



VOL. VIII, NO. 15 INDIANAPOLIS, INDIANA, JANUARY 12, 1968

BISHOP CRAINE TO PREACH

Archbishop Schulte to host unity rite

INDIANAPOLIS — Archbishop Schulte will host a Service of Christian Unity on Sunday, Jan. 21, at 7:30 p.m. in St. Peter and Paul Cathedral. The Service will be sponsored by Protestant, Catholic and Eastern Orthodox Churches of the city to mark the beginning of a Week of Prayer for Christian Unity.

Episcopal Bishop John P. Craine will preach at the Cathedral service, and choirs from the Witherspoon United Presbyterian Church and Holy Name Church, Beech Grove, will sing. Methodist Bishop Richard Raines will also be in attendance.

The unity service will open with the reading of an Introit and Psalm 24. Further order of worship will include a prayer, two Scriptural readings followed by choir anthems, Bishop Craine's sermon, and the recitation of the Apostles Creed by the entire congregation. The congregation will also respond to the reading of a special Litany for Christian unity.

THE SERVICE will conclude with Archbishop Schulte reciting the Lord's Prayer and a Blessing.

Participating clergy will include: Rev. Andrew J. Brown, National Baptist Church; Dr. Harry Bredeweg, United Church of Christ; Dr. John Fox, Presbyterian Church; Dr. Beauford Norris, Disciples of Christ; Archbishop Valerian, Rumanian Orthodox Church; and Dr. Walter Wick, Lutheran Church in America.

Clergy of all faiths are invited to meet at 7 p.m. in the Cathedral rectory to form a processional into the church. Fellowship hour and refreshments in the Cathedral High School gymnasium for all persons attending will follow the service.

A SERIES OF prayer services for unity will be held at Christ Church Episcopal Cathedral on January 18, 19, 22, 23, 24 and 25 starting at 12:05 p.m. and closing at 12:30 p.m. Leaders from various denominations will conduct the services.

This year marks the 60th observance of the Week of Prayer for Christian Unity. In Indianapolis last year, the Service of Christian Unity was held at Holy Trinity Greek Orthodox Church. Msgr. Raymond T. Bosler, pastor of Little Flower parish and editor of The Criterion, preached the sermon.

Schedule education program for priests

ST. MEINRAD, Ind. — St. Meinrad School of Theology has announced a program of continuing education for priests as a service to its priest alumni and to the area bishops.

Co-sponsored by the Archdioceses of Indianapolis and Louisville, and the Dioceses of Evansville, Lafayette in Indiana, Fort Wayne-South Bend, and Gary, five separate programs of four days each will be held January 15-18, February 12-15, March 4-7, April 1-4, and April 22-25.

THE FIRST session will be concerned with "Society and The Church," and "Aspects of Current Moral Theology." Serving as lecturers will be Father Comillus Ellspermann, O.S.B., S.T.L., M.A., professor of sociology at St. Meinrad, and Father Sebastian MacDonald, C.P., S.T.D., professor of moral theology.

On February 12-15 the subject matter will be "Liturgical Music Program in a Parish" and "Eucharistic Piety and the Council." This session will be conducted by Father Columba Kelly, O.S.B., S.T.L., MusSacD., and Father Polycarp Sherwood, O.S.B., M.A., S.T.D.



ARCHBISHOP SCHULTE — host to observance.



BISHOP CRAINE—to deliver sermon.

New record reported in mission support

By PAUL G. FOX
The Archdiocesan Missions Office this week reported another record year of contributions during 1967 as the figure passed the \$600,000 mark for the first time. According to the annual report issued by Msgr. Victor L. Goossens, director, the contributions totaled \$613,161, an increase of over \$20,000 from the previous year.

Major sources of funds included the Mission Sunday collection throughout the Archdiocese, which amounted to \$87,186, and memberships in the Society for the Propagation of the Faith, \$55,290. Parishes donated \$29,048 to the Archdiocesan Home Missions fund for use in the Archdiocese.

THE MISSIONARY Cooperation Plan, whereby visiting priests and Religious take up special collections in Archdiocese.

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san parishes, resulted in \$95,894 being forwarded directly to mission areas.

Children contributed \$47,749 through the sale of Holy Childhood Association Christmas seals and other offerings. Mass offerings forwarded to the Mission Office from parishes and individuals for distribution to missionaries amounted to \$13,072, a decrease of \$7,000 from the (Continued on page 3)

WANTS CONCRETE PROPOSALS

Prelate challenges Liturgy Conference

By R. M. McCONNELL
ATLANTA — Atlanta's Archbishop Paul J. Hallinan, chairman of the U.S. Bishops' Committee on the Liturgy, has called on the 7,000-member Liturgical Conference to come up with concrete proposals for liturgical reform in the United States.

The archbishop's appeal, made in a statement to NC News Service, came in response to a Liturgical Conference letter circulated among the nation's bishops and criticizing them for their "lack of leadership" in liturgical renewal.

Mailed to the bishops at the beginning of January and made public on January 8, the Liturgical Conference statement emphasized "serious distress at the continuing absence of significant open, creative, and vigorous leadership in matters liturgical on the part of the National Conference of Catholic Bishops."

ESPECIALLY criticizing the discussions of the liturgy carried on at the bishops' meeting in Washington, D.C., last November, the statement then warned of the possibility of liturgical disobedience. With obvious reference to "underground Masses" and "agapes" being celebrated around the nation, the statement's authors predicted:

"There will continue to be an increase in the disregard in which the liturgical authority of the bishops is being met throughout the nation by sincere and dedicated people, both clergy and lay."

Archbishop Hallinan's reply, while confirming the Liturgical Conference's complaint, criticized the conference for concentrating blame on the bishops. "By speaking of the absence of leadership and creativity in the liturgy, the Liturgical Confer-

WASHINGTON—Writing "in response to the needs of the hour," the nation's Catholic bishops have released (Jan. 11) a collective pastoral letter, a long close look at the life and development of the American Church in the light of the Second Vatican Council.

The pastoral, "The Church in Our Day," brings to the Church in the United States the insights of the council's Dogmatic Constitution on the Church.

Prepared by a committee working under the direction of Pittsburgh's Bishop John J. Wright and ratified by the members of the National Conference of Catholic Bishops, the 25,000-word document is divided into two chapters.

Chapter I analyzes the mystery of the Church, describing the nature of the Church as a unified community and discussing the images by which the Church is known in the world.

Chapter II of the document speaks of the characteristics of

Highlights from the U.S. Bishops' collective pastoral can be found on Page 2.

the whole Church and goes on to define the particular roles given the laymen, priests, Religious and bishops in the life of the Church and in Christ's plan of salvation.

DESIGNED to minister to the needs of souls, the pastoral appears "in an age where questions concerning the 'charismatic' and 'institutional' elements of the Church are of moment, at a time when the essential of priestly life and religious dedication are freely discussed, in these days when freedom of conscience and religious authority come often into conversation."

Because of this, Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, in his foreword to the pastoral, explains, "It is thought not only prudent but necessary that the American bishops present the considered, extended statement on the doctrinal matters underlying the present discussions."

The introduction to the pastoral strikes the twin notes of optimism and caution repeated throughout the text. Opening with the observation that "the Church of Christ is living today in a privileged hour," the introduction adds that "we see not only the glory but also the burden of this privileged hour."

Then, explaining the reasons behind the bishops' document, the introductory statement continues: "We speak not 'lord it over' the brethren nor to 'make our authority felt'... We speak in discharge of our responsibility, motivated by a pastoral love that sometimes speaks in silence but chooses now to speak in words."

ANALYSIS of the Church within the pastoral emphasizes that the Church is a Church of the present that welcomes new insights from its members. But the analysis goes on to criticize those who "under the guise of being contemporary, seem hostile to everything except their own views." The pastoral urges all to remember that any reform attempted is not a reform of a mortal institution, but of the Church of the living God.

Further explanation emphasizes that "the Christian perspective is threefold. It looks to the past with reverence, to the present with responsibility, and to the future with faith, which is the substance of hope."

The Church itself, the pastoral explains, is a servant Church among the sons of men but even more, it is the servant of God. It is also a necessity for all men who wish to follow Christ, for "without the Church the following of Jesus subtly becomes a following of self or even a following of those false prophets against whom Christ warned and whom the Church resists."

That the Church must exist is seen from the fact that the Holy Spirit is given in His fullness only to the community. This is true even though man both lives and dies in solitude and because God makes demands on each individual that He makes on no one else, despite the existence of the community that is the Church.

Therefore, while the Church includes men, it is more than a merely human community, more than a social service office. "The Church is a sacred, religious, charismatic, incarnational reality" that reaches into the lives of men. Because of this, (Continued on page 7)



TEACH-IN AT STUDENT CONFERENCE—Delegates to the University Christian Movement's quadrennial conference in Cleveland participate in a teach-in to protest the war in Vietnam. They are shown listening to a visitor from the Free University of Berlin. Before the teach-in, some 300 of the 3,000 conference participants marched to the Federal Building to protest the war and the draft. Opposition to U.S. military involvement in Vietnam was expressed throughout the conference. The UCM is related to the National Council of Churches, but includes Catholic as well as Protestant and Orthodox campus ministry organizations. (RNS photo)

CARDINAL SEPER SUCCEEDS

Cardinal Ottaviani quits Vatican post

By PATRICK RILEY

VATICAN CITY — Cardinal Alfredo Ottaviani, the man who after the Pope, has been for almost two decades most responsible for the purity and progress of the Church's doctrine, has resigned as prefect of the Doctrinal Congregation. Pope Paul VI has named Cardinal Franjo Seper of Zagreb, Yugoslavia, to replace him.

By that act Pope Paul confirmed what is widely regarded as the second most important office in the Church's central administration (after the papacy itself) to a cardinal from a communist-ruled country.

In that one act the Pope combined two of the goals he set himself in reforming the Roman Curia, the complex of offices and tribunals which constitutes the Church's central administration. He gave a key curial post to a non-Italian (he had promised to internationalize the Curia's membership) who is a diocesan bishop (he had promised to bring diocesan ordinaries into the Church's central administration).

HE ALSO BROUGHT into the Church's most important doctrinal post a man whose frankness and levelheadedness has won him admirers among both conservatives and liberals. During the Second Vatican Council he spoke forthrightly on atheism, religious liberty and justice for the Jews. During the subsequent synod of bishops he got the largest number of votes in the election for the synod's doctrinal commission, and was named its chairman by Pope Paul.

The Pope paid tribute to Cardinal Ottaviani in a letter he

Franklin parish drive advances

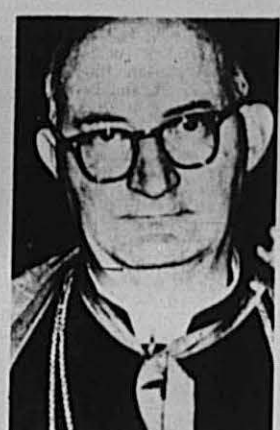
FRANKLIN, Ind.—A hoped-for parish hall and religious education center will be brought closer to reality for St. Rose of Lima parish if results of a fund-raising drive Sunday, afternoon, Jan. 28, are successful.

Thirty teams of 4-6 members each will visit every Catholic household to solicit pledges in the drive. A special gift committee is expected to make its report January 28.

The \$120,000 structure would consist of 12 religious education classrooms on the first level and a parish hall on the second level, the pastor, Father James Byrne, told The Criterion.



CARDINAL OTTAVIANI



CARDINAL SEPER

wrote in his own hand to the retiring prefect of the Doctrinal Congregation.

The Pope's letter gave every indication that Cardinal Ottaviani's resignation had been voluntary. He spoke of "the very noble gesture by which you, giving a new and lofty confirmation of your sense ecclesiae (sense of the Church) have desired to put at our disposition the post of prefect of the Doctrinal Congregation for the Doctrine of the Faith."

Two more aging cardinals resign Vatican positions

VATICAN CITY—Pope Paul VI has accepted the resignations of the cardinal prefect of the Congregation of Rites and the cardinal president of the Consilium for the implementation of the Second Vatican Council's Constitution on the Liturgy and named Cardinal Benno Gut, O.S.B., to replace both men.

To Cardinal Arcadio Larraona, who had headed the Congregation of Rites since 1962, Pope Paul wrote that "much of the liturgical reform's success could be attributed to the 80-year-old cardinal's 'far-seeing contribution.'"

To Cardinal Giacomo Lercaro of Bologna, Italy, the Pope wrote that he knew "what dedication you gave to organizing the method of work and developing the activity" of the Consilium. Cardinal Lercaro, who had offered his resignation from both the Consilium's presidency and his post as archbishop of Bologna, is 76.

The Pope remarked that the cardinal's decision was prompted by a growing weakness of eyesight. Cardinal Ottaviani has been able to read only slowly and with the help of a powerful magnifying glass.

The Pope said that he is "certain that your experienced wisdom and your fervent zeal will continue to spend themselves without reserve and with great fruit for holy Church, and for your beloved activity in the apostolate and in charity." Cardinal Ottaviani is the patron of a youth club and of a girls' orphanage, and takes an active interest in both.

The Pope's letter was dated January 6, two days before its publication.

CARDINAL Ottaviani had been top man in the Doctrinal Congregation (more precisely, in its predecessor, the Holy Office) since 1959 when he succeeded Cardinal Giuseppe Pizzardo as secretary of the congregation. With the reform of the congregation in December of 1965, he filled the newly created post of prefect.

Cardinal Seper was summoned to Rome less than three weeks before his appointment was made public. During his three-day stay in Rome, just before Christmas, he had an audience with the Pope. News of this audience was not published in L'Osservatore Romano, Vatican.

(Continued on page 7)

Prelate to speak
STANFORD, Calif.—Cardinal Leo Suenens of Malines, Belgium, will give a public lecture February 23 at Stanford University here, the university said. The subject of the lecture has not yet been announced.

Highlights from U.S. Bishops' pastoral

Following are selected quotations from the collective pastoral of the bishops of the United States on "The Church in Our Day."

The Mystery of the Church:

—There are two perplexing questions which especially trouble contemporary man. The first concerns whether God exists and if He does, what kind of God He is—and what must be said of Him. The second is a problem for men who believe in God. It asks whether there need be a Church and what must be said of the Church. We discern an inevitable relationship between these two questions. No one who believes in God is totally estranged from the Church. Conversely, every one who truly belongs to the Church can never be far from God. For it is the Church which summons man to God and speaks of God to man. She is charged by the Spirit with a mission of witnessing to God by the power of her deeds (sacramental, social, sacrificial) and the suasion of her words. Because of this, the Church bears a certain responsibility for belief and unbelief in the world. She yearns to bring all believers into ever more complete communion with herself and all men into ever more conscious communion with God. She longs to do this not because she desires dominion but because there is no better way to serve man and to make him free.

—It is ultimately, then, in Jesus Christ that the Church places all her hope. In no past moment of her history did she really trust in princes and in no future moment will she rely, in fact, on the people's pleasures or the judgment of the crowd. She makes her decisions with kings, perhaps but she never presumes to bargain with Christ. . . .

—At a time when many question the Church, when some forsake her and seek an allegiance to Christ without a Church, the Church reminds us that discipleship in Christ is necessarily a vocation to the Church of Christ. It is Christ who evokes the Church. All who listen carefully to His voice hear the clarity of His summons to belong also to the Church. . . .

The Church as Community:

—Christians cannot accept this gospel of despair. They ask man, heroic in the dreams he has achieved, to dare dream of collaboration with God. They invite our courageous century to attain the further courage of faith. They invite a waiting, expectant age, in all its waiting, to await even God.

—Our faith in God is not an escape from life, a reprieve from responsibility, or a hope with no foundation. Our faith in God is a celebration of existence, an affirmation of indestructible meaning in every man and in man's world, a refusal to live with the fiction that human inventions or even human life can offer all the answers and all the healing man needs. A man who cannot aspire beyond the boundaries of space and the limits of time is of all creatures the most pathetic.

Hidden Grace, Visible Church:

—Of all things visible by which men are drawn to God, the Church is the sum and the sign. And yet, there recurs in history the temptation to take scandal at the idea of God present among men in flesh like their own, or of a Church audibly visible, human as well as divine, and therefore inevitably imperfect. Hence some men turn away impatiently from the Church when they find her less than ideal. This turning away from the Church would be less harmful if there were any beneficial alternative to the Church. History records none.

—Men criticize the Church but no one can create the indispensable substitute for her.

The Unity of the Church:

—In the Church of Christ, men find God; they are, however, still called to explore ever more fully His infinite mystery. In our continued search within the Church we enjoy the security of those who are at home and know the Master of the house. Many of God's people are not yet in the Church of Christ, as He Himself reminds us. We look forward to the day when, together with all who seek God, we can continue even more closely to search out the mystery of the brotherhood by which and in which we are saved under the Fatherhood of God.

The Laity:

—The spirit of the times suggests that we begin our discussion of the structured Church with the laity. A major task of the layman in the present chapter of Church history is the discovery of his own identity and vocation in the Church of Christ. Somewhere between the prevailing but far from universal silence of the past and the occasional strident confusion of the present must be heard the authentic voice of the layman.

—The laity is a sacramental structure in the Church. . . . Hence the layman is not to be defined negatively as if he were merely a person not ordained to Holy Orders or not

called to religious life under vows. He is a positive part of the Church and a force in her life and action; he is a consecrated person, called to participate in the general priestly work of Christ and His Church. He therefore shares in the prophetic gifts and charismatic endowments with which the Spirit has enriched the Church.

—It is for these reasons that without the laity there is no Church. When the layman, understood as the Church intends, is silent, we all suffer, and God's work remains only partly done; when the layman is passive, we are all weakened; if he leaves us we are all diminished. . . .

—The laity, however, like any part of the structured Church, is not a law unto itself, any more than is the hierarchy. . . .

The Priesthood:

—Confusion about one's role and crisis in identity are not peculiar to modern-day priests. Many sensitive Christians in their various vocations of marriage or religious life, the professions or public life, find themselves in these troubled times frequently overwhelmed, quite as much as any priest, by the sense of inadequacy in the face of mounting pressures, questioned values and outmoded methods. . . .

—It may not be too much to say that countless priests today dwell in the desert of their temptations. Like their Master, they are tempted to become ministers of the temporal city of man, forsaking their consecration as ministers of Redemption and neglecting Scripture's mandate that they "must worship the Lord their God, and serve Him alone" (Matt. 4:10).

—Some priests, whose vocation it remains to mirror Christ, have not only lost their own vision but have sought to shatter the ideals of others and made a public display of their defects. We urge such priests, motivated by their personal need of repentance as well as by a public obligation for example, speedily to reconcile themselves, as priests have done for centuries, with Christ whose priesthood all unworthily, even in the case of saints, we sinners bear. . . .

—Married or single, religious or lay, priest or people, all must come to terms with loneliness. Often the sustaining of loneliness results in human and Christian maturity, making us aware of our limitations and of our need for one another. . . .

—No mature priest, indeed no adult Christian, will suppose that life is or ought to be problem-free. We may reduce conflict by reform and ease tension by understanding, but we shall

never eliminate anguish from life. . . .

The Episcopacy:

—Thus, when we speak of our office as bishops of the Church of God, we speak in no self-serving spirit. We declare to the present future generations of believers only what has been handed down from the origins of Christianity. Setting forth the substance of the episcopal office, we are not treating of anything incidental or accidental to the life of the Christian community. Historically and theologically, Catholic Christians (not to mention their Orthodox and many Protestant brethren) have been plainly aware that the episcopacy pertains to the essence not only of the structured Church but of the very concept of Christian community.

