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End strike threat of teachers

PHILADELPHIA — A threatened strike of lay teachers in archdiocesan Catholic schools was narrowly averted here in a last-minute confrontation between officials of the Association of Catholic Teachers (ACT) and the archdiocesan superintendent of schools.

ACT, which represents about 400 of some 640 lay teachers in the high schools, had voted to reject proposed salary hikes and to begin the strike March 8 unless it gained recognition by archdiocesan officials as the sole bargaining agent for the lay teachers.

It was announced at the conclusion of a six-hour meeting here that the strike had been cancelled when ACT and the archdiocese agreed to negotiate a "declaration of principles."

THE DECLARATION binds the archdiocese to "initiate in the first instance with ACT" all discussions of wages, hours and working conditions of the lay teachers.

It also gives ACT the right to binding arbitration in all cases of personal grievances on the part of lay teachers and involves a pledge by the archdiocese that it will not attempt to negotiate with any group other than ACT before July, 1968.

The archdiocese reserves the right to hold separate discussions with "other parties."

Msgr. Edward T. Hughes, superintendent of schools, explained later that the "other parties" meant the 1,350 religious teachers in the schools. Both sides agreed that the "declaration of principles" will not prevent any teacher from entering into contract with the archdiocese on an individual basis.

John Murray, ACT president, said that the agreement gave the teachers "effective status, as well as the mechanics through which all sorts of improvements will be made" in the schools.

MSGR. HUGHES agreed that the "declaration of principles" had given the teachers a "stronger voice." He said this would be reflected in all future discussions of wages, tenure, seniority and sick leave.

The pledge not to enter into discussions with any other group, which ACT secured from the archdiocese, was apparently aimed at a minority of ACT members who threatened recently to form a separate association. These teachers, led by Joseph Sanquilli of Bishop McDevitt High School, an ACT official, objected to what they termed the "union stance" of Murray and other ACT leaders.

Sanquilli and about 100 other teachers met recently but decided against forming a new association, at least for the time being. They will continue to meet as an "informal group," however.

MURRAY, meanwhile, acknowledged that the ACT had received offers of support from organized labor in its dispute with the archdiocese, but had declined the help.

"We know we are not dealing with a profit-making organization, and that some other arrangement is necessary," he said.

Murray and Msgr. Hughes have scheduled a series of meetings to iron out details of the "declaration of principles."

Abortion bill is killed in NY

ALBANY, N.Y.—The drive to liberalize New York state's 84-year-old abortion law was stopped (March 7) when the Assembly's codes committee voted 15-3 to kill the proposed legislation.

But the bill's sponsor, Assemblyman Albert Blumenthal of Manhattan, said he would try again next year. Blumenthal all but ruled out any further attempts to push his bill again in this session.

Wants synod to elect Pope

MUNICH, Germany—The synod of bishops should elect a pope instead of the college of cardinals, Cardinal Leo Suenens of Malines-Brussels suggested at a press conference here.

The cardinal, who was here for ceremonies commemorating the 10th anniversary of the Catholic Academy in Bavaria, said the synod of bishops is at present a council without decision-making power, but that that situation can soon be changed.

Election of the pope by the bishops' synod would manifest their responsibility for the Church, the cardinal said.

The national bishops' conferences elect 85% of the delegates to the synod; the pope appoints the other delegates.



ARK CHARACTERS IN PLAY—Sixty public and parochial school pupils in the Terre Haute area will portray animals in the forthcoming St. Mary-of-the-Woods College production of "Noye's Fludde," a medieval miracle play. The production will be given this week-end in the college's Cecilian auditorium. Five of the animals shown above ready for dress rehearsal are: Charles "Rabbit" Taylor, Don "Ox" Meinger, Tom "Fox" McKinney, Mike "Bear" Callahan, and Billy Jean "Mouse" Whitehead. Woods students are: Anne Kirwin, front left, and Kathy Truffa. Directing the production will be Sister Mary Olive and Sister Marie Brendan.

THEOLOGIAN'S VIEW

'Bishops' synod almost on par with council

ROME—The synod of the world's bishops is an expression of the Church's ever-active collegiality and therefore ranks on almost the same level of importance as the Second Vatican Council, according to one of Europe's foremost theologians.

Father Edward Schillebeeckx, O.P., added that he would like any decisions of the current Dutch National Pastoral Council subjected, where necessary, not to the scrutiny of the Roman Curia but to the synod of bishops. The Roman Curia is the Church's central administrative offices.

The synod meets for the first time in September.

The Belgian-born Dominican, who teaches in The Netherlands and was the theological advisor of Cardinal Bernard Alfrink of Utrecht at the Second Vatican Council.

He spoke (Feb. 28) at Rome's Information and Documentation Center on the Conciliar Church, the former Dutch Documentation Center. He was the next to last speaker in a series of talks on "The Synod—Continuation of the Council?"

FATHER Schillebeeckx based his thesis that the full exercise of collegiality can exist outside the council upon the Second Vatican Council's Constitution on the Nature of the Church.

"The synod of bishops does not constitute a step toward more frequent ecumenical councils, as some people interpret it to mean, but rather a step toward a recognition of the fact that collegiality—whether solemn or not—is not only a periodical exercise but a constant, dynamic state, always in operation not only for the universal Church but also for the particular churches comprising the universal Church."

He continued: "That is why I

am of the opinion that the synod which will be held next September is almost of the same importance as was the Second Vatican Council."

He emphasized, however, that a distinction must be drawn between collegiality and conciliarity, which is an expression of collegiality. He said that certain prescriptions of Pope Paul VI's motu proprio creating the

synod of bishops exclude considering the synod as a council, but he cautioned against deducing from this that the synod is not an expression of collegiality.

HE SAID THAT, because local churches (or dioceses) constitute an actualization on a local level of the one universal Church, "the 'central organ' of this latter cannot accomplish

(Continued on page 9)

The end of a trail of broken dreams

By JOHN G. ACKELMIRE Associate Editor

The 95th Indiana General Assembly (Regular Session Division) this week was scheduled to meander off in history, or wherever it is the Providence consigns such unexceptionable exercises in self-government.

There would be few cheers from the sidewalks as the lawmakers trooped homeward and some of these really would be loud sighs of relief.

To many on-lookers, the march route to adjournment was a boulevard of broken dreams: Among these were proponents of "fair bus" legislation. About all they could do was to choke back their disappointment and echo the cry of frustration immortalized by yesterday's Brooklyn Dodgers: "Wait'll next time!"

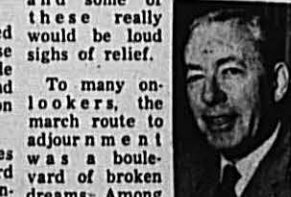
And yet, the champions of mandatory public busing of non-public school pupils came within an eyewink of victory, far closer than in any previous Legislature.

IT WAS THE old story, "For want of a nail, etc." For want of one vote, a last-ditch effort to pass Senate Bill 218 fell short of the necessary constitutional majority in the House.

Given that one missing vote, the measure would have gone to Governor Roger D. Branigin. He almost certainly would have signed it into law.

In his opening address to the Assembly in January, the Governor had strongly indicated he favored "fair bus" legislation and had dismissed objections to it as being "based upon a highly theoretical concept of the separation of church and state."

Founded in 1956, the Latin School presently has an enrollment of 230 boys and is conducted by the Archdiocese of Indianapolis. Msgr. Joseph D. Brokhage heads a faculty of 12 diocesan priests, four Benedictine Sisters and two lay women.



Ackelmire

Latin School now a CU affiliate

WASHINGTON, D.C.—The Latin School of Indianapolis has become an affiliate of The Catholic University of America, according to an announcement here.

Affiliation provides a consultative service, including administration, objectives and outcomes, curriculum guidance, and professional advice on how best to meet today's education problems and challenges. A total of 72 Catholic institutions (436 secondary schools and 286 higher education institutions) are currently participating in the program which began in 1912.

John Cogley Msgr. Bosler

Rome asks broader role for music in Mass, Sacraments

By JAMES C. O'NEILL

VATICAN CITY — The full, active participation of Catholics by singing at Mass and other liturgical functions, including Baptism, Confirmation and Marriage, has been called for by a new instruction issued by the Holy See's Congregation of Rites.

The instruction, made public March 7, provides wide range for supervised experimentation with congregational singing, new musical forms and the variety of instruments that can be used in liturgical functions in church. The instruction leaves most of the practical decisions to the competence of the national or territorial conferences of bishops and to the local bishops also.

Father Annibale Bugnini, C.M., undersecretary for sacred liturgy of the Congregation of Rites, told a press conference in Rome that the thrust of the document is to emphasize that the sung celebration of Mass and other liturgical functions is the "model" for other forms and that it is to be considered the normal form in the future.

ALTHOUGH in the past the sung Mass, such as Solemn or High Mass, has tended to become a rather rare form because of the solemnity surrounding it, it is now desired, in keeping with the Constitution on the Sacred Liturgy of the Second Vatican Council, to return music to its proper place in the ordinary liturgy, Father Bugnini said. The use of singing should not be considered a "solemnization of the Mass but should be its normal form."

As the instruction points out, in the future there may not be only one sung Mass on Sundays and feast days but several, although they may not be as elaborate as the present High Masses.

The instruction was issued by the Congregation of Rites March 5 under the signatures of Cardinal Arcadio Larraona, prefect of that congregation, and Cardinal Giacomo Lercaro of Bologna, president of the concilium for the implementation of the Second Vatican Council's Constitution on the Sacred Liturgy. It consists of 69 articles divided into nine chapters that provide the basis for a wide variety of changes in the present use of music in the Church.

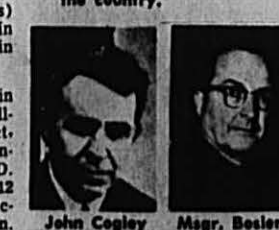
Stressing that music and singing enhance the meaning of the liturgy, the instruction states that prayer is more openly shown in song and a "unity of hearts is more profoundly achieved by the union of voices."

Father Bugnini said that a congregation singing together and responding to the priest and choir make "prayer a personal and social act at one and the same time." He noted that the instruction pointed out 10 times that a congregation should actually sing. The role of a church

New columnists

John Cogley, well-known editor and author, joins the ranks of Criterion columnists today with a column called "John Cogley's View." Cogley served as religion editor of The New York Times from May, 1965, until last January, when he rejoined the Center for the Study of Democratic Institutions. He is a former executive editor of Commonweal and co-editor of Today.

Starting with the issue of March 17th, Msgr. R. T. Bosler, editor of The Criterion, will handle the Question Box produced for many years by the late Msgr. J. D. Conway, who died early this year. Msgr. Bosler's column will be syndicated in various Catholic papers and periodicals throughout the country.



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choir still remains important but it is not to be the only source of song. Rather, choirs are to encourage and foster the singing of the assembly.

THE INSTRUCTION states:

"The usage of entrusting to the choir alone the entire singing of the whole Proper and of the whole Ordinary to the complete exclusion of the people's participation in the singing is to be deprecated."

Early in the document it is stated that "no kind of sacred music is prohibited from liturgical actions by the Church as long as it corresponds to the spirit of the liturgical celebration itself and the nature of its individual parts and does not hinder the active participation of the people."

On the subject of Masses on Sundays and feast days, the instruction holds that "a form of a sung Mass (Missa in Cantu) is to be preferred as much as possible, even several times on the same day." However, it is immediately provided that not all sung Masses must be the same in terms of what parts are sung by the congregation or not.

"For the sung Mass different degrees of participation are put forward here for reasons of pastoral usefulness so that it may become easier to make the celebration of Mass more beautiful by singing according to the capabilities of each congregation."

The first degree is very limited, restricting the participation to the greeting of the priest together with the reply of the people, the prayer, the acclamations at the Gospel, the prayer over the offerings, the Preface

Notre Dame names industrialist for its Laetare Medal

NOTRE DAME — J. Peter Grace, president of W. R. Grace and Company of New York, has been chosen as the 1967 recipient of the Laetare Medal, annual award made by the University of Notre Dame to an outstanding American Catholic layman.

In announcing the selection, Father Theodore M. Hesburgh, university president, said that Grace "personifies to a remarkable degree, the genius of America's business and industrial leadership as well as the concern and compassion of the American people for those less fortunate than themselves both at home and abroad."

He is married to the former Margaret Mary Fennelly. They have five sons and four daughters.

Grace is chairman of Notre Dame's board of lay trustees and also serves as a trustee of Fordham University. He is president of the Catholic Youth Organization of the New York archdiocese and a trustee of the National Conference of Christians and Jews and the National Jewish Hospital at Denver.

ACCM to meet

INDIANAPOLIS — The first quarterly meeting of the Archdiocesan Council of Catholic Men will be held at 2 p.m. Sunday, March 12, at 124 W. Georgia St. District presidents are expected to submit brief reports of activities and planned programs.

and the Sanctus, the Our Father and the following embolism (the Libera Nos), the Pax Christi, the prayer after the Communion and the formulas of dismissal.

For the second degree there are added to the first the singing of the Kyrie, Gloria and Agnus Dei, the Creed and the prayer of the faithful.

For the third degree, the most complete, there are added the songs at the entrance and Communion processions, the songs after the Lesson or Epistle, the Alleluia before the Gospel, the song at the Offertory and the readings of sacred Scripture.

It is also recommended that the faithful should participate in the parts of the Proper as much as possible, especially through the simple responses of other prayers.

For those who celebrate the Divine Office in choir or in common, it is "strongly recommended" that it be sung at least

at Lauds and Vespers and at least on Sundays and feast days.

SINGING IS also called for in the celebration of the sacraments and sacramentals that have special importance in the life of the whole parish community. These would include Confirmation, sacred ordinations, Matrimony, the consecration of a church or altar and funerals. Father Bugnini also suggested singing at Baptisms.

The instruction also states that "in all popular devotions the Psalms will be especially useful and also the works of sacred music drawn from both the old and the more recent heritage of sacred music, popular religious songs and the playing of the organ or of other instruments characteristic of a particular people."

On the subject of the language to be used in singing the instruction notes that although Latin remains the language of the Latin rite, "while particu-

(Continued on page 9)

Two to be ordained for the Archdiocese

ST. LOUIS—Two Indianapolis Archdiocesan candidates will be ordained to the priesthood by Cardinal Joseph Ritter here Saturday, March 11. The ordinands, who have attended Kenrick Seminary the past four years, are Gordon A. Harpring and Charles L. Chesebrough, both of Indianapolis.

