



VOL. IV, NO. 9 INDIANAPOLIS, INDIANA, NOVEMBER 27, 1963

EIGHTH WEEK SUMMARY

Liturgy draft approval heads council action

VATICAN CITY—The Fathers of the ecumenical council in a momentous week completely approved a charter of sweeping liturgical reform and saw Pope Paul VI announce enlargement of the council commissions.

Meaning they witnessed the Fathers of the English-speaking world present a solid front in favor of the document seeking to tighten the ties that bond all Christians together.

The finalization of the whole liturgy schema provides for major reforms designed to lead the people to full participation inwardly and outwardly in the Mass and other services of the Church. The schema was passed November 22, only hours before the council Fathers were plunged into grief by the slaying in Dallas of President Kennedy.

THE SCHEMA was approved with only 19 non-votes out of a total of 2,178 cast. One vote was invalid.

St. Meinrad slates Civil Rights seminar

ST. MEINRAD, Ind.—Involvement in Civil Rights will be the theme of a one-day seminar for seminarians at St. Meinrad College here December 3, featuring speakers and discussion leaders from a tri-state area.

The event, sponsored by the college's division of history and social sciences, is being coordinated by the student arts committee. Faculty director is Father Camille Ryan, O.S.B., assistant professor of sociology.

Father Louis J. Tromey, S.J., editor of Social Order magazine, St. Louis, will deliver the principal address on the evening prior to the seminar.

THE KEYNOTE address, scheduled at 8 a.m. Tuesday morning, will be given by Father John LaBauer, S.V.D., currently on missionary assignment in Indianapolis.

Seminar topics will include the relation of civil rights to employment, education, legislation, housing and others.

Official



Reminder

The following dispensations have been granted to Catholics in the Archdiocese: Dispensation from Friday abstinence on the day following Thanksgiving Day, November 27; and general dispensation from fast and abstinence on December 7, the Vigil of the Immaculate Conception. In addition, the fast and abstinence requirement for the Vigil of Christmas may be observed either December 22 or December 24.

The Chancery Office



JOHN FITZGERALD KENNEDY 1917 — 1963

American Cardinals express their grief

ROME—Cardinal Francis Spellman of New York headed the U.S. prelates here for the Second Vatican Council in expressing shock and grief over the tragic death of President John F. Kennedy.

"I am terribly shocked, disgusted and depressed at the assassination of President Kennedy," said the Archbishop of New York. "His death is a tremendous loss to our country and a loss to the world. My sympathy goes to his wife, to his father and mother, and to his family. It is a family of heroes."

Cardinal James Francis McIntyre of Los Angeles and Cardinal Joseph Ritter of St. Louis received word at the North American College in Rome.

"We were lying dinner together when we received the terrible news," the two Cardinals said in a joint statement. "I grieved our hearts and shocked us deeply. We immediately called together the students and offered prayers together for the repose of the President's soul and the comfort of his wife and children."

CARDINAL Richard Cushing, who was in the United States and offered the Pontifical Requiem Mass for the President in St. Matthew's Cathedral, Washington, D.C., on Monday (Nov. 25), said in part:

"Every inhabited section of the earth is in sorrow over the terrible tragedy that deprived our country of one of its greatest presidents, and the world of one of its most courageous leaders."

As for the communications schema, it may be adopted as a simple declaration of the council since numerous bishops feel that its subject matter cannot properly be defined as theological and therefore should not be presented in a formal constitution.

THE COUNCIL commissions, which will be enlarged so as to ensure faster progress of their work, will have ample time before the third council session to reach preliminary agreements that ultimately will enable the council to reach conclusions acceptable to the majority of the bishops.

It is the impression of informed quarters that Pope Paul will refer the task of the commissions easier by including pertinent guiding thoughts in an address he is to deliver to the council on Dec. 4.

"My heart is broken with grief over his martyrdom. In the cause of a free world. In the midst of my emotions my prayers go forward in sympathy to his dear wife, his children, his loving father and mother, and all the members of his family. Their sorrow is beyond our words to describe."

"John Fitzgerald Kennedy, known to me for a lifetime and loved by me as a devoted friend, has laid down his life for us all. Greater love for this no man hath."

"Since the day he assumed the office of President of the United States, he exemplified in his life and especially in his death the title of his famous book, 'Profiles in Courage.' I recall that in his inaugural address he stated he would not shrink from his responsibilities. He has been faithful to that pledge even unto death."

CARDINAL Albert Meyer of Chicago said:

"I join with the entire nation in expressing profound grief over this tragic event. At times such as this, one can have recourse only to prayer for the soul of our"

(Continued on page 9)

Cardinal officiates at President's rites

WASHINGTON—Requiem Mass for John Fitzgerald Kennedy, 35th President of the United States and the first Catholic to occupy the Presidency, was offered while the nation around world mourned. Hundreds of dignitaries of Church and State filed St. Matthew's Cathedral here to pray and honor the 46-year-old Chief Executive who was slain by an assassin's bullet in Dallas, Tex.

Twenty-seven chiefs of state or heads of government were among the 1,200 persons at the low Mass. Other delegates brought the number of countries represented to 53.

Pope Paul cables his condolences

VATICAN CITY—Pope Paul VI expressed his grief at the "tragic and sad news" of President Kennedy's assassination in a formal statement and in separate messages to his widow; his parents; his brother, President Lyndon B. Johnson; and Cardinal Richard Cushing of Boston, who celebrated Mass at the President's funeral.

The Pontiff again spoke of his sorrow when he received a telegram attending a home meeting of the United Nations Food and Agriculture Organization.

Pope Paul said in his statement:

"We have been greatly stricken by the tragic and sad news of the killing of the President of the United States, John Fitzgerald Kennedy, and of the serious wounding of Gov. [John] Connally [of Texas]."

"We are deeply grieved by this terrible crime, for the grief which has struck the great and civilized country and for the suffering which Mrs. Kennedy, her children and her relations suffer."

"WE DEPLORE this event with our whole heart. We express the hope that the death of this great statesman will not bring damage to the American people, but will strengthen its moral and civil sense and sentiments of nobility and concord. We pray God that the sacrifice of John Kennedy may help the cause pronounced and defended by him of the liberty of peoples and of peace in the world."

"He was the first Catholic president of the United States. We remember that We had the honor of his visit and that We noted in him great wisdom and high purpose for the good of humanity. We shall offer Holy Mass tomorrow [Nov. 28] for the peace of his soul, for the comfort of those who mourn his death and so that, not hatred, but love shall reign in humanity."

THE POPE'S message to President Johnson said:

"To Your Excellency and to the beloved American people We offer the expression of our sincerest prayerful condolences on the death in particularly tragic circumstances of President John Fitzgerald Kennedy, whom We had known personally and whose intrepid character and high quality"

(Continued on page 9)

And throughout the country Americans joined in prayer for Mr. Kennedy in response to President Lyndon B. Johnson's proclamation of a "national day of mourning."

Mr. Johnson's proclamation said in part:

"I earnestly recommend the people to assemble on that day in the respective places of divine worship, there to bow down in submission to the will of Almighty God, and to pay their homage of love and reverence to the memory of a great and good man."

"I invite the people of the world who share our grief to join us in this day of mourning and dedication."

CHURCHES across the nation reported large attendance at national services. Hundreds of thousands in the capital paid their respects by visiting the remains in the Capitol rotunda and witnessing the sad procession to St. Matthew's.

Editorials, Page 4; related stories on Pages 2, 6 and 10; Brick Cathedral in downtown Washington, only a few blocks from the White House.

Present in the sanctuary during the simple service in which the Church commends the soul of the deceased to God was Archbishop Egidio Vagnoni, Apostolic Delegate in the United States, who represented Pope Paul VI as Ambassador Extraordinary.

Also in the sanctuary were Auxiliary Bishop John J. Maguire of New York, representing Cardinal Francis Spellman, and Auxiliary Bishop T. Austin Murphy of Baltimore, representing Archbishop Lawrence J. Shehan of that neighboring city.

Among other prelates present were Archbishop Patrick A. O'Boyle of Washington and Auxiliary Bishop Philip M. Hannan of Indianapolis. Both returned from the Second Vatican Council.

Special Requiem Masses were offered in all dioceses of the Archdiocese for the repose of the soul of President John F. Kennedy. Parishes held memorial services marking the fact that as thousands of Catholics paid tribute to the assassinated President.

The Apostolic Delegation in Washington granted special permission for the celebration of Requiem Mass on Sunday evening in parish churches. In nearly all churches the National Anthem was played and sung by the congregations at the close of services.

In St. Peter and Paul Cathedral, a Requiem Mass was offered by the Archdiocesan Chancellor, Msgr. Cornelius B. Sweeney, at 10 a.m. Monday, the day of the President's burial. This was the official memorial observance of the Archdiocese and was televised by WLMV, Channel 13. Similar services were held in each of the other dioceses.

FATHER THOMAS Fields, pastor of St. Patrick parish, Indianapolis, preached the eulogy. An Honor Guard of Fourth Degree Knights of Columbus and Knights of St. Peter Chaper escorted the ceremonial flag-draped casket. At the conclusion of the Mass, the Knights gathered in the Blessed Sacrament Chapel of the Cathedral for recitation of the Rosary.

Many Catholics attended joint religious memorial services Monday noon in the War Memorial Plaza in downtown Indianapolis. Father Anthony McLoughlin, pastor of Assumption parish, participated in the ceremonies along with Protestant and Jewish clergymen.

CATHOLIC schools throughout the Archdiocese were closed on Monday in memory of President Kennedy.

Meanwhile, Governor Matthew E. Welsh declared a 30-day period of official mourning for the State. American flags will continue to fly at half-mast during the mourning period.



TRIBUTE TO PRESIDENT—An Honor Guard stands at attention before the flag-draped catafalque during a Requiem Mass Monday morning at Marian College, Indianapolis, as Catholics throughout the Archdiocese paid tribute to the assassinated President. Left to right above are: Philip Brady, Frank Hogan, Michael Hesselgrave and Reed Schafer. All are military service veterans at the college. Not shown are Michael Welsh and Frank Velican. (Staff photo)

CHILD-CENTERED OPERATION

By DENNIS KEANEY, O.S.A.
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RECENTLY I sat down in a clerical office of a fairly typical diocese to study the financial reports of some fairly typical parishes. Auditing financial reports, admittedly, is not my line of work; but I wanted to establish only one simple correlation.

There wasn't time to work up charts and graphs to support my conclusion, but it was obvious: The grade school is the major item of parish expenditure. In

For many years a chaplain to spiritualistic Catholic delinquent groups, Father Geaney is widely known as a writer and speaker on the lay apostolate. His most recent book, published by Fides, is titled "You Shall Be Witnesses."

most parishes, the expense of paying off and keeping up the grade school exceeded the total of all other parish expenses.

Significance? A parish meant to serve an entire community and be its heaven sends the major part of its financial resources on the group which has the least influence on the community, and whose age span renders it incapable of giving to the quality of worship of a mature adult community.

If Christ says our heart is where our treasure is, the typical parish in our urban and suburban areas is school or child-centered — not altar or adult-centered.

In full-blown parish plans the capital investment in the school and convent often equals that for the church and rectory. In newer parishes the school auditorium or gymnasium is commonly used for community worship, giving the impression that parish worship is an appendage of the grade school.

But it is not merely a matter of buildings and bank accounts. A time study of the full and part-time parish staff (that is, priests, Sisters, lay teachers, clerks, custodians, and cafeteria workers) suggests that the proportion of time spent with the grade school children compared with adults is more overwhelming than the financial outlay, which conceals the contribution of the Sisters.

To complete the picture one should study the proportion of the announcements in the parish bulletins dealing with the school and related organizations.

No Catholic, of course, may question the need for a Catholic education, if by Catholic education we mean a progressive and ever deepening awareness of the Christian mystery, which is Christ, and the implications and ramifications of it in our lives. But one may legitimately question how this Catholic education is imparted, that is, the stage it

takes, for that will depend upon the society in which one lives, which in part of the world, what child-centered.

IN THE ERA of the catacombs there were no parochial schools; but we can still see in these same catacombs how the walls were used to teach the people pictorially. The liturgy of the early Church, particularly Sunday Mass, was the teacher of the beleaguered but budding Church.

In the fourth century, Christian teaching had its primary source in the preaching of the great and numerous pastoral-oriented bishops. In the 13th century the Church depended upon the medieval masters of the great universities. After the Reformation, Catholic education took the shape of catechetical lessons based on the catechism developed from the Council of Trent.

Within this larger framework each country developed its own teaching methods, according to its own historical development. At one period in Irish history we had the hedge school, where the Catholic priest was uneducated in an underground fashion. With emancipation came the formal religious class in the state-supported school.

THE Catholic school system in the United States developed as a sociological, historical response to a universal need. There is something very sacred about meeting this need. Every Catholic should be willing to be a martyr to defend the Church's right to educate its offspring, the denial of which is as traitorous as the betrayals by Peter and Judas.

But there is nothing sacred about the Catholic school system in the United States. The system is not of divine origin, on the contrary, it is a response to a Protestant-oriented culture. It is the product of the genius of the great episcopal minds of the past century, and the generous and hard work of the priests and laity.