—In a special way, the hierarchy, united with the Pope, is a ministry for unity and peace in the Christian community. The constant underlying theme of conciliar teaching on the episcopacy is unity—a unity of Pope and bishops, of bishops with one another, of bishops and priests, of clergy and laity.

Church as a Family:

—The image of the family is pertinent for many reasons. The doctrine of collegiality reinforces the Church's consciousness of her succession from the Apostles as a community, not in disparate lines of succession, bishop by bishop as it were, but within the ancestral continuity of a family. Within the ecclesial family, each member of the college of bishops is charged with concern for the whole community, just as each member of a family shares the common solicitude and care about every other. Collegiality, furthermore, reminds us that bishops are bound to one another, to their peoples, and to all the Church not by arbitrary choices or patterns, nor merely by juridical ties, but by the built-in pieties and loves which at once typify and constitute the family.

The Local Church:

—The doctrine of collegiality does not, however, diminish the bishop's special mission to his own diocese. The local Church must always be the direct and unique object of the bishop's consecrated service and personal apostolate. Through their bishop, united in the common brotherhood of all bishops with their elder brother the Successor of Peter, the members of each local Church are assured their place in the universal Church.

Teaching Office of Church and Bishops:

—One of the most vexing problems of our day is the proper relationship between conscience and authority. The problem, of course, is not new. There has never been a moment in human history when men have not been confronted with the claims of both conscience and some form of authority. By authority here, we do not mean civil jurisdiction as such nor those other valid forces by which the good ordering of any society is sought, forces which seek their fulfillment in external compliance, even when one sees this compliance as morally binding. By authority we mean a force which obligates one in conscience, a force which therefore enters into a man's inner evaluation of himself and which seeks not only external conformity but internal acceptance as well.

—We restrict our considerations here to religious authority, an authority which imposes itself more profoundly than any other since it deals with man's relationship to God and has at stake not only his religious welfare now but his ultimate salvation hereafter. . . .

—By conscience, we mean a person's awareness of the moral imperative in his life toward truth and virtue, his fellow-men and his God. By moral imperative we intend all those theological and ethical considerations which require a man to call some things good and others evil, some things true for human development, others false. . . .

—We shall speak first of conscience and its force; secondly, of authority and freedom in religion; thirdly, of ecclesial authority and Catholic conscience. The vastness and complexity of these questions should make it obvious that we do not intend an exhaustive consideration of these matters in this letter. We consider them only in relation to their bearing on the place of the Church's teaching office in our Christian life. . . .

—Conscience, then, though it is inviolable, is not a law unto itself. One cannot, in the name of conscience, violate the rights of others. Thus, conscience must have some norm. Today it is widely asserted that consci-

ence's norm is the dignity of the human person. Men of belief go further, however, and see the norm to be the dignity of the human person indeed, but in the light of God. Judeo-Christian traditions speak of a God who reveals to us truths and values, ultimately Himself, in whom conscience finds its norm.

—We cannot agree, therefore, with those who derive the force of conscience only from social or environmental influences. Conscience ultimately derives from the image of God in which man is made and the grace of God by which man is called. . . .

—The force of conscience, then, which we believe makes us beholden to God, no matter how dimly He is perceived or under what form He may be affirmed, obliges us to choose. We are diminished when we choose against it; we are, likewise, compromised when we accept as the dictate of conscience only what we find pleasurable, not attempting to align conscience with the rights of others and with the ultimate question of God's existence and demands upon us. Conscience is not only a gift, inspiring us to virtue and restraining us from vice; it is also a demand that must be accomplished, enlightened, formed, elevated.

—Every morally responsible person knows that good is not the same as evil, that the former is to be affirmed and the latter repudiated. He knows also that conscience is an indispensable factor in the recognition of what is good and the rejection of what is evil. Yet conscience does not of itself give us all the answers or even all the elements for the definition of what is good; at once a basic element of religion and, in a sense, the most personal of teachers, it is not, for all this, totally luminous, being (as Newman observed) so easily puzzled, obscured and perverted as to need the formation and perfection the Church provides.

Freedom in the Church:

—The Church, whatever her critics may isolate in her history, regardless of what her loyal sons may wish were done better, is a force for freedom and is freedom's home. It is in the Church and for the Church that Jesus redeems. It is the Church, as we said before, which grace, and hence freedom, seeks. In the Church, the sacrament of freedom is celebrated in the Eucharist; the Gospel of freedom is proclaimed; and a community is formed from that faith in freedom without which we are dead in sin and without which we have no final hope. . . .

—The ways in which the freedom of the Christian is to be formulated by the Church in signs convincing to the world and consistent with herself are not always obvious. The ultimate freedom that the Church professes is realized in charity, of course. There is no freedom without charity, however, just as there is no love without obligation. The intricate questions arising from the relation of freedom to only these two moral factors, charity and authority, hint at how early we are in man's growth toward full understanding of freedom in itself and in its ramifications. Can we, then, be as complacent about the present, or as contemptuous of the past as we sometimes sound when there is talk about freedom?

—It is really honest to suggest for example, that we have discovered freedom's perfect formulation only in this century? Is it just to imply that other centuries were wrong when they had to seek other formulations? Is it not prudent to anticipate that future ages will be able to say to us that our way to freedom was less free than we thought? In each age, the Church may need different signs to signify her essential freedom, signs which are not subterfuges but sacraments. This is not to pretend that there were no failings in the past. It is to emphasize that the past was not always untrue to freedom, that the present has not given freedom its final sign, and that the future need not simply repeat our formulas. Even while begging God for pardon from our sins against freedom (as against every virtue), we thank Him, all the same, for what His grace and His freedom have achieved from the beginning of the Church's life.

Freedom and Authority:

—If there must be authority in religion, an authority essen-

tial to freedom's survival, which authority shall it be?

—Catholics believe that unaided conscience is insufficient; human nature, inadequate; Scripture, incomplete. These are the three most impressive norms which are available to us, it would seem. Yet "conscience does not repose on itself" ("Grammar of Assent"); humanity is not sufficient "to arrest fierce willful human nature in its onward course" (Apologia pro Vita Sua); and even of Scripture it must be said that "a book, after all, cannot make a stand against the wild living intellect of man" (ibid.).

—Authority in the Church ultimately in God (who is too unknown to us to serve as a concrete norm), revealing Himself in Christ (who, even in His Spirit, does not give us clear lines of procedure for doctrinal development or disciplinary progress), in the mystery and sacrament of the Church. In the Church, not only does conscience have its place; human nature, its office; Scripture, its pre-eminence, but in the Church God rules over us in the Revelation of His Son through the Spirit Who dwells in the community of Christ.

—Some, of course, while admitting that unsteady conscience seeks a sturdy norm, assert that there is no such norm and insist that man must bear bravely with the torment of his conscience, learning to live with darkness on every side. We believe that God does not leave man to himself but has entered history through a Word which is "the true light that enlightens all men" (John 1:8). That Word speaks to us and still enlightens us in the Church of Jesus Christ which carries the double burden of human conscience and divine authority. The only sufficient norm for conscience is authority established in a person. Thus, the Church appeals ultimately to God, to Christ and to herself whom she sees not as institution but as person since she is the Body of Jesus vivified by the Holy Spirit and present in the world.

—When one confronts the question of ecclesial authority and Catholic conscience, he faces the issue of infallibility in the Church. The Catholic Church sees infallibility as Providence, as grace, a gift she receives in humility for the sake of her Master and for the salvation of her sons and daughters. It is not in arrogance but in wonder that she claims infallibility for her substantive teaching and guidance. . . .

Infallibility in the Church:

—In preaching the truths by which believers in Christ strive to live, the Church acts with that freedom from error (infallibility) with which Christ endowed her for the preservation and proper development of what relates to the substance of sacred doctrine and the essentials of moral life. This freedom from substantial error in teaching is a privilege of Peter in defined

circumstances; it is also a privilege of the college of bishops when that body is united with Peter and among themselves. Infallibility is protective of apostolic teaching, but such teaching is not a lifeless handing on of doctrines made known to the Apostles; it keeps alive among the faithful the self-revelation of God given us in Jesus Christ.

—Infallibility is thus always subordinate to revelation and somehow includes the witness of all the Church's people. Infallible teaching in the Church, however, receives its clear expression and definition only in that magisterium which speaks when the bishops exercise their office in harmony with Peter or when Peter defines.

—Thus understood as the Church presents it, infallibility has no overtone of the pretension presumably meant by "triumphalism." It is a provident service for the Church, a fulfillment of the promises of Christ and of His own provision for preserving the faith itself from the attrition of changing times or from compromise with special pressures in or outside the Church. Through the collegiate episcopate, the local Churches benefit from the gift of infallibility given His Church by Christ; through it, they share in the perpetuity of identity and doctrine with the apostolic Church; through it the local Churches are afforded the possibility of cherishing their differences without danger of defection; through it they maintain the Catholicism that leaves room for every variation consistent with the faith. Infallibility does not mean unilateral or monolithic approaches to Christian life and thought; quite the contrary, it sustains and even invites diversity, excluding only disunity; it draws strength from indigenous traditions, refusing

only to be limited to particularisms which impair catholicity.

By the official teaching of the Church, we are given an authentic understanding, clarified when needed by doctrinal definition of the faith. Infallibility in the Church is a grace given for the well-being of the whole body, its growth in holiness and its progress in truth. Infallibility cannot be separated from the pastoral mission of the Church. Its object is not academic precision or linguistic perfection in doctrinal formulations (this is a function, not the objective of Church teaching); its object is the setting forth of the truths of the faith in such a way and at such a time that communion among the members of the Church is strengthened and awareness of Christ's saving Revelation is clarified. Both in its nature and purpose, infallibility involves the entire be-

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 pets 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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RESOLUTION PASSED

Dutch Council seeks approval for ordination of married men

By HANS BRONKHORST

NOORDWIJKERHOUT, The Netherlands—The assembly of the Dutch National Pastoral Council here unanimously approved a resolution asking that married men be allowed to be ordained priests in this country and that priests who have married be allowed to do pastoral work in the Church.

Cardinal Bernard Alfrink of Utrecht supported the resolution on behalf of the Dutch bishops.

Another resolution stated that all Christians, individually and collectively, must try to relieve the needs of the world and that they must support all institutions working for peace and international development.

A report on the problem of authority in the Church, written by Msgr. Jan Josef Loeff and others, was not adopted as a document of the national pastoral council.

Bishop Peter J. A. Moors of Roermond strongly criticized the report in a speech, although many participants praised it. The report will now be rewritten in a shorter and simpler version by the pastoral council's central committee.

authority to do with the Gospels—and says that the question still needs an answer.

In the early Church, the report said, there was quite a different understanding of the nature of authority. In those days, authority was regarded principally as a "servant to the Christian community."

But over the centuries authority within the Church has become identified with the kind of authority exercised by the state or by civil units, it stated. This, it claimed, led to the Church's leaders becoming rulers in a uniform body, in which, instead of taking the lead in freedom, they began to impose and enforce their power and assume a decisive voice in such fields as politics, education, social welfare and family life. Church officials, according to the report, simply proclaimed their position and called upon the Catholic community to accept them.

SUCH AN identification with the state or with secular organizations was called "disastrous" by the report, which regarded the Church as a body that is not comparable to such societies. The Church is the Mystical Body of Christ, it emphasized, and this means that it is a "community in love" of its individual members.

The pastoral council also rejected a resolution suggesting that it should send a delegation to the Vatican to explain the situation of the Church in this country. In rejecting the resolution the council accepted the advice of Cardinal Alfrink, who was against the proposal because he considered it impractical.

In his opening speech to the council Cardinal Alfrink said

that the meeting "cannot be considered a parliament that makes decisions that have to be executed by the bishops."

"But," he added, "I expect this Dutch National Pastoral Council to draw conclusions that will be gladly executed by the Dutch hierarchy."

THE CARDINAL said that the national council is not a provincial council according to the definition of the Code of Canon Law of 1917. It is a much more general pastoral deliberation of the Church in The Netherlands.

"I repeat that the Dutch hierarchy feels no need and has no intention to line up against anything in the Church, nor against our episcopal brothers or the Pope, whom we accept as the person placed by the Lord over His whole Church," Cardinal Alfrink said.

The cardinal said that the council is being held in the spirit of the Second Vatican Council's Decree on the Bishops' Pastoral Office in the Church.

Taking part in the Dutch national pastoral council are 168 people, mostly elected representatives of the Catholics in the Netherlands. All the Dutch bishops are present.

President of the council is Prof. Johannes T. Snijders, who teaches psychology at Groningen University. Among the guests are the papal pro-nuncio to The Netherlands, Archbishop Angelo Felici, and Msgr. Roger Etche garay, secretary general of the European Bishops' Conference, and representatives of Protestant churches in The Netherlands. Of the 168 participants, 109 have voting rights, among them 64 lay people.

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EFFECTIVE THIS FALL

Providence nuns to revise program for postulants

ST. MARY-OF-THE-WOODS, Ind.—In a continuing effort to form mature religious relevant to the modern world, the Sisters of Providence will initiate a new program for postulants beginning in the fall of 1968.

The new three-phase program, planned according to suggestions for the renewal of the postulant issued last spring by the Sacred Congregation of Religious, will allow candidates "to test their vocations in the works of the community" before seeking admission to the Novitiate.

The program will offer candidates solid spiritual formation, insights in apostolic activities in mission situations, and the opportunity to begin or continue professional training.

POSTULANTS will begin the program at Providence Novitiate with a six-week orientation

session in religious living guided by Sister Robert Ellen, S.P., director of postulants.

After the orientation, they will be assigned to missions staffed by the Sisters of Providence in their home areas. The assignments will be made by Reverend Mother Mary Pius, superior general of the congregation, and the regional superiors.

In most instances, Sister Robert Ellen said, "postulants will be assigned in pairs so that they might offer mutual support. No effort will be made to create ideal missions into which they may be sent."

While on mission, postulants will participate fully in the community and prayer life of the Sisters. They also will share in apostolic activities to the extent that their talents, capabilities and academic preparation will allow them.

During the year, the postulants will have two home visits, one at Christmas and one in June. They also may choose two addi-

tional weekends to spend with their families. Following the Christmas home visit, they will reassemble at St. Mary's as a group for more spiritual instruction and a brief retreat.

Upon returning to mission in January, those planning a teaching career will begin classes at a near-by college or university while continuing their participation in the life of the community. Postulants will defray the cost of the classes.

Those not planning to teach will begin training for the works in which they will engage in the apostolate.

REACTION to the new program has "been quite favorable," said Sister Robert Ellen. "Applicants and their families like the definiteness of it and the fact that the girl will be staying in her home area for the first year."

As director of postulants in the new program, Sister Robert Ellen, will make regular visits to the areas in which the candidates are missioned and will bring them together in groups "to note their progress and to give them the opportunity for social contact with one another if possible."

Following their year as postulants, the candidates will choose whether to ask admission to the Novitiate at St. Mary's where they will spend two years as novices before making the simple vows of poverty, chastity and obedience.

Those entering the Novitiate following a postulantcy such as the one outlined should be "more mature novices," said Sister Robert Ellen, "because they will have had a taste of the goals for which they are preparing themselves."

Bishops' pastoral

(Continued from page 2) lieving community, but not as it were the result of a community consensus or dependent upon some explicit community acceptance of apostolic teaching. Rather, infallibility is, in its ordered exercise, an evidence of the effective presence of that Holy Spirit who is the soul of the Church, the principle of her life and her unity.

—This is why, without the gift of infallibility, the Church would lose identity with her own origins, would preach herself rather than Christ, and would bewilder the world with an ambiguous Gospel rather than illumine God's People with a faith strong in its unity and clear in its apostolic origin. Unless the Church is faithful to a well-founded awareness of what her infallibility means and exists to accomplish, unless she exercises and lives by it with fidelity, then indeed does her trumpet sound the uncertain note to which no one will bother to respond; then is her voice, intended to be so distinct, lost in the discord of voices which speak with only their own authority (cf. 1 Cor. 14:8-10).

Religious Assent:

—Religious assent is not passivity but a positive consequence of discipleship in Christ. This assent is required of all of us, bishops and clergy as well as laity, when a doctrine is solemnly and publicly defined by the Bishop of Rome or the episcopal college together with the Pope. It is required of us, furthermore, though not definitively, in that ordinary teaching of the everyday Church which underlies our common faith and action. A Catholic abides not only by the extraordinary decisions of the Church but by its ordinary life as well where faith and discipline are concerned.

—Such an assent, which follows from and builds community, is required for decisions touching on dogma (like the doctrine of the Real Presence of Christ in the Sacrament, for example), but it is also required for certain decisions bound up with the good ordering of the Church. Thus, the renewed insistence by Pope Paul VI upon the requirement of priestly celibacy in the Western Church, a decision with which the vast majority of the episcopal college concurs, should be seen by clergy and laity alike as God's will for His Church at this time. These and like obediences, free-

ly given within a community subject to an authority recognized as authentic, indeed as the instrument of God, are expressions of Christian freedom.

—Even if it be true that the received order prevailing in the Church (the "discipline" as distinct from the teaching on faith and morals) is not, of its nature, irreformable, nevertheless it is the part of authority in the Church finally to determine when and in what degree the received order may be modified or changed. That the teaching Church consult clergy and laity in such matters or even in the formulation of decisions may often be required as a means by which statements of doctrine or order are made more intelligible or more pastoral. But this consultation cannot annul the teaching authority in the Church by substituting one structure for another. Such a confusion of ministries would be alien to the spirit of the Gospel and to the objective content of the Church's constant Tradition.

—As well as being central to the Teaching Church, the members of the episcopate form part of the Church consulted when the Roman Pontiff or other members of the collegial body seek consultation. In addition, each bishop coordinates the faith of his local Church, speaks authentically in virtue of his own office, and enters into the teaching authority of the collegial episcopate. No defect of communication, personalities or procedures changes the fact that the Christian community never speaks with finality until the authentic teaching voices in the Church have spoken.

—Obedience to the teaching Church is an obedience required of all of bishops, priests and laity, in matters of doctrine and morality. This implies no disposition on the part of the Church or warrant on the part of her bishops to enforce uniformity or indulge in arbitrary judgment; the liberty of the children of God, even when they constitute the visible Church, remains inviolate. Liberty takes into account, of course, the acceptance of God's will for our salvation. The laity and, even more, the clergy by reason of their particular offices, are called to contribute their opinions on what concerns the good of the Church; their call to do so may even oblige in conscience. All understand, however, that humility and responsibility are imperatives not only for those who exercise authority but also for those who seek improvement of that exercise. Each one must express not only his conscience but also the sense of community which unites him to every member of the Church. Otherwise, instead of Christ ruling and His community prevailing, a chaos of a quite contrary inspiration takes over and engulfs God's People.

Concluding Reflections:

In the five years since the council opened, the Church has undergone many changes, some the most rapid in her history and perhaps the most profound. Such a period is no time to lose patience, above all with the Church, or to attempt to decide, on the strength of one's own insights alone, what things are to be believed or what values are to be affirmed for salvation. Neither can one undertake in such a season to decide on his own, with any reasonable hope of success, what structures are necessary to make the Church a sign of Christ, indeed, an effective, grace-giving sign. Modern man is as prone to sin and as capable of religious error as man has ever been.

—A Catholic then has an especially critical task to perform in contemporary history. He believes that the Church has answers which no other relig-

Report majority of French back reform of liturgy

PARIS—The results of a survey on the pastoral consequences of liturgical reform show that the very great majority of French Catholics approve recent changes in the liturgy.

