

Pope Paul summons youth to serve as global peacemakers

VATICAN CITY — Peace was the theme of two sermons given by Pope Paul VI on Palm Sunday.

At a Mass which he celebrated in St. Peter's Basilica, he told 15,000 young people in the congregation that their generation must become "loud and courageous promoters" of peace.

He stressed the same topic in a sermon to the vast throng which gathered in St. Peter's Square at noon to recite the Angelus with him.

"Peace is not inertia," he said in the address from the window of his study to the crowd in St. Peter's Square. "It is not weakness. It is nothing vile. It is not egoism. It is not pleasure."

"Peace," he said, "is a virtue, the fruit of beauty and love. And since it has been won for so many countries through the sacrifice of so many young lives, so it must be preserved and lived in a complete dedication of oneself to the good of others."

BEFORE THE Mass in St. Peter's, Pope Paul blessed palms in the Sistine Chapel and distributed them to the 15 cardinals who attended the ceremony. He entered the basilica by the Royal Staircase followed by a procession including some 1,000 youths.

Thousands of other young people, representing Catholic Action organizations and schools, occupied special places around the altar and welcomed the procession by waving their palm branches.

In his sermon to the young people, Pope Paul said that Christ was proclaimed the Messiah, "not in a way which the political imagination and triumphalism of a great part of the people of that time expected, but as a king in the order of redemption — a king of peace."

"Jesus is our peace if that peace is order set up in justice, and in wisdom," he said; "if that peace is the result of community effort, not of factions, quarrels, terror or violence, but of collective sentiments working together toward the common good; if peace is the food of freedom, of brotherhood and of love; if peace is the generous and continuous effort to achieve a reasonable and enduring well-being accessible to all; if peace among men is a reflection of the peace of conscience with God."

"YOU MUST remember that, young people — remember it," Pope Paul said. "Only from Christ, only from His teachings and from that mysterious influx of true spiritual energy which flows from Him and which is called grace can we have peace."

"It rests with youth—with you — to proclaim the presence and the message of Christ to the people of our days. It rests with you and your distinctive love of liberty and of courage to redeem this unsure and weary period in history from the scepticism of past generations and to take up the position of (Continued on page 9)



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Ecumenical conference agreed upon

A word from the Archbishop

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

Ecumenical leaders of the Catholic Church and the Christian Churches (Disciples of Christ) have agreed to hold a joint conference on the unity movement among Christians.

No date or place was set, but the conference probably will be held next fall.

The Catholic and Disciples' leaders, following two days of informal talks (March 16-17) at the Disciples' Christian Theological Seminary, Indianapolis, decided to meet together "to explore the nature of the ecumenical movement in relation to the fullness of the unity which Christ desires."

Msgr. William W. Baum, executive director of the Catholic Bishop's Committee for Ecumenical and Interreligious Affairs, and Dr. George G. Beazley Jr., president of the Disciples' Council on Christian Unity, agreed that the meeting would promote "better understanding."

THE GROUP MADE it clear that the conference would not only include discussion of theologies of the two bodies, but Christian unity in general.

The eight Disciples and six Catholics who took part in the preliminary meeting agreed that lay persons would be involved in the conference. During the two-day session the Disciples presented a resume of their history and tradition and the Catholics explained what has happened in their church since the second Vatican Council.

In the Disciples' delegation were Dr. Ronald E. Osborn, of Indianapolis, president-elect of the International Convention of Christian Churches, and Dr. A. Dale Fiers, also of Indianapolis, the convention's executive secretary. Dr. Osborn is dean of Christian Theological Seminary.

OTHER DISCIPLES attending were: Dr. William R. Baird, professor of New Testament in Lexington, Ky. (Continued on page 9)

Once more we stand at the threshold of the glorious feast of Easter, and as we look back over the past liturgical year, we find that we have been led by our Holy Mother, the Church, through a complete cycle of contemplation on the mysteries of our Holy Faith. We have been reminded time after time of God's design in creating us, of how that design was thwarted by man's sin, of the mercy of God in promising us a redeemer, and in the fulfillment of that promise in the life, the death, and the resurrection of His Own Incarnate Son, Our Lord and Savior, Jesus Christ.

We have stood in spirit, with the Church, at the crib in Bethlehem and have followed the Divine Child born there through an early life of obscurity, then a crowded three years of public ministry of preaching and miracles; and today we stand at the end of Christ's earthly pilgrimage, as we witness His death on the cross of Calvary and His glorious resurrection from the dead. When we ask, "what was the meaning of it all," the answer comes from God Himself brought down through the ages by His Own divinely instituted Church; and the answer is simply that Christ, God's Only Begotten Son, took upon Himself the sins of the world and expiated for them by His life, death, and resurrection.

But this picture of the great tragedy of divine love does not complete that of Christ's sublime redemptive act. There remains for us to examine the plan He Himself chose to bring the fruits of His suffering and death to our individual souls. He established a Church and in that Church a priesthood to carry down through the centuries His teachings and to administer His Own divinely instituted functions for the enlightenment and sanctification of men.

The great sacrificial and eucharistic banquet of the Last Supper was to be perpetuated, sins were to be forgiven, and the gospel to resound down through the ages through their ministrations. You see, then, my dearly beloved, how necessary it is for us to have priests in sufficient numbers to carry on this divine mission and to bring to the soul of everyone possessed of good will the life-giving graces merited for us by the Redemption.

Just at this time there seems to be an almost worldwide lessening in the number of young men willing to accept the burdens of the priesthood. Consequently, in many dioceses, parishes are importuning their bishops for pastors where no pastors are to be had; sinners are seeking confessors, and none are to be found; people on their death beds are begging for priests to bring them the last Sacraments; but no priests are to be had. It is the laity that suffers from the lack of priests; therefore, they are the ones who should storm heaven for "the Master of the harvest to send laborers into His vineyard."

The shortage of priests is not yet acute in our own Archdiocese. It could become so, however, if our laity do not bestir themselves to encourage vocations and help those whom God has called to reach their sublime goal. Pray daily, therefore, for more priestly vocations and the perseverance of those whom God calls. And since the academic road to the priesthood is long and expensive, help your Archdiocese in defraying the ever mounting expense of educating the young men in our seminaries. Be generous in your contribution on Easter Sunday, for everything that you contribute at the Masses on that day will be used for this most worthy purpose.

