

Encyclical appeals to wealthy nations to share abundance

By JAMES C. O'NEILL
VATICAN CITY — Pope Paul VI has appealed for "concrete action" to foster man's development and the development of all mankind to combat the growing imbalance between richer and poorer nations.

In an 8,000-word encyclical made public March 28, the Pope has taken the Catholic Church's social thought another step forward. The encyclical letter, *Populorum Progressio* (Development of Peoples), in its very title captures the Pope's central concern since it deals precisely with the development of peoples and countries.

The letter is addressed both to Catholics and to all men of good will. In effect, it is an appeal to the world's community of nations to meet the urgent social, cultural and economic problems of the day in the developing countries. The alternative, he warned, is the "grave temptation" to violence and revolution.

Despite some press interpretations of the text of the letter, the Pope did not seem to commit himself on the subject of birth control or family limitation any further than the Second Vatican Council's stand taken in its Constitution on the Church in the Modern World. The Pope devoted a lengthy paragraph to the subject of demography but based it on the council's constitution.

FOLLOWING is the full text of the paragraph:

"If it is true that too frequently an accelerated demographic increase adds its own difficulties to the problems of development: the size of the population increases more rapidly than available resources and things are found to have reached an apparent impasse: From that moment the temptation is great to check the demographic increase by means of radical measures. It is certain that public authorities can intervene, within the limit of their competence, by favoring the availability of appropriate information and by adopting suitable measures, provided that these be in conformity with the moral law and that they respect the rightful freedom of married couples.

"Where the inalienable right to marriage and procreation is lacking, human dignity has ceased to exist. Finally, it is

AS THE POPE himself indicates at the beginning of the document, it builds on the social teachings of the Popes from Leo XIII to John XXIII. Its own specific application begins with the fact "that we must recognize today that the principal fact is that the social question has become worldwide."

The document makes it clear that it is not speaking of the economic situation alone. In fact, the papal document warns, "less well-off peoples can never be sufficiently on their guard against this temptation which comes to them from wealthy nations. For these nations all too often set an example of success in a highly technical and culturally developed civilization. They also provide the model for a way of acting that is praiseworthy."

for parents to decide, with full knowledge of the matter on the number of their children, taking into account their responsibilities toward God, themselves, the children they have already brought into the world and the community to which they belong. In all this they must follow the demands of their own consciences enlightened by God's law authentically interpreted and sustained by confidence in Him."

"The world is sick," the Pope declared. He added that the cause of this sickness "consists less in the unproductive monopolization of resources by a small number of men than in the lack of brotherhood among individuals and peoples."

The answer to the problems confronting the have and have-not nations, to the serious problems they face, is a concerted, conscientious and forceful series of programs by the richer nations to aid the developing ones.

THE POPE SAID he wished



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Bishop questions applicability of 'just war' theory

By JOHN G. DEEDY, JR.

PITTSBURGH — Pittsburgh's Bishop John J. Wright, in a dual-point sermon at a peace Mass in St. Paul's cathedral here, questioned the present-day applicability of the traditional "just war" theory, but pointed out that individuals caught up in a war that does not itself meet the norms of justice presently can be "acting morally and with great virtue."

He commented that the difficulties here recalled the plea of Pope Pius XII in 1939 on the eve of World War II: "Nothing is lost by peace; everything is lost by war."

The bishop labeled this situation "a paradox" — "heart-breaking in its moral complexity and a common cause of confusion in people's minds, since not all those involved in an unjust war or other evil situation are themselves guilty."

In fact, said Bishop Wright, those so involved "may individually and personally be virtuous to the point of heroism; they may even be saints despite the evil political or military mess in which they find themselves."

The bishop spoke at a Mass for peace and for men and women serving in the armed forces, sponsored by the diocesan Holy Name Society. A feature of the event was the mailing afterwards of Easter-time greetings to more than 5,000 relatives and friends in the service. The Post Office set up special facilities on the cathedral steps to handle the mailings.

The greetings included a printed message from Bishop Wright, with longhand messages from homefolks appended.

IN DEALING with the "just war" theory, Bishop Wright reviewed the four standard norms: (1) it must be declared by competent authority; (2) it must be waged for morally just purposes; (3) there must be a proportion between the evil caused and the good pursued; (4) it must be the last and only possible solution to an evil situation, the resolution of which is demanded by the common good.

He stated that "in our day it is more and more difficult, if not impossible, to reconcile modern war with the principles of a just war, though the theoretical possibility of doing so remains such that the (Second) Vatican Council did not totally exclude recourse to war in last-ditch defense against actual aggression."

Bishop Wright made no direct allusion to the justness or unjustness of the war in Vietnam, but his point seemed clear—the morality of all modern war is increasingly open to grave question, both in view of the norms for "just war" and because of modern failure or inability to distinguish between combatants and noncombatants in technological warfare.

He noted that when the first principle for a just war (its declaration by competent authority) was enunciated, the governing of people was monarchial or autocratic rather than democratic, and decisions for war rested with aristocratic rulers, not the people.

In a democracy, he said, the declaration of war starts with defective right unless there is some species of plebiscite, or some consultation of the people if only through their elected representatives.

BISHOP WRIGHT said he viewed the second condition of a just war as complicated by the techniques of modern propaganda.

"In an age of propaganda so intense," he asked, "how clear are the purposes of a war and how honest can be the judgment of their morality?"

Lay representation broadened for ICC

Lay representation in the Indiana Catholic Conference was significantly broadened at the second organizational meeting of the group held at Marian College last Tuesday.

Equal voting privileges were given to five Catholic laymen who were named to the organization's board of directors, previously composed of the state's five Catholic bishops.

Named were: J. Joseph Tuohy, of Indianapolis; Frank P. Flynn, Jr., of Lafayette; William O'Connor of Gary; Thomas Weber, of Evansville; and Robert E. Bangert, of Fort Wayne.

Five additional lay members were named to the youth and community action departments of the ICC.

The newly-constituted board of directors passed on resolutions of the seven departments at the conclusion of the one-day meeting.

AMONG THE recommendations was a proposal of the education department to develop a set of guidelines for uniform personnel practices for religious and lay teachers in Catholic elementary and secondary schools in the state. Involved would be salary schedules, teacher benefits and contractual obligations.

A comprehensive study of Catholic education, recently undertaken by the Indianapolis Archdiocese, was commended to the other four Hoosier dioceses by the board of directors. The Indianapolis study, expected to take at least a year, will be used as a pilot project for the other dioceses.

Bishop Raymond J. Gallagher, of Lafayette, executive chairman of the ICC, commented on the proposed education survey:

"If conducted in the depth proposed, this educational study of the entire Catholic school system will aid not only the Indiana dioceses but will serve as possible guidelines for Catholic elementary and secondary education throughout the United States."

THE BOARD of directors also endorsed a proposal of the lay organizations department to create a program of public affairs to stimulate interest of



MR. TUOHY

laity in community and state affairs.

Named to the ICC advisory council was Father Joseph Voss, of Lafayette, editor of the Lafayette diocesan newspaper. He will also serve as chairman of the public relations and information department.

Bishop is slain.

two are arrested

DURANGO, Mexico—Mexican police arrested (March 27) two men wanted for the murder of Bishop Jose de la Ciudad Torres Castaneda of Ciudad Obregon and announced that they were seeking three others connected with the bishop's death.

Bishop Torres' body was found the night before Easter, buried alongside the Durango-Mazatlan highway. He had disappeared 21 days earlier on his way home from celebrating Mass in a neighboring town.

According to one of the men captured, the five had strangled and beaten the bishop and then taken his car to Monterrey to be repaired. When they could find no one to buy the car, they abandoned it by a roadside and went by horseback into the mountains.

They entered the town of Emiliano Zapata, where they rented a car. Two of the men were captured when police tracked down the auto.

At the jail in Durango where the two suspects are being held, police reinforcements have been called to prevent a lynching demanded by crowds of local people.

BISHOP PRIMEAU: Time to re-examine Catholic education

ATLANTIC CITY, N.J.—A detailed and comprehensive study of Catholic education on all levels was called for by Bishop Ernest J. Primeau of Manchester, N.H., at the annual convention of the National Catholic Educational Association.

Bishop Primeau urged the NCEA (March 28) to undertake such a study to seek answers to the many questions facing Catholic education today and to "plan for the innovations that our times are demanding."

He assured the some 20,000 delegates at the convention here that such a study would "have the full support of my fellow bishops."

"NONE OF US — educators, bishops and concerned Catholics generally — can afford an extended period of drift and indecision in these matters," he stated. "We need a detailed re-examination of all aspects and all problems of Christian formation, embracing not simply the Catholic school system but our entire educational effort: Confraternity of Christian Doctrine, the Newman Apostolate, adult education, and youth programs."

Maintaining that "what Catholic education today needs more than anything else is a philosophy, a rationale for its own existence," Bishop Primeau said such a philosophy can only emerge from "the answers to some very basic questions."

Among those he posed were: "Why should the Church be operating schools at all? . . . Does the goal of 'every Catholic child in a Catholic school' remain a possible and desirable one today? . . . Should we concentrate on one level of education, or should we instead seek to provide education across the board on all levels? . . . What are we as Catholic educators doing—and what are we going to do—about the millions of Catholics who are not in Catholic schools?"

Bishop Primeau, president general of the NCEA, said he did not propose such questions "casually, nor with the intention of spreading further dismay and doubt."

"On the contrary," he continued, "I believe firmly that my questions do have answers and that the answers can be found by ordinary mortals employing the ordinary means of intelligence and good will."

"I BELIEVE, too, that the answers, when they have been found, will not spell collapse or chaos for the Catholic educational system. Indeed, to engage for a moment in prophecy, I believe that the 'Catholic schools' that emerge from this present time of questioning will almost certainly be better and stronger institutions, serving

College graduates without proper license will begin at \$4,200. Other scales will include: Those teachers with 90 credits or two years college and six years teaching experience, \$3,700; teachers with two years college, \$3,200; teachers with less than two years college, \$2,700, with a maximum ceiling of \$3,200.

An increment of \$100 each year will continue, with those teachers already employed to receive proper increments added to the new salary scale.

In other action by the Archdiocesan School Board, also disclosed by the newsletter, was the adoption of the proposed comprehensive study of Catholic education in the Archdiocese.

World Day of Prayer for Vocations slated

VATICAN CITY—Pope Paul VI has issued a fervent exhortation to "the entire Church" to observe Sunday, April 9, as World Day of Prayer for Vocations.

In a letter to the faithful, the Pontiff said: "We ask all, yes, all of you members of the holy Church of God, to welcome our invitation and to do at least one thing: do what Christ Himself commanded; 'Pray . . . the Lord of the harvest that He send forth laborers into the harvest.'"

The Holy Father said that while there are still vocations in the Church in our century, his heart still is not free from anxiety. "There are too many empty places in the framework of the services that the Church has need of," he observed.

THE POPE SAID he wished

to reach the doorways of Christian families and ask: "Do you have any vocations among your children?"

He said he wished he could ask every pastor, every spiritual teacher if they "are watchful to discover the signs of a divine calling among the persons entrusted to your care?"

Noting that the word "vocation" actually applies to all humanity "called to Christian salvation," he said it acquires its full significance in the "doubly special vocation," where one gives his life "to the one and highest love, to the love of God."

He said the Church cannot be indifferent or negligent where the matter of vocations is concerned, and recalled the admonition of the Second Vatican Council (Continued on page 9)

Teachers' salaries to be increased next September

A starting salary of \$4,700 will be paid to teachers with elementary licenses in Archdiocesan parish schools next fall, according to a recent decision of the Archdiocesan School Board. The action was disclosed in a newsletter issued by the Archdiocesan School Office to pastors and school principals. The School Board met March 9.

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A steering committee was appointed by Charles Fleetwood, board chairman, to be composed of the following: Msgr. James P. Galvin, Father George Elford, Father Patrick Gleason, Father Joseph Beechem, Sister M. Denis, O.S.F., Sister M. Evelyn, O.S.B., Sister Thomas, S.P., Dr. John Courtney and Joseph Kish.



PROCLAIMS KNIGHTS OF COLUMBUS DAY—Indianapolis Mayor John J. Barton, above seated, recently proclaimed Wednesday, March 29, as "Knights of Columbus Day" in recognition of the organization's 85th anniversary. Shown with the Mayor, from left, are: Thomas C. Eyer, District 15 Deputy; Dr. Emerson Soland, Chapter President; and Robert J. Michalski, proclamation committee chairman and Deputy Grand Knight of Our Lady of Fatima Council 3228.



THE VISAGE OF WAR—The face of this American officer reflects the strain of war as he watches his troops check out bunkers and tunnels in a jungle area in Vietnam. Lt. Col. Martin (Tiger) Howell, of Jacksonville, Fla., wears a flak jacket as a protection against mine fragments. He commands the First Squadron, 11th Armored Cavalry Regiment. (RNS photo)

TEXAS FARM LABOR DISPUTE

Diocese caught between growers, workers

By MICHAEL ALLEN

RIO GRANDE CITY, Tex. — "The Catholic Church in the Rio Grande Valley of Texas is caught in a contradiction. Twisting and turning to defend an unfair system, she strains to practice and preach justice in the framework of agrarian feudalism that is not just."

This is how Father Sherrill Smith, the former San Antonio Archdiocesan director of Social Action, summarizes the difficulty of the Church in the midst of the struggle being fought here between large-scale growers and field workers over the right to organize and collectively bargain.

However, Bishop Humberto Medeiros of Brownsville sees the situation as "A lamentable division among the People of God, all of them my children whom I love and for whom I am responsible to the Lord . . . In its stark colors this division seems to stem from a quarrel between management and labor, over rights to bargain and to obtain a living wage."

"I have been pressured in one way or another to be a judge in this quarrel, to condemn a portion of my flock and to defend the other," he declared.

"But I am the Father of the whole flock, and how does a father judge his children?"

STRONG differences of opinion by clergy have characterized the Church's dilemma in the farm worker's movement: should the Church be involved on the side of the people seeking justice, actively lending moral support, or should it remain above either side, giving spiritual and moral guidance to both sides, without openly taking a stand for or against the farm workers or the growers? The struggle has been marked by a nine-month old strike by the farm workers.

National attention was focused on the smoldering controversy in early February when five priests of the San Antonio archdiocese were arrested for picketing one of the farms here.

Two of the priests—Fathers Smith and William Killian, editor of the *Alamo Messenger*, archdiocesan weekly—were subsequently disciplined by Archbishop Robert E. Lucey for going to the Brownsville diocese after being denied permission. The pair was sent on a week-long retreat to the Via Coeli monastery in Jemez Springs, N. Mex. This month Father Smith was relieved of his duties as Social Action director.

The arrest and disciplining of Fathers Smith and Killian fits uniquely into the conflict. It was their strong support of the strike, from its beginning, that gave the strikers' battle cry, "Viva la huelga" (Hail the strike) a realistically powerful meaning.

The effort to organize Mexican-American field workers began last June 1. The two San Antonio priests squarely placed the support of the Church, by their presence and actions, on the side of the farm workers.

At first, clergy in the Brownsville diocese, seven months without a bishop, were hesitant to show support for either faction, particularly with the imminent arrival of Bishop Medeiros, who was installed June 27.

However, two weeks prior to the Bishop's installation, the clergy were no longer faced with the question of taking sides: Fathers Smith and Killian stated the Church's answer during a civil-rights demonstration staged by the field workers at the Starr County court house here.

In no uncertain terms, Father Killian declared:

"Priests are marching with the farm workers to show that the People of God are not set apart, that we are one with them: so they can obtain justice."

Father Smith added: "We are convinced the cause is just and that the people will march and march and march until the hour of their justice."

A third San Antonio priest, Father Marvin Doerfler, joined the demonstration.

Feelings ran high among Brownsville clergy following the fiery speeches at the court house.

Several Valley priests sharply criticized the San Antonians as "outsiders." The most vociferous protester was Msgr. Dan Laning, of Mission, a farming community some 43 miles east of Rio Grande City.

Msgr. Laning was quoted in the secular press as referring to Fathers Killian, Smith, and Doerfler as imposters. Although the monsignor subsequently denied the reports, the cleric later maintained the priests were "intruders who did not speak for the Church."

Asked if he thought the farm workers needed a union, Msgr. Laning replied, "No, but if they ever do, they will receive all the support they need if they go about it properly."

The Mission priest voiced the opinion that the solution for the farm labor problem in the Valley was for government officials to enforce the federal minimum wage. "But he expressed surprise when told the farm workers were not covered by this legislation."

When asked if he thought the encyclicals — *Rerum Novarum* and *Pacem in Terris* — were involved in the dispute, Msgr. Laning replied: "I'm not able to say. I was ordained to offer Mass and bring the sacraments to the people."

IGNITING the controversy was the almost simultaneous organization and strike of Rio Grande City farm workers aiming to gain collective bargaining rights from large produce growers in the immediate area.

The union organizational activity was begun May 15, 1966, by Eugene Nelson, an assistant to Cesar Chavez, the electric organizer of farm workers in the Delano, Calif., region and director of what is now known as the United Farm Workers Organizing Committee, AFL-CIO. A free lance writer who became involved in the farm labor movement after compiling interviews on the living and working conditions of farm workers and braceros on the West coast, Nelson came to Rio Grande City because "field hands are worse off here than they are in California."

Although admitting he was inexperienced in union organization, Nelson noted that close to 1,000 workers signed intention cards during the first three weeks of activity. "Then we struck the five largest farms in the area," he said. He said the workers wanted to unionize because of the "extreme poverty of their lives."