They will be among 24 men to be ordained at 9 a.m. in the St. Louis Cathedral. Harpring will offer his First Solemn Mass the following day in his home parish, Holy Spirit, while Chesebrough will celebrate his First Solemn Mass in St. Pius X parish on Sunday, March 19.

Rev. Charles Chesebrough
The son of Mr. and Mrs. O. C. Chesebrough, the ordinand completed his theological studies for the priesthood at Kenrick Seminary after earlier college studies at St. Mary's (Ky.) College.

Prior to entering the seminary he was graduated from Cathedral High School and attended Xavier and Butler Universities.

The First Solemn Mass will be offered in St. Pius X Church, 7200 Sarto Dr., at 1:30 p.m. Sunday, March 19. A reception will follow from 3 to 5 p.m. in the auditorium of St. Pius X Council, Knights of Columbus.

Ministers of the Mass will include: Msgr. Charles Ross, the pastor, archpriest; Rev. Patrick O'Laughlin and Rev. Richard Creason, newly ordained classmates from the St. Louis archdiocese, will serve as deacon and subdeacon. Father Peter Martich, assistant pastor at St. Pius, will serve as commentator and master of ceremonies.

The homily will be given by Msgr. Cornelius B. Sweeney, V.G., P.A., pastor of St. John's parish.

Rev. Gordon A. Harpring
The ordinand is the son of Mrs. Alphons B. Harpring and the late Mr. Harpring of Holy Spirit parish.

Seminary studies were taken at St. Meinrad Seminary High School and College of Liberal Arts and Kenrick Seminary for theology.

His First Solemn Mass will be offered at 4 p.m. Sunday, March 12, in Holy Spirit Church, 7200



REV. CHARLES CHESBROUGH



REV. GORDON HARPRING

Father Joseph Grothaus, the pastor, will serve as deacon of the Mass. Subdeacon will be Rev. Mr. Thomas Amsden, a son of the parish who will be ordained in May. Father John Wright and Father Larry Crawford, assistant pastors, will serve as commentator and master of ceremonies, respectively, theology.

The ordinand will preach the homily. Eight seminarians of the parish will serve as minor ministers of the Mass.

CONFIDANT OF POPE INTERVIEWED

Claims many Jews are glad Pius XII kept silent

By EVA-MARIA JUNG

ROME—When I visited the man who played such an important role in the pontificate of Pope Pius XII, his short, slight figure was bent over as if by the weight of his four-score years, his face was marked by the sufferings of his lifelong asthma and of the painful malady that was soon to send him to the grave.

Yet Father Robert Leiber, S.J., maintained his good humor, and when I met him made a little joke about his glasses.

He said one of his fellow German Jesuits, who like him had spent years in Rome, was criticized by another German for having become too Roman. "What do you mean," protested the priest. "I am German by birth and education, I speak German, I wear German clothes. Only my eyeglasses are Roman." But his friends replied that that was just the trouble: he was seeing everything through Roman glasses.

Before going into the vexed questions of the pontificate of Pius XII, Father Leiber spoke of his years in the "lovely and remote" village of Oberhomburg, near Lake Constance, where he was born April 19, 1887. He was the fourth of five children of a school-teacher, and entered a minor seminary during high school.

JUST ONE YEAR after beginning his theological studies at the University of Freiburg, he joined the Jesuits, and went to an Austrian novitiate because the Jesuits were at that time banned in Germany. He studied philosophy and theology at the Dutch town of Valkenburg, where another Jesuit named Augustin Bea was also studying. Father Bea was to become Pope Pius XII's confessor, and later a cardinal.

In 1915 Father Leiber was drafted and sent to the Western Front as a medical aide. After only a year, there and on the Yugoslav Front, he was so exhausted and debilitated by asthma that he was discharged from the service and returned to Valkenburg, where he was ordained August 12, 1917. He then began his concentrated studies of ecclesiastical history.

But in 1920 the papal nuncio in Munich, Archbishop Eugenio Pacelli, asked Father Leiber to search for a certain document in the Vatican when he went to Rome on a periodic study trip. "I actually found it in the Vatican Registratura. From that time, the nuncio summoned me more and more often for other services. When he returned to Rome in 1929 to become a cardinal, and soon afterwards secretary of state, I had to follow him. I was appointed professor of modern ecclesiastical history at the Gregorian University, a post I had to give up when Pacelli was elected Pope in 1939, because it became increasingly more diffi-

cult to combine my work at the Gregorian and at the Vatican."

THROUGHOUT the next two decades, Father Leiber could be seen every day puffing asthmatically as he climbed the steps leading to the Vatican's San Damasus Courtyard and walking toward his office above the papal apartment. And nobody watching him wait patiently at a bus stop and squeeze into the always overcrowded Roman buses would have imagined that he was among the most influential men at the papal court, the "gray eminence," as he was known. He could have used a Vatican car, but did not want one. He said that his daily trip between his lodging at the Gregorian University and the Vatican was his only free time, his only distraction, his only contact with the everyday life of the man on the street.

I asked him about his work with Pius XII.

"You must understand that I can say very little about it; since I am bound to discretion more than anyone else," he replied.

"The Pope charged me with various tasks, and not only with German affairs. That is all I can say. Let me put it this way: I was placed at the disposition of the Pope and carried out his orders, whether people liked it or not."

(Here he was evidently referring to the staff of the Papal Secretariat of State, which until his arrival had handled the correspondence of the popes and did not like to see Pius XII use private secretaries.)

Father Leiber continued: "But I was not a papal secretary. This title did not exist in my time. My name was not inscribed on any list I was not supposed to appear publicly. I never participated in ceremonies. That's why you cannot find any picture of me in the Pope's presence. I had no official standing at the Roman curia, nor did I belong to the papal household."

"That is the reason why I did not even attend the funeral services for Pius XII, either as a guest of honor or among the crowd. One must be consistent."

When I recalled that Father Leiber had been quoted as saying, "The Pope does not need counselors but merely executors," he corrected me. "The man who said that was (Mgr., later cardinal, Domenico Tardini, then pro-secretary of state. Yes, Pius gave orders and we carried them out, but he gave us a free hand in the way we got things done."

WAS IT possible to argue with Pius XII?

"Yes, if one could demonstrate that something was for the Church's benefit, or against it. Pius XII was always reserved, he always maintained self-control. He had an almost

physical aversion against extremes. He was a lonely monarch. Yes, that is what he was: a lonely monarch."

I asked if Pius XII considered convening a general council of the Church.

"He sometimes thought of a council, but he was also aware of the Church's internal difficulties and of the possibility that a council might fail. Fortunately, the council did not fall, but that could have happened and that had previously happened, at times."

When I asked if the pontificate of Pius XII had introduced something new or if he merely continued the line of his predecessors, Father Leiber answered with another question:

"Why must every pontificate bring something radically new? The fact that Pius XII wanted to simplify the curia was already an innovation."

Father Leiber said that for that reason Pius left many offices vacant in the curia. "But these are things that don't fall under the public eye, as a council does."

We then spoke of the recently published "Letters of Pius XII to the German Bishops," which were drafted in great part by Father Leiber, then amended by the Pope and copied again by Father Leiber.

I said: "Frankly, I can't help feeling that these letters are rather vague and don't go beyond encouragements and speaking of peace in general."

Father Leiber's comment was a question: "What else could the Pope do in his position?"

HERE HE TOLD me of something he said was generally unknown of Pius XII.

"Early in the summer of 1939, a few months before the outbreak of war, he asked the leading nations—the United States, England, France and Germany—to come together to a round-table discussion to banish the impending threat of war. For this he needed the good will of Hitler. That is why he sent him the courteous letter of March 6, 1939, in which he told him of his election to the papal throne. But Hitler replied that international negotiations were not necessary, and that he would settle his difficulties with Poland by himself."

"Even the other powers declared that there was no danger of war, and this only a few months before the outbreak of the Second World War! You see, the Pope was standing entirely alone."

I countered that there were people who knew of Hitler's preparations for war.

"Yes, but those who knew about it kept silent out of fear. Fear is the strongest force on earth, you see. And other people refused to believe it. Not only did the Pope write polite letters to Hitler, but he would have even received him personally in order not to leave anything untried."

"It is not true, as is frequently stated, that his predecessor, Pius XI, did not want to see Hitler when he came to Rome in 1938. As a matter of fact, he was very anxious to speak with him personally, but it seems that certain people in the Nazi party were eager to prevent this encounter."

I THEN ASKED why Cardinal Pacelli did not warn Pius XI against a concordat with Hitler, since as former nuncio in Germany he must have known what Hitler was and must have realized that a concordat would strengthen Hitler's position and paralyze the opposition.

"Certainly he knew, and he therefore wanted a temporary settlement rather than a solemn concordat. But Hitler insisted upon a concordat. He needed it to win the favor of the Catholics. And the Pope was morally obliged to accept it, since otherwise he would have been blamed as the peace-breaker. This would have provoked a dangerous crisis among German Catholics, especially among the civil servants."

"In 1933 (year of the concordat) the German population in general was enthusiastic about Hitler. In 1936, when Pius XI promulgated the encyclical, *Mit Brennender Sorge*, this enthusiasm was gone. Thanks to the secrecy and preparedness of the parish priests, this encyclical against the Nazi regime was read simultaneously from every German pulpit. This was a

This interview with Father Robert Leiber, S.J., was given to Eva-Maria Jung, a Rome-based journalist, a few months before his death on February 18, 1967. In it, Father Leiber speaks of his first collaboration with Pope Pius XII, describes his status at the Vatican and tells for the first time of an effort by the newly elected Pius XII to forestall the impending Second World War. It also delves into the controversial questions of the Pope's attitude toward Nazi Germany and his decision not to make an outspoken public protest against the slaughter of Jews.

unique event in the Church's history."

I asked Father Leiber if he thought Rome owed its preservation from destruction during the war to Pope Pius XII.

"I believe so. By the mere fact that the Pope remained in the city he protected it. He did not even go to his summer residence in Castelgandolfo only 30 miles from Rome. He never considered moving to another place, far less to another country. He never cared for his own person and safety."

"The characterization of

Pius XII as Rolf Hochhuth gave it in his play "The Deputy" is maliciously wrong. Hochhuth was looking for a scapegoat and believed he had found one in the person of Pius XII."

I asked why the Pope kept silent about the persecution of the Jews.

"There were many reasons arguing in favor of a public protest, but many reasons against it as well," he replied. "The Pope considered them all. Another Pope, Pius X for example, would probably have

raised his voice strongly."

Then it was just a matter of temperament?

"No, not just that. It was also a question of prudence."

"I DOUBT THAT a public protest would have been of any use. Quite the contrary, I strongly believe that it would have caused the greatest harm. To my mind it was providential that a man like Pius XII was in office at that precise moment. In the situation he found himself in, he did much for the Jews."

"Nonetheless the figure of 860,000 Jews saved by Pius XII, as Pinhas Lapide calculated in his recent book on Pius XII and Ribbentrop that never took place."

"In any event, many Jews were glad that the Pope kept silent, and they came in a special audience to tell him of their gratitude."

"Besides, how could the Pope have made his protest known in Germany. Sending it out and having it read from the pulpits, as in 1937, was no longer possible."

I pointed out that the Pope had his own radio station and his own newspaper at his disposal, but Father Leiber countered that they would have been confiscated immediately, "and things would have been worse for everybody."

After the death of Pius XII on October 9, 1958, Father Leiber left his office in the Vatican, but continued until 1962 to teach the methodology of historical science at the Gregorian University, which is staffed by Jesuits.

I RECALLED a profile he wrote on the Pope immediately after his death for the German Jesuit review, *Stimmen der Zeit*, and asked if he would give a different picture of the late Pope in the perspective of the passing years.

"I would say again all that I have written," he replied.

"But I did not say everything that could be said. There are two sides to his character I didn't mention."

"And these are?"

Father Leiber smiled shrewdly. "Oh, I would never reveal them, certainly not, unless I were summoned to give testimony at his canonization process."

I put an unvarnished question to him: "If I were to ask you bluntly whether or not you consider Pius XII a saint, what would you answer?"

The old priest hesitated, obviously searching for the right answer.

"I would say that he did his duty, and more than his duty. He worked hard, day and night, for the Church. Yet this by itself doesn't make holiness. Holiness lies on another level. Whether he reached it I leave it to the competent judges to decide."

Wasson's Leads The Easter Parade Into Spring... with flattery getting fashions

DRESS AND COAT ENSEMBLES, Acrylic bonded sleeveless tent style dress alternate red and navy blue stripes on a field of white. Matching collarless coat, sizes 4 to 6x. Dress, \$10. Coat, \$13. Purse, 2.50. Hat 3.25, Gloves, 1.50.

PLAID DRESS AND COAT ENSEMBLES, solid color dress and plaid coat, in 100% wool. Dress is solid blue, and coat is shades of blue plaid with solid collar. Sizes 7 to 12, \$25. Hat, \$5, Purse, 3.50, Gloves, 1.25.

YOUNG TEEN BASKETWEAVE COAT, Spring coat with round collar and brass buttons. Inverted pleat in back, full Bardley sleeves. Comes in white, yellow, lt. blue. Sizes 8 to 14, \$27. Hat, 4.25, Purse, 3.50, Gloves, 1.50.

Children's Wear, 22/27/34/37/44, Fifth Floor Downtown, Also All Other Wasson's Stores



BOYS' SPRING DRESS SUIT, 2 button jacket with Ivy style pants, paisley print lining in jacket. Comes in sizes 8 to 12 reg., \$20. 14 to 20 slim, \$25. 13 to 20 prep, \$25, 12 to 20 prep husky, \$27.

BOYS' SPORT COATS, sizes 8 to 20, assorted colors, \$15 to \$19.

EAGLE BROS. DRESS SHIRTS, no-iron shirt for boys, long sleeves, button-down collar, in white and blue. Sizes 8 to 20, \$5.