Bestowing upon you our own humble benediction and begging God to bless you most bountifully, we remain, in the service of Jesus and His Immaculate Mother,

Faithfully yours,
Paul C. Schulte
Archbishop of Indianapolis

DIPS TO 18 NEXT YEAR 33 to be ordained for Indiana

By PAUL G. FOX
The five dioceses in Indiana, which have a total of 775 diocesan priests to serve their needs, have approximately 900 young men studying for the priesthood. Of the 900, a total of 33 will be ordained this year. Next year there will be 18 men ordained.

class. Gary diocese reports six ordinations, making it the second largest group. Others include: Lafayette, five; Evansville, four; and Fort Wayne-South Bend, four.

Next year's ordination class, present third-year theology students, is pretty bleak for all five dioceses. Indianapolis will have two—Gary, five; Lafayette, five; Evansville, four; and

Fort Wayne-South Bend, two. The total is 18 for the entire state.

In 1969, the total climbs to 35, barring drop-outs. The breakdown: Indianapolis, 12; Gary, four; Lafayette, nine; Evansville, seven; and Fort Wayne-South Bend, three.

The following year's class, now first-year theology students

numbers 31 candidates. Summary: Indianapolis, 14; Gary, six; Lafayette, five; Evansville, three; and Fort Wayne-South Bend, three.

INDIANAPOLIS possesses nearly twice the number of diocesan priests—275—than any of the other dioceses. Gary is second with 148; Fort Wayne-South Bend, 137; Evansville, (Continued on page 9)

The state's 14 seminaries have their largest enrollments in history. And most have experienced their highest "drop-out" rate in recent years. Only four of the 14 enroll candidates for the diocesan priesthood, including two owned by the dioceses. The others are restricted to candidates for the religious orders which conduct them.

Half of the state's 900 candidates are still in high school, with 300 attending Latin Schools which did not exist prior to 1955. With the sole exception of St. Meinrad College of Liberal Arts and School of Theology, which has students from four of the state's five dioceses, none of the other major seminaries in Indiana will accept candidates for the diocesan priesthood.

OTHER MAJOR seminaries include: Crosier House of Studies, Fort Wayne, operated by the Crosier Fathers for 37 students in college and theology; St. Joseph Hall and Moreau Seminary, Notre Dame, operated by the Holy Cross Fathers for 79 students in college; and St. Mary's Seminary, Crown Point, operated by the Franciscan Capuchins for 47 students in college.

In addition, there are five novitiates operated in Indiana expressly for religious communities. They are: Franciscans (Cincinnati Province), Oldenburg; Benedictines, St. Meinrad; Franciscan Conventuals, Auburn; Franciscan Capuchins, Huntington; and the Montfort Fathers, Hartford City.

The Indianapolis Archdiocese, with 14 ordinands, has nearly half of the new priests in this year's statewide ordination

SET FOR MAY 7TH

Rome reveals plan to sponsor world 'Communications Day'

By JAMES C. O'NEILL
VATICAN CITY — The first World Communications Day, aimed not only at Catholics but at the public at large, will be celebrated by the Catholic Church on May 7.

The worldwide observance of a special day set aside to consider the power, use and future of the whole range of modern social communications springs from a suggestion made by the Second Vatican Council. The initial implementation of the suggestion has been entrusted to the Pontifical Commission for Social Communications, headed by Pennsylvania-born Archbishop Martin J. O'Connor.

In a document by the commission, sent to national bishops' conferences to assist them to organize the observance both on the national and local diocesan levels, three aims of World Communications Day are outlined.

The first is to awaken "in society a sense of responsibility in the face of the great prospects, as well as the perils, offered by the use" of social communications.

Secondly, it seeks to recall to Christian minds their duties, in accordance with the faith they profess, regarding these means of communications.

Lastly, the observance aims at assuring "the Church's effective support for the individuals and the institutions that use these instruments for the spread of truth and charity among men."

WITH THESE goals in mind, the document stated that the observance should seek to reach "the public at large, including non-Catholics," and should appeal particularly "to the professional world of the press, the motion picture industry and radio and television."

The document noted that it is hoped that the worldwide observance will serve to involve Catholics more deeply in the area of the press, radio and television.

"Catholics are lagging far behind in meeting the challenge of the present," the document stated, adding that "the urgent required constructive dialogue with the professional world handling these instruments calls for new moves and motivations."

To help organize the observance the pontifical commission has drawn up a number of suggestions for various activities that could be sponsored by the individual dioceses and parishes. Among these is the suggestion that "in every diocese the bishop could invite all those engaged in the work of the press, radio, television and motion pictures within his territory to meet him."

THE COMMISSION also had sent out a specifically prepared "Prayer of the People" that can be inserted in the Mass of May 7 and a pamphlet containing three different types of talks on the role of communications and the relationship the individual has with this field. The types of talks vary according to age groups and are offered only as

an aid, which can be adapted for various local needs and particular conditions.

One of the highlights connected with the observance of World Communications Day will be a special message broadcast by Pope Paul VI, addressed not only to Catholics but to all men of good will.



EGG MONEY TO CHARITY—The Easter Egg Hunt, traditional for children of St. Plus X Council, Knights of Columbus, members has been called off this year. The project money, amounting to \$250, was instead presented to Catholic Social Services for aid to the needy. Father Donald L. Schmidlin, agency director, above accepts the contribution from Jeffrey Ryan, who with his sister, Jennifer, are children of council member Dick Ryan. Mr. Ryan termed the contribution "a donation from the children of St. Plus X Council." (Staff photo)

Official
The faithful are reminded that those who receive Communion at the midnight Liturgy on Holy Saturday may receive again at Mass on Easter Sunday morning.
The Chancery

Dearth of vocations 'disturbing' to Pope

VATICAN CITY — Statistics on the shortage of religious and priestly vocations in the Church are "disturbing, sometimes heart-breaking," Pope Paul VI told Catholics in a letter to the faithful issued here.

"This is the dramatic situation that Jesus Himself referred to when He said: 'The harvest indeed is great but the laborers are few,'" Pope Paul said.

The letter was issued in preparation for Vocation Sunday, April 9. In it the Pope stressed the exceptional value of vocations to the priesthood and religious life and exhorted the clergy and laity to pray for vocations.

