

DECISIONS . . . DECISIONS—Little Martina Hazelwood, a fourth grader from Christ the King parish, Paoli, Ind., strikes a pensive pose as she writes a letter to Santa Claus. The photo was taken by Father A. J. Kezys, S.J.

Come let us adore Him

Council unity strides hailed by world Protestant leader

By PLACID JORDAN, O.S.B.

GENEVA, Switzerland—"The Second Vatican Council marks a tremendous progress in interfaith relations," the Rev. W. A. Visser 't Hooft, secretary general of the World Council of Churches, said here.

The council whose headquarters are here, is made up of representatives of 198 non-Catholic churches in 60 different countries with a total membership of about 350 million members.

"Compared to the situation prevailing in the earlier stages of the ecumenical movement," Dr. Visser 't Hooft said in an exclusive interview, "we may be proud that in our life time we have witnessed developments within its scope that one would have considered almost impossible only a few years ago."

The WELCOME extended to the non-Catholic observers at the ecumenical council meetings, in Dr. Visser 't Hooft's opinion, went beyond all expectations.

"The hospitality granted to them was deeply appreciated," he said. "Evidently the observers were made to feel that they were more than just that."

"While they did not engage in formal conversations, many council Fathers showed a lively desire to acquaint themselves with their point of view, availing themselves of an opportunity such as probably never existed before."

As an instance, he referred to contacts established with the non-Catholic observers by Spanish bishops. As a result, he continued, the position of Protestant groups in Spain and also in some Latin American countries may now be better understood by Catholic authorities.

DR. VISSER 't Hooft was emphatic in pointing out that in other territories such as Austria or Belgium where there is a Catholic majority, Protestants



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'MISGIVINGS' CITED

Asks Church statement on religious freedom

STOCKTON, Calif. — A priest told an interchurch discussion here that he thinks there is substantial justification for misgivings about the Catholic Church's concern for religious liberty.

Father Eugene J. Boyle called for a statement by a high Catholic source supporting religious liberty as a matter of theological principle.

Father Boyle represented Bishop Hugh A. Donohue of Stockton at the sixth annual George H. Colver Lectureship and Conference sponsored by the University of the Pacific. The topic was "Church and State in the Responsive Mission Board in 1965."

The session, which drew several widely known churchmen of various denominations, also heard a Protestant historian challenge the belief that Protestants have always treated minority groups fairly.

Franklin H. Littell, professor of church history at the Chicago Theological Seminary, called this belief one of "the nastiest and most vicious myths we have."

FATHER BOYLE, in his presentation at a panel discussion, said that misgivings about the Catholic Church's concern with religious liberty arise from a study of the traditional Catholic teaching that error has no rights.

"When to this knowledge of error," Father Boyle continued, "is added a consideration of the history of certain countries of Europe and Latin America, replete with instances where that principle has been invoked to the detriment of the personal rights of religious minorities, there is engendered a justifiable fear of Catholicism especially in face of its growing power in the United States."

Msgr. John Tracy Ellis, church historian at the Catholic University of America, was quoted by Father Boyle as calling for a clear statement on the principle of religious liberty from an authoritative source as the sole means of eradicating from the area of public debate the question of the Catholic view.

But Father Boyle was not convinced that such a statement in itself would suffice. "I also hold," he said, "that any statement, no matter how highly placed the source from which it emanated, will be considered little more than a 'campaign promise' unless, first, it included, if not a clear repudiation of the 'thesis-hypothesis' theory, then at least, a clear and unmistakable declaration that this theory is definitely inapplicable to the American context, and, unless, secondly, such a statement gives unequivocal evidence that it is (Continued on page 9)

No Criterion on December 28

No issue of The Criterion will be published on December 28 to permit our hard-working staff an extra long holiday at Christmas and to give the paper a few days to handle some year-end administrative details. The next issue will appear on January 4, 1963.

The Archbishop's Christmas Letter

TO THE CLERGY, RELIGIOUS AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS GREETINGS:

We hope to be home for Christmas, as we write this letter, and our thoughts today are of Indiana and the good people of the Archdiocese of Indianapolis. That is as it should be, for although we have been participating in one of the most momentous events in the history of the Church, and our thoughts have been concerned with the problems of the Church Universal, we have not lost our love for, and interest in the welfare of that portion of Christ's Mystical Body committed to our care.

Here, we are surrounded by almost two thousand years of Catholic tradition. Nineteen hundred years ago St. Peter and Paul were walking the streets along which we walked today. Over the centuries came the spectacle of dying martyrs and the prayers of the first Christians. Out of these has come to us the blessed heritage of the faith that is ours. Just beyond them was Christ Himself whose birthday we are preparing to celebrate.

These early Christians of Rome were very close to Christ, both in time and in the spirit of their lives. Christ meant everything to them, and they were willing to give Him everything, even their lives. This morning as we made our way down by the old Colosseum and across the Tiber to St. Peter's, almost every foot of which has been hallowed by the blood of martyrs, we thought of you and were wondering what should be our greeting to you for this Christmas. Then the thought came to us that we could wish you nothing better than that the Christ Child grant you a full measure of the Divine Virtues that animated these martyrs of old—a Faith that never doubted that the Babe of Bethlehem was God's own Son, a gift from the Almighty Father to us, and a victim of our sins who died on the Cross—a Hope that could look through sufferings and death itself, convinced that they would but lead to life eternal—and a Love, that born of eternal gratitude, led them to deny Christ nothing. With these gifts your Christmas would indeed be a most happy one, and these are the gifts which we ask Almighty God to bestow upon you as you prepare to celebrate the Feast of Christmas.

Having begged these priceless gifts of God for you, we can suggest that, as a token of gratitude, you turn in a generous gesture, to other Christians living about you—we refer to Christ's poor, the orphans and the aged.

You will be happy to know that another Home for the Aged, which will accommodate one hundred and sixty guests, is now nearing completion in New Albany. We have spent more than a quarter million dollars in revamping St. Edward's Hospital and fitting it as a retirement home. We are counting upon your Christmas offering to defray this expense. We will appreciate, therefore, an unusual generosity on your part this year, and needless to say, God will bless you for it. Bestowing upon you our own humble benediction and again begging God to bless you most bountifully, we remain, in the service of Jesus and His Immaculate Mother.

Faithfully yours,

Paul Schulte

Archbishop of Indianapolis
Given at Rome, Italy November 30, 1962
Feast of St. Andrew, Apostle

Traditional Mass slated at midnight

Archbishop Schulte will preside at the traditional Midnight Mass on Christmas Eve in St. Peter and Paul Cathedral. He will center his Christmas homily on the Second Vatican Council. The ceremonies will again be televised and broadcast by the WFBI Stations—TV, AM and FM.

Celebrant of the Mass will be the Very Rev. H. Francis Van Benton, rector of the Cathedral. Father Paul Holzman and Father James Higgins will serve as deacon and subdeacon, respectively, of the Mass. The archpriest will be Msgr. Adolis Grosberg.

DEACONS of honor at the Mass will be Father Bernard Slez and Father John LaBance. S.V.D. Masters of ceremony will be Father William Ripberger and Father James Sweeney. Mr. James O'Haley will serve as metropolitan cross bearer.

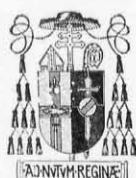
The Sobola Cantorum of the Cathedral, under the direction of Renato Faenzi, will provide the music. Mrs. Alice Hausser is the Cathedral organist.

WILLIAM S. SAHM will serve as narrator for the television and radio coverage, which begins promptly at midnight. The script has been prepared by Father Albert Amarie. Jerry Vance will be the technical director for the WFBI Stations.

The entire production is being coordinated by the Catholic Information Center, Department of Radio and Television.

Archbishop Schulte will also offer a Pontifical Mass in St. Peter and Paul Cathedral at 11 a.m. Christmas Day. He will be assisted by the Cathedral clergy.

Official



Again this year the fast and abstinence obligation for the Vigil of Christmas may be observed either on December 24 or December 23. The Sacred Congregation of the Council has decreed that those who choose to observe the fast and abstinence obligation on December 23 are excused from its observance this year, since that date falls on a Sunday.

The Chancery Office

Fr. Carey reassigned; editor named pastor

Two pastoral appointments were announced this week by Archbishop Schulte.

Father Thomas Carey, pastor of St. Thomas Aquinas parish, Indianapolis, has been named pastor of Christ the King parish, Indianapolis, succeeding the late Father Henry Trapp, who died on December 6. Father Raymond T. Bosler, S.T.D., editor of The Criterion, has been appointed pastor of St. Thomas Aquinas parish.

Father Bosler, who has been editor of the Archdiocesan newspaper since 1947, will continue to serve as editor of The Criterion.

The appointments are effective January 2, 1963.

FATHER CAREY, who became pastor of St. Thomas Aquinas on June 11, 1962, is a native of Indianapolis. He was ordained in 1934 at St. Meinrad Seminary after concluding his studies there.

From 1934 to 1939 he served as assistant pastor of Holy Trinity parish, New Albany. He was named pastor of St. Mary's parish, St. Mary-of-the-Locks, in 1939. Two years later he became administrator of new St. Joseph's parish, Indianapolis, succeeding as pastor there the following year.

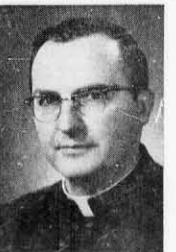
FATHER BOSLER is also a native of Indianapolis. He was ordained in 1938 in Rome, while attending the North American College there. The following year he received a licentiate in Sacred Theology degree from the Gregorian University.

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From 1945 to 1947 Father Bosler pursued graduate studies at (Continued on page 9)



FATHER CAREY



FATHER BOSLER

Permission given to use 'Unity' Mass

VATICAN CITY—The Sacred Congregation of Rites has granted permission to celebrate a Mass "For the Unity of the Church" whenever there are congregational religious devotions which pray for Christian unity.

The permission was granted in a decree dated September 3, 1962, following the request of Father Charles Boyer, S.J., president of the International Unity Association.

The permission for the Mass states that it may be offered as a votive Mass of the second class only once during the devotions so long as it is not celebrated on the day of a first class feast.



IN NATIVITY TABLEAU—Marian College senior Jane Schwacke, of North Vernon, portrayed the Madonna in the college's annual Nativity Tableau yesterday. In the role of the Christ Child was Thomas Jeffrey Fox, six-month-old son of the Criterion's News Editor Paul G. Fox and his wife, Rose Mary. The tableau followed a play, "The Christmas Apple," and choral selections. (Staff photo)

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA (Priest of the Pittsburgh Oratory)

Dec. 23 FOURTH SUNDAY OF ADVENT. Both of the Bible lessons read in today's Mass have to do with the last things, with fulfillment, judgment, consummation in the Lord's last "Advent" or coming. Every Eucharist, as we have said so often, with its objectively perfect worship and its Communion, its sharing in love, is a symbol and an anticipation of heaven.

So we conclude Advent with this sharp vision of that toward which the Lord's first coming, in history at Bethlehem, is oriented. The liturgy itself is the chief difference between our time and the time of the prophet quoted in the Gospel.

For our worship is more than an act of sheer faith and hope. In Christ's coming the means have been given us, the means to attain the goal described, the means which were also an object of hope in the Old Testament. We should "look like men who are saved," because we are "waiting for the fullness of God's revelation to mankind and the sacramental signs of life."

Dec. 24 THE VIGIL OF THE LORD'S BIRTHDAY. "This day you shall know that the Lord will come and save us." (Entrance Hymn). It is into the "today," the "this day," of time and earth and human life and concerns that the King of glory (Offering hymn) enters. Today we ask that we may share the expectancy and readiness of our Old Testament fathers, that His presence now and in His last coming may find a response from hearts convinced of His unique importance.

Dec. 25 THE BIRTHDAY OF OUR LORD JESUS CHRIST. The human mind must cushion the shattering message of Incarnation, must approach it obliquely else it would stun and blind. Different Mass texts and lessons for midnight, dawn and morning school the minds of Christians in a theology of Incarnation.

Divinity assuming humanity, in order that men might be divinized, might be raised into divine comradeship, might be made brothers of the Son, sentiments of motherhood, of infancy, of historic birth and other events—all these familiar facts help us steady ourselves as we hear in the Gospel of the morning Mass, "And the Word was made flesh."

Dec. 26 ST. STEPHEN, FIRST MARTYR. Let the message that "God so loved the world" deflect our vision permanently from our external goal, we celebrate the liturgy today in honor of one who learned early that in the hierarchy of good things our earthly life does not rank first. "Jerusalem, Jerusalem..." (Gospel) is the cry of all the ages and of all places. Christ came to "gather" and His will to gather is eternal. But in this world another will (over which he has already won the final victory) is still operative, an evil will, a will to scatter, to disperse. And pain and blood are still the price of faithfulness.

Dec. 27 ST. JOHN, APOSTLE, EVANGELIST. "This is the disciple who hears witness" (Gospel). Not only is God's saving activity appropriate to and consonant with human nature, but the message and the story of that activity must be the same. Sometimes we speak of the Mystery of His saving work as if human channels of communication were irrelevant. "In the gathering of the wind, the Lord opened his mouth" (Entrance Hymn). Always it is human language, whether of love, of words or of other signs, which brings the good news to us.

Dec. 28 HOLY INNOCENTS, MARTYRS. Today it is the language of ignorant as well as innocent blood which tells us that salvation is God's gift. It tells us that His love is so strong that it overcomes every barrier imaginable (except our impenetrable exclusions of it by deliberate and serious sin). So God fashions praise even out of mouths which know not what they say (Entrance Hymn).

Dec. 29 MASS-III ON CHRISTMAS. (The Mass—Third of Christmas, with First Reading and Gospel from the dawn Mass—Second). "To us" the child is born and "to us" the Son is given (Entrance Hymn). And the "us" is mankind, men of East and West, of North and South.

So Christmas, in their public worship must be conscious that the Church includes in her desire all men, that the parish community at worship has the task of representing the whole human community from which her members come. Our liturgy is no secret rite of a self-styled elite, but common, ever so common, prayer.



In the vineyard

THE DOMINICAN SISTERS OF ST. CATHERINE OF SIENA—The Sisters of the Third Order of Preachers, more commonly known as the Dominican Sisters, are members of the great family of Saint Dominic, organized toward the middle of the thirteenth century in Europe. Following the holy rule of St. Dominic these Sisters grew in numbers as they spread throughout the world manifesting zeal in courage and contemplation as they sought to sanctify themselves and extend the kingdom of God. Over one hundred years ago this spirit arose in the United States when the first community of Dominican Sisters was founded in this country by Fr. Samuel T. Wilson, O.P. Some vibrant young women began the Dominican way of life in what was to become St. Catherine, Kentucky, the oldest and another community of young Dominican Sisters in the United States. The Dominican Sisters of St. Catherine are primarily engaged in teaching in the various levels of education extending from the university to the grammar school level. The Sisters also devote themselves to the spiritual and physical work of caring for the suffering in your hospitals.

IN THE WHOLE CHRIST

The love of Jesus

By ABP. EMILE GUERRY (John, XV, 12)

I have loved you. IN CHRIST, the Head of the Mystical Body, there is such a fullness of love that it is impossible for our poor limited and narrow hearts to open at once and with full understanding, to what Saint Paul calls "the inestimable riches" of His Sacred Heart. And because our views are but partial and stunted, we think that we find contrasts there, or even contradictions. Let us contemplate, with an ardent faith, the harmonious synthesis of Infinite Love in this adorable Heart, the Heart of God.

Christ's love for us is a personal love, reaching out to each of us individually as if ours were the only soul in the world. Yet, it is as members of His Mystical Body that He loves us. Although Christ embraces all of us with the same love, inasmuch as we are all united in the unity of His Mystical Body, the intensity of that love is nevertheless in proportion to the mission and the influence which each member exercises in the service of the whole Body.

The love of Christ for us is a plentiful love which infinitely satisfies all the aspirations of our heart, and seems to absorb all our capacity for loving according as it takes possession of all that is within us. And yet, this love awakens in our hearts an insatiable desire to meet it with a love which increases more and more while it also causes us to suffer because we never love with sufficient warmth.

The love of Christ for us is a disinterested love, because Jesus does not love us for Himself, but for the sake of His Father and for our own sake, for our good and for our happiness. Yet, it is a terribly jealous love, which demands that itself should reign without a rival in the heart, and which draws all to itself.

The love of Christ for us is an infinite tenderness, which brings an ineffable joy to the heart and a sweetness full of peace. Yet, this love makes formidable demands on our natural strength and calls us imperiously to self-sacrifice.

The love of Christ for us is an infinitely merciful love, which takes away all the defilements of our souls. Yet, in the very act of penetrating our souls,

this love reveals to us, with a more and more blinding clarity, the abyss of our own misery.

The love of Christ for us is an infinitely patient love, which is never discouraged by our slothful delays, our weak irresolution and our ungenerous refusals. Yet, it is a love which urges us to act, which ceaselessly pursues us, and seeks from us an immediate and practical answer.

The love of Christ gives to our souls a peace "which surpasses all understanding"—the peace which Jesus alone can give. Yet, this love creates dissatisfaction and obsessive preoccupation with the Redemption of the world; and constant dissatisfaction at not being sufficiently zealous in our mission as co-operators in the work of Redemption.

The love of Christ awakens in the heart which eagerly longs to meet the Master face to face, a desire to be delivered "from the body of this death," in order to possess Him for eternity. Yet, this love increases the ardour of our attachment to life in order that we may be able to heap up greater merit, and work for the extension of the Reign of Christ in the world, during such span of years as it shall please our Heavenly Father to give us.

The love of Christ purifies and detaches the heart from all that is not the work of Christ. It makes all our human efforts seem weak and unavailing. Yet, this love gives to our smallest actions an inestimable value, inasmuch as they are a means of proving our love and of contributing to the Redemption of souls.

The love of Christ for us is an infinitely powerful love by which our hearts are brought under the sweet yoke of His sovereign dominion, in captivity to Him. Yet, it is a love which delivers us, which releases our hearts from the enslaving chains of human possessions, and which sets us free from clogging attachment to all created things.

O Jesus, to recognize Your sovereignty over hearts is to proclaim it our duty to submit to Your Love because You have every right to our submission and to our love. But when once we have begun to feel the sweetness and the strength of Your Love, this duty assumes to an imperious need of our poor human hearts. We find our joy in allowing ourselves to be vanquished by You and to be conquered by Your Love.