Boys' Wear, 22/27/34/37/44, Fifth Floor Downtown, Also Eastgate, Eagle Lake, Anderson

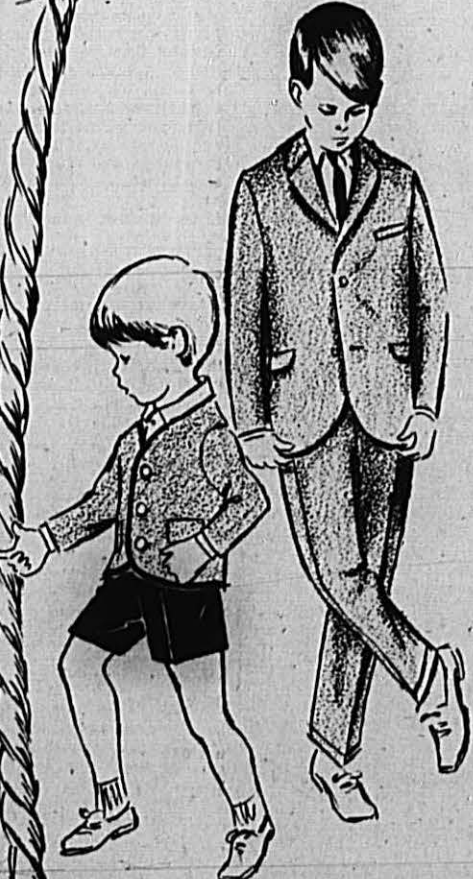
"ATKINSON JR." 3-PIECE SUIT, 3-button jacket with 2 pair of short pants. Washable Rayon in red or royal blue. Sizes 2 to 4, 3 to 7, \$6.

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Archbishop's Schedule

Tuesday, March 14—Mass and Confirmation, Batesville, 8 a.m.

Thursday, March 14—Confirmation, Greenfield, 7:30 p.m.

Sunday, March 17—Blessing of the Palms, Cathedral, 11 a.m.; Marian Award, 4 p.m.

Thursday, March 23—Consecration of the Oils, Cathedral.

Sunday, March 26—Easter Mass and Sermon, Cathedral, 11 a.m.

Tuesday, March 28—Indiana Catholic Conference.

Tuesday, April 4—North Deanery CCW luncheon.

Saturday, April 8—CYO Convention and Mass, Secena 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.

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, Shaw 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, Prividence 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, Secena 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.; 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—Perpetual Vows, Our Lady of Grace Convent, 9:30 a.m.; 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.

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. Pius X, 7:30 p.m.

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.

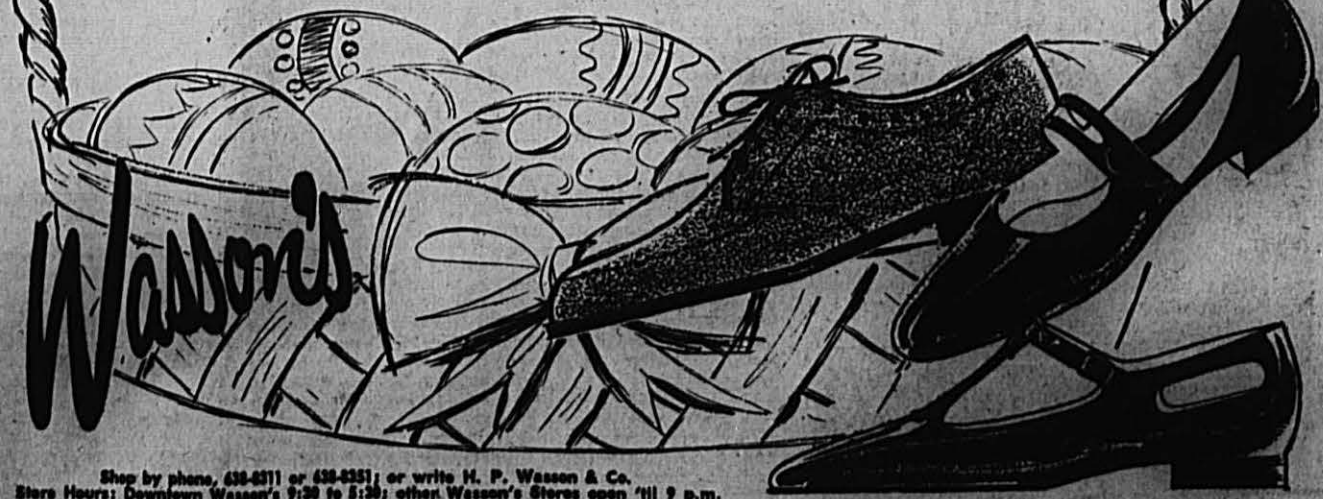
Monday, May 15—Confirmation, St. Simon, 7:30 p.m.

Thursday, May 18—Confirmation, St. Patrick, 7:30 p.m.

Friday, May 19—Confirmation, St. Pius X, 7:30 p.m.

Honor prelate

COLUMBUS, Ohio—The Ohio Senate has unanimously adopted a resolution praising former Auxiliary Bishop John F. Whealon of Cleveland on his appointment as bishop of Erie, Pa. The resolution cited Bishop Whealon for "his dedicated and enthusiastic pursuit of the goals of the Church and his many outstanding contributions to the community."



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Situation clarified on Dutch catechism

AMSTERDAM, The Netherlands—The Dutch hierarchy has issued a statement saying that the Dutch catechism published last October does not require official approval by Vatican authorities.

Informations Catholiques Internationales, Paris Catholic News magazine, carried an item saying that the new catechism had received the formal approval of the Holy See. Later a Dutch group of traditionalists called Confrontation spread the story that the new catechism had failed to obtain the necessary Vatican approval.

The bishops of The Netherlands stated that they are fully and exclusively responsible for the publication of the new catechism. They said they had received no report of studies made in Rome of the new catechism.

THE DUTCH bishops said that they have not been informed that the Vatican has taken any notice of a petition sent to Pope Paul VI by the Confrontation group. Sent after publication of the catechism, the petition asserted that in the book "one finds many things that are either in total contradiction to the faith or that represent the

truths of the faith in an ambiguous way, with the result that everyone can select his own interpretation in agreement with the faith or not."

The bishops have declared that most of the petitioners' complaints, if actually investigated, could not be considered valid.

IN AN EDITORIAL (Feb. 25), the Dutch national Catholic daily De Volkskrant stressed the fact that the new catechism has been approved by the Church.

"The Dutch hierarchy is part of the authority of the Church and it has its own responsibility," the editorial said. The new catechism was written, it pointed out, by theologians of the Higher Catechetical Institute of the Catholic University at Nijmegen "at the request of the bishops of the Netherlands," as it stated on the catechism's first page. The book also has the imprimatur (approval for publication) of Cardinal Bernard Alfrink of Utrecht.

The book abandons the old question-and-answer formulation centered on Christ and written with a strong Scriptural orientation, the catechism emphasizes the social nature of the Christian faith.

Asks council to suggest possible future bishops

ST. LOUIS—Cardinal Joseph Ritter asked the newly established archdiocesan pastoral council to give him their recommendations for future bishops at the 22-member group's first meeting.

The cardinal asking for the recommendations within 10 days, said they would be presented at the next meeting of the St. Louis province.

IT WAS THE first time here that anyone other than church officials had been asked to recommend candidates for the episcopacy. A few weeks ago, Bishop Clarence G. Isenmann of Cleveland announced a system whereby each parish would suggest three candidates for possible elevation to bishop.

The cardinal, with the assent of the pastoral council, appointed a layman as secretary of the group, and suggested the group meet monthly.

Outlining the aims and purposes of the new council, a statement from the cardinal said the group will have two principal tasks: to weigh and investigate pastoral undertakings, and to formulate practical conclusions regarding these undertakings.

THE STATEMENT specified five ways in which the council should render aid:

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NATIONAL HONOR SOCIETY INDUCTEES—Twenty-four seniors at Schulte High School, Terre Haute, merited induction into the National Honor Society there recently. The students were honored for outstanding achievement in scholarship, leadership, character and service. Shown above (front row, from left) are: Bill Tabor, Tom Newlin, Priscilla Moulton, Norma Ledgerwood, Teresa Hingerton, Andrea Johnson, Laura Fish and Jack Borders. Second row: Anne Ryan, Mary Jo Ferrara, Father Joseph V. Beecham, principal, Ann Shagley, Marguerite Wrin, Pat Sweeney, Angi Dvorak, Steve Luther, Kay Cahill, John Kelly, Patty Butwin, Steve Butwin, Susan Buck, Polly Mascari, Louise Gallagher, Kathy Prothero and Jeanene Davis.

Assembly • IS IT THE SAME CHURCH?

(Continued from page 1) nearest or most convenient to the school which such students attend."

Other observers reported the missing "eye" vote lost nerve at the last moment and ducked into a public telephone booth while the tally was being made.

AFTER THE main bus bill had bitten the dust the House then proceeded to smash a companion bill (S.B. 244) by a 60-30 vote. This Senate-passed measure would have paid public school corporations \$25 for every public and non-public pupil transported by their bus systems. At present the state pays \$20, and only for public pupils.

Representative Robert L. Jones, Jr. (R., Indianapolis) denounced S.B. 244 as nothing more than "a back-door way into busing of all non-public pupils" and said it "would put terrific pressure" on school corporations which did not bus non-public pupils by "holding up the tempting bait of more money."

Last Friday the Senate passed an amended version of H.B. 1621, the House abortion bill which critics had called the most "radical" ever introduced in any state.

As amended in the Senate, the measure would allow a doctor to perform an abortion in cases of rape, incest and where necessary to avoid serious danger to the life of a pregnant woman. Existing law allows abortion in cases where a mother's life is in serious danger.

The House bill, introduced by Representative Harriette B. Conn (R., Indianapolis) early in the session, also provided for legal abortion in cases where there was "reasonable medical belief" that continuance of a pregnancy would threaten the physical or mental health of a woman.

Although the bill initially was given little chance of consideration in conservative Indiana, it sailed through the House with a startling 62-13 majority.

AFTER THE SENATE had passed its heavily modified version of the House measure, opponents of "liberalizing" abortion without further study accurately anticipated that an effort would be made in a joint Senate-House conference committee to restore the "open door" features in the original House bill.

Some skillful behind-the-scenes footwork, however, prevented the creation of a joint conference committee membership which would do that. In fact, as it turned out, had a committee been formed, its membership would have killed the whole bill. So promoters of "open door" abortion quickly abandoned their plans, got House agreement to the "moderate" Senate version and passed it.

The enrolled act then was hurried to the Governor's desk Saturday afternoon. This ruled out the possibility of a picket veto. The Governor was left with the choice of vetoing it outright, signing it, or allowing it to become law upon adjournment. At this writing, the consensus among qualified observers was that the act would become law.

Last week the House passed a Senate bill to allow neighborhood associations to adopt voluntary plans for maintaining "racial balance" in their neighborhoods without risking cease-and-desist orders under the Indiana Civil Rights Act. The measure had the backing of the Indiana Civil Rights Commission as a "realistic" move to promote integration without inviting the spread of ghettoism. But it raised mixed emotions among both friends and foes of open occupancy.

Both houses have passed H.B. 1205, which would permit children 10 years old and older, with parental permission, to work in agriculture and horticulture. This was the only one of several measures aimed at bettering the lot of migrant

Evaporation of faith among young noted

By F. J. SHEED

A year ago, when these columns began, we were rubbing our eyes at the multiplicity of new things happening within our ancient Church. Are we getting more or fewer surprises? I don't mean Catholics breaking the Church's laws, like the English theologian who has left us (the first peritus to do so) of priests who get married (fewer of these, perhaps, but one element is new to



farm laborers to see the light of day in this session.

AFTER FIRST being rejected, the House approved a Senate-passed measure creating a Medicaid program for Indiana. It combines present medical welfare programs under one program in compliance with federal law. Sponsors said the lack of such legislation by 1970 could be grounds for withholding federal funds under amendments to the Social Security Act.

A measure that had had strong Catholic backing finally emerged from both houses and was sent to the Governor—but in a highly weakened form.

The original bill called for an administrative limit on the state's Aid to Dependent Children program through budgets rather than through the present practice of using arbitrary limits set by the Legislature. The actual amount given a mother and her children would have been determined by her needs as indicated in a budget drawn up for her by her county department of public welfare.

AS THE ACT was finally passed, however, it merely boosted maximum state aid to dependent children from \$80 to \$100 a month. Supporters of the original measure say this means the state's ADC program will continue to fail to meet the needs of about one-third of ADC families.

Ah yes, and unless Governor Branigin vetoes it, Hoosiers interested in such matters now may have a chance to vote on their favorite "Barmaid of the Year." The House passed a Senate bill allowing the state to license lady bartenders. Who says our lawmakers ain't progressive?



WOODS QUEEN—Miss Cynthia Williams, Queen of the Senior Ball at St. Mary-of-the-Woods College, directs plans for the events centered around the annual dance to be held on April 22. Miss Williams is the daughter of Mr. and Mrs. Norman R. Williams, of St. Andrew's parish, Indianapolis. At St. Mary's she is an education major, a member of the College Chorale and Madrigal Singers, and the Young Democrats Club.

men—I have heard of two of these who issued engraved wedding invitations. I mean are we still hearing of changes being officially authorized, surprising enough to raise the question "It is the Same Church?"

I think the pace has slackened, to the disappointment of many, who fear that the slackening may turn into a reversal. They read gloomily of some rather old-style interventions by the Curia: are these the death-throes of an institution unable to believe that death is upon it, or are they signs of its return to full (and nefarious) life? So sure are some that this last is the explanation that they were almost disappointed when Pope Paul reversed the veto on Catholics praying for unity in a Protestant Church in Rome.

Whichever way this particular matter goes, it will not mean that we have a different Church—after all, Cardinals, as we now know them, were only invented in the 11th century.

Anyone who knows of the vast changes made as the centuries passed will not lightly think that what is happening now means the end of the old Church and the emergence of a new. In fact, it was a Protestant taunt—in the days when Protestants taunted and we taunted back—that the Church had changed so often and so shamelessly whenever she found it expedient, as to make a mockery of her motto *Semper eadem*—always the same. But that was not the Church's motto—it was Queen Elizabeth's, her jesting way of saying that she meant to stay unmarried! Taken seriously, *semper eadem* would not be a healthy motto—it could mean "in a rut." Changes there must be: the only question is whether the changes develop the identity, or partly submerge it, or destroy it altogether. Nothing in recent decisions of Pope or council even suggests the last of these.

But how decisive are the decisions? If present trends continue, how many will be left in the Church to obey them? There is turmoil within the Church; we have looked at some of it, and we shall be looking at it again. But we must first consider a phenomenon, with no hint of turmoil in it, which may prove to be even more dangerous to the Church. I mean the evaporation of Faith in so many of the young.

It seems to be happening all over the place at once: teachers tell me of it, thinking I may have the remedy. But no remedy suggests itself. If these young ones had specific objections, we could discuss them. But it isn't like that. Simply something has gone dead in them.

Nebraska kills abortion bill

LINCOLN, Neb. — Nebraska's State Senate turned an abrupt about-face and killed a bill which would have liberalized the state's abortion law.