He also asked families, parish priests and spiritual directors to "be vigilant" in their search for a divine call among those entrusted to their care.

"LOOKING at all that the Church must do, there are too many vacant places. The number of vocations is too small for everything that has to be done. There are still communities of the faithful who are unaware of the problem of recruitment and training of the clergy."

He praised the vocation to the priesthood or religious life as a direct call from God, "just like a ray of dazzling light that shines in the innermost recesses of a person's conscience."

"Vocations," he said, "are to a high degree the triumph of the Kingdom of God on this earth. They are a sign of the presence of love—the hope of the Church, taken as an institution and as an effective means of spirituality."

"THE CHURCH does not send professional mercenaries," he said. "It does not organize a network of propaganda experts. The Church sends volunteers."

"It sends free men who certainly are not paid a sum equal to all their efforts and difficulties, the risks and merits of their undertakings."

"It sends single men, men who are lowly and poor, free from every outward pressure and inwardly bound by the most sacred of bonds—a love that is unique, chaste and everlasting."

Nixon visits Pope

VATICAN CITY—Richard M. Nixon was received in a 45-minute audience by Pope Paul VI (March 16). The former U.S. Vice President is on a fact-finding tour in Europe. The audience was described as cordial, and Nixon, at the airport, said that among the subjects discussed was the Vietnam situation.



PAPAL GREETING—A winner of a "goodness" contest receives an affectionate greeting from Pope Paul VI. The pontiff received a group of contest winners, representing children from seven countries, during a special audience. The contest was sponsored by Catholics in Spain. (RNS photo)

SOME HAVE DISAPPEARED

Titular episcopal Sees recall storied cities of ancient times

By LUCIANO CASIMIRRI

VATICAN CITY—Through its more than 1,000 titular archbishops and bishops, the Church keeps alive the memory of ancient towns and storied cities which have now fallen from importance or disappeared completely.

Whenever the Church appoints a bishop who cannot be given a residential diocese, he is appointed to a See which was residential in the past, but is no longer so.

Pope Paul VI, for instance, might appoint a new titular bishopric of Tiava, the old name for Souk Ahras in North Africa which was a diocese many centuries ago. The prelate would probably perform his episcopal duties thousands of miles away and may never even visit the city or ruins of the diocese to which he is in theory assigned.

A titular diocese is assigned by the Holy See, for example, to papal nuncios, apostolic delegates, apostolic vicars, auxiliary or coadjutor bishops, or residential bishops who retire because of old age or illness. Other assignments too might call for such a titular See. The general practice is that such appointments are made when a bishop does not have full jurisdiction over the territory in which he is to work or when the office to which he is assigned is not territorial—such as one of the offices of the Roman curia.

THE CUSTOM is of very ancient origin. There were already records of titular bishops at the Council of Chalcedon in the year 451. It was at this council that the bishops of Nicaea and Chalcedon were given the title, but not the office, of metropolitans. As a sign of special benevolence, the pope also awarded to residential bishops at that time the title of archbishop and the privilege of wearing the archbishop's insignia, a special vestment called the pallium.

In records of the 4th century, there is evidence of several archbishops and bishops who did not exercise their office in the See to which they were named.

According to the Council of Nicaea of 325, heretical bishops could retain the title and honor after their conversion to Catholicism, but not the office of bishop.

hollism, but not the office of bishop. There was also a large number of bishops expelled by the Saracens from the East, Africa and Spain in the 7th and 8th centuries, and by the Turks after they took the Holy Land in 1267. They were received by Western bishops and given the duties of auxiliaries. On their deaths, others were consecrated as their successors to dioceses already in the hands of the invaders.

The practice was regulated by the Council of Vienna in 1311 and by the Holy See. But whereas titular bishops were once called "bishops in the regions of the infidels," Pope Leo XIII changed this to simply "titular bishops."

These bishops have no jurisdiction over the "church" or diocese to which their name is ascribed, but enjoy with few exceptions the privileges and honors of residential bishops.

The titular See assigned to a new bishop is chosen by the Consistorial Congregation from among a list of 1,770. Even if the appointment is made by another congregation, as for instance the Congregation for Oriental Churches or the Congregation for the Propagation of the Faith in missionary territories, or the Section for Extraordinary Ecclesiastical Affairs of the Papal Secretariat of State, the attribution of the titular See is always made by the Consistorial Congregation. The official known as "substitute" in this congregation is responsible for choosing the See.

For the past few years, the congregation has made no assignments of Western bishops to Sees situated in Asia Minor or the East in general out of consideration for Eastern-rite bishops.

AT TIMES AN effort is made to satisfy the desires of a new bishop who because of sentiment requests a certain See. Archbishop Angelo Giuseppe Roncalli, for instance, who later became Pope John XXIII, was transferred in 1934 from the apostolic delegation in Bulgaria to that in Turkey; he asked and obtained the titular See of Mesembria, the modern Missiri in Bulgaria, in exchange for that of Areopoli in Palestine.

His request was made, he said, in order to take with him a memory of Bulgaria to which

he was deeply attached. The present titular archbishop of Mesembria is Archbishop Silvio Oddi, a man who was particularly dear to Pope John and who worked with him for many years in the Paris nunciature. When the future pope was named cardinal patriarch of Venice, Msgr. Oddi asked for the See which had belonged to his former superior.

Other considerations sometimes dictate the choice as well. It would be difficult to imagine, for example, that an Italian bishop would be satisfied to be assigned to the titular see of Pappa, the modern Yonusier in Plisidia. In Italian the word means "baby food."

The Annuario Pontificio, yearbook of the Vatican, lists 1,770 titular sees. Of these 79 are metropolitan, 124 archbishops and 1,555 bishops. Only 1,124 are assigned to 66 metropolitans, 119 archbishops and 927 bishops.

Some episcopal Sees are raised to the level of archbishop-

oprics when there are more titular archbishops than—Sees available for them. Such are called archbishops "for this assignment" and revert to bishoprics when the incumbent is changed. There are 53 such cases at present, indicating a shortage of titular archbishops, at least those available to Western candidates.