Q. Jesus, to recognize Your sovereignty over hearts is to proclaim it our duty to submit to Your Love because You have every right to our submission and to our love. But when once we have begun to feel the sweetness and the strength of Your Love, this duty assumes to an imperious need of our poor human hearts. We find our joy in allowing ourselves to be vanquished by You and to be conquered by Your Love.

THIS IS CATHOLICISM

Mortal and venial sin

In original sin the only type of sin? No. There is another type called personal sin. Q. What is personal sin? Personal sin is that which we ourselves commit.

Q. How many kinds of personal sin are there? There are two kinds: mortal sin and venial sin.

Q. What is mortal sin? Mortal sin is a serious offense against the law of God.

Q. Is mortal sin very evil? To commit a mortal sin is the

most vile and fearsome thing that a person can do. It is an act hidden in the mortal sin a person designedly snubs God, scorns His wisdom, and despises His goodness, to grovel before a creature. It is an act frightful in its consequences because its penalty is hell.

Q. Does hell exist to punish not only the fallen angels but also sinful men? Yes. Any man who dies with a mortal sin on his soul shares with the devils the endless pains of hell.

Q. Is mortal sin worse than sickness, poverty, disgrace, and other evils of this world? Mortal sin is far more disastrous than the most painful disease or earthly misfortune imaginable, for the sufferings of this world last only for a time but the agonies of hell are eternal. Indeed, anyone should prefer to die rather than commit a single mortal sin, for death stays only the body whereas mortal sin can kill the soul forever.

Q. When it is said that mortal sin kills the soul, does this mean that it takes away the immortality of the soul? No. The soul can never be deprived of its immortality. What is meant is that mortal sin exposes the soul to the "second death," which is eternity in hell (Ap. [Rev.] 21:8).

Q. In how many ways can a mortal sin be committed? A mortal sin can be committed by thought, desire, word, action, or omission.

Q. What three things are required to make a mortal sin? A person sins mortally when ever all the following circumstances are verified: he knows or suspects that what he is doing is very wrong, greatly evil, seriously sinful; he is fully aware of the fact that he is doing it; with complete liberty he chooses and wills to do it. If even one of these elements is missing, the sin is not mortal but venial.

Q. What is venial sin? Venial sin is a less serious offense against the law of God. After mortal sin, venial sin is the greatest evil in the world, for it is a slight, an act of ingratitude against the all-loving God. A person, therefore, should willingly endure any material loss, including that of his life, rather than commit a deliberate venial sin.

Q. In what ways does venial sin harm us? To sin venially, especially to contract a habit of sinning ven-

ially, inevitably blunts a person's horror of sin and dulls his fear of God's justice. Venial sin says a person's spiritual life, exposing it to the powers of resistance to mortal sin.

Q. In how many ways can a venial sin be committed? Like mortal sin, a venial sin can be committed by thought, desire, word, deed, or omission.

Q. When is a sin venial? A sin can be venial in three ways: when the evil done is not seriously wrong; when the evil done is seriously wrong but the sinner does not fully will to do it.

Q. Although mortal sin and venial sin are both evil, is there still a great difference between them? Yes, although both are evil, nevertheless mortal sin is far, far worse than venial sin. Venial sin strains a person's relations with God but mortal sin ruptures them. Venial sin is a discourtesy while mortal sin is outright treachery and betrayal. A single mortal sin

renders a person eligible for hell, whereas a person's venial sin, even though they are reckoned in the thousands, cannot doom him forever.

Q. What happens to a person who dies with venial sin on his soul? If a person dies with venial sin on his soul, his entrance into heaven is delayed until he has expiated and atoned for his sins.

From "This is Catholicism" by John J. Walsh, S.J., and Fr. James J. Conroy, S.J. Published by Doubleday and Company, Inc.

FAMILY CLINIC

Should we be concerned about esteem of others?

By JOHN L. THOMAS, S.J.

I HAVE just finished our annual school retreat, and as usual, we were urged not to become mere "human respect" seekers. I've almost paid attention to what others may think of us. How long will you be welcome in a group if you don't go along with that? Most of us aren't made to be lone wolves, yet that's what you'll be if you don't conform. Some of the instructions we get don't seem very practical, or am I missing the point?

A person to neglect doing his duty or seeking a moral good. In this sense, it is legitimate to have a concern for the esteem of others which gives one the fortitude to tackle and endure difficult things. Hence the term human respect has traditionally been used by spiritual writers to signify wrongly motivated or ill-grounded fear.

When we blame a person for a lack of human respect, we imply not only that he acted primarily or merely out of concern for what others might think of him, but also that the expected criticism of these "others" was not based on sound moral principles.

Because the reality to which this term applies has practical implications for moral life, let us analyze it in greater detail. Human respect plays a very significant role in human affairs, for men are social by nature.

To be sure, as human persons we possess an independent, autonomous "self," but we are not autonomous. We stand in need of others and are consequently profoundly affected by the relationships we maintain with them. More important, our conceptions of ourselves, our self-images, are formed and conditioned by what others think of us, or at least, by what we think others think of us. In other words, we tend to be ourselves (our self-images), what we are to others; and what we are to others, the image we present to them, tend to be reflected in what we are to ourselves.

Concern for the esteem of others, therefore, is an essentially human trait, and it is in this gap between our self-images and the images we present to others, between what we wish to appear to others, that the roots of the problems associated with human respect are to be found.

If our self-images are poorly developed, or if we are dissatisfied with them, we will seek consolation in the images we present to others, with the result that we will try to preserve and enhance these images by conforming our conduct to what others may approve.

Put Christ Back into Christmas. BIRTH OF THE SAVIOUR. THE LITTLE CHRISTOPHERS' CAMPAIGN. Presented by the Indianapolis Diocesan Council of the National Council of Catholic Women, by the courtesy of...

Warns laity against bias. WASHINGTON, D.C.—A priest-educator called on the Catholic laity to follow the teachings of the Church on such crucial issues as racial and religious tolerance and "stop trying to tailor the Church's doctrine to fit individual prejudices..."

Radio & TV Apostolate. ROSARY CARD PROGRAM. WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M. FRIDAY, Dec. 21—(Tape) Rev Paul Landwerfen. MONDAY, Dec. 24—(Tape) Rev. Kenny C. Sweeney and members of the Young Catholics Adults, Requested by a member of the Apostolate in Memory of Mrs. Ed Brennan.

THE CHURCH AND THE WORLD

Rumor killed—Dispute ends—Subsidies

The Vatican

◆ Pope John XXIII has received Wami (King) Wambua IV of Burundi, Africa's only nation with a Catholic majority, in private audience. At the first state audience granted (Dec. 16) since Pope John became ill last November 27, the African monarch fulfilled a promise made when his country won its independence six months ago. At that time he promised the papal representative at Burundi's independence day celebrations that he would repay the courtesy of his presence by paying a call on the Pope.

◆ An editorial in L'Osservatore Romano has killed a rumor here that there was an imminent possibility of the establishment of diplomatic relations between the Holy See and communist-ruled Poland. The paper denounced the "coexistence between materialism and catholicism" which Zenon Kliszko, a member of the politburo of the Polish United Workers' (Communists) party, proposed in Rome before a group of journalists. Comparing Kliszko's remarks to the history of the Church under communist rule in Poland, the paper said "no conciliation is possible between communism and religion."

◆ Pope John will receive in separate audiences cardinals and officials of the papal court and

then diplomats accredited to the Holy See on December 23.

At home

◆ UNITED NATIONS—A committee of the United Nations General Assembly has passed a controversial resolution asking for U.N. approval of technical assistance by the world organization for national programs and projects dealing with population problems. These programs and projects have generally been interpreted as including population control through family limitation. The term "birth control," however, does not appear in the resolution's text.

◆ A world-wide agreement aimed at curtailing child marriages and forced marriages has been signed by the United States and seven other member states of the United Nations. The document, drawn up by the UN Commission on the Status of Women, is the first UN convention on human rights to be signed by the United States. Under its terms, full and free consent of both spouses is required for a legal marriage. It also calls on ratifying nations to establish minimum age for marriage and a system of registering all marriages officially.

◆ The U.S. has called on the United Nations to take steps to stop Red oppression in commu-

nist-ruled Hungary. The U.S. submitted a resolution urging U.N. Secretary General U Thant to "take any initiative he deems helpful" to end communist repression.

◆ NEW YORK — Archbishop Iakovos, primate of the Greek Archdiocese of North and South America, said that the door is not entirely closed to the possibility that Orthodox bodies would have observers at the next Second Vatican Council session. The archbishop said in an interview here that "at this moment" he could see no change in the refusal of Ecumenical Patriarch Athenagoras to send delegates-observers to the council, but he hinted that there could be some change in the future.

◆ WASHINGTON—A long-standing dispute between religious groups and the Customs Service of the U.S. Treasury Department ended here as a new amendment to U.S. tariff laws, enacted by Congress, went into effect following the signing by President Kennedy. The new measure provides that "altars, pulpits, baptismal fonts, communion tables, shrines, mosaics, canastates and other items may be imported into the U.S. duty free if destined for use of any church, organization of churches, school, cemetery, hospital, or orphanage connected with a church."

in the income ceiling for eligible families to \$187.50 a month.

◆ THE HAGUE—Catholics now make more than 40 per cent of the Netherlands' population of 11.5 million. It was reported here by the Dutch Central Office of Statistics. Protestant groups showed a slight decline since 1947, despite an overall population gain of two million.

◆ BONN — The West German government's subsidies for religious communities will total \$50 million during 1962, it was announced here. The allocations—which do not include allotments from church taxes—are roughly according to the proportions of religious adherence among the people: 40.8 per cent going to the Evangelical (Lutheran) Church; 38.1 per cent to the Roman Catholic and 12.5 per cent to other bodies. In addition, the regional governments have distributed \$2.6 million to the churches, mostly for construction.

◆ STOCKHOLM — John Steinbeck, in accepting the 1962 Nobel Prize for literature, warned here that man has taken over "many of the powers we once ascribed to God." The noted American novelist, who received the coveted prize from King Gustaf VI, called on man to save himself from final destruction. "Fearful and unprepared," he said, "we have assumed lordship over the life and death of the world of all living things. The danger and the glory and the choice rest finally in man. The test of his perfection is at hand."

◆ WARSAW — Cheering crowds surged around Cardinal Stefan Wyszyński and pressed bouquets of flowers at him as he stepped from a railway engine here on his return from the Vatican Council. It was estimated that 2,000 persons were at trainside to greet the Polish Primate and another 2,000 were jammed into the square in front of the station. The crowds shouted "Long live our Cardinal. Long live our father. Long live Poland's Primate."

◆ PRETORIA, South Africa—The 942 Catholic schools in this country are teaching 174,449 pupils, according to a recent survey of Catholic education. Sixty per cent of the 4,965 teachers



MAKE CHRISTMAS PARTY FAVORS—These four eighth graders of Holy Cross School, Indianapolis, all members of the Junior Catholic Daughters of America, have spent the last several weeks making Christmas party favors for residents of the Little Sisters of the Poor Home and other Central Indiana nursing homes. In all, more than 1,500 favors will be distributed by the Junior CD of A. From left, above, are: Sheila Murdock, Dianne Donahue, Maureen Falvey and Marilyn Pevler. (Staff photo)

ers in the schools are lay teachers. The South African government's apartheid laws require the Church's schools to be segregated. Eighty per cent of the estimated 33,000 white Catholic children of school age are in Catholic schools.

◆ BUENOS AIRES—Argentina's Catholic Action has asked that the current economic crisis be met by the establishment of a national unemployment relief system and by tax revisions which would reduce the burden of people in the lower income brackets. The proposals were submitted to the Economic Conference of Industrialists' Associations.

◆ MEXICO CITY—Mexican parents have called for wider discussion of an upcoming constitutional reform which deals with the country's controversial public education program. The

Confessions in foreign languages

SPANISH AND ITALIAN: Holy Rosary Church, 810 South East Street, Indianapolis, Dec. 22, 4:30 p.m., 7:30 to 8:30 p.m.
FRENCH: St. Mary's Church, New Jersey and Vermont Sts., Indianapolis, Dec. 22, 4:30 p.m.
POLISH, LITHUANIAN, GERMAN, LATVIAN, SS. Peter and Paul Cathedral, 14th and N. Meridian, Indianapolis, Dec. 22, 4:30 p.m.
SPANISH, FRENCH AND DEAF: St. Ignace Church, 42nd and Central, Indianapolis, Dec. 22, 4:30 p.m., 7:30 to 9 p.m.



PLAN ANNUAL ND DANCE—The Notre Dame Club of Indianapolis will sponsor its annual Candlelight Dance at the Indiana Roof on Friday, Dec. 29, beginning at 9 p.m. Discussing plans for the affair above are, left to right: Mr. and Mrs. J. Thomas O'Brien, John P. Schmitt and Joseph McGowan. Mr. Schmitt is president of the club, and Mr. McGowan is handling reservations. Mr. O'Brien is vice-president of the Notre Dame Alumni Club of Indianapolis. W. F. Brestette is chairman for the dance.

Abroad

◆ TORONTO, Ont.—The 13 Anglican bishops of the Province of Ontario have opposed any moves to extend the Catholic separate school system beyond the elementary level and to grant a share of corporation taxes to the Catholic system. In a letter to the Ontario Legislature, the bishops said that the proposed requests "would cause a violent disruption of the public and secondary school system and do a definite disservice to the community as a whole."

◆ WUEHZBURG, Germany—The officers of the Federation of German Catholic Families have said that proposed increases in subsidies for families with many children are not high enough. The federation demanded an increase in subsidies for the second child to \$7.50 a month and a raise

souri said his state has a relief budget of 287 million dollars for the present biennium. Illinois' proposed biennial relief budget is 765 million dollars.

"We put them in a public housing project and begin trying to get them off the aid rolls," he said. "We train them in job skills and have had success in putting them back to work."
"We've always wanted to consider any such proposal in Minnesota," he said. "It is vulgar and immoral, and will not solve the problem of reducing the relief rolls."
Anderson said his state concentrates on training refugees for jobs and keeping fraudulent claims off the aid rolls.

Governor of Minnesota raps birth control plan

CHICAGO — The birth control policy adopted by the Illinois Public Aid Commission was criticized here by Gov. Elmer L. Anderson of Minnesota, who called it "vulgar and immoral." Anderson, attending the mid-west governors' conference, said that supplying birth control devices to public aid recipients will only promote immorality.

"This way you get to the heart of the problem," he said. "The idea is to get people jobs, so they can get off the aid rolls, and keep cheaters off. Supplying birth control devices does neither. It is the wrong approach."
GOV. FRANK B. Morrison of Nebraska said his state has never considered a birth control proposal like the one passed here. "This is a social problem," he said. "It is not the function of a political organization to decide birth control policies. There would be too many protests." Gov. John M. Dalton of Mis-

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THE ILLINOIS commission early this month approved a proposal to supply birth control devices and information to relief recipients with a spouse or a child who request them. The vote was 4 to 4.
Anderson said the IPAC would cut its relief budget more by hiring more case workers. "This way you get to the heart of the problem," he said. "The idea is to get people jobs, so they can get off the aid rolls, and keep cheaters off. Supplying birth control devices does neither. It is the wrong approach."

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Utility Head writes employees about \$70 million Bonanza. However, the president of the Public Service Company of Indiana has recognized the use of that money. In a letter to his employees, and referring to his company's share of the windfall, the gentleman says in part: "... This money cannot be kept by the utility but must be passed on to the government as payment comes due." Further on, the letter refers to this money again: "Use of this money is beneficial." (To consumers). REMCS ask: When will the money be passed on to the government? One giant utility monopoly, Niagara Mohawk, has publicly stated that it "does not anticipate" ever having to pass this money on to the government. In the meantime, Indiana's 5 big electric monopolies use \$70 million of government money—interest free—and continue to smother the rural electric program. HOOSIER ENERGY DIVISION Indiana Statewide Rural Electric Cooperative, Inc.

Comment

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

Unlikely sign

It was a most unlikely sign the shepherds went looking for: an infant in swaddling clothes lying in a manger.

Infants did not belong in mangers; certainly not an infant heralded by heavenly voices.

But the glory of God had shone around about them. At least something out of the ordinary had happened to them. There was a light. There was a strange being near them.

They had heard a voice. Of course, it was a voice—though not like anything they had heard before, for they feared exceedingly.

And they had heard words, comforting words, thrilling words announcing good news of great joy about a Savior who was Christ the Lord.

Then there was darkness again and silence. Had anything happened? Had a voice spoken?

The shepherds remembered the text: "And this shall be a sign to you: you will find an infant wrapped in swaddling clothes and lying in a manger."

They went in haste and found the Babe lying in the manger, and they understood what had been told them concerning the child.

It is a most unlikely sign the American businessman, or lawyer, or housewife, or just anybody in search of Christ, is directed to go looking for.

And this shall be a sign to you: You will find the Christ in a Negro turned away from an employment office. But Christ wasn't colored!

You will find the Christ in a Jewish family refused membership in a club. But Christ wasn't . . . Well . . .

You will find the Christ in a thief behind prison bars. But surely Christ wouldn't be in jail!

You will find the Christ in a drunk on the street asking for a quarter. But isn't this almost blasphemous?

You will find the Christ in millions of starving and half-naked natives in India and Africa. But these are not even Christians!

It is Christ we seek. How can we find Him in such unlikely places and persons?

The shepherds were surprised, too. They knew enough about the promised Messiah to be sure He wasn't going to be born in a stable.

But, just the same, they went to see what the Lord had made known to them. And thus they met Christ where they least expected to find Him.

Seeing the infant, they understood. Men today have a similar opportunity:

"As long as you did it for one of these, the least of my brethren, you did it for me. . . I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me." (Mt. 25:34-40)

That is how the Christ is found today, still in the most unlikely places.

It takes the faith of the shepherds to go in search for Christ. But how few of us have the courage to follow.

We are thrilled at the good tidings of the Gospel, but when the light of our youthful enthusiasm fades we are overwhelmed by the darkness.

We are disturbed by doubts because Christ's presence is not more evident in this age of peril, and we wonder why Communism should succeed where Christianity wanes.

A pagan has described Christians as ordinary people who make the most extraordinary claims. He meant that not as a compliment but as a rebuke.

If we truly lived our belief that God so loved the world as to be born in a stable, we Christians would be such extraordinary people that the whole world would have to take Christianity seriously.

What we must ask for at this time of the year, when we do come closest to acting like Christians, is the grace to follow the shepherds all the way.