Low wages, lack of food and necessities, inadequate housing have been a way of life for the field hands, he said. Starr County, in which Rio Grande City is located, has one of the lowest per capita incomes in the United States, according to statistics in a U.S. Labor Department report, the labor leader added.

Look at Rio Grande City: It is situated at the upper end of the Valley which stretches over more than 100 miles of fertile fruit and vegetable fields on the U.S.-Mexican border, separated by the Rio Grande River.

Rio Grande City is the seat of Starr County, home base for nearly 1,500 Mexican-American field workers.

The migrants spend the winter and early spring months picking crops in other parts of the United States, since the winter growing season in the Valley is not sufficient to support all the workers.

In June the migrant population here swells to more than 1,000 as the campesinos return to the Valley for the melon season, beginning in late spring and continuing through mid-summer.

In past seasons, workers picked cantaloupes for an average of 40 to 65 cents an hour. If domestic workers were unwilling to work for that price, the growers would hire Mexican nationals holding "green card" alien residence permits, enabling them to work in the United States. The green cards are always available, no matter how low the wages.

But last summer, the field workers determined they would no longer work 12 to 14 hours a day for such meager pay. The only way to improve their plight was to organize a union, although farm workers are not covered by the National Labor Relations act which establishes the collective bargaining process.

The organization became known as Local 22 in the Delano-based National Farm Workers Association, which later was merged into UFWOC.

Cries of "Huelga" were raised —without help from organized labor, without a food stockpile for members who would be out of work, without a cash reserve fund for the strike's duration.

Little attention was paid to the fledgling union by the growers, allied with the political power structure in Starr County. The Church in the Brownsville diocese was silent too.

HOWEVER, the movement in the Valley caught the attention of Fathers Smith and Killian. They came here six days after the strike was declared.

"We didn't think of diocesan lines when we went—with Archbishop Lucey's approval. We were very warmly welcomed by the people," Father Killian recalled.

"There was joy in the reception we received, also the sad intruders who did not speak for the Church."



FARM LABOR LEADER—Father Sherrill Smith leads the cry during a rally on the steps of the State Capitol in Austin on Labor Day. Huelguistas had just completed a gruelling 500-mile march in their effort to dramatize the plight of farm workers in the Rio Grande Valley.

new experience for those people to have priests come to them, stand before them and ask, "What can we do to help?"

"In a matter of hours, we were caught up with the people and their cause: it was enormously Christian," the priest-editor continued.

"I don't think the people in Rio Grande City ever planned on the Church being with them, which isn't so good for the Church. It makes me wonder how long we can go without giving service to these people and still be accepted by them. The thought of the Church's losing the working class bothers me," he said.

"Migrants aren't like factory workers in the East. They are totally out of the economic, social and educational mainstream. But they are still very much a part of humanity, and they are fellow baptized Christians and brothers."

"When you first recognize this, there is a compulsion to be with them—to priest them—and you know it is definitely a place for priests," Father Killian stressed.

Priests are needed in the Valley, agreed Mrs. Dolores Huerta, of Delano, a vice-president of the National Farm Workers Union, who, during the early days of the strike was sent by Chavez to Rio Grande City to appraise the situation.

THERE WAS little reaction in the Brownsville diocese after the first visit by the out-of-town priests, who picketed with the strikers and offered Mass for them. But the silence didn't last long.

Noting the marked difference in reactions of local clergy to their two visits to the strike area, Father Smith said, "If we had just visited with the people and said a few pious words to them, I don't think anyone would have minded."

Although the clergy of the Rio Grande Valley diocese minced no words in their criticism of the three San Antonio priests who demonstrated at the Starr County courthouse, a strong rebuttal was soon offered.

It came from Archbishop Lucey at the Brownsville installation services for Bishop Medeiros, the former chancellor of the Fall River, Mass., diocese. For decades, the San Antonio prelate has crusaded for the rights of the working man. He proved it again on June 29 in Immaculate Conception Cathedral in Brownsville.

Specifically referring to the controversy, Archbishop Lucey spoke out dramatically on the need for union organization and defended a union's right to strike.

Quoting from the Vatican Council's Constitution on the Church in the Modern World, the prelate declared: "A strike nevertheless can remain even in present day circumstances a necessary, though ultimate, aid for the defense of workers' rights and the fulfillment of their just desires."

The Archbishop continued, quoting Pope Paul VI: "The Church has not feared to descend from the religious sphere, which is proper to it, to the concrete conditions of social life."

"This is a remarkable statement," the Archbishop observed. "The Church today goes down into the concrete conditions of life."

plied the same rule to management of the right to unite.

"In the present dispute between workers and growers the role of the bishops and priests is clear," he said. "It is to preach the Gospel and urge both sides to listen to the voice of reason and faith and adjust their differences in a friendly way for the good of all."

"We can act as mediators, as conciliators; we can meet as I have met with labor union leaders representing labor and with growers representing management and bring to them the light of the Gospel, in the hope that they will meet and bargain for what is just for all and not only for one side."

During a question period after his talk, the Bishop said, "Until both sides ask me to mediate, my hands are tied."

MEANWHILE, during the march to San Juan, two Houston clergymen, Father Antonio Gonzalez, O.M.I., and the Rev. James L. Navarro, pastor of Kashmir Baptist Church, joined the huelguistas and encouraged the strikers to continue the trek to the state capital at Austin—500 miles away—to dramatize the needs of the farm workers. The march to Austin began July 5 and ended on the steps of the capital on Labor Day, Sept. 4. More than 8,000 supporters turned out for the rally featuring stirring addresses by labor and political leaders, including Chavez and U.S. Senator Ralph Yarborough, of Texas.

During the early days of the strike, Nelson asked the local pastor to address the strikers or attend one of the rallies. The pastor had other commitments, Nelson reported.

"I reminded my congregation that the Church had lost the working people in Italy, France, Spain and Mexico — wherever the Church was accused of being with the wealthy," the local pastor stated as he recalled the incident during a recent interview. He asked not to be identified by name.

"I also told them this situation was a matter of economics, therefore a matter for specialists."

"I am not in favor of cheap wages," he added, "but if a company pays decent wages, there is no need for a union, I'm a firm believer of that," the priest declared.

"The issue for me is not the money or better wages. It is the union. If the union gets stronger, then perhaps there will be more strikes, or the border will be closed to green card workers. They need money too."

Although the pastor denied he had been pressured by the growers not to speak out in favor of the strike, he admitted, "If I should speak out, the situation would be unbearable. The people couldn't have me removed, but they could quit giving money. That is a whole lot. I'm building a new church."

Immediately after the strike started, Nelson also contacted Father Robert Pena, O.M.I., pastor of St. Michael's parish in Los Ebanos, a small community 17 miles east of Rio Grande City.

"I gave advice and counsel to Mr. Nelson, but was not asked, and I did not offer to address the rallies or walk the picket lines," Father Pena recalled.

Father Pena pointed out a difference of opinion existing between clergy in the Brownsville diocese and the priests from San Antonio regarding the clergy's role in the farm worker movement.

Fathers Smith and Killian openly supported the huelguistas by picketing and demonstrating with them.

Father Pena, counselor to Bishop Medeiros, emphasized he was speaking for the Brownsville bishop when he stated: "We believe the priest's main role is to guide firmly, effectively, spiritually — not only those striking but also those struck upon."

FATHER PENA asserted it was the role of the laity to become actively involved in the strike in the form of picketing, demonstrating and speaking out in favor of one side.

"I believe we are in the process of educating the laity to take a full and effective part in the Church. It is our prayer and hope that society itself will wake up from their lethargy and complacency and effect a Christian brotherhood," the priest said.

more and more pressure has to be brought from the outside: far from being interference, it is a positive contribution," he asserted.

"The Church has to almost be forced to face reality—sweetness and light and reasonableness alone will not do it. Too much reasonableness is assumed in the situation and it just isn't there."

POINTING OUT a basic problem faced by the Church here, Father Smith continued: "The Church doesn't see there is opposition in the powerfulness of large growers and the powerlessness of the farmworkers. When the Bishop suggested both sides sit down and talk over their differences, he was suggesting something basically impossible."

"Power, particularly economic power, never addresses itself to the absence of power. It is that fact of life that the Church must first understand if it is going to be significantly present in the world today," the priest declared.

"The Church cannot recognize the battle going on in terms of power. It won't realize that one side or the other can be seriously wrong, because she brings only holiness to this problem and talks in terms of peace,

charity, love and harmony. Precisely because people are far from being interference, it is unjust and unholy, others suffer."

"True holiness on the part of the Church means she stands on the side of the oppressed," he stated.

Where there is injustice, to be neutral is sinful; in the past, the Church hasn't hesitated to point her finger at injustice and even name names," Father Smith said.

(To be continued)

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ON 'INSIGHT' SERIES—Vera Miles and Lloyd Bechner will appear in "Why Sparrows Fall" at 10 a.m. Sunday, April 2, on the "Insight" television program on WFBM-TV, Channel 6, Indianapolis. Distributed by Paulist Productions of Pacific Palisades, Calif., the "Insight" series is produced by Father Ellwood Kleser, C.S.P.

69 DIOCESAN STUDENTS ENROLLED

Seminary college stresses liberal arts

By PAUL G. FOX

ST. MEINRAD, Ind.—In the 106 years since the Benedictine Fathers first organized the seminary college program here in connection with their monastery, thousands of young men have pursued their studies in the hope of serving the Catholic Church as ordained ministers.

More than 2,500 of them reached their goal. Included in this total are 95.5 per cent of the Indianapolis Archdiocesan clergy and 97.6 per cent of the Evansville diocesan priests.

Staffing this vast reservoir of knowledge are three full-time librarians, two full-time clerical workers and 20 part-time student assistants. Outside circulation last year totaled 14,561 volumes.

NOT CONTENT with resting on "tradition" or its rather "captive audience," the seminary college administration is vigilant in providing the Church with adequately-trained ministers in this era of the "new Pentecost" unleashed by Vatican II.

According to Very Rev. Hilary Ottensmeyer, president-rector of the college, the essential purpose of the seminary-college will not change although constant readjustment is inevitable.

"The young people we teach in our seminaries have a salutary — and stubborn — way of keeping us in constant touch with the latest problems," he related.

What precisely should be the educational philosophy of the seminary college? Do these years serve best by existing chiefly in relationship to the needs of the professional school of theology? If that idea is adopted, the entire curriculum will be tailored with an attentive eye to the specialized studies of the theology curriculum.

The alternate philosophy, which is the one chosen by St. Meinrad College, holds that the best preparation for theological study comes in reality from a fidelity to the traditional goals of the liberal arts curriculum.

Father Hilary alluded to a possible "painful tension" seen by some who suggest an over-emphasis on the academic at the expense of spiritual formation of the collegiate seminarian.

"From time to time one does sense this struggle," he stated. "However, the two ends of the problem are united in the determination which the seminary must have of developing the whole man."

This was well stated by Pope Paul VI in his talk on the occasion of the 400th anniversary of the Council of Trent: "The candidate's formation as a human being must proceed apace with his formation as a Christian and a priest. In this way his natural energies will be fortified and purified by prayer, sacramental grace and the supernatural virtues; and the supernatural virtues in turn will be sustained and supported by the natural energies."

The general spiritual guidance program for St. Meinrad collegians includes: Mass and homily, evening reflection, Bible devotions, quarterly recollections, weekly Benediction, annual retreat and the Christian Apostolate Conference series involving guest speakers.

Daily meditation and spiritual reading are scheduled on an individual basis under the guidance of the four spiritual counselors. In addition, seven faculty members are available for private counseling and nine priests are assigned as confessors.

Close following the guidelines of the conciliar Decree on Priestly Formation, and the latitude allowed by the decree to the national conferences of bishops, St. Meinrad College has chosen to develop a large, regional seminary as its response to the now-opened wide road of diversified educational experiments.

A RECENT visitor to St. Meinrad—Bishop Loras T. Lane of Rockford, chairman of the Episcopal Committee on Priestly Formation—disclosed that "no one pattern of seminary structure can be imposed on so complex and vast a nation as is ours."

Efforts underway to consolidate the nation's scattered and inefficient seminary facilities seem to be taking three main directions, according to Father Hilary. One is the development of seminaries on the campuses of large Catholic universities.

Another is the establishment of a seminary college or theologate on a major secular university campus. Third is the planning of large, regional seminaries to combine student enrollment and faculty membership from several dioceses and religious orders.

Recent conferences held at St. Meinrad were designed to initiate closer relations with the bishops and religious superiors who presently have students on campus. The seminary announced that a concerted effort will be made to involve the participating dioceses and religious communities more directly in the administration and policy-making decisions of the institution.

Bishops and religious superiors will be invited to erect separate housing on the St. Meinrad campus or to occupy sections of existing buildings. They are also to be asked to contribute qualified faculty members who will be woven into the total academic program.

Of the nation's 607 seminaries, St. Meinrad College of Liberal Arts is one of but 31 colleges judged adequate by accreditation standards. Buoyed by an excellent tradition and the massive efforts of the leaders of former generations, the present administration is dedicated to providing the Midwest with relevant priests for the 21st century.



SEMINARY LANDMARK—St. Bede Hall, constructed in 1954, is the most recent building added to the seminary and monastic complex of St. Meinrad Seminary. It serves as a residence hall for college freshmen, and contains a theater, lounge, classrooms and science laboratories.

SISTERS MEET IN ROME

Ask more active participation of nuns in developing Church

ROME—Concluding their first international assembly, representatives of the Church's 2,200 women's religious congregations called for a more active participation by nuns in the developing Church and a modification of their relationships with the world.

The declaration came at the close of a two-week session here (Feb. 28-March 12) attended by 95 superiors general of religious congregations representing more than 60 countries. They were delegated by nuns of their countries to the first assembly of the International Union of Superiors General of Religious Orders of Women.

Among 15 elected to the union's council of the presidency was one American, Mother Mary Luke Tobin, superior general of the Sisters of Loretto of Norinck, Ky. This was a re-election; she has held the post since the union's organization on December 8, 1965.

Another American, Mother Mary Omer, S.C., of Mt. St. Joseph, Cincinnati, was one of five appointed by the Congregation on religions to the council of the presidency in addition to the 15 elected members.

ACCORDING to an official press communique, released after adjournment, the assembly's work showed that "active religious life for women is beginning a new era of its existence, marked by larger participation in the developing Church and by a modification of its relationships with the world."

"This movement is heading toward: —Spiritual renewal within the traditional forms of religious life.

—The creation of new forms of the apostolate in keeping with the needs of the Church and of mankind.

—Fraternal collaboration and common effort in dealing with great world problems: racial and cultural equality, ecumenism."

The assembly reaffirmed on behalf of the institutes represented their "unshakable faith in God, in the Holy Church, their mother, according to the teaching of the Second Vatican Council, and particularly their faith in the Holy Eucharist and

the perennial ties which bind them to Mary, Mother of God and Model of the Church in faith, charity and perfect union with Christ" (the council's Constitution on the Church, chap. 8, no. 63).

It also expressed "total dedication" to Pope Paul and said the delegates were "respectfully united" to him, particularly in his call for a united expression of faith during the "Year of Faith" proclaimed to commemorate the 19th centenary of the martyrdoms of SS. Peter and Paul, which will begin June 29.

The delegates agreed to continue cooperation among various congregations "particularly in relation to religious formation and apostolic activity."

SPEAKING at the closing session, Cardinal Ildebrando Antonelli, head of the Congregation of Religious, advised the nuns to "avoid personal, arbitrary, erroneous interpretation" of the council's authentic teachings.

To do this, he said, "it is necessary to keep tuned to the authentic transmitter, the Pope, and to his responsible agencies, avoiding those dubious stations which transmit theories, opinions, criteria and proposals which are contrary to the letter and spirit of the council."

Certain attempts at updating which have been proclaimed and given experimentation without sufficient adherence to theological foundations compromise the solidity of the institutes and cause confusion and disruption," he said.

Updating council wishes is not simply adaptation to the external requirements of the modern world, he said, but renewed faithfulness to the Gospel which is the first foundation and supreme norm of religious life and which alone can preserve its vital integrity. It is not a matter of sacrificing religious life to modern society, he said, but peace, progress, social justice, racial and cultural equality, ecumenism."

He asked that religious couple the spirit which guides their own particular institute with the "ecclesial spirit," which is the inspiration of Christian activities in general. Faithfulness to the spirit of an institute's

founder does not imply an obligation to continue "materially and mechanically" what the founder prescribed, he said. What matters is to apply to present circumstances the principles, norms and orientations of the founder, he declared.

Structural reforms must not be left to the arbitrary decisions of individuals but must be promoted by superiors with "caution, prudence, wisdom and enlightened clear-sightedness."

IN THIS respect, he said, the Congregation of Religious is the directive body which insures precise and secure orientation. "It must be consulted. By following its deliberations, progress will be made along the right path," the cardinal said.

He said the council called for the primacy of the interior life in religious renewal and also for "consultative participation" of the members of the religious institutes in this renewal. Without the primacy of the interior life, he said, religious life and its apostolate would be destined to degenerate into "simple and empty activism."

This does not exclude an active apostolate by Religious, he said, since the apostolate is the direct consequence of a profound religious life lived in close union with God and in harmony with the Church.

The council did not agree with those who maintained that religious life is nothing but a form of life for the promotion of the external apostolate, he said.