It might be that the best service we could render to the Church today would be to stop singing the praises of praise for the men and deeds of bygone days and ask ourselves if the premises of the bishops in 1881 are valid in the drastically changed world of 1963.

TOO LONG the debate has been on the economies of the situation. Can we afford to keep building and hiring a larger proportion of lay teachers? Will Federal aid come in time to help us out?

Seldom does the debate get to the heart of the matter and address itself to the question that is more difficult to answer: Is the Catholic school system responding to the basic need of forming Christians for our time?

Are we focusing too much attention on children at the expense of adults? Do our efforts at building and maintaining our school system force us to give a secondary place to the developing of a worshipping community?

In spite of herculean efforts, which send many a pastor to the desk when an angry letter comes, we have fewer than half of our children in parochial schools today.

We talk about dropping grades as a response to a financial crisis. We ask whether grade or high school should receive priority if we have to cut back. These are good questions, but they are not sufficiently fundamental.

We should be spending more time discussing what the end product should be like. What does a Christian look like in our times? Can we make ourselves of what we feel he should be after graduation?

How do we go about developing a 20th-century Christian for the most dynamic civilization the world has ever known? Is it best done by drilling him in Council of Trent catechisms or religion books for 12 years, is done by making him a walking Catholic encyclopedia? Is it done by getting him to form habits of receiving the sacraments frequently, by leading him to monthly confession and Mass and scolding him for failure during the summer months?

Is it done best by lecture or discussion? Are our young people becoming better served by joyful experiences in Christian living during intensive week-ends, or during weeks of the summer away from school and home?

IF WE conclude that we need a formal and extensive program of instruction in Christianity that embraces the entire school day, how many years of it do we need? Does not the nature of the message when it is not related to a personal encounter with Christ in the world but some point being made, not only diminishing returns, but a hardening of the Christian arteries and the arrogance of people who seem to have a monopoly on eternal truth?

For years it was thought that, the way to start the adult community singing at Mass was to teach the grade school children

to sing, then the parents would ultimately respond, or the children would ultimately become good parents.

The premise has proved unsound. The first step in starting the parish singing is to appeal through reason to the present structure of the parish, hoping to create a dialogue and finally a desire to praise God through song. The second step is to help the adults singing in a way that they will come to like it and want more.

Parents may admire and think it cute to see and hear their children sing, but it is not the order of nature to expect the children to reform their parents.

At Mass the greatest physical participation after the celebrant is the server. Why do we have altar boys instead of adult servers at Sunday Masses? There are a number of reasons. It is easier to call Sister and ask her to appoint boys than it is to confront a huge man. Moreover, rosy-cheeked boys in surplices and cassocks are easier to handle than paunchy men who are physically unimpaired.

Why have so few parishes followed through on the 1938 *Instructions on the Sacred Liturgy*, which calls for lay lectors and commentators? Maybe the answer lies in the headaches the pastors have from school—the discipline problems, school maintenance, and fun raising to pay for the lectors and commentators? Maybe the answer lies in the headaches the pastors have from school—the discipline problems, school maintenance, and fun raising to pay for the lectors and commentators?

THERE ARE limits to a pastor's emotional and intellectual energies. And these limits are taxed when he must take on the paternal role of the entire worshipping community. Would it not be wiser to limit the number of lectors and commentators and build more classrooms?

There are other implications of an adult-centered parish. In order to free the pastor from the day-to-day concerns of an adult oriented church, he would probably have to be relieved of the harassing duties of being fund-raiser and financier.

In a parish where there are middle and upper income families, there is a wealth of managerial experience. Laymen in such parishes are capable of taking over the responsibility of planning, building, and running a parish fund-raising campaign.

Of course, a finance committee cannot be simply appointed and left to its own devices. Parish finances and parish administration are not the same as a family or a business. The pastor has

a definite role to play. But it can be done without the diocese or the pastor losing control of the parish finances. Like the effort to have men serve Mass on Sunday and lead the congregation in singing, it would involve far more men in another vital parish function.

Does questioning the value of child-centered parishes mean family oriented sermon program seem to be striking out at the innocent and defenseless children? Or is the question of Church teaching on the priority and sacredness of the family? If so, consider what could happen if the sermons Sunday after Sunday for a few years were on the laymen's responsibility for the civic community, the race problem, our responsibility for poor nations, establishing rapport with the neighboring non-Catholic churches, business ethics, and the whole gamut of subjects in *Mater et Magistra* and *Paeon in Terris* stripped of theory and stuffed with examples from the neighborhood and newspapers?

No doubt some men would get up and walk out at this affront. No doubt others would remain, feeling that at last there was a place in the Church for an adult layman who wants to bear witness to Christ in the myriad and complex human relationships of modern life. And men we could build a church for adults who would give an adequate response to God through worship which is lived through a dedicated life in the world.

If we can develop mature Christian adults, the religious training of children by every fact is almost guaranteed.

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that spreads to two-thirds of the nation. To "take the longest stride men ever took." No buildings, But persons. Whose name is Christ."

In the parish community it is the parish that is both the teacher and the taught. The teacher can be the parish liturgy, the March for Freedom, the priest, the Sister, the parent, the young apostle. The school can be the parish altar, the factory, the pulpit, the parochial or public school classroom, the kitchen table, or the back fence.

The subject matter is always Christian love, and the is no child's play for any parish.

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PLAN CHRISMAS BAZAAR—Sixteen parishes of the Indianapolis South Deamery Council of Catholic Women will sponsor a Christmas Bazaar on Sunday, Dec. 1, in the Mosgr. Deamery Council 3460, Knights of Columbus, auditorium. The event, featuring displays of various CCW committees, will begin at 1 p.m. Games, gifts and food are slated. Shown above are several ladies of the Nativity parish unit, pictured with the theme of their bazaar booth. From left are Mrs. Peter Borkala, Mrs. Richard Walker, Mrs. George Davis and Mrs. Clifford Arbuckle. At far right is Mrs. Marcellus Butsch, DCCW ways and means chairman, from Our Lady of the Greenwood parish. (Staff photo)

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CATHOLIC MEN VISIT LUTHERAN CHURCH—Nearly 300 Catholic laymen and several priests recently attended an open house and information forum at the Bethlehem Lutheran Church, 32nd and Central Ave., Indianapolis. The event completed an exchange visit program between laymen of the two faiths begun in September, when Immaculate Heart of Mary Church was host to the Lutherans. Walter Puscheck, above, a member of the Lutheran congregation's council, tells of the various items of interest in the church's sanctuary and main altar and details of Lutheran worship.



LUTHERAN LITURGICAL VESTMENTS—A stole used during liturgical services at Bethlehem is held above by Jack Skillman, a member of the host congregation. The Catholic guests received basic information concerning their brethren's faith and forms of worship. Ample opportunity was given for the multitude of questions asked by the Catholic men. Several Catholic pastors and other clergymen were in the shop. One of the attractions for the visitors was the sixth annual Art for Religion Exhibit on display in the church hall.



PRINCIPAL PARTICIPANTS—The exchange visits were arranged by the ecumenical committee of the Indianapolis District Council of Catholic Men and the Bethlehem men's council. Shown above from left are: James W. Smith, a member of the men's council at Bethlehem; Very Rev. Leo J. Schafer, V.F., pastor of St. Mark's parish and Dean of the South Indianapolis Deanery; Joseph Sackenheim, ecumenical committee chairman for the DCCM; Pastor Donald E. Elder, of Bethlehem; and Raymond F. Albers, president of the DCCM. (Photos by Paul G. Fox)

THE CHURCH AND THE WORLD

Observers named—Attack school aid—Prayer ban

The Vatican

At an audience for delegates attending a United Nations Food and Agriculture Organization meeting in Rome, Pope Paul VI recalled his own contacts with the organization and the encouragement given to it by Popes John XXIII and Pius XII. The Pope said he had heard with "immense grief" the plea for "help rising from those vast regions of the world where people enroute to development await aid from their more fortunate brothers.

and bade him and his party a "heartfelt welcome to our home, as heartfelt as the welcome extended to us last year when we had the unforgettable experience of visiting the vast African continent." The Secretariat for Promoting Christian Unity has named two observers to attend a meeting of the Commission on World Mission and Evangelism of the World Council of Churches. The secretariat named Father Jorge Ortega of Buenos Aires and Father Thomas Strassky, C.S.P., a Milwaukee Paulist on the secretariat's staff, to go to the commission's meeting (Dec. 8-20) in Mexico City.

Pope Paul has called on Catholics to help in a "new development" of programs to help emigrants, and praised the work of civil authorities in this field. In a nationwide afternoon broadcast in connection with Emigrant Day (Dec. 1), the Pope said that emigration has a great effect on the conditions of modern society and a "positive influence on economic life, but a negative one on other aspects, especially in the spirit of the emigrant, uprooted from his original environment."

Nonprofit relief agencies were lauded by Secretary of Agriculture Orville L. Freeman in a Thanksgiving season statement. The Secretary spoke particularly of their distribution of food under the Food for Peace program, which he said has become a symbol of humanity and hope to millions of people in other lands. "The works of mercy by these agencies serve humanity and the cause of peace," he declared, adding that the Food for Peace program would be "immensely more difficult" without their efforts.

Chicago—A proposal for private, one-year sponsorship of a birth control clinic in Cook County Hospital has been put aside by the county board. The proposal was made by the Planned Parenthood Association which said it had a guarantee of \$800,000 from an anonymous donor for 1964 operation of a clinic.

Monterey, Calif.—National Commander Daniel Foley said the American Legion supports a constitutional amendment that would permit voluntary prayer and bible reading in public schools. The head of the world's largest veterans' organization told the NC News Service here that the legion is committed to the principle of keeping the concept of God, truth and justice before the nation's youth. While the legion must accept the Supreme Court prayer decision, Foley said, it also "believes there is an alternative that will permit the concept of God to be kept before the nation's youth in their formative years."

Little Rock, Ark.—There are fewer barriers between Catholics and Anglicans than previously suspected, a Protestant Episcopal bishop said here in an address to Catholic seminarians and diocesan members at St. John's diocesan seminary. Bishop James Pike of California, who received a standing welcome and enthusiastic applause, stressed the mutual concerns in Catholicism and Anglicanism over liturgical reform and emphasis on biblical scholarship as a development "which is contributing much to our being drawn closer together."

Angloese Catholic Action members in exile here have called on Portuguese authorities and Angloese leaders to "adopt a 'Christian' policy" and negotiate an Angola peace. Members of Workers' Catholic Action of Angola issued a statement here saying that a "larger Christian spirit on both sides as the only remedy which can bring the Angolese population and bring a solution to the crisis." The Angolese exiles said that political independence is a "natural right" but that "neither violence nor war help independent one and liberty."

Abroad

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BIO DE JANEIRO—A prominent priest has accused the government of Brazilian President Joo Goulart of permitting Red infiltration in high places, thus paving the way for an eventual Communist takeover in this country. The charge was made by Msgr. Francisco Bessa, private secretary to Cardinal Jaime de Barros Câmara, Archbishop of Rio de Janeiro. In an article he wrote for O Globo, an independent paper, Communist infiltration,

Msgr. Bessa contended, has undetermined Brazil to the extent that it could become a Red satellite "in a matter of hours" as Czechoslovakia did after World War II.

CARRACAS—Some three million Venezuelans go to the polls (Dec. 1) to elect a president and over 500 representatives in an election the communists are desperately trying to block with a lightning terrorist campaign. Since mid-November, Red guerrilla activity has caused 20 deaths and wounded 70. The Reds have harassed the country for two years. The major issue of the electoral campaign is who is to be blamed for provoking or appeasing them.

WASHINGTON—Three public school groups have launched an attack on the \$1.2 billion proposal for Federal aid to colleges because it includes church-related institutions. The legislation was pictured as a menace to public policy in a private statement sent to members of Congress by the presidents of the three associations. Represented in the protest are the American Association of School Administrators, the Council of Chief State School Officers, and the Division of County and Intermediate Unit Superintendent of the National Education Association.

CHICAGO—A proposal for private, one-year sponsorship of a birth control clinic in Cook County Hospital has been put aside by the county board. The proposal was made by the Planned Parenthood Association which said it had a guarantee of \$800,000 from an anonymous donor for 1964 operation of a clinic.

MONTEREY, CALIF.—National Commander Daniel Foley said the American Legion supports a constitutional amendment that would permit voluntary prayer and bible reading in public schools. The head of the world's largest veterans' organization told the NC News Service here that the legion is committed to the principle of keeping the concept of God, truth and justice before the nation's youth. While the legion must accept the Supreme Court prayer decision, Foley said, it also "believes there is an alternative that will permit the concept of God to be kept before the nation's youth in their formative years."

LITTLE ROCK, ARK.—There are fewer barriers between Catholics and Anglicans than previously suspected, a Protestant Episcopal bishop said here in an address to Catholic seminarians and diocesan members at St. John's diocesan seminary. Bishop James Pike of California, who received a standing welcome and enthusiastic applause, stressed the mutual concerns in Catholicism and Anglicanism over liturgical reform and emphasis on biblical scholarship as a development "which is contributing much to our being drawn closer together."