The results of the survey, carried out by the National Center for Liturgical Reform of the French bishops, were published here.

The survey was conducted among 2,000 priests of all dioceses and representative of all ages and functions; among 3,000

nuns, in cloisters, parishes, the faithful satisfied by the VI has raised the independent reform, that 6% are dissatisfied schools, and hospitals; and among the laity, including those in large cities, rural districts and areas strong in religious practice and weak in religious practice.

The priests felt that 73% of

different. But more than 80% of the laity say that they are satisfied, less than 5% that they are dissatisfied and 8% that they are in-

New diocese
VATICAN CITY—Pope Paul VI has raised the independent prelate of Huehuetenango, Guatemala, to the status of a diocese and has named as its first residential Ordinary the former prelate nullius, Bishop Hugo Gerbermann, M.M., 54, a native of Nada, Tex.

Church leaders in Iowa take action in racial crisis

DES MOINES, Iowa—Iowa religious leaders issued a joint statement here expressing "deepest alarm" at the racial tensions and problems in the state and calling for "constructive action to meet the growing crisis."

The Catholic, Protestant and Jewish leaders also announced that they will jointly sponsor six public meetings throughout the state in January to help inform "every citizen of the crisis that exists and arouse us all to take positive action in meeting the problems that are before us."

Principal speaker at the meetings, the first of which will be held in Des Moines on Jan. 21, will be Gov. Harold E. Hughes.

The 18 signers of the statement on the racial crisis included the heads of the four Catholic dioceses in the state—Archbishop James J. Byrne of Dubuque; Bishop Gerald F. O'Keefe of Davenport; Msgr. L. V. Lyons, vicar general of Des Moines; and Bishop Joseph M. Mueller of Sioux City.

ious community has. He values, of course, every Christian witness, every valid human experience, every man. Yet he well knows that his Christ must always be found in the holy, visible, Catholic Church. Once he has shared in the Mystery of the Church he is forever a man signed and sealed, a man with a mission. He may default his mission or turn a deaf ear to his vocation, but he knows it is there and he knows what it is. His mission is to witness to God in a special way. He is called to serve his fellow-men as a Catholic, to seek their salvation as much as his own and, in both, the glory of God. Those who have heard the call to the Catholic Church and have closed their hearts to it forfeit their identity and deprive their contemporaries by abandoning a work God called them to accomplish in time.

God's Providence:

—In this Year of Faith, we commend meditation on God's Providence over the lives of men and of nations. Reliance on God's Providence does not mean the fond expectation of divine interventions, as if by magic, to prevent the consequences of folly or irresponsibility. Neither does it mean blind, unthinking and impotent passivity in the face of eternal decrees, despotically predetermined without reference to the human condition or the use of human freedom. Christ, of all men the most responsible, accomplished His acceptance of the Father's Providence. By God's Providence, we mean a comprehensive dominion by which God, never losing sight of us, includes all events within His purposes, never ceasing to love us, and never failing to guide and preserve His Church.

Love of the Church:

—This collective pastoral has had for its theme the nature of the Church, the central theme of the council, as she emerges into the turbulent world of today. That world confronts her with a formidable task: that of formulating the Catholic faith in terms which speak to modern mentalities, particularly in the light of new religious and secular problems. This she must do without pretending that the mysteries of faith can be made any more intelligible to men in one century or culture than to those in another; the act of faith is eminently reasonable but the faith itself illumines rather than explains. It is a light by which we walk, a light whose source is God and therefore inaccessible to unaided intelligence.

—With the Holy Father, we ask that the same love and loyalty shown toward the Church which called the council be shown to the Church which must now interpret the council, implement its reforms and give direction to the spirit of renewal which is its heritage.

Diaconate set

COLOGNE, Germany — The forthcoming year will see the ordination of the first modern deacons in Germany, some of them married, according to Auxiliary Bishop Augustin Frotz of Cologne. He is in charge of the German Bishops' Conference diaconate program.

Pope Paul appoints 24 to direct mission work

VATICAN CITY — Pope Paul VI has named the so-called "Council of the 24," the directive body which the Second Vatican Council envisioned as bringing fresh missionary experience into the administration of the Church's worldwide missionary effort.

This council of the Congregation for the Evangelization of Peoples comprises 16 bishops, four superiors general of missionary societies and four national directors of pontifical missionary organizations.

BISHOPS named by Pope Paul to the council include Bishop Paul Cheng of Tainan, Bishop Victorinus Konghi Youn of Su Won, Korea; Archbishop Charles de Prevocheres of Aix, France; Archbishop John Aggrey of Lagos, Nigeria; Bishop Dominic Vendaron of Kuala Lumpur, Malaysia; Archbishop Louis Mulindwa of Bukavu, the Congo; Bishop Joseph Tran Van Thien of My Tho, Vietnam; Archbishop Joseph Cordeiro of Karachi, Pakistan; Bishop Paul Verschuren of Helsinki, Finland; Abp. Albert Tsaihoana Diego-Suarez, Malagasy Republic; Auxiliary Bishop Reginald Delargy of Auckland, New Zealand; Archbishop Alfonso Liguori Morapeli of Maseru, Lesotho; Archbishop Jean Zoa of Yaounde, Cameroon; Archbishop Gordon Gray of Saint Andrews and Edinburgh, Scotland; Archbishop Gaetano Pollio, P.I.M.E., of Otranto, Italy, and

Bishop Bernardo Arango Henao, S.J., of Barranca Bermeja, Colombia.

Generals of missionary societies named are Father Henri Monde, S.M.A., of the Society of the African Missions, Father John McCormack, M.M., of Maryknoll, Father Pedro Arupe, S.J., of the Jesuits and Father Leo Deschatelets, O.M.I., of the Oblates of Mary Immaculate.

OTHERS ARE Msgr. Nicolaus Mund of Germany, Msgr. Edward T. O'Meara of the United States and Msgr. Jean Jadot of Belgium, all national directors of their country's Society for the Propagation of the Faith, and Msgr. Vital de Hueto, national director for Spain of the Confraternity of the Holy Childhood. At the same time, Pope Paul named seven cardinal members of the congregation, which is also known by its old name of the Congregation for the Propagation of the Faith. They are Cardinal Julius Döpfner of Munich, Germany; Cardinal Arcadio Larraona, prefect of the Congregation of Rites; Cardinal Pierre Villot of Paris; Cardinal Gabriel Garrone, pro-prefect of the Congregation of Seminaries and Universities; Cardinal Antonio Samore, pro-prefect of the Pontifical Commission on Latin America; Cardinal Pietro Parente, secretary of the Doctrinal Congregation, and Cardinal Angelo Dell'Acqua of the Roman curia.

Pope urges 'involvement'

VATICAN CITY—In his first Wednesday general audience since his operation on November 4, Pope Paul VI told the laity that greater lay involvement in the work of the Church is both a right and a duty.

Such involvement could have "great results in individual souls, in parish communities, in society and in the world," he said.

Many who attend Mass regularly have the false idea that they have no further responsibility to the Church, the Pope said. He added that some persons do not wish to be "involved" and prefer to act individually.

"But we must not act like this," he said. "We must love the Church, do something for her, be real Christians, happy and proud to be associated, through the Church, with Christ's mission of redemption."

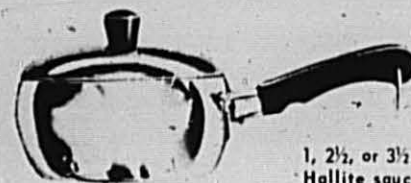


GIFT TO NEW CASTLE HOSPITAL—The chalice and chasuble shown above were recently presented by Council 1755, Knights of Columbus, for use in the chapel of the New Castle State Hospital. Viewing the gifts, left to right, are: Father Kenneth Murphy, hospital Catholic chaplain and assistant pastor of St. Anne's Church; Dr. William Murray, hospital superintendent; Robert Rix, K of C grand knight; Rev. Lowell Matheny, head of the Religion Department at the hospital; and Father William C. Fehlinger, pastor of St. Anne's Church.

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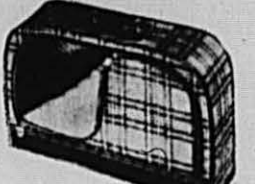
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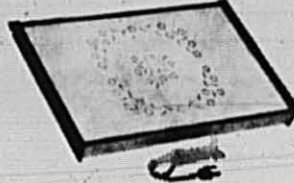
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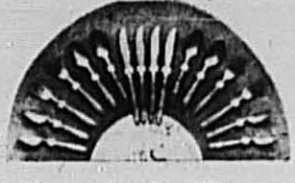
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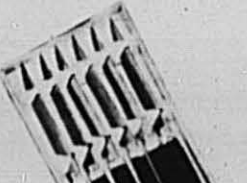
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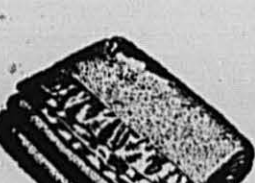
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Comment

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

The gift of life

The dramatic heart transplants of recent weeks have precipitated moral, ethical and theological discussions which may greatly influence public acceptance and cooperation in this awesome surgical advance.

By removing a human heart, the very symbol of life itself, and transferring it to another body doctors have raised irrevocable issues which bear on the nature of life, the determination of when life ends and value judgments which might have to be made when two lives weigh in the balance. As transplant procedures progress, become proven successes and routine practice for a segment of medical science, those issues are bound to become more complex.

For the time being, it might be well to consider the implications of what is already at hand.

Is the heart any more morally or theologically significant than any other bodily organ? Throughout history man viewed the heart as the seat of life, of emotion and feeling, often the determinant factor of character and action. But modern technical knowledge evaluates the heart as an efficient pump, nothing more. Sentiment, symbolism and poets to the contrary, it counts no more than the liver or kidneys.

The major ethical consideration then would seem to be the complete assurance that the heart was of no further use to its owner before it could be removed for the good of another. Death is a medical determination that morality and ethics demand be grounded in a reverence for life. By its nature, this responsibility would fall to the medical profession.

Legal barriers and the reluctance of people to donate parts of their bodies or those of their next-of-kin are very practical obstacles to implementing the full benefits of transplant advances. Fear of damage suits prevent doctors from performing surgery without written permission of immediate survivors.

In an effort to eliminate legal barriers, the National Conference of Commissioners of Uniform State Laws, a group of experts appointed by state governors, is preparing a model law to be submitted to all state legislatures next year.

The proposed law would permit an adult to donate all or any part of his body by signing an instrument of gift, witnessed by two persons. A standardized, easily-recognized card or other identification could be carried in wallet or purse or presented upon entering a hospital.

Routine procedures would be set up in licensed institutions to invoke that permission upon certification of death of the donor.

Drafters of the model law acknowledge that it will not resolve all the profound problems inherent in such circumstances. But they see it as a necessary first step. Time and practice will reveal what needs further legal action and what must be left to professional ethics and to public and individual conscience.

Such a law, which in effect facilitates the gift of life, should receive wide support. There is no reason why Catholics should not be among its staunchest promoters. In Indiana and other states Catholics have battled liberalized abortion laws. Our reverence for life, our belief in its sacredness has demanded the battle.

We insist on the God-given rights of the unborn child. We should as well support legislation and practice which seeks to prolong human life.

Donating a part of one's body after the soul's departure to continue the life of another human being implies no desecration or irreverence. Rather, it seems an eminently appropriate farewell gesture of charity and brotherhood.

How long, O Lord?

Circle January 15 on your calendar as at best an uncertain date in American history.

That is the day the do-little 90th Congress goes back into session.

The first order of business on the Senate calendar, Majority Leader Mike Mansfield has decreed, will be the civil rights bill which the first session snubbed. The prospect is for an immediate Dixiecrat filibuster.

That also is the day police officials of the nation's 100 largest cities will meet in seclusion in Washington at President Johnson's invitation to discuss "get tough" strategy for expected summer civil disorders.

Evidently few national leaders see the irony inherent in the coincidence in dates.

Senator Mansfield knows what he is up against, all right. The moderate civil rights proposals of 1967—including anti-discrimination in housing, measures to prevent acts or threats of violence against Negroes, enforcement powers for the Equal Employment Opportunity Commission, and elimination of discrimination in jury selection—will run headlong into Senator Foghorn wind-baggery and get exactly nowhere. The civilized and conscientious Montanan will do his best, but the cards are stacked against him.

Meanwhile, elsewhere in Washington police will be briefed—amid lots of inflammatory talk on how "rioters will learn they can't be bonded out of the morgue"—about crowd-control techniques and how the National Guard is ready and eager to strut its stuff. (Like it did in Detroit and Newark last summer, we presume.)

How long, O Lord, how long is it going to take this nation to learn that unrest and disorders will continue in the teeming ghetto streets until social justice becomes a reality—not something that is promised by demagogues each election year, then conveniently forgotten until frustration and despair break out into open violence? How long, O Lord, how long?

The 'loved ones'

A news service survey last week reported that the grief of survivors of servicemen killed in Vietnam all too frequently is compounded by financial hardship.

The world's most affluent nation allows a maximum of \$300 for funeral and burial expenses of its servicemen. Some funeral home officials say this sum hardly covers the cost of a pauper funeral. As a result, widows and parents who could ill afford it have dipped into savings or gone into debt to provide the type of burial they thought appropriate and fitting.

This extra burden on the grief-stricken survivors is an indictment of a government which can show shameful stinginess at such times while condoning, even en-

couraging, wasteful, profligate spending to indulge the comfort and convenience of powerful interests.

An example of this imbalance can be seen in the fancy new parking garage for some members of the House of Representatives. Located beside the \$135 million Rayburn Building, another gaudy edifice, the garage was constructed at a cost of \$13.5 million. It is estimated that a single parking space within that new garage cost \$10,000 in tax money.

So a government that spends \$10,000 as an initial outlay for a part-time resting place for a Congressman's car considers a maximum of \$300 sufficient to provide a funeral and final resting place for its fallen heroes.

It is nice to know that the House Veterans' Affairs Committee intends to hold hearings investigating the

inadequacy of the burial allowances sometime next month. But Congress has been mighty slow to react to this unconscionable situation. More than 16,000 funerals and burials have resulted from the Vietnam war. The need, spoken and silent, for decent treatment has existed throughout. It is nothing new. The House is moving now only in response to national sentiment aroused by the wire news report.

During the hearings the public no doubt will have to bear up under the alligator tears of professional patriots who will have the gall to try to speak in the name of the brave dead. But where have all these self-appointed spokesmen been for the past two years?

Looking for a good parking space on Capitol Hill, no doubt.

JOHN COGLEY'S VIEW

Kennedy challenges have gone down drain

By JOHN COGLEY

Here we are moving into the last stretch of the 1960's, the most surprising of decades. It seems only yesterday that the youthful John F. Kennedy in a campaign for the Presidency began to talk about the hopes and challenges of the ten years ahead. Yet, the mood of the nation has changed so radically that when we think about it another way, the eight years that have passed since 1960 seem more like fifty.



At the end of the Eisenhower era we thought we were sophisticated, world-weary, and blasé indeed. In retrospect, however, those days now look like an age of innocence in comparison to the present situation.

We Americans are today a more cynical, less hopeful, more exhausted people. Even Kennedy's soaring rhetoric, which called a new generation to drive out ancient devils and which inspired millions of young people to dream of carving out a new frontier for the betterment of mankind, has a sadly dated and unreal ring to it in January, 1968.

Something happened. I am not sure what it was, but there is evidence on all sides that we have ceased to be a happy people, by and large; the American future is more foreboding than promising.

I think that the big change may have had something to do with the assassination of the President. Certainly the symbolic importance of that terrible event can hardly be exaggerated. Ever since, there has been an uneasiness, a disturbing quality to life in the United States. The newspapers have been turned into something like the record of an endless nightmare.

Almost every basic relationship has undergone serious dislocation. For example, take the family situation. From time immemorial, I suppose, there has been a great gulf fixed between parents and children. The generational gap is not a new phenomenon. But the overt, canonized hostility of the young today is something else again. The anger of the young and the bafflement of their elders ("Where did we go wrong?") strike American life at its source.

In favor of the young, it must be recognized that many of them are finding new values, new moral foundations upon which to build their lives, as replacements for what they regard as the spurious, selfish, materialistic obsessions of their parents. Yet, for all the glib

talk about love, there has never been so much active disdain for love, and in many cases even hatred poisoning the familial atmosphere.

The political relationship is charged with suspicion and cynicism. The President is widely mistrusted. Politicians of all stripes no longer enjoy general respect or admiration.

The press is dismissed as the voice of the hated Establishment. Students cast a cold eye on the efforts of their teachers. So widespread is disenchantment with the clergy that they themselves are suffering a crisis of vocational confidence.

I cannot think of a single businessman, labor leader, or professional spokesman who has captured the imagination or full confidence of youth. For models, the young are turning to themselves; they value their own insights far more than the experience and supposed wisdom of their elders. The most idealistic among them are determined above all to be as unlike their parents as possible.

Then, of course, there is the war—the war that makes so many citizens no longer proud to call themselves Americans. Between the pitches for cigarettes and deodorants on television, the nation, never more affluent, watches that war on television every evening and then goes on calmly about its business. Elsewhere, on the other hand, the televised clips of the fighting in Vietnam amount to anti-commercials for all that we hoped, as late as 1960, our nation would stand for in a world seeking peace and justice.

To look back to the America of 1960 from this vantage point is to see a different people. John F. Kennedy inspired the collegians of that day to help build the underdeveloped world through the Peace Corps. Today there is a notable dropoff in Peace Corps recruits, and the whole effort is widely dismissed as a politician's ploy. The war on poverty, which was to be the war of the 1960's, has been sacri-

ficed to the desire for a military victory in Vietnam. For many, the anti-poverty crusade is now a sick joke.

In 1960, the mood of the nation was built on the belief that politics really mattered and that politicians could get good things done. With another election stretching ahead, the feeling now is that politics doesn't really make any difference. We believe we are trapped by inevitabilities. Nothing, in fact, seems more futile than the political enterprise.

In the early part of the decade, the civil-rights movement seemed to many to offer promise that some of our ancient injustices could be undone. But it has become so clear that most whites are simply unwilling to move that the black minority in the nation, sick of promises and weary of non-performance, is opting for power rather than persuasion. The ghettos today are full of talk about voluntary segregation, black nationalism, and the sheer inevitability of violence.

1960 . . . Before the flower children; before the Berkeley riots; before the explosions in the ghettos of Detroit, Newark, Watts; before the White House "credibility gap"; before the march on the Pentagon; before the endorsement of "disruption" as a means to reform the university; before the stark genital beat of the Rolling Stones and the Fugs; before LSD; before the big turn-on and the bitter turn-off.

And, on the other side, 1960 . . . before ecumenism; before the reform of the liturgy; before windows were opened that still permit fresh winds to blow through the Church; before the Vatican Council; before the vast institutional changes resulting from the council.

If you look at it a certain way, perhaps the Church has made more progress, has done more catching up, since 1960 than the worlds of politics and academia.

OPINIONS

Disagrees

To the Editor:

Just finished reading the editorial in the December 22 issue entitled "The Scrooges."

I cannot agree with your thoughts about Social Security. Have you ever thought about extra Social Security deductions to be taken out of working man's pay check? Also many workers do not earn a salary large enough to give them full coverage at age of retirement.

Why should the young who need their money to pay honest debts be taxed so our senior citizens can draw even larger checks? Many of our senior citizens are very well fixed financially and often paid very little, if any, Social Security taxes.