They did not understand the meaning of the good tidings of the Gospel until they found Christ in the manger; we shall not understand them either until we find Christ in the least of His brethren.

The good news

THE DES'CRIBED his experiences during the flight of Vesuvius: It is a group of scientists in Washington last spring, Major Gherman Titov recalled one vivid impression: "She is beautiful—our ancient but eternally youthful, blooming earth."

Titov, of course, saw the earth and not the world. Beautiful the earth may have been, seen from a space craft; beautiful it may well be. But the world is not.

As we looked at a typical list of events suggested as the most significant of 1962, we noticed how negative so many were and how so many involved violence and death.

QUESTION BOX

Give your opinion on the vernacular

By MSGR. J. D. CONWAY

HAT IS your opinion on greater use of the vernacular in the Mass? Do you think this would help make the Mass more real and meaningful to American Catholics?

A. It might be smarter for me to wait until the discussions and decisions of the bishops in council are published on this subject. There are reasons to hope that this may be done soon.

However, you ask only for my own opinion. I am convinced, after many years of saying Mass entirely in Latin, that at least those parts in which the faithful are asked to participate, and those parts which are for their instruction should be in a language they understand.

The need for this has been impressed on me by my own parishioners since they have been trying patiently to participate in the Mass. They tell me that they object to reciting, in mechanical manner, words which they do not understand.

Then the Epistle and Gospel are in the Mass for their edification and instruction. Why should these Scriptural readings be in a language which neither edifies nor instructs, because it is unintelligible? Of course they can read a translation in their Missal, but that is a divisive sort of thing, detracting from the corporate union of all the people with each other and with the priest—each one with his nose in his own little book. In most of our Masses we have someone—either priest or layman—to read the Epistle and Gospel in English while the celebrant is reading them in Latin at the altar. But even this is a strange sort of divisive and distracting duplication. Why shouldn't the celebrant do the reading himself in a language all can understand?

At the Orator before the Epistle and at the Postcommunion, the priest says Oremus, "Let Us pray"—come and pray with me—and then he proceeds to lead the common prayer in a language which no one present can understand—except the priest himself, we hope!

Then we all join to give praise and thanks to God in the Gloria and to express our faith in the Credo, and again we use unintelligible words.

Again at the Pater Noster the priest invites the people to join him in prayer, using the words of Our Lord, as He taught us. This time they do join, but for most it is a mere recitation—even though they know the prayer well, in English. And of course Latin is no nearer the Aramaic of Our Savior or the Greek of St. Matthew than is English.

I was much interested to read about the new bilingual rituals authorized for use in the dioceses of South Africa. Just about everything except the Mass is permitted in English, or in Afrikaans, Zulu, Sotho, Xhosa, Tswana or Pedi, of course you can still use Latin if you insist. Even the nuptial blessing, given during the Canon of the Mass, may be in English, Afrikaans, or one of the native languages.

Someday, we hope, we benighted Americans will catch up with the Zulus of South Africa.

O. The teachers of our school had a discussion. As a result I am to find in print an answer to their question. All agreed that no one in mortal sin could gain merit for heaven. When the person returns to the state of grace he gets back what he had before committing mortal sin; but does God in His mercy then give him merits for the good works which he performed while he was in the state of mortal sin?

A. You are entirely right, of course, that we can gain no merit in the strict, supernatural sense of the word unless we are in the state of grace. Our Lord said, "Just as the branch is not able to bear fruit of itself unless it lives in the vine, so neither can you unless you live in me" (John 15, 4). No one lives in Christ except by sanctifying grace. Similarly St. Paul said that no matter how eloquent his preaching or how great his sacrifices, "unless I have charity [which is indistinguishable from sanctifying grace] it profits me nothing" (1 Cor. 13, 2).

However, theologians make no effort to restrain God's mercy within the limits of their logical conclusions. After we repent and He restores us to grace He may give us more abundantly of His favors than we have any reasonable right to expect. It isn't properly called merit; we are in no way worthy of it; we cannot say that we deserve it—even in the broad sense in which we "deserve" from God's promise and generosity the merit which He freely showers upon us when we love and serve Him.

If you want to impress your teachers, you might tell them that we cannot gain merit ex condigno (from worthiness) unless we are in the state of grace; but that we may be given something resembling "merit" de congruo (with propriety or fitness).

Deserting the theologians, this is the way I would explain it: All merit is a gift. But merit, in the strict sense, is something which we "deserve" because God has promised it to us. The rewards which we may receive without being in the state of grace are something which has not been promised us—something of which we are not worthy—something we cannot count on.

The earth may be, as Hopkins wrote, "charged with the grandeur of God." But the events of our time suggest sadly that the world is not "charged" with an awareness of His Presence, His Power.

But soon there will come, to all men, different news. There will come, for nations forgotten and nations unborn, the glorious Good News. For we shall be reminded once again, in prayer and music and even in the silence of a winter night, of the birth of The Prince of Peace.

Because of this Good News to man, we will be able to say, with Maurice: "We are in a world which is, to be sure, criminal but one that is also penetrated by grace. . ."

And so the world waits like the ancient shepherds in the dark hills of thousands of years ago, keeping watch over

the night flocks of its flocks. And so there will be still another time, a chance again for the Holy Family to seek refuge in the many inns of our hearts and minds—and not find the doors bolted by the hedonism, absence of brotherhood, and lack of faith so common in our time.

When the hour of His birth comes, we will be reminded again how the glory of God can illuminate the fields of our lives. We will be reminded once more that our time need not be lighted only by the flash of a hydrogen test.

And so we—all men—will have our chance to go, in spirit, to Bethlehem and come away with the significance . . . for men, for nations, for all the days of our lives . . . of the birth of the Savior.

CONTROVERSY

Are today's issues overwhelming us?

By DENIS DIRSCHERL, S.J.

West Baden College

WO WISE Historians, John and Barbara Hammond, made a remarkable observation in the first decades of this century. They pointed out that the more closely we study a period of history, the more clearly it appears that the errors and troubles of that age are due to a false spirit—an unnatural fashion and an unhealthy way of thinking and emotional response, a tendency to be overwhelmed by the phenomena of the times.

A graver mistake lies in accepting these phenomena as a guide to conduct and judgment instead of checking and criticizing them by a standard based on sound principles.

Absorbed in the spirit of the times, lacking in fresh perspectives, we are unable to distinguish the possible from the impossible. Unable to detach ourselves from the situation, we come to think it is our business merely to explain, rather than to control the forces of the hour.

This each day we hear and see the news reports and commentaries as if we were nothing but spectators in the global actions and reactions. And through the massive pressures and fantastic propaganda efforts of our enemies we are conditioned to accept the "present situation," whatever it may be.

Though we are acutely aware of all the injustice and corrupt conditions existing in many countries such as Russia and Red China, we are utterly incapable of doing anything constructive; we stand helpless before the great problems of our day. We are overwhelmed by the phenomena of the times. The world, to us, seems to be run by a demonic power completely out of our influence, and it seems that we have no positive contribution to make. Are we, then, doomed to a static and frustrated silence, other than futile complaining?

AS A RESULT of this thwarted state of mind we lose our appreciation of the actual freedom we have, as compared to the little liberty enjoyed by the millions under the beck and call of the hammer and sickle. Our pride and self-righteousness lead us to indicate that the citizens of the United States are losing their "image."

We no longer possess the bravery and courage we had several decades ago when we squarely faced the Moulder of the Master Race. We were too hesitant to press our advantage in Manchuria; we waited until it was too late to salvage a victory in Korea. We stood by as the Communists built the Berlin Wall. We were complacent before the Communist buildup in Cuba. We are now forfeiting the legacy handed down to us by the early pioneers of our country.

We no longer have that sense of history, that cherished American ideal for conquering difficulties as they come to the surface. Security has become the status quo, while the word "strategy" often evokes a loud guffaw. Our forefathers were the blacksmiths of history forging the destiny of their country; we are the confused and scared soldier in retreat before overwhelming odds.

A SAD EXAMPLE of man sitting on his hands appears in the slow but sure expulsion of God from our schools. We live in a Democracy where "pressure groups" are the order of the day. Why do we stand idle? We often shrug off the racial question by saying it is the South's problem while at the same time refusing to say "good morning" to a colored person in the North.

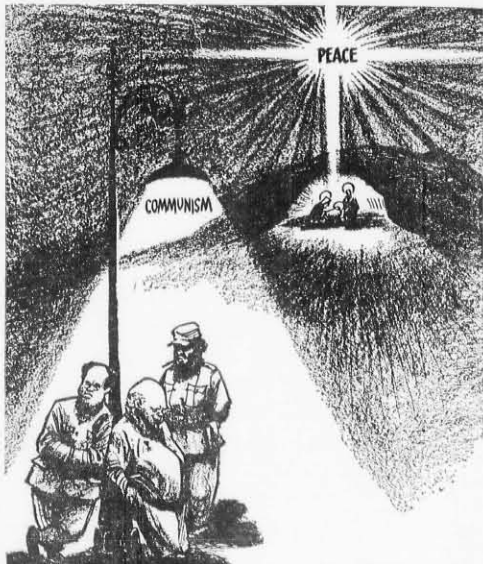
Though Christ's message and the Church's teaching through the encyclicals are more than clear to us, we fail to take a strong enough stand on these two great issues. This presents us with the opportunity to re-analyze, re-evaluate our decade, to pick out the flaws and consolidate our energy, will, and dedicate ourselves to a new idea. We are not helpless before the forces of evil and bluster; we can present our own credentials to their set of "inevitable facts" of history.

We must assert ourselves in our times. The old proverb, "where there's a will, there's a way," never had a more applicable situation.

One thing is clear, we are engaged with an old enemy, existing before man himself, and he is as Dostoevsky predicted, the Possessor of an enemy appearing in a new form—Satan. To overthrow this demon our counterattack can not be listless. We must know we have the freedom to defeat the "Possessed One," a freedom that acts on justice, truth, and charity.

(Question Box Continued)

Q. What is the meaning of the word "See"? A. As applied to the Holy See, or to the See of a bishop, it is derived from the Latin word sedes, seat. It is the seat, or center, of authority.



'COMRADES, THINGS WOULD IMPROVE UNDER THE OTHER LIGHT'

A meditation for Christmas morning

By WILLIAM J. SMITH, S.J.



BABE in a manger. A Babe wrapped in a manger, tucked into rough straw for a cradle. Babe and God at one and the same time, in one Person, the Holy Mother and foster father kneeling in adoration. That is the picture of Christmas—for the little ones.

To the mature adult Christian, Christmas must mean much more. "This is everlasting life," said St. John, "to know Thee, O God, and Him Whom Thou has sent, Jesus Christ, Thy Son." We must probe this truth to its depths.

THE BABE in His manger crib was not just a one-day wonder. His coming was meant to be an every-day recurrence in the souls and the lives of each of us. This was the day that the chosen children of God, the Jews, awaited through two thousand years of pilgrimage in the spiritual deserts of Israel. This was the day when all humanity was to be transformed. This was the day when God and Man met and became one as the human race was incorporated into the Mystical Body that is Christ.

"And the Word was made flesh." This is the Incarnation. Humanity is elevated once again to live in and with and through God Himself in the most marvelous union of supernatural life. The celebration of Christmas comes at the end of the year. The reality of Christ's birth, as He lives with the Holy Spirit in our souls, is meant to be an every-day actuality.

When we awake in the morning, any morning, any time in any year, and mumble a drowsy "Morning, O Lord," or are rousing the life of the Christ Child in our own hearts. As mother perks up the coffee, puts the bread in the toaster, perhaps boils an egg or two, then gets the youngsters ready for school, she is as close to Christ as Mary was in Nazareth when she performed similar tasks for the Child Jesus and Joseph.

When she goes down his tomato juice, hastily drains his coffee cup and perhaps munches on a piece of toast, fumbling for his car keys, ready for the day at the plant or office, he is as close to the Christ Child as was Joseph when he laid out his tools and prepared for his day's work in the carpenter shop with the Boy as his apprentice.

The children, skipping off to school, are united in their little hearts with the Boy Christ just by being what they are, baptized little Christians, their souls puri-

fied in the possession of sanctifying grace. DAY BY DAY the unity of my soul with God, in the all-embracing mystery of the Incarnation, is established and continued just as long as sanctifying grace gives its supernatural life to my soul and I've made the intention in the morning offering to give my day to God. What could be more satisfying? What could be more enriching? The most consoling consideration in the whole concept is this: It is a fact.

The birth of the Babe is not a one-day wonder. It is a continuing, ever-recurring, ever-present, always renewable relationship between God and His creatures. It is a universal reality that embraces the lives of every living person on earth and in which we have the power and the privilege through the saving waters of Baptism to participate every moment of every day.

It is timeless in its nature, the divine influence of which reaches to the limitless existence which is Eternity. "This is everlasting life that we know Thee, O God, and Him Whom Thou has sent, Jesus Christ, Thy Son."

The peoples of the world live in a complexity of circumstances forged on the hot metals of human history. Yet—the primitive natives of the Congo, the swarthy

citizens of the Arab Republic, the debonaire Frenchman sauntering along the left bank of the Seine, the phlegmatic German, the suffering captive of Soviet tyranny behind the Iron Curtain, the glib-conscious modern American—all bear the common characteristic of potential brothers of a Babe Who was born long years ago in Bethlehem.

We, the fortunate ones, are partners of the very life of that little Babe Who was also God. By the simple fact that we have been baptized in His life-giving sacrament, we are one with Him.

We are Christians in every thought, word and action every day of our lives. We also what kind of Christians we are and to what degree the Faith has seeped into our souls by the way we think and talk and act.

We are Christians when we do our daily stint of work in plant or office. We are Christians when we ride in the back seat of a cab; when we are crowded like sardines into a subway train. When we turn the dial of our TV set and choose our program. When we talk over the telephone. When we read our daily newspaper and pass judgment on people and events in the news. When we leave for work in the morning and when we return and show forth our attitude toward wife or husband and the children. (Continued on page 5)

LIL' SISTERS



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DONATES CAR TO PARISH—Tom O'Daniel, of O'Daniel Ford Sales, Bloomington, recently donated a Country Sedan to St. Charles Borromeo parish, of which he is a member. Shown above looking over the car with Mr. O'Daniel, right, are two members of the St. Charles Junior CVO, Donna Beets and Linda Eberle.

THE YARDSTICK

Idealists without a cause

By REV. ANDREW GREELY

EVERYONE who has read The Organization Man and in contemporary America that is just about everyone...

By 70 per cent of the respondents. The second most important value was "opportunities to be original and creative" and the third was "living and working in a world of ideas." Money and security ranked a very poor sixth and seventh.

Nor can we dismiss these answers by saying that the younger generation is more idealistic. Even if they are merely saying what they think ought to be said, it is very significant that they think of these as the things that ought to be said.

We would suggest that the problem of contemporary youth is far more subtle than merely the alleged decline of idealism. Instead of being rebels without a cause, contemporary youth are idealists without a cause.

In the 1930's it was easy: the enemies were obvious—Hunger, poverty, unemployment, injustice, the economic royalists (remember them?); but in the 1960's it is not at all clear what idealists ought to be doing or indeed whether there is anything left for them to do.

There is, of course, the Peace Corps, the Papal Volunteers, and the various other international assistance or lay mission groups.

But these organizations are still new and from the point of view of the sceptical and cautious young people there won't be yet to be proven. Nor is it clear this kind of work is what all young idealists ought to be doing.

As serious as the lack of concrete ways of practicing idealism is the outright opposition that the young idealist is very likely to encounter from his family.

A priest may well want some of the young people in his care to go to Africa with the Peace Corps or Guatemala with the Papal Volunteers, or to teach catechism in a parish but he very soon learns that the parents would decidedly do not want such things.

In the American middle class Catholic mentality, there is no room for such "fanaticisms" and the young person who shows inclination to the lay mission vocation will usually count on violent parental opposition.

These are all kinds of exceptions, of course, but the harsh fact seems to be that many Catholic parents, who went through their formative years during the great depression see no other goals for their children than economic ones.

The middle class parent has planned his child's life since he or she was born and in these plans there is no room for the enthusiasms of youthful idealism. The children must cross the same bridge that their parents crossed. It is not permitted them to find and cross their own bridges.

Surely there is no greater paradox in our society. We have trained a generation of young people with at least vaguely idealistic orientations. Then we do all in our power to prevent them from being idealists. One does not have to be a prophet to suspect that the frustrations which will arise in years to come from such a situation are not going to be pleasant.

Fr. Thomas

(Continued from page 7) during maturity had been significant in this regard. Moreover, concern for these young people, which may think will vary, being most intense during childhood and adolescence when our self-images are normally least adequate or developed.

On the basis of this analysis, we may conclude that the measures are of primary importance in overcoming human ingratitude. We must develop an integrated philosophy of life, including mature life-goals, standards, and satisfactory self-images; and we must be certain that significant "others" with similar ideals, so that concern for their respect will be a satisfactory force rather than a hindrance to moral growth.

I fully agree with you, Dan, we cannot avoid paying attention to these others who may think of us. Nevertheless, as followers of Christ, we are bound to evaluate their criticisms within a framework of Christian moral principles and then have the courage to do what is right.

But this is possible only if we have personally developed a balanced philosophy of life, motivated by a sense of personal commitment and loyalty to Christ.

I also agree that we are not made to be lone wolves. As a Christian this means that you select your friends, your significant "others," with due attention to the values that guide their judgments.

Christmas Blessings
A light shall shine upon us this day.
For Our Lord is born to us;
And He shall be called Wonderful, God, The Prince of Peace.
The Father of the World to come
Of whose reign there shall be no end. (Isaiah 9)
(Ps. 92). The Lord is King; He is robed in glory.
He hath clad and girded Himself with power.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be
World without end. Amen.
A light shall shine upon us this day.
For Our Lord is born to us;
And He shall be called Wonderful, God, The Prince of Peace.
The Father of the World to come
Of whose reign there shall be no end.
Introit from
the Dawn Mass of Christmas

Private school aid seen as 'inevitable'

CINCINNATI — A priest-editor predicted here that some public aid to parochial schools eventually is "inevitable."
But Father Thurston N. Davis, S.J., editor of America weekly magazine, in an interview estimated another 10 or 15 years will pass before any "final solution" is reached on the question.

"Meanwhile," he said, "it's up to us to explain our own position. Federal aid that we've got a problem and what we think can do about it."