Owing to the current practice of assigning Eastern Sees to Eastern-rite bishops it may happen that the supply of titular Sees available to Western prelates will be exhausted with an increase in titular prelates prompted by increased Church needs. In such a case, however, there is nothing to prevent dioceses which have been suppressed or may be suppressed in the future from becoming titular Sees. It is estimated, for instance, that because of the reorganization of Italian church administration currently underway, nearly 200 Italian dioceses will disappear. They would then be eligible as assignments for titular bishops.

Draft seminarians

BONN, Germany — Fourteen of the 19 young men who last year entered the seminary of the archdiocese of Esztergom, Hungary, have been drafted, according to KNA, German Catholic news agency. Esztergom is the See of Cardinal Jozsef Mindszenty, now living in the U.S. embassy in Budapest.

Dutch bishops draw up priestly life guides

THE HAGUE, The Netherlands—The Dutch bishops have handed down new directives for the training of the nation's future priests and for the lives of the more than 9,000 men already ordained and serving the Church in this country.

The directives, issued by the bishops at a press conference, will serve as general norms for the formation and daily life of priests. Details of the norms will be worked out by the Dutch pastoral council, a permanent body of bishops, priests and laity responsible for updating the Church in The Netherlands.

EMPHASIZING the freedom and responsibility of the individual, the new norms permit: Priests to choose whether they want to live alone or in community, in parish houses or apartments. Closer communication among people, priests and bishops. Priests to have a voice in selection of their parish assignments. Priests and seminarians to choose their pastoral specialization and to receive professional preparation for their apostolate. Priests to train also for a secular profession, so they can make their living as teachers or businessmen.

THE BISHOPS mentioned the possibility of restoring the ancient practice of selecting potential priests from among people of study by six commissions, the new directives also call for establishment of special bureaus to give pastoral advice to priests and to counsel priests having difficulty with their ministry. Cardinal Jan Alfrink of Utrecht, speaking on the problem of priestly celibacy, told newsmen that 60 Dutch priests had left the priesthood in the past year. He also added statistics indicating that a majority of the people of The Netherlands seem to favor the abolition of the obligation of priestly celibacy. However, the cardinal pointed out, the problem is too big to be handled by the Dutch bishops and is better suited for discussion at the international synod of bishops convening in Rome in September.

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Archbishop's Schedule
Sunday, March 24 — Easter Mass and Sermon, Cathedral, 11 a.m.
Tuesday, March 26 — Indiana Catholic Conference.
Tuesday, April 4 — North Deanery CCW luncheon.
Saturday, April 6 — CYO Convention and Mass, Secina High School, 12 noon.
Sunday, April 14 — Confirmation, Christ the King, 7:30 p.m.
Tuesday, April 16 — ACCW Convention at Richmond.
Wednesday, April 17 — ACCW Convention at Richmond.
Friday, April 19 — St. Mary's Church, Red Mass, 5 p.m.
Sunday, April 21 — CYO Songfest, Hinkle Fieldhouse, 1 p.m.
Sunday, April 28 — Confirmation, St. Rita, 2 p.m.; St. Roch, 4 p.m.; Greenwood, 7:30 p.m.
Monday, May 6 — Serra Club Altar Boy Awards, Cathedral, 7:30 p.m.
Tuesday, May 9 — Confirmation, St. Matthew, 7:30 p.m.
Tuesday, May 14 — Confirmation, Little Flower, 7:30 p.m.
Wednesday, May 15 — Meeting, State Board NCCW, Indianapolis, 11 a.m.
Thursday, May 16 — Confirmation, Lourdes, 7:30 p.m.
Sunday, May 21 — Graduation, Shawe High School, 3 p.m.
Monday, May 22 — Confirmation, Nativity, 7:30 p.m.
Tuesday, May 23 — Confirmation, St. Lawrence, 7:30 p.m.
Thursday, May 25 — Graduation, Oldenburg I. C. Academy, 10 a.m.
Friday, May 26 — Graduation, Providence High School, 8 p.m.
Saturday, May 27 — Graduation, Chartrand High School, 8 p.m.
Sunday, May 28 — Graduation, Brebeuf Preparatory School, 8 p.m.
Wednesday, May 31 — Investiture and First Vows, Our Lady of Grace, 9:30 a.m.; Graduation, Kennedy High School, 8 p.m.
Thursday, June 1 — Graduation, Ladywood School, 10 a.m.; Graduation, Secina High School, 8 p.m.
Friday, June 2 — Graduation, Our Lady of Grace, 8 p.m.
Saturday, June 3 — Graduation, Chataud High School, 7:30 p.m.
Sunday, June 4 — Baccalaureate Mass, Latin School, 9 a.m.; Graduation, Schulte High School, 8 p.m.
Monday, June 5 — Graduation, St. Mary-of-the-Woods, 10 a.m.; Graduation, Cathedral High School, 7:30 p.m.
Tuesday, June 6 — Graduation, St. Agnes Academy, 8 p.m.
Wednesday, June 7 — Graduation, St. Mary Academy, 8 p.m.
Saturday, June 10 — Election of Reverend Mother, Our Lady of Grace, 9:30 a.m.
Sunday, June 11 — Adult Confirmation, Cathedral, 11 a.m.
Thursday, July 6 — Perpetual Vows, Our Lady of Grace Convent, 9:30 a.m.
Bishop Pinger's Schedule
Sunday, April 30 — Confirmation, St. Gabriel, 7:30 p.m.
Wednesday, May 10 — Confirmation, St. Michael, 7:30 p.m.
Thursday, May 11 — Confirmation, St. Christopher, 7:30 p.m.
Friday, May 12 — Confirmation, St. Philip Neri, 7:30 p.m.
Monday, May 15 — Confirmation, St. Simon, 7:30 p.m.
Thursday, May 18 — Confirmation, St. Patrick, 7:30 p.m.
Friday, May 19 — Confirmation, St. Plus X, 7:30 p.m.

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OLDEST IS 94

Retired Sisters of Providence lead active and useful lives

By BERNICE O'CONNOR

In 1896, when Grover Cleveland was President of the United States, streetcars were pulled by mules...

At 94, Sister Mary Lawrence is now the oldest member of the Sisters of Providence. With about 120 other "senior Sisters" who are mostly in their 70's or 80's, she is home...

Mary's. "Oh, we really had to behave. Somebody was watching us out of every corner."