We are some senior citizens who have gained by these laws, being 71 and 60 years respectively, and had two young daughters who received school benefits.

Mrs. T. Ernestberger
Corydon, Ind.

Aftermath

To the Editor:

The pallor and aroma of smoke still heavy in the air, the brave little makeshift altar on the stage, the worshippers looking vainly for accustomed pews, the entire area permeated with the aura of what do we do next—and I think—how sad.

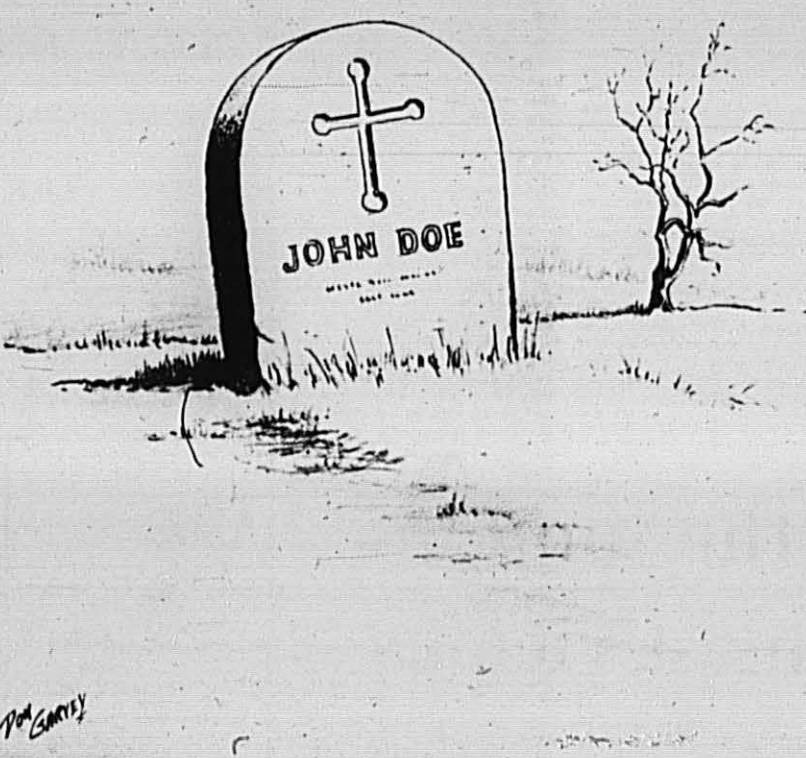
And then I remember—the brave doctor and fire chief rushing in to save the Eucharist, the policeman standing guard long hours, the look on spectators' faces as they watched the

church under the attack of an as yet, unseen, enemy.

I remember the tears as the first few onlookers were allowed to at last witness the ravaging effects of the now seen damage, a lady with meticulous white gloves, trying to wipe the gold name plate on her pew free of the blackening haze that hangs everywhere, the golden tabernacle empty now and lying on its side, waiting—waiting.

And then the gathering of the clan—from the Archbishop to the newly ordained, even some Latin School students—they all came to offer solace and help. The neighboring ministers, with their hearts in their hands offering the best they had—their own churches. Our Protestant neighbor, with tears in her eyes, saying, "How awful, your church" and then not being able to go on.

And after the words, the work—the contractor turning his talents to the simple job of a tabernacle stand with the same dedication and determination of a man building a skyscraper—you ask him about his business—he says: "My church must be ready for Sunday." The business executive and the engineer, used to secretaries and office boys doing their errands, running and fetching the thousand and one things necessary for the Sunday service. The vestments must be gathered from the cleaner, who has worked night and day to have them ready, the altar linens gathered from the good ladies of the parish, whose own work must be neglected till this work is done, the good Sisters, school work put aside, trying to sa'vage what they can of (Continued on page 7)



Catholic education is a lifetime pursuit . . . only here does it end.

WHAT OF THE DAY

Wish for new year: clerical maturity

By REV. JOHN DORAN

Everyone who does much thinking seems to have so many long range hopes for the new year. Since I am one of everyone, I have my own. For one thing, I hope for more maturity on the part of priests who make the news.



This may be a silly hope, I don't know, for mature acting and thinking on the part of priests doesn't usually make the news. We are like the ordinary married person in regard to the newspapers. Once you are married, you don't get your marriage mentioned again in the press until the shipwreck of it is announced in the divorce columns, or your arrival at a jubilee port-of-call is announced on the society page. No list is ever given of those who are patiently and faithfully living out their vocation of marriage, or their vocation in the priesthood. The success story is told only in jubilees; the failure story is shouted as it happens.

But to get back to my wish. Maturity should cause a person to know that he should expect in his life a certain amount of hardship, a certain amount of frustration. He should not expect that world to burst into tears, and to tear up all the laws, because he finds hard the place in life which he has chosen.

I don't expect my parishioners to come in and hold my hand when I am tired after a long day. But on the other hand, they don't expect me to come out and weep with them when they have had an exhausting time. They don't expect me to get up in the pulpit and moan about my troubles, any more than I expect them to call me at night and tell me that the baby is keeping them awake.

People must get tired, (I know I do) of these padres who expect the world to have fits of crying because they have found their life to have its difficulties. This is a display of immaturity.

Another sign of immaturity is the blaming on everyone and everything else failures which

we could perhaps well assess against ourselves. The two favorite whipping boys for the quitting clerics nowadays are the institutional Church and the bishops. I suggest that a reasonable attitude toward both is often lacking.

The institutional Church is a big and lumbering thing, encrusted by history. What wouldn't be after two thousand years? Many of her customs and habits are outdated and outmoded. This is no secret. Pope John shouted it to the world. Chances, especially in the interpersonal aspects of the Church, are very much in order, and at too slow a pace are being made. But they are in action. No reason to berate the old Church or to abandon her just because she does not keep up the pace of change which we want.

Does a person leave his homeland when an election goes against his wishes, or a trend of government holds on longer than one thinks it should? No. One stays and tries to the best of his power to contribute to the good things and actions which are taking place. One works, and one hopes. This is maturity.

Or again, the bishops. It is always easy to blame our superiors just as juvenile delinquents blame their parents. I am sure that most of the American bishops are aware that the position into which they entered when first consecrated is no longer the position in which they find themselves. They can hear the winds of change whistling through their mitres.

Some of them have dug in against the hurricane and expect, when the wind stops blowing, to creep out again and find the world just as it was before. Some, I say, not many. Others know that the force of personalism has come into the Church to stay, and they are trying to channel it into a useful river, not to let it flood and land uselessly. They find this hard. Many of them were bishops for a long time before Vatican II, and show a regular human reluctance to enter into new and uncharted waters after so many years of piloting the ship of the Church like a ferry boat within a safely marked channel.

It is immature to expect a sudden and universal change in

all of them. Human things just don't go that way. To blame men for acting like men is a sign that one has not learned to live within the human race. To seek to urge another, even a superior, toward the validity of one's own ideas is a reasonable human activity. To pick up your marbles and go home when you do not win every battle is to act the part of a child.

About clerical celibacy I have spoken before, and will probably write again, but not here. My only wish here is that it shall be argued maturely and in the fields of reality, and that the actuality of a human commitment to either celibacy or marriage be recognized and that one shall not think it reasonable to open all sorts of doors out of the one, but think it reasonable to keep sealed shut the doors of the other. If a life-long commitment can be made to a person, why cannot it be made to God?

Oh, heck, am I acting immaturely myself, expecting adults to act and talk like adults, expecting them to expect adulthood of each other? Could be.

Guest comment

Though final figures are some weeks away, it is already certain that consumption of cigarettes will be higher by about 2 per cent in 1967 than it was last year. That is a smaller year-to-year gain than the 1965-66 increase, but the surprising fact is that there should be any gain at all. After the report last summer by a panel of the U.S. Public Health Service, which went beyond the Surgeon General's 1964 report in describing dangers to health in cigarette smoking, one might have anticipated a decline. From trends in brand sales, it is difficult to draw a firm conclusion about the public's attitude. The continuing gain of filter tips—up 8 per cent over 1966—suggests that cigarette smokers are sufficiently impressed by the danger to play percentages. On the other hand, the big jump in extra-long brands, as well as the overall increase in consumption, indicates a lack of concern. From an editorial in America.

When the Church yields before the ideology of the state, classifying men as enemies and remaining silent before methods of

wholesale slaughter, she in fact moves perilously near to disbelief. She no longer proclaims her faith in the God who converts hearts to His justice. Equally she ceases to believe in herself as Church. For to be Church is to be sinner, subject to God's forgiving and renewing love. But to consent to war, to cease to speak for the innocent, is to connive in such monstrous guilt as places the Church herself beyond God's forgiveness. So in the Vietnam war, no official voice of the American Church has yet condemned the indiscriminate bombing of the innocent, the torture of prisoners, the burning of crops, or the suspension of civil liberties. Father Daniel Berrigan, S.J., in his book, "Consequences: Truth And."

I think it is time for the choir to be brought back from the Limbo to which it has been consigned. No other church service requires as much sacrifice of time and effort. Buffalo choir director Robert F. Schulz in an article in The Ligourian.

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DIALOGUE STARTED IN '28

Ecumenism is nothing new to group in Philadelphia

By FATHER J. A. FOLEY

PHILADELPHIA—It was the spring of 1928.

The stockbroker riding the train from his suburban Main Line home to his downtown Philadelphia office could hardly believe his ears.

A customer—a prominent Philadelphia lawyer—was sitting beside him, commenting on the probable choice of New York's Gov. Alfred E. Smith as the Democratic candidate for president.

"He doesn't deserve to be elected," the lawyer said. "He comes from New York's slums; he's a machine politician and got where he is because of Tammany Hall; his wife wouldn't be socially acceptable enough to be First Lady; and, to top it all off, he's a Catholic, and no Catholic could ever be head of this nation without having the Pope of Rome come over here to live—and that would be intolerable!"

"Do you know," the broker asked, "that I am a Catholic, and that what you just said is illogical and ridiculous?"

HARDLY A way for ecumenical dialogue to begin—but that train conversation was the beginning of Philadelphia's Round Table, a religious discussion group of Catholics and Protestants which has met almost every month since 1928 for an evening of dinner and dialogue.

The broker—Lindley Johnson—suggested a dinner meeting between the lawyer and a group of his Protestant friends and himself and several of his Catholic friends. Seven attended the first dinner meeting—and the frank exchange of views, especially on areas of disagreement, was so interesting that the men

arrived at one major area of agreement—the meetings ought to continue.

Early in the history of the group—no one remembers exactly when—the name "Round Table" was adopted. Johnson, who suggested the first dinner, was chosen secretary of the group with the responsibility of informing those interested of the time and topic of the dinner meetings.

A regular format soon was devised. One month a Catholic would present a paper, a Protestant would serve as chairman, and each member would have an opportunity to comment on the ideas expressed. When attendance at the meetings became large, a strict time limit—usually three minutes—was imposed on those making comments "around the table." The following month a Protestant would present the paper, a Catholic would serve as chairman.

Another "institution" unchanged from the beginning is Lindley Johnson in the post of secretary. The 82-year-old Johnson says he can't find anyone else who will take the job of notifying the constantly changing roster of almost 100 members of the monthly meetings or the more difficult job of finding some member or qualified visiting expert to prepare the well-researched papers which have become a hallmark of the group.

JOHNSON'S devotion to the Round Table stems from his conviction in founding it—that there exists a vast amount of religious ignorance which can be dispelled only by candid mutual discussion.

Attendance at the third Tuesday-of-the-month meetings, usually numbers between 25 and 30—an ideal number for a cross

section of comments from Round Table members. Attendance is also usually evenly divided between Protestants and Catholics.

Membership in the loosely knit group comprises Catholics, Episcopalians, Presbyterians, Lutherans, Methodists, Quakers, Swedenborgians, Dutch Reformed, Polish National, Orthodox, Mormon and Seventh Day Adventist. Four members are unaffiliated with any denomination. Public officials, lawyers, physicians, clergymen, clerks and farmers have all been numbered among the Round Table's membership.

The topics have often been the fundamental areas of disagreement between Catholic and Protestants—the infallibility of the Pope, the manner of Christ's presence in the Eucharist, the history of the Reformation, the necessity of confession, the validity of Anglican orders.

Attorney John B. Gest—a "charter member" of the Round Table and the speaker at the last meeting—noted that the discussion of areas of mutual agreement "unknowingly anticipated the Second Vatican Council's

advocacy of ecumenical 'dialogue.' He said that post-conciliar discussions have often focused on areas of cooperation in social action—a shift in the original emphasis of the "Round Table."

Johnson said seldom has a Round Table member become angry—but when it has happened, the chairman reminds: "The Round Table is a meeting place for Christian men of diverse understanding of the Christian faith and no place for the advancement of petty grievances or hatreds."

Johnson said the Round Table has been an "eye opener" for many Catholics—disclosing the holiness of life of many Protestants. It also has led to a deeper appreciation of the unity and clarity of their own faith by all members.

"The Round Table," he commented, "is no place for Catholic men who are weak in the practice of their faith or in their knowledge of it."

JOHNSON recalled two priests who played key roles in the history of the Round Table—the late Bishop Joseph M. Corrigan, rector of St. Charles Borromeo Seminary here when the Round

Table was founded and later rector of the Catholic University of America in Washington, D.C., and the late Msgr. Edward Hawks, a former Episcopalian seminary professor who became a Catholic priest and was pastor of the Philadelphia parish of St. Joan of Arc. Bishop Corrigan advised Johnson in the early years of the Round Table's existence and Msgr. Hawks attended the meetings and contributed to the discussion through his understanding of both Protestant and Catholic positions.

Both Johnson and Gest have emphasized that conversation is not the purpose of the Round Table. They both are reluctant to claim any credit for the Round Table's influence.

One Round Table member, however—the late Carl Rogers—not only became a Catholic, but founded the Narberth Movement, a group interested in lay activity in convert-making.

Johnson, 82, is the oldest active oarsman on the Schuylkill River. He began rowing in 1909—the year after his graduation from the University of Pennsylvania—and he has been an active member of the University Barge Club ever since.

He commutes every day from his suburban Bryn Mawr home to his downtown Philadelphia offices; rows six miles on the Schuylkill River every day in season. He estimates he has rowed almost 35,000 miles during his lifetime—and last year, with a 57-year-old fellow oarsman, he won a veteran doubles rowing championship in Boston, Mass.



Saints in the Mass

ST. ANDREW, is named in the Canon of the Mass with the other apostles, and again in the embolism after the Our Father with the names of Our Lady and Saints Peter and Paul. In the Second session of the Vatican Council II, Pope Paul VI commissioned Cardinal Bea to return the treasured relic of the head of St. Andrew to Orthodox Metropolitan Constantine of Patras. It is at Patras that it is believed St. Andrew was martyred on an X-shaped cross. The Church of Constantinople traces its apostolic origins to this apostle, and he is the national patron of Russia and Scotland.

British to expand radio, TV center

LONDON—Britain's Catholic radio and television center, set up to train English-speaking missionaries in the effective use of mass media, is planning a \$350,000 expansion of its home at Hatch End, near here.

In the 18 months up to last October the center sponsored courses for 69 people from 17 countries on the use of radio, television and films. They included students from Africa, South America and—for the first time—Yugoslavia. Half the students were priests. The rest were nuns, lay students, teachers and members of the National Board of Catholic Women here.

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QUESTION BOX

Sins of the tongue among most vicious

By MSGR. R. T. BOSLER

Q. Please say something about sins against the eighth commandment. These I think are the most common of all sins and are frequently committed by people who consider themselves A-1 Catholics and are often frequent communicants.

Q. There is a neighbor who lives a few doors from us. Sometimes he says bad things about others' reputations. Do I sin seriously if I continue to visit his home because I give him an opportunity by being there to say these things?

A. It would be difficult to say without the help of a computer what the most common sins are, but simple observation would doubtless place sins of the tongue near the top of the list. Surely they are among the most vicious of all sins, because they can quickly and thoroughly destroy a person's most precious possession, his reputation, upon which depends his whole relationship with others and his possibilities for doing good in the world.

There are many reasons for the frequency of sins of backbiting, gossip and slander. Some people are insecure about their own abilities and reputations and think that they will make themselves look better if they make other look worse. Others are poisoned by a pride which compels them to let others know that they know all about the personal affairs of important people. The bolsters an unhealthy ego.

Whatever the reason, harming another's good name is a matter to be taken very seriously, and all too often it is not. And here is where I think those who are aware of the malice of sins of the tongue can do a great deal of good. They will not do it by reprimanding, or avoiding, or preaching to the offenders, because malicious talk can become such a pattern in the lives of such people that they will either be immune to correction or unaware of the harm they do.

St. Paul suggests the answer: "Overcome evil by good." Get into the habit of concentrating on the good qualities of others; love but rather the exploiting talk about them; praise them.

Example is contagious, and, hopefully, those who are accustomed to looking for the worst in their neighbors will learn, perhaps gradually, that there is a great deal of good in everyone, and that it is much more satisfying in the long run to look at the stars than to stare at the dirt. So don't shun your neighbor who gossips; help him find pleasant things to talk about.

Q. Is French kissing a sin? I have asked this question before but got no answer. Don't we have agents? Please answer my question. The assistant pastor and the monsignor of my parish, as well as other priests have said it is not a sin unless there is sexual involvement. But a missionary priest told us it was. And I don't see how it can be unless you are sexually aroused or it leads to a sexual act. If it is because it could lead to this then a regular kiss or just holding hands should be a sin too because they could lead to this. Please answer this as fast as you can. I must know the answer.

A. The majority seems to be in your favor. Why are you so anxious to have another answer from me? Is it that deep down inside you, you suspect the lonely missionary priest is right? Monsignors have been known to be wrong before—as can testify from bitter experience. I am inclined to think that yours was this time. Or you asked him the wrong question. Some years ago when I taught religion to high school girls I put it to 12 young married couples and they unanimously agreed that French kissing should not be indulged in by unmarried couples. Their reasons boiled down to this: young people would already be pretty much aroused before they would be ready to explore one another's mouths with their tongues.

However, it is a mistake to generalize in matters of sex. What is an occasion of sin for one may be quite innocent for another. You may be able to indulge in French kissing without being unduly aroused. But what about the boy friend?

The wrong about such liberties as you inquire about is that for young unmarried couples they are not usually expressions of love but rather the exploiting of one another's body for pleasure.

'Getting to know you...'

CARACAS—It may seem like a long way from St. Thomas Aquinas' "Tantum Ergo" to Rodgers and Hammerstein's "Getting to Know You," but Maryknoll Father Richard Albertine and Father Joseph Heim of Philadelphia are finding that the two go close together in their Caracas parish.

The two priests, in an effort to build up community spirit within the parish, have started a series of neighborhood get-togethers. One couple agrees to host the gathering, neighbors bring a little food, and the parishioners and priests sit down to discuss.

So far, over 100 people have taken part in 12 different meetings, and the priests report that the idea works—the people are taking their first steps toward building a community-minded parish.

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Gets titular See

VATICAN CITY—Pope Paul VI has named Bishop Joseph Schroeffer—appointed secretary of the Congregation of Seminaries and Universities last May—titular archbishop of Vulturum, which becomes an archdiocese for this appointment. He had been bishop of Eichstaett, Germany.