FATHER DAVIS, who came here from New York to address the Medialists and other groups, called the explanation of this problem "the central job for laymen of the next generation."

Hails conference on religion, race

CHICAGO—A national leader in racial justice work has stated that the coming National Conference on Religion and Race here may lead to a stronger stand against discrimination by church groups in the South.

Dr. Martin Luther King said the conference, to be held January 14-17 at the Edgewater Beach Hotel, shows how "our nation is developing sensitivity to racial injustice."

A statement made by him was released here by the National Catholic Conference for Interracial Justice, which is serving as the secretariat for the meeting.

"The fact that the conference is being held may show promise of a strengthening of many of our church groups in the South," said Dr. King. "The white church in the South particularly has been woefully silent and inactive on the problem of racial injustice that strikes at the heart of our Judeo-Christian tradition."

WORK ON BASILICA
JERUSALEM: Jordan — Architects working on the restoration of the Basilica of the Holy Sepulcher here have said they hope to be able to remove by 1964 the scaffolding and steel girders and struts — which has supported the structure for many years.

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WHAT OF THE DAY
A Christmas reminder
By REV. JOHN DORAN
I could give a Christmas gift to all my fellow Catholics, conservative or liberal. I would give them one of these signs. You know what I mean, those signs a person puts on their desk or wall to bring back frequently to mind some motto or basic truth. The sign would read: "Catholic Conservatism is a Positive Program."
I don't think that affirmative nature conservatism is understood by many Catholics of the conservative bent. They fail to realize that, only if we lived in a perfect order, could we be satisfied to conserve the whole order of things. Complete conservatism can be, indeed, the right thing in heaven; it is not the right thing on earth.
Neither the world in general nor the United States in particular rest in an ideal Christian pattern. Much remains to be done to restore all things to Christ.
The argument between the Christian liberal and the Christian conservative is not between moving on toward a more perfect social order; it is a matter of means best able to accomplish the principles of Christian social justice.
A Catholic conservative is letting his conservatism overcome his Catholicism if he can let calmness beside injustice and sleep, dreaming dreams of the good old days. He must move to overcome injustice, but in a way which does not endanger the basic liberties of man through an overlordship of corporation, union or government.
Let me give you an example or two of what I mean.
We read in a recent report that the eight years of pressure from the federal government to accomplish the desegregation of the South has resulted so far in the very minor accomplishment of desegregating four-tenths of one per cent of the South population of the South. Should a conservative rejoice in the poorness of this result? Not at all. Rather does he belong on the interracial councils of the South, striving to accomplish by human enlightenment and persuasion what is so poorly achieved by government pressure.
A conservative can oppose the recent Presidential edict for desegregation in government housing on the grounds that Presidential edicts are a dangerous innovation in a democratic government.

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Monsignor Goossens Says:
"The blind see, the lame walk, THE LEPERS ARE CLEANS'D, the deaf hear . . . THE POOR HAVE THE GOSPEL PREACHED TO THEM." (Gospel of St. Matthew)
HELP US TO CLEANSE THE LEPER AND BY YOUR CHARITY PREACH THE GOSPEL TO THE POOR. Please try to answer our Christmas Leper Appeal with a generous gift to help us accomplish both these aims!
Name Amount enclosed \$
Address
Catholic Leper Committee Of Indiana
Monsignor Goossens, Chairman
POST OFFICE BOX 302 INDIANAPOLIS 6, INDIANA

MORE CARPENTERS IN BETHLEHEM
THANKS TO THE SALESIAN FATHERS, 196 boys in Bethlehem are learning to make their living with their hands. Most of these boys are orphans; the rest come from poor families in the village. . . . The school itself is nearly 100 years old; the equipment worn and out-of-date. . . . Besides the Salesian-trained carpenters, cobblers, machinists, tailors, welders and bakers are required to be the best in Jordan today. . . . A young lad trained by the Fathers is almost certain to find a job. . . . The Salesian Fathers ask for Christ, especially in the town where He was born!
25 cents will feed one boy for a day. . . \$1 will help buy wrenches, shoe leathers, hammers, needles, pins and pans. \$15 will pay all expenses for a month. . . . Would you like to give a full scholarship to one boy for a year, perhaps in memory of your parents? The cost: \$150. . . . Please write to us. What you do for the poor you do for Christ.

A Happy and a Holy Christmas To All Our Friends, Members and Benefactors

THE STONES CRY OUT
IT HAPPENED ON MT. OLIVET. The Pharisees were asking Our Lord to scold his disciples for singing God's praises so loudly. . . . Christ's answer: "If these shall hold their peace, the stones will cry out." Today this has literally happened as explorers uncover stone after stone testifying to the truth of the Bible. . . . One by one, like a giant jigsaw, the 6000 towns and cities of Palestine are being located. The two fastest growing sciences in the world: Palestinian archeology and nuclear physics—one dealing with natural light, the other, supernatural. . . . Walking among these very stones are the missionaries—priests and sisters—and refugees whom the Father has entrusted to our care. Shall we leave all the preaching to stones, or shall we, as faithful disciples, show a little of Christ's mercy to these needy ones? . . . Ask yourself: What can I do as an individual? Answer: Join the Catholic Near East Welfare Association and let your prayers and financial help speak for you. . . . The cost: \$1 a year for a single person; \$20 for perpetual membership. Or, for a family: \$5 a year; \$100 perpetual membership.

THE RED AND THE GOLD
CHOMANSKY MANSU is the name of an Indian Village. The medieval words mean "red soil." . . . But recently there has been a golden harvest of souls at Chomansky Mansu. More than 100 separated Christians have united with the Church. . . . Bishop Mar Athanasios hopes to build a modest chapel for these newly returned brethren. He needs \$1,500 for the land and \$4,000 for the building itself. . . . Can we write the Bishop and tell him his Church will be built? Yes, but only with your help. . . . Would you help make this a reality? This letter of good news a reality? Any contribution will do.
Dear Monsignor Ryan:
Enclosed find for
Name
Street
City

Near East Missions
FRANCIS CARDINAL SPELLMAN, President
Mons. Joseph P. Ryan, Executive Secretary
Send all communications to:
CATHOLIC NEAR EAST WELFARE ASSOCIATION
480 Lexington Ave. at 46th St. New York 17, N. Y.



ST. LAWRENCE 100-POUNDERS—This goody group was responsible for the first football division title ever won by a St. Lawrence, Indianapolis, team. These boys made it to the top by knocking off all their competition in Division Two of the "100" League this past Fall, finishing the regular season with a 5-0 mark. Then, they lost to Sacred Heart, but respectively, in the semi-final play-off for the league championship, giving rise to the opinion that St. Lawrence will be heard from again in the next few football seasons. Father Cyril Conen, Pastor at St. Lawrence, is standing at the left in the back row. Head Coach Jim Holmes is in the center of the same row.



Edited by the Cleric Seminarians of West Baden College

The Coming

By R. J. BLACK, S.J.

DON'T lose any more time, get a move on—hurry up and come! You talk this way with your brothers and sisters, and with your friends. But you might be a little wary (and with good reason) about using this kind of language with your elders. Yet this is exactly what the Church has been saying to God Himself during these weeks of Advent. The Church is anxious, and she begs, "Come, Lord, and show her prayers: 'Come on, Lord, and hurry up!'"

me by His words and show me by His actions. To save all other men. Why is Christ still coming into the world? Still to win my heart, to gain all souls. This is a part of the mystery of Christmas. These are your thoughts for Advent. Practical thoughts. What are you doing to respond to Him? To answer His call to you, to receive Him? Are you living your daily life now—at school, at home, on dates, in sports—so that you can welcome Him more and more into your heart Christmas, and she begins to see what the Church has been saying to God Himself during these weeks of Advent. The Church is anxious, and she begs, "Come, Lord, and show her prayers: 'Come on, Lord, and hurry up!'"

HOW ABOUT yourself? What have been your thoughts during this Advent time? If they have been those of the Church's congratulations, and keep it up—your Christmas will be all the richer.

If your thoughts have been more of sports and dates, and presents and food than of Christ and His Coming, make up for lost time right now—still a few (how many, in fact?) days left—not shopping days, but preparation days—until Christmas.

This is very important to you. Christmas—the spiritual feast—is such an important time for you that you want to get the most out of it that you can.

You've often heard that Advent means "coming." But what comes? Sure, the Coming of Christ at Christmas, but really more than that. Actually we are observing three comings. The first is Christ's Coming to Bethlehem about 2000 years ago. The second is the Coming of the Holy Spirit in the life of grace—into your soul; and this should be at every moment of today and of every day. The third will be His final, glorious and triumphant Coming at the end of time.

These are deep mysteries. Christ came into the world; Christ came into the world, and into my own soul; Christ will come to establish His heavenly Kingdom. In these days before Christmas, think over the meaning of Christ's Coming—or rather, His Comings.

THE CHRISTMAS season should not be a time when you feel a self-conscious warm, rosy glow in your heart, while sentimentally mooring over the crib scene or crooning out fine old Christmas carols.

Why did Christ come? To save men's souls. To save men, who would have been lost for all eternity. To save me, to lead me to heaven, to teach

These are general thoughts. Make them your own. Make them practical in your here-and-now life. Make this your preparation for Christmas.

And this spirit continue throughout the year. Continue it throughout the Christmas season and after it, when we gladly and gratefully celebrate Christ's having come into our world.

DOG DAYS DONE? MARTINISNYVILLE, Switzerland—Barry, St. Bernard dog from the nearby hospital founded in the 11th century by St. Bernard of Meulien, was auctioned off for \$50 here to help build a new church on top of 8,110 foot Great St. Bernard pass, on the Ratis-Swiss border.



TOP FORECASTER—Mark W. Gilford, of Guilford, Ind. (St. Martin's parish, Yorkville) is the 1962 Football Forecast Contest grand prize winner. The competition is an annual feature of the For Teens Only column in The Criterion.

'Care enough to be different'

DENVER, Colo.—The future of America depends on youths who believe enough to care and care enough to be different," a Catholic youth leader said here.

Father Frederick Stevenson, speaking to more than 1,500 teenagers at the first Denver archdiocesan Catholic Youth Organization convention, said he was assured by the "unconquerable faith of the young men and women at this convention" that "they care, they will be different, and the future of our nation is in safe hands."

Father Stevenson is director of the Youth Department, National Catholic Welfare Conference.



EXECUTIVE CONFERENCE—Father John Fish, principal, confers with President Anthony Marietta and Vice-President Susan Fink, top officers in the constitutional government setup at Chatard High School, Indianapolis. (Staff photo)

AT CHATARD, INDIANAPOLIS

New school government based on Constitution

By FRED W. FRIES

"That matter, Senator, must be decided by the Supreme Court." "Thank you, Mr. President." This bit of dialogue is not an excerpt from "Advice and Consent" nor will you find it in the Congressional Record.

Actually the setting is Bishop Chatard High School, Indianapolis, where the student body recently inaugurated a unique constitutional form of government, complete with President, Cabinet, Senate and Supreme Court. Officials were installed at an Inaugural Ball held last month.

ELECTED first president of the student government after a colorful campaign highlighted by political rallies, speeches and posters was Anthony Marietta, Assistant principal and vice-president at St. Ignace. Serving as secretary is Mary Ellen Barton; treasurer is Ed Inauderity.

Fourteen cabinet members and three Supreme Court Justices round out the official governmental family. A student constitution, which has been approved by Father John Fish, principal, and ratified by the student body, outlines the duties and responsibilities of the legislative, executive and judicial branches.

Scores and Standings

Table with multiple columns listing scores and standings for various sports teams and leagues, including '62 LEAGUE', 'CASEY LEAGUE', 'FRESHMAN-SOPHOMORE LEAGUE', and 'JUNIOR-SENIOR LEAGUE'.

Advertisement for 'simple faith guides us to the true spirit of christmas' featuring a circular logo with a religious figure and a starburst graphic.



A large advertisement for 'Communications Equipment Co., Inc.' and other businesses, including Paul Armstrong Company, Barrington Rentals, Joseph T. Pinella Drugs, Equitable Securities, Vehling Bros., Tolin & Herr Memorial Chapel, TONY MURELLO, Inc., Max Shapiro's Delicatessen, 'A Friend', Riley Lawn & Golf Course Equipment Co., and Pat Doherty's Market.

PRODUCERS BALKING

Why bishops demand film rating showdown

By JAMES W. ARNOLD



AMERICAN bishops, judging by the statement of their Committee for Motion Pictures, Radio and Television, are ready for an eye-to-eye showdown with movie producers on the issue of film classification.

adolescents or adults. Some producers, distributors and theater men have complied, but the total effect has been trying to reduce city water pressure by turning on the faucet in your kitchen.

Film men clearly do not want to classify their products. It's not because they are anxious to de-bauch American youth, or for that matter, because they are diehard believers in absolute freedom of the screen.

To get customers into theaters, the movies have to offer something different, something that can't be had for free on the Big Eye. (If they are ever tempted to offer something merely better, producers are brought back to their senses by the relatively anemic box-office returns for films like "The Miracle Worker" and "Judgment at Nuremberg.")

One alternative has been the wide-screen spectacular, always a staggering financial risk. The other has been the film with an adult theme too strong for the Madison Avenue-dominated medium which sheds its pallid glow directly into the family rumpus room. The trouble: moviemakers suspect that not enough adults go to theaters often enough to make adult films profitable. They shudder at the prospect of discouraging any segment of the vast teenage audience which has always made up the hard core of regular movie addicts.

Some producers have exploited the teenage common denominator with profitable horror and Elvis Presley-type entertainment. Most of them, happily, have been too stupid. No sane person could long face a world of movie marquee dominated by such titles as "Girls, Girls, Girls," "I Was a Teenage Werewolf," or "Dr. Blood's Coffin."

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Richmond, Salem, Evansville, and North Vernon.



Merry Christmas

Paoli

Sincere Christmas Greetings to You All MURRAY CLEANERS 501 W. Main St. Dial 733-3172 PAOLI, IND.

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INSURE With the INSURANCE & REALTY DEPT. — of the — SPRINGS VALLEY NATIONAL BANK FRENCH LICK and WEST BADEN SPRINGS

St. Joseph alumni slate open house the perfect gift for a lifetime of musical pleasure

INDIANAPOLIS—The Indianapolis Chapter of the St. Joseph's College Alumni Association will entertain the local alumni and guests at the annual Holiday Open House on Sunday, Dec. 30, from 3 to 5 p.m.

KC council sets holiday party INDIANAPOLIS — Indianapolis Council 457, Knights of Columbus will hold their annual New Year's Eve Party and dance on Monday, Dec. 31, in the ballroom, 1265 N. Delaware St.

Fellowship hour NEWPORT, R.I. — Some 50 Newport priests and Protestant ministers attended a dinner and fellowship hour in the Catholic Information Center here.

PEARSON MUSIC CO. Indiana's Most Complete Music Center Open Every Night 'Til Christmas ME 6-5401



CLAN NEW YEAR'S EVE EVENT—Chartrand High School will host a New Year's Eve Square Dance and Chicken Dinner in the school cafeteria, Monday, Dec. 31, beginning at 7 p.m.

in the next session. But do we really want school boards, or civil servants employed by school systems, to take over the delicate job of classifying movies?

Classification, either way, achieves two worthwhile objectives: every film is rated and parental access to ratings is eased. But it would be a mistake to think that any system which is merely advisory will work a major change in the moviegoing habits of young Americans.

Even if one hesitated to press, the fallen movie nature has often led to rating changes. Ratings are ignored or rationalized away, a rating in the movie ad itself should be seen.

Ratings, if not a cure-all, can be of service. But intelligent people must realize they need to know more about a movie than its classification.

underhanded, to adults without setting off a minor riot? Both "Gigolo" and "The Three Stooges Meet Hercules" are A-1 pictures. Judging from the poster on my own church vestibule wall, they are equally suitable family entertainment.

Coughs Due To Colds Cause Loss Of Sleep You Get Prompt Relief With Father John's Medicine



IT'S TIME TO PLAN YOUR... Christmas Party For the accommodations you desire early reservations are recommended KEY WEST SHRIMP HOUSE 2611 Madison Avenue • Indianapolis CALL ST 6-1441

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EUCCHARIST BALLETT BOMBAY—An Indian ballet on the Holy Eucharist has been planned for staging at the 38th International Eucharistic Congress to be held here next November and December.

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PASQUALE'S PIZZA CARRY OUT PIZZA (5", 12", 15") Chicken Baskets Spaghetti & Ravioli Shrimp & Fish Baskets Giant Sandwiches "Food Fun For Everyone" We Deliver (East Side) 5629 E. Washington St. FL 9-9277

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The Sisters of the Good Shepherd CERAMIC SALE at Marydale School 111 W. Raymond St., Indianapolis Saturdays — Dec. 1, 8, 15, 22 1 to 4:30 p.m. (Sundays—3 to 4:30 p.m.—by Appt.) "Let Us Help With Your Christmas Shopping"

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At This Holy Season we pause to extend our warmest wishes to all our friends.

K of C

OUR LADY OF FATIMA COUNCIL No. 3228
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MAY YOUR CHRISTMAS BE BLESSED WITH EVERY HAPPINESS

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A. J. "Andy" Auda, Agent
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OUR PRAYER AT CHRISTMAS

At this holy time, we renew our invocation for world peace, brotherhood, among men, and ask that every blessing be yours.

Joe Piccione's Pro Shop
In The Meadows Rowl
4044 N. Rural LI 6-4797
AMF Bowling Balls and Accessories



Faith This Christmastide, We Pray, Will Be Your Guide To Great Joy!

Slovenian National Home
2717 W. 10th St. ME 2-0619



BLESSINGS TO YOU AND YOURS AT CHRISTMASTIDE

Ivington Sports Center
"Complete Line of Sporting Goods"
"D. W. WALTON"
5627 E. Washington FL 6-0615
(Formerly The Sportsman's Store)



PEACE ON EARTH

at Christmastime and for always is our prayer at this holy season.

K of C
MSGR. JAS. A. DOWNEY
COUNCIL No. 3660
511 E. Thompson Rd. ST 4-6460



SINGING OUT with jolliest wishes to you and your family and with our hope that your holiday is gay.

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New Work - Repairs
"Since 1907"
Raymond B. Hausser
FL 6-4873 5035 Prospect St.



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Westlane - Eaglelake Plaza



AT CHRISTMAS we are taking time out to send along a big bundle of warmest good wishes to friends and customers.

