs. Craig Wooley, Mrs. Joseph VanCamp, Mrs. Robert Lewis and Mrs. Laurence Dennen.

The dinner is sponsored annually for the benefit of the school furnishings fund.

Set presentation of Sarto Award

NEW ALBANY, Ind.—The Ninth Annual Sarto Award will be presented to the Christian Family Movement at the Sarto Club's 23rd anniversary banquet scheduled Saturday, Dec. 9, at the Plantation Country Club on Westport Road. A social hour at 5:30 p.m. will be followed by dinner and dancing.

The Sarto Club meets every third Friday at the Puritan Hotel, 5th and Ormsby, Louisville.

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Ranks of worker priests growing in Spain

By MANUEL MIRA

MADRID, Spain—While avoiding much publicity, more than 50 priests have joined the ranks of labor in Spain, taking up manual jobs and sharing the life of the workers.

They are taxi drivers, bricklayers, miners, factory workers. But they also say Mass every working day.

However unobtrusive they want to be in carrying out their real purpose—to bring Christ to the unbeliever and the indifferent—these priest-workers made nationwide news when at least 10 of them were arrested during student and labor demonstrations in October.

It is too early to talk in terms of a "movement" of priest-workers in this country, such as the one that flourished in France

after World War II. But more and more priests in Madrid, Bilbao, Barcelona, and in industrial centers in Asturias, Galicia and Andalucia, are becoming full-time "obreritos" (workers).

Many seminary students join these priest-workers during vacation or week-ends.

THE TREND has attracted the watchful eye of the Spanish bishops. Some have established diocesan committees of worker-priests. For its meeting November 21-28 the Spanish Bishops' Conference has before it a draft of statutes under which priest-workers may continue and expand their ministry.

The priests themselves recently met in Madrid to exchange views and plan their future work.

Unlike the hundreds of priests

who divide their time between church and office or classroom, this new wave of priests prefers to do manual labor in spite of the many hardships involved.

"Catholic Spain," says one, "is really a mission country in this respect: thousands of workers are entirely alienated from the Church. We know it."

He did not mean that meeting these workers is a hostile experience.

"That's no trouble. There is no outright rejection of the priest; on the contrary, most workers welcome us as brothers."

MUCH OF THE shyness of the priest-workers—they refuse to give interviews or be photographed at their jobs—is due to the hesitancy of many bishops to support this new approach to pastoral work.

The priests, so to speak, are lying low.

But not in Oviedo, where Archbishop Vicente Enrique y Tarancon, has given official recognition to the group by setting up a diocesan center.

In many instances, outright opposition from management and business to workers' demands on wages and working conditions also included warnings against alleged "interference of priests."

In some areas, the priest-workers conduct their activities under a special understanding with the bishop, and the bishop acts as if he "does not know" of their activities. Pressures and embarrassment, are avoided on both sides, and the priest has more freedom to mingle with the people and undertake pastoral works.

The bishops' vacillation is understandable under the present tensions in the social and political life of Spain. Many bishops fear that their priests will become involved in the frequent disturbances in streets and factories throughout much of the nation.

Last October police launched a wave of arrests before and during the nationwide demonstrations. Over 400 people were put in jail, among them several priests, perhaps 10 or 12. It is hard to check the figure.

Even if released, or kept under house arrest, these priests will be brought to court and hence into the limelight of public attention. For some of the bishops, according to their view of Church-state relations, this situation is embarrassing. Others will say they knew nothing of the priest's labor involvement. To be sure, all will try to rescue their "strayed boys."

EVEN STRONGER opposition to the priest-workers comes from those lay Catholics in positions of power—economic, social or political. The Spanish upper class has too much at stake to allow social ferment—or any "pious" encouragement of it. Most middle-class intellectuals also resent the action of the priest-workers.

There is another important sector opposing the venture, although for different reasons. Many of the more liberal Catholics feel that the priest-worker way of reaching the masses has been outdated by the renewed call for the lay apostolate.

"We can do that very well," a militant Catholic leader says. "We have a marvelous potential to go into the workers' world."

Another opinion on this point comes from Msgr. Jose Maria Escrivá de Balaguer, founder of Opus Dei, an apostolic association of priests and laity: "I feel that the priesthood, fully exercised, is sufficient to bring among workers the presence of the man-priest in unadorned, effective form. No more is needed for the task of communicating with the workers and sharing their lot and problems."

While legitimate attempts should not be discouraged a priori, I believe that the layman—at the desk or the shop—when exercising a "priesthood of the apostolate," responds much better to the doctrine and directives of the Second Vatican Council."

MEANWHILE, the work goes on. Some priests act alone. Others join in small "communities" that include workers. One such community is in a Madrid suburb of low-income families. The pastor works as a mason at a nearby building project. His church is plain. It has a crucifix, but no statues; on the walls are two large murals depicting the privation and the hopes of his parishioners.

One poster on a wall says:

"Housing is our problem now. Homes for the workers are scarce, while thousands of luxury apartments go unoccupied, many built with government help."