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Rev. John LaFarge, S.J., racial pioneer, dies

NEW YORK—A Requiem Mass was offered for Father John LaFarge, S.J., author, editor and champion of interracial justice, in St. Ignatius Loyola church here (Nov. 27). The Jesuit priest, a founder of the Catholic interracial movement in the U.S., died in his sleep at age 85 (Nov. 24) at Campion House, center of the residence of the editorial staff of America magazine, of which he was an associate editor. Active in interracial work for more than 40 years, Father LaFarge fought against racial discrimination with his voice and pen and with his organizational ability. He called the interracial problem "cancerous" and ruled out any postponement in dealing with it. "If we don't meet it, we're sunk as a nation," he said in an address in 1960 in Toledo, Ohio. ASKED in an interview in 1958 if he thought "the Negro trying to go too fast," he replied: "My answer is that we have had too much slowdown already. . . . Today's slowdown would only give the forces of violence and prejudice the opportunity to build up their strength. . . ." He also said that any Catholic organization or institution which would as a matter of policy reject applications for admission from Negroes "is acting entirely contrary to the spirit of the Pope's message VATICAN CITY—Pope Paul VI will broadcast his Christmas radio message to the world on December 23 at 8 p.m. Rome time (2 p.m. EST).

Church and contrary to its own profession of true catholicity." In 1956 Father LaFarge was appointed to the editorial staff of America magazine. He was executive editor of the magazine from 1942 to 1944 and its editor-in-chief from 1944 to 1948. In 1934, the Catholic Laymen's Union, which he directed, sponsored the formation of the Catholic Interracial Council of New York. This was the forerunner of many such councils throughout the U.S. and eventually resulted in the establishment of the National Catholic Conference for Interracial Justice, which has headquarters in Chicago. THE JESUIT priest received numerous honors during his long life, including the 1955 award of the Catholic Association for International Peace. Father LaFarge completed the last of his books, "Reflections on Growing Old," last month. His other books include "The Race Question and the Negro," "The Catholic Viewpoint on Race Relations" and "The Manner is Ordinary," an autobiography published in 1953. In pamphlet form WASHINGTON—Pope Paul VI's "Address on the Roman Curia" and his opening address of the second session of the second Vatican Council have been issued as pamphlets here. They were prepared by the publications office of the National Catholic Welfare Conference, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.

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EDITOR COMMENTS FROM ROME

It's hard to decide just where the council is going

Last profile

Courage, courage, courage. It ran like a major theme this week through the eulogies of John F. Kennedy. And rightly, for it was the key to his greatness and ultimately the cause of his martyrdom.



Without courage, his other assets, his youth, his charm, his talents, his wisdom, his energy and all his advantages would never have lifted him so high.

John F. Kennedy wrote of courage, and he spoke of courage, but more importantly, he consistently demonstrated it.

He had the physical kind of courage that made him a war hero. He had the even rarer spiritual courage that made him willing and eager to assume the staggering responsibilities of the Presidency.

But people need courage. They need it in their leaders and they need it in their own lives. And the people know it.

Perhaps the greatest legacy of John Fitzgerald Kennedy is his example of indomitable courage.

It is much more difficult to comment on this session of the council than it was on the first.

Last year information was scarce. The daily releases handed out by the council press office were woefully inadequate and usually gave the impression that the bishops were cheerfully engaged in an exchange of platitudes.

Not so this year. The press receives a daily release that gives accurate summaries of what each speaker said in the council hall. Moreover, the press gets excellent outlines of the material being discussed by the Fathers of the council and sometimes even the full text of the explanation of the schema under discussion given by the commission that composed it.

QUESTION BOX

May Catholic join the Birch Society?

Q. Can you give me some guidance in the relationship between Catholicism and membership in such societies as the John Birch Society. Here is a clipping about a priest who boasted from the pulpit of his membership in this society, and urged his parishioners to sign a petition, circulated at the church door, calling for the impeachment of Chief Justice Warren.

A. I was pleased to read that this misguided priest received a public reprimand from his Chancery Office. I hope he is given a penance requiring daily meditation on Pope John's two great encyclicals: Mater et Magistra and Pacem in Terris.

Any Catholic, lay or clerical, who consorts with the John Birch Society is either totally ignorant of the social principles of his religion, or he is carried away by blind prejudices. And any priest who urges his parishioners to sign a petition asking for the impeachment of the Chief Justice should be sent to a psychiatrist.

We may not like some of the decisions in which the Chief Justice has participated, along with a majority of the court, but judges are not appointed to please all the people, but rather to interpret the law and apply the principles of its Constitution to modern problems.

Q. I have heard that Christ's Church is in principle opposed to the philosophy that "the end justifies the means." That is, it is considered a sin to violate God's law in accomplishing a goal, no matter how important that goal is.

A. Jesus did not say that we should stand by idly while someone strikes our father and mother on both cheeks and beats our children over their heads.

Indeed, while the Church would never say, or intimate, that Christ was talking utter nonsense, she has always asserted the right of self defense against an unjust aggressor.

In olden days (up to World War I) theologians used to talk about the principles of a just war. Now many of them have had a great deal to say about a basic principle of a just war was that the good to be attained must exceed the harm to be done or permitted.

Q. Can a marriage take place in a Catholic Church with a nuptial Mass between a practicing Catholic and a fallen-away Catholic?

A. Yes. But if the fallen-away person has notoriously rejected the Catholic faith the bishop must be consulted. If this person is merely lax and negligent such consultation is not required, but a good Catholic should carefully consult his pastor, and his or her own conscience.

Q. Can a marriage take place in a Catholic Church with a nuptial Mass between a practicing Catholic and a fallen-away Catholic?

A. Yes. But if the fallen-away person has notoriously rejected the Catholic faith the bishop must be consulted.

The press could not ask for more. There simply are no secrets. Even information on the significant developments back stage can be had for the price of a cup of coffee.

If your daily newspapers and diocesan weekly do not give full coverage of the council, the fault is not in Rome but at home.

The problem this year is what to do with all the information available. A reporter for a daily paper can file a good story each day by sprucing up the press release summaries of three or four of the more interesting speeches.

But what does all the speech making mean? Where is the council going? Has anything at all been accomplished?

Will anything be accomplished? These are questions a commentator must answer.

The press has properly reported these developments: (1) The vast majority of the bishops want the Council to describe the Church as a theological and not in the juridical language of Scholastic text books.

And now as they discuss the schema on ecumenism the same majority of bishops appear to be supporting the ecumenical movement and the ideas of the Secretariate for Church Unity.

But none of this has been voted on. The schemata must be amended according to the desires of the council Fathers.

YOUR WORLD AND MINE

Lay auditors seen too 'clericalized'

ROME, Nov. 25.—The proverb that each knows well illustrated by the council's detailed and specific discussion of whether a bishop should be retired if incapacitated by age or illness.

On this subject every bishop is an expert. He has seen the situation, perhaps faced it, certainly anticipates it. Not all reach the same conclusion.

Such intimacy of knowledge and vital relationship has not appeared in all the discussions. Concretely, many observers felt it was change whenever the role of the laity in the Church has been under discussion.

To start with the meager facts, ten lay auditors (listeners) were named October 1 to attend council meetings, have access to documents, advise the Fathers informally on matters in their area of interest and competence.

It is perfectly logical—as the Holy Father himself noted recently—to look to these organizations for experts in the lay apostolate.

Developed from above and on a theoretical foundation, they lack mass support and the financial means to do anything more. Instead, they must often find a dedicated layman, whose income comes from some clerical source as teacher or administrator, to accept the added chore of president or honorary secretary.

These comments apply neither to all organizations nor to all leading figures in largely "paper" organizations. But the repeated off-record criticism is that whoever made the selection (and his or her identity is a deep mystery in the innermost folds of the velvet curtain) assembled a highly clericalized group of laymen. This observer concurs.

We have here a specific instance of a wider council problem. When discussing the lay's role, the Fathers called for revival of active lay participation in the Church's work from which lay people were excluded in the eleventh century.

Cardinal Ruamba (Tanganyika) has urged broader lay representation, and Cardinal Stuenkel (Belgium) has pleaded that women be included. Rumor insists that this will come at the next session, but a discriminatory ruling that excludes women from the council Mass to which journalists have long shown their desire to be admitted, prevents their voice from being heard.

Adequate lay representation will be most needed when the council discusses the lay apostolate in detail. Qualified laymen, have, it is true, been shown the draft on the laity to be discussed in the council. Many of them, however, feel it is a hopelessly clerical document which should be written with a basically new approach, while they so far cannot merely edit it.

The entire structure, functions and responsibility of lay activities have to be reassessed. Unless this is done on the basis of knowledge of experts as familiar with the problems of Christian testimony in today's world as are the bishops with the problem of episcopal retirement, the result may be a revamping when a fresh start is needed.



OPINIONS

Answers lay participation critic

To the Editor: The letter by James W. Wiggs published last week in The Criterion gives evidence that it is easier to indulge in criticism than to be above it.

No one will assert that the Church, liturgically, is approaching anything resembling the millennium. It is worth noting, however, that there is a profound awareness within the Church of the shortcomings in the liturgy as it is now practiced.

The various regional and national liturgical conferences, and significantly, the recommendations and legislation of the ecumenical council speak loudly and eloquently of the forces of renovation — "aggiornamento" — at work within the Church.

The work enthusiastically undertaken by pastors and assistants in many parishes in the United States gives further evidence that the Church is on the move, not satisfied with things as they are.

Perhaps what Mr. Wiggs is criticizing are measures which are only first steps — stop-gap measures — being employed and explored in preparation for new forms which will be more syntactic and thorough reforms of the liturgy than what we now have. Few first attempts in any field of endeavor are instantly perfect.

As for the suggestion that we departmentalize our worship, may I point out that the longed-for return to the "good old days" is what many theologians, pastors and laymen claim would separate the liturgy from the People of God most.

Worship is a duty enjoined on all men. Participation in the Mass is a duty specifically enjoined on Catholics as the highest

form of worship practicable by a human being. If any one of the Church desire to see the fullest possible degree of participation in and union with the Sacrifice of the Mass?

I am sure that Mr. Wiggs will admit that the return to the Mass of silence where each worshippers an island unto himself would be a long step away from what should be our ideal.

We now know what Mr. Wiggs is against. May I suggest that he further indicate, on a more positive note, some specific practical recommendations to achieve the ends so ardently and legitimately desired by liturgists?

One might also suggest that with a little application and practice Mr. Wiggs might find that change isn't always as repulsive as he seems to think. One evaluates food by tasting, not by criticizing the odor.

J. J. F. Indianapolis

We are grateful

To the Editor: The other day a minister friend of mine asked me for a good Catholic diocesan newspaper, which would assist him in following the council news now and later other pertinent religious news and evaluations.

A number of adequate publications came to mind, such as, St. Louis Review, Catholic Reporter, Catholic Messenger, New World, Oklahoma Courier, etc. I could not find any significant difference in them, though there is difference of emphasis.

Rev. Medard Buvata, O.F.M., Teutopolis, Ill.

Seeds of hate

"The crime of assassination was so abhorrent to the genius of Anglo-Saxon civilization, so foreign to the spirit and practice of our republican institutions, that little danger was apprehended."

This commented a friend of Abraham Lincoln shortly after John Wilkes Booth had fired the fatal shot in Washington, Ford Theatre that has echoed through the ages. It was a comment that bespoke the skeptical mood of 1865.

Against the often dark history of the Presidency, and of our own country, this was probably the complacent feeling of all of us in the early afternoon of November 22, 1963.

Now and for a long time, the echo of muffled drums and the staccato hoofbeats of a riderless horse will remind us of how wrong we were.

As a moment, the murder of John F. Kennedy was horrifying. Yet, as terrible as it was, his death suddenly becomes a piece in a pattern, a pattern cast before and soon renewed.

That pattern is blood and death, the ultimate expression of hate. It is hate: on a busy street for a President (and a governor); on a quiet street for a policeman; and in a crowded corridor for an accused assassin. It is hate, as a bullet in the night for another man and a bomb by day for children . . . or a degrading assault on a government official.

It is hate: two bodies on the torn ground of a college campus. It is hate: in bombed homes and burning churches . . . in a splatter of paint and a shower of stones . . . in the quiet drop of a letter in a mail box and the hum of a press spewing out pamphlets.

It is hate for color, for creed . . . for ideas.

Now, as our house and our hearts cry for peace and order, it is time to ask ourselves some hard questions about love and hate and about the conscience of a people and a nation.

How long is it going to take before we realize that the twisted, bitter world of the sniper and the bomber and the poison writer is not quite as remote, not quite as solitary as we would like to think? How long it is going to take us to realize that our silence and our apathy help build the stage upon which they will act?

When are we going to realize that we are our heritage and our institutions, that the American Way of Life is the life of every one of us, and that the good or evil of it is what every one of us thinks, says, and does?

It is surely time for each of us to weigh the elements of tolerance and brotherhood in his life and decide if we really believe in them deeply enough and mean them as strongly as we should.

It is surely time for us to realize finally that brotherhood—reflected in a respect for another's color, creed, or ideas—is seldom clean and easy and comfortable. More often it is hard, sweaty, and agonizing. It is time to realize that building any form of brotherhood may demand a painful tearing down of our selves.

These are by no means all but, hopefully, some of the things we can do for our country.