Franciscan nun dies in St. Louis

ST. LOUIS—Funeral services for Sister M. Carmelita Schram, O.S.F., R.N., a native of Madison, Ind., were held here Saturday, March 25. She died (March 23) in St. Anthony's Hospital here.

A member of the Franciscan Sisters of the Sacred Heart of Jesus, with motherhouse at Wheaton, Ill., Sister Carmelita was a nurse for more than 50 of her 56 years in the convent.

Survivors include three sisters—Mrs. Mary Zepf and Mrs. Marcella Lauer, both of Madison, and Mrs. Clara Stuppy, of Indianapolis.

Cardinal Bracci dies at age 87

VATICAN CITY — Cardinal Francesco Bracci, one of the Church's leading canonists, died at his residence in Rome (March 24).

Cardinal Bracci, who had been in poor health and suffering from arteriosclerosis died on Good Friday. He was 87.

The prelate was a member of the Congregation for the Discipline of the Sacraments, the Congregation for Council and the Tribunal of the Apostolic Signature. In 1958 he was elevated to the college of cardinals.

Graduate studies are being pursued this year in nine seminaries and nine other public and private colleges and universities by last year's college graduates from St. Meinrad. Three of the institutions are abroad.

Current students have a choice of 70 courses being offered in five major divisions of the college: fine arts—five courses in art and music; history and social sciences—12 courses in economics, education, history and

biology.

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Archbishop's Schedule

Tuesday, April 4—North Deanery CCW luncheon. Saturday, April 8—CYO Convention and Mass, Sececina High School, 12 noon. Sunday, April 16—Confirmation, Christ the King, 7:30 p.m. Tuesday, April 18—ACCW Convention at Richmond. Wednesday, April 19—ACCW Convention at Richmond. Friday, April 21—St. Mary's Church, Red Mass, 5 p.m. Sunday, April 23—CYO Songfest, Hinkle Fieldhouse, 1 p.m. Sunday, April 30—Confirmation, St. Rita, 2 p.m.; St. Roch, 4 p.m.; Greenwood, 7:30 p.m. Tuesday, May 2—Installation of Archbishop McDonough, Louisville, 10:30 a.m. Saturday, May 7—Ordinations, St. Meinrad, 4 p.m. Monday, May 8—Serra Club Altar Boy Awards, Cathedral, 7:30 p.m. Tuesday, May 9—Confirmation, St. Matthew, 7:30 p.m. Tuesday, May 16—Confirmation, Little Flower, 7:30 p.m. Wednesday, May 17—Meeting, State Board NCCW, Indianapolis, 11 a.m. Thursday, May 18—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, Sececina High School, 8 p.m. Friday, June 2—Graduation, Our Lady of Grace, 8 p.m. Saturday, June 3—Graduation, Chatard High School, 7:30 p.m. Sunday, June 4—Baccalaureate Mass, Latin School, 9 a.m.; Marian College Commencement, 3 p.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. Rius X, 7:30 p.m.



ACADEMY SCHOLARSHIP WINNERS—Five eighth grade girls from Marion County parish schools have received full tuition scholarships to St. Agnes Academy for the forthcoming school year. Sister Miriam Joseph, S.P., Academy principal, is shown above making the presentation to Stephanie Heard, of St. Thomas Aquinas School. Others from left are: Annetta Swain, Cathedral School; Irene Poinsette, St. Andrew's School; Debbie Kinley, St. Michael's School; and Betty Burkhardt, Sacred Heart School. Competitive scholarship examinations were taken to determine the winners. (Staff photo)

IN INDIANAPOLIS

High school, college students aid community social projects

INDIANAPOLIS—High school and college age volunteers have been recruited by Catholic Social Services to help in programs designed to attack certain community situations before they develop into serious problems.

St. Mary's Academy and Brebeuf Preparatory School pupils are working with grade school age children at the North Street Community Center, 617 E. North. Their aim is to create a greater interest in learning among the youngsters long before they reach the drop-out age.

A group of Marian College students will assist the Northwest United Community Action Association. It was organized last fall to combat economic and social decay in the area bounded by 16th and 38th streets, Boulevard Place and Riverside Drive.

They are working under the supervision of Robert M. Owen of Catholic Social Services, Jerry Tutterow of the North Street Center and Father Boniface Hardin, O.S.B., of Holy Angels Church. Co-operating with the project are Father Richard E. Keil of St. Mary's, Father Robert Konstanzer of Marian and Mr. Thomas T. Brennan, S.J., and Mr. Gary J. Brown, S.J., of Brebeuf.

THE TEEN-AGE volunteers at the North Street Center are learning to know the children who come there through the recreational program.

"But they don't leave after doing a little tap dancing with the kids," Tutterow explained. The friendships formed in dancing groups, craft classes and sports hopefully will lead to a one teen-ager to one child tutoring program. A library is being created at the center to provide an environment suitable for this program.

"The volunteers also are making it possible for the children in the center's area to participate in other learning programs offered in the community," Tutterow added. He explained that the high school pupils will escort the children to reading programs at the public library, concerts, art exhibits and plays.

IN THE NORTHWEST program, the Marian College volunteers' first assignment will be to gather information to supplement a survey of the community made this fall.

"The Northwest United Community Action Association is an outgrowth of that report," Father Boniface said.

The Marian students are among the members of the community action committee of the newly formed campus organization, Action, headed by Miss Pat Bryant, Chicago. They will visit homes in the study area and will make some comparative surveys of conditions in other parts of the city. This information, according to Father Boniface, is needed to formulate the association's action plans. When the program has been developed, the students will serve as volunteers in it.

THE CATHOLIC Social Services student volunteer program is typical of this ecumenical era, Owen pointed out. The young people are mostly Catholics but most of those with whom they will be working are non-Catholics. The children at North Street come from public schools and the center's advisory board is composed of representatives of both Catholic and Protestant churches and neighborhood groups.

Northwest United Community Action Association board members include clergymen, business leaders, school officials and representatives of government and social service agencies in the area.

MARK YOUR CALENDAR TELL YOUR RELATIVES Schulte High School Terre Haute Come By Any Means Possible BUT BY ALL MEANS COME! SCHULTE Annual Carnival Sunday, April 2, 1967 12:00 (Noon) to 8:30 PARCEL POST COUNTRY STORE KIDDIELAND CAKE WALK Antoine's Restaurant (In the Old French Tradition) FULL DINNER \$1.50 CHILDREN'S PORTION .75 SERVING 12:00-7:00 ROAST BEEF AND BAKED HAM DINNERS ENTERTAINMENT — REFRESHMENTS Schulte High School Terre Haute

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.

A thaw?

Rabbi Arthur Hertzberg writes a scholarly, straight-from-the-shoulder column, "The Jewish World," every third week for the National Catholic Reporter. In last week's column he saw signs of a coming thaw in Jewish-Christian relationships.

That particular column was written before the release of the official Guidelines for Catholic-Jewish Relations by the Bishops' Committee for Ecumenical and Inter-religious Affairs. It dealt largely with some hopeful recent discussions with other rabbis of various denominational persuasions and at a Protestant theological seminary.

Upon learning the news of the guidelines, however, Rabbi Hertzberg rushed an enthusiastic ancillary observation into print in the Reporter. "I cannot imagine at this moment," he wrote, "a statement which could go farther toward making honorable, valid Jewish-Catholic relations possible."

He also wrote: "The Catholic Church in America is at its boldest in the statement that Jewish-Catholic relations must be based on 'an acknowledgment by Catholic scholars of the living and complex reality of Judaism after Christ.' The bishops' committee for ecumenism is right: without such an awareness and without the parallel awareness by Jews that Christianity is a 'living and complex reality,' no serious dialogue or continuing co-operation is possible."

Indeed, it does seem a thaw may be setting in. There has been particularly widespread applause for the sympathetic understanding of the authors of the guidelines displayed toward Jewish concerns about proselytism and for their recommendation of a review of school textbooks to make certain they reflect the Jewish people in a proper light and in no way unintentionally promote anti-Semitism.

Meanwhile, Marc H. Tanenbaum, national director of the inter-religious affairs department of the American Jewish Committee, was hailing the monumental new 15-volume Catholic Encyclopedia as a "revolutionary achievement" and a "milestone in ecumenism" that should go far to help Christians and Jews to "unlearn" much they had "learned" in centuries of a "dialogue of mutual contempt and mutual recrimination."

Not that all is going to be sweetness and warmth overnight. A lot of Catholics have a lot to "unlearn." So do a lot of Jews. As Rabbi Hertzberg warned in his National Catholic Reporter column, when a thaw begins to set in and the ice starts to break up "the water is not smooth and peaceful; it takes a bit of courage to navigate in the erratic waves."

But he also commented, "Best of all, the major religious communities have ceased even trying to pretend to the outside world that they are monoliths." Insofar as the Catholic Church is concerned, that was made perfectly clear in the statement of the committee on ecumenism, just as it was in Vatican II.

Hike exemption

One of The Criterion staff members had a rather unusual experience in charitable fund raising the other day. A young man determinedly tracked him down and demanded to know how come he had been overlooked when the pledge cards had been passed out. Whereupon the generous young man filled out a card for more than his "fair share" but declined a tax deduction receipt. "I don't pay any taxes," he explained. "Eight kids—10 exemptions."

The young man presumably is in a fairly low income bracket. Even with 10 exemptions, most people in average middle income brackets don't wholly escape a tax bite.

The \$600-per-dependent exemption is an anachronism, a wholly inadequate relic of a time when the cost of living was much lower than it now is. We are in

hearty agreement with the St. Louis archdiocesan newspaper, The Review, that the exemption should be raised as a first order of business in any new tax reform program. The Review suggested \$1,000. We suggest at least \$1,200.

This is a matter of particular—although certainly not exclusive—interest to Catholics, who tend to have large families and the majority of whom pay substantial sums for the non-public elementary and secondary schooling of their children while at the same time footing their full share of public school costs.

There is considerable favorable discussion among political-economic progressives, moderates and conservatives alike about some sort of federal-state family allowance, guaranteed family income, or negative income tax.

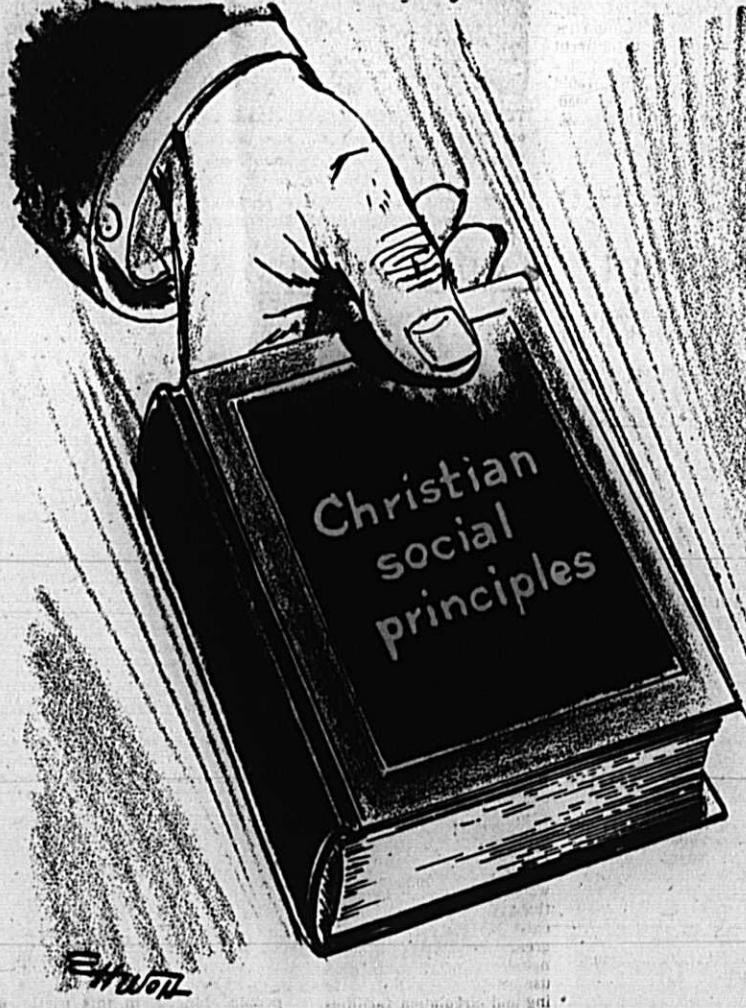
Msgr. George Higgins, a moderate and one of the syndicated columnists who appear each week in The

Criterion, has written extensively from time to time about these proposals. They, of course, are aimed at helping impoverished and very low-income families. We certainly favor some such program, and believe one eventually will be adopted.

But average income families, including those who might be termed "comfortably" average, also deserve consideration in a nation where the well-being of the family is the keystone in the arch of national morality and strength.

The simplest, quickest and perhaps most realistic way to give average income families a fair tax break is to raise dependents' exemptions to a meaningful figure. The resulting loss in tax revenue probably could be made up by doing away with oil depletion allowances and other outrageous loopholes which literally permit many thousands of persons, including multi-millionaires without families, to get away without paying any income taxes at all.

How to Work for Peace



JOHN COGLEY'S VIEW

What's happened to aggiornamento?

By JOHN COGLEY

The Vatican Council turned out better than any of us had good reason to expect. I was in Rome soon after Pope John announced that there would be a council. At that time the Vatican "insiders" predicted that it would come to little. The world's bishops, they held, would be summoned to Rome, be asked to put a fresh seal of approval on what the Church was already doing, obediently do so, and then be sent home. After they left, the Church would return to "normalcy."

These "insiders" were wrong. Thanks to the two Popes who presided over it and the bishops who saw it through, the council ended with a workable charter for the aggiornamento Pope John originally called for. With the council completed, the bishops themselves were infused with the zest for renewal and with self-confidence about their ability to carry it off.

On the final day, December 8, 1965, those of us lucky enough to be in Rome at the time beamed on the Fathers leaving St. Peter's. After four long, frequently stormy sessions they had laid out a plan for total Catholic reinvigoration. They were pleased with themselves, too.

All seemed to be in agreement that their biggest task was still ahead of them: to transmit not merely the letter but the spirit of the council throughout the world. The future was full of challenge. Everyone that day seemed to be drunk on hope.

It is becoming increasingly clear, however, that the spirit of the council and the Pentecostal hope that lighted up so many eyes that day are already dying. They are being transmuted into discouragement, disillusion, disappointment and in some cases sheer despair.

Father Charles Davis, one of the leading lights of the council, has given up. Other less significant Catholics have become embittered. Today, the Church seems to be going through a neurotic phase; it is evident to anyone who keeps up with the religious news. What was sup-

posed to be a time of exciting renewal is marked by confusion, unrest, dissension, sour dismay and noisy family quarrels.

At first all this looked like the signs of new life. It is beginning to look like a household torn by dissension and lack of confidence in the kind of leadership being offered.

Though the appointed leaders of the Church keep thundering commands, many of them simply are not leading. For every example of leadership channeling the spirit of the council into creative channels, there are five defensive proclamations about rightful authority and ten warnings against going "too far" with the spirit communicated by the council.

Everyone knows that something is wrong when leaders feel the necessity to invoke their official credentials in order to get a hearing. In such a situation, who is speaking becomes much more important than what the speaker is saying, and soon enough people simply stop listening. The leaders so reduced may end up with their credentials intact, but their influence petered away.

The basic problem may be that the bishops created a revolutionary situation and then seemed surprised because the revolution was taken seriously.

Like other revolutionaries of conservative temper, they may have thought that they would have themselves a quiet little revolution—only serenity in the seminaries, repose in the rectories, peace in the parishes, contentment in the convents. But that is not the way revolutions work. Once the revolutionary spirit is let large in the world expectations rise beyond any previous imagining.

Revolution means that people will be stirred up; they will be given new hope; they will be energized by the prospects of future development. They will

look forward to genuine change. When it is not forthcoming, or they even think it is not forthcoming, they will demand change.

When the leaders of a revolution seem to show a failure of nerve, of being afraid to follow through, of turning the heralded "revolution" into a matter of rhetoric rather than substance, they are in trouble.

It is clear that the hierarchy, from the Pope on down, is in trouble of this kind. The incessant warning against "excessive," the interminable restrictions on experimentation, the strictures against "dangerous" speculation, and unhealthy fixation on keeping order and discipline are already out of bounds.

These steps may put a brake on the "excesses" of revolutionary zeal, but they also leave the impression that the leaders of the Church were not truly serious about aggiornamento in the first place. They have done that in the minds of many and consequently are a source of deep-seated discontent. In a revolutionary atmosphere the timid revolutionary, whatever his intentions, is bound to suffer the fate of the counter-revolutionary.

It may seem insufferably arrogant to advise the highest authorities in the Church on how to handle the difficult situation they innocently put themselves in. Yet, one must risk it, if only because it is becoming so painfully clear that they need all the advice they can get.

My advice is simple: Remember December 8, 1965. Remember the hope that shone on your faces when you came out of St. Peter's. In your preoccupation with the remote possibility that the spirit of the council will be blasted with the bang of revolutionary zeal, don't let it be smothered by the whimper of offended dignity.

People first

If our outside-Indianapolis readers will pardon this provincial foray, we would like to comment on plans for an inner-city park in a rundown near-northside Indianapolis neighborhood that sound awfully good.

With the Federal Land Space Program paying half of the \$800,000 cost, the city will acquire 92 parcels of land and mow down dilapidated houses in a three-block area. In about a year a landscaped park with generous recreation and picnic space will emerge.

Mayor John J. Barton of Indianapolis and other city officials have said none of the 225 concerned families will be displaced until adequate private or public housing is available near the area.