RURAL INN
2723 E. Michigan St. ME 7-0789



GLOWING GOOD WISHES TO ALL OUR FRIENDS

Little Joe's Kar Market
- BUD KENNEDY -
"If We Don't Have It We Can Get It"
2650 W. 10th St. ME 8-7544



SILENT NIGHT HOLY NIGHT
May your Christmas be calm and bright—and may it be the merriest one you ever spent.

THE CHUCK WAGON RESTAURANT
Chuck Wagon Style Dinners
4230 E. Fall Crk. Pky., N. Dr. CL 1-4316



HEARTFELT BEST WISHES TO ALL AT CHRISTMAS

Wolman Rexall Drugs Inc.
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5444 E. Washington St. FL 9-5433



MERRY WISHES AT CHRISTMAS
'Tis the season to extend greetings and to thank our customers!

Rome Original Coiffures
"It's Near with the Italian Touch"
ST 7-5321 4200 S. East St.
Southern Plaza Shopping Center



CHRISTMAS CHEER

May every day of this joyous holiday be filled with happiness for you.
Hiway Lounge
2990 N. Arlington Ave. LI 6-8859



Season's Greetings TO ALL - FROM The Oak Bar Restaurant
"HIP" WILSON
2211 Kentucky Ave. CH 1-2066



Gay, Good Wishes

Greetings as bright as baubles on the tree we extend to everyone.
Huddle Restaurants
4264 & Reynolds 46th & Arlington
1390 E. 84th St. 54th & Illinois St.
3024 W. Merrill Ave. Fairlane Center



Caroling out with many wonderful wishes that you and yours will have a very, very Merry Christmas.

Chicken Inn
"Braised" Chicken in 6 Min.
3084 English Ave. FL 6-4331



Yuletide Greetings

JACK O'NEAL Insurance



To Our Friends
Sending you and yours loads of friend wishes at Christmas... and our thanks for your loyal patronage.

Cooperative Services Inc.
1611 Southeastern Ave. ME 7-2373
CO-OP
COAL and FUEL OILS



"Deck The Halls" WITH EVERGREENS, SONGS, LAUGHTER AND GREAT LOVE AT CHRISTMAS!

Happy Hill Bar
"JIM DIX"
1901 Shelby St. ST 4-0996



OUR GIFTS TO YOU:
• Wishes for health
• May wealth be yours
• Every happiness
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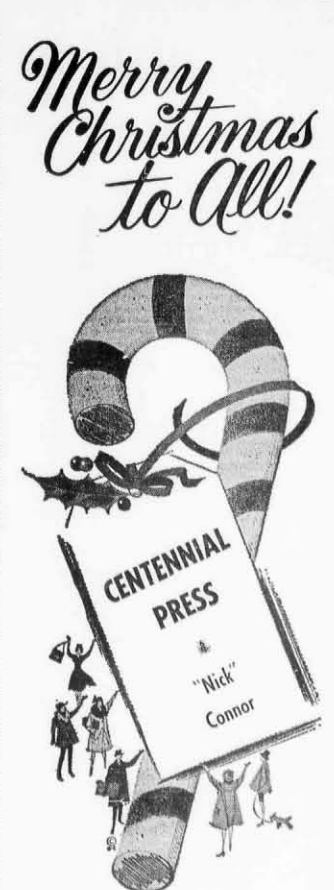
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SEASON'S GREETINGS

from THE BREWERS of

Big D DREWRY'S BEER





PLAN CHRISTMAS CONCERT—The Senior Choir of Men and Boys of Holy Name parish, Beech Grove, will present a special Christmas Concert and Organ Recital in Holy Name Church at 3 p.m., Sunday, December 23. The director is Mr. Jerry Craney, center of back row holding music folder. Parish officials hope to make the concert an annual affair.

Tic Tacker

The appendage of initials (or "call letters") after the names of priests, Brothers and Sisters, to designate religious communities causes no end of confusion to members of the press. Many daily newspapers, including some Indianapolis journals, refuse to use these initials. "They only confuse the readers," the editors say.

Depending upon the number of religious communities in any given area, this can, indeed, be a serious problem to a non-Catholic audience as well as to the average Catholic. Take for example, the following string of initials which identify religious communities of women in the Archdiocese of Indianapolis: S.P., O.S.F., O.S.B., C.S.J., R.G.S., O.S.U., D.C., and O.P.

One obvious way out of this "alphabetical jungle" is to identify the name of the community before the proper name. We might then have: Jesuit Father John Smith or Franciscan Father Edward Jones or Benedictine Sister Mary Ann.

But this idea has its pitfalls, too, as seen in this Cleveland Catholic Universe Bulletin news report of new officers for a teachers' group: "Elected president of the Diocesan Classical and Modern Languages Association was Holy Cross Brother Isaac Jogues Motz. Other officers include: Marxist Father Robert Brent, Holy Family of Nazareth Sister Mary Paul, Franciscan Father Charles Chambers, Notre Dame Sister Mary Kathleen, and Marianist Brother Robert Swallow. Named project chairman were: Jesuit Father Henry Gardocki, Holy Humility of Mary Sister Mary Rachel, and Jesuit Father Emmett Holmes."

We would prefer to take our chances with the initials.

HARD WORK AND PERSISTENCE PAYS—Youngsters of St. Christopher's School, Speedway, this week received an early Christmas present—a new, 40-passenger bus. While most schools have buses, the normal method is to buy them. The St. Christopher's bus was "paid for" with more than 3,000 books of S & H green stamps. It took 13 months to accumulate the necessary stamps. But now the job is done. Congratulations.

NAMES IN THE NEWS—Renato Paccini, director of the well-known Schola Cantorum of St. Peter and Paul Cathedral, observed 25 years with the Indianapolis Symphony last weekend by conducting a pair of concerts in the Murat Theatre. His performance evoked rave notices. He is assistant conductor of the Symphony. . . . Raymond A. Zaleski, a member of Holy Family parish, Richmond, will serve as chairman of the 1963 crusade of the Wayne County unit of the American Cancer Society. . . . Charles A. Beal, Jr., has been named director of development and public relations at Archbishop Preparatory School, Indianapolis. The appointment was made by Father William J. Schmidt, S.J., president.

AROUND THE ARCHDIOCESE—Bequests of \$1,000 each to Holy Family parish and St. Andrew's cemetery, Richmond, were listed in the estate of the late Mary H. Rebe. . . . Richmond Station WGLM-FM (96.1) will carry the Christmas Midnight Mass celebrated in St. Andrew's Church there. . . . Last Sunday, the American Chemical Society's Student Affiliates of Marian College, women students from seven high schools, including: Latin School, Ladyweird, Our Lady of Grace Academy, and Sacred Heart Central. . . . The Christmas parade float of Schulte High School, Terre Haute, won first place in the city's recent competition. It was designed and built by the school's Key Club, under the supervision of Emmanuel Fusco.

Religious center planned for Muscatatuck School

BUTLERVILLE, Ind.—A \$200,000 interfaith drive has been launched to provide a religious center on the grounds of Muscatatuck State School here by the Muscatatuck Church Foundation, Inc.

Dr. Donald H. Jolly, Superintendent of the School, indicates that the center will be used by the 2,200 patients, their families and the school staff for religious and religious educational programs. A grant of \$10,000 from Lilly Endowment, Inc., has been received by the foundation to start the campaign for donations. Designed by James Associates, Architects and Engineers, of Indianapolis, the center will provide accommodations for the Protestant, Catholic and Jewish faiths. It will be financed by voluntary contributions, and upon completion will be presented to the State of Indiana for use as a permanent religious facility.

Officers of the Muscatatuck Church Foundation are: Carl Burdick, president; Wesley Martin, vice president; John E. McCann, Jr., secretary and counsel; Mrs. Pat Bowski, treasurer; and Charles K. Branson, executive secretary; Earl Branson and Horace Broome, directors.

CHRISTMAS MIDNIGHT MASS

from SS. Peter and Paul Cathedral, Indpls.

Assisting from the Throne: Archbishop Paul C. Schulte, Archbishop of Indianapolis.
Narrator: Mr. William S. Sahn
Cathedral Choir, under Direction of Mr. Renato Paccini

WFBM - TV (6)
WFBM - Radio (A.M. and F.M.)

12 (Midnight) C.D.T.

Freedom Raps views of Douglas about smut

(Continued from page 1) founded on a theory which espouses complete religious liberty not as an interim-expedient but as a matter of theological principle.

"What the thoughtful but disturbed members of other faiths are looking for from us," he said, "is not an avowal of our faith in the Constitution nor an emphatic testimony to religious liberty. They are as familiar as we with the statement of Archbishop Nichols (O.P. of Cincinnati) of 1938 and the more recent address of Archbishop Egidio Vagnoni (Apostolic Delegate in the United States). What they expect from us is a theology of religious liberty clearly spelling out the theological reasons why such statements are true."

IN THE OPINION of Father Boyle, the biggest factor militating against the positive profession of such theological viewpoint by the Catholic Church authority in this country has been the studied attempt on the part of some responsibly placed theologians to represent it as suspect and the almost private opinion of a small and dissident group within the Church.

"With little or no literature readily available, it is small wonder the Bishops shied away from this position, even though many of them have long realized that it is more clearly consistent with their statements of policy and actual practice," he said.

Littell, who discussed Protestant treatment of immorities, said that "religious liberty is not something we have always had, it is not something that we have achieved as yet; it is something that by the grace of God we can move toward."

Littell, author of "From Church State to Pluralism," said that American history is replete with examples of infringement on an individual's rights by Protestant churches, from colonial days down through laws prohibiting the teaching of evolution in public schools.

Eldridge is given post at Georgetown

James A. Eldridge, editor of The Carpenter and former Indianapolis newspaperman, has been named to a newly created post in the field of public affairs at Georgetown University, Washington, D.C. It was revealed this week.

His first task will be to serve as co-director with Father George Dunne, S.J., of the program to mark the 175th anniversary of the founding of the University in 1864. During the next 18 months Mr. Eldridge and Father Dunne will create and execute an anniversary program which is expected to bring a number of leading world figures to the Georgetown campus.

Following the close of the anniversary program in 1964, Mr. Eldridge will remain on the Georgetown staff to handle public affairs for the university.

GRANTS INDULGENCES
VATICAN CITY—His Holiness Pope John XXIII has authorized cardinals, archbishops and bishops to grant indulgences to Catholics who receive their blessing after Pontifical Masses.

Little Christophers' drive moving into high gear

INDIANAPOLIS—hundreds of boys and girls taking part in the Little Christophers' Campaign to "Put Christ Back into Christmas," pushed their work into high gear last week with nearly every parish school in Indianapolis, and a number outside of Indianapolis, taking part. Included among participants outside the city this year are Greenwood, Brownsburg, and Charlestown.

They were joined by Indianapolis high school students in the distribution of thousands of the well-known blue and white automobile stickers, window posters, leaflets and seals.

Chartrand High School students gave out the stickers to their families and neighbors.

SECICIA's boys and girls paid their annual visit to the City Market, the downtown Fire Headquarters, and other points in public buildings. Cathedral High School students placed posters in the State House, also the new State Office Building, Girls of St. Agnes Academy, visited the Marion County Jail, Sheriff's Office, the Police Station, newspaper and radio offices and St. Mary Academy students visited the various court rooms in the City-County Building and other downtown businesses, and were heard on a radio program sponsored by the same day.

The girls of Ladywood School were placing stickers and posters here in the city, and those representing the "Put Christ Back into Christmas" program in the Archdiocese, and pastor of Philip Neri Church here, has watched the work of the pupils grow from a tiny beginning thirteen years ago, with hand made window posters by children of his parish school, to the proportions it has taken on this year.

Farm labor bills aired

Four measures concerning migrant farm workers in Indiana, which will be introduced during the coming session of the Indiana State Legislature, were reviewed last Saturday at a meeting of the Indiana Citizens' Committee on Migrant Labor.

As proposed, the bills would:

- Prohibit labor by migrant children under the age of 12;
- Empower the state Board of Health to license and inspect migrant labor camps;
- Demand registration of "erewhile" with the state's Division of Labor; and
- Establish a legislative study commission on migrant labor.

Participating in the meeting, held at the Latin School of Indianapolis, were: Father Bernard Morgan, director of the migrant apostolate for the Lafayette Diocese; Father Edward Rosewey, Fort Wayne-South Bend Diocese; Rev. John P. Adams of the Indiana Council of Clergy; Max West, secretary-treasurer of the State AFL-CIO; and Lawrence Dorrell, president of the Indiana Farmers' Union.

Co-chairmen Richard Parsons, a Quaker minister, and Father James Doherty disclosed that the proposed legislation will be discussed with the state agencies involved.

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AT ST. VINCENT'S OPEN HOUSE—More than 350 high school girls attended the recent Open House held by the St. Vincent's School of Nursing, Indianapolis. Accompanied by student nurses, the guests toured the facilities of the nurses' residence and the adjoining hospital. Miss Joanne Ford, above right, president of the nursing school's freshman class demonstrates some techniques to Shortridge High School students (from left) Nancy Randall, Ann Blaisdell and Roberta Zinke. Miss Ford is a graduate of St. Agnes Academy. (Staff photo)

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Christmas Joy TO ALL!

From A Friend of Organized Labor

A POIGNANT STORY

His Christmas Gift

By SISTER ROSE GENEVA, O.S.F.
Little Flower School, Indianapolis

IT WAS the night before Christmas and poor little crippled Tom was foot-sore and heart-sore. There was only one thing he wanted just now, and that thing he couldn't get. He wanted a present for the Baby Jesus.

Yesterday, Sister Mary had told the class that they could prove their love for the Christ Child by making some sacrifice and bringing a gift to the Baby Jesus on Christmas morn.

Now Tom was a ten-year-old who had lost his mother and father in a cyclone shortly after his seventh birthday, and since that time he had been cared for by an aunt who had neither love nor money for him.

Each morning found him delivering papers for two hours before school and as soon as classes were dismissed in the afternoon, he hurriedly hobbled downtown to sell papers until six o'clock. The money he received from his work was also his many chores at home were "to make up for board" as his aunt often reminded him.

TOM LOVED God very much, and he was ready to do anything to prove his love. It was 9 o'clock this particular Christmas Eve when his last job was finished. He had hoped all day that there would be some way to get a gift for the Baby Jesus, but as yet he had none. It would never do to ask his aunt for one, and mother could keep out of a part of the money earned by his paper route.

Pretty, but silent snowflakes had been busily carpeting the ground since 5 o'clock. Here was Tom's chance. Dead tired though he was, he hurried out into the biting cold, knocking at this door and that, asking if he might shovel away the snow.

By 10 o'clock he had finished

What was he going to do about it.

JUST THEN one of the boys sped him and ticked angrily what he wanted. His little face, already so cold, seemed to be frozen when he tried to stammer out something that would induce these boys to stop offending God. Outbursts of laughter and mockery were the response. Then something happened.

He dropped the half dollar he had been holding in his hands. The boys agreed to stop their cursing if he would give them the money. Tom's heart sank. The money was his gift for the Christ Child. He couldn't shovel any more snow tonight. His aunt would no doubt be waiting for him now. And yet it would prevent him from going home and take his gift and know that HIS Jesus was being offended? Would that be proving his love? He would do that. So he gave his precious fifty cents to the boys, who immediately ceased their cursing and hastened to the corner drugstore.

BIG TEARS rolled down Tom's face as he realized he had given his gift away. Tomorrow he would have nothing for the Infant Jesus.

Just one square down the street was St. Mary's Church. He would stop in for just a moment to tell Jesus how sorry he was that he would have no gift for Him on His birthday. Glad at least to find the door still unlocked, he slipped down the aisle and into the new closet to the crib.

There the poor little fellow began to peer out his heart's story. It was so nice and quiet in church. The people who had come for confession were all gone and Father Vincent, who had not seen him enter, was finishing his Divine Office in the confessional.

Before fifteen minutes had passed, Tom, worn out by the day and night's work and weary, had fallen asleep; his head resting on the bench. Then it was that he had the beautiful dream.

He saw himself at the entrance of heaven. Angels were coming to meet him. His Guardian Angel was there and St. Paul, a great many martyrs, and bishops and priests whose pictures he had seen in his Church history. Then the Blessed Mother and Jesus came to meet him. Ah, he could never forget that moment when Jesus so lovingly put His arm about him and told him that he belonged to this company of saints; that he had done what they did; that he had prevented since Jesus told him his gift was most precious and that there was a big reward waiting for him.

Father Vincent was finished

with his Office. He stepped from the confessional and was going to turn off the lights and lock the door when he spied the little heap of bones and flesh in the first pew. A look of heavenly joy shone on the up-turned face; though it was clear that tear drops had made their way down the thin cheeks.

GENTLY, Father aroused the sleeping boy. For a moment, Tom, was bewildered; he didn't know where he was. Then he remembered. The kind old priest, suspecting that this child was in trouble, took him over to his house and washed him, and gave down a large glass of milk and literally devour a plate of cookies. So kind and loving was Father that Tom did not hesitate to tell him everything; all about his gift giving; all about his dream, and his beautiful dream.

Father listened attentively. When all was over, he assured Tom that he had truly given the Christ Child a big gift; one that was worth more than a million dollars. He told him how God had shown to St. Paphnutius, a holy monk who dwelt in the desert for years and did great penances, that a pipe in an Egyptian village was equal to him in sanctity because he had prevented two mortal sins.

Father then took Tom back to the church, right in front of the crib, and uncovering the statue of the Christ Child, laid it in the child's arms. His little heart beat wildly as he pressed a big kiss on Jesus' face. Then, putting the statue back, the priest informed Tom that he was going to take him home in his car.

Tom's aunt was quite angry because he was so late in coming home. He was sent to bed immediately; however, the priest and the aunt had a long talk.

A WEEK LATER Tom found himself in a new house; a house that was also a home. Mrs. Griggs, Father Vincent's sister, had agreed to adopt the child and was trying to be a real mother to him.

It was December 22, nineteen years later, a kind, young priest was giving instructions to a group of children. He told them that they could prove their love for the Christ Child by bringing gifts, but there was one gift that the Christ Child prized above all others.

And then he told the story of how a little boy prevented some sins on a certain Christmas Eve (he himself was the little boy) and of his beautiful dream.

OLD CUSTOM

In 13th-century England grain was exposed on Christmas Eve to gain fertility from the dew that would fall in response to Rosette Cwell—the first words of the Introit on the Fourth Sunday of Advent: "Drop down dew, ye heavens from above..."