Among other changes, another retired Sister observed: "We used to retain children in a grade when they weren't doing well."

Another commented: "Parents never used to come around school, unless they were called."

Our interview took place in one of the community rooms of the Woods infirmary, where several Sisters and two bright-eyed young novices served as an appreciative audience for Sister Mary Lawrence's reminiscing.

SISTER MARY Lawrence recalled her student days at St. Mary's.

displayed and sold in the institution's gift shop. Retired Sisters also help care for the sacristy, take their turns in the Chapel of Perpetual Adoration, or work in the Providence Vocation Center...

One retired Sister has volunteered to be the community's historian, while others devote many hours to working in the office of the Confraternity of Our Lady of Providence.

Each Sister enjoys her own transistor radio. Those confined to their rooms also receive a great deal of pleasure from being able to tune in Mass and community prayers by means of a speaker placed under each pillow.

It is apparent that the growth of a retirement community places a heavy financial burden on the Sisters of Providence, as it does on other religious orders.

Sisters are not even eligible for Social Security benefits. Because they are not covered by the Social Security laws, they do not receive a small benefit...

"INDISPENSABLE" is the word Sister Agnes Virginia uses to describe the contribution of novices and postulants to the well-being of the retired Sisters.

Possibly the most touching example of the tender, loving care the older Sisters receive comes on assignment day.

It is just one more way the Sisters of Providence have to let their retired Sisters know they are important, useful, and loved.

Job project

CHICAGO—Some 3,500 unemployed and underemployed men and women have found permanent fulltime jobs since September, 1966...



IN PROVIDENCE INFIRMARY—Criterion staff reporter Bernice O'Connor interviews Sister Mary Lawrence, 94, above right, and Sister Aloysius Clare, 89, two of the oldest members of the Sisters of Providence community...

YOUR WORLD AND MINE

Synod will assume role of cardinals

By GARY MacEOIN

ROME—Tension concerning the synod of bishops scheduled to start September 29 is reaching an acute level.



The agenda of the synod is determined by the Pope. In theory, it could be completely innocuous. Nobody, however, imagines that can happen.

As constituted, the synod is an advisory body. The Pope can give it decision-making powers, but it is not committed by its constitution to do so.

whole Church or part of it, whether doctrinal, disciplinary or policy issues. This means, he says, that it has replaced the College of Cardinals as adviser to the Pope...

Besides, it is not only the bishops who would be outraged. We have to consider what a bishop here recently called the credibility gap...

This brings us to another point of current conflict. A recent announcement said that the preparatory consultations and the actual discussions would be secret.

The first session of the council established that a secret shared by 10,000 people is no longer a secret. The agenda will have to be sent to every bishop of the world and discussed by him with several advisers.

several advisers. That means that as a fact, secrecy cannot be maintained.

Many are also arguing that even at the level of theory, it is contradictory to speak of secrecy when a fact is shared by so many people.

The agenda of the synod is determined by the Pope. In theory, it could be completely innocuous.

Examine alleged miracles of nun

VATICAN CITY—The Sacred Congregation of Rites has examined two miracles attributed to the intercession of Sister Maria Fortunata Viti...

For over 70 years she lived in the same convent, doing needle work, spinning and working at the loom.

Right abolished

FREIBURG, Germany—The right of ecclesiastical patrons to nominate priests to vacant church posts has been abolished in the Freiburg archdiocese.



FATHER HAROLD KNEEVEN

Father Kneeven awarded grant for study in Japan

An instructor at the Latin School of Indianapolis has been awarded a grant for seven weeks' study this summer in Tokyo, Japan.

Father Harold Kneeven, social studies teacher at the Latin School and assistant pastor of St. Catherine's parish...

He is one of 25 teachers of social studies or Japanese language to receive the grant under the Mutual Education and Cultural Exchange Act of 1961.

The New Alsace, Dearborn County, native was ordained in 1958 after seminary studies at St. Meinrad.

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WOMEN'S CLUB CARD PARTY—The St. Pius X Women's Club will sponsor a "Spring Sweep" Card Party on Friday, March 31, at 8 p.m. in the St. Pius X Knights of Columbus hall, 2100 E. 71st Street.

THE YARDSTICK FAMILY ALLOWANCES

By MSGR. GEORGE HIGGINS
The subject of family allowances, for the first time in many years, is now up for discussion again in the public arena.



Former Assistant Secretary of Labor Daniel P. Moynihan, whose perceptive study of the Negro family in America stirred up such a fuss a few years ago and was treated so shabbily by the majority of our civil rights leaders, recently advocated a system of family allowances in testimony presented at a Senate hearing.

Subsequently, on March 3, Joseph Alsop reported in his widely syndicated column that a small group of economists "on the lower levels of government" are looking into the possibility of replacing the entire family-aid part of the welfare system with a new system of family allowances which would be paid as of right, without government supervision.

Surely, as Mr. Alsop suggests, such a plan is worth considering, but before getting down to specifics, we might find it helpful to take a once-over-lightly look at several different types of family allowance systems.

Broadly speaking, there are three major types of family allowance systems. Only the first of these three types exists in the United States today. The three systems are: (1) those confined to public services, including the armed forces; (2) those financed by private industry, jointly by the state and private industry, or by the state, private industry and the workers—either voluntary or compulsory; and (3) those involving direct family endowment by the state.

What about the future? Is it desirable and feasible to extend any or all of these types in the United States? There would seem to be every reason to encourage the extension of family allowance programs in public service—e.g., to extend to teachers and other public servants at least some of the economic advantages now enjoyed by members of the armed services. Likewise, there is every reason in justice and equity to ask for even more generous income tax exemptions for fathers of families, particularly for the poor. Also, much can be said for the establishment of voluntary allowance systems in private schools and other voluntary institutions.

Dr. Edgar Schmiedeler, of the U.S. Catholic Conference, and other students of the subject have outlined a method by which such systems might be made to work. Again, it would have to be done through the medium of joint equalization funds or pools. But there is nothing to indicate that American industry is seriously interested in the idea. Nor is there any evidence that American labor, by and large, is interested in demanding the adoption of family allowance programs in private employment.