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MEDICINE

1968: YEAR OF HUNGER

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

In India people start off the year with empty stomachs, knowing they'll be hungry all year long. An Archbishop said to Monsignor Nolan this week: "It just doesn't seem fair. Lend us the tools, and teach us how you raise food, and we'll show you we can feed ourselves!" ... Pope Paul wept when he saw the suffering in India. To show you care, will you eat less this year, smoke less, drink less? This way you can send something. ... Only \$10 will feed a family for a month. \$50 will feed five families. \$100 ten families. \$35 buys a plow for a farmer; right now he's using a stick. Only \$975 will give a family of 12 a farm of their own! ... India has lepers, too. Only \$8.50 buys enough Dapsone tablets for 43 lepers for 1968. ... Christ so loved the hungry he worked miracles to feed them. India is hungry. Send as much as you can.

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Marian announces '68 evening classes

INDIANAPOLIS—Marian College will offer 28 credit courses in late afternoon or evening classes during the spring semester, according to William J. Doherty, director of continuing education.

Entries pour in for Style Show

A record number of entries is expected in the 14th annual Junior CYO Style Show, to be held on Sunday, Jan. 21, in the Holy Name parish auditorium, Beech Grove.

At press time, 145 entries had been received with several more anticipated. Blanks will be sent to all contestants, to be returned by January 16 to allow time to prepare the fashion commentary. Providing the commentary will be Mrs. Rita Fox, fashion coordinator at H.P. Wasson's department store.

All entries from the Indianapolis Deaneys are to be delivered to the auditorium from 1 to 5 p.m. Saturday, Jan. 20. Out-of-town entries are requested to bring their garments Sunday between 11:30 a.m. and 1 p.m. Judging will be done privately from 1 to 5 p.m.

Entrants are to report between 5:45 and 6 p.m. for briefing. The parade of styles will be held at 7 p.m.

accounting, art, business administration, education, French, history, government, classical mythology, mathematics, philosophy, psychology, sociology, Spanish and theology.

Five courses will be presented by the English department including one in news writing. The education department is offering three courses: "Guidance," "Literature and Speech Arts for Children," and "Teaching Secondary School Subjects." Murray Saltzman, rabbi of the Indianapolis Hebrew Congregation, will present the second half of a two-semester course on Judaism. Being presented by the Marian theology department through the auspices of the Jewish Chautauqua Society, the class is an introductory course in Jewish history, literature, thought, and religion.

Registration for the classes will be from 9 a.m. to 8:30 p.m. on January 23, 25, and 26; and from 9 a.m. to noon on January 27. Classes will begin on February 6 and end on May 28.

A detailed pamphlet on the course offerings may be obtained by visiting or phoning the college at 924-3291.

Close cathedral

CADIZ, Spain — The Cadiz cathedral has been closed after sections of the stone roof began to cave in. A restoration committee estimates costs of repairs at nearly \$6 million.



LOURDES TOURNAMENT CHAMPS—These lads, graduates of the always-feared St. Patrick "67" teams of recent years, are shown just after winning the Our Lady of Lourdes CYO Cadet Invitational Holiday Tournament on January 6. The Southsiders defeated St. Joseph of Shelbyville, 37-31, in the championship battle, after outlasting tauted Christ the King in a semi-final thriller. The win Saturday night gave St. Patrick its first crown in the Lourdes firing, and a year's possession of the Monsignor James Hickey Travelling Trophy, plus the permanent award to the champions. Father Joseph Wade, back row, left, is the St. Patrick CYO Priest Moderator. In the middle is Head Coach Pat McIntyre, flanked on the left by Assistant Coach Bob Putnam.



HOLIDAY TOURNAMENT RUNNERS-UP—This is the St. Joseph of Shelbyville CYO Cadet basketball team, a consistent contender for CYO roundball laurels and last week's runner-up to St. Patrick in the 1967-68 Our Lady of Lourdes Cadet Holiday Invitational Tourney. The lads from Shelbyville lost a narrow decision to the new champions, 37-31, to finish in the runner-up spot for the second straight year. Shown with the team are Priest Moderator Father James Arneson (back row, left) and Coach Tom Duvelius (back row, right).

Scores

NEW ALBANY DEANERY
Games of Friday, Jan. 5

"56" League: Our Lady of Perpetual Help 40, St. Joseph Hill 10; St. Paul, Sellersburg 25, St. Mary, New Albany 12; Holy Family 28, St. Michael, Clarksville 18; St. Anthony, Clarksville 25, St. John Starlight 20; St. Mary-of-the-Knobs 22, Holy Trinity 19.

Cadet League: St. Joseph Hill 37, Our Lady of Perpetual Help 30; St. Mary, New Albany 34, St. Paul, Sellersburg 24; Holy Family 41, St. Michael, Clarksville 32; St. Anthony, Clarksville 57, St. John, Starlight 39; St. Mary-of-the-Knobs 49, Holy Trinity 42.

Games of Sunday, Jan. 7

"56" League: St. Michael, Clarksville 31, St. Joseph Hill 30; St. Paul, Sellersburg 22, St. Augustine 37; Holy Family 35; St. John Starlight 27, Sacred Heart 18.

Cadet League: St. Joseph Hill 50, Holy Trinity 48; St. Paul, Sellersburg 48, St. Michael, Clarksville 22; Holy Family 31, St. Augustine 28; St. John, Starlight 30, Sacred Heart 23.

Junior League: St. Mary-of-the-Knobs 50, Holy Trinity 44; Holy Family 36, Our Lady of Perpetual Help 30; St. Augustine 38, St. Paul, Sellersburg 30; St. Augustine 44, St. Michael, Clarksville 32; St. Anthony 58, St. Joseph Hill 47.

INDIANAPOLIS DEANERIES

"56" LEAGUE
Games of Saturday, Jan. 6

Division 1: St. Michael, A 44, St. Malachy 20; St. Monica 29, St. Joseph 25; Immaculate Heart "B" 2, Assumption 0; St. Christopher Lawrence 28, St. Francis 8; St. Ann 32, St. Gabriel 22; Holy Trinity, bye.

Division 2: Mount Carmel 38, Little Flower 16; St. Luke 25, St. Thomas 22; St. John of Arc 25, St. Matthew 15; St. Pius X 27, Christ the King "A" 14; Immaculate Heart "A" 35, St. Michael "B" 13; St. Andrew, bye.

Division 3: St. Catherine 27, Our Lady of Greenwood 17; Holy Spirit "B" 16, St. Bernard 13; Sacred Heart 19, Holy Trinity 14; St. Patrick 28, St. Jude 22; St. Mark 34, Our Lady of Lourdes "B" 24; St. Rose, bye.

Division 4: Holy Spirit "A" 33, St. Lawrence 28; Nativity 28, Holy Cross 15; St. Philip Neri 31, St. Simon 12; Our Lady of Lourdes "A" 47, St. Francis 29; Little Flower "A" 23, St. Bernadette 17; St. Joseph (Shelbyville), bye.

CADET LEAGUE
Games of Saturday, Jan. 6

Division 1: Holy Spirit "A" 29, Holy Name 25; St. Pius X 46, St. Michael "A" 12; St. Mark 30, St. Lawrence 28; St. John of Arc "A" 34, St. Jude 33; Christ the King 36, Little Flower "A" 33; St. Andrew, bye.

Division 2: St. Christopher 27, St. Simon 10; St. Monica 48, St. Rita 35; St. Joseph (Shelbyville) 47, St. Roch 27; St. Philip Neri 42, Our Lady of Lourdes "A" 21.

Division 3: Sacred Heart 57, St. Malachy "A" 45; St. Bridget 35, Mount Carmel 34; St. Luke 42, Immaculate Heart 39; St. Catherine 27, Nativity 26; Holy Trinity 53, Holy Angels 2.

Division 4: St. Patrick 29, St. Michael "B" 23; St. Thomas 50, St. Barnabas 19; St. Bernadette 40, St. Joan of Arc "B" 13; Holy Spirit "B" 37, St. Simon "B" 28; Holy Cross 42, Our Lady of Greenwood 13.

FRESHMAN-SOPHOMORE LEAGUE
Games of Sunday, Jan. 7

Division 1: Mount Carmel 36, St. Michael 34; St. John of Arc 50, St. Thomas 41; St. Gabriel 51, Immaculate Heart 35; Holy Trinity 2, St. Christopher 0; forfeit.

Division 2: Little Flower 33, St. Simon 32; St. Pius X 46, St. Lawrence 31; Our Lady of Lourdes 43, Holy Spirit 39; St. Andrew 54, Holy Cross 37; St. Philip Neri, bye.

Division 3: St. Mark 31, Nativity 26; St. Roch 41, St. James 16; Holy Name 46, St. Bernard 21; St. Jude 48, St. Catherine 40; Our Lady of Greenwood, bye.

JUNIOR-SENIOR LEAGUE
Games of Sunday, Jan. 7

Division 1: Holy Trinity 50, St. Gabriel 49; St. Rita 60, St. Michael 43; St. Christopher 54, St. Anthony 28; St. Thomas 86, St. Malachy 3.

Division 2: Holy Cross 36, Christ the King 21; Immaculate Heart 42, St. Pius X 30; St. Philip Neri 52, Mount Carmel 42; St. Andrew 41, St. Joan of Arc 38.

Division 3: Holy Name 42, St. Catherine 40; St. Mark 50, St. James 41; St. Roch 24, St. Rose of Lima 29; Our Lady of Greenwood 30, St. Barnabas 32.

Division 4: Nativity 63, St. Michael (Greenfield) 30; St. Bernadette 52, Holy Spirit 40; Little Flower 47, St. Lawrence 34; Our Lady of Lourdes 40, St. Simon 37.

One diocese?

SANTA FE, N.M. — Possible Miss Maureen Norchett is the expansion of the Archdiocese of Santa Fe to include the entire state of New Mexico is now being studied by the Vatican, according to reports here.

CYO NOTES

The seventh season of the CYO Cadet Girls Volleyball League will get underway January 19 with 30 teams arranged in three divisions. Play will continue through the end of February. Coaches are asked to meet at 7:30 p.m. Monday, Jan. 15, in the CYO Office. A post-season tournament will follow the regular schedule.

Six teams are entered in the CYO Cadet Boys Wrestling League, to begin in late January or early February. Less formal scheduling will be in effect, with games to be played anytime within a given week. Handling the league for the CYO Office will be Bill Sylvester.

The second annual St. Joan of Arc Junior CYO Invitational Girls Volleyball Tourney, held last week-end, was won by St. Mark's parish. The southsiders defeated St. Philip Neri in the five-game match. Thirteen teams participated. In addition to the finalists, trophies were also awarded to Little Flower and St. Joan of Arc for participating in the consolation tilt, won by Little Flower.

Entry blanks are mailed for the Holy Spirit Invitational Freshman-Sophomore Tourney, to be held from February 4-18. Deadline for entries is January 26. A \$15 fee should accompany the entries. Drawing will be held at 7:30 p.m. Tuesday, Jan. 30, in the CYO Office.

The Holy Cross "56" Basketball Tourney will be held from February 10-25, with entry deadline Wednesday, Jan. 31. Drawing will be held at 7:30 p.m. Monday, Feb. 5, in the Holy Cross gym. Entry fee is \$8 per team.

Junior CYO One-Act Play Contest blanks have been mailed by the CYO Office, with deadline Monday, Feb. 5. Three divisions of competition are: comedy, serious and classic-comedy. Each parish is limited to one entry per category. A meeting for directors will be held about 10 days after deadline. Actual competition begins March 17 and will continue through the first week-end in April.

Deadline for entries in the recently-announced publication contest for parish Junior CYO units is today, Friday, Jan. 12. The contest is a major project of the Unit Improvement Year program. A meeting for editors and adult moderators is scheduled at 7:30 p.m. Wednesday, Jan. 17, in the CYO Office.

'Project Equality' given Ford grant

NEW YORK—Project Equality, the national interreligious program to promote equal employment practices which was originated by the National Catholic Conference for Interracial Justice, has received a \$522,200 grant from the Ford Foundation.

The money will be used to expand Project Equality, which now operates in 12 metropolitan areas. Although it was founded in 1965 by a Catholic organization and received its first support from Catholic dioceses, Project Equality now has the participation of Jewish, Protestant and Orthodox bodies.

More than 15,000 businesses which do business with church organizations—suppliers, banks, contractors—have pledged cooperation.

Cross gym. Entry fee is \$8 per team.

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St. Joan of Arc, Lourdes compete in Quiz finals

One thing is certain about the outcome of last night's 14th annual Criterion-CYO Quiz Contest, played over WFBM Radio: the top four cash prizes and trophies will be earned by two parishes, St. Joan of Arc and Our Lady of Lourdes.

The radio finals were broadcast after press deadline. Finalists were St. Joan of Arc No. 2 and Our Lady of Lourdes No. 2 teams. In last Sunday's semi-final round, St. Joan of Arc eliminated Our Lady of Lourdes No. 1 by a score 160-150. The tables were turned in the other semi-final game as Our Lady of Lourdes defeated St. Joan of Arc No. 1 by 160-80.

Members of the final teams included: St. John of Arc—Ed Bower, Linda Chapman, Gretchen Henn and Terri Wawrzyniak; and Our Lady of Lourdes—Helen Francis, Jean Francis, Kathy McMahon and Martha Ford. Coaches were Owen Sweeney for St. Joan of Arc and Mrs. Max Horn for Our Lady of Lourdes.

Forty-eight teams started the contest back on December 3.

Theatre Guild production set

INDIANAPOLIS—The Catholic Theatre Guild production of "The Subject Was Roses" will be presented Friday, Saturday and Sunday, Jan. 19, 20 and 21, in the Eastgate Auditorium. Curtain time Friday and Saturday is at 8:30 p.m.; Sunday, at 7:30 p.m.

Tickets may be purchased from Guild members or at the door. Reservations may be made by calling 357-7072 or 924-3744. Information about group rates is available at the 357-7072 telephone number.

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● TIC TACKER

Latin School to go 'varsity'

By PAUL G. FOX

Enter a new Catholic high school into the arena of varsity competitive athletics: Latin School of Indianapolis.

The 13-year-old diocesan school where boys test their vocation for the priesthood, with a present enrollment of 235, will launch its first varsity team this spring in baseball. Heretofore the school has participated in Junior CYO sports programs.

According to Father Laurence Lynch, Latin School's athletic director and coach, arrangements are still being made to fill out the baseball schedule with area high schools. "Home" games will be played at the Msgr. Downey-CYO Field at Perkins and Raymond Street on Indianapolis' southside.

Latin School is currently fielding freshman and reserve basketball teams against city and county rivals. The freshmen face a 13-game slate, while eight schools are on the reserve schedule. Father Lynch admitted that the reserves are making a "better showing" at this point. He suggests that a full varsity schedule, which presumably would include venturing into the tough area sectionals, is "a couple of years away."

Response and enthusiasm has been high from the student body for the new ventures, reports the energetic priest, who also teaches biology at the school.

Under consideration for several years, the final decision to attempt a competitive sports program was made "to help identify the school among the other fine public and private secondary schools in the area as well as an aid for the students to identify with their counterparts," Father Lynch commented.

Other sports are contemplated as the circumstances permit.

HIGH SCHOOL COMMENCEMENTS — In case it's bothering you, the following is the list of graduation dates for the 16 Catholic secondary schools in May and June: **Our Lady of Providence**, Clarksville, May 22; **Immaculate Conception Academy**, Oldenburg, May 23; **Chartrand**, May 25; **Brebeuf**, May 26; **Ladywood**, May 27; **Scecina Memorial**, May 28; **Kennedy Memorial**, May 29; **Our Lady of Grace Academy**, Beech Grove, May 31; **Chattard**, June 1; **Latin School**, June 2; **Cathedral**, June 3; **St. Agnes Academy**, June 4; **St. Mary Academy**, June 5; and **Ritter**, June 6.

NAMES IN THE NEWS—Father Andrew Weidekamp, assistant pastor of Holy Spirit parish, Indianapolis, is in Community Hospital. The newly-ordained priest has diabetes. **Edwin G. Cohen**, executive director of the National Center for School and College Television, based at Indiana University, has been elected president of the Educational Media Council. He is a member of **St. Charles parish** in Bloomington.

ANNUAL HIBERNIAN FEAST—The annual St. Patrick's Day Breakfast, sponsored by the Kevin Barry Division of the Ancient Order of Hibernians, will be held Sunday, March 17, at the Murat Temple. **Daniel P. Sullivan**, chairman for this year's breakfast, reports that the world champion Irish American Dancers will be invited to entertain at the event. The 1968 breakfast will be the 98th annual celebration of St. Patrick's Day in Indianapolis. Sullivan says, and everyone is invited to attend. Tickets may be ordered by calling **James Sullivan** at 283-1325.

Six named to U.S. Sees by Pontiff

WASHINGTON—Pope Paul VI has made the following appointments in the hierarchy of the United States:

The Most Rev. Thomas Noa, 75, on his resignation as the bishop of Marquette, Mich., is transferred to the titular see of Talapula.

Auxiliary Bishop Charles A. Salatk, 50, of Grand Rapids, Mich., becomes the bishop of Marquette.

Auxiliary Bishop George H. Guilfoyle, 55, of New York, is transferred to the See of Camden.

Msgr. Dennis W. Hickey, 54, vicar general of Rochester, is appointed titular bishop of Rusucuru and auxiliary to Bishop Fulton J. Sheen of Rochester.

Msgr. John E. McCafferty, 48, pastor of Holy Rosary church, Rochester, is appointed titular bishop of Tanadua and auxiliary to Bishop Sheen.

Msgr. Raymond J. Vonesh, 52, a priest of the archdiocese of Chicago, is named titular bishop of Vanariona and auxiliary to Bishop Romeo Blanchette of Joliet, Ill.

These actions of the Holy Father were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Card party set

INDIANAPOLIS—The Ladies Auxiliary of St. Joseph K of C Council No. 5290 will hold its second annual card party Wednesday, Jan. 31 in their new club rooms at 4332 N. German Church Road. Playing begins at 1 p.m. and again at 8 p.m. Both men and women are welcome. Table prizes and door prizes will be awarded. Refreshments will be available.

200 attend briefing for Education Study

INDIANAPOLIS—Nearly 200 men and women braved below zero temperatures to attend a training meeting for Catholic Education Study parish discussion leaders last Sunday night at Kennedy Memorial High School here.

The meeting was one of seven held in the Indianapolis Archdiocese and in the Evansville Diocese to brief parish leaders on the format for the education discussions scheduled to start next week. Father James Lex, Director of Education for the Evansville Diocese, conducted the Kennedy meeting.

SPLITTING up into groups of eight or ten, the trainees discussed the over-all purposes of the Education Study and the problems they expect to encounter at the parish level. One man asked plaintively:

"Do the people who run the schools really want to know what the ordinary Catholic thinks?"

Father Lex reassured him. "Of course we do. If we didn't, why would so many people go to so much trouble with forms and questionnaires and what-have-you and why would I drive up to Indianapolis in the snow when I could be warming myself around a television football game?"

A woman alert to danger wondered if "controversial" ques-

Opinions

(Continued from page 4)

the fire blackened candle holders and other altar incidentals. I remember the steady stream of people on Saturday, just wanting to help, no one had to call, they just came and came and came. The tweed and the pearls working alongside the flower-jeaned and both making it a labor of love. Some who hadn't washed or scrubbed for their own family for years came gladly to scrub for the Lord.

And the children, not giddy or troublesome but genuinely helping, running here to get more rags, there for more soap, another dusting the chairs. And all done in a way that made you know they were glad to be a part of it.

I remember all this as I catch a few teary eyes at that first glance of our temporary church, and I think—how beautiful.