The Treasures of Christmas

I followed the star to Bethlehem
In silent mental prayer
And kneeling in awesome wonder
Joined three wise men there.

We each beheld the Infant,
But different things did see;
Each one received a special gift,
As beautiful as could be.

The first man received Faith,
All fears were left behind!
Our Lord had kept His promise,
The redemption of mankind.

The second man knew Hope
For generations which would be;
And he uttered a prayer of thanksgiving
For the promise of Eternity.

The third man knew Charity
And a willingness to give;
Everything in his possession
That another soul might live.

But collectively I received these things
As my gift from the Father above,
When I gave my heart to Jesus
With a single act of Love.

—Mrs. C. W. Holland, Fairland, Ind.



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Entitled "The Virgin of the Rosary" the above painting by Bartolome Estéban Murillo (1617-1682) hangs in the Prado Museum in Madrid. A very religious man Murillo devoted his painting almost exclusively to religious subjects.

The mystery of the Nativity

A sermon by St. Leo the Great

OUR SAVIOUR, dearly-beloved, was born today: let us rejoice. For there is no proper place for sadness, when we keep the birthday of Life itself, which destroys the fear of mortality and brings to us the joy of promised eternity. No one is kept from sharing in this happiness. There is for all one common measure of joy, because as our Lord the destroyer of sin and death finds none free from servitude, so is He come to free us all.

Let the saintly rejoice in that he draws near to victory. Let the sinner be glad in that he is invited to grace. Let the gentle take courage in that he is called to life. For the Son of God in the fullness of time which the inscrutable depth of the Divine counsel has determined, has taken on him the nature of man, thereby to reconcile it to its Author: in order that the inventor of death, the devil, might be conquered through that nature which he had conquered.

And in this conflict undertaken for us, the fight was fought on great and wondrous principles of justice; for the Almighty Lord enters the lists with His savage foe not in His own majesty but in our human infirmity, opposing him with the same form and the same nature, which shares our mortality, though it is free from all sin.

Truly foreign to this nativity is that which we read of all others, "no one is clean from stain, not even the infant who has lived but one day upon earth." Nothing therefore of the lust of the flesh has passed into that peerless nativity, nothing of the law of sin has entered. A royal Virgin of the stem of David is chosen, to be impregnated with the sacred seed and to conceive the Divinely-human offspring in mind first and then in body.

And lest in ignorance of the heavenly counsel she should tremble at so strange a result, she learns from converse with the angel that what is to be wrought in her is of the Holy Ghost. Nor does she believe it loss of honor that she is soon to be the Mother of the Son of God.

For why should she be in despair, to whom fruitfulness is promised through the power of the Most High? Her implicit faith is confirmed also by the attestation of a precursory miracle, and Elizabeth receives unexpected fertility: in order that there might be no doubt that He who had given conception to the barren, would give it even to a virgin.

Therefore the Word of God, Himself God, the Son of God who in the beginning was with God, through whom all things were made and without whom was nothing made, with the purpose of delivering man from eternal death, became man: so bending Himself to take on Him our humility without decrease in His own majesty, that remaining what He was and assuming what He was not, He might unite the nature of a slave to that form in which He is equal to God the Father, and joins both natures together in such a compact that the lower should not be swallowed up in its exaltation nor the higher impaired by its new associate.

Without detriment therefore to the properties of either substance which then came together in One Person, majesty took on humility, strength weakness, eternity mortality, and for the paying off the debt belonging to our condition, inviolate nature was united with passable nature, and true God and true man were combined to form one Lord, so that, as suited the needs of our case, one and the same Mediator between God and men, the Man Christ Jesus could both die with the one and rise again with the other.

Rightly therefore did the birth of our Salvation impart no corruption to the Virgin's purity, because the bearing of the Truth was the keeping of honor. Such then beloved was the nativity which befitted Christ, the Power of God and the Wisdom of God; whereby He might be one with us in manhood and surpass in Godhead. For unless He were true God, He would not bring us a remedy: unless He were true Man, He would not give us an example. Therefore the exulting angels' song when the Lord was born in this, "Glory to God in the Highest," and their message, "peace on earth to men of good will." For they see that the heavenly Jerusalem is being built up out of all the nations of the world; and over that indescribable work of the Divine love how ought the humbleness of men to rejoice, when the joy of the lofty angels is so great.

Let us then, dearly beloved, give thanks to God the Father, through His Son, in the Holy Spirit, Who "for His great mercy, wherever He has loved us," has had pity on us; and "when we were dead in sins, has quickened us together in Christ," that we might be in Him a new creature and a new production. Let us put off then the old man with his deeds; and having obtained a share in the birth of Christ let us renounce the works of the flesh. Christian, acknowledge thy dignity, and become a partner in the Divine nature: refuse to return to the old baseness by detestable conduct. Remember the Head and the Body of which thou art a member. Recollect that thou wert rescued from the light and kingdom. By the mystery of Baptism thou wert made to flee from the body of death, and subject thyself once more to the devil's thralldom: because thou purchasedst money is the blood of Christ, because He shall judge thee in truth who ransomed thee in mercy, who with the Father and the Holy Spirit reigns for ever and ever. Amen.

Reports of Christ's birth in the Gospel narratives

By MSGR. THOMAS J. FEENEY (In the Diocese of Catholic Messenger)



ON often at Christmas time we recall the story of Christ's birth. But many of our images are embellishments of the few facts we have of the actual event as recorded in the gospel of St. Luke and as touched on in that of St. Matthew.

St. Luke's story is familiar from many hearings. Its few verses and their meaning have been argued on tons of printed pages. But an interesting question not so often considered is this: How did the story of the birth of Jesus get into the gospel of St. Luke at all?

THE GOSPELS are often regarded as biographies of Jesus in the modern sense. Hence, they should begin with his birth. But the written gospels are actually, in origin, the record of the spoken gospel—the "good news" as preached by the Apostles and their contemporaries and immediate followers.

The purpose of the preaching was to convert the hearer. The sermons of St. Peter as recorded in the Acts of the Apostles give the bare bones of the message in its earliest form.

St. Mark's gospel, the shortest of the four, sticks close to the same outline—beginning with the baptism by John, the Galilean ministry, the journey to Jerusalem, the Passion, Death, and Resurrection.

BY THE TIME St. Luke wrote, there were a number of Christian converts already. These were interested in more than the mere skeleton of what they had heard preached.

There was a natural curiosity about the life of Jesus beyond the points that mattered for faith. It was to satisfy this normal and pious curiosity that St. Luke appended the narrative of Christ's infancy—the first two chapters of his gospel. They are a complete unit in themselves.

Luke's real treatment of the "good news" begins in chapter

three with the solemn opening by which he tries to date the public ministry of Jesus—"Now in the fifteenth year of the reign of Tiberius Caesar."

WHERE DID he get the material of his first two chapters? Ultimately, of course, Mary was the only possible source for the events which took place before and at the time of Jesus' birth. The earliest conclusion would be that St. Luke got his facts directly from the Blessed Mother and not from the time of Jesus' birth in his own way. Early tradition, however, makes St. Luke not a Jew but a Greek; he may never have had any direct contact with Mary.

It was St. John, after all, to whom Jesus confided the care of His Mother before His death on the cross. It would be with St. John then that Mary would recall and relate the longings which she kept "carefully in her heart" (Luke II, 5).

It St. John had this close contact with the mother of Jesus, where is his story of the infancy of Christ? Some modern scripture students would answer that it appears in Luke's gospel.

The first two chapters of Luke have a distinctly Joannean flavor in both their language and their ideas. They show evidence of having been translated into Greek from Aramaic (the language of Christ and the Apostles). And there is reason to believe that St. Luke spent some time at Ephesus when John or at least his disciples were there.

When St. John came to write his own gospel much later, his story of the birth of Christ was already written. Moreover, the human birth of Jesus was outside St. John's purpose. He begins with the eternal existence of Christ as the Word. Who was with God and was God.

THE INFANCY chapters of Luke are not, as they might seem at first reading, a casual noting down of events. They form a very carefully composed piece, much of the words chosen being the freighted with Old Testament significance.

For example, "the greeting of the angel (to Mary)" re-echoed many Old Testament texts, which like bells jubilantly proclaimed the messianic age (Carroll Stuhlmeier, C.P., in "The Gospel of

St. Luke," Liturgical Press, Collegeville, Minn., p. 12).

One scholar at least has suggested that Mary herself worked the material of Luke's two initial chapters into practically their final form.

After all, she had a life-time in which to recall the wondrous deeds which St. Luke says three times in the course of these two chapters that Mary "pondered" or "kept" in her heart.

Certainly St. Luke, a "most dear physician" as St. Jerome terms him, gave the material its final form and he, the most historically minded of the four evangelists, is responsible for indications like the date of the census under Cyrenius, which has given scholars something to argue about for centuries.

In any event, thank God and thank St. Luke for the story of Christmas. We could have the essential story of Christ without the story of his birth. The gospel of St. Mark, the preaching brought up to dream of the Messiah, they hurried to Bethlehem with excitement. And later "all who heard marvelled at the things told them by the shepherds" (Luke II, 18).

Christ probably took place in a cave, not in a stable as we know it. Shepherds of Judea still use caves today as shelter for themselves and their animals.

The inn from which Mary and Joseph were turned away was not an inn that we might imagine nor was it like those shown in a number of paintings by traditional artists.

It was most likely a "Caravansary" or a walled-in court with one entrance and a few partitions inside forming a few alcoves and a common room. This traveler's road-stop would have been filled with camels and donkeys; people would be sleeping on the ground, eating, singing, praying, arguing and bargaining in somewhat chaotic confusion.

No doubt a lonely cave was far preferable. Mary was expecting a child and wanted privacy. Large herds of dirty sheep and goats graze on the hills east of Bethlehem all year round. Pierce noddles tended them in Jesus' day and these were the people who occasionally brought their flocks to the limestone caves.

Armed with clubs, the shepherds would massacre wolves and vagrants. Sometime in the Second Century Rabbi Eleazar said of these people of the land: "If we were not necessary to them for trade, they would murder us."

But these solitary shepherds were frightened by the angels in the night and, having been brought up to dream of the Messiah, they hurried to Bethlehem with excitement. And later "all who heard marvelled at the things told them by the shepherds" (Luke II, 18).

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THE SPIRIT OF CHRISTMAS IS THE SPIRIT OF UNITY

"A decree went forth from Caesar Augustus that a census of the whole world should be taken." (Luke: 2:1)

DURING the course of enrolling the whole world, a carpenter and his wife from an obscure town in Israel went to the City of David and there was born to them a Son who was wrapped in swaddling clothes and laid in a manger and whose name is Emmanuel.

All over the civilized world there was a census being taken by its central political authority.

Editor's Note—Father John P. Whalen teaches theology at the Catholic University of America. He is also Director of Editorial Operations of the new Catholic Encyclopedia.

The world was politically one. The world had lived and died

united for centuries under the banner of Rome.

Within the political unity of the Roman Empire, however, there was a religious fragmentation. The far flung borders of Rome embraced religious persuasions and sects of almost endless variety.

Five centuries later Rome fell. The world was then politically as well as religiously fragmented. In the providence of God, in the midst of the political and religious chaos that resulted, there was already in existence a force of men who were directly related to the unknown child born in the hillsides in the manger, while the Roman Empire was counting its members.

This band of men, following the doctrine of Christ, had the Holy Spirit within their midst, the same Spirit of unity brooding over the chaos which was described by the author of Genesis in his account of the creation of the world.

With the political dissolution of Rome the doctrine of the followers of Christ began gradually to spread as a leaven through the dough of the world was ever so gradually becoming a religious unity.

Political independence on the part of the national sovereignties became an accepted fact through the centuries and so did religious unity. The world was French and German and British; but it was Catholic.

Then, in the 16th century, with the Protestant Reformation, a situation new to the world presented itself. There was both religious and political fragmentation. The fact of separatism coupled with both the political and religious sovereignty of separated groups was new to the century until recent years, became an accepted fact.

In the ordering of Divine Providence, four centuries later, two very significant events occurred, one political and the other religious.

THE POLITICAL event resulted from the greater war which beset the nations of the world in the early 1900's. It was a war so disastrous and devastating that all men and all nations thereafter wished it to be not only the first but the last world war. At the end of the war was an attempt to bring about a political unity of nations which would preclude the possibility of another holocaust such as this. The League of Nations was founded.

The League of Nations failed; but it was significant from two points of view: first, its establishment was an indication of a growing feeling among nations that it is impossible for a nation to exist alone and in isolation from its fellow nations. Secondly, it was the first step towards an effort among the nations to have a supra-national governing body that would bring unity to the individual sovereignties.

The religious event resulted from a response on the part of the individual sects of non-Catholic Christianity to their recognition of their need and desire for a unity among the "churches." There was a growing feeling among the non-Catholic Christian churches that it is impossible for a church to exist alone and in isolation from its fellow churches.

First steps were taken toward an effort among the churches to have a unity that would encom-

pass all who professed Jesus Christ to be their Lord. These first steps resulted in the Faith and Order movement and the Life and Work movement among Protestant denominations.

These movements came from the realization that fragmentation of Christianity was not in keeping with the desires of Christ; they were the beginning of an effort to bring unity into the divided Churches.

The work of these two movements resulted eventually in the establishment of the World Council of Churches, which in its very significant meetings in Edinburgh, Scotland and New Delhi has begun to examine two concepts which are basic to the Christian religion itself, the concept of Church and the concept of Unity.

Injected into the life-blood of a world which seems to be seething towards unity, both political and religious, there has occurred during the past two months what is probably the most significant religious meeting of all times, the first session of the Second Vatican Council.

The 2700 Catholic bishops from all over the world have been sitting in ecumenical session to discuss, and to help determine, the posture of the Church of Christ in what can be described as an ecumenical age.

THERE IS AN ever increasing conviction among many that in the world of politics, individual national sovereignties may eventually disappear. Some feel that nations, which have traditionally been called perfect societies, can no longer be considered such, since no nation now has at its disposal the means to accomplish its own end as a nation independent of others.

Each nation, recognizing the importance of its relations with other nations may ultimately be a member of what some theologians and philosophers anticipate will be a world government.

So, too, in the religious sphere, the individual non-Catholic Christian Churches are coming to the realization that

independently they no longer have the means at their disposal to accomplish their own ends, the union of man with God through Christ.

They feel that they must re-evaluate their doctrine and practices in terms of the original concept of Christ for His Church; that all may be one. There is clearly evident in the religious groups of Christianity the same centripetal movements, which have been characteristic of the nations of the world.

Often in the events of time, through the vagaries of human strengths and weaknesses operating under the influence of grace, men acting quite independently of each other seem to come to a common way of thinking. All form parts of an overriding spirit, a *Weltgeist*, which seems simply to appear and prevail. The movement toward unity, the desire to come to center, is a prevailing spirit in our time.

The world seems to be moving toward a center, the union with God which they seek.

BY REV. JOHN P. WHALEN

desire to reach center has precluded the recognition of what the center is. This is due, in part, to the fact that the center is not new to the world; and, in part, to the fact that its coming was heralded. For the center of all possible unity, both religious and political, has been with us for 2,000 years.

In a hillside cave of Bethlehem when a Virgin brought forth her only begotten Son, there was for the first and only time united in one Person the human nature of man and the divine nature of God.

There can be no political unity without the union of men and nations in the love that springs from the human heart towards its creator. The model for this is Christ. There can be no unity of religion without the identification of men and churches with the Child of Bethlehem, who is in Himself the union of man with God.

THIS CHILD made possible for all men for all time the union with God which they seek.

through the extension of Himself in His Mystical Body. He came to establish His Church and to give to the world a series of successors, His vicars on earth, the popes and bishops, who stand in His place and through whom He will be with us all days, even to the consummation of the world.

As the annual renewal of the birth of Christ draws near, we have more reason than ever to hope and prayerfully expect a greater adherence to and accept-

ance of Christ the Lord embodied in His Mystical Body the Holy Church.

The complexities of the political and religious histories of the world and the current diatribes are toward unity in both spheres are enormously simplified when we realize that the ecumenical efforts of our age have for their center a Child in a manger, a Child Whom we need not fear, Whom we can hold, and Whom we can love.



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503 Main St., Beech Grove ST 6-9242

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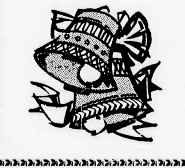
(B & B Drugs) 4705 West 30th St. CH 1-8336

WALGREEN AGENCY (In English) AX 3-0990

BERKY'S SUPER MARKET

WE DELIVER

920 W. Michigan St. ME 4-8945



Merry Christmas

HILDA'S Road To Beauty Salon

6520 Massachusetts Avenue LI 6-8926

RICHARD'S Artistry In Hair Salon

2952 Kessler Blvd., North Drive WA 5-3287

E & J FOOD MARKET

1705 Oliver Ave. ME 9-0025

BROAD RIPPLE PHARMACY

Free Prescription Delivery Service

902 E. Westfield Blvd. CL 5-3000

FOX OPTICAL CO.

Ask Your Doctor About Harned Lenses For Eye Safety

238 South Meridian Street ME 2-2448 and ME 2-9160

Mrs. Mabel Waddle

2112 N. Delaware

JOHN WACHTEL CORP.

900 W. SOUTHERN ST 4-4486

W. L. SCHEERER PHARMACY

5229 E. Washington St. FL 9-6677

SKIP'S FOOD MARKET

Open 24 Hrs. a Day

1031 Virginia Ave. ME 7-1900

Swinford and Son Texaco Service

CL 5-0649

5602 N. Michigan Rd.

SNIVELY BROTHERS MARKET

Open Every Evening Till 8 p.m.

3559 N. Capitol Ave. WA 6-8181

BISCHOFF BROTHERS, INC. CONTRACTORS

720 Main St., Beech Grove ST 4-1609

FOLEY'S MARKET

2321 West Michigan St. ME 2-0785

LEE KING Insurance Agency

ME 2-7496

Jes. LI 7-3663

Independent Window Cleaning Co.

3408 N. CAPITOL ME 4-3036

FIRST UNION REALTY CO. INC.

44 Virginia Ave. ME 6-3481



RITZ BEAUTY SALON

Evenings by Appointment

3361 N. Penn. St. WA 5-1454

BARRY COMPANY PLUMBING SUPPLIES

709 Fulton Ave. ME 7-5327

Nonferrous Foundries Inc.