They are to be taken at their word. But we've heard a similar song in the past, and the tune soured as people gave way to "progress."

Home owners and renters were thoughtlessly shoved out of the way to make room for the Riley Tower complex and the surrounding reclamation project. And the city and state belatedly are trying to atone for sins of neglect toward residents of property condemned to make way for interstate highways and university expansion.

Indianapolis lags woefully in urban renewal and has to make up for lost time. But it must not do so at the expense of those individuals least equipped to deal with bureaucratic rigmarole, the details of displacement and the uncompensated financial burdens that too often have accompanied civic face-lifting. There already are enough disadvantages to being poor.

Laughing matter?

Garry Wills, a conservative among young Catholic intellectual writers, has no use whatever for the John Birch Society. But he thinks Robert Welch, the pink-faced little man who called Ike Red, is funny and that some of us take him too seriously.

We should find it easier to share Wills' sense of amusement were it not for the fact that Welch can come to Indianapolis, where he founded the Birch Society, and draw a black-tie crowd of more than 1,000 at a \$50-a-plate dinner. And he can come back not too long afterward and draw 2,000 people to one of his platform exercises. That's better than most of the presidential aspirants can do.

Wills does find something else about the Birchers that he calls "scary." He cites a piece in the March issue of the Birch magazine which tells how George Wallace can become the next President through an artful combination of chauvinism, resentment of the Negro and—the key ingredient which the article's author warns fellow ultra-rightists they simply must swallow—a heavy public welfare program.

Wills points out that Hitler rose to power on what he calls just such a "hellish trinity"—super-nationalism, racism and a massive welfare program. And we cannot forget that Wallace polled 30 per cent of the Democratic vote in the 1964 Indiana presidential primary when he challenged President Johnson's popular standard, then-Governor Matthew Welsh.

At which point we don't know whether to laugh at the notion of a "President Wallace" or start getting scared along with Wills.

QUESTION BOX

Can I return to sacraments?

By MSGR. R. T. BOSLER

Q. Twenty-eight years ago my husband divorced me and married another woman because I couldn't have children, and she was pregnant by him. Two years after the divorce I married a widower with three children before a Presbyterian minister.



In a recent column Msgr. Conway said that people like us are recognized as fully members of the Church but living in mortal sin.

For three-and-a-half years we have been living as brother and sister, without sexual relations. My question is: May I go to confession and communion if I continue to live in this manner?

A. Yes, you may. Many couples have solved a similar problem in this fashion. I suggest you ask your pastor whether there are any formalities that need to be observed before you go to confession. In some dioceses permission of the bishop is required.

In the past these permissions were often given reluctantly. Perhaps with good reason. I remember the first time I sought such permission for an elderly couple. The chancellor, who incidentally did obtain the permission, told me of an experience the previous bishop had.

A pastor had talked the bishop into granting permission to a couple in their early forties to live together as brother and sister. "They're a great couple, bishop, bringing up a large family of splendid Catholic kids," the pastor argued.

A year later the bishop met the pastor and asked about how his remarkable couple was coming along. "Well, bishop," he replied, "I guess you could say they are still raising a splendid Catholic family. Last Sunday they brought in twins for baptism."

Please don't misunderstand me: I am not making light of your problem, but merely pointing out that what you are hoping to do is not possible for all. But it is possible for many advancing in years or suffering from illnesses.

It would surely be a work of mercy to inform such people of the possibility of returning to the sacraments. They need each other, and they need the grace of the sacraments. Tell them that there is a way to have both.

And now I want to say something else that I hope will not be misconstrued. You describe your situation as "living-in mortal sin." According to textbook morality this would be true. But textbook morality is sometimes inadequate for judging the unique experiences of real, live human beings.

Living in mortal sin means remaining in a situation in which you deliberately choose to be turned away from God and prefer a creature to the Creator. Objectively speaking, judging the action apart from your own intentions and the reasons that motivated your decision, to attempt marriage when you were not free to marry would be a turning from God to a creature. Perhaps this is what you did, but then again perhaps you did not turn completely away.

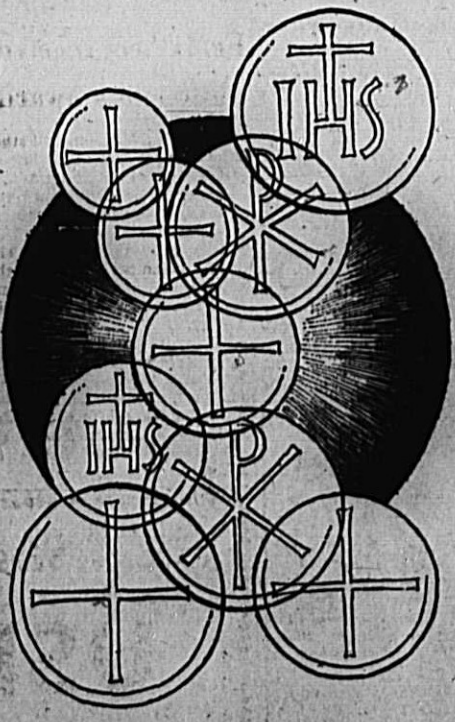
You may have been so terrified by the thought of living the rest of your life alone or so overwhelmed by your maternal instinct to care for three motherless children that you honestly decided that what you wanted to do was good and not necessarily a turning from God. Neither you nor I nor any human is in a position to know for sure how God judged your decision. And you can take consolation from the realization that God is more merciful than moral theologians.

But granting for the sake of further discussion that you did sin grievously by marrying a second time, have you all these years lived in mortal sin? Once you became the almost indispensable mother of three children, were you free to leave? And presumably all through the years you have longed to return to the sacraments and to be right with God. Is it accurate to describe someone in such a situation as living in mortal sin? I don't think so.

Several European theologians have gone so far as to encourage persons in similar situations to return to the sacraments even though unable to rectify their marriages. The Doctrinal Congregation in Rome has warned

that this is an opinion not to be propagated. This does not mean that the Doctrinal Congregation has officially decided that all couples living in invalid marriages are necessarily living in mortal sin. It does mean that Rome feels that the sacredness of marriage can best be preserved, at the present moment at least, by denying the sacraments to such couples regardless of their personal circumstances and dispositions.

Those so deprived can take some consolation from the fact that their painful experience is in a sense a witness to the sacredness of the marriage bond. A poor consolation at best. Who can blame such couples for praying that the Church take another look at what constitutes mortal sin? (Continued on page 10)



Liturgy and Life

THE OFFERING OF THE HOST . . . Receive, O Lord, Almighty and Eternal God, this spotless host which I, your unworthy servant, offer to you, my living and true God, for my own countless sins, offenses, and negligences; and for all present here as well as for all faithful Christians both living and dead, that it may profit me and them as a means of reaching salvation in the eternal life. Amen.

OPINIONS

Why, Brother?

To the Editor: I hope I do not sound like a prude, calamity howler, or religious fanatic as I make the following observation.

Every year since 1954 an annual Day of Reflection has been held at Schulte High School in Terre Haute to which all men of the Terre Haute Deanery, and their non-Catholic friends are invited. It is sponsored by the District Council of Catholic Men.

At this critical time in world history we have many reasons for setting aside one day each year for special prayers and recollections. Our American boys are being killed and wounded and crippled in Vietnam. Our teen-agers are confused and so are their parents. Many college and university students are rebelling against educational leaders. Billions of people of the world are helplessly living in squalor, poverty, malnutrition, sickness and incurable diseases. Moral standards are deteriorating year by year. Pornography is rampant, abortion is gaining ground and we appear to be out-manuevered by atheistic communism.

Palm Sunday, a special day for commemorating the life of Christ, was the day designated this year, particularly because the services of a missionary from Canada were available. He drove 1,100 miles to make this commitment which he was to follow up with a retreat for the Schulte High School seniors.

but there were 42. What do you think of that?

The Holy Father is asking for a special year of FAITH. Are you against him or with him? I have read where it is better to light one candle than to curse the darkness. I have lit my candle, and join with the other 41 men to sincerely and respectfully ask each of you men of distinguished Catholic societies in the Terre Haute deanery who did not have a serious excuse, "Why, Brother, didn't you come?"

Mr. Catholic Terre Haute, Ind.

Fair bus bill

To the Editor: As author of the Fair Bus Bill, I appreciate your kind words about the "near miss" during the past Legislature, of the bus bill in your editorial of March 10. However, I do not share your confidence in predicting its becoming a solid reality in the 1969 session. Not unless we get more support from rank and file Catholic, Lutheran and other laymen who believe (but don't act) in Freedom of Choice in Education.

Fewer letters favoring the Fair Bus Bill were received by legislators this time than during the 1965 session. And there was a great increase in anti-mail. Almost every day letters and literature came to our desks against the Fair Bus Bill. Much of it was from FOAU headquarters in Chicago in pamphlet form and neatly printed. It carried titles like "The Runaway Bus," "If the Wall of Separation is Broken?" "At First a many came? Maybe not you, (Continued on page 12)

THE YARDSTICK

Catechism with a difference

By MSGR. GEORGE HIGGINS

I recently had occasion to review a new series of religion textbooks for the elementary grades, Word and Worship, by Father James J. Killgallon, Father Gerard P. Weber, and Sister M. Michael O'Shaughnessy, O.P. (Benziger Brothers, New York).



The authors are trying to help form Christians who will live in the 1970's, 80's and 90's, when conditions will be quite different from what they are now, no matter whether we like it or not.

They have met these issues head-on, both in the text, in the learning activities, and in the art work (which they believe to be as important as the text in teaching and forming attitudes).

This new series of religion textbooks is very practical and down-to-earth in its presentation of the social teaching of the Church. It meets head-on even the most controversial of present-day social and economic problems.

Catholic Hour series announced

NEW YORK—Father Andrew M. Greeley, author and sociologist, will return to the Catholic Hour radio program on the Sundays of April.

He will give a five-part analysis of the American response to the challenges of the Second Vatican Council. The Catholic Hour is produced by the National Council of Catholic Men and carried each Sunday on the NBC network.

Father Greeley's talks will be based on his recent book "The Hesitant Pilgrim," and deal with such subjects as authority and freedom in the new structures of the Church; the intellectual life of contemporary American Catholicism; the future of American Catholic education, and social change in the Church.

Finally there is the lesson, in the third-grade book "We Follow Jesus" which has already created quite a stir and will probably continue to do so. Originally, the lesson was centered on Dr. Martin Luther King. He was used in a lesson entitled "Christians are Brave."

The point was that this man refused to resort to violence while at the same time seeking full human rights for his people. The whole point was bravery. There were expressions which were a subject to misunderstanding, especially when taken out of context—e.g. "Dr. King is like Jesus"—i.e. he is brave—and that the Holy Spirit helps him in his work—i.e. obtaining justice by means of love and non-violence and prayer.

Admittedly, the example was an unfortunate one. Dr. King is still alive, and it is always dangerous to use living people as examples. The authors note, however, that they don't want the children to think that you can't be a Christian until you are dead. On the other hand, the man's very name stirs up such passion in people that it prevents a real point from being calmly considered.

This particular lesson has been changed. The focus is not on Dr. King, but rather on the issue of civil rights, bringing out the idea that all Christians, of whatever color, who seek rights for others by peaceful

means are showing bravery. Mention is still made of Dr. King and his picture (a smaller one) is still in the text, together with a picture of the by now famous old Negro woman who sat in the front of the bus in Alabama.

Actually, the lesson is now a stronger one. It is one which the authors are prepared to stand by at any cost. They feel that if we fail to strive with all our might to give children in Catholic schools Christian attitudes on such issues as the race question and civil rights, we might just as well quit pretending that we are really giving them religion in religion class.

If the series, or this particular book, is turned down on this issue or on the grounds that it's

too "controversial," let its critics ponder what sort of future Christian adults they will have been responsible for forming or not forming.

Already there is a small, highly active and vocal group formed in one Archdiocese secretly working to have the whole series banned in the parochial schools of that See. They are quoting sentences out of context and resorting to other sleazy tactics in order to give the impression that the whole series teaches civil disobedience and preaches socialism rather than Christianity.

The authors, for their part, believe that the whole matter of the Christian's commitment to Christ as He exists in this world is the issue. They would like to see it hit "hard and head on." I agree with them completely.

Denies repeating charge the Church is 'corrupt'

By JOHN A. GREAVES

LONDON — Father Herbert McCabe, O.P., dismissed editor of the English Dominican monthly, New Blackfriars, denied newspaper reports that he had repeated his charge in the magazine in February that the Church is "corrupt" while speaking at a "teach-in" here (March 13).

The priest had been removed as editor of the monthly following the controversial article in which he accused the Church of corruption.

In addition to denying (March 17) that he had repeated this charge, he also said that he had withdrawn the word "corrupt."

Father McCabe claimed that at the "teach-in" he said: "I have not been silenced. I want to make it clear I am not any kind of victim of suppression of free speech in the Church."

"It is true I cannot write editorials in New Blackfriars, but then, after all, how many of us can?"

The Dominican claimed that the whole theme of his speech was that Catholics who disagree with each other should be able to discuss their differences in a civilized and adult manner.

He called for a more democratic Church and claimed that Church leaders were "out of touch with what the community really wants."

He said that what was wanted was not less authority but "authority that speaks authoritatively."

THE ORGANIZERS staged both meetings to protest against disciplinary actions against Father McCabe and Father Kenlem Foster, O.P., who was responsible for censoring New Blackfriars during Father McCabe's editorship and who was also dismissed from the magazine.

At the "teach-in" Father McCabe disavowed advocacy of a non-institutional Church, but said that, "if there is something wrong with the institutions of the Church, there must be something wrong with the Church itself."

He called for a more democratic Church and claimed that Church leaders were "out of touch with what the community really wants."

Recruit Negroes, college asked

MILWAUKEE — A minister and social worker suggested in a speech at Marquette University here that Marquette students should try to convince the school administration to recruit about 500 Negro students.

The Rev. Lucius Walker said the university should "enroll them (Negroes) without worrying about their high school credits and without concern for the usual eligibility requirements."

"Begin with them where they are . . . and, if necessary, take 10 years for a four-year education," he said. He added that federal agencies would probably help support such a program.

His talk on the "Myth and Reality of the Negro Ghetto" was sponsored by the Marquette Faculty Association for Interracial Justice. The association, composed of more than 70 Marquette faculty members, is active in civil rights activities in Milwaukee.

Fr. D'Arcy receives philosophy award

NOTRE DAME, Ind.—Father Martin C. D'Arcy, S.J., British philosopher, received the Aquinas-Spellman award from the American Catholic Philosophical Association at Notre Dame University here (March 28). The award, given periodically by the association, is for outstanding achievement in Catholic philosophy.

Father D'Arcy, currently visiting professor of philosophy at Jesuit-run Boston College, is a former provincial of the Jesuits' English province and the author of a number of books on philosophical and theological subjects.



TOYS FOR MUSCATATUCK—These smiling youngsters from Nativity parish, Indianapolis, are showing off stuffed toys they made as Easter gifts for the children at Muscatatuck State Hospital. The project is an annual one for Catholic Daughters of America Juniors in the Indianapolis area.

WHAT OF THE DAY

Press monopolies

By REV. JOHN DORAN

Recently Senator Carl Hayden (D. Ariz.) and some ten other Senators introduced a bill which would exempt newspapers from anti-trust actions when they are forced to merge in order to stay alive financially.

There is a lot of wisdom and experience behind this bill, and a good deal of public interest. Newspaper publishing equipment and labor costs have gone so high that it is next to impossible for several small papers to own and operate individual printing plants. It would appear that the only way that separate newspapers can exist in cities other than the great metropolitan areas of the nation is for these papers to use mutual printing, advertising and circulation facilities.



could also argue that the police could be shooting at the plane or its tires have prevented the take-off without killing the lad by shooting him directly.

This is not an easy case. No one pretends that it is. No one that is, except the newspapers. The newspapers — remember that both of them are owned and operated by one firm — have both taken the official police position, have in fact appeared as the public presentation of the police blotter. They have not even allowed the presentation of the fact that there might be some doubt as to the justice of the case. In this they have not served the people of this city, have not been in fact the voice of the people. They have been the voice of officialdom.

My point is that this type of presentation, made possible because both papers are owned and operated by the same company, causes frustration to the people. Indeed, in this particular case it has caused great anger.

Newspapers are not part of the body politic. At least in a democracy they should not be. When they act as though they were, they cause frustration to the citizens.

I am not prejudging this case. A long and careful trail of reason would have to be followed to establish whether or not the police acted reasonably in the handling of the whole action. This could be established only by a civil suit, the answer to which I could not know in advance. What I am doing is showing by this example that the newspapers of a city, when they are both controlled by one company, and when they both appear to follow one established policy, can fail the people and disturb the citizenry.

Had one paper taken the position that the police were entirely right, and the other that

the death was entirely wrongful, or had they both taken some midway position on the case, they would have reflected the thinking of the people, and thus served the people well. When they both took a solid position on the side of officialdom, they failed to represent the thoughts of the people. They left the people voiceless.

I hope that the Congress of the United States considers favorably the bill presented by Senator Hayden, for anything which would help to prevent the monopolizing of the public press would be of benefit to the people of our land.

Editor's Note—Pardon us, Father Doran, but it seems to us that the passage of the Hayden bill would only promote the "monopolizing of the public press" which you are berating in your column. Do we read you right?