Apparently, therefore, when people talk seriously about establishing a family allowance system in the United States,

they are thinking primarily about the third type of system—i.e., a system which would be national in scope and paid for out of the general revenue of the Federal Government. In other words, they are thinking of a system which would be similar, at least in general outline if not in every detail, to the Canadian Allowance Act.

Can we afford this type of family allowance in the United States? Do we want it? What are the possibilities of our getting it? We can well afford it—in fact, it is argued by some that we can't afford to be without it. We need it, they say, not alone for the protection of the family, but as a necessary means of distributing income in such a way as to keep our economy functioning at a level of full employment.

reconstructing our national economy in such a way that stop-gaps of this type will gradually become unnecessary. We take it that the American labor movement is still unconvinced that this "it" can be guaranteed. What are the possibilities of our getting such a system? My own guess is that the possibilities are remote, but I hope that the subject can be kept alive. It might be useful to have a sample bill introduced in the present session of Congress as a sort of trial balloon. Such a bill would, if nothing else, serve a very useful educational purpose.

WHAT OF THE DAY

No reason for tears

By REV. JOHN DORAN

It is surprising that among the saddest words we read in the Scriptures we find spoken on the very night of Christ's resurrection. The Apostles on their way to Emmaus did not recognize Christ, who had joined them, and they told Him the story of the crucified as to a stranger. They ended the account with the words "We had hoped that it was He . . ."



oldest to the youngest. As the years go by and the toga of senatorship devolves upon different priests in turn, we shall all find it hard to refer to "them guys" in the Chancery as running things, but shall have to take upon ourselves the reality of being a part of the over-all diocese. The next stage, which is in the offing, the diocesan council of lay people, will extend this spirit of cooperation still further.

liberty like teen-agers to "howl around" before they learn to see it as the freedom to do what one ought.

But from the seat of a reading writer I note a good deal of dissatisfaction. Many writers seem to feel that Vatican Two has "run out of gas," that—to use the words of Scripture again—"the last state of the man is worse than the first." This I do not believe, even though I am as aware as anyone of the state of unrest which prevails.

But basically I think that the mourners have mistaken the time of the night; the light in the sky they see is not of sunset, but of dawn. "The Orient from on high will visit us."

I remember Father John Courtney Murray telling us one night in our rectory that things would be better before they would be better. I believed him then; I believe him now. I think, also, that the change we now see from institutional thinking to individual obligation is bound to cause some difficulties, since many individuals were carried by the institution and will find it difficult to walk on their own. I think that some individuals will use their new-found

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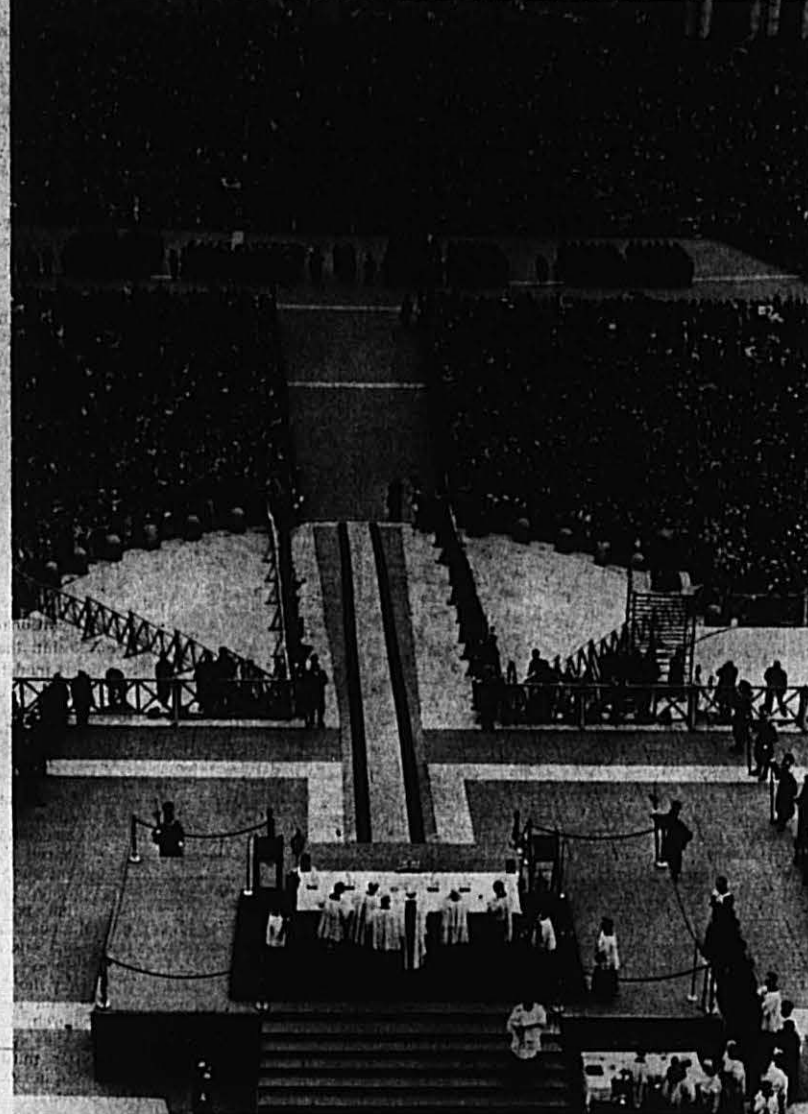
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EASTER MASS IN ST. PETER'S SQUARE—Thousands fill St. Peter's Square in Rome as the Holy Father offers Mass on Easter morning.

Houston will host clergy parley on alcoholic problems

HOUSTON, Tex.—The ninth annual Pastoral Institute on Alcohol Problems, designed to assist priests encountering alcoholism and excessive drinking problems among laymen, will be conducted here April 4. Experts in the field of alcoholism and related problems will speak include Father John C. Ford, S.J., Weston (Mass.) College; Phillip A. Schraub, past president of the Corpus Christi (Tex.) Council on Alcoholism; and Vincent D. Pisanl, chief

psychologist, Chicago Alcohol Treatment Center. Bishop Leo A. Pursley of Fort Wayne-South Bend, Ind., episcopal advisor to the National Clergy Conference on Alcoholism, and Bishop Paul F. Leibold of Evansville, Ind., will attend. The National Clergy Conference on Alcoholism will conduct its 19th annual meeting in conjunction with the institute.