2205 N. Sherman Drive LI 7-3539

Anchor Tool Co.

"Designers and Builders of Special Tools and Machinery"

3060 W. MINNESOTA ST. CH 4-4441

Structural Iron Workers Local No. 22

1050 N. DELAWARE ST. ME 5-4411

LORTON Industrial Laundry

3717 MASSACHUSETTS AVE. LI 5-3301

Reliable Insurance Agency, Inc.

ME 8-7511

5 LOCATIONS

1122 E. Washington St. 239 W. Washington St. 2614 W. Washington St. 1544 Shelby St. 2145 Madison Ave.

ABELS AUTO CO.

1030 N. Meridian St. ME 9-2301

JEANETTE BEAUTY SHOPPE

2025 S. Meridian St. ST 4-8939

Burk Development Corporation

CONTRACTORS

5859 E. 25th St. LI 6-5501

Wm. McGinty Inc.

5004 W. Washington St. CH 4-2353

Koehler's Restaurant Supply Co.

Indiana's Largest Restaurant and Institutional Food Distributors

2340 East 10th St. at Keystone Ave. ME 6-2345

Marion Hardware Co.

3604 MADISON AVENUE ST 4-7551

Barton, Curle and McLaren — Insurance —

STATE LIFE BLDG. ME 9-6521

Irvington Ice and Fuel Co.

"DISTRIBUTORS OF TEXACO FUEL OIL"

400 S. Ritter Ave. FL 7-1131

JUSTUS REALTY CO. INC.

5055 EAST 10TH ST. FL 9-5455

Marion Music Co.

108 SOUTH PENNSYLVANIA ME 5-5008

Willow Brook Golf Course

4701 N. KEYSTONE AVE. CL 1-5350

MITCHEL & SCOTT MACHINE CO. INC.

Plant No. 1: 1841 Ludlow ME 6-4541

Plant No. 11: 1841 Ludlow ME 7-4521

BOWMAN OF INDIANA INC.

SURGICAL SUPPLIES

2161 N. Capitol Ave. WA 5-7521

Loyal Order of Moose No. 17

135 N. Delaware St. ME 9-6521

Parker's G. M. C. Truck Sales

1520 NORTH WEST ST. ME 4-6371

Bowers Envelope & Lithograph Co. INC.

957 W. MICHIGAN ST. ME 5-7446

Associates Life Insurance Co.

111 MONUMENT CIRCLE FIDELITY BLDG. ME 2-2403

Em-Roe Sporting Goods Co.

"Indiana's Leading Sporting Goods Store"

209 W. WASHINGTON ST. ME 4-3446

Sharper & Gardner Electric Co.

EAST SIDE STORE—4048 E. 10th St. FL 9-5401

EASTSIDE STORE—7150 E. Wash. FL 6-2241

NORA STORE—1800 E. 8th, Canal, VI 6-9722

2235 N. Meridian St. WA 5-9218

G E Appliances, TV's & Furniture Sales & Service

AFL-CIO Central Labor Council of Marion County

803 S. MERIDIAN ST. ME 8-3455

Nicolay Battery Company

11 N. SHERMAN DRIVE FL 6-0608

John M. LaRosa

Produce Distributors

4101 MASSACHUSETTS AVE. LI 7-3501

Cardinal Realtors

214 INDIANAPOLIS ROAD, MOORESVILLE

Phone, Mooresville R-58 & 479 Indianapolis, ME 2-2116

Rose Tire Co. Inc.

930 N. MERIDIAN ST. ME 5-7661

BOOKS OF THE HOUR

Bad year for the novel

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



THIS is the time of year traditionally given to the making up of lists of "best" books, and in the secular reviewing journals, I note, critics have been hard at it. Many have professed to see and in the best of the year 1962 as one of the best years for the American novel; my own reaction is very different, and I think it would be very hard to suggest six novels of 1962 that really and truly repay the effort involved in reading them. For what it is worth, I am making here my own nominations of the "best" and one of the "worst" as at least one reader sees them. The best novel, I would suggest, despite its imperfections and despite a notable collapse toward the end of the book, is J. F. Powers' "Morte D'Uthan."

I said at the time of first reviewing the book that the title was unfortunate, and I still think so. A week or so ago a lady asked me if I had read Mr. Powers' novel called "The Death of Father 'Morton'" — precisely the kind of confusion I had thought would arise.

Robert de Polnay's "No Empty Hands" was almost apart toward the end, but it is immensely witty and clever, and very enjoyable reading.

The most highly overrated novel I think, is Katherine Anne Porter's "Ship of Fools," and it is very interesting to see the way English reviewers are handling this work, just published over there.

Almost without exception, they see it as a complete failure, judged by novelistic standards; and this for several reasons. It is first of all, a thesis novel, the thesis being that life is a miserable, unhappy affair from start to finish — and that one reason for this is the existence of the German people.

Now, one can make all sorts of sociological, ethical, military, or even theological arguments about the national conduct of the citizenry of the Third Reich. But a novel setting out to prove only that all Germans are nasty and

repulsive (or stupid) is just plain bad art.

In biography, I would suggest that Meriol Trevor's "Newman: The Pillar of the Cloud" will hold its own in literary worth and general importance with any other production of the year.

Miss Trevor took on one of the hardest tasks of a biographer: to write about someone already portrayed by hundreds of other biographers; and then to say something fresh and new, and to say it freshly and in a new way. She succeeded admirably, and one can only wait impatiently for the second volume which will finish her work.

In the fields of religious writing, where so much worthless and mediocre stuff appears, Frank Sheed's "To Know Christ Jesus" also essays to make fresh and new a subject which has led thousands of biographers and interpreters beyond their death.

Mr. Sheed does not get beyond his, and the insights he offers are immensely worthwhile.

One of the best pieces of church history is a reissue of an old work: Abbot Christopher Butler's revision of Abbot Cuthbert Butler's "The Vatican Council," as seen through the eyes of Bishop William Ullathorne, one of the 19th century's greatest figures.

As a commentator on the American scene, Walter Kerr, in "The Decliners," though he never mentions religion specifically, is writing out of a knowledge of and a feeling for truly Catholic values. If what he has to say about the role of modern

television or about the problems of dealing with today's adolescents sometimes seems too superficial, it is at least arguable, and it is always readable.

Finally, let me put in one more enthusiastic recommendation for Carmen de Gaszold's wonderful "Prayers from the Ark," as translated by Rumer Godden.

Since I wrote my original paean of praise for the book some weeks back, 20 or 30 people I know have brought me confirmation of my own verdict, based on their reading. By the time this appears, it may be too late to have value as a Christmas gift recommendation, but I hope that people will go on buying, reading, and giving away this lovely book for a long time to come.

Season's Greetings advertisement with decorative border and floral motifs.

KICHLER PHARMACY advertisement: 8002 Pendleton Pike, Lawrence, Ind. LI 6-5566

COX'S MARKET advertisement: 445 S. Range Line Road, Carmel, VI 6-1909

Al Meyer Hardware advertisement: No. 1-1728 E. 10th St. ME 7-6990

HARMON'S BEAUTY SALON advertisement: 705 First Federal Bldg. ME 5-7203

Jordan Funeral Home advertisement: "Home of Personal Service" 2428 East 10th St. ME 6-4304

MORROW NUT HOUSE advertisement: STORE No. 1, 54 Monument Circle ME 4-4187

MARGARET EVANS CO., INC. advertisement: 4905 N. College, CL 1-2284 ME 9-5257

GAMBRALL PHARMACY advertisement: 4402 E. Washington St. FL 7-5678

McSOLEY PHARMACY advertisement: 6221 Allisonville Road, CL 5-2419

RUTH'S BEAUTY SHOP advertisement: 642 N. Dearborn, ME 8-1146

METELKO Cities Service Station advertisement: 1402 West 30th St. WA 3-0816

D. A. JONES & SON Plumbing advertisement: 2080 Kentucky Ave. ME 8-7383

Associated Gas and Oil Co. advertisement: 1430 Kentucky Ave. ME 8-1306

WILBUR I. SMITHA Painting & Decorating advertisement: 3840 Central Ave. CL 1-7422

MERKLEY'S DX Service Station advertisement: Lubrication - Washing - Tire Service - Batteries - Road Service 2633 Shelby St. ST 4-0904

NICK'S Gulf Service Station advertisement: 7350 Prospect St. FL 7-0986

REGAL CLEANERS Evelyn and Gilbert 215 W. 21st St. WA 3-9021

L. C. Cassidy & Son, Inc. Contractors 1030 S. Holl Road CH 4-2439

HUGH G. BAKER Insurance ME 1-7655 811 Merchants Bank Bldg.

Parrot's Standard Service Station 4008 W. Washington St. CH 4-0736

MILES' Shell Service Station 7103 N. Michigan Road AX 1-0006

LEW JONES MUSIC COMPANY 1301 N. Capitol Ave. ME 5-1592

SPEEDWAY PET SHOP 3566 W. 16th St. ME 6-4474

EDITH'S BEAUTY SHOP 2915 West 16th St. ME 2-2227

New Hope Nursing & Convalescent Home 41 West 32nd St. WA 6-9421

38TH ST. BAR 4801 East 38th Street AL-KEY CAFE 4360 North Keystone "Sam and Burney"

NOLL PRINTING COMPANY 3816 Kenwood AT 3-2101

MUTUAL CHINA COMPANY 128 S. Meridian St. ME 5-5525

MALOY'S MEAT MARKET 618 Main St., Beech Grove ST 4-5914

Addressing Machines & Supply Co. 9 N. East St. ME 7-8537

MARY M's BEAUTY SHOP Mary Pelkey, Owner & Stylist 4607 N. Post Road LI 6-0692

Merry Christmas advertisement with bell illustration and decorative border.

ELANE'S BEAUTY SHOP 51 N. Worman ME 6-5651

ED SULLIVAN SERVICE GLASS CO. 33 W. Michigan St. ME 4-4495

Bush-Callahan Sporting Goods Co., Inc. 136 East Washington St. ME 7-3453

Schernekau Soft Water Service, Inc. 3007 Marlindale Avenue WA 5-9843

HOOSIER TOURIST COURT 7501 E. Washington St. FL 7-0996

EVANS PLUMBING CO. 847 Earhart FL 6-2485

DIEBOLD, Inc. 1011 North Meridian Street ME 4-3451

WAGON WHEEL TAVERN 461 E. 16th St. ME 2-0708

D. M. REAMER PAINTERS & DECORATORS 4130 Norrose Drive LI 6-3901

ARTIE'S POTATO CHIP CO. 6400 Brookville Road FL 6-7289

SCHMID BROS. MARKET Your Independent Grocer 3150 N. Park WA 6-6962

PIERSON CLEANERS 2925 East 10th Street ME 8-0400

Bryant Heating & Air Conditioning Co. 541 N. East St. ME 7-4265

SHEPPARD CONSTRUCTION, INC. 5632 W. Washington St. CH 1-8137

HOOSIER CHINA & EQUIPMENT CO. Restaurant Supplies - Equipment - Free Customer Parking in Rear 444 E. Washington St. ME 7-4202

Auto Specialists, Inc. Body Work, Wreck Rebuilding, and Painting. Dick Passwater 2450 E. 52nd St. CL 5-4164

Humphrey Motors Beach Grove Ltd. 240 Main (Beach Grove) ST 7-1077

ROBERT LEE BROKENBURR STATE SENATOR

KLEIN'S QUALITY FLOWERS Your East Side Florist 2213 East Tenth St. ME 8-1122

SEASON'S GREETINGS! SPEEDY REALTY TU 1-3239

MEIER DIVISION of the Lau Blower Co. Electric Heating Products for the Home 3525 E. Washington St. FL 7-1151

BANDY REALTY CO., Inc. Real Estate and Insurance 2714 E. Michigan St. ME 9-5396

DOLLSHIRE APARTMENTS 4725 Madison Avenue ST 6-7053

SEASON'S GREETINGS! STAN'S GRILL 722 E. Washington St. * OPEN 24 HOURS *

ZIEGY'S BAR-B-Q "IT'S REAL BARBECUE" 2144 S. Emerson FL 6-4655

BOWL-O-MAT 2950 E. Pleasant Run Pkwy., N. Dr. Located in the Twin-Aire Shopping Center

DUES INDIANA, Inc. WHEEL GOODS and HUFFY BICYCLES 1701 Gent Ave. ME 9-1353

Chas. Patterson Shoe Co. French - Steiner & Urser Shoes 142 N. Pennsylvania ME 1-9650

F. A. Wilhelm Construction Co., Inc. Indianapolis, Ind.

POYNTER WELDING SERVICE - JOB SHOP WELDING - 3636 W. Tenth St. ME 1-2915

GLENN L. CAIN - Poultry - 902 Ft. Wayne Avenue ME 4-0038

BEN DAVIS TIRE & BATTERY 6243 W. Washington St. CH 4-5951

MACRI'S ITALIAN VILLAGE "Fine Italian and American Foods" 2343 N. Meridian WA 5-1071

SUPERIOR CARTAGE COMPANY 5318 N. Illinois St. CL 5-0429

RADIOEAR HEARING AID CENTER WM. H. WORLEY 30 W. Washington St. ME 4-0273

Mrs. Charles O. Smith Fur Coats Made Into Stoles or Capes For \$20.00 Hats, Purse, Mitts, \$5 and \$10 64 S. 6th St. ST 4-3043

RIDDLE'S CAFETERIA 445 N. Pennsylvania ME 4-1097

GANDY'S SHELL SERVICE COMPLETE MOTOR TUNE-UP & WHEEL BALANCING - ROAD SERVICE 5402 W. 24th at Hedder Rd. GA 1-0665

Walter Ramsey Billiard Supply Co. A Complete Line of New Billiard Tables - Supplies and Service 1252 Wright St. ME 6-1605

ROBERTSON AUTO SUPPLY CO. 2421 Station St. LI 7-9697

Austrian villages join in carolling

In the mountain regions of Western Austria, entire villages join in carol singing on Christmas Eve. Beginning with the family living farthest from the village church, torch-bearing carolers form a procession.

At each house along the way greetings of "Froehliche Weinachten" are exchanged, and the inhabitants fall in line. Eventually, the whole population is part of the parade as it arrives at the church steps in time for midnight Mass.

Season's Greetings advertisement with floral illustration.

PHIL BAYT PROSECUTOR MARION COUNTY

SHELBY BOWL 3808 Shelby St. ST 6-6877 Kent Marshall, Manager

JOHN F. RAFTERY Circle Tower Building ME 9-6506

Ross Standard Service 1701 Albany ST 4-0984 Beech Grove

Champe & Garland Coal & Oil Co. Citywide Service - "Since 1939" 1422 W. 30th St. WA 4-5631

Mayfair Coffee Shop (Mayfair Motel) EXCELLENT FOOD • Open 7 a.m. - Noon 2040 Lafayette Rd. ME 9-1401

Shadeland Regal Super Market 6948 E. Tenth St. FL 6-6673 Bob Robinson, Owner

DILLMAN WOOD PRODUCTS DON BRYSON, Owner 3510 Division ST 4-6310

SEASON'S GREETINGS! Beau Rivage Beauty Shop Marlene Colles, Owner 3748 N. Sherman Dr. LI 6-2506

Village Beauty Salon 2149 N. Arlington FL 6-8009

MAJESTIC Construction Co., Inc. 2807 East 10th St. ME 2-2302

DOROTHY GARDNER AUDITOR OF STATE OF INDIANA

Jasper and Chicago Motor Express, Inc. 520 West Ray St. ME 9-6541

FAIRBANKS JEWELRY COMPANY 203 East Washington St. ME 2-9014

ROBERTSON AUTO SUPPLY CO. 2421 Station St. LI 7-9697

Merry Christmas advertisement with bell illustration and decorative border.

Oaklandon L. G. MOHLER GENERAL MERCHANDISE OAKLANDON, IND.

Danville THE DANVILLE STATE BANK With BRANCHES AT AVON - CLAYTON - DANVILLE, INDIANA

FIRST NATIONAL BANK Your Friendly Bank DANVILLE, INDIANA

DICK'S B. & H. RESTAURANT Experienced Service - Good Foods - Open 7 Days a Week DANVILLE, IND.

DANVILLE FLORIST - FLOWERS FOR ALL OCCASIONS - 1330 E. Main St. Ph. SH 5-1315

ROBERTS FORD SALES & SERVICE Ford Cars - Ford Trucks - Used Cars DANVILLE, IND. SH 5-4421

Greenfield PASCO MEMORIAL MORTUARY, INC. - In Greenfield Since 1913 - HO 2-5536

GREENFIELD BANKING CO. GREENFIELD, IND.

Greenfield Building and Loan Association GREENFIELD, IND.

RALPH HOCKETT BUICK - PONTIAC DEALER GREENFIELD

ANDIS MOTORS, INC. Chrysler - Dodge - Dart - Lancer Maurice Andis - HO 2-5265

GREENFIELD CITIZENS BANK GREENFIELD, IND.

DOBBINS CLEANERS & LAUNDROMAT 201 East Main St. GREENFIELD, INDIANA HO 2-9664

PETE'S RADIO and T.V. SHOP DUAMONT - EMERSON - AUTOROLA - Sales and Service 28 S. State St. Ph. HO 2-2272 Greenfield, Ind.

ROBERTSON DRUGS, INC. New Palestine - TO 2-5511 GREENFIELD, IND.

GREENFIELD BEVERAGE COMPANY, Inc. Greenfield, Indiana 117 South "A" Street

GREENFIELD MILK and ICE CREAM CO. HO 2-6494

Plainfield PLAINFIELD FLOWER SHOP 119 Vine Street - Member of Florist Telegraph Delivery - TE 3-9600

Plainfield Savings and Loan Association 4% CURRENT DIVIDENDS - Savings Insured PLAINFIELD, IND.

ELLIS FOOD MARKET For Good Groceries - Vegetables - Fruits - Meats - Baked Goods 122 W. Main TE 9-4550 PLAINFIELD

MEADE BRYANT STUDIO CHILDREN PHOTOGRAPHS OUR SPECIALTY 204 N. Vine (Plainfield) TE 5-2347

PLAINFIELD SUPER DRUGS 1017 E. Main St. TE 9-1016

PLAINFIELD VARIETY STORE 120 W. Main TE 9-6451 PLAINFIELD

COSTIN BUICK COMPANY 211 West Main Street TE 9-6531 PLAINFIELD

Hampton Funeral Home Plainfield, Indiana 106 SHAW ST. TE 9-4573

PRES HANNA CHEVROLET CO. - YOUR FRIENDLY GM DEALER - 131 North Mill TE 9-6551 PLAINFIELD, IND.