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DOGS, HORSES, AND PEOPLE

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Last November an Allentown, Pa., store sold split-level indoor dog houses made of solid cherry and lined with Persian lamb. The price: \$119. . . . New York City's mounted patrolmen complain their horses deserve better than the "firetrap" stables now housing them. The rent for one stable is \$11,400 a year. . . . Meanwhile, three out of four children overseas go to bed hungry. We wonder what God thinks.

HOW TO HELP CHILDREN

- 33¢ a day (one pack of cigarettes) provides food, clothing, shelter and the ABCs for an abandoned child overseas. Why not 'adopt' one? We'll send you his photo and his name on receipt of your first month's payment (\$10).

THE TOOLS WE NEED

- \$10,000 will build a parish "plant" complete (church, school, rectory, convent) in India. Name it for your favorite saint, in your loved ones' memory.

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Play finals set this week-end at Chartrand

Ten final entries will compete this week-end at Chartrand High School for top honors in the annual Junior CYO One-Act Play Contest. Three finalists will be featured in the Serious and Comedy Divisions, while the Classic Comedy Divisions will have four.

The CYO Office has announced that six judges will be present for each play, three to decide the winning entry and three to determine candidates for the best actor and actress awards. Cups will be awarded to the parish winners and plaques to the top actor and actress.

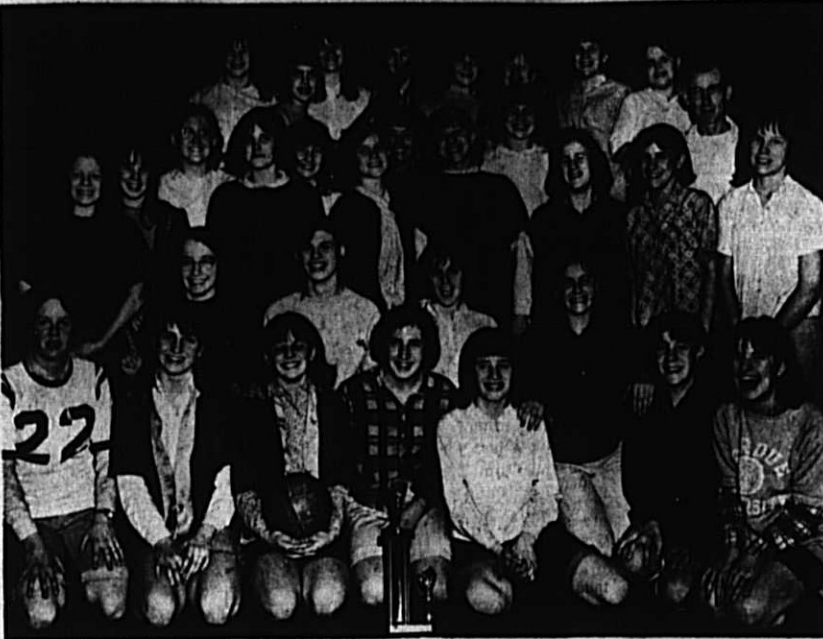
SERIOUS Division finalists, to begin at 7:30 p.m. Friday evening, are: "To Burn A Witch," Holy Trinity; "The Fool," St. Margaret Mary of Terre Haute; and "The Claw," Little Flower.

Competing Saturday evening at 7:30 p.m. are the Comedy Division finalists: "Ridiculous and Sublime," St. Mark's; "The Capricious Pearls," St. Cath-

erine's; and "True-Blue and Trusted," St. Joan of Arc.

COMPETING at 7:30 p.m. Sunday evening in the Classic Comedy Division are: "Broken Sentence," St. Roch's; "The Still Alarm," Holy Trinity of New Albany; "Three on a Bench," Little Flower; and "Anybody for Tea?" St. Catherine's.

A consolation contest has been announced for three entries in the Comedy Division, to be played Tuesday evening, April 4, at St. Catherine's parish. Only three will compete; the six contenders at press time were: St. Christopher's, St. Ann's, Holy Name, St. Matthew's, St. Simon's and Christ the King.



CADET VOLLEYBALL LEAGUE CHAMPIONS—Perennial volleyball contender St. Philip Neri of Indianapolis made it to the top of the 1967 CYO Cadet Girls' League, replacing Holy Spirit's 1966 champions, by defeating St. Bridget, 15-4, 7-15, 15-7, in an exciting championship match. On their way to the title contest, St. Philip's girls won the Division Three championship after a close race with St. Mark, then drew the "bye" in the play-offs. In tourney competition St. Philip's girls were eliminated in the semi-finals by St. Mark, but came back to defeat Little Flower in the consolation match and capture third place. The man in charge of all these girls is a veteran of CYO Kickball and Volleyball, Head Coach Frank Pluckebaum (standing at the right in the third row).

Details outlined for annual Songfest

Preliminary arrangements are well underway for the annual CYO Cadet Songfest, featuring the combined voices of 6,500 boys and girls in the sixth, seventh and eighth grades of Indianapolis-area parish schools.

The CYO Office this week announced that promotional material has been sent out, along with tickets to parish chairmen. The event is scheduled for Sunday, April 23, in Butler University's Hinkle Fieldhouse.

Rehearsal for the gigantic number of participants — the only joint practice session to be held — is scheduled Thursday, April 20, at Hinkle Fieldhouse.

Among the program highlights is the "Mass for the People of God," composed by Sister Mary Peter, S.P., and "Sons of God" from the "Mass for Young Americans." Guitar accompaniment will be provided by a group of Latin School students.

Popular numbers will include: "One Nation Under God, Freedom Isn't Free, What Color is God's Skin? Up With People and Impossible Dream." In addition to the guitar

group, a special brass section and adult chorus will assist the combined choir in the program.

EDWARD J. DOWD is serving as general chairman of the event, to be assisted by John Gerlach. Additional support will be provided by the seven Knights of Columbus councils, representatives of the K of C chapters and district and the St. Florian's Fireman Club.

Father Edwin Sahn will serve as musical director, assisted by Father Thomas Breidenbach, Edward Krieger and Mrs. Jo Anne Smithmeyer. Mrs. Virginia Byrd Reichter will be organist, while Ed Greene will provide piano accompaniment.

Wrestling event opens on April 1

The Cadet CYO Wrestling Tournament will get underway Saturday, April 1, with 11 a.m. weigh-in at Secunia Memorial High School. Eliminations begin at noon.

An anticipated 150-200 entries are expected from sixth, sev-

Wrestling Result
St. Roch, 54; St. Simon, 21

enth and eighth grade boys. Ribbons will be awarded through fourth place in each of the 14 weight classes (from 69 pounds to heavyweight) and three team trophies will be given.

Bill Sylvester will serve as tourney director, with officials to be provided by Catholic high school athletic staffs.

Providence High plans production

CLARKSVILLE, Ind. — The Student Theatre of Our Lady of Providence High School will present "Oliver," a musical based on the novel "Oliver Twist" by Charles Dickens in three performances this week-end.

Longest running musical on Broadway in history, the student version of "Oliver" will be the first student production in the Greater Louisville area. Shows are scheduled at 8:10 p.m. Friday, March 31, and Sunday, April 2, with a 2 p.m. matinee on Saturday, April 1.

Providence freshman, Steve Kimmel, portrays the lead character. Director of the production is Raymond A. Day, of the Providence faculty.

St. John Alumnae to hold breakfast

INDIANAPOLIS—The eighth annual St. John Academy Alumnae Communion Breakfast will be held Sunday, April 23, following 10 a.m. Mass in St. John's Church. The breakfast will be held in the Cole Porter Ballroom of the Sheraton-Lincoln Hotel.

Former students, friends and teachers of St. John's are cordially invited. Mrs. John E. Wyss is general chairman of the event. Information and reservations may be obtained by calling Mrs. Margaret A. Cohan (244-4005) or Mrs. Edward Sherman, (784-8650).

CSMC announces 'Golden Jubilee'

CINCINNATI—Rehearsals by remote control will be a feature of the Catholic Students' Mission Crusade's golden jubilee pageant, to be staged at the general convention of the CSMC August 22-25, 1968, at Notre Dame, Ind.

CSMC officials have issued a call for 275 participants in the pageant's more than 30 scenes. Professional actors will narrate the pageant, and tapes of the narration will be provided to schools throughout the country where volunteer groups will rehearse the scenes assigned to them.

The pageant will be staged in the O'Laughlin Theater at St. Mary's College, which is adjacent to the University of Notre Dame—scene of the general convention. One of the principal guests at the convention will be Father Clifford J. King, S.V.D., founder of the CSMC.



STATE ESSAY WINNER—Timothy McCartin, an eighth grader at St. Paul's School, Sellersburg, was declared winner over 900 junior high school students throughout the state who entered the annual Independence Hall of Chicago National Essay Contest. The local contest was sponsored by the Silver Creek Jr. Chamber of Commerce on the theme "What Americanism Means to Me." He is the son of Mr. and Mrs. Joseph McCartin, members of St. Paul parish.

PLAN CLARKSVILLE MUSICAL—The music department of St. Anthony's School, Clarksville, will present a three-act musical April 7-8 in the school auditorium. Featured will be the school's band and chorus, directed by Sister Mary Joseph, O.S.B. Shown above with some of the production props are, from left: Janet Marsh, Danny Barnes, Kevin Bettehoff and Sister Mary Joseph. (Staff photo)



VOLLEYBALL TOURNAMENT RUNNERS-UP—Holy Spirit's Cadet Volleyball team, shown here, seems well satisfied with a strong second-place finish in the 1967 CYO Post-season Volleyball Tournament. The girls lost to St. Mark's new champions, 15-13, 15-13, in the title match, after a strong rally in the final game. Holy Spirit also wound up in third place in League competition after copping the Division Two title in a play-off with St. Rita. Father Joseph Grotzhaus, pastor at Holy Spirit, is standing at the left in the back row. At the right is Head Coach Mrs. Robert Godfrey.

CYO NOTES

The CYO Office will begin notifying schools next week of the schedules for the annual Instrumental Music Contest, planned April 15-16 at Cathedral High School. Entry deadline has passed and the program is being completed. Pianists will compete April 15, while other instrumentalists will be heard April 16.

Pairings are also being assembled for the Junior CYO Spring Kickball season, to get underway the week of April 16. Coaches will be notified of a meeting during the previous week.

Other deadlines: Cadet Spring Kickball—April 5. Cadet Spring Baseball—April 13.

A record 46 teams from 18 parishes have been entered in the three divisions of the CYO Cadet Boys' Track and Field Dual Meet season, to begin next week. The season will run through the first week of May. Information will be announced later for the city-wide meet. Coaches are reminded to call a scores immediately to the CYO Office for publication in The Criterion.



TO APPEAR AT SMW—A fraternal dialogue between Dominque Georges Pires, O.P., Nobel Prize winner in 1958, and John Howard Griffin, prominent American author, will take place at St. Mary-of-the-Woods College at 8 p.m. Tuesday, April 4, in the Cecilia auditorium. The appearance is scheduled in the Woods' "Four Star" series for students and faculty. Griffin will begin the program with a report on the American Negro, followed by the Belgian priest's talk on the application of fraternal dialogue to world problems.

Agenda set O'Brien to be new 'Young Apostles' for annual convention

A pleasing mixture of spiritual, social and intellectual activities are included in the agenda for the annual Archdiocesan Junior CYO Convention to be held at Secunia High School, Indianapolis, the week-end of April 7, 8 and 9.

More than 750 delegates are expected to attend the parley, including some 300 from outside the Indianapolis area.

Today (March 31) is the deadline for submitting registrations to the Deanery Directors, with Monday, April 3, set as the deadline for Deanery Directors to submit reservations to the CYO Office. Registration fee, covering cost of Saturday lunch, Sunday breakfast and banquet, plus refreshments, is \$6.50 per delegate payable with reservation. The fee for later payment is \$7.00.

HOUSING is still needed for out-of-town delegates, and volunteer families are asked to contact the CYO Office.

Keynote speaker for the convention will be Malcolm Dooley, brother of the late Doctor Thomas Dooley, and director of the Doctor Thomas Dooley Foundation, Detroit.

Topics for the panel discussions, which will consume a major portion of the convention's "working" sessions, include such topics as: "Youth and Alcohol," "Modern Music and Christianity," "Teen-agers and Dirty Books," and "Involvement in the Inner City."

Archbishop Schulte will celebrate the Convention Mass at 11:45 a.m. on Saturday morning.

SOCIAL highlights will include a mixer on Friday evening, following registration and the opening session, and an evening dance on Saturday, featuring the melodies of the "Magnificent Seven."

Mass and breakfast are scheduled for Sunday morning with the election of officers and the closing banquet topping off the agenda.

Joseph Delaney, of Little Flower parish, is general chairman, assisted by Joseph Huser, also of Little Flower.

Unity bulletin

VATICAN CITY—The Vatican Secretariat for Promoting Christian Unity has released the first issue of an information bulletin on developments and news in the field of Christian unity. The service will be issued "as occasion indicates."



TOM O'BRIEN

INDIANAPOLIS — Brother Douglas Roach, C.S.C., principal of Cathedral High School, this week announced the appointment of Tom O'Brien as new varsity basketball and baseball coach.

He will succeed Bill Green as basketball coach. Green submitted his resignation on March 28.

O'Brien, 36, is a 1949 Cathedral graduate who formerly coached at the school for four years. For the past two years he has served on the coaching staff of Bradley University, where he previously obtained a master's degree in educational guidance. For three years prior he coached at Evansville College.

In addition to the head coaching positions, O'Brien will serve as assistant football coach and assistant athletic director.

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FAMILY CLINIC

Wants his daughter to move back home

By JOHN J. KANE, Ph.D.

My husband broods because our daughter, a professional woman, works in another town and no longer lives with us. He wants her at home to provide financial help for our support. He is over sixty-five. I disagree with him. My daughter must have her own life. He is angry with me because of my stand. But he wants his aged mother to enter a home because of her physical condition. She lives alone, but needs physical help from neighbors, friends and us. I cannot give it, I am ill.



should be made. Children do have an obligation to older parents. Perhaps some children do not realize how lonely older persons can be and how they long to see their children. Equally important is the obligation to help them if they are in a position to do so. Many can't, but it would appear that your daughter can. Basically, it is a matter of whether or not you really require financial help. You and your husband will have to reach a decision on this.

Your husband seems to be a rather dominant man, Sara. He wants to run the lives of persons close to him, but, unfortunately for him, he is living in the twentieth century where this is no longer tolerated at least in the United States. However, in view of his age, it is not likely that he will accept this type of change. Some older persons can, many cannot. He is among the latter.

Since your daughter is a professional person she certainly has the right to accept the best position she can find even if it means she cannot live at home. But frequent visits, if possible,

Admittedly, this obligation is not very well met by a number of young people. But in most states the law requires them to do so if the parents are destitute. This is not your case, but it would be wise to discuss the entire problem among the three of you. Be honest about your resources. Be realistic about her resources. Furthermore, if financial aid is really needed, you should not expect your daughter to do it alone. You have other children. (I did not have space to put this in the condensation of your letter.) All should be consulted, and all should be asked to provide to the extent they can. But psychologically, I fear your husband's wish to have his daughter at home may not be associated with money or perhaps even with loneliness. It may be a desire to have her literally and figuratively under

his thumb. If this is the case, she is wise to live away from home. It is unfortunate that you have incurred the anger of your husband. Perhaps the less said about your daughter's absence the better. By that I mean when he discusses it, try to remain quiet. Nothing you say will change his mind, and almost anything you say will antagonize him. This is truly a time when silence is golden.

In the case of his mother, I am inclined to agree with him. Yet it is very harsh to compel an aged parent to enter a home for the aged involuntarily. This I would not recommend. His mother's problem is multiplied many times in our society. Too often older people live in their original homes. At one time these were quite suitable, and many memories and sentiments are attached to them. But also quite often the neighborhood has changed. It may have become a purely industrial or business district—crowded, noisy and neighborless. The house may be two stories with steps to be climbed to reach a bathroom or bedroom. It may have a basement to which the older person may have to descend occasionally. Steps are hazards for those who are feeble, or who have heart conditions. Living alone as she does often means that she will not eat properly. It is too much work to prepare meals; such persons sometimes subsist on snacks. The result is that malnutrition is added to their other infirmities. There is always the danger of a fall, a stroke or a heart attack which may fell the person while he or she lies there unattended for hours, sometimes days. It is necessary to point all of these dismal possibilities out because older persons and some readers become indignant when the possibility of a home for the aged is mentioned. It is not so much that one is unwilling to give the necessary assistance, but that in many cases it is impossible, and even when possible, rarely as adequate as that obtained in a good home for the aged. My suggested approach is to discuss the problem with her physician. If the situation is as you indicated, I am sure he will recommend that she enter a home. He will also recommend a good one.

Selection of a home should be done most carefully. First, there is the matter of what you or your husband's mother can afford. Some institutions are costly. Some, even though costly, are quite inadequate. I suggest you look for the following things in a nursing home or a home for the aged: First, be certain there is a physician available. By that I mean a doctor who will make visits to the home. It is also desirable that a hospital be located within a reasonable distance. Do not accept a place where the senile mingle with those who are not senile. If it is a two-story place, be certain there is elevator service. Look for hand guard or rails in bathrooms and non-skid pads or such in showers and tubs. And, above all, take one which is nearby and permits frequent visits. Don't coerce this lady, but have her physician persuade her. It is for her good, not yours, that she enter a home.