The 31-15 vote to reject the bill came one week after the Senate voted 25-20 to advance the bill on first reading. It also came after Nebraska's four Catholic bishops issued a statement opposing the proposed legislation.

The bill would have permitted abortion when a pregnancy was judged by three physicians to endanger the physical health of a mother or when pregnancy resulted from rape or incest. More lenient measures, such as one concerning the mother's mental health, were killed in committee.

Msgr. Ellis stresses the role of history

SOUTH ORANGE, N.J.—It is the job of the historian to distinguish between what is true and what is not true, one of the American Church's most noted historians said here.

But that work isn't always easy, Msgr. John Tracy Ellis of the University of San Francisco told an audience at Seton Hall University.

Sometimes history is inaccurate, Msgr. Ellis noted, using as an example the many varied stories still being told about the assassination of President Kennedy.

"Even people who were at the scene — honest people — do not seem to recall the same things."

THE CHURCH historian faces the same problems, he said. Further, it is complicated because some people have taken stories out of context to suit their own purposes.

Msgr. Ellis, in a wide-ranging talk, touched on a variety of subjects as he explored his main theme: that the past has lessons to teach us, and that the world would be a better place in which to live if its leaders familiarized themselves with history.

He urged his audience to maintain an interest in history pointing out that dictators are

always trying to abolish it. "Losing interest in history is like a man losing his memory," he said.

DISCUSSING the vision of Pope John XXIII, Msgr. Ellis said that "it was the Pope's knowledge of the past and of history that enabled him to say" that the world is on the threshold of new birth in answering "the prophets of doom."

He also added these comments on the contemporary scene: "He was critical of the Church's work with Negroes. Fewer than 750,000 Negroes out of 20 million in the U.S. are Catholics. "We should have done much better," he said.

Other colleges would follow the lead of Webster College in becoming regular institutions. But he expressed regret that Sister Jacqueline Grennan felt it necessary to return to secular life herself. "A religious commitment," he said, "is not a hindrance in one's work at an institution of learning."

Change in Spanish labor laws urged

MADRID—A drastic revision of Spain's laws on labor unions was urged here by a prominent Catholic labor leader.

In an interview with El Alcazar, a daily newspaper published by Opus Dei, an apostolic association of priests and laymen, Albert Vanistendael said the Spanish government-controlled labor unions do "not take into account the Spanish workers' desires."

Vanistendael is secretary general of the Federation of Christian Trade Unions.

Vanistendael called for a "complete liberalization of government labor unions." He said the prospect of a new law on labor unions "is a great opportunity to attempt" the needed reformation.

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Comment

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

Ivory towers...

President Johnson once again in this most unjustifiable war in the nation's history has retreated into his Cave of Consensus.

He took two reports—one from a congressional commission headed by Gen. Mark W. Clark to the House Armed Forces Committee, and another from a special Presidential panel headed by former Assistant Attorney General Burke Marshall and melded them into a seeming fistful of agreement—a pat hand, as the card player would put it.

Actually, he melded nothing.

The key point at issue in the whole mess was whether young men who could, or would, go to college to escape the Vietnam draft should go on finding an ivory tower in the ivied halls of learning while poor boys, mostly Negro, fought the savage, unchristian war in Vietnam.

The majority opinion of his personally appointed panel had urged an end to all student deferments. Marshall reported that the group had discovered an inordinate amount of campus refugee programs. Students were parlaying one deferment into another in order to remain on campus until they were 26 and scot-free of the clutches of Uncle Sam.

The Criterion has repeatedly and bluntly insisted that the Vietnam War is a poor boy's war and that the Selective Service is aiding and abetting a shameful inequity.

But President Johnson says the student deferment issue "cannot be decided until its every aspect has been thoroughly explored."

The issue can be explored from now until Doomsday, but nothing can change the fact that it is one of the most patently unjust, class-conscious measures ever devised.

In the draft message to Congress early this week, the President asked for a four-year extension of the draft law, but many of the revisions he mentioned won't be adopted for months, perhaps not until 1969.

He did make clear that the new format will induct 19-year-olds first and that they will be chosen by lottery. There is general agreement that tapping the younger men first results in the least disruption of careers and family life.

There have been many advocates of a return to the lottery system. Blind choice has its inequities, too. But at least it is the partiality of fate, not men, that decides who will serve.

The Presidential pussyfooting on the politically sensitive student deferment operation, however, is regrettable. "Consensus" is no substitute for conscience. Mr. Johnson should have taken the Marshall Commission report for what it was—not a mere recommendation but a call to national honor.

National honor and national morale will continue to suffer until the injustice of college deferments is rectified.

...and bombs away!

Senator Robert F. Kennedy took a powerful drubbing from his critics last week. He had the audacity to call for an immediate halt to the bombing of North Vietnam and the issuance of an announcement that America is willing to go to the negotiating table on a week's notice.

The Indianapolis Star called his actions "rash and dangerous" and the occasion "a disgraceful day in American history." We'd call that a mite of an overstatement.

Senator Kennedy's views are not a startling innovation to American ears. Other public figures, in and out of the United States Senate, have enunciated them time and again as this pitiful Vietnam conflict continues to grind the nation into an insensate quagmire and leaves us impaled on jingoistic slogans.

We have recklessly placed ourselves in the condition of being "damned if we do and damned if we don't." We have rushed forward, not looking to either side, to what once was commonly agreed would be a "limited objective." We long ago reached that limited objective, and now we don't know how to pull our boots out of the mud.

But the American character abhors inaction. And so we are propelled ever onward, the limited objective barely distinguishable if we turn to look back.

At each critical juncture we are told there is no alternative but to go on. No alternative because President Johnson and his counselors have decided there is no alternative.

Whatever the grandiloquent tributes to our hopes for the slightest enemy move toward the negotiating table, we never see any alternative but greater military (Continued on page 11)

Near miss

We want to salute those who worked so hard and so skillfully for passage of a fair bus bill in the 95th Indiana General Assembly. Some of the most effective of them didn't make the headlines, nor did they want to. But their efforts were keenly felt, as is attested by the fact that a moderate and acceptable school transportation bill failed to become law by the lack of just one vote in the House of Representatives.

A miss, of course, is as good as a mile, whether it be by a single vote in the Legislature or by a single point in the state basketball tournament. Unfair busing will remain the law for another two years in Indiana.

But the indisputable right of non-public school children to free public transportation came far nearer in the 95th Assembly to becoming law than it ever had before. It has been said in various ways that there is no beating an idea that has come of age. The idea of fair busing finally came of age in the 1967 Legislature of a state that frequently is behind the times. That idea, we confidently predict, will become a solid reality in Indiana in 1969.

Worth the try

We admire President Johnson for his tenacity in continuing to seek to ban discrimination in housing. And, considering the temper of the time, we believe his new approach is that of a political realist.

The housing phase of the President's 1967 civil rights bill is gradualistic, but gradualistic with a firm timetable. For 1967 it would cover only 4 per cent of

housing, or that already covered under a 1962 executive housing order and the Civil Rights Act of 1964. In 1968 it would cover 40 per cent of available housing, including large developments and apartments. Thereafter, racial discrimination would be forbidden in nearly all buying, selling and renting of housing.

We doubt that the present Congress will buy this package. The rebuff Mr. Johnson got last year and in the 1966 elections made it clear that the majority

of whites in this country still oppose more than tokenism in integration. And that includes many Northern liberals who are all for Negro rights in Alabama but don't want Negroes living next to them in their home towns.

Nonetheless, the introduction of the bill will keep the country's conscience on the griddle. As the President said, "I am proposing fair housing legislation again this year because it is decent and right. Injustice must be opposed, however difficult or unpopular the issue."

Inalienable



QUESTION BOX

Must sponsor be a Catholic?

By MSGR. J. D. CONWAY

Q. We have been married for a little over a year now and are expecting our first child very soon. We had an argument about who could be sponsors for our child.

My wife converted to the Catholic Faith before we were married. I said that anyone could sponsor as long as they would bring the child up in the Catholic Faith. She says only Catholics can be sponsors. Please settle this for us.

A. As usual, your wife is right. In giving interim guidelines for interfaith prayer and participation, the U.S. Bishops' Commission on Ecumenism said: "From the nature of the office of sponsor, Christians of other communions may not be invited to act as sponsors at Baptism and Confirmation. The sponsor does not act only as a friend of the family nor only as one who promises to provide for the Christian education of the person to be baptized or confirmed, but also as a representative of the community of the Catholic faithful. As a representative of the community the sponsor stands as guarantor of the faith of the candidate he presents. A Christian not of our communion cannot be asked to assume this role."

Q. Your answer on the "pill" stinks. All you have to do is an uncle, nephew, or cousin in the priesthood, and you'll get all the exemptions, dispensations, or permission to do anything. And they don't have to tell it to a priest in confession either.

I have a sister-in-law who has an uncle priest. She's privileged! Also a neighbor who has a nephew priest; her daughter and daughter-in-law both take the pill.

Now tell me why, when both our sons got married, my husband and myself had to sign papers. We were told they were to prove they weren't married. To our surprise it was to sign papers and swear on the Bible that they wouldn't practice birth control. They are both in the service and you know as well as I do they can take the pill, just as free as eating meat on Fridays, so the gov't don't have to pay big allotments.

As far as this religion goes, if Catholic is the one true one, how come they are making all the changes? You don't hear Protestants changing anything. Why?

I'm past the days for the pill, but I still can't see why it's anybody's business if a couple doesn't want a family. At least they won't have to shoot inno-

cent children, who didn't ask to be born.

I only wish they had the pill around his wrists and ankles he won't have arthritis—which I think is all in his head. I feel like a heel when people ask me why Daddy wears big copper bands; and then older ones will say, when will your mother put balls and chains on your Daddy's hands.

I know you won't appreciate this letter. You along with all the rest can't take criticism.

A. But I do appreciate it. It won't win any prizes for literature or logic. It contains almost equal parts of calumny and truth. But it has a certain flavor of honesty about it, and you must have typed it without bending your elbows. It is straight from the shoulder.

At least it will give my readers a sample of the mail I receive each day.

Q. Is superstition contrary to the Catholic Faith? I was taught it is, but my father, who was raised a Catholic, has more superstition than a bird has feathers.

I am almost ashamed to go

anywhere with Daddy; he believes if he wears copper bands around his wrists and ankles he won't have arthritis—which I think is all in his head. I feel like a heel when people ask me why Daddy wears big copper bands; and then older ones will say, when will your mother put balls and chains on your Daddy's hands.

He says doctors don't believe in it because they want to take the poor people's money for shots.

A. The wearing of those bands is superstition all right, and they might be harmful to the skin or to blood circulation. I wonder where your father ever got such a nutty idea.

Q. In the Roman Breviary on the feast of a saint a short biography of the saint is given in the hour of Matins. This biography is usually profuse with miracles. My question is are they really authentic or just legend?

A. In the seminary we were advised that these lessons about the saints were to be read, not believed. In Latin it rhymes: sunt legenda, non credenda.

JOHN COGLEY'S VIEW

Inveterate columnist starting over again

By JOHN COGLEY

This is a new column, but its keeper is no novice. Throughout most of my adult life, I have been writing some kind of regular feature for one publication or another. I began in the lay-edited Catholic press and moved from there to straight secular journalism. In all the years, however, I made no attempt to write for the diocesan press.



Mr. Cogley

The first column I ever wrote appeared when I was quite young, in the Catholic Worker of Chicago. I was directing a house of hospitality on the near West Side at the time, my first adult work, and that is what I wrote about—the people and poverty on all sides.

The columns really wrote themselves; all the writer had to do was observe the life at hand. Recently when I re-read these columns I found an immediacy and purity in them that led me to ask, not without pain, whatever happened to the youthful idealist who wrote them.

Later, I wrote for Today, the Catholic student magazine published in Chicago. These columns dealt mainly with the larger issues framed in the expansive generalities of youth. There was no limitation on subject matter.

Not long ago I also looked through the yellowing pages of the early Today. What seemed daring and controversial twenty years ago frequently struck me as obvious, even platitudinous. However, most of the burning issues of that day are still with us.

The first copies of Today dealt with race and housing, shameful segregation in Catholic schools and hospitals (still commonplace two decades ago), civil liberties, liturgical reforms, the futility of emotional anti-Communist crusades, and the self-defeating nature of censorship: enough in those distant days to prod the lions of Catholic conservatism into roars of disapproval.

The high-school students for whom these columns were written are now pushing forty. It is no comfort to realize that some of them were in the mob of Chicago segregationists who peered at priests and nuns participating in the civil-rights movement, last year. However, there is some reassurance in recalling that many of the clergy and religious marching in the streets were also Today-readers during the same period.

After Today, I wrote a column more or less regularly for Commonweal. Over a ten-year period this column, which covered a wide range of interests, kept me involved in one controversy after another.

Some of the issues that seemed highly explosive in the late '50s and early '60s are already resolved. What is interesting, looking back, is that so many who then played the role of defenders of orthodoxy were wrong. Positions they presumed were handed down from on high and represented the "MIND OF THE CHURCH" have since been radically reversed by the highest authorities, the bishops. That has not, however, inhibited the persons I have in mind. They simply pass over the fact that they were not as super-orthodox as they once thought and have now set themselves up as the only true interpreters of the Second Vatican Council.

In addition to these columns, I did a short stint as television critic for The New Republic. That turned out to be a misguided move. The assignment was a weekly chore for me and reading it, I am sure, was even more of a drag for New Republic subscribers. The only happy result was that the overdose of TV necessary for the job led me to break the habit; I had to watch enough television for a lifetime.

The last regular column was a weekly piece for the Sunday New York Times Review of the

Week, headed "Religion." That meant that while the scope included all faiths, I was still confined to the one subject of religion, and that fairly narrowly conceived. Here, too, was a limitation that no inveterate columnist could really welcome, in spite of the stunning prestige of the outlet and massive readership The Times offers.

In this column there will be no topical restrictions. I will proceed on the assumption that even God is interested in things other than Religion. (Even God? Perhaps especially God would be more like it.)

I will be guided by the idea that every subject can at least be discussed and that nothing is more self-defeating and doomed to failure than attempts to cut off examination of even the most "delicate" or contentious topics. Moreover, I will work in the conviction that very few thoughts are unthinkable and that a man who undertakes to write what he thinks, a writer who would submit to censorship has betrayed his profession. I have no intentions of doing that.

OPINIONS

Negro series Rector replies

To the Editor:

Congratulations on the series you ran recently on our Negro priests, Sisters, and Brothers. The series was well done and points up the momentum the Negro Apostolate is gaining in the Archdiocese.