Jacqueline

With her display of dignity and devotion to duty under terrible emotional stress, Jacqueline Kennedy proved herself a worthy partner of the martyred President. Few would have blamed her had she collapsed in a paroxysm of grief and excused herself from the harrowing experience of the ceremonial funeral of the President.

Instead she saw to it that nothing was left undone which could add to the solemnity and somber pageantry of the President's rites. And she played her anguished role in all of it with incredible courage and control.

One commentator remarked that the women of our country who have been eager to emulate Jacqueline Kennedy's dress and style and charm now really have something to imitate. Indeed they do.

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

THE YARDSTICK

'Theological' bishops vs. 'administrative'

By REV. ANDREW GREELEY

One of the comments frequently heard about the Second Vatican Council is that the American Bishops are not speaking as much as they might because they are "administrators and not theologians."

icans are "administrators and not theologians."

It is probably true that in the American hierarchy there is a smaller proportion of professional theologians than in the European hierarchy. For a vast variety of historical reasons the United States is only now beginning to produce theological scholars in considerable numbers.

It is also unquestionably true that the ideal bishop would share in the talents of both the theologian and the administrator. However, it seems to me (and this is probably a typically American bias) that if one has to choose between a theologian and an administrator, then the choice must be clearly in favor of the latter.

A bishop who is not a professional theologian can find good one to do his theologizing for him. The really good administrator recognizes the need for theory and is always looking for someone to provide it for him.

On the other hand, there is nothing in the experience of a theologian which will either qualify him as an administrator or even enable him to understand the need for competent administration.

This one hears from Europe that the dioceses of some of the most brilliant episcopal theologians are in administrative chaos and that the wonderful theories are not filtering down to the grass roots. Indeed, part of the reason for the current theological revival in Europe is the fact that because of administrative inefficiency (and other reasons, too) the Church lost contact with the working class.

Seven nuns who picketed refuse to accept award

CHICAGO — Seven nuns who staged an anti-discrimination picket line last summer have declined an award from the Chicago Commission on Human Relations.

Mother Mary, Superior of the Chicago Province of the School Sisters of St. Francis, denied that the award, one of a number given annually, was turned down because of pressure from the chancery office of the Chicago archdiocese.

"I came to my own decision," she said. "No one said I must." She said, however, that her own superior "strongly advised" against accepting the award. She added that advice was sought from the chancery office.

THE NUNS are Sisters Angela, Andrea, Annste, Maria, Joseph, Edgar, and Cecilia Marie of the School Sisters of St. Francis, and Sister Anthony Clare of the Sisters of St. Francis of Mary Immaculate in Joliet.

They, along with Father Daniel Mallette, assistant at St. Agatha Church in Chicago, took part in student picketing July 1 to protest alleged racial discrimination by the Illinois Club for Catholic Women.

The club shortly afterwards issued a statement saying its membership had been opened to all Catholic women "without reservation."

MSGR. ROBERT J. HAGREY, a vice-chancellor of the archdiocese and one of the diocesan representatives on the Commission on Religion and Race, said he advised Mother Mary to turn down the citation. He said, however, he "made it very clear this was not a command."

He said he believes the decision does not compromise the Church's record of opposition to racial discrimination. "The acceptance or nonacceptance of a citation in this context was not a question of helping or hurting the struggle for civil rights," he said. "In my opinion, it is a question of propriety, procedure and etiquette as it applies to religious women."

Audience of priests, nuns give Billy Graham ovation

By T. EARL HEFFNER, JR.

BELMONT, N.C. — He preached the gospel according to Graham, but it sounded as if Evangelist Billy Graham were using a Catholic translation of Holy Scripture for his text.

The renowned crusader won a standing ovation from 2,000 priests, nuns, and laymen for his first address ever on a Catholic college campus.

Before the overflow crowd (Nov. 18) in Belmont Abbey College gymnasium here, Billy Graham called for Christian unity, praised the Second Vatican Council and the late Pope John XXIII.

He stressed the need for an efficient administration. This is not to say that we have always been impressively efficient; we have made all kinds of mistakes and will probably continue to do so.

However, in comparison with our European colleagues our efficiency must be rated high indeed. As a matter of fact, a case could be made for the argument that if the ideas of the Johannine and Pauline agreements are ever to be accepted for all the more of pure theory, the organizational skills of Americans are going to be essential.

In many respects American Catholics suffer by comparison with European Catholicism; but we must remember that I for one have no patience for those who argue that American Catholics may go to Church, but do not practice the Catholic religion in comparison with Europe.

Perhaps, but at least they do go to Church; and it is by no means certain that for all the brilliant theorizing coming out of Europe there are very many more total Catholics on that continent.

Comparisons are unfair because the histories of both Churches are so very different. American Catholics have little reason for complacency; not only do there much grounds for an inferiority complex.

Asks all-out effort for racial justice

LOUISVILLE, Ky. — "The Church must use all the means at her disposal to defend the Negro today, as she has done for immigrants in the past," Matthew Ahmann, executive director of the National Catholic Conference on Interracial Justice, said at a forum here.

An extensive Catholic response to the Negro's plight, Ahmann said, demands increased efforts for joint Negro and white projects under Church auspices. He listed urban renewal and "open occupancy" in suburbia as specific areas for Catholic cooperation with other denominations.

Official Newspaper of the Archdiocese of Indianapolis

EDITOR, Rev. Raymond T. Bosler; ASSOCIATE EDITOR, Rev. Paul J. Courtney; MANAGING EDITOR, James T. Brady; PUBLISHED WEEKLY EXCEPT LAST WEEK IN DECEMBER.



FROM ROYALTY — Queen Mary Ann Lewis of St. Matthew's parish, Indianapolis, reigned as queen of the recent Junior Prom at St. Mary-of-the-Woods College. Mary Ann and her ten-member court descended the marble stairs at Le Fer Hall, the upperclassmen residence, to the theme of the prom, "Something Wonderful." Her escort and King of the Junior Prom was William Smith, also of Indianapolis.

Some of the Graham observations on world revolution

—Racial: "We are seeing in the South great advances that do not make the headlines. An Asheville (N.C.) newspaper printed a story recently that disclosed a survey showing 75% of the restaurants in this area serve people without regard to race."

—Political: "There is the struggle which President Kennedy says will continue through our lives and through the lives of our children, the struggle of capitalism and communism."

—Scientific: "We are racing to send a man to the moon." But the main portion of the Graham address was a sermon on the personal sermon of a man dedicated to his faith, a man convinced that all men "must accept Christ as their personal Saviour."

It was only in this area that Graham strayed once from Catholic theology. He placed his emphasis on forgiveness for sin from Jesus. But in so doing he omitted the Sacrament of Penance.

AFTERWARDS, a priest remarked: "Billy Graham comes so close to the Church. He walks up to the line, then backs away. And his theology even on this point was not totally wrong. There is, you know, perfect contention."

At the seventh, the stage presence of the dynamism of Graham enveloped his audience, capturing it for Graham if not for his crusade.

"I am not a Protestant pope," he said, "although in Paraguay I was once referred to as the Protestant pope. And I admit that there are Protestants who think they are pope."

To newsmen in the audience, primed to ask questions, he cautioned: "Everywhere I go I'm asked what I think will come of the Ecumenical Council. I don't know, except that I don't think it will be a prophet." But, he added, he is certain that the council has engendered a greater understanding.

In a brief news conference prior to the address, Graham denied reports that he has accepted invitations to speak at five other Catholic colleges. He said he has received one verbal invitation from a Catholic college, but—as yet—no formal invitation.

Prelate's twin dies

WOLVERTON, England — Father Walter Basil Griffin, O.S.B., twin brother of the late Cardinal Griffin of Westminster, has died at the age of 64. Father Griffin was attached to St. Osbert's Benedictine priory here. The Cardinal died in 1926.

WHAT OF THE DAY

The President's passing

By REV. JOHN DORAN

So many things are being said of our late President Kennedy, that it might seem foolish to add one more word. Yet each man should have his say.

It is no secret to the readers of this column that I have often disagreed with the late President's actions and proposed bills. In a nation which depends for its continuance upon the free expression of the thoughts of its citizens, disagreement is not only allowable; it is mandatory.

To be silent because we are in opposition to the President or to his principles would not be a service to him or to the country. We must have free discussion and free disagreement if our form of government is to endure.

This does not mean, however, that we cannot have a love and respect for our President which I happened to be in the office of a Republican Congressman in Washington last Friday when the news of the President's death came through. The sadness and the tears on the face of the staff in that office told eloquently of my ability to love and respect those with whom we disagree.

The grief in that office was real, and was reinforced in a dramatic way for me by noting that the Negro last driver who drove me to my hotel an hour later was crying softly as he threaded his ways through the

quiet, stricken streets of Washington.

History will write what position the thirty-fifth President of the United States is to have in the long procession of our years. It would be unwise for any to try to write it in advance either in praise or in blame. Time will establish the President's place. We can but grieve that in a nation such as ours the President is not safe upon the streets of a city, and that the world will consider us barbarian for what seems to be but the angry act of one diabolical man.

As we offered a Solemn Mass of Requiem for the President on the day of his funeral, we asked from a full heart that God be good to him, that God remember well, as of course, He will, that this was not a very young man who carried an extremely heavy burden of responsibility.

We can think, too, that as the young President laid down upon the streets of Dallas his burden of labor and care, he went before a good Judge Who will judge just judgments. Who scrutinizes the heart and not the Gallup Poll,

Who rewards a man's efforts and not just his accomplishments. May John Fitzgerald Kennedy walk the streets of the heavenly City as a carefree citizen, now once again an unburdened man. In this may he find peace.

Publisher dies

DAYTON, Ohio — Requiem Mass was offered here for George A. Pfaffm, Sr., chairman of the board of Geo. A. Pfaffm, Publisher, Inc., which publishes classroom periodicals used in many parochial grade schools, Pfaffm, 69, died (Nov. 18) at his home after a lengthy illness.

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MONSIGNOR GOOSSENS SAYS: HELP THE CHILDREN HELP THE MISSIONS USE HOLY CHILDHOOD CHRISTMAS SEALS ON ALL YOUR LETTERS AND PACKAGES

Bishop Tharayil of Kottayam, India, Writes: "KUTUR MISSION in the midst of the Jacobites was started 31 years ago on March 15, 1932 with the reunion of 50 families"

THE BEAUTIFUL FLOSETTA So many Christmas legends concern flowers and children. Recall the story of the little Mexican girl on her way to visit Baby Jesus on Christmas Eve.

THE FLOWERS ARE FOR CONTEMPLATION Thus thought the mystics. Wheat and Fruits were for the body but the spirit needed the flowers.

YOUR ADVENT WREATH Four Sunlays and four candles before Christmas will heighten the anticipation of Christ's coming.

Near East Missions FRANCIS CARDINAL SPELLMAN, President

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Edited by the Cleric Seminarians of West Baden College

Study guides

The first quarter is over now, and already you're pointed toward the end of the first semester.

These are some of the study rules most commonly violated or neglected by students.

DO THE WORK! Never miss an assignment. This is fundamental. If you neglect assignments, you can't expect to learn.

STUDY FIRST: THEN WRITE. By doing this you refresh right at the start what you learned in class, that day.

CONCENTRATE. Have a regularly scheduled time to work. Nothing else at that time.

you start, know what you are going to do. Don't waste time starting. Remove all distractions: TV, radio, magazines, glaring lights, noise, telephone, etc.

REPEAT. Every lesson is first explained in class. Pay attention, next, you study and write the assignment at home.

GENERAL HINTS: Study with a pencil, when you can, summarizing, underlining, etc.

When your alarm clock blasts forth in the morning, it startles you with the horrible fact that there lies before you another day made up of small actions like getting up, lurching off to school, doing odd jobs and errands, doing homework, taking a break, all small and often monotonous actions.

When you are reading the next day, try to explain the matter to someone, real or imaginary. Get enough exercise in the afternoon—either the calisthenics. Get enough sleep. Your mind will be thick and slow. Get rid of worries if you have any; talk them out with someone. Pray regularly for success in your studies.

Mr. Sahm week in an interview with 'The Criterion'.

'King Basketball' in the CYO spotlight

A record 153 teams are scheduled to answer the opening whistle of the 1963-64 Indianapolis Deanyo CYO basketball program.

Play in the Cadet and '67' leagues is scheduled to open on Saturday, Nov. 30, with the Freshman-Sophomore and Junior-Senior basketball slated to start firing on Sunday, Dec. 1.

The Cadet League this season boasts a total of 43 teams. Next in number of squads is the Junior-Senior loop with 38, followed by the '67' League with 30 and the Freshman-Sophomore with 24.

According to CYO officials, the grade school leagues will be required to use the man-to-man defense, both in regular season play and the post-season Archdiocesan tournament.

All grade school teams are required to have eligibility blanks and medical certificates in the CYO Office before the second game of the season. Freshman-

Sophomore and Junior-Senior teams must have their playing rosters in the CYO Office no later than December 2.

Player personnel must be confined to boys living within the parish or who have lived in the parish within the last six months. In addition, each team may use one player from outside the parish, with written permission.

LEAGUE PLAY will continue through late January or early February with the majority of games scheduled on week-ends.