REMAINS BELIEVED THERE

Epiphany has a special meaning for Cologne — city of Three Kings

By MANFRED WENZEL



COLOGNE, Germany — Cologne is the city of the Three Kings, the royal Wise Men of the East who followed a star and found the Incarnation.

In perhaps the most magnificent religious relic of the Middle Ages, Cologne has enshrined the bones which tradition says belong to the Three Kings. The three crowns on Cologne's coat of arms symbolize the city's long association with the Three Kings.

By devious paths, and often in hiding, Reinald von Dassel took his unusual spoils of war across the Alps. He was constantly hard pressed by followers of Pope Alexander III, who sought to retrieve the relics. Reinald passed off the caskets as those of

Franklin One Hour Marfizing — The Most in Dry Cleaning ONE HOUR (Park in the Dry) CLEANERS 52 N. Main St. Franklin, Ind. 736-7944

ROSS FLORAL COMPANY Member of the F. T. D. Franklin, Ind. Phone RE 4-7181

First Federal Savings and Loan Association of Franklin 198 N. Main FRANKLIN, IND.

GRAN'PA'S RESTAURANT — GOOD FOOD — WONDERFUL POPCORN Highway 31 FRANKLIN, IND.

ERDMAN PHARMACY HIWAY 31, NORTH FRANKLIN, IND. Phone 736-7666

FARMERS TRUST CO. A GOOD PLACE TO BANK — Established 1912 — FRANKLIN AND WHITELAND

INGLE RAMBLER SALES & SERVICE "BUY HERE AND SAVE" 200 West Jefferson Street Telephone 736-7233 FRANKLIN, INDIANA

Shelbyville SPEARS DAIRY SALES Grade "A" Dairy Products 159 E. Wash. St. Ph. EX 8-9341 SHELBYVILLE, IND.

Dellekamp Cleaners Approved Sanitons Service 20 WEST BROADWAY SHELBYVILLE, INDIANA PHONE EX 8-7941 Drive-In Branch Junction, Roads 421 and 44

LUCAS MOTOR EXPRESS, Inc. Indianapolis, Indiana Cincinnati 809 S. Broadway Shelbyville, Indiana Phone EX 8-4494

CURRAN-MOORE AGENCY, INC. INSURANCE, REAL ESTATE, LOANS 24 W. Broadway Shelbyville, Ind. Phone EX 8-7512

ACE HARDWARE CO. Hardware — Plumbing Supplies — Sporting Goods Phone EX 8-8747-109 S. Harrison St. Shelbyville, Ind.

SANDMAN BROS. THE AUTOMOBILE AND APPLIANCE STORE Cor. Wash. and Pike Sts. Ph. EX 8-6651 Shelbyville, Ind.

A Wide Variety of "Lasting" MONUMENTS C.E. Jones Monument Co. Telephone EX 8-7556 Old U.S. Hwy. 421, North 1 1/2 Miles N. of SHELBYVILLE (Business Est. 1901)

M-G-M OIL CO. VEEDOL OIL — TYDOL GAS Sieberling Tires — Auto-Lite Batteries Phone Waldron 225-6225 (JOHN F. MOHR) WALDRON, IND.

SEASON'S GREETINGS ADMIRAL CORPORATION Shelbyville Cabinet Division SHELBYVILLE . . . INDIANA

many's famed celebrations of the Feast of the Epiphany (Jan. 6). This feast commemorates the arrival of Gaspar, Melchior and Balthasar at the stable in Bethlehem where they venerated the newborn Christ.

To this day his course can be followed, because at almost every place his company stopped, the truth came out sooner or later, and the inevitable "Three Kings Inn" was established.

Though the method by which Cologne came into the possession of the relics was hardly Christian, the city can pride itself on having provided a worthy new home for this treasure.

Even before the year 164, the city's oldest churches had many sculptured and painted shrines devoted to the Three Kings. Afterwards, the enthusiasm of the citizens of Cologne knew no bounds.

In their city's coat of arms older symbols were replaced by the three crowns. These three crowns were also impressed on the coins of Cologne—a currency that, throughout the Middle Ages and until the 17th century, was renowned for being one of the "hardest" in central Europe.

THE THREE KINGS even became the inspiration behind the construction of Cologne's cathedral. Cologne became famous so far and wide that its citizens considered a new cathedral to be the only proper expression for such renown.

In the Middle Ages, towns that consistently attracted pilgrims

Missioners given Pope's birthplace

VATICAN CITY—With the help of His Holiness Pope John XXIII the Pontifical Institute for the Foreign Mission has acquired the house in which he was born in Sotto il Monte, Italy.

The Pope's birthplace will be maintained in its original state as a memorial to the Pontiff and his family, the Roncallis. The Pope's family left the house in which he was born when his father was able to acquire his own home, where the family grew up and which remains today the family home.

Merry Christmas Martinsville J & S LINOLEUM & PAINTS "FLOOR COVERING CRAFTSMAN" 33 E. Washington St. DI 2-3876

MARTINSVILLE AUTO COMPANY Complete Auto Service — YOUNGBUCK Dealer — 211 N. Main St. Martinsville, Indiana

TOWN HOUSE — FOR TOPS IN GOOD FOOD — MARTINSVILLE, INDIANA

EASTSIDE FOOD LOCKER & APPLIANCE Complete Processing Meats and Vegetables Food Locker Rentals East Side Square Phone DI 2-6853

CITY MOTORS — Your Friendly Ford Dealer — 211 N. Main St. Martinsville, Ind. DI 2-3480

THE ARTESIAN CLEANERS — Always Quality Cleaning — 165 E. Morgan St. Martinsville, Ind. Phone DI 2-2481

FIRST NATIONAL BANK COMPLETE BANKING SERVICE Member F. D. I. C. E. SIDE SQUARE MARTINSVILLE, IND.

Wilhite & Son Funeral Home EDWIN C. HOLMES MARTINSVILLE, IND. We Can Produce BRICK in Your CHOICE of COLORS to Make Your Home Look Individual. PHONE DICKENS 2-3328—or better—VISIT OUR PLANT MARTINSVILLE BRICK CO. Mfgs. of Buff Face Brick N. Main, MARTINSVILLE



MISSION PROJECT—An annual project of the Altar Society of St. Augustine's parish, Jeffersonville, is the making of a Mission Tree decorated with dollar bills donated by the members. The money collected will be sent to the missions overseas. In front above is Mrs. Bert Winsor, chairman of the project; and left to right, Miss Elizabeth Conroy; Miss Emma J. Kenny, president of the New Albany Deanery Council of Catholic Women; Miss Emma Conroy; and Miss Katie Mae Kavanaugh, president of the Altar Society. The Conroy sisters are the oldest members of the Altar Society.

also were likely to become important trading centres. And such towns generally amassed great wealth. Thus it can be said both spiritually and materially the building of the Cologne Cathedral was based on the veneration that the Three Kings inspired throughout Christendom.

Above all the citizens of Cologne endeavored to provide a

Behind The Curtain Not even a stable in city or town For Joseph and Mary To lay the Child down. No home for a refuge In one third of the world, Not even an echo Of carol unceasing. Such sadness, such silence And darkness of sky, No glint of a silver Star rising high. Mary and Joseph Must steal through the night For the want of a manger And lantern of light. How far will the border Extend by the year For the footsteps of Joseph To outdistance the fear Of never a stable With manger and hay For the little Lord Jesus On Christmas Day. —Anne Tansey

Fortville STROUGH'S SUPERETTE FINE FOOD, MEAT and PRODUCE Open Every Day 7:30 a.m. to 8:30 p.m.; Sunday 8 a.m. to 6 p.m.

CARL A. HELMS—Ins. and Real Estate "Every Customer A Booster" Telephone: Office 485-5131, Res. 485-5198 215 S. Main St. FORTVILLE

KEMERLY CHEVROLET & OLDSMOBILE, Inc. SALES and SERVICE THAT SATISFY Phone 485-5126 OAKLANDON

Coons REXALL Drugs DRUGS — COSMETICS — PAINTS FORTVILLE, INDIANA

FIRST NATIONAL BANK MEMBER F D I C Only National Bank in Hancock County FORTVILLE, INDIANA

Mooresville MOORESVILLE PACKING COMPANY Custom Butchering — Retail Store — We Do Our Own Curing Frozen Lockers For Rent VE 1-2860 8 East Main St. Mooresville, Indiana VE 1-0210

GIBBS ACE HARDWARE ACE SETS THE PACE MOORESVILLE, INDIANA VE 1-0210

THOMPSON AUTO SUPPLY, INC. Jobbers of Automotive Replacement Parts Since 1920 11 West Main Street VE 1-1300

NELSON & SON — Hardware and Electrical Appliances — Mooresville, Indiana VE 1-2850

MOORE'S A.G. MARKET VE 1-0661 — MOORESVILLE, IND.

BROWN'S "REGAL" SUPER MKT., INC. Mooreville, Ind. 242 E. High St. — St. Road 144 Phone VE 1-3450

ADLERS DEPARTMENT STORE W. Main St. MOORESVILLE, IND. VE 1-2540

AUTOMOTIVE ARMATURE CO., INC. Automotive Armatures, Generators and Starters MOORESVILLE and INDIANAPOLIS

MERRY CHRISTMAS . . . from all the employees of the PINK FRONT LAUNDRIES MOORESVILLE and PLAINFIELD PHONE 397 Indianapolis Phone VE 1-1520

Family Finance of Mooresville, Inc. ED SQUIRES, Mgr. 27 E. MAIN ST

CITIZENS BANK THE FRIENDLY BANK MOORESVILLE — MONROVIA — BROOKLYN

Season's Greetings

Fortville

Mooresville

Mooresville

Mooresville

Mooresville

Mooresville

Mooresville

Mooresville

Mooresville

Mooresville

Mooresville

Mooresville

Mooresville

Mooresville

Mooresville

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 † FRED J. ULAS, 35, St. Joseph's Church, 15, St. Joseph Cemetery, Surgoona, Ind.
 † LERNA A. BOWEN, 76, St. Patrick's Church, 102 1/2 Holy Cross Cemetery, Surgoona, Ind.
 † BERNARD J. GOODE, 64, Little Flower Church, 102 1/2 Holy Cross Cemetery, Surgoona, Ind.
 † BERNARD H. NAGLE, 67, Our Lady of Lourdes Church, 102 1/2 Holy Cross Cemetery, Surgoona, Ind.
 † MARY F. STEWART, 65, St. Peter and Paul Cathedral, 202 1/2 Holy Cross Cemetery, Surgoona, Ind.
 † JOSEPH F. HOFMEISTER, 64, Sacred Heart Church, 102 1/2 Holy Cross Cemetery, Surgoona, Ind.
 † JEROME WEAVER, 34, St. Anthony's Church, 102 1/2 Holy Cross Cemetery, Surgoona, Ind.
 † BERNARD SCHULTE, 67, St. Mary's Church, 102 1/2 Holy Cross Cemetery, Surgoona, Ind.
 † ELIZABETH WILHELM, 74, St. Mary's Church, 102 1/2 Holy Cross Cemetery, Surgoona, Ind.
 † MARY F. STEWART, 65, St. Peter and Paul Cathedral, 202 1/2 Holy Cross Cemetery, Surgoona, Ind.

Seminary blessed for Slovians

ROME—An American Bishop of Slovak descent has blessed land here for a seminary to train priests who will work among Slovians.

The American prelate, Bishop Andrew G. Gruka of Gary, Ind., is protector of the seminary, known as the SS. Cyril and Methodius Institute.

Slovak people of the free world are underwriting construction of the seminary.

Church, Dec. 13. Survivors wife, Clara Gruka, Dec. 13. Survivors sister, Nell Gruka, Dec. 13. Survivors daughter, Mrs. James Gruka, Dec. 13. Survivors son, Dr. R. K. Grant, of Bonita Springs, Fla.

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 - St. Patrick
 - ACROSS THE STREET FROM CHURCH
 - St. Patrick
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 - St. Patrick
 - ACROSS THE STREET FROM CHURCH
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ADVENT WREATH CEREMONY—Mr. and Mrs. Ralph Alvey, Tell City, and their 12 children are pictured above as they participate in the ceremony of lighting the candle on the Advent Wreath in their home. Members of St. Paul's parish, Mr. and Mrs. Alvey have one child in each of the eight grades at St. Paul's school. Their eldest son, Terry, 12, was given the honor of lighting the candle above. The other children in the front row around the table, left to right, are Mona, 12, Beth, 11, Byron, 10, Susan, nine, Ralph Jr., eight, David, seven, Patty, six, Billy, five, and Paul, three. Mr. Alvey is holding two-year-old daughter, Julie, and Mrs. Alvey is holding Chris, two months old.

Pope talks about health in audience

VATICAN CITY—His Holiness Pope John XXIII spoke of his age and health at the first general audience he granted since the fall ill on November 27. Smiling, Pope John said: "You have heard that the Pope has been ill. But, as you can see, he is strong and his thoughts are clear. "A little while ago," he continued, "I read that a man over 60 begins to get old. Now I have been over 60 for more than 20 years."

"This has given great consolation to my spirit," he said, "because the Church is not only made up of the pope and the bishops and priests and collaborators, but of all together so that the whole Church becomes a holy priesthood."

"I hope I will live to see the end of the council. But if I do not, then I hope that God will keep a good place for me." He said that it is possible that "the Pope will still be with us" a year from now. "But if I am not, there will surely be another pope," he stated.

Pope John ended the audience by giving those present his blessing and best wishes for Christmas.

Groups of Americans, Germans and Spaniards, as well as a number of newly married Italian couples, attended the audience (Dec. 12) in the Vatican's Clementine Hall. The fact that the Pope granted it contradicted rumors that he was facing an operation.

NOTING THAT the council Fathers were not harmonious like the singers in a choir, he said the council's work will continue during the interim until the opening of the second session on September 8, 1963. During that time, he said, the bishops will send in their proposals for their dioceses.

He stressed the need for continued prayers to the Holy Ghost by all Catholics.

He repeated his hope that the council will end by Christmas, 1963, and stated:

POPE JOHN spoke of the recently completed first session of the ecumenical council. He noted that despite the departure from the Vatican of the nearly 2,500 council Fathers, "We are not left alone."

He said he was thinking both of the cardinals, bishops and others who had come here for the council and of the people who had gathered during his illness in St. Peter's Square when they heard the "simple announcement that the Pope would appear at his window."

Abbey orchestra

EINSIEDELN, Switzerland—A chamber music orchestra has been set up in this town's Benedictine abbey to promote the appreciation of masterpieces of ancient music.

Musicians from several European countries make up the orchestra which is called Collegium Aureum (Golden College). Its performances are to be recorded for public distribution.

The abbey library has many valuable musical scores, including some from 17-18th century German composer Johann Sebastian Bach.

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Protestant leader

(Continued from page 1) supreme pontiff is sufficiently recognized. But Dr. Visser 't Hooft added: "The clearly expressed desire of so many council Fathers to promote a truly ecumenical spirit justifies our hopes in this respect, especially since the challenge of a renewal of the Church from within as advanced by the Pope was reflected to so gratifying an extent among his fellow bishops."

WHEN ASKED about the prospects for Christian unity, Dr. Visser 't Hooft said: "For all to be one in Christ we must recognize that we have in common the faith in the Godhead. We must become more fully aware all the time of the central verities of Divine Revelation as they come to us in Holy Writ."

"This is, in all the more true since in this day and age these verities are in danger of being submerged in a vague syncretism which obscures the fundamental truth."

"To him to life what I would term the Christocentric task, we can begin to cooperate among Christians of all creeds, in practical application, in the missions, in the promotion of Christian fellowship in the undeveloped countries, in extending effective aid to the refugees and so forth."

"A real hope now looms that the progress so far achieved in these and other fields will continue."

Mission 'tithing'

Ten per cent of the proceeds from CYO fundraising activities in the Archdiocese may eventually go to aid in the support of the South American missions as the result of a resolution passed by the Archdiocesan Junior CYO Council at a recent meeting held in Richmond, Ind.

GLOBAL SEMINARY (CARTAGO, Costa Rica — His Holiness Pope John XXIII sent a special blessing to those taking part in the ceremonies at the laying of the cornerstone of an international seminary here. The seminary, to be operated by the Capuchin Fathers, will have room for 120 students from Central American nations and Mexico.



SANTA'S REPORTERS—Christ the King School sixth graders Theresa McGuade, left, and Ellen Hofmeister had the roles of Santa's Reporters in the school's Christmas operetta, "Mother Theresa's Orphanage," given for the parish this past week. The production featured a cast of 125 students, from first through the eighth grade, under the direction of Sister Margaret, O.S.B., dramatic instructor. (Staff photo)

Six cardinals appointed to special council body

VATICAN CITY—His Holiness Pope John XXIII has named six cardinals, including Cardinal Francis Spellman, as members of the special commission set up to coordinate the work of the ecumenical council.

The commission on which the Cardinal Archbishop of New York, the only American on the body, serves is headed by Cardinal Amleto Cicognani, Papal Secretary of State.

ONLY ONE of the cardinals named to the commission is a member of the Roman curia, the Church's central administrative body, and only two are Italians.

Appointed to the commission besides Cardinal Spellman were: Cardinal Achille Lehmann, Bishop of Lille, France; Cardinal Giovanni Urbani, Patriarch of Venice; Cardinal Carlo Confalonieri, Secretary of the Sacred Consistorial Congregation; Cardinal Julius Döpfner, Archbishop of Munich and Freising, Germany; and Cardinal Leo Suenens, Archbishop of Malines-Brussels, Belgium.

THE COMMISSION'S secretariat is made up of the ecumenical council's secretary general, Archbishop Pericle Felici, and the council's five undersecretaries. These are Archbishop Leo J. Krol of Philadelphia; Archbishop Casimiro Morcillo Gonzalez of Zaragoza, Spain; Coadjutor Archbishop Jean Villot of Lyons, France; Bishop Wilhelm Kempf of Limburg, Germany; and Melchior Riech of Ghent, Belgium.

The special committee's establishment was announced (Dec. 6) in a document called "Norms for Work during the Interval between the First Session of the Council and the Beginning of the Second." Its tasks, the document said, include coordination of the efforts of other council commissions and dealing with "all that concerns the purpose of promoting and ensuring conformity of projects with the aim of the council."

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