We sorely need their help in bringing the message of the Gospel to the 125,000 Negroes in Indianapolis. Some would be surprised to know that the Negro population in Indiana increased from 150,000 in 1950 to 250,000 in 1960. Or that Detroit has half as many Negroes as the whole state of Mississippi, a state whose population is 50% Negro.

It is our Christian duty to extend every help we can to our disadvantaged new comers, in education, in religion, teaching urban living, how to buy, how to find work, how to care for property. Our Negro priests, Brothers, and Sisters are making a real contribution to the city as they join us in this work. May we have many more vocations. "The harvest is great, but the laborers are few."

(Rev.) Bernard Strange Indianapolis

'Glandular'

To the Editor:

One of the side effects of reading many of your immoderate editorials is to provide a basis for penance during the Lenten season and throughout the year. For this purpose, you are extremely useful.

However, as an intellectual exercise, they leave much to be desired. They are generally very superficial treatments of complex subjects which have obviously not been researched. They leap from supposition to supposition to reach conclusions with feet planted firmly in mid-air.

The appeal is to the glands rather than to the mind. I get the impression that the copy is prepared by angry young men who much prefer to curse the darkness rather than to light a candle.

The editorials generally lack persuasion based upon facts, and substitute a rather bellicose form of writing instead for this lack of ability to persuade, or from lack of familiarity with the actual issues.

There are certainly a lot of things in this world that need correction. However, they will all take a lot of consistent effort based upon a sound approach to the problems by people who become involved.

There is no intellectual discussion of the problems of the day at any level. It would be a great thing if the Criterion would be different, instead of parroting the same old tired statements of two generations ago, based upon a violent distrust of anyone who does not swallow completely and without reservations the proposition that the Federal Bureaucracy can and will cure all the ills to which God has made us heir.

Let's accentuate the positive and try to get out of the early 1930's.

Edward J. Dowd Indianapolis

The undersigned is very grateful to The Criterion for printing his letter on January 27. He is likewise grateful to those who took the time to comment on the letter. The openness with which we can discuss an issue of this sort is a good thing for the Church of our age. In view of the comments made by letter writers, I feel that some further clarification of my views would be in order.

I wrote this letter because I have a great admiration for religious and the religious life, and a great love of the ritual priesthood that I have been permitted to share. I feel that both are presently being downgraded by the remarks of some religious, ex-religious, ex-priests and ex-seminarians. Because they are the most vocal, there is danger that readers may conclude that their view is universally held. At present, their position is new and, therefore, popular with the press and is treated accordingly, space-wise.

I, as one of the many others who disagree but who are less vocal, felt that I should speak. A case in point is the letter I received recently from a seminarian who has experienced some very real defects in the present structure, but who has not abandoned the structure. Commenting on my letter in The Criterion, he says, "I'd like to say I agree with you. You think you're nauseated! You don't have to live with people who look upon every criticism of the Church as the latest statement of Divine Revelation. Anyone who says anything critical, as long as it's controversial and derogatory to the Church, is considered a hero of the new age. Their followers read several paperbacks and try to impress each other by using the latest 'in' terms. What bothers me most is that they lord it over us peons who don't happen to join in their "stimulating discussions and dialogues." They don't consider us dedicated to the priesthood. It's nauseating; it's sickening."

2. One might get the impression from the letters that followed mine that I hold that all ex-seminarians and ex-religious are failures. Nothing was farther from my mind. Seminary days are days of testing, as are days of the novitiate and even the days of temporary vows. If, after a fair trial and with the help of grace and the advice of a mature counselor, a person judges that he can serve God and the community better and can find fulfillment better in another vocation, he is acting wisely and must be admired. Quite a number of our outstanding laymen and women today were once in seminaries and convents. We, at the Latin School, are proud of many of our alumni who have chosen vocations other than the priesthood and in our philosophy we clearly state that we aim to give a preparation that will prepare young men for these other vocations.

3. However, in this writer's opinion, when a nun leaves the convent years after she has made final vows, and when a priest leaves the priesthood they have failed at least in this sense—that they have reneged on a permanent life (time commitment, a commitment established beyond their human capabilities by the strength of God

(Continued on page 11)



Liturgy and Life

I believe... and I await the resurrection of the dead, and the life of the world to come. Amen!

THE YARDSTICK HARD TO BELIEVE

By MSGR. GEORGE HIGGINS

Early in the first session of Vatican II, a copy of an incredibly vicious anti-Semitic tract, running to several hundred pages and expensively printed and bound, was distributed out of nowhere to each of the 2,000-odd Bishops attending the council. Entitled, "The Plot Against the Church," it was written in Italian and bore the imprint of an Italian publishing house which no one had ever heard of before. The Bishops never found out where the book came from or who wrote

it, for there was no return address on the wrappers, and the name of the alleged author, Maurice Pinay, like the name of the alleged publisher was obviously phony. Most of the Bishops with whom I was in personal contact at the council disgustedly threw the book in the waste basket once they had discovered, in leafing through it, that it was the work of a paranoid or a group of paranoids who had an almost psychopathic hatred for Jews—and not only for Jews, but also for an alleged fifth column of traitorous cardinals, archbishops and bishops "who are the unconditional tools of Communism and of the secret power directing it (and) . . . form a kind of 'progressive' wing

within the council (and) . . . will attempt to bring about a breakthrough of shameful reforms, whereby the good faith and eagerness for progress of many devout council Fathers will be deceived." As a matter of fact, so few of the English-speaking Bishops saved their copies of the book that I had great trouble in salvaging one for future reference in my capacity as secretary of the Subcommittee on Catholic-Jewish Relations of the United States Bishops' Committee on Ecumenism and Inter-religious Affairs. I finally ran into a Bishop who still had a copy of the book in his room at the hotel in which we were both staying at the time, but who hadn't even bothered to unwrap it. When he discovered what it was about, I think he would have been happy to pay me to get it out of his sight, although he must have wondered why I or anyone else would want to keep a copy of the book under any circumstances.

Those Gentiles in the United States who may be inclined to make light of the Pinay book on the grounds that it was published in Europe by a small and very unrepresentative group of obviously unbalanced extremists and is therefore irrelevant to our own situation in the United States, will want to know that an English-language edition of the book has just been published in Los Angeles under the imprint of the St. Anthony Press (obviously another phony front) and is being distributed, God help us, by the Christian Book Club of America. The moral of all this is that, while some of us Gentiles may complacently think that there is no market in the U.S. for this kind of psychopathic anti-Semitism, the anonymous authors and promoters of the Pinay book see the situation differently. They are carrying on an extensive advertising campaign and obviously expect—or at least earnestly hope—to be able to

sell at least enough copies of the book to get back the filthy lucre which they have invested in this miserable operation. Let's hope that they have miscalculated in their survey of the American market and that they will end up in total bankruptcy. I, for one, intend, with all Christian charity, to pray to St. Anthony for this intention. This will be one way of making amends to him for the dishonor which these purveyors of hatred have brought down upon him by setting up a phony publishing house in his name as a front behind which they can plausibly hide as they go about their dirty business of spreading the monstrous evil of anti-Semitism.



Challenge is hurled at seminary teachers

ST. MEINRAD, Ind. — "The challenging task which faces the seminary professor today is to illumine the truth of the Church's doctrinal teaching in such a way that the seminarian will perceive its compelling authority and rich vitality." This was the message of Scripture scholar Father Barnabas Ahern, C.P., to religious superiors attending a two-day conference on priestly formation at St. Meinrad Seminary here (March 1-2). The Passionist priest, a member of the St. Meinrad School of Theology faculty, told religious superiors having students attending the seminary here that a false sense of doctrinal security is an inevitable by-product of Vatican I's definition of papal infallibility. "Such definitions, viewed from the perspective of correctness, are irreformable. At the same time, however, because they have been formulated by human thought and are couched in human language, these definitions are open to development. . . . In the light of all this we can see what intellectual formation in the seminary involves. With scholarly competence the professor must show the compelling authority and the vital richness of the Church's defined doctrine. At the same time he must also indicate the areas of truth which are still open to theological discussion. . . . "IN THIS WAY, the student will be prepared psychologically to confront new developments. His preparation should also train him to recognize whatever form of new thought might weaken or even eviscerate the perennial truths of the Faith. . . . "Finally, seminary preparation should school the seminarian to that Christian humility of mind which prompts him to accept the Church's directives as normative for life even when the doctrine which they are intended to safeguard is not yet certainly known. In a word, intellectual formation in the seminary must have as its goal the preparation of a competent and inspiring teacher of the Church's faith."

Following are portions of his text: "Utterances of successive Pontiffs and the decrees of the Roman Congregations came to be looked upon as the final answer to every question, the neat and tidy solution of every problem. Despite the fact that infallibility guarantees the truth only of formally magisterial pronouncements, every word issuing from Rome was looked upon as definitive. Undoubtedly this created doctrinal security, but a security which was not warranted. "SCHOLARS had long recognized the inherent weaknesses of this regarding the utterances of the Holy See as 'oracles from Delphi.' Not only did this excess restrict the liberty of scholarship, but worse still, it encumbered Catholic teaching with supposedly 'definitive' doctrines which were at best the formulation of particular schools of theological thought. "The Fathers at Vatican II, aware of the sorry condition which had developed, sought to clear the atmosphere by indicating in notable instances the uncertain character of doctrines which previously had enjoyed wide acceptance as 'teachings' of the Catholic Church. "What Vatican II began the Church's theologians must continue. The need is urgent since a growing awareness of the uncertainty of some doctrines which many thought represented the teaching of the Church has led to lack of confidence in the ordinary teaching authority of the Church. "THE SEMINARY professor must work with constant awareness of this problem. In his own mind he must know clearly the difference between extraordinary magisterium and ordinary magisterium. The function of the solemn teaching authority is so to define the truth of God's revealed word that the defini-

tion is precise enough to become an object of faith. "Such definitions, viewed from the perspective of correctness, are irreformable. At the same time, however, because they have been formulated by human thought and are couched in human language, these definitions are open to development. . . . In the light of all this we can see what intellectual formation in the seminary involves. With scholarly competence the professor must show the compelling authority and the vital richness of the Church's defined doctrine. At the same time he must also indicate the areas of truth which are still open to theological discussion. . . . "IN THIS WAY, the student will be prepared psychologically to confront new developments. His preparation should also train him to recognize whatever form of new thought might weaken or even eviscerate the perennial truths of the Faith. . . . "Finally, seminary preparation should school the seminarian to that Christian humility of mind which prompts him to accept the Church's directives as normative for life even when the doctrine which they are intended to safeguard is not yet certainly known. In a word, intellectual formation in the seminary must have as its goal the preparation of a competent and inspiring teacher of the Church's faith."

very success had thrust him, and a man who strove to carry that responsibility well. I knew him as a man who engendered respect, and who gave it. I think the fact that I came to know Mr. Luce late in his life proved wonderful for me; I know the fact that death has closed the door upon our friendship—for the nonce—proves sorrowful to me. God rest him well.

Evenings with Mr. Luce were an adventure of the mind, an adventure I shall miss. His solid certainty of God and His providence made a groundwork upon which he and I would many a discussion, yes, and not a few arguments. He used to tell me that he considered Vatican Council II as one of the important facts of this half century, and then he would "bug" me to show him how the conclusions of the council were being put into effect. "An historic happening should have historic effects," he would argue, and in this, I hope, he will also prove right. I have no doubt that biographers of Mr. Luce may show some rusty spots in his armor or in his history, but this really concerns me little. I knew him as a well-rounded man, who was conscious of the place of responsibility into which his

Success had made him captive. His brain children would not let go of their father. Though six or seven years of his life. Mr. Luce resigned as president

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RECEIVE PARVULI DEI AWARDS—Five youths of St. James the Greater parish, Indianapolis, recently received the coveted Parvuli Dei Awards at a Blue and Gold banquet held in the parish. Shown above with Father Frank Bryan, assistant pastor, and Carl Sprauer, a member of the parish scout committee, are from left: David Cecil, Randy O'Neill, Robert Grosse, James Quathamer and Kenneth Eacret. Holding the colors at right are Douglas Sprauer and Dwight Shaw. All are members of Troop 54. (Staff photo)

WHAT OF THE DAY

Henry Luce's passing

By REV. JOHN DORAN
It is sometimes a wonderful thing to come to know a man at a late period of his life. He has gone through all the stages of his development, he has come to re-assess many of his values of life, he has reached a point where some of his early anxieties seem no longer important. He has ripened into maturity; he has come to his fullness. It was, and shall be, one of the joys of my life to have known Henry Luce in the last six or seven years of his life. Mr. Luce resigned as president

I came to know him after all the ships which he sent sailing, *Time, Life, Fortune and Sports Illustrated*, had been safely launched, and were plowing the seas toward the proverbial Luce success. I knew him when the urgency of business was no longer of much concern to him, just the urgency of life. Mr. Luce was not a man who wore life lightly. He had painted himself into a corner too completely for that. He knew, and the very story of his life could not keep him from knowing, that he was a man who had a burden of responsibility, one which only death would lift from his shoulders. Success had made him captive. His brain children would not let go of their father. Though six or seven years of his life. Mr. Luce resigned as president

Age, wisdom and reading brought a great sense of history to Mr. Luce, a sense which any conversation with him would betray. He saw the world in broad panorama, and he knew that the forces and people molding history are in turn molded by it. The "in-depth" studies of *Time* and some of the editorials of *Life* are symbols of the thinking of this man who was one of the first to realize that reporting news is primarily the business of the newspaper, but understanding it is primarily the business of the news magazine. Understanding, he well knew, means seeing things in the light of one's own knowledge, background and opinion, but from that understanding he never withdrew. Mr. Luce was not a hard-headed man. Opinionated, yes, hard-headed, no. He would argue his point strongly, bull-headedly, but would recognize with an interesting twist of his head that his opponent in an argument had scored. A life of searching for facts had taught him to respect them, but had taught him also that unrelated facts are but rocks in a rockpile, they need correlation by the mortar of reason. Though he had a piercing eye for any defect in the rock of fact, he had an understanding that any reasoner, himself included, could build wrongly or badly a wall of argument, though the rocks of fact might still be sound.

Has Lent so far been wasted? Have you really sacrificed enough? Easter is only two weeks away. Right now is the time, for the good of your soul, to build the church you want in your loved ones' memory (\$3,200). Now is the time to 'adopt' a needy child, train a native priest, put medicines for lepers in the hands of selfless, careworn Sisters. . . . Lent is almost gone, but you still have time!