Week In Liturgy

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

APRIL 2—First Sunday After Easter, Low Sunday. The human failings of the men Christ chose to be His intimate friends, and to whom He entrusted His infant organization for the salvation of all men, have at times appalled some Christians. Judas went to Christ's sworn enemies and arranged to place Him in their hands provided they paid him for doing it. Christ's right hand man denied with an oath that he was even acquainted with Him. Thomas refused to believe in Christ's resurrection and considered that his fellow Apostles were either lying or deluded (Gospel).

Perhaps the Christians 50 years from now will find the conduct of Christians of today appalling when they read books, articles, and editorials of the human failings and reactions of Christians, in both high places and low, to the changes in the Church that Vatican Council II instituted to make the practices of our faith more relevant and meaningful.

We should pray that history will not record another unrepentant Judas, nor a Peter who never recovered his courage. We should also pray for those torn by anxieties and doubts, the Thomases, so that they will understand that Christ demands not only faith in Himself, but in the Church and in those who have authority, the Pope and the bishops.

APRIL 3—Annunciation of the Blessed Virgin Mary. Mary did not doubt the word of the angel sent by God, she merely asked how she a virgin could receive and bear a son. The angel replied, "The Holy Spirit will come upon you and the power of the Most High will cover you with His shadow." Mary's answer was her act of faith, "Let it be done to me as you have said" (Gospel).

APRIL 4—St. Isidore. This Spanish archbishop of Seville was considered one of the most learned men of the seventh century. He wrote on many subjects besides theology, and his theories on education were far in advance of his times. "In the midst of the Church the Lord opened his mouth" (Entrance Hymn).

APRIL 5—St. Vincent Ferrer. Another glory of Spain is this Dominican friar, renowned throughout Europe in the 15th century because of his preaching.

ing, his gift of tongues, and many miracles. In Flanders he even managed to persuade the women of fashion to abandon their fantastic hats! He died in 1419 at the age of 70. "The Lord loved him" (Meditation Song).

APRIL 6—Mass as on Sunday. Because Thomas refused to accept the word of his fellow-Apostles, they were unable to help him solve his crisis of faith. Like Peter and John, who ran to the tomb to see for themselves when told by the women that Christ had risen. Thomas also wanted more proof than the testimony of others. However, this display of incredulity of the Apostles, followed by their total commitment to faith in Christ, should be of help to those who face a crisis in their faith.

APRIL 7—Mass as on Sunday. Peter, when he denied knowing Christ, was not having a crisis of faith, but one of fear. Shortly thereafter the full impact of what he had done overwhelmed him, and he wept. Thomas' doubts were short-lived. When given the opportunity to place his fingers in Christ's wounds, Thomas no longer doubted and uttered his act of faith, "My Lord and my God!" (Gospel). Only Judas failed completely. Instead of returning to Christ for forgiveness, he despaired. Despair is the result of a complete lack of faith.

APRIL 8—Mass of Blessed Virgin Mary on Saturday. The evangelists, and two of them were Apostles, recorded the wavering in faith by the Apostles. However, they never mention that the Blessed Virgin Mary ever did, nor did they even imply it. Mary kept perfect faith in Christ.

MIAMI, Fla. —The U.S. Department of Housing and Urban Development has approved a \$1.88 million loan for the construction of an apartment development for senior citizens sponsored by the Miami diocese.

Fr. Gerard Sloyan leaving post at CU

WASHINGTON—Father, Gerard Sloyan, head of the religious education department at the Catholic University of America here, will leave this year to accept a faculty position in the department of religion at Temple University in Philadelphia.

Father Sloyan, a well known scholar and author, has been at Catholic University for 17 years, and has held his present position for the last 10.

An article in the Catholic University student newspaper, The Tower, said that when asked if his decision to leave the university was affected by a controversy over the proposed transfer of the religious education department to the School of Sacred Theology, Father Sloyan said that there was "no direct relation" between the two things. He stated emphatically that his "confidence in the status and future of the department is greater now than at any time in the last 10 years," The Tower said.

The proposed transfer of the department of religious education was opposed by Father Sloyan, as well as by the head of the School of Sacred Theology.

State visit VATICAN CITY—King Gustav VI Adolfus of Sweden made a state visit of the Vatican (March 16) and heard himself and his country praised for devotion to peace and world betterment.

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Jeffersonville and Clarksville Calendar OF EVENTS St. Anthony's... The School Band will present "The Wizard of Oz," April 7 and 8. St. Augustine's... CYO Archdiocesan Convention, April 7, 8 and 9. Sacred Heart... CYO Color TV Set to be given away April 15th. Providence... "Oliver" will be presented March 31st to April 2nd. These announcements are made available without charge. To have your event listed, phone BU 2-3669—at least two weeks before event is scheduled. We Pay... 4 1/2%... On All Certificates of Deposit... A Complete Banking Service... "A Citizen Is Near You" 3 LOCATIONS: Downtown—Spring St. Youngstown Center Clarksville Member FDIC

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REPORT FROM MOSCOW

To worship and to watch

By R. M. M. McCONNELL

LENINGRAD—After a week in Moscow, I flew in a cold and crowded Russian plane to Leningrad. It was Christmas Eve, according to the calendar of the Russian Orthodox Church, and I planned to go to services at the city's Nikolski cathedral.

In the churches of Moscow, visited on weekdays, I had found the congregations to be made up of elderly women with just a bare leaven of elderly

This is the third in a three-part series describing first-hand observations of religious life in the Soviet Union.

men. As I walked along the canals of the Venice of the North, I wondered if it would be the same.

As I came near the church, I realized it would be.

It was almost time for the services to start and the Russian rococo cathedral was packed. As an American, I was a special guest and the commandant of the church escorted me toward the choir loft. Yet despite his repeated calls, his pushing and shoving, our progress through the dense crowd was slow.

But finally we were through, and I was looking down from the choir loft on a sea of blue cloth coats and dark wool kerchiefs. The people were the only somber note in the church,

BRILLIANTLY lighted with candles and electric chandeliers, the white, blue and gold church was a study in the artistic collision between East and West.

Definitely Eastern in floor plan, with a massive sanctuary screened from the faithful by a lavish blue and gold ikon screen, the cathedral showed the influence of the Westernization that followed the reign of Peter the Great.

The two-dimensional ikons had given way to very Renaissance paintings of the saints and the Virgin. The triple-barred Eastern crosses had been replaced by the more familiar Latin crucifixes.

But the vestments of the priests and ministers, the complex interplay between the altar and the choir, the clouds of incense and the elaborate ceremonial, all marks of the Eastern Church—these were all there. The ceremony began, and I leaned over the balcony rail, trying to identify elements of the service with remembered parts of other Orthodox and Eastern-rite services I had seen. From time to time an American friend translated prayers and responses.

Then I noticed, down below, a snake of light twisting through the crowd. A priest and three lay people were taking up the collection. Traveling one behind the other, carrying baskets ringed with candles, they were pleading for kopeks to be used for the upkeep of the church.

for the priests, for candles and for the poor.

AS I WATCHED, someone spoke to me in Russian. I turned to my left, where a college-age Russian girl was speaking to me. She was very pretty, one of the few Russian girls I had seen wearing makeup, and the only one I had seen who used hair spray.

Hoping to communicate that I knew no Russian, I shrugged my shoulders, but apparently what she said could well be answered with a shrug. She smiled, nodded, and walked away.

A few minutes later she was back, again speaking Russian. Desperate, I used the word that makes or breaks a conversation in Russia: Amerikanski. She stopped, smiled, and turned to call her friends.

They came, two boys and a girl, all college students.

One of the boys spoke some English and after introductions all around we identified ourselves. I was an American graduate student and a Catholic. They were all undergraduates and atheists.

Why, then, were they in the church? Because they belonged to the young atheists' society at the university and visited church and synagogue services out of curiosity.

For a few minutes more we talked, and then they left.

I returned to the edge of the balcony and watched as the people packed into the church began to make their slow way to the sanctuary, where a priest anointed each aged worshiper, brushing a cross in chrism on each wrinkled forehead.

And the only young people who were there were there because it was a hobby.

U.S. visitor

GENEVA — Pastor Roger Schutz, Swiss prior of the Protestant monastic community of Taizé in France, will travel to the United States in November. Prior Schutz, whose community seeks to promote Christian unity, will visit the Taizé branch in Chicago.



DISCUSS CARNIVAL PLANS—Members of the general committee are shown above mapping plans for the annual Carnival to be held at Schulte High School, Terre Haute, on Sunday, April 2. Left to right: Emmanuel Fusco, Sister John Marie, S.P., John Kelly and Cathy Flak. Not pictured are Sister Joseph André, S.P., Sister Teresa Miriam, S.P., and John Seifert.

Richmond group elects officers

RICHMOND, Ind. — Charles Waltermann is the newly elected president of the Single Catholic Adults. Other new officers include: Tom Schwedenmann, vice-president; Bill Fuller, recording secretary; Gary Reis, corresponding secretary and John Laughlin, treasurer.

All single Catholic adults over 21 are invited to a showing of a color movie, "Bridge of Love," on Sunday, April 2, at the home of Bill Fuller, 138 South Fifth St. The group will meet at 5 p.m. at Fuller's home and go to dinner together, then return for the movie.

Pancake breakfast

WEST TERRE HAUTE, Ind. — The St. Leonard Parent-Teacher Club will sponsor a pancake breakfast on Sunday, April 2, from 8 a.m. to 1 p.m., at the church, 124 N. 8th St. Tickets may be purchased from any club member and will also be available at the door. The co-chairmen are James Brooks and Bud Harris.

Schulte High sets annual Carnival Sunday, April 2

TERRE HAUTE, Ind. — Schulte High School will sponsor its 13th annual Carnival on Sunday, April 2.

Food and entertainment for the public will be provided from 12 noon until 8:30 p.m. New Orleans' famed Bourbon Street will provide the general theme of the affair.

Roast beef and ham dinners will be served from noon until 7 p.m. in the school cafeteria, which will be transformed into a famed New Orleans cafe, Antoine's.

Entertainment by the senior class will include jazz, comedy and dance numbers. Multi-colored booths, designed by the school's home rooms, will reflect the Bourbon Street theme. A faculty committee, headed by Emmanuel Fusco, is working with the Student Council on the Carnival plans. Profit from the enterprise will be spent for general school improvement, according to Father Joseph V. Beechem, principal.

St. Leonard plans pancake breakfast

WEST TERRE HAUTE, Ind. — The Parent-Teacher Club of St. Leonard parish will sponsor a pancake breakfast on Sunday, April 2, in the church hall. Piping hot pancakes and sausage, all you can eat, will be served from 8 a.m. to 1 p.m.

Tickets may be purchased from any member of the Parent-Teacher Club or at the door. The public is invited. Admission is 75c per person.

Nurses invited to 'White Mass'

LOUISVILLE — Southern Indiana nurses are invited to attend "The White Mass" for nurses in uniform, to be celebrated by Auxiliary Bishop Charles G. Maloney in Assumption Cathedral at 10:30 a.m. Sunday, April 2.

Brunch will follow at noon in the Kentucky Hotel. Guest speaker will be Mrs. Philip J. McHugh, president of the National Council of Catholic Nurses. Theme of the program is "Love in Action." The event is sponsored by the Louisville Archdiocesan Council of Catholic Nurses.

CONTRIBUTORS THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

MRS. DALE PERDUE, West Terre Haute MISS LULA ENRINGER, Sellersburg

'Charity Hop' RICHMOND, Ind.—The Young Men's Institute (YMI) will sponsor a "Charity Hop" Saturday, April 1. John McMahan's Band will provide music for dancing from 9:30 p.m. to 12:30 a.m. Proceeds will benefit the organization's charity fund. Mr. and Mrs. Ronald King are chairman of the affair. The public is invited.

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The Tacker

A Cathedral High School graduate who was killed in Vietnam last August has been awarded the Silver Star Medal for gallantry in action.

The posthumous honor for Marine Corps Sgt. Paul J. Kappmeyer was presented to his parents, Mr. and Mrs. Stanford W. Kappmeyer, of Holy Trinity parish, Indianapolis, at a special ceremony held last Tuesday at the Marine Corps Reserve Training Center in the Hoosier capital.

Sgt. Kappmeyer, who holds five other citations, was killed last August 20 near An Hoa while aiding two wounded comrades. He was a member of M Company, Ninth Regiment, Third Marine Division.

The Silver Star is the third highest award presented by the U.S. Armed Services.

Throughout his four year two month tour of duty, Sgt. Kappmeyer had been awarded the Purple Heart, the National Defense Medal, the Vietnam Service Medal and the Good Conduct Medal.

He joined the Marine Corps after graduation from Cathedral High School in June, 1962. Following basic training he was sent to Vietnam for a 13-month tour. He was then sent to Quantico, Va., but in October, 1965, he volunteered for Vietnam again. He would have completed his tour of duty at the end of August.

NEW ALBANY PARISH CONVENTION—Holy Trinity parish in New Albany will hold another parish-wide convention this Sunday, April 2. Following a 2 p.m. meeting of all parish organizations the entire group will hear Father Henry Kenny, S.J., a parish "son," discuss "The Church in the Modern World." Father Kenny is philosophy department chairman at Xavier University, Cincinnati. The parish will also give recognition to James J. Russell, who recently received the Knight of St. Gregory medal from Archbishop Schulte. The afternoon continues with a social hour, Mass for living and deceased priests from the parish, a pitch-in dinner, square dance and other entertainment. Other parish "sons" expected to attend are: Father Marcellus Fisher, O.S.B., Father Fred Schmitt and Father James McBaron. Pastor of Holy Trinity is Father Bernard Gordon, assisted by Father Steve Hay.

NAMES IN THE NEWS—Named to the Dean's List at Southern Illinois University recently was Tim Kohl, the son of Mr. and Mrs. Carroll Kohl of Holy Spirit parish, Indianapolis. The Secina Memorial graduate is a member of Phi Sigma Kappa Fraternity there. . . . Attending the National Catholic Education Association convention this week in Atlantic City are: Msgr. Joseph Brokage, of the Latin School; Sister Marie Kathleen, O.S.F., of Marian College; Father Hilary Ottensmeyer, Father Conrad Louis, Father Thomas Ostidck and Father Adrian Fuerst, all of St. Meinrad Seminary. . . . Sister M. Adelaide, O.S.F., of the Marian College biology department, will lecture at Central Junior High School in Anderson today (March 31) on the Visiting Scientist Program. . . . W. Dennis Sullivan of the St. Mary-of-the-Woods College English department, has had a poem published in the current issue of "The Assocator," official journal of the Indiana Collegiate Educational Association.

HERE AND THERE—Commenting on the vocations crisis recently one Benedictine monk from St. Meinrad's waggled: "We've got more archbishops (3) than novices (1). . . . The Archdiocesan Purchasing Office has announced the addition of Herbert Gilligan to its staff. He is a member of St. Roch's parish, Indianapolis. . . . The executive council of the Our Lady of Fatima Retreat League plan a dinner Saturday evening, April 1, to honor Sister Mary Reginald, O.P., who will leave the retreat house shortly to return to the motherhouse. Also in attendance will be Sister Mary Edward, O.P., the new superior of the three Dominican Sisters at Fatima. . . . John Zurschmiede, freshman at Our Lady of Providence High School, Clarksville, will represent the Clarksville Optimist Club in a zone contest April 4 at Jeffersonville. Theme of the Optimist International contest is "Patriotic Citizenship Needs Optimism." Providence freshmen Steve Krueer and John Aloisio finished second and third, respectively, in the local competition. . . . Sister Mary Xavier, O.S.U., English instructor at Shawe Memorial High School in Madison has an article appearing in the current issue of "The Clearing House." . . . The 10:30 a.m. sung Mass at Terre Haute's St. Benedict's Church will be broadcast each Sunday on WAAC Radio (1300) especially for shut-ins and nursing home residents in the area. A weekly program "Campus Comment" is presented by St. Mary-of-the-Woods College students at 5:15 p.m. each Sunday on the same station. . . . The women of SS. Peter and Paul Cathedral parish will view slides of the Fatima Retreat House after the 10 a.m. Mass on Sunday, April 2. . . . The Secina Memorial High School class of 1957 will hold its 10-year reunion on Friday, May 12, at Our Lady of Fatima Council 3228, Knights of Columbus. Additional information is available at the school.

Vocations

(Continued from page 1)
Council to bishops in this respect.

"Each vocation toward God's worship and toward service of the Church deserves the most lively attention on the part of those who cultivate, or who watch over, the garden of souls," he declared.

VOCATIONS ARE the hope of the Church, the Holy Father said.

"The Church, such as Christ wanted it to be, does not live without ministers," he reminded. "Evangelization requires

them; the Gospel will be spread in proportion to the number, activity and sanctity of the ministers, called and consecrated to the most sublime, the most indispensable service—that of salvation."

Pope Paul said the "Church does not send forth paid mercenaries," nor does she organize "a network of professional propagandists." The Church sends forth volunteers, he said, "men who are free," and men "who surely are not paid for what is required by their work in terms of labor, risk and merit."

"The Church sends forth followers of Christ who give their all to Him," he continued. "The Church sends forth young men filled with ardent fervor and imagination, who have had an insight into the highest definition of life: an undertaking of divine love."

Speaking "to youths, among all the rest," Pope Paul said: "Do you know that Christ needs you? Do you know that His call is for the strong; that it is for those who rebel against mediocrity and the cowardice of a comfortable and insignificant life; that it is for those who maintain an understanding of the Gospel and feel the duty to regenerate the ecclesiastical life with their own personal contribution and by bearing the cross?"