Ann Alhand
St. Michael's Church
Indianapolis

Marian to show Italian movie

INDIANAPOLIS—The Marian College Fine Films Series will present the Italian film "The Big Deal on Madonna Street," at 8 p.m. tonight (Friday, Jan. 12) in the college auditorium, 3200 Cold Spring Road.

Starring Marcello Mastroianni and Claudia Cardinale, the film is a famous spoof of the "scientific" crime stories such as "Rififi."

A small admission fee is charged. The film showing is followed by an informal coffee-discussion hour.

Historic pastoral in booklet form

WASHINGTON — The historic collective pastoral of the U.S. Catholic bishops, "The Church in Our Day," has been printed in booklet form by the Publications Office, United States Catholic Conference here.

The 80-page booklet, with a foreword by Archbishop John F. Dearden, of Detroit, president of the National Conference of Catholic Bishops, is priced at 25 cents for a single copy; 15 cents in orders of 100 or more, and special rates for larger orders. The booklets may be ordered from the Publications Office, U.S. Catholic Conference, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005.

To elect officers

INDIANAPOLIS — The Marydale Guild will elect new officers at a dinner meeting scheduled Wednesday, Jan. 17, at 5:30 p.m. in St. Mary's Child Center, 311 N. New Jersey St. Since the Marydale School will soon be closed, the guild will select a new project at this meeting. All members are urged to attend.

man, "we must love the Church as we love nothing else, save only God, if the Spirit of God is to dwell in our midst, redeeming the times and renewing the face of the earth."

Cardinal Ottaviani

(Continued from page 1)

any injustice among men should arouse in Christians a deep and burning concern.

Similarly, the Church that works among men must be a visible Church, not because this is making the best of an inconvenient situation, but because it is essential to the life of Christ in the world. If this were not so, the pastoral points out, the visible Church "would somehow parallel the invisible Church; being tolerable when useful for the less enlightened, but not for those who, as in every form of Gnosticism, think of themselves as a religious elite and deprecate the need for a visible or, as they sometimes say, institutional Church."

Just as the visible Church is necessary, so is the hierarchy. Together, the laity, clergy and hierarchy form the Church. Without any one group, the Church could not properly exist.

Yet within the whole Church, members of each group have a special function. The laity bear responsibility for the sanctification of human society; the clergy bear within them the hopes of all the redeemed; while the bishops preside in place of God over the flock whose shepherds they are, "as teachers for doctrine, priests for sacred worship, and ministers for government."

IN ITS LAST pages, the pastoral outlines the norms needed by individuals to strike the balance between freedom and authority, experiment and license, the good of the individual and the good of the community.

Drawing heavily from England's Cardinal John Henry Newman, the bishops explain the rights and responsibilities of conscience. "We cannot agree," the statement says,

"with those who derive the force of conscience only from social or environmental influences. Conscience ultimately derives from the image of God in which man is made and the grace of God by which man is called."

"Yet conscience does not of itself give us all the answers or even all the elements for the definition of what is good; (it is) so easily puzzled, obscured and perverted as to need the formation and perfection the Church provides."

Then, quoting from the Second Vatican Council's Declaration on Religious Freedom, the bishops reiterate that "in all his activity, a man is bound to follow his conscience faithfully, in order that he may come to God, for whom he is created . . . and he is not to be forced to act in a manner contrary to his conscience."

As a result, Catholics are called on to overcome the divisions within the Church and the conflicts that beset each individual in an effort to reform and reaffirm the Church's presence, to do the work urged by God in our time.

For now, the bishops conclude, God is calling loudly, urging Christians to take their places in the world. Though the bishops say that "there are times when He simply bids us to be still and see that He is God," they add that "at other times, and ours is one of them, His voice is once again in the tumult, the tempest, the thunder and the sound of flooding waters."

Therefore, because the Church interprets the voice of God to those who must balance the service of God and the service of

DCCW to meet

INDIANAPOLIS—The North Deaconery Council of Catholic Women will hold their quarterly meeting at 8 p.m. Thursday, Jan. 18, at St. Philip Neri hall, 550 N. Rural St. The meeting is open to all women as well as officers and delegates. Dr. Ramon Gonzalez, D.D.S., will be on the program.

Mission

(Continued from page 1)

MAJOR recipients of the mission contributions included the National Office of the Society for the Propagation of the Faith, \$99,382, and the American Board of Catholic Missions, \$49,400. Another \$55,575 was contributed directly to the National SPF office by Archdiocesan Catholics.

Msgr. Goossens has served as director of the Missions Office since 1945, when the total giving program amounted to \$66,925.

Cardinal

(Continued from page 1)

Cardinal Seper, who studied in Rome from 1924 to 1931, speaks Italian fluently and French with precision. His English is less perfect.

One close associate says of Cardinal Seper: "I have rarely met so humble a man, rarely so simple a man, rarely so honest a man."

In 1966, Cardinal Seper visited the United States and received an honorary degree from Villanova University.

CHANGED WESTERN CHURCH

Melkite theologian cities impact of East

WASHINGTON — A Melkite theologian said here the Second Vatican Council caused concepts developed in the Eastern rites to come alive in the Western Church.

"The restoration of a vernacular usage in the liturgy, the encouraging of local differences in liturgical rites and customs and above all, the active role given the National Conference of Catholic Bishops in determining local policies are all signs of the rebirth of the traditional Eastern concept of the patriarchate as an autonomous body within the one universal Church," said Archimandrite Oreste Kerame.

Msgr. Kerame, who was an expert at the Second Vatican Council and personal theologian to the late Melkite patriarch of Antioch, Maximos IV Cardinal Saigh, addressed theology students and laity at a forum on Eastern theology. The forum was sponsored by the Catholic University of America and the St. Paul Center Byzantine Information Bureau.

MSGR. KERAME said the Catholic Church in the U.S. is rapidly developing all the characteristics which identified the ancient patriarchates in the early Christian Church.

"The ancient patriarchates," he explained, "were nothing more than a group of bishops from a distinct area in the universal Church together with their clergy and people who followed the same national customs, vernacular liturgy, and developed a local ecclesiastical legislation and organization."

"With the implementation of the decrees of the Second

Vatican Council, these concepts are again being developed within the Roman Church," Msgr. Kerame stated.

The prelate said the decentralizing of authority in the Church is not a dangerous phenomenon. "We have seen since the late Medieval period an unnatural development of papal monarchical power and the assumption of the powers of local bishops by the See of Rome which was foreign to the mind of the early Fathers and the whole tradition of the Church," he said.

"The pope is a man and as such is limited in his capabilities," Msgr. Kerame continued. "It is impossible for one person to lay hold of the concrete experience and spirit of all peoples at once. How can the life of the world multitude of Christians be placed in the hands of any single group or civilization or in the abilities of a single man?" he asked.

MSGR. KERAME said the current trend toward collegiality in the Church does not imply a lessening of papal authority but rather a reinterpretation of the position of the pope in its most ancient and traditional concept.

"If it is for the bishops to help the pope in the government of the universal Church, it is not in fact more true to say that it is the pope who by his divinely appointed guidance and authority helps the body of the bishops of the universal Church to govern the whole Christian family?"

Msgr. Kerame said the concept of collegiality and the patriarchal system of Church organ-

ization are but two of the many influences of the Eastern Church which have penetrated into the Western theological renewal. "We say it in all humility but it is a fact that every time the Western Church has experienced a profound renewal, it has been under some oriental influence—and this too happened at Vatican II," he stated.

Msgr. Kerame is currently on leave from his post at the Antioch patriarchate and is visiting professor of theology at St. John's University, New York. He plans a lecture tour of the United States which will take him to 30 states.

Priests

(Continued from page 1)

play an important role in the implementation of Vatican II by helping priest-alumni become ever more effective representatives of the Church in the modern world." The dean also added that the lectures and discussions may well serve as a bridge of greater understanding and appreciation between the older and younger alumni.

While the continuing education program is being offered primarily for the alumni of St. Meinrad, it is open to all priests, both diocesan and Religious. In order to make the discussions more effective, participants in any one program will be limited to 40.

Further information may be obtained by writing to Rev. Adrian Fuerst, O.S.B., School of Theology, St. Meinrad, Indiana 47577.

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DEVELOPMENTS CITED

See evidence Church in Spain is tending toward democracy

MADRID—The year of 1967 may well go down in the history of Spanish Catholicism as a turning point toward the democratization of the Church and away from the traditionally close ties between Church and state.

The trend was particularly noticeable in lay organizations, even the most conservative of which have been opting for a fuller and freer voice for the membership on vital issues in the Church. The result has been a quickening of reform and a growing opposition to existing social, economic and political conditions as well as to the official "establishment" that defends the status quo.

The reform movement has been spearheaded by a new generation of the clergy which is quite aware of the need for change.

The reformers have made their voice heard in the country's Religious congregations. Some 500 representatives of the 25,000 Religious met here during the third national conven-

tion of the Spanish Confederation for the Religious to discuss celibacy openly and frankly, and to talk about the role of psychology in Religious life and the post-Vatican Council II approach to poverty, obedience and spirituality.

THE REFORM movement was also seen in a resolution passed in December at the conference of teaching Religious orders and calling for "more democratic" schools which would provide equal opportunity for all, particularly the poor.

The reform movement has not been all smooth, however. It has caused great tension between many of the younger, reform-minded clergy and older conservative bishops.

The appointment of bishops to the Cortes (Spanish parliament) is currently under heavy criticism. An influential daily wrote during December that:

"There is no sense in hiding any longer the fact that a large segment of public opinion in Spain feels that the presence of bishops in the Cortes is a scandal."

"It seems that after the Vatican Council the fields were clearly defined. The greatest effort should be made to establish the difference between the Kingdom of God and the interests of Caesar, particularly in our country where for so long they have been sadly confused."

It might also be said that there is no sense hiding the fact

that reform within the Church has political connotations.

A GOOD EXAMPLE is found in the resolutions passed at the end of the year, convention of the Asociacion Catolica Nacional de Propagandistas. The lay organization was founded some 40 years ago by now retired Cardinal Angel Herrera and has since schooled some of the country's most prominent churchmen and government leaders, including several members of Generalissimo Franco's present cabinet.

Recently, however, the younger element in the association gained control. The convention resolutions called for:

- "Political pluralism" with the establishment of more political parties in Spain. Franco's group, the Falange, is the only legal party at present.

- An end to "political indoctrination" along Falange lines in the schools and the introduction of broader civic courses.

- True representation of the people in open associations.

- Wider participation of women in social and political organizations.

Although some individual bishops have lent sympathetic ears to the reformers, as a group the bishops are following the traditional line and seem to have adopted a wait and see attitude toward change.

They have fostered some "dialogue" with the people, however, and from this could come far more significant changes in 1968.

Pontiff deploras modern failure to seek for God

VATICAN CITY—Pope Paul VI, recalling the Wise Men who went in search of the Christ Child, branded the failure to seek God "the great aberration" of our time.

The Pope was addressing crowds in St. Peter's Square on Epiphany. He appeared in his study window to recite the noon Angelus with them and to give them his blessing.

The Epiphany commemorates the adoration of Christ by the three Magi.

"Epiphany," the Pope said, "presents two great topics. The first is how God manifested himself in Christ. The second is how men can find Christ and in Christ find God."

Asserting that every man must seek God, he said:

"The great aberration of the modern mind is precisely this: man no longer searches for God. He believes both science and faith are extinguished, whereas they both make God shine upon the path of our life, in fear and in love."

Man's failure to seek God "has very serious practical consequences in every field of human activity," the Pope declared.

He called the search for God in Christ "the compass of life."

ALTERNATIVES IN CATHOLIC EDUCATION

Magazine offers guidelines

By BERNICE O'CONNOR

Some of its ideas may jar you, and a few may irritate you. But no Catholic will put down the January issue of "Marriage" magazine without having had either his apathy shaken or his viewpoint stretched.

Entitled "New Directions in Catholic Education," this special issue was published in cooperation with the Education Study now underway in the Indianapolis and Louisville Archdioceses and the Evansville Diocese. It will provide an invaluable reference for parish discussion starting next week.

One article in the issue that is bound to lift some eyebrows is "We Don't Need A Catholic School." The author is a nun, Sister M. Leon Miller, S.S.N.D., who with two Sister-colleagues staff a religious education center in a Chicago suburban parish without an elementary school.

THE SISTERS work with parents to help them prepare their children for First Communion, teach CCD classes for grade and high school pupils, assist with convert instructions and adult discussion groups. Sister M. Leon sees their work as "the pattern for the future—releasing thousands of Sisters from the small world of the classroom to the larger world of the parish and community."

The provocative thesis that Christianity is a religion for adults and resources should be parceled out accordingly is propounded by Brother Gabriel Moran, F.S.C., in his "Marriage" article. The Manhattan College teacher and author deplores the "enormous amount" of money and energy being poured by Catholic schools into 12-year religion programs and textbooks so that the young Catholics exposed to the long cycle will not be bored to tears.

Better to reduce the number of courses and improve the caliber of the teaching, says Brother Gabriel. It is the adult who needs to study Christianity, and "children ought simply be allowed to grow up."

For those more concerned with the here and now of a vast school system beset with difficulties, this special issue of "Marriage" contains other useful articles.

Father George Elford, director of the Catholic Education Study, proposes some

creative alternatives to the standard eight-year parish grade school, the high school supported by the diocese or a religious order and the four-year Catholic liberal arts college in his article, "New Models for Yesterday's Schools." In a companion piece, Father Elford tackles the problem of Catholic educational financing and outlines one plan utilizing a diocesan education fund with quotas assigned to parishes based on the financial ability of each.

Four elementary school problems—money, structure, class size and quality of instruction—are analyzed by Edna Folz, education writer for the Evansville Press, in the issue. An even more serious crisis plagues the public schools in large urban centers, Miss Folz warns—a crisis some sociologists have called "a massive breakdown of public education."

DEFENDERS of Catholic high school education will get a tonic by reading Father Thomas Boland's "Why Catholic High Schools?" Not every Catholic high school deserves to survive, the priests writes, only the best, only those able to meet accepted educational standards and to lift their students from a complacent, middle-class mediocrity to the fullness of the Christian witness in the community at large.

The case for the Catholic liberal arts college is stated by Msgr. Alfred Horrigan, president of Bellarmine College, whose crystal ball reveals a future Catholic college guided by the entire local Catholic community—laymen, clergy and Religious—rather than by a religious order or diocese.

The growth of parish, area and diocesan boards of education is detailed by Father James R. Deneen, associate secretary of the National Catholic Educational Association Superintendents Department, in "Who Runs the School System?" In other articles, Mary Perkins Ryan explores the "new catechetics" and the husband and wife teaching team, Joseph and Lois Bird, discuss "Parents as Religion Teachers."

The issue also features a helpful list of background reading in religious education compiled by Father Raphael O'Loughlin, C.S.B., and an education discussion guide called "Talk Starters" by Father Blaise Hettich.

Vatican newspaper warns against war's escalation

VATICAN CITY—The prospect of further escalation of the war in Vietnam is "a disquieting eventuality, especially under the human aspect and also under the political aspect," an editorial in the Vatican City weekly claimed.

Neither pouring half a million men into Vietnam nor bombing

North Vietnam has brought military success, "at least apparently," the editorial in L'Osservatore della Domenica asserted.

The editorial, over the signature of Federico Alessandrini, said that the "opportuneness and aptness" of escalation of the war "has deepened into disagreement." Alessandrini is associate editor of the Vatican City daily, L'Osservatore Romano.

Alessandrini's editorial asserted that the United States finds

itself "in a very different moral and political situation" from that of two or three years ago.

"It is not the first time that we say that the United States is in a blind alley, a dead end in that far off country of southeast Asia. Its position certainly has not improved in 1967, unfortunately, and everybody who knows what role devolves upon the great American power at the crossroads between liberty and slavery must be pained and worried at the thought of it."

Lay conservatives plan to organize

NEWPORT BEACH, Calif.—A national organization of conservative laymen is being organized, according to a spokesman here.

Thomas Rogers said that the organization will have offices in Chicago and will hire a full-time director. Rogers is a correspondent for The Wanderer, St. Paul conservative Catholic weekly, and a director of Una Voce, an organization for promoting the use of Latin in the liturgy.

The new lay organization, he said, was initiated at the Chicago meeting in September when the Una Voce organization for the United States was founded.

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Delegate

VATICAN CITY — Father Thomas Stranksy, C.P., of Milwaukee, an official of the Vatican Secretariat for Promoting Christian Unity, will represent the Holy See at the fourth general assembly of the East Asian Christian Conference in Bangkok, Thailand, January 30-February 8.



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and

Clarksville

Calendar OF EVENTS

St. Anthony's . . .
Open Meeting of The Board of Education,
Monday, Jan. 27, 7 p.m. in Parish Hall.

St. Augustine's . . .
D of I Annual Card Party, Tuesday, Jan.
23.

Sacred Heart . . .
Women's Club, January 17.

Providence . . .
Guild Valentine Card Party, February 14.

These announcements are made available without charge. To
have your event listed, phone BU 2-3869—at least two weeks
before event is scheduled.



ASSOCIATES PLAN BENEFIT—The Associates of St. Joseph, the lay auxiliary of the Brothers of Holy Cross, are planning an afternoon of social activity this coming Sunday, Jan. 14, in the cafeteria at Cathedral High School. Pictured with Brother Donald Stabrowski, C.S.C., moderator, are Mr. and Mrs. Michael Boyle, co-chairmen of the benefit. The games will begin at 1:30 p.m., and the proceeds will be used to sponsor the various apostolic activities of the Brothers of Holy Cross. The public is invited.

Remember them in your prayers

INDIANAPOLIS
 † **DIRELL M. CRESS**, 56, St. Christopher Church, Dec. 29, St. Joseph Cemetery. Husband of Stephanie A.; father of Georgeanna and Diana L. Cress; brother of Gordon Cress, Paul Reynolds, Grace and Alma Cummins.
 † **FRANK SOUTH**, 65, St. John's Church, Dec. 29, Holy Cross Cemetery.
 † **SAMUEL D. RHINESMITH**, 71, St. John of Arc Church, Dec. 30, Holy Cross Cemetery. Husband of Alice A.; father of Samuel D. and Robert A. Rhinesmith; Jane Rhinesmith, Julie Cardis and Alice Keller; Nancy Fairbanks and Sister Alice Ann, S.P., of Terre Haute.

† **HARRY P. SMITH**, 72, St. John's Church, Dec. 30, Holy Cross Cemetery. Father of Kenneth Prithett and Ruth D. Susenich; Donna L. White, John and Charles T. Smith.
 † **ROSE R. HALL**, 88, Holy Spirit Church, Dec. 30, Holy Cross Cemetery. Mother of Hubert, Wallace, Frances, Louis and William Nally; Pauline King, Evaline Wire, Mildred Muelhens, Laurie Fitzpatrick and Mary Morgan.

† **JOHN L. KAVANAUGH**, 71, St. Andrew's Church, Dec. 30, Holy Cross Cemetery. Husband of Mary E.; father of James L. and Joseph E. Kavanaugh; brother of Margaret Kavanaugh and Frances Myers.
 † **ALBERT F. B. SCHUMACHER**, 92, St. Patrick's Church, Dec. 30, St. Joseph Cemetery. Uncle of Louis P. Schumacher.