"HOW CAN I SAVE LENT?"
□ \$3,200 is enough to provide the chapel the Daughters of Mary in Pongummod, south India, must have by December, '67. "We have 40 Sisters here, ten novices, and hundreds of children," writes Sister Mary Scholastica. . . . A plaque at the entrance, commemorating your gift, will ask prayers forever for you, your parents and loved ones.
□ In Pirappancode, south India, three Bethany Sisters are actually living in the same quarters as the lepers they care for, because there is no convent. Your sacrifices of \$100, \$50, \$25, \$10, \$5, \$2, will give the Sisters a five-room convent with chapel (total needed: \$2,950). Name it for your favorite saint, if you give the full amount.
□ In this leprosy hospital in Pirappancode (St. John's) only \$240 (\$20 a month) takes care of one leper's needs for one full year. \$8.50 buys 10,000 'miracle' Dapsone pills.
□ Elsewhere in India, in Ethiopia, and the Holy Land, you can 'adopt' a blind girl, a deaf-mute boy, or a needy orphan for only \$10 a month (\$120 a year). We'll send you the youngster's photo, tell you about him (or her).

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RUST: Best remedy is to consult your professional rug cleaner or tufted carpet dealer for advice. But, if you attempt the job yourself, proceed as follows: First, sponge spot with clear water, using clean cloth. Then sponge with solution of 3 ounces of Ammonium Bifluoride in 1 gallon of water and let dry. (Ammonium Bifluoride is obtainable in small quantities from your drug store, and is effective, but toxic, on cottons.) If stain persists, seek professional aid. CAUTION: Rust removal preparations sold in your drug or grocery store might prove hazardous to your carpet's color. Use with caution.
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Monsignor Goossens Says:
"Where There's A Will, There's A Way."
Every Catholic should make a place in his or her will for the missionary works of the Church. A gift of this kind follows you into eternity.
IT'S A BAD WILL WHICH DOES NOT HAVE GOD IN IT
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500 exhibitors display skills in Science Fair

Thirty-seven trophies and 31 free weeks at Camp Rancho Framasa were awarded to individual top winners in last Sunday's CYO Cadet Science Fair hosted by Little Flower parish, Indianapolis.

Two commodious rooms were insufficient to hold the bumper crop of more than 500 exhibits and a number had to be relegated to the corridors.

Seven youngsters from six different parishes — including one girl — walked off with camperships as outstanding exhibitors in their respective classifications.

Seccina to hold fair for missions

Leaping leprechauns and shinning shamrocks become the clue to Seccina Memorial's mission success Friday, March 17, as the Catholic Students' Mission Crusade chapter sponsors its annual festival for missions funds.

Fish dinners, booths, games and prizes will all be available from 5 to 11 p.m. With the "Luck of the Irish" in operation, patrons will go home with the door prizes: portable color TV, a stereotypic system, a 72" pool table.

Little Irishmen will enjoy the fish pond and children's games.

All proceeds are used for the mission. The festival is open to the public.



ARCHDIOCESAN CADET CHAMPIONS—Here are the lads who came up from St. Anthony, Clarksville, and captured the CYO Cadet basketball championship of the Archdiocese February 26. St. Anthony came out on top after a stirring battle with runner-up St. Michael of Brookville, 52-46, withstanding a Brookville rally in the middle of the second half. Also, St. Anthony emerged from the tough New Albany Deaneary competition and survived two earlier contests in the Archdiocesan Tournament to run their overall record to 29-1. Shown with the new champions are Assistant Coach Don Spellman (back row, left), Priest Moderator Father Regis Schlihebeck, O.F.M. Conv. (back row, second from right), and Head Coach John Mintz (back row, right).



ARCHDIOCESAN CADET RUNNERS-UP—This squad from St. Michael of Brookville may not be the CYO Cadet Archdiocesan Basketball champions, but they couldn't have come much closer, and they lost to an outstanding team in the process. The Brookville boys, Richmond Deaneary champions, lost to new champion St. Anthony of Clarksville, 52-46, after a fine comeback in the second half and after two earlier wins in Archdiocesan competition. The man in charge during St. Michael's fine season was Coach Howard Johnson (back row, left). At the right is the Brookville Priest Moderator, Father William Fisher, who also serves as the CYO Director for the Lawrenceburg Deaneary.



THEY DID IT!—The "67" League basketball team from Christ the King, Indianapolis, shown here, recently completed a sweep of season honors in basketball competition for the age group by winning the 1967 Holy Cross Invitational Tournament. Previously, they copped the championship in the Holy Spirit Invitational Holiday Tournament and won the league title and Division Two honors in regular-season competition. With their sweep these lads join St. Patrick's squad of last year as the only teams to win all three competitions in one season. Also, team member Bill Lynch (second row, left) won the Sportsmanship Plaque for the Holy Cross Tournament to put a finishing touch on the team's season. The masterminds of all this success were Assistant Coach Jack O'Brien (back row, second from left) and Head Coach Fran McCurdy, (back row, second from right), both veteran CYO mentors. At the left is CYO Priest Moderator Father William Ernst. Father Patrick Harpenau, another Christ the King Assistant Priest, is at the right.

Songfest details are announced

The tenth CYO-Parochial School Songfest will be held at Hinkle Fieldhouse in Indianapolis on Sunday, April 23, beginning at 8 p.m.

Highlight of the program will again be the 6,500-voice Children's Chorus, consisting of sixth, seventh and eighth graders from some 40 schools in the Indianapolis area. Supplementing the Children's Chorus will be several outstanding musical organizations, including the well-known Columbians, of Knights of Columbus Council 437.

Edward J. Dowd will again serve as general chairman. He will be assisted by Knights of Columbus officials in the Indianapolis area.

General director for the Songfest will be Father Edwin Sahn, director of the Archdiocesan Music Commission. Assisting him will be Father Thomas Breidenbach, who will direct the sacred selections; and E. F. Krieger and Mrs. Joan Smithmeyer, who will direct the popular numbers. The organist will be Mrs. Virginia Byrd Rechloris and the pianist, Ed Greene.

Schools have been preparing for the Songfest for the past several months under the guidance of music teachers, and the traditional general rehearsal will be held at the Hinkle Fieldhouse on April 2, according to CYO officials.

Kennedy is tops in Seccina Fair for high schools

Six Indianapolis Catholic high schools were represented by 74 exhibits and 84 students at the seventh annual Archdiocesan High School Science Fair Sunday, March 5, at Seccina High School.

Kennedy Memorial High School was awarded the traveling trophy for the greatest number of winning entries.

Brebeuf, Ladywood, Ritter, St. Mary and the host school, Seccina, were also represented.

Biological, physical and mathematical science were the three major categories, with five place-winners in each category.

Winners in biological science are: 1st—Charles Sinclair, Seccina; 2nd—Louise Bruegge, Ladywood; 3rd—Donna Belvy, Kennedy; 4th—Elizabeth Corey, Ladywood; 5th—Carol Elmes and Lynn Welper, Seccina.

Physical science winners are: 1st—James Peterson, Brebeuf; 2nd—John Peterson, Brebeuf; 3rd—Debra Turner, Kennedy; 4th—Mario Vian, Brebeuf; 5th—Kenneth Levin, Brebeuf.

Mathematical science winners are: 1st—Anne Speth, Kennedy; 2nd—John Barker, Seccina; 3rd—Deborah Turner, Kennedy; 4th—Mary Dalton, Kennedy; 5th—Richard Ratz, Kennedy.

Brebeuf placed second in the competition for the traveling trophy after having won it last year.

The Archdiocesan competition precedes the Central Indiana Science Fair at Butler University April 6-8.

Parley dates set

The annual Archdiocesan CYO Convention will be held April 7, 8 and 9 at Seccina High School, the CYO Office has announced. Details will be carried in future issues of The Criterion.

Scores

CADET VOLLEYBALL
Games of Tuesday, Feb. 28
Division 1: Immaculate Heart def. Christ the King (forfeit); St. Bridget def. St. Michael (forfeit); St. Joan of Arc def. Holy Trinity, 15-6, 15-10; St. Thomas, Ind. def. Division 2: St. Patrick def. Holy Cross 15-11, 11-15, 15-7; St. Mark def. Greenwood 13-15, 15-1, 15-1; St. Philip Heri def. St. Catherine 15-7, 15-4, 15-4; St. Barnabas, Ind.

Field Handicaps
Division 1: St. Bridget 10-2; St. Joan of Arc 10-2; St. Thomas 9-2; Holy Trinity 4-4; Immaculate Heart 4-4; Christ the King 0-12; St. Michael 0-12
Division 2: Holy Spirit 9-1; St. Rita 9-1; Little Flower 5-5; St. Lawrence 4-6; Lourdes 3-7; St. Simon 0-10
Division 3: St. Philip Heri 11-1; St. Mark 10-2; St. Patrick 0-3; Holy Cross 4-8; St. Catherine 4-8; Our Lady of Greenwood 3-9; St. Bernabas 1-11.

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Veep to speak
WASHINGTON — Vice President Hubert H. Humphrey will address the National Catholic Educational Association's 64th annual convention, scheduled for March 27-30 in Atlantic City, N.J., the NCEA announced here.

CYO NOTES
Comedy section in Play Contest in second round

Fourteen weight classes are included in the Boys' Wrestling Tournament to be held at the Seccina gym on Saturday, April 1. Entry blanks have been mailed. A limit of three boys to a parish in any weight category has been set by the CYO Office.
The first round of competition in the comedy division of the Junior CYO One-Act Play Contest has been completed, with 13 plays remaining in the running. The second round will be held this Sunday and Monday.
Serious Division competition will lift the lid Sunday and Monday with 21 entries in all. The Classic Comedy Division — 11 plays — will open on Wednesday, March 15.
Semi-finals in all three categories will be held the week of March 19 at Chartrand High School. The finals are scheduled at the same site the weekend after Easter.
Those comedies from parishes in the Indianapolis area which were eliminated in the opening round will compete in a consolation round, which is scheduled to open about the middle of next week, according to CYO officials.
The CYO Office stated that wherever possible in the One-Act Play Contest the three-judge system is being restored.

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FAMILY CLINIC

Mother seen possible victim of senility

By JOHN J. KANE, Ph.D. What do you suggest? After her husband's death my 51-year old mother moved in with us not wanting to be alone. Since then she has criticized everything we do. We go out too much, we don't go out enough. And she hates Negroes, the new liturgy and believes all priests who leave the Church as bums. She is incessant and provoking. Now she talks of returning to her own home, but I am afraid to let her do this.



With the greatest reluctance, Teresa, I feel there is only one suggestion I can give you. Your mother is now a medical, or to be more precise, a psychiatric problem. Since I am not a physician I cannot diagnose, but I strongly suspect that your mother may be suffering from senility. You should consult a physician and get his opinion. Senility is a disease which usually has its onset between the sixties and nineties. Some, of course, never have it. It is a little more common among women than men, but only because women generally have a longer life span. Some of the typical symptoms are loss of memory for recent events. You state your mother says you go out too much and then later you do not go out enough. This may be traceable to her memory failure. Other indications are irritability, and plainly your mother has this in her constant criticism of you, Negroes, priests and the liturgy. Of course, all persons who are critical of such matters are not necessarily senile, but your mother's age and other symptoms seem to indicate this possibility. Suspicion and jealousy are also typical, and while I was unable to reproduce your rather long letter, you also cite such occurrences. In fact, such suspicion can become so severe as to be paranoid, another mental illness in which persons have delusions of persecution or grandeur.

The fact that senility is a mental illness does not cause alarm. There is nothing hereditary about it. Rather it is the result of hardening of the arteries of the brain, and the part of the brain affected will make the difference. It results from the aging process in some persons. In many cases such persons can be cared for at home, but by and large they are not competent to live by themselves. Therefore, I would not recommend that your mother be permitted to return to her own home unless provision for supervision and care is made. However, it seems obvious that your family is being seriously disrupted by her presence. To some readers it will appear unkind to recommend that she enter a home for the aged. But if the doctor believes that she is senile, and if you spell out the situation to him in detail, he will be competent to advise. Here it is necessary to face reality. As much as children should love and care for their parents, they also have responsibility to their own spouses and children. In other words, it is not fair to permit a sick person to ruin the lives of others, especially when adequate care for them is possible in an institution. While your mother will not recover, and indeed may grow worse, she may find herself happier in such a home than in your home, where apparently she is far from happy. In these homes there are people trained to take care of oldsters and who understand how to deal with those who are senile and not in any unkind way. It may not be easy to persuade your mother to enter such an institution even if her doctor urges her to do so. Give her time to become accustomed to the idea, if the physician advises it. Arrangement can be made for her to visit you periodically if she wishes and the family can visit her. This, incidentally, is quite important. So too is the choice of a home. There are good homes and poor homes. Some dioceses have opened such homes for the aged and I have personally visited several of them. One I inspected in the Middle West was particularly impressive, and oddly enough, very modest in cost. Excellent medical facilities were nearby and a physician was available. Some other fine homes are run by fraternal organizations, and some are in private hands. Make certain it is not so isolated that an occasional trip outside is impossible. Check into food service, necessary precautions such as hand rails, absence of stairs and such which are essential for the aged. There has generally existed an adverse attitude toward placing aged mothers or fathers in such institutions. And if it can be avoided, I would agree. Sometimes it is unavoidable, and I think on the basis of your letter your mother presents such a problem.

We are going to face more and more of this as time goes on because the proportion of persons living into their later years is increasing remarkably in the United States and certain other parts of the world. The pertinent question is not merely your own personal comfort or desire to be rid of a problem but a wider matter: the good of all concerned especially the older person. Fortunately, many oldsters retain unusual physical and mental ability till their death. Others do not and when this is the case, I believe sound medical advice and an honest evaluation will result in the use of homes for the aged.

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Episcopal Bishop Paul Moore cited

WASHINGTON—The Catholic Interracial Council of Washington cited two community leaders for "significant contributions to interracial understanding" at the organization's yearly Mass (Feb. 26).

Suffragen Episcopal Bishop Paul Moore, Jr., of Washington, and Dr. Paul Cooke, president of the District of Columbia Teachers College, received citations.

The Mass was celebrated by Archbishop Patrick A. O'Doyle of Washington, at St. Matthew's cathedral.

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Table listing radio and television programs for Indianapolis, New Albany, and Terre Haute areas.

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Week In Liturgy

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

MARCH 12—First Sunday of Passiontide. Our prejudices can affect our judgment to such an extent that we may easily err greatly as to the truth of a matter.