POPE PAUL said he wanted to "thank and encourage" the superiors and teachers of seminaries and to tell them of the meritorious work they are doing. He also sent "to all those who are called to the priesthood and to the religious life: men and women" his "affectionate greetings."

Encyclical

(Continued from page 1)
cipally aimed at the conquest of material prosperity."
The Pope pointed out: "Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts and are a danger to peace. . . . To wage war on misery and to struggle against injustice is to promote, along with improved conditions, the human and spiritual progress of all men, and therefore the common good of humanity. Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces. No peace is something that is built up day after day in the pursuit of an order intended by God which implies a more perfect form of justice among men."

In analyzing the present world situation, the Pope in the first part of the encyclical stresses that the development of nations does not imply increased materialism or the part of the poorer nations. "Increased possession is not the ultimate goal of nations nor of individuals. . . . Both for nations and for individual men avarice is the most evident form of moral underdevelopment."

What is to be pursued, said the Pope, is more human conditions: "The passage from misery toward the possession of necessities, victory over social scourges, the growth of knowledge and the acquisition of culture."

The Pope repeated the Church's teaching that the rights of private property and free trade are to be subordinated to "the fundamental right which each man has to find what is necessary for himself." Moreover, he acknowledged the possibility of the expropriation of property in certain cases. "If certain landed estates impede general prosperity because they are extensive, bring hardship to peoples or are detrimental to the interests of the country, the common good sometimes demands their expropriation."

THE PAPAL document regrets the fact that industrialization is sometimes tied to a system "which considers profit as the key motive for economic progress, competition as the supreme law of economics and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation."

While lamenting complete liberal capitalism, the Pope added that "it would also be wrong to attribute to industrialization itself evils that belong to the woeful system which accompanied it. On the contrary, one must recognize in all justice the irreplaceable contribution made by the organization of labor and of industry to what development has accomplished."

The need for development is urgent the Pope insisted. "We must make haste. Too many are suffering and the distance is growing that separates the progress of some and the stagnation, not to say regression, of others."

Overshadowing the need for development, continued the Pope, are "certain situations whose injustice cries to heaven. When whole populations destitute of necessities live in a state of dependence barring them from all initiative and responsibility and all opportunity to advance culturally and share in social and political life, recourse to violence as a means to right these wrongs to human dignity is a grave temptation."

"We know, however, that a revolutionary uprising — save where there is manifest longstanding tyranny which could do great damage to fundamental personal rights and dangerous harm to the common good of the country—produces new injustices, throws more elements out of balance and brings on new disasters. A real evil should not be fought against at the cost of greater misery."

In the light of these problems, the Pope declared, "urgent reforms should be undertaken without delay." But there is need for careful thought out planning which will not exclude a real humanism taking into account all the conditions of man for "his fully rounded development."

To accomplish this there is needed a broad international series of programs, said the Pope, through which one can build "a world where every man, no matter what his race, religion or nationality, can live a fully human life, freed from servitude imposed on him by other men or by natural forces over which he has not sufficient control. . . ."

THE POPE repeated his conviction that the "superfluous wealth of rich countries should be placed at the service of poor nations and that this can only be done by concerted planning. He also repeated his suggestion, first made at Bombay, that a world fund of money be established, to be made up in part by funds destined for armaments, to relieve the most destitute of the world. "When so many people are hungry, when so many families



TO SPONSOR ART SHOW—The North Indianapolis Deanery Council of Catholic Women will sponsor its first Art Exhibit at the Eastgate Auditorium on April 15-16. Mrs. Albert Long, above left, is chairman of the event. She is shown above with Mrs. Ralph Zimmer, committee member. Applications for the exhibit may be obtained from parish council officers and must be sent to Mrs. Henry Rantz, 1101 Harriway Dr., by April 7. Eligible are all media paintings, sculpture and skilled craft. Judging will take place the afternoon of April 15, while the exhibit will be open the following day. (Staff photo)

Calendar

FRIDAY, MARCH 31
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

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

SATURDAY, APRIL 1
St. Bridget's Social at 6:30 p.m. in the parish hall, 815 N. West St.

The Saturday Social at Holy Cross begins at 6:30 p.m. in the church hall, 125 N. Oriental St.

SUNDAY, APRIL 2
The Card Party, sponsored by St. Catherine's Altar Society, at 2 p.m. in the St. Thomas Room, Shelby and Tabor Sts.

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

MONDAY, APRIL 3
The Card Party sponsored by the Blue Ladies of Our Lady of Lourdes, begins at 1:30 p.m. at Union Federal hall, 5646 E. Washington St.

TUESDAY, APRIL 4
St. Bernadette's Social at 6:30 p.m. in the parish hall, 4838 Fletcher Ave.

THURSDAY, APRIL 6
St. Catherine's Social begins at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.

FRIDAY, APRIL 7
Nocturnal Adoration Members are reminded of the customary watch.

suffer from destitution, when so many remain steeped in ignorance, when so many schools, hospitals and homes worthy of the name remain to be built, all public and private squandering of wealth, all expenditure prompted by motives of national or personal ostentation, every exhausting armaments race, exhausting an intolerable scandal. "We are conscious of our duty to denounce it. Would that those in authority listened to our words before it is too late!"

After suggesting various means of aiding economically developing countries, such as establishing equality in trade relations, the Pope warned against two obstacles—nationalism and racialism. Nationalism, said the Pope, "isolates people from their true good," while racism is "still an obstacle to collaboration among disadvantaged nations and a cause of division and hatred. . . ."

The Pope acknowledged various individual and collective efforts to begin programs of aid to underdeveloped countries. Without mentioning the Peace Corps by name, it seemed he included it, at least indirectly, when he noted: "We are pleased to learn that in certain nations 'military service' can be partially accomplished by doing 'social service,' a 'service pure and simple.' We bless these undertakings and the good will which inspires them." But in the long run, the Pope continued, there is need for greater international cooperation, and he repeated his words to the United Nations when he said, "Who does not see the necessity of thus establishing progressively a world authority capable of acting effectively in the juridical and political sectors?"

IN CONCLUSION the Pope appealed, first of all, to Catholic laymen and to all Christians and men of good will to work to overcome the difficulties of developing nations: "All of you who have heard the appeal of suffering peoples, all of you who are working to answer their cries, you are the apostles of a development which is good and genuine, which is not wealth that is self-centered and sought for its own sake, but rather an economy which is put at the service of man, the bread which is daily distributed to all as a source of brotherhood and a sign of providence."

17 YEARS AT FATIMA

Fr. Moriarty talks about closed retreat

By BERNICE O'CONNOR

The cardinal-archbishop of Boston, Richard Cushing, once wrote: "Next to the seven sacraments, the closed retreat is perhaps the most effective means to sanity and sanctity."

Father James D. Moriarty, founding director of Our Lady of Fatima Retreat House, seconds the cardinal's statement and adds his own estimate: "People are about 90 per cent spiritually undeveloped. They need time to think and they need privacy—and they are not getting it."

A public reception for Father Moriarty will be held at the retreat house, 5353 E. 56th St., Sunday, April 2, from 4 to 6 p.m.

January is set aside as a Day of Recollection for non-Catholics. Cursillos—intensive courses in the militantly Christian apostolate—are also held at Fatima Retreat House.

Guiding light in the women's retreat movement in the archdiocese was Mother Mary Austin, who set aside part of the convent of the Good Shepherd at 111 W. Raymond St., for use as Our Lady of Fatima Retreat House. It was originally dedicated May 13, 1950, by Archbishop Schulte. Prior to that time, only two retreats a year were open to laywomen in the archdiocese. One was held at Ladywood School each June, and another met at Marian College over the Labor Day week-end.

ON ALL SAINTS Day, 1963, the new Fatima Retreat House was opened at 5353 E. 56th St. It is located on a lovely, wooded knoll formerly part of the Ladywood campus. Assisting in its day-to-day operation are three Dominican Sisters of the Congregation of St. Catherine de Ricci. Members of Our Lady of Fatima Retreat League help with promotional activities at the parish and deanery levels.

For most women, the schedule of conferences, quiet reading, Mass, meditation, and private devotions provide a real "vacation for the soul," as the annual retreatant describes it. The task of getting unwound takes from 12 to 16 hours for the average retreatant, according to Father Moriarty.

"Those who come in on Friday night for a weekend retreat tell us it takes them until about Saturday noon to relax." Silence is still golden at the retreat house.

"We tried a few discussion periods recently," the retreat director noted. "The students like this type of thing, but it isn't popular with most of the women. They come here searching for peace and quiet."

PAVLA changes training sites

CHICAGO—Papal Volunteers for Latin America has closed its training facilities in Mexico City and announced that it will send new volunteers to two new training centers in the Caribbean and South America.

Volunteers for Spanish-speaking countries will now go to the Bishop Larrain Institute at the Catholic University of Puerto Rico in Ponce. Candidates for Portuguese-speaking Brazil, who formerly were trained at a center in Belem, will now go to the Center for Intercultural Formation in Petropolis.

CEF opposes bill

WASHINGTON—Citizens for Educational Freedom has attacked the judicial review bill now before a U.S. Senate committee as "discriminatory and unnecessary." Paul C. Mecklenborg, national president of CEF, issued a statement from the organization's national headquarters here calling the proposed legislation "hostile to millions of U.S. citizens."

NON-CATHOLIC groups also meet occasionally at the retreat house, and the first Sunday in

ing either at home with their own families. That's why they need to make a retreat."

His 17-year career as a retreat director will end next week for Father Moriarty when he becomes pastor of St. Lawrence parish, Indianapolis. Those years mark the coming of age of the women's retreat movement in the archdiocese, from its beginning in May, 1950, in a wing of the convent of the Good Shepherd, to the erection of the beautiful new Fatima Retreat House in 1963.

ONE HEARTFELT need—to get closer to God—draws an individual to a closed retreat, Father Moriarty believes. The person who expects a retreat to solve all of her problems, however, "is going to be disappointed. A retreat is a time for reflection, for meditation, a time for turning inward."

The need to "turn inward" may be the key to the present slight decline in the retreat movement nationally, Father Moriarty told the Criterion. Today's emphasis is all on turning outward—toward your neighbor, other churches, the world in general. In the liturgy, as well as in the lay apostolate, a community of action is stressed, making something as "passive and individual" as a closed retreat somehow old-hat.

"Anything more than five years old isn't worth trying according to our new iconoclasts," the veteran retreat director remarked.

Those who do make a closed retreat almost always find the experience a rewarding one. In 1966, Our Lady of Fatima Retreat House had 2,613 retreatants, with parish groups the mainstay of the retreat movement in the archdiocese. From 60 to 70 per cent of parish retreatants are "repeaters," Father Moriarty stated.

Special midweek and weekend retreats are held for high school and college students, nurses, teachers, single girls, business and professional women, and married couples. Last year, the first retreat for sisters was held at Fatima, with 15 Sisters from several orders represented.

HE CHALLENGED the "contention that such a step is required of all institutions because academic freedom and the pursuit of truth are impossible in a church-related school."

"Granted that problems in this area can and do arise in church-related institutions — as they can and do arise in secular institutions — is there anything intrinsic to the nature of a church-related institution," he asked, "which rules out free inquiry?"

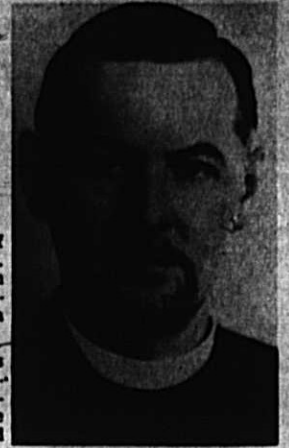
"I believe," he said, "there is not."

What is necessary in Catholic higher education, he said, is to define in detail the relationship between higher education and the hierarchy.

Bishop Primeau also noted the need for greater cooperation among Catholic educators and urged that "educators, administrators and members of the hierarchy cooperate in devising the new structures needed for joint planning and joint financing of our Catholic schools at the state and even national levels."

Higher subsidy

CLARKSVILLE, Ind.—Parish subsidies for Our Lady of Providence High School students here will be increased from \$40 to \$50 per student, effective next September. The school, conducted by the Sister of Providence, has an enrollment of 800 boys and girls.



REV. SCHMEMMANN
Orthodox leader to be speaker on Marian series

INDIANAPOLIS — Very Rev. Alexander Schmemmann, S.T.D., outstanding spokesman and scholar of Orthodoxy in America, will speak at 8:15 p.m., Tuesday, April 4, at Marian College.

His talk will conclude a year-long lecture series on the "Ecumenical Council in Perspective" which featured spokesmen from several faiths talking on the council.

Presently dean of St. Vladimir's Orthodox Theological Seminary, Crestwood, N.Y., Father Schmemmann is also an adjunct professor at Columbia University and a lecturer on Eastern Orthodoxy at Union Theological Seminary, New York.

A frequent contributor to several publications, Father Schmemmann has written three books. "The Historical Road of Eastern Orthodoxy," "An Introduction to Liturgical Theology," and "For the Life of the World."

Tickets for the talk at the college auditorium may be purchased at the door.

Jacobs to visit Kennedy High

INDIANAPOLIS — Congressman Andrew Jacobs, Jr., will present 22 framed engravings of the late President John F. Kennedy to Kennedy Memorial High School during an all-school assembly Friday afternoon (March 31).

The official engraving of President Kennedy was executed by artists of the United States Bureau of Engraving and Printing. It appears on heavy white stock measuring 9 by 12 inches.

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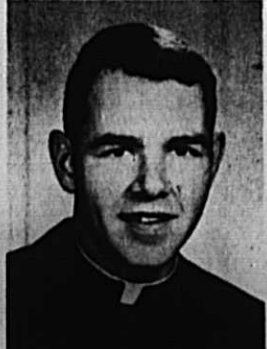
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ND SPEAKER — Thomas P. Carney, Ph.D., honorary president of Notre Dame University Alumni Association, will be the guest speaker at the 44th annual observance of Universal Notre Dame Night at the Indianapolis Athletic Club on Monday evening, April 2. Dr. Carney is senior vice-president of C. D. Searle and Co., of Chicago.



ON CHAPEL DOOR—Father Richard Kell, assistant pastor of St. Mary's parish, Indianapolis, will appear on the Chapel Door television series next week on WISH-TV, Channel 8. His topic will be: "The Christian Commitment in the Inner City." The program will be seen Monday through Friday, April 3-7, at 7:23 a.m.

VIEWING WITH ARNOLD

Man for All Seasons' compelling film

By JAMES W. ARNOLD
A great play does not always make a great movie, and Fred Zinnemann's film of "A Man for All Seasons" is a case in point.

It matters not to Bolt that More's self-commitment was to an intensely regular Catholic view of man, God and Church; the important thing was that he held some part of himself deeply inviolate.

ling dialog scenes: More vs. Wolsey, the King, Cromwell and Rich; More arguing with his friend, Norfolk, and son-in-law, Roper; More loving his wife and daughter, and trying desperately to have them understand why he brings misery to them all.

audience—is missing in the film, and Zinnemann ought to have tried to save it with some bold gesture, perhaps by having the same actor play all these minor roles.

even more meaningful. The costumes, music, interiors and sensitive color shots of the rivers and woods of Tudor England work through the senses to intensify the drama's impact.



JOINS VISTA—Patrick Sabelhaus, of St. Paul's parish, Tell City, has joined Volunteers in Service to America (VISTA) after completing two and one-half years as a Peace Corps volunteer in Venezuela.

Questions Bishop to head junior colleges

(Continued from page 4) tutes a permanent and indissoluble marriage? Q. Is there any way to inform priests that Christ redeemed the world? Most priests forget the joyful news that we are saved; they continue to preach about 'hell and damnation.'

ST. PAUL—Auxiliary Bishop James P. Shannon of St. Paul-Minneapolis has been elected president of the Minnesota State Junior College Board.

The 46-year-old pastor of St. Helena's parish, Minneapolis, was one of the original members of the board created in 1963 to supervise the state's junior colleges.

The board operates 14 junior colleges with an annual operating budget of more than \$6 million.

Bishop Shannon, who holds a doctorate in history from Yale University, was president of the College of St. Thomas here until last June. He succeeds Gen. Edwin Rawlings, president of General Mills, in the junior college post.

I am only eighteen, yet I am already sick of hearing about 'sin' and my 'duty' as a Catholic. I feel sorry for the older members of the church.

Our religion is based on love—not the avoidance of sin. A positive outlook is more rewarding than a negative outlook. If one truly loves his neighbor and God, it is almost impossible to sin. The greatest commandment is love. Christ will judge us on our treatment of 'the least of His people.'

The Mass of today contained a beautiful epistle on love. My priest ignored it in the sermon and emphasized the fact that 'unless you do penance you shall not enter the Kingdom of God.'

A Monsignor Conway, to whom this letter was addressed, would certainly not have been offended. I think he would want to share it with you.

Interracial faculty exchange

GREENSBURG, Pa.—The Sisters of Charity of Seton Hill, Greensburg, Pa., and the Sisters of the Holy Family, a Negro community of New Orleans, will start a program of teacher-exchange in September, 1967.

The program is designed to bring about racial integration at the faculty level in the Catholic elementary schools of the two communities. Four pilot schools in the Pittsburgh diocese and four in the New Orleans archdiocese will receive their exchange teachers in time for the opening of school.

The exchange teachers will live with the receiving community and serve as regular faculty members.

The project has the approval of Archbishop Philip M. Hannan of New Orleans and Bishop John J. Wright of Pittsburgh.