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- HAPPINESS IS A SISTER** In Erumathala, south India, a young Indian girl in training to be a Sister of the Destitute will learn, among other things, how to care for orphans. Her training costs \$300 all told (\$12.50 a month, \$150.00 a year), a small investment for a Sister's lifetime of service. Like to be her sponsor? Her name is Sister Terese, and she will write to you.
- HAPPINESS IS FOOD** Five-year-old Teresa Mariaselvi, an orphan in Trivandrum, India, needs everything little girls need. \$10 will pay her expenses month-by-month, we'll send you her photo.
- HAPPINESS IS CLOTHING** Brighten the heart of a blind boy in the Gaza Strip (where Samson lived). \$3 gives him shoes, \$5 clothes, \$11 lunch for a year!
- HAPPINESS IS SCHOOL** Where there is none in south India, you can build a six-room permanent school for only \$3,200. Archbishop Mar Gregorios will select the village, supervise construction and write to thank you. The children will pray for you, and you may name the school for your favorite saint, in your loved ones' memory!

Aquinas thinking held still valid

MELBOURNE, Australia — The worldwide head of the Dominican Order commented here that the philosophy of St. Thomas Aquinas is as strong as ever among Dominicans but the problems that occupied him are no longer pertinent.

"We will always be faithful to the fundamental doctrine of St. Thomas," said Father Ancieto Fernandez, O.P., Master General of the Dominicans, "but we do not wish to restrict ourselves to repeating St. Thomas or to dealing with the problems that confronted him. All of that is a basis, of course. But today we ought to be studying other problems and seeking other solutions. We need to investigate both ancient and modern problems."

He was also asked whether the language of the Scholastic thinkers who followed St. Thomas was suited to this purpose. He replied: "It would certainly be absurd to preach or write in the language of the Scholastics. But remember that this was never the practice."

Abp. McDonough installation set

LOUISVILLE, Ky.—The Most Rev. Thomas J. McDonough will be installed as archbishop of Louisville in the Cathedral of the Assumption here, May 2, by Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States. Archbishop Paul J. Hallinan of Atlanta, Ga., will preach. The 55-year-old archbishop-designate will succeed Archbishop John A. Floersch, 81, who resigned after serving the archdiocese for 44 years. Archbishop Floersch is serving as administrator of the archdiocese until his successor is installed.

4th Degree K of C class to be named for Edward Dowd

Edward J. Dowd, past state deputy for the Indiana Knights of Columbus and former Master of the Fourth Degree, Southern District, will be honored by having a Fourth Degree class named for him, it was announced by Alvin B. Holland, of Loogootee, Dowd's successor as Southern District Master. The Edward P. Dowd Class will be initiated at ceremonies at the French Lick-Sheraton Hotel on June 25 and 26. The exemplification ceremonies proper will be held on Sunday, June 26.

Dowd, a member of St. Luke's parish, has held numerous offices in the Knights of Columbus during his more than 30 years of active membership in the organization. He has been a member of the Board of Directors of Gibault School for the past 12 years, serving as its chairman for the 1954-56 term. He served as Master of the Southern Indiana District from 1956 until his resignation last year. In 1955 he was named for the annual Catholic Award by the Bishop Chatard Assembly, Fourth Degree.

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FAMILY CLINIC

Carries first wife's picture in billfold

By JOHN J. KANE, Ph.D.

Is it right for a husband to carry a picture of his former wife in his billfold when he has been married a second time for six years? I'm his wife now, but he doesn't carry my picture. He also shows undue concern about the furniture because it is associated with the memory of his first wife. He married her not 1111 death, but for all eternity. He is a wonderful man, but just tonight, after finding this picture in his



wallet as I placed new children's pictures there, I don't feel that he is my husband.

Doris, it is evident that you wrote me at a time when you were quite confused, disturbed and distressed. Perhaps the time between has helped you calm down and take a wider view of the matter.

If you do attach so much importance to his carrying your picture in his wallet, why not present him with one for this purpose? You need not say anything about the picture of his first wife, but I think you rate at least the same kind of honor as she, if you so construe having your picture in his billfold. You say your husband is a

wonderful man. Let me assure you that you are fortunate, and many wives who write me do not feel the same about their husbands. The fact that he continues to show so much attachment to his first wife would seem to indicate that this man is truly capable of love, and probably quite capable of loving you too, which seems true.

Bereavement is a difficult matter even when it results from the death of an aged and long ill person. But this man must have lost his wife while she was rather young. His grief was doubtless severe, and even today I suspect he suffers occasional pangs of grief. His concern over the furni-

ture, which she probably selected, is associated in his mind with her memory. One aspect of grief is that while occupied in something far removed from the thoughts of deceased loved ones, the sight of something, a song or even some saying, may suddenly carry one back to the memory of a former wife, husband, relatives or friend.

You will have to be patient with your husband in this respect. Time will help, although you apparently feel that eight years should have been enough. This varies with the individual, and his grief may be more protracted than others.

While marriages of widows and widowers, statistically speaking, are more successful than those of divorcees, there can be problems. The basic problem is one of comparison. Most persons have only been married once. A man may say to his wife, although he is stupid to do so: "My mother cooked or baked better than you do." But the widower can make this comparison with his first wife, as the widow can with her first husband on many matters.

This hurts a great deal more because a little thought will convince the average wife that even if her husband is partially right, that in retrospect her husband's memory is not entirely accurate. Distant pas-

tures are always greener and so with memory of the past, or as we often put it, the "good old days," were not quite so good as contemporary recall makes them.

But in the case of the widow or widower the days may be less distant, and comparison is with some one who occupied the role the criticized, now holds.

Then there are those who live in and idealize the past. Anyone who marries a second time should studiously avoid these invidious comparisons because they are in a somewhat unique position to hurt. One cannot and should not expect a second husband or wife to be a carbon copy of the first. Furthermore, the widow or widower might reflect that perhaps she or he does not treat the second husband or wife quite so well as the first and may fail, therefore, to call out the best in the other individual.

Matters will become easier as time passes and memory dims. This may be helped by the inevitable necessity of eventually acquiring new house furnishings. Furthermore, you are in a position now to create happy memories of your life with your husband.