Only Division champions will be determined in the Junior-Senior and Cadet leagues, in view of the post-season Archdiocesan tournament. League champions, however, will be crowned in the Freshman-Sophomore and '67' Leagues.

The CYO Office stated that team coaches will no longer be required to telephone game results since the referees are assuming this responsibility.



CADET KICKBALL CHAMPIONS—After a couple of mediocre seasons, Christ the King's Cadet CYO kickballers, shown here, decided to do something about it.



A CLOSE SECOND FOR ST. PATRICK'S—St. Patrick's, never before a contender in girls' kickball, surprised the CYO world this fall with an excellent showing in the Indianapolis Deanyo's CYO Cadet Kickball League.



CITY CHAMPIONS—The Cathedral High School football team posted a glossy 9-0-1 record during the past season and wrapped up another Indianapolis city championship.

Recalls JFK's surprise visit to CYO convention

By FRED W. FRIES

Some 200 Archdiocesan teenagers were privileged to hear the late President John F. Kennedy in his last appearance before a Catholic audience.

Mr. Sahm week in an interview with 'The Criterion'.

'A loss to whole world,' Apostolic Delegate says

WASHINGTON, D.C.—Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, said the "tragic death" of President John F. Kennedy is a loss to the whole world.

Recalls JFK's surprise visit to CYO convention

at the Americana Hotel, which is about one block away from the CYO Convention site, the New York Hilton, Mr. Sahm explained, and he was only too happy to drop in and greet this representative group of young American Catholics.

The young people crowded around the popular Chief Executive as he entered the room, Mr. Sahm recalled, and many of them shook his hand as he made his way to the restroom.

"I am happy to see the Sisters present," he quipped. "It has been my experience that priests and Monks are usually Republicans but nuns are almost always Democrats."

Write for information Cloistered Sister Adorers of the Precious Blood 1106 State St., Lafayette, Ind.

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WASSON'S CHRISTMAS PRESENTS FOR THE RELIGIOUS. Here are a few suggested gift items for Priests, Sisters and Brothers, whom you wish to remember at this very special time.

SEAT COVER SCOTTY Auto Upholstery and Converter from Euro-Wholesale and Retail-Wholesaler

'Hootenanny' set at Secina tonight

INDIANAPOLIS—Our Lady of Perpetual Help Sodality at Secina Memorial High School will sponsor a "Hootenanny" tonight (Friday), at 8 p.m. to the auditorium.

Special entertainment will be provided by several Secina alumni, including Jim McLaughlin and Dick Dufour, the North Campus Two, Jack O'Hara and John Sweeney, the Singing Irishmen, and Mike Cannella, Joseph Pappano and Mike Schmelzer.

Secina students competing in a Secina contest are: Linda Jones, Peggy Jones, Mike Kulkam, Phil Doyle, Ed Seifert and Ron Foreman, the Misty Crystals, Don Larson and Dianne Butterfield, Joyce Miller, Cecilia Hoffmeister, Phil Doyle and Mike Katkopp, and Rosie Evans.

Quiz pairings

- Following are the pairings for the second round of the Criterion Quiz Contest. Matches will be held at 7 p.m., Sunday, Dec. 1, at all sites.

ENTRANCE EXAMINATIONS SATURDAY, DEC. 14 AT 9:00 A.M. BREBEUF PREPARATORY SCHOOL JESUIT HIGH SCHOOL FOR BOYS 2801 West 86th St. (Route 100) Four Scholarships Will Be Awarded

Cy Cipher YOUTH COUNCIL MEETING—The CYO Junior Youth Council will meet at 7:30 p.m., Monday, Dec. 2, at the CYO Office.

PLAN HOOTENANNY—The Junior Youth Council and the Junior CYO of St. Michael's parish, Indianapolis, are working on plans for a Hootenanny to be held at St. Michael's on Sunday, Dec. 8.

Saint Francis College Fort Wayne, Indiana Fully Accredited Four year undergraduate program. Courses leading to B.A. and B.S. in Liberal Arts, Education Degree, Elementary and Secondary Education.

FAMILY CLINIC

Should we get involved in outside activities?

By REV. WALTER IMBORSKI

We have been married about seven years, and we or three times in the last few months priests and other people have asked my wife and me to get involved in church work...

Dear Peter:

Your wife is right and wrong. Your marriage and your children are your primary responsibility...

The family has a role in the apostolate. In this day of crowded cities and mass communication, there is no such thing as a family living in isolation...

doctor, the nurse, the social worker, the insurance man, the teacher, the salesman, the undertaker...

The things that affect the community affect you. When housing is too expensive, when unemployment and layoffs occur...

You've heard the old phrase about "families are the basic cells of society. We're true. The family, through its members has to influence, shape, and form that society.

As this XII put it, "The family must be a living cell of hope, regeneration and apostolic penetration." To Catholic women he further said, "The destiny of the family, of the community, is at stake. They are in your hands.

Are these activities and works of apostolate truly compatible with the spirituality of the family? Yes, the family apostolate is not a luxury, not an extra. It is an obligation and a responsibility.

I think one of the core ideas in the thought of our Pope John was that you do not become holy by hating the world or withdrawing from it.

On the one hand, an excessive confidence in his own personal worth and in the effectiveness of his means of action. This is a clear indication that he has not prayed; that he has no due appreciation of his own powerlessness...

He makes rash pronouncements about highly complex subjects and about difficult problems which call for enlightened knowledge and balanced judgments.

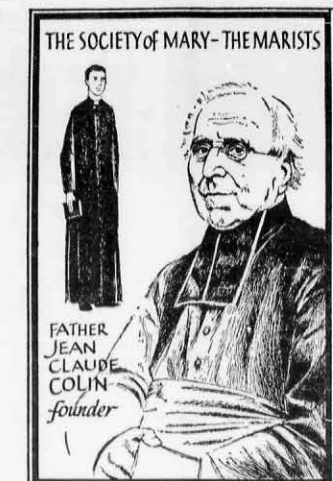
Thus, when a young man falls in love with a girl, he changes. He may comb his hair, wash his face, dress himself more, and all-in-all as he concentrates upon her he changes drastically without noticing it.

The very performance of an act of charity transforms the person doing it. Thus the family that bakes warm food to an aging neighbor, exercises his generosity...

Peter, the love of God is not a sentimental affair that takes place in the purple twilight of a monastery garden with the organ music in the background where "he walks with me and he talks with me and he tickles me under the chin."

Many scoff at this. Some hear and are interested, but soon forget in the comfort and ease of daily living, or the complexity of their own private worries.

Others hear, understand, and respond. They put on Christ. These are the heart of the Church. They know that according to their talents and means they must get up and involve themselves in bearing witness to the world.



In the vineyard

THE MARIST FATHERS—THE SOCIETY OF MARY—was founded in Lyons, France about 100 years ago by the Venerable Father Jean Claude Colin. Among the early companions of Father Colin were St. Peter Chanel, first martyr of Central Oceania...

THIS IS CATHOLICISM

Religious society

By REV. JOHN WALSH, S.J.

Q. What momentous conclusion can be drawn from the fact that Christ founded, on the apostles, a religious society which was to endure until the end of time?

A. We must conclude that His religious society is still in existence somewhere in the world.

Q. Why is this conclusion momentous?

It is momentous because that religious society, wherever it is, must be the true kingdom of heaven. It must be the group with which Christ promised to remain until the end of the world.

Q. How may a person locate this religious society which Christ organized?

A person should be on the alert for an organization which is world-wide, apostolic, unified, and holy.

These are the four distinctive marks or characteristics or qualities which must stamp Christ's authentic religious group and which single it out from every other group on earth.

THE WEEK IN BERG

By REV. ROBERT W. HOVDA

Dec. 1 FIRST SUNDAY OF ADVENT. Both the last Sunday of the season after Pentecost and today are impressed with a brand that the Church of Jesus Christ can never lose. They are stamped with the conviction that the redemption of creation, its being drawn to a happy conclusion, is an event (rather, climax to a series of events) which has its origin beyond time and space...

Dec. 2 ST. BIRIANA, VIRGIN, MARTYR. "I have understood your testimonies, O Lord," the Church sings in the Entrance Hymn. To be able to recognize the treasure, the fine pearl, to be able to separate the good from the bad (Gospel)—this is in one sense the reason we gather around the altar for Mass.

Dec. 3 ST. FRANCIS XAVIER, CONFESSOR. As the Church is now basing out of her European cocoon, we see more easily the great grace possessed by Francis despite the limitations of his age. Today, then, we pray for the Church's speedy realization of a cultural as well as geographic catholicity, we pray that Catholics of Africa and the Orient will be making increasing contributions to Christian thought and letters.

WORKING TO BEAT HELL

Librarian the Librarian

By JOSEPH T. MCGLOIN, S.J.

Maybe one of the saddest categories in our file-boxes is "Lost Opportunities." It's undoubtedly the most uncomfortable drawer in hell, too.

When you check out some of the opportunities forever lost by human beings, you find a few teen-aged types included. You must not think of these as a few of these 1.51 opportunities are in the intelligence due to their parents. And within that category, maybe the 1.51 opportunities for good reading are most prominent.

You teen-agers ought to know that one of the best ways to tell your parents that there is a whole universe to be discovered just a short distance from your house is to know in a place called a "library."

Take a morning out of your busy schedule sometime, or an evening or even an evening, and just look at your library—really look at it.

Check the card-index just for kicks and object to the library or stage a protest demonstration right away if you don't find "McGloin", the various sections in the parrot field, who has only been at the job for two years, and who gained all the theoretical knowledge of his profession at the public library.

Look around enough and you'll find intellectual shortcuts which you never dreamed existed and which can even make learning somewhat pleasant for you. But you do have to take a short time out of your busy schedule to look.

One sign of intellectual maturity in a teenager is his willingness to go into a library unaccompanied and pushed, out of some intellectual curiosity.

On the contrary, the teenager with absolutely no interest in the library and all its interesting departments isn't very far removed from his intellectual and emotional infancy. He might wish a blue ribbon but he can't get any real diploma yet.

There's one item in the library, most important than all the rest, that you'd best learn to make use of right now—the librarian.

The old saying days of picturing the librarian as an old man with nothing better to do than keep the customers quiet, are happily gone. It may well be that not all librarians are teen-agers, but there are a few still in this side of the hill anyhow.

There's one exception to this is Hitler's headquarters, the old Army Museum. It remains with its scarred face and bashed in roof as testimony to the Third Reich. A fence keeps visitors away from the building itself, but a memorial to the German army built in Hitler's time is still open. There were fresh flowers around the statue of the German soldier depicted there in heavy stone. The confessionalists were also placed here to remind the people of the relation between Baptism and the number of churches in the



Some librarians are still on this side of the hill.

ground, you'll hear things like, "I would never have finished my thesis if it hadn't been for a librarian..."

Next time you have to do a paper at school, surprise your teacher by consulting your library and your librarian. This will be a startling change from the usual method of simply parroting the first stale superficial remarks on the subject you stumble across, or else stumbling some weird theory out of your own mind without consulting any of the experts.

There are many dedicated people in this world, but the librarian is awfully hard to heat when it comes to dedication. Naturally, he or she can't track you down any more than the library itself can. You have to be mature enough to recognize their value and use them.

EUROPEAN SKETCHBOOK

MUNICH

By REV. CHARLES FRAZEE

A monk in a black cowl decorating Munich's coat of arms testifies to the early beginnings of the city in the eleventh century when people began to congregate about a Benedictine priory here.

Once a friend who was not a Catholic remarked he could never believe any one could confess a serious sin in buildings decorated in such fashion. He added, "One sees the happiness in being a Catholic in these churches."

Munich is also a city of much new building. It was in one of the new churches, St. Lawrence that I attended Mass on Sunday. The architecture of this structure was interesting in that the building was divided into "areas," one for the parish Mass, a chapel for reservations, and the Blessed Sacrament and a baptistry.

The altar was elevated in a platform behind which were the benches for pastor and the assisting ministers. It was of solid stone construction with no decoration of any kind. Even the candles were placed on the floor; gold crucifix, on a pole, could be moved depending on whether the priest said Mass facing the people or with his back to them.

In the baptistry, the font was built as a fountain, so the water was kept bubbling with life. The confessionalists were also placed here to remind the people of the relation between Baptism and the number of churches in the

Radio & TV Apostolate

ROSAUR YOUR RADIO PROGRAM WIRE-1430 on Ryal Dial—Mon.-Fri.—7:45 P.M.

FRIDAY, Nov. 29—(Tape) Rev. Richard Kavanagh and members of St. Michael parish. MONDAY, Dec. 2—(Tape) Rev. Robert Berthelmer and members of K of C Palms Council No. 3028. TUESDAY, Dec. 3—(Tape) Rev. Patrick Smith and members of the Catholic Daughters of America. WEDNESDAY, Dec. 4—(Tape) Rev. Patrick Smith and members of Holy Trinity parish. THURSDAY, Dec. 5—(Tape) Rt. Rev. Edward Beckhold and members of Holy Trinity parish.