† **MARY M. HOWARD**, 72, St. Peter and Paul Cathedral, Jan. 2, Calvary Cemetery. Mother of Thomas, Howard, sister of Della Mantley, Sarah Sullivan, Margaret Sullivan and Ann Spackman.
 † **MARY J. FLANNERY**, 84, St. Peter and Paul Cathedral, Jan. 2, Holy Cross Cemetery. Sister of Annie Wall and Sarah Dugan.

† **HELEN R. MCGINTY**, 79, St. John of Arc Church, Jan. 3, Holy Cross Cemetery. Sister-in-law of Thomas A. McGinty.
 † **WILLIAM DUGAN**, 84, Holy Trinity Church, Jan. 3, Holy Cross Cemetery. Half-brother of Michael McKoon.

† **ETHEL I. PFEIFFER**, 48, Immaculate Heart of Mary Church, Jan. 3, Calvary Cemetery. Wife of Richard J.; mother of Melissa A., Debora L. and Pamela S. Pfeiffer; daughter of Adelaide Haeneke; sister of Byron and Wilfred Henneke.
 † **GEORGE M. LYONS**, 44, St. Simon's Church, Jan. 3, Calvary Cemetery. Husband of Betty J.; father of George M. Lyons.

† **EDWARD M. O'BRIEN**, 84, Holy Cross Cemetery, Jan. 3, Holy Cross Cemetery. Husband of Oma.
 † **BENJAMIN J. WATSON**, 56, St. Catherine's Church, Jan. 3, St. Joseph Cemetery. Father of Robert, Bernard and Jack Watson and Mrs. James Lambert; brother of Joseph Watson, Josephine Ferguson and Mrs. James Davis.

† **CLELLA M. VIEW**, 57, St. Philip Neri Church, Jan. 5, Holy Cross Cemetery. Wife of Henry F. Sr.; mother of Henry F. View Jr.; daughter of Barbara Lawson; sister of John, Frank and Carl Lawton, June Cotton, Rhea de Lozanne.
 † **UNICE FORSTER**, 79, St. Joseph Church, Jan. 5, Calvary Cemetery. Mother of Alvina Miller and Edna Wakefield.

† **JESSIE GEIS**, 76, Holy Rosary Church, Jan. 5, Calvary Cemetery. Mother of Shirley E. Franz.
 † **GAZIE MONTANI**, 95, St. Peter and Paul Cathedral, Jan. 5, St. Joseph Cemetery. Mother of Fred V., Dominic and John Montani, Adelina, Antonietta, Raffaella and Cecilia Montani.

† **MATILDA C. MILLS**, Holy Name Church, Jan. 6, St. Joseph Cemetery. Wife of Earl F.; sister of Bernard and Albert Riestler, Mrs. Louis Kowalek.
 † **DR. JOSEPH E. KERNEL**, 78, Our Lady of Lourdes Church, Jan. 8, Calvary Cemetery.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizations that have contributed to the current issue. The following persons submitted items for this week.

MOLLY R. GREENWELL, Louisville
 LULA EHRINGER, Sellersburg
 MOLLY R. MEYERS, Louisville

Monsignor Goossens Says:

To You Who Helped The Missionary Needs
 Of The Church During 1967 By Your Prayers
 And Gifts, Our Sincere Thanks. May God's
 Blessings Be Yours!

CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225

DCCW to meet

The Indianapolis South Deanery Council of Catholic Women will hold its third quarterly combined Board and Deanery Meeting on Tuesday, Jan. 16, at 7:30 p.m. at St. James the Greater parish, 1156 E. Cameron St. Hostesses will be the ladies of St. James the Greater parish. The meeting was postponed from the previous Tuesday because of bad weather.

Instructions set for the engaged

BATESVILLE, Ind.—A series of 10 weekly instructions for engaged couples will begin Monday, Jan. 29, at 8 p.m. in the St. Louis parish school. Instructors will include married couples, a physician, economist and priests.

A registration fee of \$3.50 per person will cover the cost of the text, "Together in Christ," and other literature to be used. Although the course is designed for couples, one of the partners may attend if the other is unable to do so.

The weekly sessions will last approximately one hour. Advance registration may be secured by calling the St. Louis parish rectory.

An alternate course will start Saturday, Feb. 3, at 7 p.m., for those unable to attend the Monday sessions. It will meet in the rectory.

Cathedral names director of PR

INDIANAPOLIS—A full-time public relations and planning director has been named at Cathedral High School, according to an announcement by Brother Douglas Roach, C.S.C., principal.

Appointed to the newly-created position was Robert L. Kelley, a 1930 Cathedral graduate, an experienced newspaperman and radio newscaster. He has resided in Batesville the past 20 years.

Brother Douglas cited the school's building program and upcoming 50th anniversary to be celebrated this year as reasons for the appointment of Kelley.

Social

Calendar

FRIDAY, JAN. 12

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

St. Christopher's Social in the school social room, 6335 W. 16th St., at 7 p.m.

SATURDAY, JAN. 13

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

SUNDAY, JAN. 14

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

WEDNESDAY, JAN. 17

The Irvington Catholic Women's Study Club will meet at 1 p.m. in the home of Mrs. John Stevens, 625 N. Ritter Ave.

THURSDAY, JAN. 18

St. Catherine's Social at 6:30 p.m. in the parish hall, 1109 E. Tabor St.

Social planned

NEW ALBANY, Ind.—All single Catholics, 21 years of age or over, are invited to attend an evening of entertainment sponsored by the Sarto Club at the Puritan Hotel, 4th and Ormsby, Louisville, at 8:30 p.m. on Friday, Jan. 19. There will be live music for dancing.

† **STANLEY KONAZESKI**, 70, St. Ann's Church, Jan. 9, Calvary Cemetery. Husband of Anna; father of Bruno and Alex Konazeski, both of Terre Haute.

† **JOSEPH ARGAST**, 88, St. Mary of the Woods Church, Jan. 9, St. Mary of the Woods Cemetery.

Funeral is held for Sr. Cornelia

for Sr. Cornelia

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Mary Cornelia Donelan, S.P., were held at the motherhouse of the Sisters of Providence here January 11. She died (Jan. 8) in St. Anthony's Hospital, Terre Haute.

A native of Ireland, Sister Mary Cornelia entered the novitiate of the Sisters of Providence in 1900. She was a grade school teacher for many years, retiring in 1962. In the Indianapolis Archdiocese, she taught at St. Patrick's, Indianapolis. She also taught at schools in Chicago, Fort Wayne and Malden, Mass.

Surviving is a sister, Mrs. Patrick Lawler, of Jamaica Plain, Mass.

Parish sponsoring trip to Mardi Gras

INDIANAPOLIS—The Altar Guild of St. Bridget's Church will sponsor a 5-day trip to the Mardi Gras in New Orleans, La., leaving Indianapolis on a private pullman car Saturday, Feb. 24 and returning on Friday, March 1. The pullman car will serve as a hotel while in New Orleans and will be parked in the train station convenient to restaurants, shopping, churches and transportation.

The complete cost of the tour is \$170. Reservations may be made until Wednesday, Jan. 31, at St. Bridget's Church, 801 N. West St., Indianapolis, 635-6604. A deposit of \$70 is required with each reservation.

CLERGY NECROLOGY

"All these are buried in peace, and the memory of them lives on and on."
 —Sir, xlv, 14

January 13, 1967 —

Father Cyril Conen

January 14, 1901 —

Father Francis Gousses

January 14, 1937 —

Right Rev. Francis Ryves

January 15, 1911 —

Father William Gordon

January 15, 1871 —

Father Michael Marendt

January 16, 1957 —

Right Rev. Henry Dugan

January 17, 1872 —

Father Arnold Pinkers

January 18, 1940 —

Father Victor Brucker

January 18, 1911 —

Father E. F. McBarron

January 20, 1903 —

Father James A. Michael

Your Mission Sacrifices For 1967

	Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Home Missions and 'Adopted' Diocese	Visiting Missionary Collection	Mass Stipends	Other Gifts
INDIANAPOLIS							
St. Peter and Paul	3000	\$ 373.75	\$1,811.90	\$ 20.00	\$1,344.88	\$	\$
Assumption	775	107.00	280.00		370.10		
Holy Angels	854	69.00	123.40		152.35		
Holy Cross	1185	304.00	388.01		500.00		
Holy Name	3212	1,283.50	1,453.60		1,943.58		
Holy Rosary	498	42.25	510.00		1,132.00		
Holy Spirit	3896	529.62	1,067.47		1,199.82		
Holy Trinity	1900	600.00	575.00		1,097.15	600.00	
Immaculate Heart of Mary	2315	761.20	2,136.81	10,000.00	1,463.30		
Nativity of Our Lord Jesus Christ	1257	330.00	1,000.00		533.10		
Our Lady of Lourdes	3069	1,375.00	1,740.70	300.00	1,006.56		
Our Lord Jesus Christ, King	2960	779.00	861.00		1,543.60		
Sacred Heart of Jesus	1822	442.00	898.76	150.00	721.23		68.25
St. Andrew	4819	578.25	1,970.79		2,440.21		
St. Ann	1220	139.00	300.00	100.00	475.00		
St. Anthony	1288	415.00	571.73	100.00	1,311.65	447.00	14.00
St. Barnabas	1843	749.00	900.00		1,240.75		
St. Bernadette	1140	153.50	601.17	500.00	634.09		
St. Bridget	779	94.00	532.40	62.32	193.00		
St. Catherine	2087	398.15	820.00	500.00	814.00		40.00
St. Christopher	2760		782.00		1,010.00		
St. Francis de Sales	1320	210.00	300.00	115.00	450.71		
St. Gabriel	3146	600.00	900.00		893.00		
St. James, the Greater	1650	500.00	500.00		631.00		
St. Joan of Arc	3790	1,635.25					
St. John	143	250.00	770.00		842.00	261.00	
St. Joseph	1520	389.13	303.45		850.24		
St. Jude	2430	200.00	254.00	300.00	1,797.38		
St. Lawrence	4563	166.00	1,436.50		1,745.00		
St. Luke	1825	887.00	1,715.00		2,004.50	75.00	
St. Mark	1910	914.50	1,141.85		1,431.00		
St. Mary	502	676.00	1,434.45	3,897.94	2,181.14	1,740.00	600.30
St. Matthew	2653	495.50	1,923.16		2,236.85		
St. Michael, Archangel	2825	1,185.00	1,786.00		1,818.33		
St. Monica	2258	632.00	1,001.48		1,479.98		16.00
St. Patrick	2450	187.00	547.75		823.34		
St. Philip Neri	3609	1,387.00	1,760.00	1,000.00	1,584.00		
St. Pius X	3207	900.00	1,128.65	300.00	2,775.81		
St. Rita	1955	64.00	176.71		190.15		
St. Roch	2136	657.50	965.86		913.95		
St. Simon	5207	55.00	746.68		2,385.78		
St. Therese of the Infant Jesus	5359	2,275.96	2,264.00		2,757.15	536.00	
St. Thomas Aquinas	1304	346.00	488.00		1,225.98		
Aurora	1144	923.00	1,000.00		1,000.00	60.00	100.00
Batesville	2862	1,180.50	1,001.37		1,199.04		
Bedford	1283	340.07	603.11	75.00	840.61		
Bloomington	4500	226.00	853.00		1,215.35	678.00	
Bradford	672	265.00	709.45		461.13		
Brazil	550		340.00		340.00		
Brookville	1924	946.50	1,000.00	100.00	995.00	755.00	278.00
Brownsburg	1686	579.00	587.89	25.00	1,037.48		
Brownstown	73	15.00	176.00		45.00		
Cambridge City	600	142.00	215.00		209.55		
Cannelton	505	244.50			10.00		
Carbon	27		333.00		170.00	300.00	
Cedar Grove	548	319.50			460.00		
Charlestown	730	263.00	78.00		250.00		
China	151	31.01			937.58		
Clarksville	3127	584.10	682.92		189.50		
Clinton	850	51.00	235.50				
COLUMBUS							
St. Bartholomew	1343	160.00	400.00		900.00		75.00
St. Columba	1410	246.00	400.00		735.30		
Connersville	4004	1,715.00	1,165.55	2,000.00	1,413.80	351.00	
Corydon	495	93.00	124.00		100.00		
Danville	396	90.00	180.00		25.00		
Derby	89	13.00	63.44		10.00		
Diamond	35		86.00		88.50		
Dover	264	143.25	276.25		248.02		
Edinburg	192	52.00			126.00	286.00	
Enochsburg	316	300.25	217.00		130.00		
Fontanet	35		50.75		276.04		
Fortville	300	80.00	180.00		200.00		
Franklin	495		400.00	40.00	120.00		
French Lick	247	81.00	250.00		200.00		
Freighttown	404	153.00	212.00		123.00		
Fulda	491	344.00	210.86		262.32		
Greencastle	443	66.00	75.20		77.50		
Greenfield	454		315.10		157.61		
Greensburg	2761	1,211.50	1,044.50		1,329.00	650.00	
Greenwood	2033	163.25	152.25		651.12		
Hamburg	250	112.00	175.00		92.00		
Hennsville	168	60.00	93.00		60.00		
JEFFERSONVILLE							
Sacred Heart	2875	412.50	850.00		1,215.00		50.00
St. Augustine	2000	564.00	550.00		1,050.00		
Knightsdown	211	98.00	130.05		72.95		
Lanesville	901	250.00	640.51		940.34	1,161.00	
Lawrenceburg	1650	666.80	1,400.00		125.00		
Leopold	576	140.00	75.00		205.00		
Liberty	290	145.00	275.00		555.00		
MADISON							
St. Mary	700		540.00	71.00	555.00		
St. Michael	370		385.00	61.10	425.00		
St. Patrick	430	102.00	226.00		258.78		
Magnet	165	21.00	56.46		25.00		
Martinsville	484	166.50	239.51	150.00	187.89		5.00
Milan	230	33.00	150.10		108.30		
Hillhouse	700	289.50	260.00		234.19		
Hilltown	72	43.00	76.00		37.00		
Hitchell	143	75.00	131.75	25.00	101.00		
Montezuma	54	18.00	87.30		38.66		
Mooresville	450			862.00			
Morris	510	243.40	240.00		120.00		
Napoleon	420		150.00		85.00		
Nashville	125	51.00	98.00		239.60		
Naxiellton	510	115.00	315.00		156.93		
NEW ALBANY							
Holy Family	2146	671.00	720.00		496.51		
Holy Trinity	2809	709.00	1,081.02	600.00	1,344.57	732.00	25.00
Our Lady of Perpetual Help	2519	649.76	556.80		790.71		
St. Mary	2600	688.00	1,182.25		1,463.79		
New Albace	595	301.00	246.00	50.00	203.00		
New Castle	1042	336.00	1,046.00		918.00		
New Marion	128	31.50	63.00				
New Middletown	210		60.00		51.00		
North Vernon	1325	306.00	615.00		655.00		
Oak Forest	110	45.00	117.25		71.95		
Odenburg	1233	452.00	481.00		619.73		
Osgood	414	234.00	400.00	35.00	303.00		
Paoi	128	23.00	54.00		50.00		
Plainfield	1262	316.00	631.07		370.77		
RICHMOND							
Holy Family	1658	440.00	525.00		914.00	54.00	
St. Andrew	2198	597.50	2,000.00	1,500.00	1,213.00	58.00	525.00
St. Mary	1998	341.00	1,500.00	500.00	2,575.00	422.00	
Rockville	118	33.00	307.92		76.35		
Shelbyville	1357	685.50	570.30		645.39		
St. Anne (Jennings Co.)	165	94.00	201.25		113.95		
St. Croix	186	60.50	79.00	50.00	45.00		
St. Dennis	144	101.00	76.75		63.66		
St. John (Perry Co.)	369	150.00	77.35		32.53		
St. Joseph Hill	837	325.00	260.00		169.42		
St. Joseph (Jennings Co.)	281	123.00	367.50		366.44		
St. Leon	545	249.00	722.00		350.00		
St. Mark (Perry Co.)	419	329.00	456.35		142.45		
St. Mary-of-the-Knobs	1769	266.00	680.50		1,017.10		
St. Mary-of-the-Rocks	288	125.00	143.45		73.45		
St. Mary-of-the-Woods	359	142.00	50.75		49.75		
St. Maurice	289		202.75	35.00	95.14		
St. Meinrad	1210	514.00	315.59		401.23		
St. Nicholas (Ripley Co.)	680	295.50	318.40		162.97		
St. Paul (Decatur Co.)	89	32.00	15.63		17.22		
St. Peter (Franklin Co.)	535	244.50	275.00		200.00	1,625.00	
St. Peter (Harrison Co.)	141		47.00		53.00		
St. Pius	79	20.75	30.00		50.16		
St. Vincent (Shelby Co.)	415	225.00	230.00		150.00	100.00	
St.alem	225	35.00	150.00		42.00		
Stotsburg	279	21.00	150.00		54.00		
Stellsburg	178	115.00	224.75		65.50		
Stellersburg	837	187.50	75.29		33.51	36.00	
Symour	1390	613.00	937.00		667.00		
Shelbyville	3002	253.00	765.25	200.00	873.66		
Shelbieria	290	144.00	129.72		73.33	250.00	
Shenker	149	33.00	61.00	11.92	116.00		
Sharligh	540	187.50	143.65		115.55		
Shell City	4200	947.00	900.00		1,120.00	90.00	
TERRE HAUTE							
Sacred Heart of Jesus	1650	288.00	676.00		777.00		
St. Ann	930	141.50	353.78		545.95		
St. Benedict	840	190.25	341.80		543.21		
St. Joseph	837	233.60	330.62		312.85		
St. Margaret Mary	1152	206.00	371.70		771.80		
St. Patrick	3000	820.50	1,500.00		1,409.00		
St.oy	431	142.00	205.01		103.30		
St.iversal	149	28.00	20.00				
St.ivay	45		39.00		10.00		
St.est Terre Haute	500	95.00	87.50		100.00		
St.orkville	395	72.50	67.83		118.13		

NCCB NAMES COMMITTEE

Experts to study role of priest and bishop

PHILADELPHIA—An in-depth and wide-ranging study of the roles of the priest and the bishop and of their relationship to one another has been announced as the aim of a committee on pastoral research and practices headed by Cardinal John Krol of Philadelphia.

The official title of the committee is the NCCB (National Conference of Catholic Bishops) Committee on Pastoral Research and Practices in the United States.

Eight priests serve as chairmen of subcommittees, with six bishops serving as coordinators for the NCCB.

Bishop Alexander M. Zaleski of Lansing, Mich., vice-chairman of the committee and coordinator for the work being done from a theological point of view, has noted the emphasis on the dual nature of the study. He said it is theologically sound to

include in the study the roles of both bishops and priests, since the priesthood is understood only in relation to the episcopacy.

"THIS STUDY is addressed not only to priests, but also to bishops," he said. "It must see both groups as sharing the one priesthood of Christ. It will depend upon two-way communication. It expects, therefore, to seek out ideas and cooperation from individual as well as representative groups of priests."

The committee indicated that the study is a response to a crisis growing out of the expanding and changing role of the clergy in the world today. Bishop Zaleski said the committee is anxious to receive opinions on this matter not only from bishops and priests but from religious and laity as well.

Cardinal Krol indicated his pleasure with the start made by

the committee, particularly since the structure and procedures were developed through the joint efforts of priests and bishops, and priests would not only be chairmen of the subcommittees, but would also propose others who would serve as members of their respective committees.

THE STRUCTURE and procedures for the committee's future work grew out of a meeting held (Dec. 16) at St. Catherine of Siena rectory in Oak Park, Ill. At the end of the meeting, there was a general feeling of satisfaction, optimism and hope on the part of all the committee members.