Father X, the 29-year-old pastor, explains: "For us, the Mass is truly an assembly of the people of God, a Christian community in which problems are discussed as they bear on the community's internal life, or on its influence on the world."

"In fact," he goes on, "we have inserted in the liturgy of the word the human reality of daily living. The priest acts as moderator while the men and women present discuss in an orderly manner their problems and the main issues of the time."

"I earn my bread with my hands, a perfectly normal way. I have no right to ask for sustenance from my people, who are already exploited by others. Perhaps the day my workers receive enough income for their basic needs, they might decide that I should quit working and devote all my time to their service. . . . Then I will lay down the trowel."

Two California seminaries join Theological Union

BERKELEY, Calif. — Two more seminaries, one Catholic, the other Protestant, announced here they will move part of their operations to the Graduate Theological Union (GTU) at the University of California.

GTU is an institution which represents 10 Protestant and Catholic seminaries, along with a Center for Judaic Studies. It was founded in 1962 with the expectation that it might become one of the great ecumenical theological centers of the world.

At a press conference, Father Alan McCoy, O.F.M., minister provincial of the Franciscan province of St. Barbara, said the school of theology for the western province of Franciscans, located for 65 years at Old Mission, Santa Barbara, has obtained permission to move its operation to the environs of the GTU and the University of California.

Speaking at the same conference, Dr. Arnold Come, president of one of the largest Presbyterian seminaries in the world, San Francisco Theological Seminary in San Anselmo, said the seminary has formulated the first concrete steps in a plan to locate the first two years of its undergraduate theological study in Berkeley within the context of the GTU and the university. He said the seminarians will return to San Anselmo to complete their training.

Sisterhood joins college operation

LOS ANGELES—The Sisters of St. Joseph of Orange will join with the Religious of the Sacred Heart of Mary in conducting Marymount College on the Loyola University campus here beginning in September 1968.

The affiliation was announced by Sister M. Raymond McKay, Marymount president, and Mother M. Felix Montgomery, St. Joseph College of Orange's president, who said the two groups will cooperate on levels of administration, faculty and trustees. A joint advisory council will guide the relationship.

Loyola University and Marymount College affiliated earlier this year. Marymount's seaside campus in the Palos Verdes Peninsula will become Marymount Junior College. St. Joseph College of Orange will continue normal operation of extension, summer session and community programs.

Educator elected as Newman head

WASHINGTON—Dr. John J. Meng, executive vice-president of Fordham University and formerly president of Hunter College in New York, has been elected president of the board of trustees of the National Newman Foundation, it was announced at foundation headquarters here.

The National Newman Foundation is a philanthropic corporation which serves the Catholic student population on non-sectarian college and university campuses. Organized in 1960, the foundation makes grants annually in support of National Newman Apostolate programs throughout the U.S.



PRAYER ON HIS HELMET—A U.S. Marine in a bunker at Con Thien, two miles south of the "demilitarized" zone that divides North and South Vietnam, uses a familiar motto as both an expression of faith and a silent prayer. (Religious News Service photo)

Catholic Relief aid passes \$157 million

WASHINGTON—A program of relief and development valued at \$157.3 million was operated in 70 countries by Catholic Relief Services, United States Catholic Conference, during the fiscal year which ended June 30. Expenditures and sources of funds were detailed in an annual report made by CRS to the annual meeting of bishops here.

The report noted that the bishops had allocated \$5.2 million to CRS to make the program possible.

"The maintenance of such a world wide program is an indication," the report said, "not only of the continuing concern of the Catholic bishops, priests and people of the United States for the needy overseas, but it is an evidence of the readiness of the United States Government, funding groups and foundations, at home and abroad, to support in both materials and grants a program which is having such a salutary effect on the lives of millions of people."

MAJOR SOURCE of financial support and supplies for CRS programs came from the United States government which made available \$77.6 million worth of commodities, some \$19.2 million in ocean freight reimbursements and more than \$1.9 million in grants from various agencies. Specially designated relief shipments from religious organizations and groups includ-

ing supplies contributed through the National Council of Catholic Women were valued at \$9.1 million.

The Bishops' Thanksgiving Clothing Collection, donated medicinal and pharmaceutical supplies, and other gifts-in-kind amounted to some \$35 million. Funds from other sources totaled \$9.3 million.

Supplies made available through the relief program and shipped from the United States and other countries weighed some 674,145 tons and were valued at approximately \$131.9 million. This brought the total amount of aid supplies shipped since the inception of CRS in 1943 to some 8.5 million tons valued at some \$1.7 billion.

OF THE 70 countries aided, major shipments of relief supplies went to Vietnam (\$16.1 million), Brazil (\$13.3 million) and India (\$12.6 million).

The report noted that in Vietnam, the Middle East and India, the American bishops' program is the largest of any carried on under private auspices. "The effectiveness of the program in the Middle East, is heightened," it said, "by the close working relationship which exists between the American bishops' agency, the Catholic Near East Welfare Association and the Pontifical Mission for Palestine."



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