The Above Schedule Presented as a Service by:

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Radio & TV Apostolate

Sister Says

Sister M. Evelyn, O.S.B. Archdiocesan School Office Supervisor WISH-TV (8), 7:30 A.M. Subject: "PREPARATION FOR CHRISTMAS" Monday, Dec. 2 thru Friday, Dec. 6

Sister M. Evelyn, O.S.B. Archdiocesan School Office Supervisor

VIEWING WITH ARNOLD

Movie uses dialogue as 'blunt instrument'

By JAMES W. ARNOLD

"Mary, Mary" will please nearly everyone—ranging from the considerable gamut from Debbie Reynolds fans to admirers of Jean Kerr—except movie buffs.

Nelson, she wins him back only when she learns to keep her mouth shut. As the fellow says, her skin remains him of white porcelain, she simply purrs—the

The plot is mainly an excuse for Mrs. Kerr to engage in harmless repartee with herself on such vulnerable subjects as television commercials, Hollywood (Rennie hears giggling in the kitchen, confesses nostalgia for the old days on the Paramount lot), even the state of society. Rennie's ex-wife fell in love with her plastic surgeon after he removed a wart from her shoulder blade.

IN JESUIT FAMILY — Louis E. Scerri, S.J., recently became the seventh son in his immediate family to take vows as a Jesuit. A native of Malia, he pronounced his vows at West Baden College. He is beginning the three year course in philosophy at the college as part of his preparation for the priesthood.

"Life with Mary is like being caught in a telephone booth with an open umbrella. . . no matter which way you turn you get it in the eye."

The best scene has Nelson and Miss Reynolds desperately rambling the apartment in search of a cigar ("Just ask yourself where you would go if you were a cigar?"). Later, Nelson, who has somehow taken sleeping pills, stands hunched the door (to prevent an eavesdropper between Rennie and Miss Reynolds) with the sleepy resolution of a demobilized boxer trying to re-focus on Sonny Liston.

Debbie shows admirable sophistication in being with the Kerr lines ("It was had enough being plain, but plain and bright!"). In my high school that was a beautiful scene, but that was had enough the way she has picked up on the atreatic, Bette Davis-ish way of ending her sentences in the air like questions, e.g. "In your whole life you never shook a bottle of magesnyah."

The rare play film differences are fascinating. In giving an example of a comedian who is seen to look at but not beautiful, Mary sights Carl Sandburg. (In the play, it was Mrs. Roosevelt.) Mary gets locked in the closet instead of the bathroom (too earthy). Rennie suggests going to a movie at the Museum of Modern Art. Instead of "Black Soap," it's "The Informer." The Marx Brothers are "out" this season.

The best thing about the Kerr lines is that they're funny even when you hear them wrong. Mary criticizes one of her husband's authors: "He writes like sick elf." I thought she said "sick elk." I laughed harder, because I know more elks than elves.

(Legion of Decency: A-2)

The result is not really catastrophic, since the sounds have all emerged from the fertile mind of Mrs. Kerr, the onetime Pallas Athena of Catholic University. The lady's mastery of the wisecrack is comparable only to that of Dorothy Parker, who when told of the death of Calvin Coolidge reputedly asked: "How do they know?"

She also is washed enough to realize that wisest females can be a drag. "Mary, Mary" is about a Kerrish girl (Miss Reynolds) who has just bonneted herself out of a husband (Barry

"The Year of The Test Drive"



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FOOD FUN CHRISTMAS BAZAAR SUN. - DEC. 1 1 P.M. THRU 7 Sponsored by 20 parishes Indpls. South Deanery Council of Catholic Women at MONSIGNOR DOWNEY COUNCIL K of C Thompson Rd. at Hiway 31 GAMES GIFTS

As a 1961 stage hit, the show was a prototype for the more lethal "Who's Aard of Virginia Woolf?" In both, the sexes stand around with half-empty glasses jabbering at each other. Mrs. Kerr's characters use dialogue as a blunt instrument, but do not intend to main. In the end there is armistice for the sake of love and peace; life will be duller but happier.

Fr. Charles Frazee

(Continued from page 7) Penance. Near the font was the Paschal Candle, to be used at Baptisms, solving a problem that has always worried the clergy: what do you do with the Paschal Candle after Ascension Thursday?

AT THE MAIN parish Mass the women who participated actively. The service was a Solemn Mass and all the Propers and Ordinary of the Mass were sung in German. On Sunday evening Vespers and Benediction complete the day. This was all in German, too, in a special translation prepared by one of the priests. The melodies were varied, yet there was no practice beforehand which was rather remarkable for a large congregation.

St. Lawrence was very full on Sundays, but the assistant priest told me that on the average, only one-third of Munich's citizens are now active Catholics. The countryside, however, retains almost 100% Catholic practice. The Archdiocese is also very low on clergy. "We have fewer priests for the work here than they have in East Germany," he commented.

Besides the churches of Munich, I found two other places of real interest, both built by the Wittelsbach dynasty. The one in the Nymphenburger Palace to the north of town. The palace itself is late Renaissance set in a garden of really outstanding beauty. All of the citizens of Munich seem to pour in here on Sunday afternoons.

THE "RESIDENZ" was the town house for the princes and later kings of Bavaria. It is a rambling structure of halls, theatres, rooms of every size and shape. Rather than simply keep in a museum, the citizens of the town still wisely use its theatres giving it a kind of life not found in many of the other old palaces of Europe.

It also contains a museum where the objects are displayed with excellent taste. What it may lack in important art treasures, is compensated by the really interesting in arranging what is had.

Catholic schools to be TV subject

NEW YORK—An hour-long look at Catholics and their schools will be televised by "CBS Reports" nationwide on December 18 at 7:30 p.m., EST, on the CBS-TV network. Described as a study of the place of Catholic schools in American life and of their relationship to the Federal aid to education controversy, the program will feature legislators and public and private school educators. Among those scheduled to appear are: Msgr. Frederick G. Hochstadt, director, Department of Education, National Catholic Welfare Conference; William Carr, executive director, National Education Association; Sen. Abraham Ribicoff of Connecticut, and Robert Hutchins, director of the Center for the Study of Democratic Institutions, Santa Barbara, Calif.

BOOKS OF THE HOUR

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

"The Religious Press in America" (Holt, Rinehart, and Winston, \$4) is a survey of an increasingly important religious phenomenon, more interesting, perhaps, for

some of the questions it raises, than in itself—a bit of a step in the right direction toward self-criticism. Three practitioners of contemporary religious writing survey each his own field: Dr. Martin Marty, Protestantism; John G. Deedy, editor of the Pittsburgh Catholic, Catholicism; and David Silverman, a former editor, Judaism. Dr. Robert Lekachman, an economist and a student of American religious affairs for the Ford for the Republican Party, offers a final commentary on "The Secular Uses of the Religious Press."

Dr. Marty, currently editor of the Christian Century, and a fantastically productive writer in a variety of American journals, not all of them religious, finds the Protestant situation altogether depressing. Two or three journals, he feels, are known to at least the serious reading public—large of the United States, the rest serve well or badly only members of one denomination. To the former group belong the Christian Century, the Christian Herald, Christianity and Crisis—all immensely vital, highly intellectual, generally ecumenical (though the Christian Herald continues to be pretty staunchly anti-Catholic).

In a separate compartment, Dr. Marty places the Christian Science Monitor, partly because it is a daily, and partly because of the breadth of its coverage, despite the editorial labors under which it survives, and partly because of the faithfulness to denominational limitations. The rest of the Protestant press, Dr. Marty thinks marked by extreme sectarianism (often combined with anti-Catholicism), trivialities, lack of humor, lack of world outlook (or even of a national scope), and a general air of being "beside the point." Yet in the 19th century this was not uncommonly the case, and an im-

structive, if brief, backward look, leads Dr. Marty to agree with U.S. newspaper historian Frank Mott, that the period 1861-1883 was the great age of the religious press in America. Dr. Marty's article concludes with a dynamic list of suggestions for future improvement.

Like Protestantism, American Judaism is fragmented—in this case into Conservative, Orthodox, and Reform groups, and the publication picture here is further confused by the fact that a historian of the Jewish press in this country must deal with writings in four languages—German, Hebrew, Yiddish, and English, sometimes in combination with each other.

Nowadays, only the English-language press is important, represented by 45 weeklies in the U.S. and 23 monthlies. Mr. Silverman thinks only two of the latter group at all worth mentioning, the Jewish Spectator and Commentary. Like Dr. Marty, he finds "vacuity and aimlessness" characteristic of the Jewish press as a whole today, but he tries to suggest remedies that are practical.

Mr. Deedy's essay on the Catholic press is informative, often critical, and not without helpful suggestions for the future. I think, though, that the keynote is set by the brashly challenging opening sentence: "Make no mistake about it, the Catholic press in the United States is big business. . . the Catholic Press Directory 1962-63. . . places the combined newspaper and magazine circulation of the Catholic Press in the United States at a whopping 26,953,511. . . As a dollars-and-cents proposition, the Catholic press is a substantial item."

Now, it is true that Mr. Deedy

does deal later with broader aspects of the press in America, and with its religious and intellectual commitments, but this is an unfortunate beginning.

One of the more interesting sections of Mr. Deedy's essay is that which deals with what Jacques Maritain calls the "temporal" Catholic press: a group of periodicals deeply engaged in thought and care about the problems of today's world.

Examples given here are America, Commonweal, Jubilee, The Critic, Cross Currents, The Catholic Worker, and Hamports, all but the first written by laymen. The influence of such journals is great, Mr. Deedy submits, but their financial position is always precarious.

Dr. Lekachman's final essay is thought-provoking, if depressing as one man's admission of how little these journals mean to him.



Dr. Martin Marty, Protestantism; John G. Deedy, editor of the Pittsburgh Catholic, Catholicism; and David Silverman, a former editor, Judaism. Dr. Robert Lekachman, an economist and a student of American religious affairs for the Ford for the Republican Party, offers a final commentary on "The Secular Uses of the Religious Press."

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Table with radio and television listings for Indianapolis, Richmond, and other areas, including station names and program times.

Tic Tacker

A First Wednesday Guild is being organized at the new Our Lady of Fatima Retreat House, 5233 E. 56th St., Indianapolis, to provide an opportunity for single girls from 18 to 35 to develop their spiritual lives.

Father Bernard Head, instructor at the Latin School of Indianapolis, will conduct the first discussion meeting of the First Wednesday Guild next Wednesday, Dec. 4, at 7:30 p.m. Following an opening talk, the group will discuss ways and means of spiritual development.

According to **Father James D. Moriarty**, Fatima director, this is the first of several guilds to be formed at the women's retreat house. No reservations are necessary to attend the sessions, he added.

SEASONAL PROGRAM—The second annual performance of Gian Carlo Menotti's "Amahl and the Night Visitors" will be given Friday and Saturday, Dec. 6 and 7, in the sanctuary of the Broadway Methodist Church, Fall Creek Parkway at Broadway, Indianapolis. Both performances, given by the Broadway Choir, will begin at 8 p.m. The public is invited.

HERE AND THERE—Four Sisters of St. Francis, Oldenburg, are attending the annual Franciscan Sisters Educational Conference this weekend at Mount St. Clare College, Clinton, Iowa. Representing the community are: **Mother M. Cephas**, director of the Oldenburg Scholastic; **Sister M. Estelle**, novice mistress; **Sister Mary Karen**, dean of Marian College; and **Sister Marissa**, Marian faculty member. . . . Additional copies of the Marion County map showing the location of Catholic parishes, located on page twelve of this issue, may be obtained free of charge by calling WA 33331. A limited number will be available.

Cardinals

(Continued from page 1)
great departed President, and for the welfare of our country.

"This morning I offered Holy Mass for the repose of his soul. To Mrs. Kennedy and the bereaved members of the late President's family I express deepest sympathy. Our prayers also go out for our new President as he assumes the formidable duties of his office. In giving his life for his country, President Kennedy demonstrated to us how heavy and crushing these duties are.

"In deploring this truly terrible act of assassination, we must all unite in fervent prayer for the cause of peace and the welfare of our country, which were so close to the late President's heart and for which, we may say, he gave his life."

Named auxiliary to NY Cardinal

WASHINGTON—Pope Paul VI has transferred the Most Rev. James E. McManus, C.S.B., from the See of Ponce, Puerto Rico, to the Titular Diocese of Benda and named him auxiliary to Cardinal Francis Spellman, Archbishop of New York.

Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, announced the transfer.

Senior CYO dance
INDIANAPOLIS—The East Side Senior CYO is sponsoring a dance at St. Philip Nepi parish hall, 550 N. Rural on Friday, Nov. 29. Dancing begins at 8 p.m. The affair is open to Catholics between the ages of 18 and 30.

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It's hard to decide

(Continued from page 4)
They will not be ready for voting until the next session. In the meantime anything could happen.

Said a certain Roman cardinal to an ambassador who asked him how the Roman Curia was reacting to the trend of the council: "Let the bishops talk; we'll write the text."

This is precisely what the council majority fears. To obviate it, the leaders of the majority have been working on two plans: (1) have the Pope set up immediately the type of senate or commission of bishops he wants, and (2) change the make-up of the council commissions, at least the presidents and secretaries, who are all members of the Curia.

As a matter of fact, petitions from the bishops to change the members of the commissions have lain on the Pope's desk for several weeks. Recently a petition was circulated among the bishops for signatures, requesting the Holy Father to intervene in the council by declaring clearly what sort of help he wanted from the bishops and what kind of organization he thought would furnish him the closer cooperation from the bishops he had asked for in his opening address.