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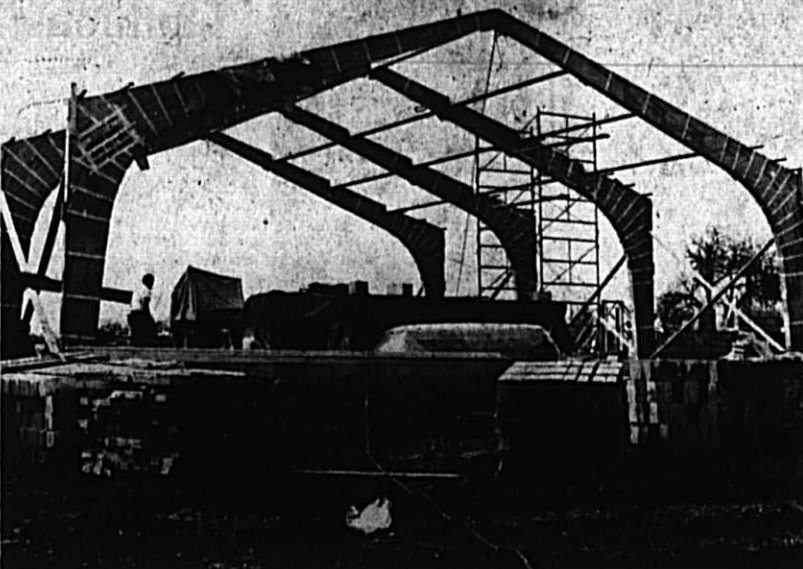
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MICHAEL CLOSSEY, 92, St. Malachy's Church, Brownsville, March 22. Holy Cross Cemetery, Father of Thomas C. Closser, Angelina Brothers and Rosa Edgar.
LOVINA M. WULFE, 83, Immaculate Heart of Mary Church, March 22. Calvary Cemetery, Wife of Frank A.; mother of Herman F. Wolfe and Mrs. Leonard, Earlhart.
MARY V. WERBLING, 78, St. Patrick's Church, March 22. Holy Cross Cemetery, Mother of Gustavo E. Werbling; sister of Peter A. Maest.



NEW MOORESVILLE CHURCH—The Church of St. Thomas More, under construction on Mooresville's N. Indiana Avenue, is the latest of the Archdiocesan Home Mission projects. First parish church for the Indianapolis suburban community, St. Thomas More will have about 135 households. The majority of the parishioners now attend St. Susanna's parish, Plainfield, and St. Martin's, Martinsville. (Staff photo)

Foster parents to be honored by Archdiocesan agency

INDIANAPOLIS—Foster parents who have completed five, 10, 15 and 20 years of service will be honored by Catholic Social Services April 7 at the annual Foster Parents' Dinner. The covered dish dinner will be at 6:30 p.m. in the Cathedral High School cafeteria. Father Herman Briggeman, assistant pastor of St. Mark's parish will be the speaker. Twenty-year foster parents to be honored are Mr. and Mrs. Warren E. Turner. Mr. and Mrs. Joseph Seifert, Brownsburg, have 15 years with the program. Ten-year parents are Mr. and Mrs. Carl Rigger and Mr. and Mrs. Theodore Gaines. Those with five years service are: Mr. and Mrs. Marion Feiber, Mr. and Mrs. George Greenwell, Mr. and Mrs. Norbert R. Kuzel, Mr. and Mrs. Henry Riggs, Ollis, Ind.; Mrs. Mary Rowell, Mr.

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Cathedral Fathers schedule breakfast

INDIANAPOLIS—The Fathers' Club at Cathedral High School will hold a Father-Son Communion Breakfast on Sunday, April 9, following the 10 a.m. Mass at St. Peter and Paul Cathedral. The guest speaker will be Matthew E. Welsh, former governor of Indiana, who is presently chairman of the U.S. Section of International Joint Commission of the U.S. and Canada. Dr. Robert Shirey is chairman of the Communion Breakfast. Reservations may be made at Cathedral High School office.

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Marian Parents set card party

INDIANAPOLIS—The Marian College Parents and Friends Organization has announced that its annual Blue and Gold Card Party will be held at 8 p.m. on April 11 in the Student Lounge on campus. A traditional event at the college, the proceeds of the party are used exclusively for financing Marian's annual Athletics Awards Banquet, including trophies and sweaters awarded to Marian athletes. General chairman of the card party is Mrs. James E. Jackson.

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Exchange-teacher plan announced at Woods

ST. MARY-OF-THE-WOODS, Ind. — Plans have been completed for an exchange-teacher program in the French department at St. Mary-of-the-Woods College here for the 1967-68 school year.

Sister Georgiana Terstegge, S.P., Ph.D., Woods professor of French, has been selected to participate in a special exchange between the Sisters of Providence in France and in the United States.

In France, Sister Georgiana will teach students on all three levels at the Institute Agricole. These students, ranging in age from 15-20 are from the rural

areas of France. French Sister of Providence, Sister Yves-Joseph will replace Sister Georgiana at St. Mary's for the year.

SISTER YVES-JOSEPH will arrive at St. Mary's in July from Ruelle-sur-Loir, the motherhouse of the French Sisters of Providence, to begin an indoctrination period at the college before Sister Georgiana departs for France in August.

The French nun will teach French grammar, conversation and composition next year at St. Mary's, and will continue the French classes held each Saturday morning for children of the area. Sister Yves-Joseph has taught English at the agricultural institute and French at a nearby school.

A NATIVE of Terre Haute, Sister Georgiana was graduated from old St. Joseph's Academy. Following undergraduate work at St. Mary-of-the-Woods College, she took her master's at Indiana University, and a doctorate from the Catholic University of America. She has done additional work at Western Reserve University and the Institute Catholique in Paris.

She is the author of numerous text books used in teaching the French language. Six years ago she inaugurated a program for teaching French to pre-school and elementary children of the area. The classes are conducted at the college each Saturday morning.



SISTER GEORGIANA



PROVIDENCE MISSIONERS—The five Sisters of Providence who make up the Latin American "extension" of the community were home together recently after several years in Arequipa, Peru. The trio at left made the original foundation there in 1963, later followed by the others. Sister Kathleen Therese, center, is superior of the band. From left are: Sister Patricia Ann, Sister Agnes Veronica, Sister Kathleen Therese, Sister Marie Jean and Sister Marie Michelle. In Arequipa the nuns staff the lower grades of Colegio San Jose, directed by Jesuit Fathers of the Chicago Province.

PROVIDENCE MISSIONERS FIND

Nuns are new experience for school-age Peruvian boys

By BERNICE O'CONNOR

"Boys are little kings in Peru. The idea that a mere woman can be trusted with teaching them in school is still a novelty."

The speaker was Sister Kathleen Therese, S.P., superior of the Sisters of Providence mission at Arequipa, Peru—second foreign mission of the Providence order since its founding 126 years ago. (The order has been in China and Taiwan since 1920. Nine Sisters "currently staff Providence College for Women in Taichung, Taiwan.)

Sister Kathleen Therese and four colleagues—Sisters Patricia Ann, Agnes Veronica, Marie Jean, and Marie Michelle—came home to St. Mary-of-the-Woods in December for a three-months' holiday. They returned to Peru March 10 to prepare for a new school term which begins in April.

"The first year we were at Arequipa—1963—we taught only the youngest boys," Sister Kathleen Therese said. "With each succeeding year, we've added another grade. The boys and their parents are now used to the idea of teaching Sisters."

The Providence superior explained that Peruvian Sisters ordinarily teach only girls.

class called "transicion," and in Grades 1 through 5, with Jesuits teaching what is equivalent to our junior and senior high school. The institution's enrollment is 700.

The North American Catholic has some adjusting to do in Peru. He must try to understand a people who love religious processions, consider themselves Catholic, yet infrequently attend Mass or receive the sacraments. Peruvian men, particularly, have developed a quite cavalier attitude toward their religious duties.

"Imagine how hard it is to teach boys to be practical Catholics with this example all around them," Sister Kathleen Therese pointed out. She reported also on the great number of churches in Peru "but there is no parish system as we know it. People attend where they please."

Squalid poverty or wealth and privilege are the rule in the South American nation, the missionary Sisters stressed. There is no middle class. Before the Chicago Jesuits took over the Colegio San Jose in 1963, the school attracted only the sons of well-to-do families. Complete scholarships now support many poor boys who are attending the Colegio.

"And I mean complete," Sister Kathleen Therese said. "The Jesuits even pay for clothes and shoes for some of the boys who otherwise wouldn't be able to come to school."

Innovations since 1963 at the Colegio include a night school for adults, taught by Jesuits and lay teachers. (Only 48 per cent of Peruvians are literate.) The Sisters work on week-ends in the "barriadas," or city slums, teaching religion to as many children as they can round up.

"We teach in any empty room or hall—any place we can find," Sister Kathleen Therese said. "Sometimes the children sit on the floor; sometimes we all stand because there isn't a bench. We make do."

FILTH and misery such as North Americans scarcely understand await the Sisters in

the Arequipa slums. In the midst of this city of 200,000 inhabitants, entire families live in one-room huts with dirt floors. Health and sanitation facilities are virtually nonexistent. Human waste collects in the streets. The pitifully diseased, the mentally ill, wander the streets unattended because there are not enough public institutions to care for them.

The more educated Peruvians are aware of their country's needs—in health, schools, and other areas, according to the Providence missionaries. A few will sometimes rationize, however, that because there is not as wealthy a nation as some others, notably the United States, not as much should be expected of them.

"They do respect the work of North American missionaries," the Arequipa Sisters agreed, "and they welcome them in Peru. They are really a very warm, and kind people and they are very grateful for whatever help is given them."

Notre Dame given microfilm grant

NOTRE DAME, Ind.—Notre Dame University's Medieval Institute here has received a National Science Foundation grant of \$106,800 to support microfilming of the manuscript and archival collection of the world-famous Ambrosiana Library in Milan, Italy.

The microfilming project, begun in 1960, now includes some 9,000 manuscripts, as well as 5,200 photographs and 2,000 colored slides of the library's illuminated manuscripts and drawings by 15th, 16th and 17th century artists.

Some of the material is more than 1,500 years old, ranging in age from the fourth to the 18th centuries. The library contains more than 30,000 classical, medieval, Renaissance and early modern manuscripts of Latin, Greek, Italian, Hebrew, French, Spanish, Provençal and German origin. Arabic, Coptic, Syriac, Armenian and Persian manuscripts complete the collection.

Opinions National Newman study will need implementing

(Continued from page 4) Trickle." "The Wealth of the Catholic Church," etc.

The Council of Churches' lobbyist expressed fear to a number of legislators that the Fair Bus Bill would "open the door." There were also demonstrators in the State House several times carrying signs saying "Vote No on Fair Bus Bill" and "No Religious Taxation."

I'm sure the opposition will take heart at our defeat. To counteract them we must get more money to put out literature favoring the Fair Bus Bill and the rights of all Indiana school children to be treated equally under the law regardless of their religion or the school they attend.

We need more people to be active in talking up the rights of parents in education and the right of all Hoosier school children to a fair share of the tax monies that go for health, welfare and education. We need more people to back Citizens for Educational Freedom, a non-partisan, non-denominational organization of parents fighting for parents' rights and equal treatment of all children in education. CEF, only 2 1/2 years old in Indiana, has borne the brunt of the battle for a fair share for all school children in Indiana.

As Bishop Liebold said, speaking about the crisis in parochial education to the PTA Federation at the Founders Day banquet in Evansville last month, "Say what you will about the C.E.F. and their program, this much is a fact: their talks and literature have certainly performed a yeoman service of awakening some people to the facts of life in this matter."

We need a lot more people of every faith and party to join in the cause of preserving Freedom of Choice in Education, and we need them now! The power to tax is the power to destroy.

With rising costs of education, along with corresponding increase in taxation, soon it will be only the rich who can afford to send their children to non-public schools—unless tax payers are allowed to get back a portion of their taxes that go for education which they can then spend on the school of their choice.

The opponents of non-public and parochial school education know they need hold us off for only a few more years and they will have won. They have said openly that if they can withhold any aid to parents of non-public school children for five years (and they've just gained two years), there will only be a single state-supported school system in America—except for the rich.

The preservation of our American freedom depends on our pluralistic way of life which is rooted in our pluralistic educational system.

So it behooves the rich who can afford to pay double to send their children to non-public schools, to join the others in fighting for preservation of parents' rights in education if fairness to all school children is to be achieved.

Burnett C. Bauer, State Representative, and State C.E.F. President

Festival visitor

PROVIDENCE, R.I. — Cardinal Giovanni Colombo of Milan will come here as a guest of the Providence diocese to take part in an "Italian Festival" to be held during the months of April and May. He will be in Providence during the early part of May.

WASHINGTON—A re-evaluation of the National Newman Apostolate has been completed, and its effects will be "far reaching," according to Father John T. McDonough, director of the National Newman Apostolate.

"It was the most extensive grass-roots study Newman has undertaken. Now begins the task of implementation," he added.

A special commission—called the Catholic Commission on the Church and the American University—met March 19 to 21 at the Maryknoll Seminary, Glen Ellyn, Ill., to summarize the consensus of students, faculty and Newman personnel from across the nation. Consisting of 10 priests, and 20 students representing resident, commuter, junior college and other Newman programs, the commission members were drawn from all sections of the country.

Bishop James W. Malone, apostolic administrator of Youngstown, Ohio, and moderator of the National Newman Apostolate, presided at the meeting. Father McDonough was chairman.

"A consensus was obvious," he reported.

Students, faculty and chaplains want:

- Minimal organization.
- The diocese to be the functional Newman structure.
- Total university involvement in Newman program and policy.
- A professional staff in the National Newman Apostolate office for research, information, public relations, liaison and coordination.
- Combined financing of the national office in the U.S. Catholic Conference by the local units, the National Newman Foundation and the National Conference of Catholic Bishops.

The spirit and seriousness of the students and priests who met to summarize these recommendations was most inspiring," Father McDonough said. "The harmony evidenced in this gathering from across the country reflects the spirit of renewal that has captured most Newman operations."

"The serious minded student is truly involved and witnesses the youthful aspect of the living Church, the faculty are contributing their expertise, and the priests and Religious lead in raising the sign of the servant Church in the academic situation," he stated.

In Dallas, Tex., last August, the Catholic Commission on the Church and the American University was given the responsibility by priests, students and the bishop moderator of the National Newman Apostolate "to compile and analyze the facts concerning structures, goals, purposes, finances and local and national relationships." The meeting at Glen Ellyn followed seven months of extensive discussions, letters and questionnaires.

The commission described the Newman Apostolate as the Catholic Church in the campus community, as "a searching, believing, loving, worshipping community dedicated to the service of human needs and committed to witness and to minister in dialogue and cooperation with other communities, always conscious of its oneness with other Christian communities."

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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Holy Spirit Parish Spring Dance "APRIL FOOLS DAY" Saturday, April 1—9 P.M. 'til 1 A.M. Early Hall—\$2.00 Per Couple—Tickets: 898-9053

INDIANAPOLIS NORTH DEANERY Council of Catholic Women April 4—Luncheon 12:30 P.M. St. Pius X Council K of C—71st and Keystone

LEGION OF MARY "ACIES" Sunday, April 2—2:30 P.M. St. Mary's Church—New Jersey and Vermont Sts. Sermon—Act of Consecration—Benediction Auxiliary Members and Everyone Welcome

Holy Trinity's APRIL FOOL'S DANCE Saturday, April 1—9 P.M. 'til 12:30 A.M. School Hall—Tickets at Door or Res. Call 638-9054

These announcements are available without charge. To have your event listed, please bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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English scholar will visit U.S.

LONDON — Auxiliary Bishop Christopher Butler, O.S.B., of Westminster, one of Britain's best known Catholic scholars, will leave London (April 20) for a two-week lecture tour of the United States. Bishop Butler, a leading theologian, is known for his liberal views. He was an outstanding speaker at the Second Vatican Council. A convert, Bishop Butler is a fluent writer, lecturer and television personality. Until his appointment to Westminster last year, he was abbot of Downside, England's principal abbey and Catholic prep school. At Yale University on April 21, he is scheduled to talk on "Theology and the University." Three days later in St. Paul, Minn., he will talk on "The Church in the Modern World." In Portsmouth, Ore., he will participate in an ecumenical week on April 25-27. Before returning home, he expects to speak in Victoria, British Columbia.

CLERGY NECROLOGY

- April 2, 1947 — Father Pierce Dixon
- April 2, 1971 — Father John McCabe
- April 3, 1939 — Father Francis Schaub
- April 3, 1971 — Father Victor J. Klein
- April 3, 1853 — Father Martin Stahl
- April 4, 1924 — Father William Liesen
- April 4, 1910 — Father Joseph Fleischmann
- April 7, 1921 — Father Robert Gasmeyer, O.S.B.
- April 7, 1891 — Father William Kemper



SET APRIL SHOWERS DANCE—The Altar Society of St. Joseph's parish, Indianapolis, will sponsor an "April Showers Dance" on Friday, April 7, at Holy Family Council, Knights of Columbus. Proceeds of the event will help purchase an automobile for the Sisters of Providence who staff the parish school. Mrs. Dale Watson, seated above, is chairman of the event. Also shown, from left, are: Mrs. William Doyle, decorations chairman; Mrs. Jane Brandenburg, Altar Society president; and Mrs. Thomas Lentz, publicity chairman. Other chairmen, not present, include: Mrs. Donald Albrecht, reservations; and Mrs. Roy Koontz, grand prize. (Staff photo)

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