Christ had to cope with the prejudices of His own people. Although He performed miracles such as they had never seen before to prove His divinity and that He had been sent to them by God, they for the most part refused to accept this evidence or to accept Him. "Are we not right in saying you are a Samaritan and possessed by the devil?" (Gospel) was one of their accusations.

Again they flung at Him, "Who are you claiming to be?" He then explained His relationship to the Heavenly Father who, they said, was their God. But their prejudices were deeply ingrained and incited them with violence toward Christ and "They picked up stones to throw at Him" (Gospel).

MARCH 13—First Monday of Passiontide. Christ told the Jews a short time before His death, "You will seek me and will not find me, and where I am you cannot come" (Gospel). He meant that having faith in Him and believing His words and His teachings, was so important that without this faith no one could find Him nor follow Him to heaven.

MARCH 14—First Tuesday of Passiontide. The Jewish festival of Tabernacles (Tents) was a kind of Mardi Gras celebration, a combination of religion and a circus. Christ's closest followers urged Him to attend and display His powers as a wondermaker so as to be one of the big attractions. "Since you do such things, let the world see you" (Gospel). This is an

other illustration that even some of those closest to Christ did not grasp that His mission was a spiritual one.

MARCH 15—First Wednesday of Passiontide. Despite Christ's many manifestations of His divinity by the miracles He performed, the Jews kept asking Him to tell them if He was the Messiah. On one such occasion He replied: "The Father and I are one." Then they attempted to stone Him, "Because you, a man, are claiming to be God" (Gospel).

MARCH 16—First Thursday of Passiontide. A woman with an immortal reputation came to the home of Simon the Pharisee where Christ was dining. There she professed her faith in Christ openly, with love for Him and repentance in her heart for her sins. These are the necessary

essentials for the forgiveness of sins. Christ said to her, "Your sins are forgiven" (Gospel).

MARCH 17—First Friday of Passiontide. Calphas, high priest for the year, proposed murder, the murder of Christ, to prevent the Jews from becoming His followers. The chief priests of Jerusalem and the highest ranking of the Pharisees, accepted this proposal to end the preaching of Christ and the miracles that He performed. "From that day on they resolved to kill Him" (Gospel).

MARCH 18—Feast of St. Joseph. Two marriage ceremonies a year apart was the ancient Jewish custom, and it was only after the second ceremony that the bride went to live with her husband. When the angel appeared to Mary announcing God had chosen her to become the mother of the Messiah, she had not yet begun to live with St. Joseph. When Mary's pregnancy became obvious God sent an angel to Joseph who told him, "Do not be afraid to take Mary your wife to your home because that which is conceived in her is of the Holy Spirit" (Gospel).

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Terre Haute CCM announces plans for recollection

TERRE HAUTE, Ind. — The Terre Haute District Council of Catholic Men have scheduled their annual day of recollection on Sunday, March 19, at Schulte High School. Father Thomas Marshall, C.S.P., superior of the Paulist Canadian Mission, will conduct the spiritual exercises.

Registration at 9 a.m. will be followed by conferences every hour beginning at 9:30 a.m. with a break for dinner at noon. The celebration of Mass at 3 p.m. will close the day.

All Catholic and non-Catholic men of the district are invited to attend. Maurice Ohlman and Tony Galafaro are co-chairmen.

Mayor Ralph Tucker will be the guest speaker at the meeting of St. Patrick's Holy Name Society on Monday evening, March 13.

The Dads and Daughters banquet, sponsored annually by St. Patrick's Holy Name Society, will be held Sunday, March 19, at 5:30 p.m.

Cana Conference set at St. Luke's

INDIANAPOLIS—How to implement Christian attitudes in family life will be the general theme of a Cana conference to be held from 2:30 to 4:30 p.m. Sunday, March 19, in the auditorium at St. Luke's Church.

The conference will feature talks by Father Blaise Hettich, O.S.B., associate editor of Marriage Magazine, and David L. Gerwe, director of case work services for Catholic Social Services.

The audience will be seated at tables and will have a chance to discuss each speaker's remarks in a small group and also have the opportunity of directing questions at the speakers.

Open to the public and free of charge, the conference is being sponsored by the St. Luke Christian Family Movement chapter.



RECEIVE CCD CERTIFICATES—Among the 50 persons who recently completed a 16-week advanced religious instruction series in Richmond are the above group. Very Rev. Richard Hillman, V.F., pastor of St. Andrew's parish, presented the certificates to (from left): Robert Kuffe, Mrs. Mary Kay Tolon, Wayne Tolon and Sister M. Paula, O.S.F. At the right is Father Patrick Smith, of Marian College, who conducted the series of classes.

Brebeuf to host Xavier alumni

INDIANAPOLIS—On Sunday, March 12, the Xavier University Alumni of Indianapolis will hold their universal Communion Sunday at Brebeuf Preparatory School. Thomas Coyne is in charge of arrangements. Each year on March 12 alumni groups all over the country meet for their annual Communion Sunday. This year the Indianapolis Xavier Alumni group will join some 25 others around the country.

The conference will feature talks by Father Joseph Peters, S.J., chairman of the biology department at Xavier University, will celebrate Mass and be the speaker at the breakfast to follow. A recorded message and greeting from Father Paul O'Connor, S.J., president of Xavier, will be played at the breakfast.

Guild sets dinner

INDIANAPOLIS—The Marydale Guild will hold a dinner meeting at 6:30 p.m. Wednesday, March 15, at Marydale School, 111 West Raymond St.



SISTER GEORGIANA

Oldenburg Sister named to mission

The Sisters of St. Francis, Oldenburg, this week announced the appointment of Sister M. Georgiana Cummings as the 12th missionary to the community's foreign missions in the Papuan Highlands of New Guinea.

The Cincinnati native is a departmental teacher in the upper grades at St. Christopher's School, Indianapolis. She has also taught at St. Michael's, Indianapolis, and Sacred Heart, Clinton.

Tentative departure date is June 15. Sister Georgiana will be accompanied on the 14,000-mile trip by Sister M. Eileen, a counsellor of the Oldenburg community, and Sister Marie Padua, who has two sisters assigned in New Guinea.

The 11 Sisters now in New Guinea are staffing three mission bush stations, conducted by American Franciscan Capuchin Friars of the Pittsburgh Province. Sister Georgiana has been assigned to Kagua. The other stations are located at Mendi and Tari, all in the Australian-controlled territory.

Ceylon playwright Marian lecturer

INDIANAPOLIS—Dr. E. R. Sarachandra, Ceylon's outstanding playwright, will give a public lecture at 7:30 p.m. Monday, March 13, at Marian College, 3200 Cold Spring Road. Sponsored by the Non-Western Studies Program of Indiana, Sarachandra will be a guest-lecturer all day Monday at the college.

Alumnae group sets observance

INDIANAPOLIS—Alumnae of the College of Mt. St. Joseph—the Ohio will participate in the eighth annual Universal Communion Observance on Saturday, March 18. Chairman of the event is Mrs. John R. Molnar. Indianapolis-area alumnae will attend noon Mass at St. Mary's Church downtown, with the brunch to follow at the Essex House.

Guest speakers will include two members of the college faculty—Sister Mary Ancilla, S.C., and Sister Paula, S.C. A personal message, recorded by Sister Maria Corona, S.C., college president, will highlight the event.

Women will meet at North Vernon

NORTH VERNON, Ind.—The spring meeting of the North Vernon Deaneary Council of Catholic Women will be held Wednesday, March 15, at the Knights of Columbus home on East Buckeye St., here at 2 p.m.

Father Gene Suding, assistant pastor of St. Mary's, Greensburg, will be the speaker. Father Ralph Schweizer is the host pastor. All ladies of the deaneary are invited.

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Announce site, dates for annual ACCW convention

The Indianapolis Archdiocesan Council of Catholic Women will convene in Richmond at the Leland Motor Inn on Wednesday and Thursday, April 18 and 19, with the Richmond Deaneary acting as hosts. "Involvement—A Call to Action" will be the convention theme.

The convention committee includes Archbishop Schulte and Father James D. Moriarty, of Indianapolis; Mrs. Edgar W. Day, of New Albany; Mrs. Frank Schoemaker, of Richmond; and Mrs. Emma J. Kenny, of Clarksville.

Other committee chairmen are as follows: Hostesses, Mrs. George Stragand, St. Mary's, Richmond; Exhibits, Mrs. Frank Stermoeck, St. Andrew's, Richmond; Hospitality, Mrs. Carl Ringwall, Holy Family, Richmond; Registration, Mrs. Donald Thomas, Holy Family, Richmond and Mrs. Robert Thomas, St. Bridget parish, Liberty; Deaneary Reservations, Mrs. Joseph Walterman, St. Andrew's, Richmond.

Reservations should be in the hands of deaneary presidents before the deadline, April 10. Hotel reservations for overnite guests should be made direct with the Leland Motor Inn.

CONTRIBUTORS

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

MRS. HERMAN LONG, Columbus
MISS LULA EMBINGER, Sellersburg
ADRIAN PAULWE, Terre Haute

Dinner meeting slated by D-I

INDIANAPOLIS—The Mother Theodore Circle, Daughters of Isabella, will meet Tuesday, March 14, in the K of C Club-rooms, 1305 N. Delaware St. The business meeting at 8 p.m. will be preceded by dinner at 6 p.m. followed by a social hour from 7 to 8 p.m.

Miss Joseetta Grawcock and Mrs. Josephine DeCruse will present a program of Irish songs.

Hat sale

INDIANAPOLIS—St. Joan of Arc's parish Women's Club and Altar Society will sponsor a hat sale on Thursday, March 16, in the social building at Ruckle and 42nd Sts. All hats are priced at \$4 and will be on sale from 1 to 4 p.m. and again from 7 to 9 p.m.

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Plans announced for recollection

INDIANAPOLIS—The annual day of recollection for the women of St. Philip Neri parish will be held Saturday, March 18, at the church. The day will begin with Mass at 8 a.m. followed by conferences at 9:30 a.m., 11 a.m. and 2 p.m. A question and answer period is planned before the day closes at 3 p.m. Coffee and rolls will be served for breakfast and each participant is requested to bring lunch. Women from other parishes, as well as non-Catholics, are invited. Father Gerald Gettel will be the spiritual moderator.

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Remember them in your prayers

INDIANAPOLIS — Remember them in your prayers... KATHERINE E. WILLET, 70, St. Peter Church, March 4, Holy Cross Cemetery...



Newman Mothers plan recollection

INDIANAPOLIS — The Newman Mothers Club of Butler University will hold their annual day of recollection for members and guests at Fatima Retreat House, 5553 E. 56th St., on Tuesday, March 14.

New interfaith group is set up

CINCINNATI — A new Greater Cincinnati Interfaith Commission has been set up as a means of easing tensions and providing channels of communication among major religious groups.

Brebeuf hosts speech event

INDIANAPOLIS — Brebeuf Preparatory School will conduct its third annual Eighth Grade Speech Contest at the school on Sunday, March 12, at 1 p.m. Contestants from the archdiocesan parochial schools will be competing in three types of speaking: oratorical declamation, original oratory, and humorous and dramatic interpretation.

Scaccia sets play by Senior Class

INDIANAPOLIS — "Curtain Going Up," Scaccia's Senior Class play, is a modern comedy about a Senior Class play. Performances are at 8:15, Sunday and Monday, March 12 and 13.

Study Club to meet

INDIANAPOLIS — The Irvington Catholic Women's Study Club will meet at 1 p.m. Wednesday, March 15, at the home of Mrs. Nellie Fralich, 5178 Atherton, N. Dr. Mrs. John Stevens is in charge of the program.

Vatican opens UN post at Geneva

VATICAN CITY — The Holy See has established a permanent mission at the European office of the United Nations at Geneva, Switzerland. The envoy of the Holy See, with the title of observer, is Father Henri de Riedmatten, O.P.

MARIAN LECTURERS — The Marian College Evening Lectures program will present talks this week on the controversial playwright Edward Albee, on investments, and geometry.

French film set in Marian series

INDIANAPOLIS — The French film "Sundays and Cybele" will be shown at 8 p.m. Friday, March 10, in the Marian College auditorium, 3200 Cold Spring Road.

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VIEWING WITH ARNOLD

Funeral in Berlin disappointing

By JAMES W. ARNOLD

"Funeral in Berlin" returns Michael Caine to his point of origin, as Harry Palmer, the near-sighted Cockney secret agent of "The Ipcress File." The result is much as if you had gone back to a restaurant where you'd eaten a surprisingly good steak, ordered another and fractured your jaw on it.



"Funeral" is really not that bad, but it is disappointing. "Ipcress" was a delight chiefly for two reasons: the fresh humanity of Palmer in contrast to the Bond stereotype (like Deborah Kerr vs. Tuesday Weld, we philosophized at the time), and the wildly interesting camera effects by director Sidney Furie, (e.g., views through armpits and trap drum cymbals). The story itself was blah.

Well, Palmer Caine isn't so different (in "Berlin"), but his idiosyncracies have been flattened out. He still wears glasses, listens to classical music, fights secret service bureaucracy, and pursues his dirty job with brains rather than super-gadgets. He still underplays, with a barely visible imply humor

(this quality, one feels, is really Caine's). But all these aspects are now touched but minimally, and the emphasis given to plot. The producers seem afraid to let Palmer be too different from the other agents, now that Caine is a big star and might make them really big money. Sex has also been upgraded, if not to Bondian proportions, at least well beyond the brief subtleties of "Ipcress."

(Romantic liaisons are more noticeable and acceptable, there is more double entendre, voyeurism and sensationalism). Potentially the cruelest cut was hiring "Goldfinger" director Guy Hamilton, which was like asking General Motors to design the new Ford. To his credit, Hamilton did not Bond-ize Palmer, and left the campy extravagances behind.

But he did push the character more into the spy story mainstream, and he eliminated the Kookie photography that typified "Ipcress" as much as Caine's dropped h's. The camera work in "Berlin" is good but not inspired; the comparison serves to illustrate the power of a director, since the cameraman (Otto Heller) was the same for both films.

recruits who play to win any way they can but have forgotten the purpose of the game.

Palmer himself is an intriguing moral specimen. An ex-thief with useful underworld connections (in "Berlin" he employs both a burglar and a forger), he has been blackmailed into espionage and stays "because it's a job." He sees himself as a civil servant, detached from ideology, and gets almost as much brief from the nit-picking home office as from enemy agents. He is an anti-organization employee, operating in but barely tolerating the Cold War, trying to make it strictly a 9-to-5 job.