The petition was presented to the Pope by Cardinal Silva Henriquez of Santiago, Chile, with hundreds of signatures of other cardinals and bishops. It was felt by those who backed the petition that this was what the Holy Father himself wanted. There was optimism among the council majority. The council was going to get somewhere at last.

But nothing happened. Finally word came down that the Pope had said, "No, this is not the time." Then a rather substantial rumor began to circulate that the Pope had capitulated to the small minority determined to stop the forward trend of the council.

Certain Curial cardinals and a number of conservative Italian and Spanish bishops, and even an American cardinal, had approached the Holy Father one after another, warning him that the council was moving too fast; the laity were confused by all the changes in liturgy and theology; respect for authority was endangered by the criticisms of the Roman Curia; this is not the time, therefore, to reform the Roman Curia;

The bull sessions, where bishops and experts relax after the work of the day, become wakes where the council is buried. A few days later someone has lunch with Cardinal Suensens and reports that the Belgian cardinal, who is the leader of the council majority, is still very optimistic. He says there is an encouraging announcement in a day or two. Spirits rise.

The announcement turns out to be the decision to enlarge the commissions. This is obviously a compromise. The election of additional members will undoubtedly give the council majority better representation in the commissions, but the Curia members will still have the controlling positions of authority in those commissions. It is hard to decide where the council is going.

See how difficult it is to comment on the council from week to week? You wish dispatch a pessimistic commentary and one day later wish you could somehow retract it as the picture changes.

There is one thing I can be sure I shall not want to retract and that is a tribute I want to pay to the American bishops for what they have done to get the issue of religious liberty before the council.

The Secretariate for Church Unity had prepared a statement proclaiming the Church's support of the right to religious liberty. It was to be a chapter in the schema on ecumenism or Church unity. As the rules require, it was submitted to the Theological Commission for a check on its doctrinal content. The Holy Father's Curia members of the Theological Commission, meaning the Holy Office, were said to be against any consideration of religious liberty.

As the second session got under way, it began to look as though nothing would be done about the religious liberty issue. The Secretariate for Church Unity could not even get the statement printed. It was rumored that even the Office of the Secretary of State, surprisingly enough, did not want the issue discussed.

But the American bishops were determined that the council issue a strong statement in favor of the right to religious liberty. The American hierarchy was unanimous here. They got behind the Secretariate for Church Unity. They petitioned the Pope, the Secretary of State, the President of the Theological Commission. They applied pressure everywhere. And they prevailed.

The Theological Commission agreed at last to consider the statement on religious liberty. Bishop John Wright of Pittsburgh and Auxiliary Bishop James Griffiths of New York, members of the commission, had much to do with pushing it along. Then came the memorable day when the Theological Commission met for the fatal decision and by a vote of 18 to 5 decided to release the statement on religious liberty for printing and presentation to the council.

There was one man who was thrilled by this more perhaps than anyone else and that was Father John Courtney Murray, the American Jesuit theologian.

Father Murray gained worldwide renown for his writings on religious liberty. He was forbidden by the Holy Office to write any more on the subject. He was overlooked when experts were appointed to the preparatory commissions of the council. He was not appointed an expert of the council, and though he enjoys the reputation of being one of the most important theologians in the world, no bishop brought him to Rome last year.

Cardinal Spellman rectified the mistake this year by having Father Murray named an expert. No sooner had he arrived in Rome than he was appointed to several commissions, one of which is the Secretariate for Church Unity.

At the request of Bishop Wright, Father Murray assisted the Theological Commission in its discussions and its statement on religious liberty. He spoke in favor of it at that meeting.

As a member of the Secretariate for Church Unity, Father Murray was largely responsible for writing the brilliant "relatio," or explanation of the chapter in religious liberty that was read in the council hall by Bishop de Smedt.

It must have given Father Murray great personal satisfaction to have presented to the council what he had previously been censored for writing.

This is but one of many human interest stories of the council that ought to be told. —R. T. B.

St. Rita's schedules public novena

A public novena to St. Martin de Porres will be conducted November 30 to December 8 in St. Rita's Church, 19th and Martin-dale Ave., Indianapolis.

Father Norbert Georges, a Dominican priest from New York, will conduct the services each evening at 8 p.m. General invitation will be the promotion of interracial harmony in the United States.

A world is in mourning

(Continued from page 1)
ated to the major Catholic universities arrived.

All during the hours the body was in the East Room, where dignitaries came to pay their respects, two of the priests knelt in prayer near the casket.

LATER IN THE MORNING, a private Requiem Mass was offered in the East Room by Father John J. Cavanaugh, C.S.C., former president of Notre Dame University and a family friend.

Mrs. Kennedy and the two Kennedy children, Caroline and John, Jr., were present, as were family members and close friends. Soon after, President Johnson left the White House for a special unannounced service which he had requested in St. John's Episcopal church, across Lafayette Park from the White House. The Rev. Theodore Hammaker, rector, prayed for the dead President and his successor.

President Kennedy's body was borne from the White House to the Capitol the following day in a horse-drawn caisson, accompanied by a military guard of various faiths on foot.

Before the remains left the White House (Nov. 24) another private Mass was offered in the East Room. The celebrant was Father M. Frank Ruppert, an assistant at St. Matthew's. Mrs. Kennedy, her children and close friends again were present.

As the tragic procession proceeded to the Capitol, the caisson bearing the President's body was accompanied by these clergymen: Dean Francis F. Sayre of the National Protestant Episcopal Cathedral, Msgr. John Spence, director of education, Catholic Archdiocese of Washington, and Father Theodore Damsiak, pastor of Holy Family Ukrainian Catholic Byzantine Rite Church. A rabbi scheduled to take part failed to arrive from his home in Chicago in time.

On Monday morning, the cortege proceeded from the White House and then to St. Matthew's Cathedral.

AS IT ARRIVED, Cardinal Cushing appeared at the cathedral's main door, flanked by altar boys and priests. He came out in the doorway, draped in black and gold, and went down the steps to speak to Mrs. Kennedy. He kissed her hand on the caasket and offered expressions of comfort to the late President's two children.

During the Mass, whose details were explained for millions watching television by Father Leonard Hurley, a Washington priest, the hymn, "Ave Maria," was sung by Italian soloist Luigi Vena of Boston. Vena, who had sung it at the Kennedy wedding, sung it again at the request of the President's widow.

At the Communion of the Mass, Mrs. Kennedy joined by U.S. Atty. Gen. Robert Kennedy and U.S. Sen. Edward Kennedy, received the Holy Eucharist from the Cardinal, other members of the congregation also received. In his remarks, Bishop Hannan told the distinguished congregation:

"The American bishops were determined that the council issue a strong statement in favor of the right to religious liberty. The American hierarchy was unanimous here. They got behind the Secretariate for Church Unity. They petitioned the Pope, the Secretary of State, the President of the Theological Commission. They applied pressure everywhere. And they prevailed.

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Pope Paul

(Continued from page 1)
ties We admired. We pray God to grant Your Excellency as you accede to the presidency of the nation His choicest graces of guidance and strength."

The Pope told Mrs. Kennedy: "We hasten to send you, beloved daughter, the assurance of Our heartfelt sympathy in your deep sorrow, and of Our fervent prayers for the eternal repose of the soul of your husband, John Fitzgerald Kennedy. Upon you and your children We bestow in pledge of sustaining and consoling graces Our affectionate paternal apostolic blessing."

POPE PAUL told the President's parents, Mr. and Mrs. Joseph Kennedy: "Our paternal heart shares in your immense sorrow on the tragic death of your son, John Fitzgerald Kennedy, and, in assuring Our prayers for the eternal repose of his soul, We implore from God abundant graces of consolation and comfort for you both and for all the family, imparting to all in pledge of that divine solace Our most affectionate apostolic blessing."

The Pontiff's message to the President's brother, Atty. Gen. Robert Kennedy, said: "With deep sorrow We send Our cordial condolences to you, to your parents and to the family on the immense loss suffered in the death of your brother, President John Fitzgerald Kennedy, promising our remembrance on the altar of God for his eternal repose and for the consolation of all his loved ones on this tragic bereavement."

Lecture scheduled at Marian College

"Franco-American Conflict in Sub-Saharan Africa" will be the topic of an American Universities Field Staff representative, Victor Dubois, who will appear at Marian College next Tuesday, Dec. 3.

An expert on French influence in West Africa, Mr. Dubois is the author of several articles and other research on African education and political affairs.

The public is invited to attend the 4 p.m. lecture in the college administration building. Reservations may be obtained by calling the college.

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Dispute 'computer' claim about St. Paul's works

LONDON—Two Catholic Scripture scholars have disputed a Scottish Presbyterian minister's claim of having proved with a computer that St. Paul wrote only five of the 14 epistles attributed to him.

The Rev. Andrew Q. Morton of Culross, Scotland, a mathematician as well as a minister of the Church of Scotland, made the claim in an article in the *London Observer*. The article was based on a seven-year study.

Father J. H. Crehan, S.J., a leading British Scripture scholar, found fault with the study's scientific method.

Both he and another priest, Msgr. John M. J. Barton, who is in charge of London's Chapel of St. Peter and St. Edward and is senior non-episcopal consultant to the Pontifical Biblical Commission, said that St. Paul probably dictated his letters to secretaries, which could account for differences in style.

MR. MORTON said that his discovery "has cut the ground from under any notion of absolute literary authority," and he concluded that "the authority of the Church as the interpreter of the Bible must go."

He made his study with the late G.H.C. MacGregor, a former professor of theology and Biblical criticism at Glasgow University. With the help of a computer, they tested the original Greek of the epistles by examining sentence length, word pattern and the frequency of common Greek words.

They concluded that St. Paul wrote only Romans, First and Second Corinthians, Galatians and Philippians. The other nine, they said, were the work of at least five others.

Father Crehan said that a Swedish scholar recently used a computer to settle the problem of who wrote "Letters of James," political diatribes by the 18th-century author whose identity was unknown, by comparing "James" with other works of the suspected author of those of style.

FATHER CREHAN said that in the study of the epistles, "seven tests were noted, not based on tricks of style but on more mechanical considerations such as length of sentence, use of the word 'and,' of pronouns and of the verb 'to be.'"

"Mr. Morton does not disclose any details of the pattern of frequencies that he was able to establish but contents himself at this point with a flat assertion. What he does allow to appear does not inspire confidence."

"In the James experiment some of contemporary authors were examined, all of whom wrote on political matters, the tests used numbered 450, and a total of 1,500,000 words was processed."

"Mr. Morton has among his authors (who number no more than 12) men like Iserocrates and Aristotle who lived three centuries before St. Paul and who wrote on vastly different matters. He has processed no more than 100,000 words and he has used no more than seven tests."

"St. Paul," he added, "wrote his letters in what was not his native language and wrote them during the space of a few years, probably by dictation to a scribe or secretary."

Msgr. Barton said it has long been accepted that St. Paul used stenographers and that there is no reason why "ghost" writers should not have put his ideas into their own words. He said that this would explain changes in style.

HOOSIER CLERGY MEET IN LONDON—Three Indiana priests met recently in London, England, at South Ruislip Air Base. Shown left to right above are Father (Major) James Coughe, C.P.P.S., formerly of St. Joseph's College, Reims; Father Edwin, C.P.P.S., professor of theology at St. Joseph's, who was visiting England; and Father (Lt. Col.) Joseph P. Casey, of the Archdiocese of Indianapolis.



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Archbishop Guerry

(Continued from page 7)

that he loses his sense of proportion. His beams to be satisfied with the ideas he thinks up, with the judgments he reaches, with the virtues he is practicing. Gradually, he begins to lose ground, and very soon he is usurping to himself the credit for a work which depends on God alone.

He more completely the apostle is selfless, the more effectively does the grace that inspires him pass unadulterated to others through his words, and the more humbly does it shine in his whole life. God then finds in the heart of His apostle, His own authentic design of doing all things for the Divine Glory. He blesses this apostolate, takes delight in it and makes it fruitful.

The precursor has prepared the ways for the coming of His Lord, and the souls with whom he has dealt open the doors of their souls to Him Who knocks, seeking entry.

Afterwards

The encounter between the apostle and the soul is ended; but the apostle, who passes on to other tasks, must continue to the utmost his effort to self-remuneration. He must carefully avoid the temptation to look back complacently on what he has done or to be complacent about what he is now achieving. "Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind and stretching forth myself to those that are before, I press towards the mark . . ." (Phil., III, 13, 14)—words which should be the motto of every apostolate.

"The apostle must not linger to gloat in any way over the results which he believes, and often quite wrongly believes, he has attained. He must not shut any feelings of vain gloriolous satisfaction and complacency, as well as any temptation to speak to others about a success, or attribute it to himself. Our Lord's words about the Pharisees who, in the most audible of ways, pray, answering, penance—sought only their own glory, are already a lacrimiferous warning to those who follow their example: "Amén, I say to you, they have received their reward" (Matt., VI, 5). It is thus that the merits of so many apostolic actions are lost, which had nevertheless been undertaken with a generous intention.