The chairmen of the various committees and the aspect from which they will be approaching this study are as follows: From a theological viewpoint, Father Eugene H. Maley, Scripture expert from Cincinnati, and Father Bernard J. Cooke, S.J., theologian at Marquette University, co-chairmen. Bishop Zaleski is coordinator.

From a historical point of view, the chairman is Msgr. John Tracy Ellis, professor of Church history at the University of San Francisco; from a liturgical point of view, Father Theodore Stone of Chicago is chairman. The coordinator for both of these subcommittees is Archbishop Paul J. Hallinan of Atlanta.

From a pastoral point of view, Msgr. John J. Egan of Chicago, chairman, from a sociological point of view, Father Andrew M. Greeley, director of National Opinion Research Center, chairman. The coordinator of these subcommittees is Bishop Ernest J. Primeau of Manchester, N.H.

From a psychological viewpoint, Father Eugene C. Kennedy, M.M., of Chicago, chairman; from an ecumenical viewpoint, Msgr. William W. Baum of Kansas City, Mo. Bishop John J. Carberry of Columbus, Ohio, is coordinator for both of these subcommittees.

Msgr. Baum is expected to relate the work of this committee to what is being done by other religious groups studying their ministry.

FROM THE POINT of view of spiritual theology, Msgr. William A. Bachmann of Cleveland, chairman, and Archbishop James V. Casey of Denver, coordinator.

Bishop Alden J. Bell of Sacramento, Calif., has the task of coordinating the work of this committee with work being done by the bishops' committee on seminaries and continuing education of priests.

Each of these chairmen has a directive from the committee to choose all the consultants he deems necessary to handle his particular aspect of the work professionally. The committee indicated to the chairmen of the subcommittees that they want all points of view represented by these consultants.

WHILE THE plans for the study are long-range and may necessitate work for a year or two, the committee has indicated it intends to issue interim reports which can be turned into action immediately. The committee indicated it feels a sense of urgency about the study.

Msgr. Ellis reflected this urgency. "I have said more than once that it is five minutes to twelve for many priests in the American Church," he stated. "After the meeting here today, I move the timetable back several hours."

"The concern and sentiments of American bishops as reflected in the expressed thinking of their representative bishops attending the meeting should give optimism and hope, I judge, to the priests of the United States. There is every indication that their problems will receive from their bishops the serious and sustained attention that they merit."

The subcommittee working on the study from a pastoral viewpoint has already submitted a position paper. Some 140 priests, Religious and laity from Brooklyn to San Francisco were consulted in preparing that paper, reported Msgr. Egan, pastor of Presentation parish in Chicago.

Without fanfare or ceremony, the hat, called a galero, was lifted in place, hanging beside the red hats of New York's three other cardinals—Cardinal John Farley, Cardinal John McCloskey and Cardinal Patrick Hayes.

Cardinal's red hat hung in cathedral

NEW YORK—In keeping with tradition, the red hat of the late Cardinal Francis Spellman of New York now hangs in the rooftop of St. Patrick's cathedral here.

The Russian Orthodox Patriarch added that special prayers for peace would be added to the traditional Russian religious ceremonies opening the New Year.

The Vatican City daily, L'Osservatore Romano, which published substantial extracts of the Patriarch's message, reported that the Patriarch "then expressed his evaluation of and views on the conflict in Vietnam," but did not elaborate.



PAPAL ENVOY VISITS REFUGEE CAMPS—Msgr. John Roudan, Pope Paul's special envoy in the Middle East, holds an open-air "class" for young refugees during his recent visit to Jordan. The priest was on an inspection tour of refugee camps in the Middle East in behalf of the Pope. He also visited the Gaza Strip and the west bank of Jordan, areas now occupied by Israel. (RNS photo)

Twelve Marian seniors named to 'Who's Who'

INDIANAPOLIS—Twelve Marian College seniors including nine from the Indianapolis Archdiocese and the Evansville Diocese are listed in "Who's Who Among Students in American Universities and Colleges" for 1968.

The list of Indianapolis students includes: Lawrence E. Brodnik, son of Mr. and Mrs. Louis Brodnik. A Cathedral graduate, Brodnik is co-captain of the basketball team and has an outstanding record as an accounting major.

Miss Patricia A. Dangler, daughter of Mr. and Mrs. Robert J. Dangler, is a graduate of Scenic Memorial High School. A chemistry major, she was nominated for her record in the honors program and the student chapter of the American Chemical Society.

John W. Lynch, son of Mr. and Mrs. James F. Lynch, is a Scenic Memorial graduate majoring in sociology. He was elected president of the student body during his sophomore year and has been active as a student leader.

MISS DIANNA L. Mann, daughter of Mr. and Mrs. John J. Mann, is a math major at Marian. Active in the college Drum and Bugle Corps, she is also a performer in the Marian Pages.

Miss Maureen Northeutt is the daughter of Mr. and Mrs. Marvin Northeutt. A graduate of Sacred Heart Central High School, she was editor of the school paper last year, is presently captain of the Drum and Bugle Corps Color Guard and a senior class officer as well as an outstanding student.

Larry S. Turner is the son of Mr. and Mrs. Joseph W. Turner. A Cathedral graduate, Turner has been active as a student leader on the student board and also in the Booster Club.

ALSO NAMED were: Miss Janet A. Koch, daughter of Mr. and Mrs. Elmer E. Koch, of Batesville. A graduate of the Academy of the Immaculate Conception, Oldenburg, she was named for her scholastic achievement on the Marian Honors Program and her work as piano accompanist in student musical productions.

Edward J. Ottensmeyer, of Vincennes, was nominated for his leadership in student government and participation in a wide range of student activities. Stephen E. Jones, son of Mr. and Mrs. Edward F. Jones, of Jasper, was listed for his

Patriarch backs papal peace plea

VATICAN CITY—The Orthodox Patriarch of Moscow, in a message to Pope Paul expressing his adherence to the Pope's plea for a "day of peace," said he sees "the possibility of a common service of international peace between our holy Roman Catholic and Russian Orthodox Churches."

Patriarch Alexius emphasized that peace is the work of all men of good will and not of Christians alone. Pope Paul, in his appeal for celebration of New Year's day as a day of peace, had also spoken to all men of good will.

The Russian Orthodox Patriarch added that special prayers for peace would be added to the traditional Russian religious ceremonies opening the New Year.

The Vatican City daily, L'Osservatore Romano, which published substantial extracts of the Patriarch's message, reported that the Patriarch "then expressed his evaluation of and views on the conflict in Vietnam," but did not elaborate.

Hurt in accident

BERLIN — Cardinal Stefan Wyszyński of Warsaw and two priests suffered minor injuries in an automobile accident en route to Poznan, Poland.

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Married man, 54, ordained

NIJMEGEN, The Netherlands—A former minister of the Dutch Reformed Church, married and the father of four children, was ordained a Catholic priest here by Bishop Johannes Bluyssen of 's Hertogenbosch.

In recognition of his earlier ordination as a Dutch Reformed clergyman, Father H. van der Linde's ordination to the Catholic priesthood did not follow the traditional prior ordination as subdeacon or deacon.

A 1961 convert to Catholicism, the 54-year-old priest is the only Catholic member of his family. His wife and children have remained in the Dutch Reformed Church.

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VIEWING WITH ARNOLD

As art, 'Camelot' is found wanting

By JAMES W. ARNOLD

It is as easy to be objective about "Camelot" as it is about your son's intelligence or your daughter's smile. It's a delightful film, if idealism happens to be your bag, but deep in your heart you know that this Alan Jay Lerner version of the Arthurian legend has never really worked on stage or now in the movies.

To be honest, if you're talking about what general audiences over age 14 will like, and even be uplifted by, then no version of "Camelot" has ever failed. The classic story is magnificent, the Lerner-Loewe music enchanting, and Lerner's witty and literate dialogue obviously a labor of love.

The opportunities for theatrical effects in pageantry, sets and costumes are boundless, and on stage "Camelot" was probably the most visually stunning musical ever. As for the film, well, Jack Warner ("My Fair Lady") can afford the best. And the acting by the leads,

Richard Harris and Vanessa Redgrave, is just outrageously good.

Harris, using every facet of gentleness and power in his surprising range, makes Arthur every inch as tall and warm and memorable as he ought to be. It is a grand part, dominating the show, and alone worth getting out of sickbed to see. Miss Redgrave is equally incredible, a beauty of kaleidoscopic moods who can act, who can light your soul with a smile or shatter you into little triangles with her tears. There hasn't been such a dual performance since the invention of gin and tonic.

But if you're talking about art—and unless you are, there's no point in discussing films at all—"Camelot" has built-in problems which prevent it from reaching as far as it might with Arthur (or with T. H. White's masterful book, on which it is based). In the magic medium of wide-screen film, the original problems don't all disappear, and some new ones are added.

"Camelot," in brief, is in many ways a lovely evening, and may even stand to competing entertainment as Paris stands to South Puget, Ver-

mont. Go see it. But it is not a great film.

Lerner's challenge has always been to blend successfully the materials of a 1500-year-old fantastic legend and story-book romance with the demands of a modern audience for a credible story and his own desire to find or build a message for our time in the conflict between idealism and human weakness.

There isn't time in three hours to do everything and do it well, and the make-believe and modern adult realism are at cross-purposes. If the movie works a bit hard on the fantasy, developing further Arthur's crucial relationship to Merlin, it also runs smack into the medium's realistic tendency, which demands that people as well as the sets be acceptable as real-life objects.

Typical and central to the difficulty is the character of Lancelot, who must be not only the fabulously perfect hero of myth, but also an impossible fathead, a noble friend, a religious fanatic, a miracle-working saint, and a great adulterous lover. The writers of legend didn't have to juggle all these qualities, much less make them psy-

chologically compatible. But "Camelot" stumbles as drama unless the audience accepts them all and the deep three-way love among Lancelot, Arthur and Guinevere.

Somewhere there may be an actor with the personal pizzazz to triumph over the script, but he is not Franco Nero, a genial young Italian who is so adept at establishing Lancelot as a buffoon that he fails to make it as hero, saint or lover. Maybe Laurence Olivier, if he were 30 years younger and could sing.

The movie is better than one dared hope, since the director is Joshua Logan, a Broadway craftsman who had previously shown only a passing understanding of film and feelings more sentimental than profound. (His most notable and typical artistic flop was "South Pacific.")

The film still has traces of the stagey (the fake woods and snow, the handling of some songs) and the vulgarly theatrical (Guinevere in her nightgown at Lancelot's door, backlit, hair blowing). The climactic farewell, staged in a soupy mist, with Lancelot in short hair and the austere nuns standing by like wraiths, is also a bit much. And old Errol Flynn fans ought just to close their eyes during the execution and rescue scene, where the extras stand about singing before putting the torch to the queen.

But for each ordinary moment there are several of the sublime: the parts do outshine the whole. There is the elegant

wedding sequence, ending with the couple alone in darkness surrounded by banks of candles; the "Lusty Month of May" picnic, a smooth-and-sunlight filled orgy enlivened by brilliant cutting and slow motion; the Lancelot-Jenny love montage, where pretty images match the music and make a persuasive case for adultery; and best of all, Arthur's touching encounter with Merlin in the forest, with its lyrical handling of the king's experiences as fish and hawk.

The spectacle scenes, like the knight of Lancelot in a hall as big as the L.A. Coliseum, are impressive on film, but Logan also uses severely tight closeups to get at shades of character lost in a stage performance. Perhaps the oddest shot is a horizontal closeup of Lancelot singing to Jenny in the castle garden: unless you stand on your ear, those 70 mm. profiles look like the Alps.

There is, finally, a wondrous attraction in this show, which is an almost beautiful rendering of a noble and lovely legend. The love story, if and when achieved, is one of the great ones, although Lerner and Logan twist it slightly to make 20th century points without giving the medieval virtues their due. But it is clear that no adultery ever had more miserable consequences, and the ultimate point, that the truest and highest dreams of men find their own immortality, sends one not sad but whistling into the dark winter night.

BRITISH CHARITY

Parish gives its all to mission

HUDDESFIELD, England—St. Brigid's parish has three priests, a \$60,000 teen club with a full-time director, a church that needs expansion or rebuilding, 2,500 members and, in short, most of the advantages and problems of a good-sized suburban parish in the United States.

So it's doing the only sensible thing—it's sending all three of its priests, three of its teen club members and an airplane to help the Canadian frontier diocese of Prince George, B.C.

The parish figures it can get along well enough for the next three years without building a new church or finding some new project on which to spend its money at home.

THE FIRST priest to go will be Father Edward Walsh, St. Brigid's pastor. He will take with him one of the teen club members—and an airplane donated by an anonymous parishioner.

At the end of a year they will leave Prince George—and the plane—and their place will be taken by another teenager and another priest, either Father John Roach or Father Henry Clarke, the assistants at St. Brigid's.

The last team will go in 1970.

The effort started when Father Walsh, an Irish native, first read the Vatican council's decree on mission activity. "The words that did it were these," he said:

"The grace of renewal cannot flourish in communities unless each of them extends the range

of its charity to the ends of the earth."

He already knew what end of the earth needed help. The year before he read the decree he had visited Prince George, which was then the vicariate apostolic of Prince Rupert, and was impressed with the size and problems of the 2,000-square-mile diocese. Its 15,000 Catholics are served by 35 priests.

"WE HAVE JUST 19 priests for as many Catholics in Huddersfield," he said. "But we only have to cover 35 square

miles." The idea was put before Bishop William Gordon Wheeler of Leeds, and before the St. Brigid's parish council. Both approved.

So did Bishop Fergus O'Grady of Prince George, who has recruited volunteer helpers from as far away as New Zealand to build schools, teach in them, and otherwise help the Church in one of North America's last true frontiers.

The first "St. Brigid's Missionaries" leave in September.

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12:30 p.m.—Focus on Faith	6:00 p.m.—The Hour of St. Francis
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6:30 a.m.—Hour of St. Francis	7:00 a.m.—The Hour of St. Francis
9:35 a.m.—Catholic Hour	7:15 a.m.—The Hour of St. Francis
10:45 a.m.—Hour of St. Francis	7:30 a.m.—The Hour of St. Francis
Friday Radio	Sunday Radio
6:00 a.m.—Sacred Heart	1:15 a.m.—Hour of St. Francis
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7:45 a.m.—Sacred Heart	12:00 p.m.—Catholic Program
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9:45 p.m.—Sacred Heart	12:00 p.m.—Catholic Program
10:45 p.m.—Hour of St. Francis	12:00 p.m.—Catholic Program
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4:45 p.m.—Rosary Hour	12:00 p.m.—Catholic Program
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7:30 p.m.—Moral Side of News	6:30 a.m.—Hour of St. Francis
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POSITIVE JUDGMENT

Publish reply of Dutch bishops to letter of Cardinal Ottaviani

By HANS BRONKHORST

AMSTERDAM, The Netherlands—The Dutch hierarchy, in answering the letter of Cardinal Alfredo Ottaviani, pro-prefect of the Congregation for the Doctrine of the Faith, gives a very positive judgment on recent developments in views on doctrine and moral theology in The Netherlands.

The Dutch bishops express hope and confidence concerning Catholic life in this country. They do not share the uneasiness and anxiety expressed by the Roman curia, the Church's central administrative offices.

Cardinal Ottaviani, on July 24, 1966, sent a letter to all national bishops' conferences in the world. He asked the bishops to comment on 10 specific problems dealing with "strange and dangerous views." These

questions dealt with revelation, the sacraments, original sin, moral doctrine, the person of Christ, ecumenism, and other issues.

THE DUTCH national Catholic daily, De Volkskrant, published the text of the answers of the Dutch hierarchy. This report of the Dutch bishops, which had been kept secret, was sent to Cardinal Ottaviani in 1967.

The Dutch hierarchy, in the introduction to its report, urges the Roman curia never to issue any kind of new Syllabus Errorum, or catalogue of errors, as was published in 1864. The Dutch bishops say they do not want any repetition of earlier condemnations nor any new general condemnations.

The Dutch report asks for the greatest possible freedom for theological discussions and polemics. The bishops urged integration of newly discovered aspects in the doctrine of the faith and they state that, if the Church wants to wield its authority, it must do so in a positive and not in a negative way.

The bishops warn that, in the past, the Church made some serious mistakes in condemning so-called heresies. They state that we must have confidence in the good ideas that are developing now. This is more important than looking for possible errors, they add.

De Volkskrant, in an editorial, writes that the report of the Dutch bishops to Cardinal Ottaviani is to a great extent based

on the text of the new Dutch catechism. "The Dutch bishops want to be pastors and shepherds and not tilters. They do not agree with everything that is being said within the Dutch Church but they are glad that the Church in Holland is a living church," De Volkskrant writes.

LAST FEBRUARY, the French bishops' reply to Cardinal Ottaviani's letter was made public with the permission of the cardinal. The reply had been drafted by the permanent council of the French Bishops' Conference in mid-December, 1966.

The French bishops said that the Church must remedy evils rather than denounce them. Expressing regret over the condemnatory tone of the cardinal's letter, the French response said that the current tendency of Catholics to question points of doctrine arises from modern conditions and cannot be stopped "by authority alone."

Admitting that the pressures of modern life and the development of non-traditional ways of thinking had led to certain "imprudences" among French priests and laymen that may cause the "warping of doctrine," the bishops emphasized that these occasional errors were not part of a heretical system.

They added: "It would not suffice to denounce the disorder to make it stop; sometimes that would even worsen it. The duty of the bishops is positive."

Love, not fear, called basis for conscience

KANSAS CITY, Mo.—A theologian stressed love and freedom as the essential factors in making moral choices and a psychologist warned against over-emphasizing the fear of sin at an institute on the formation of conscience at Rockhurst College here.

The Jesuit college and the diocese of Kansas City-St. Joseph were co-hosts for the institute which brought more than 300 priests, religious and lay Catholics to study the role of conscience in a changing world.

Christians have been hampered for 15 centuries in their understanding of the function of conscience because of carryovers from the Pelagian heresy, said Father Bernard L. Marthaler, acting chairman of the department of religious education of the Catholic University of America, Washington, D.C.

DENYING THAT "to err is human, to forgive divine," Pelagians were monks who sought salvation by living according to a rule, adopting codes and sanctions "radically at variance with basic Christian assumptions," Father Marthaler stated.

Confusing a complex network

of separate virtues with God's call to holiness, they distorted the Gospel message, taught a "peculiar kind of individualism," and denied "the organic solidarity of all men in sin and their sharing in the redemptive actions of Christ."

Despite the work of thinkers from St. Augustine on to "root out the virus Pelagianism embedded deep in the body of Christendom," Father Marthaler continued, Christian spirituality has often suffered from a failure to view man's choices and needs in terms of relationship with God and fellow men.

Conscience has been twisted, he said, so that Christians, instead of "rating themselves in terms of faith and love," take as their norm "an abstract blueprint or production model" of a man able to keep all laws and keep to himself.

SUCH A WAY of life, Father Marthaler maintained, neglects "the fundamental option" offered by God to Christians—that in terms of faith they recognize their new life in Christ and begin to respond to the Gospel message "in the concrete circumstance of human existence."

The priest said respect for freedom in making the first faith-choice and all of the internal choices consequent on belief is the key for educators who want to aid in the formation of conscience. "No catechist whether in the classroom or on an episcopal throne can forget that faith is always a miracle of Pentecost. It is impossible to elicit a truly free response by force or fear," Father Marthaler said.

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