But when his boss casually orders him to murder someone, he will not do it (although that decision costs several others their lives). And at the end, when he is offered a bonus for his "good work," he turns it down and saunters off across Trafalgar Square past the symbols of former British glory.

Palmer has the attraction of being both more human and more moral than Bond, a real person rather than a comic strip. He judges the system he works for, and he reacts to people, good and bad, as if they were really human. But he only protects himself; his will is not to change the world but to survive it. He accepts lesser, more comfortable immoralities; he does not rock the boat.

If Bond is the omnipotent, irresponsible image of what modern man would like to become, Palmer is the genial, uncommitted, mildly corrupt image of what he is. (Rating: A-3—unobjection for adults.)

Opinions

(Continued from page 4) either through public vow or sacramental order.

Granted that there are some cases—in which dispensation from vows or celibacy seems to be advisable (in my opinion, the dispensation should readily be given in such cases) at the present state of development of the theology of vocations, it seems that such a decision should be regarded as the lesser of two evils. Publicizing such exceptional cases as acts of heroism can create a climate in which leaving the priesthood or religious life becomes the "in" thing to do.

In such a climate, many unstable people, perhaps with temporary problems, will see this as a quick solution to their

difficulties. When many are leaving, it is difficult to believe that all are acting from strong, personal conviction, aided by prudent counsel sought in genuine humility. It seems that many are leaving because it is rapidly becoming easier and the more fashionable to do so.

Often, subsequent news stories indicate more plausible reasons for their leaving. Such persons would seem to be poor risks for any future commitment of permanence. They may only increase their own instability, and do untold harm to the stability of the community.

A young man who leaves the seminary because after serious thought and prayer aided by prudent counsel sought in humility he judges that his vocation lies elsewhere is certainly no failure. He will likely live a happy and productive life in his new vocation. But one who leaves the seminary because he is unwilling to measure up to the demands of the seminary or the priesthood which he desires, is, in my opinion, a failure. He will be a frustrated person. His frustration may show itself in ugly negative criticism of that which he could not attain.

4. Those who have failed as nuns, priests and seminarians must be treated with Christian love. Whether their failure is culpable or not, it seems to be at the expense of truth and damaging to the community to picture failure as heresim. This was the point of my previous letter. It was missed by some.

5. I am extremely critical of those ex-nuns, ex-priests and ex-seminarians who should be very grateful to the "oppressive structure" for the education they received, but instead show their lack of gratitude by an ugly, negative attitude. One might ask if it would have been possible for many of them to have gotten even advanced degrees had they depended on their own resources instead of the "structure of the Church" composed in this instance of persons who made sacrificial gifts, even from their poverty, to a fund administered by a bishop or a religious superior. I wonder how many of them made any attempt to pay back the religious community or diocese that educated them for service to that community or diocese. If they feel that they serve the Church as laymen it should be pointed out that most laymen pay for their own education, taking out a loan when necessary. Since many of the vocal ones are not paying back by words, they surely must be paying back in money!

While I strongly uphold the structure of the Church, I in no way uphold the abuses in this structure. Some bishops, curial officials, religious superiors, parish priests and laymen attempt to hold on to the "dead yesterday" and to impose it on the "living today."

Some have totally disregarded Vatican II, some fail to see it as a whole new way of thinking and are satisfied with making a few unimportant changes, while others hold back as much as they can.

I strongly suspect that this group does more damage to the Body of Christ than Catholics who by frailty fall into serious moral evils that become news stories. It is quite possible that they may be held heavily responsible for those who have left the priesthood, religious life, seminaries and the Church itself.

6. Finally, I would recommend to these ex-nuns, ex-priests and ex-seminarians the example of Fathers de Lubac and Congar, among others. These two are among the most respected progressive theologians today. Both suffered restrictions, reproofs and even exile from the "structure of the Church." They have remained within that structure and have aided in its updating. They are not negative critics of the Church. They love the Church despite some unfortunate aspects of its structure. I would recommend as meditation the excellent article by Henri de Lubac, "Meditation on the Church" prepared for the recent theology meeting at Notre Dame University.

Magr. Joseph Brokhage Rector Latin School of Indianapolis

...and bombs away!

(Continued from page 4) power and a more firm commitment to an all-out military victory.

The North Vietnamese repeatedly have said that cessation of bombing is a necessary pre-condition to negotiations. Their representative in Paris reiterated that position just the other day.

There has been considerable disagreement as to just how effective our bombing tactics really are—whether, indeed, they accomplish anything more than a prolongation of the war.

But just let someone like Senator Kennedy clearly and forthrightly call for American employment of a prime peace initiative, and velle charges of treason greet his words.

What his critics seek is a false front of national opinion on Vietnam. There have been too many lies, too many devious Vietnamese puppets and despots, too much confusion for that.

And the national purpose, so-called, has resided too exclusively among the militarists. What is frequently judged as public acceptance or approval of President Johnson's conduct of the war is too often a compound of apathy and perplexity.

"Sure, the President is doing all right... I guess," is marked on the pollsters' chart as approval.

That man-in-the-street answer is one of the most frightening aspects of the war. There is no cohesion, no consolidation of public opinion.

God help us, but it seems most Americans couldn't care less.



PLAN SHANTYTOWN SHINDIG—The Parent-Faculty Association of Chatham High School will hold its annual dance on Friday, March 17, at the school, 5885 N. Crittenden Ave. Theme of the event is "Shantytown Shindig." Shown above from left are: Mrs. Jack McQuillen, Mrs. Charles Redelman, Mrs. John Bell and Mrs. E. S. Rawls. (Staff photo)



ANNUAL SHAMROCK DRIVE—The Ladies of Charity of St. Vincent de Paul will conduct their annual Shamrock Sale starting Sunday, March 12, to raise funds for their charitable works. Representatives will sell the shamrocks at the doors of all Marion County parish churches Sunday. On March 16 and 17 representatives will call on stores, banks and hospitals. Shown above are Mrs. Charles Spender, left, and Mrs. Walter Campau, officers of the organization. (Staff photo)

Advertisements for various services including Carpet and Furniture Cleaning, Home Repair Specialists, BECKER ROOFING & SIDING CO., A. J. Lakor and Sons, Cook's Glass & Mirror Co., TIL FLOORING-PANELING J & M TILING, CARSON BROTHERS, CONTINENTAL HEATING & AIR CONDITIONING, Imperial Heating & Air-Conditioning Co., and SPIVEY Construction, Inc.

Indianapolis Parish Shopping List

A grid of advertisements for various parishes and businesses, including Assumption, Lady of Lourdes, St. Bernadette, St. Lawrence, St. Philip Neri, St. Mark, St. Catherine, St. Christopher, St. Francis, St. James, St. Joan of Arc, St. Jude, St. Andrew, St. Barnabas, St. Michael, St. Thomas, and St. Rita. Each ad lists the name of the parish/business, address, phone number, and services offered.

French bishops plan doctrinal studies

PARIS—Birth control, social problems in France and the war in Vietnam were among the topics discussed by the permanent council of the French Bishops' Conference at its quarterly meeting here (Feb. 29-March 2).

The council also announced that a series of doctrinal studies discussing revelation, morals, the Eucharist, the teaching authority of the Church, Christology and ecumenism will soon be made public.

Prepared in collaboration with French theologians and scholars, the studies are intended to clarify existing misunderstandings in France and to strengthen Church teaching.

The bishops announced that they had added Archbishop Pierre Veillot of Paris and Bishop Henri Gufflet of Limoges to the bishops' bureau of doctrinal studies.

The bishops also asked Cardinal Joseph Lefebvre of Bourges, president of the episcopal conference and a member of the Vatican Doctrinal Congregation, to assure proper communication between that congregation and the French hierarchy.

DURING THE meeting, under the direction of Archbishop Francois Marty of Rheims, the permanent council decided to establish a national Council of Clergy to assist the French bishops in the work and research of the episcopal commission for the clergy and seminaries.

The new clergy council, made up of priests representing each of France's ecclesiastical regions and of delegates of groups promoting vocations to the priesthood, will have a consultative voice in episcopal decisions.

Discussing international problems concerning Christians, the

ARRANGEMENTS for the functioning of the bishops' conference were also announced by the permanent council. A plenary assembly of the nation's bishops will meet May 16 and 17 to prepare for the international synod of bishops scheduled to open in Rome next September.

The ordinary plenary assembly of the French bishops will take place at Lourdes November 8-15.

Fordham to hold bishops' seminar

BRONX, N.Y.—Members of the United States hierarchy will be invited to Fordham University in June to explore important theological and sociological problems resulting from actions taken at Vatican Council II.

The week-long episcopal seminar (June 25 to July 1) will be conducted by well known theologians under sponsorship of the university's Cardinal Bea Institute.

Theological scholars presiding will include:

Father John Courtney Murray, S.J., Woodstock College, Mr.; Dr. George A. Lindbeck, Yale University; Father Joseph H. Fichter, S.J., Harvard University; Father Avery R. Dulles, S.J., Woodstock College; Msgr. Myles N. Bourke, Fordham; Father Bernard J. Cooke, S.J., Marquette University; Father Ladislaus Orsy, S.J., Catholic University of America; Father Robert E. McNally, S.J., Fordham; and Father Bernard Haering, C.S.S.R., Lateran University.

Named for award

PHILADELPHIA—Methodist Bishop Fred Corson of Philadelphia, past president of the Methodist World Council, will receive the 1967 St. Francis Peace Award at the Franciscan Third Order Congress here June 22-25. The congress is held every five years.

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Little Flower Auxiliary Knights of St. John

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Sunday, March 12

11 A.M. Mass at St. Mary's Church, Followed by Breakfast in the Egyptian Room at the Murat Temple

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March 12 (Churches)

March 16, 17 (Banks and Stores)

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INAUGURATE NEW SCHOOL LIBRARY—Youngsters at St. Francis de Sales School, Indianapolis, recently inaugurated a new school library. A former classroom was converted to serve as a centralized library for the school. Father Lawrence Pushor, assistant pastor, and Sister Agnes Regina, O.S.F., principal, are shown above with several youngsters during a daily library period. The library also accommodates the school's audio-visual equipment. (Staff photo)

WCC official doubts Pope to visit Sweden

STOCKHOLM, Sweden—A top official of the World Council of Churches (WCC) expressed doubt that Pope Paul VI would visit Sweden for the general assembly of the WCC in Uppsala in 1968.

Dr. Eugene Carson Blake, secretary general of the WCC, said at a press conference here that he did not believe Pope Paul would come to Uppsala for the world meeting.

"However, I hope the Pope will visit Sweden on another occasion when there are not so many churches assembled," Dr. Blake said. "An invitation to the Pope to visit Uppsala ought to be handled by the common commission established for permanent negotiations between the WCC and Rome, but the matter has not yet come up for discussion."

DR. BLAKE ADDED that a new atmosphere of cooperation entered the relations between the world council and the Catholic Church after the Second Vatican Council. He pointed out that the Catholic Church will be well represented at the

Uppsala assembly by observers. Dr. Blake stressed that the word, "observer," is no longer regarded as adequate. He said he preferred "observer consultant," because he said Catholics no longer speak of "separated brethren" but think in terms of fellowship with other denominations.

DR. BLAKE said that while a politically neutral country like Sweden is a suitable place for an ecumenical meeting such as next year's WCC assembly, he deplored what he regarded as a passive attitude toward religion in Sweden. He expressed the hope that the WCC meeting will stir a new-born interest in religious activity in this country.

Perhaps, he said, it could offer something to a people who do not appear to be completely satisfied with the welfare state because they cannot regard man as only an animal and an intellect.

"We can't avoid the question: what are we living for and dying for," Dr. Blake said. "I hope that the Gospel will have something to say even to the Swedish people."

Pope Paul urges Card. Ottaviani not to quit post

VATICAN CITY—Pope Paul VI has asked the 76-year-old head of the Doctrinal Congregation not to retire.

In a personal letter to Cardinal Alfredo Ottaviani dated February 17, the Pope referred to the cardinal as "my old superior and teacher" and expressed the hope he would serve the Church in his post of high responsibility "for many more years to come."

While confirming the existence of the letter, the cardinal told NC News Service it had nothing to do with rumors he had submitted his resignation in January, as was stated in the Milan daily, Corriere della Sera, which published the first news of the letter March 1.

The newspaper said the cardinal had submitted his resignation after the Pope overruled an opinion of the Doctrinal Congregation in relation to a request that Catholics be allowed to participate in an ecumenical prayer service in Rome's Anglican Church of All Saints during the week of prayer for Christian unity (Jan. 25).

Bury Henry Luce at Trappist Abbey

MONCK'S CORNER, S.C.—Henry R. Luce, founder of the Time-Life-Fortune publishing empire, who died February 28 in Phoenix, Ariz., was buried (March 4) in the gardens of Our Lady of Mepkin Trappist Abbey near here.

Mepkin Abbey, about 12 miles north of Moncks Corner, is located on the grounds of a former southern plantation. Luce, a Presbyterian, bought the plantation in 1935 and gave it to the Roman Catholic religious order in 1940. It was his wish to be buried there.

The mother and the daughter of Luce's widow, Mrs. Clare Boothe Luce, are also buried at Mepkin Abbey.

Catholic growth

IBADAN, Nigeria — On June 30, 1965, Catholics in Nigeria numbered 2,390,686 and catechumens 589,638 among a total population of 55,620,288, according to the Official Nigeria Catholic Directory for 1967.



RABBI TANENBAUM

Suggestion

COLOGNE, Germany — Cardinal Joseph Frings of Cologne, has called on German Catholics to make all Fridays "days of social justice" by contributing money saved through penitential practices to the aid of underdeveloped countries.

Father Henry Brenner, of St. Meinrad, dies at age 85

ST. MEINRAD, Ind.—Funeral services for Father Henry Brenner, O.S.B., Benedictine author and musician, were held at St. Meinrad Archabbey here Monday, March 6. He died Friday, March 3, at the age of 85.

Known in priestly circles throughout the country for his "Sermon Outlines," published for over 30 years, Father Henry was the son of Carl C. Brenner, well-known Louisville artist before the turn of the century.

Spiritual books authored by the Benedictine include: "The Art of Living Joyfully," "Brother to Brother" and "As Others See Us," published by the Abbey Press at St. Meinrad.

In the field of musical composition, Father Henry composed many string ensembles, now contained in the manuscript department of the St. Meinrad music library. Some of his musicology studies are held until 1941. He also briefly held the post of spiritual director of the major seminary.

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