Equally, on the other hand, self-dedication forbids the apostle to dwell on some failure, thereby indulging his wounded vanity; or to be disturbed by some humiliation to which he has been subjected or some awkward mistake he has made in dealing with a soul. In such circumstances, he must calmly and humbly abandon all into His hands Who has no need of our assistance, and Who knows how to make all things work together unto good" (Rom., VIII, 28), when He so pleases—even the errors and faults of our instructions.

O Jesus, make us know the joy of giving ourselves to others in a total renunciation of ourselves. Burn out our souls by the conviction that of ourselves we are but "unprofitable servants," and that if, in Your immense Goodness, You have deigned to call us to become Your cooperators in the establishing of the Reign of God, we can be so only in the measure to which we enable You Yourself to use us. Your instructions—such we can do only by stripping our souls of self, by the help of Your grace, thus making them genuinely apostolic souls."

Guerry, "In the Whole Christ," St. Paul Publications, 2387 Ontario Blvd., States Island, New York.

Q. Why must one look for an organization which is holy?
 Christ established a religious society—an association designed to assist men to live righteously and attain heaven. Moreover, He guaranteed that He would remain with it until the end of the world, shielding it from ever teaching anything religiously false, or absurd, or contradictory, or immoral. If, therefore, an organization is not completely and totally holy in all its official doctrines and beliefs, in all that it officially commands, prohibits, or permits, it cannot be the society inaugurated by Christ.

Q. Is there a society existing in the world which bears all these four distinctive marks or characteristics?
 There is one and only one group which possesses all these four qualities of Christ's religious society: it is called the Catholic Church.

Q. Why is it called that?
 It is called a church because such is the term which Christ Himself applied to it. It is called Catholic because that word means universal, all-embracing, unrestricted.

From "This is Catholicism" by John J. Walsh, S.J. Copyright 1959 by New City Press. Published by Doubleday and Company, Inc.

Administered Last Rites to stricken President

DALLAS, Tex. — The gunshot that cut down President Kennedy sent two Dallas priests speeding to the President's hospital bedside to administer the Last Rites of the Church.

The Last Rites were administered to the Chief Executive in Parkland Hospital by Father Oscar L. Huber, C.M., pastor of Holy Trinity Church. He was accompanied by an assistant pastor, Father James N. Thompson, C.M.

Father Huber said he anointed Mr. Kennedy and administered all the Last Rites conditionally "except Communion, which the President could not receive." Mr. Kennedy never regained consciousness after being shot.

THE PRIEST said he "did not know" whether the President was alive or dead at the time.

"He appeared to be dead. I didn't see him breathing. So I gave him absolute and Extreme Unction conditionally. But I could not give him Holy Viaticum," he said.

The prayers of absolution and anointing, said in Latin by the priest.

"I absolve you from all censures and sins in the Name of the Father, and of the Son, and of the Holy Spirit. Amen."

And:

"If you are living, may the Lord be kind to give you the grace whatever you have sinned. Amen."

FATHER HUBER said that at the time of the assassination he, like many other people in this city, was watching the presidential motorcade through Dallas on television.

Suddenly at 12:30 p.m. the shocking news came: the Presi-

dent and Texas Gov. John B. Connally had been shot.

Without waiting to be summoned, the two priests rushed to Father Thompson's car and sped some three miles from their rectory to Parkland Hospital which lies in the parish. Other cars were taken at once to the President's bedside.

As Father Huber offered prayers for the dying, many of those present joined in the response.

Mrs. Jacqueline Kennedy was at the President's bedside. After he had administered the Last Rites to the President, Father Huber spoke to her and extended condolences.

"She graciously thanked me and asked me to pray for the President. She appeared shocked," he said.

Father Huber, a Vincentian priest, has been pastor of Holy Trinity church for four years. He is a native of Perryville, Mo.

Madison D of I installs officers

MADISON, Ind. — Mrs. Elizabeth Wolf was recently installed president of the Gullincke Circle, Daughters of Isabella. Other new officers include: Mrs. Martha Coleman, vice regent; Elsie Schaefer, treasurer; Mrs. Audrey Hoffman, financial secretary; and Mrs. Marie Torline, recording secretary. Father Richard Gragan is chaplain.

The next meeting of the organization will be held at the D of I Hall on December 9.

Teens Only

(Continued from page 6)

extremely pleasing to God the Father; for the boy running errands, sweeping, playing, working, studying is Jesus Christ, the divine Son of God the Father. How would you like to be so pleasing to God in your daily actions that each action would appear as if Christ were doing it? Here is the way:

Say your Morning Offering every day. By saying it you give to Christ your daily actions, Christ offers your day with Himself in all the Masses said throughout the world, about 500,000 each day. Because your actions are now so closely connected to the Mass, Almighty God is pleased with them and therefore rewards you by pouring grace after grace into your soul. With each grace God makes you more Christlike.

The smallest actions offered in union with the sacrifice of the Mass by means of the Morning Offering, as long as it is not sinful and is done while in the state of sanctifying grace, pleases God. He can say of you as He said of Christ, "This is my beloved Son in Whom I am well pleased."

FARMER'S VIEW

Broom and knife

By DANA C. JENNINGS

"The first time I ever heard of Big John Kaisersatt," the chief train dispatcher told me, "was my first day on the job here, 12 years ago. I heard one station tell another on the telegraph, 'John Kaisersatt is coming in. Have a broom and a knife ready for him.' I wondered what in the heck kind of an engineer we had working for us."

Turned out that a blow-off valve on Big John's steam locomotive had blown out. Instead of leaving his train sit and waiting for someone to come and get him, he limped into the next station and whittled a plug out of a broom handle and stopped the leak, then went on to the end of the line.

This was not the first nor the last time Big John, by expending a little time and effort, saved expense for his company and delay and inconvenience for railroad passengers and shippers.

Another time, due to a dispatcher's mistake, a carload of sheep got left behind. On his own time John ran back and not only picked up the missing carload of sheep but a 750-ton train that had to come in anyway. He saved the dispatcher's job and the company's expense of sending out yet another engine and crew.

Some of his fellow-workers accused him of being a "company man." Others think of him as being a friend to man.

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T. EDNA E. BURN, 56, Little Flower Church, Nov. 22, Calvary Cemetery, Survivors: husband, J. W. Burn, Sr., Mrs. M. J. Burn, Mary L. Taylor, sister, Bernice Burke.



MR. AND MRS. AUGUST BARNHORST

Barnhorsts to note 50th anniversary
BEECH GROVE, Ind.—Mr. and Mrs. August H. Barnhorst, of Holy Name parish, Beech Grove, will celebrate their golden wedding anniversary on Saturday, Nov. 30. A Mass of Thanksgiving will be offered at 11 a.m. at Holy Name Church.

Barnhorsts to note 50th anniversary (continued)
A reception for relatives and friends will be held in Holy Name hall, Beech Grove, from 2 to 4 p.m. Saturday. No formal invitations have been issued. Mr. and Mrs. Barnhorst have requested "no gifts, please."

Group from India
ST. MARY-OF-THE-WOODS, Ind.—Santio Rao and a company of two dancers and four musicians from India will appear Tuesday, Dec. 3, in the Cecilia auditorium. The event will begin at 8 p.m.

Named to Women's World union Post
WASHINGTON—Marie Thompson of Salt Lake City has been named secretary general of the World Union of Catholic Women's Organizations, according to an announcement made by Mrs. Albert H. Spillman of Hempstead, N.Y., vice president general of WCUWO.

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YCA Study Day scheduled today

The second Annual Study Day for members of the YCA Young Apostles will be conducted today (Friday), Nov. 29, at Chartrand High School.

Dance scheduled at Little Flower

INDIANAPOLIS -- A "Turkey Trot" dance will be held Saturday, Nov. 30, in Little Flower parish auditorium, 14th and Bosart.

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'WE SHALL NEVER SEE HIS LIKE AGAIN'

Text of Cardinal Richard Cushing's eulogy

Following is the text of the sermon given by Cardinal Richard Cushing at a televised Requiem Mass offered on Sunday morning, Nov. 24, in Boston.

A shocked and stricken world stand helpless before the fact of death, that death brought to us through a tragically successful assault upon the life of the President of the United States.

Our earliest disbelief has slowly given way to sorrow as millions all over the earth soon in lamenting a silence that can never again be broken, and the absence of a smile that can never be seen again. For those of us who knew the President as friend

as well as statesman, words mock our attempts to express the anguish of our hearts.

It was my privilege to have been associated with John F. Kennedy from the earliest days of his public life, to have watched him mature with ever-expanding responsibility, to have known some of the warmth of his hearty friendship, to see tested under pain and loss the steely strength of his character.

I HAVE BEEN with him in joy and in sorrow, in decision and in crisis, among friends and with strangers, and I know of no one who has combined in more noble

perfection the qualities of greatness that marked his cool intelligence and his brave heart.

Now, of a sudden, he has been taken from us and we shall not see his like again.

Many there are who will appropriately pay tribute to the President as a world figure, to his devotion in public service. Many others will measure the wide interests of his mind, the efficiency of his resolution, the power of his persuasion, and the swiftness of his action. For me, it will be proper to recall him on this day of mourning as husband and father, surrounded by his young and beloved family.

Although the demands of office carried him often on long journeys and filled even his days at home with endless labors, how often he would make time to share with his son and daughter

those few minutes that could be his. What a precious treasure they are now in the memories of two fatherless children! Who among us can forget those childish ways which, from time to time, enhanced the elegance of the executive mansion with the touching scenes of a happy family life?

AT HIS SIDE, in understanding and affection, has stood always his gracious and charming Jacqueline. True always to the obligations of her role as mother, she has given new dimensions to the trying demands of being America's First Lady. The pride in her husband, which he so eloquently justified, was so plainly reechoed in his pride of her.

From wherever men look out in clerics to the workmen of our world, John Kennedy must be seen with new pride in that valiant woman who shared his life even to the moment of his close. These hours must be more difficult for her than for any other, but Providence has blessed

her as few such women in history by allowing her hero husband to have the dying comfort of her arms.

When men speak of this sad hour in times to come, they will ever recall how well her frail beauty matched in courage the stalwart warrior who was her husband. Our citizens who had so many reasons for holding her person in a most profound respect must now find an even vider claim for the nobility of her spirit.

One cannot think of the late President without thinking also of the legacy of public service which was bequeathed to him by his name and family. For several generations and in a variety of tasks, this republic on one level or another has been enriched; the blood that was so wantonly shed on Friday last.

JOHN KENNEDY fulfilled in the highest office available to him the long dedication of his family. It is a consolation for all to

know that his death does not spell the end of this public service but commit to new responsibilities the energies and abilities of one of the truly great families of America.

What comfort can we extend to their hearts today—mother, father, sisters, brothers—what beyond the knowledge that they have given to history a youthful Lincoln, who in his time and in his sacrifice, has made more surely the hopes of this nation and its people.

The late President was even at death—a young man—and he was proud of that youth. Who can forget the words with which he began his short years as President:

"Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans—born in this century, tempered by war, disciplined by hard and bitter peace, proud of our ancient heritage . . ."

No words could describe better the man himself who spoke, one whose youth supplied an almost boundless energy, whose record in war touched heroic proportions, whose service in the Congress was positive and progressive. It was against this personal background that he continued by saying:

"Let every nation know . . . that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and success of liberty."

"This much we pledge and more."

ALL THAT THE young President promised in these words, he has delivered; he has written in unforgettable language his own epitaph. A few days ago, he was the leader of the free world, full of youth and promise; his was a rule of action, full of conflict, excitement, pressure and change; his was a fully human life, one in which he "lived, felt down, saw sunset glow, loved and was

loved." Now in the inscrutable ways of God, he has been summoned to an eternal life beyond all striving, where everywhere is peace.

All of us who loved this man—his youth, his drive, his ideals, his heart, his hopes—mourn now more for ourselves and each other than for him. We will miss him; he only waits for us in another place. He speaks to us from there in the words of Paul to Timothy:

"As for me, my blood already flows in sacrifice . . . I have fought the good fight; I have finished the race; I have redeemed the pledge; I look forward to the prize that awaits me, the prize I have earned. The Lord, that judge, whose award never goes amiss, will grant it to me when the day comes; to me, yes, and all those who have learned to welcome His coming."

May his noble soul rest in peace!

Msgr. R.G. Peters elected CPA head

CHICAGO — Msgr. Robert G. Peters of Peoria, Ill., was elected president of the Catholic Press Association by its board of directors here.

William Hubbs, general manager of the America Press, New York, was elected vice president.

Msgr. Peters, editor of the Register, Peoria edition, has been the CPA vice president since 1962. He became acting president last July after Floyd Anderson resigned the office and became director of the Press Department, National Catholic Welfare Conference.

Hubbs was elected CPA treasurer in May, 1962, and reelected in 1963. He retains that office as well as that of vice president.



CHARTRAND CARD PARTY—The Chartrand High School Parents Association will sponsor a card party in the school cafeteria, 2308 Prague Road, Indianapolis, on Friday, Dec. 6. Tickets will be available at the door. All games will be played, starting at 8 p.m. Co-chairmen shown above from left are: Mrs. Paul Lechner, Mrs. Lyle Wilder and Mrs. Robert Reimer. (Staff photo)

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