I am afraid you are rather insecure. You certainly felt so at the time you wrote me. So try to be honest with yourself

and admit that it is not merely your husband's carrying his first wife's picture in his wallet or his concern about furniture that is upsetting you.

Part of the problem is YOU because you choose to make this incident mean far more than it probably does. I fear you are exaggerating. Why? Perhaps there is something troubling you which is more personal, intimate or complex. Perhaps you yourself, do not really know what it is.

I cannot be certain, but if this is the case, I would recommend you discuss the matter with your husband if it does exist and you can pinpoint it. If these feelings of insecurity continue to bother you, I would suggest you seek the professional help of one of the parish priests or possibly a social case worker at Catholic Social Services.

However, I am more inclined to believe that by this time you have recovered from what you was the shock of finding the picture in his wallet. And incidentally, without trying to be facetious, it is never a good idea to go through a husband's wallet. Even in marriage one deserves some privacy. Neither should husbands go through their wives' handbags. Few will because it would prove an overwhelming task.

Week In Liturgy

By REV. PASCAL BOLAND, O.S.B., S.T.D. (St. Meinrad Archabbey)

MARCH 24—The Resurrection risen, our new life obtaining" of Our Lord Jesus Christ. All (Sequence Hymn).

MARCH 25—The Resurrection over the United States people MARCH 27—Easter Monday. During the 40 days after His resurrection Christ appeared and disappeared among His disciples and followers, making known to them in this way that He had risen from the dead. Ten days after Christ's ascension into heaven, the first Pentecost, Peter spoke to a huge crowd about His death and resurrection (Acts 2:14). At the house of Cornelius, Peter related, "God raised Him (Christ) to life on the third day and caused Him to be seen plainly by us who ate and drank with Him after He had risen from the dead" (1st Lesson).

MARCH 28—Easter Tuesday. His resurrection we, you and I, be- Christ usually greeted them lieve in Him, hope in Him, and with "Peace be with you!" (Gospel). He did not want them resurrection has a deep personal to be upset by this extraordinary phenomena of His rising "Christ, indeed, from death has



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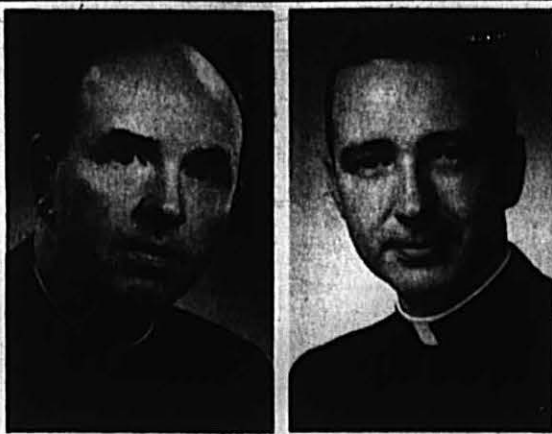
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IN 'OPEN LETTER'

Bishop, college presidents urge Vietnam policy review

NEW YORK—Auxiliary Bishop James P. Shannon of St. Paul-Minneapolis and the presidents of nine Catholic colleges have signed an open letter to U.S. Catholics calling for a review of U.S. policy on Vietnam and condemning certain aspects of the conduct of the war.



FATHER MORIARTY FATHER SWEENEY

Chancery announces clergy assignments

The Chancery Office this week announced the appointment of Father James D. Moriarty, 51, as pastor of St. Lawrence parish, Indianapolis. Since 1950 Father Moriarty has been director of Our Lady of Fatima Retreat House.

Liturgy

(Continued from page 10) from the dead and visiting with them. His visits were to console them. It is the same thing for us when we experience the mystery of His presence in Holy Communion.

Hike for teachers poses problems

LOUISVILLE—Almost three out of ten parishes in the archdiocese of Louisville do not think they can meet the pay raises proposed for parochial school teachers.

Study proposal on absolution

MANILA—The feasibility of permitting general absolution on important feast days because of a shortage of priests to hear Confessions will be studied by the Philippine hierarchy, it was decided at a meeting of the bishops here.

The problem came to light through reports submitted to the archdiocesan school board, which was to act on the proposed salary increases. The board will now attempt to revise the proposed scale into one that "the parishes as a whole can meet while still giving a substantial increase."

The pay raises would affect religious as well as lay teachers in the archdiocese. Lay teachers with licenses would receive \$4,000, while teaching nuns would be paid \$1,800 under the proposed scale.

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REPORT FROM MOSCOW Remnants of the faithful

By R. M. M. McCONNELL WASHINGTON — From the time I had arrived in Moscow, I had been quietly searching for the church of St. Louis of the French. I had heard that this was the city's only Latin-rite Catholic Church, and I wanted to see it.

Then I did the obvious, which I had put off up to then because I seldom worked in Russia—I went to the information desk of the hotel and asked the clerk. She wrote the address on a slip of paper and I set off to find the church.

Feeney-Kirby Mortuary Christians in Action! We Salute... JOSEPH E. PERRON currently Grand Knight of Pius X Council No. 3433, Knights of Columbus, who continues the fine leadership to which the members have become accustomed.

Also announced is the appointment of newly-ordained Father Charles Chesebrough as assistant pastor of St. Vincent de Paul parish, Bedford, succeeding Father Fred Easton. Father Easton is assigned temporarily to St. John's parish, Indianapolis, and will work in the Archdiocesan Matrimonial Tribunal.

Rev. James D. Moriarty A native of Indianapolis, Father Moriarty was graduated from Cathedral High and attended St. Mary's College (Ky.) and St. Meinrad Seminary, where he was ordained in 1940.

Inside, a handful of elderly women prayed. New visitors knelt for a minute before the gaily lighted creche, the first hint I had that Christ was not entirely forgotten in Russia.

Pope Paul cites priestly challenge VATICAN CITY—Pope Paul VI described the vocation of a priest as a "magnificent challenge" when he received a group of newly ordained priests (March 21).

Collection report ESSEN, Germany—The 1966 collection for Adventist German Catholic agency for aid to the Church in Latin America, topped the 1965 figure by 3%.

In comparison with other sacraments, the last rites were often given. But the others, the sacraments of the young, these were seldom administered. Baptisms, weddings, first Communions—these took little time in a parish that had no young people.

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