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STEP TOWARD UNDERSTANDING

Catholic-Jewish guidelines issued

WASHINGTON — Cooperation for mutual understanding between Catholics and Jews in the United States took a step forward (March 16) with the publication of official Guidelines for Catholic-Jewish Relations.

Released by the Bishops' Committee for Ecumenical and Inter-religious Affairs, the guidelines were prepared by a commission for Catholic-Jewish relations headed by Bishop Francis P. Leipzig of Baker, Oregon.

Describing the guidelines, Bishop Leipzig said:

"It is our sincere desire that in these days the realization of true fraternity may grow between Catholics and Jews, already united in their acknowledgment of one heavenly Father.

"It is in that spirit that these guidelines are offered, both as a source of encouragement to the American Catholic community in seeking more positive relations with the Jewish community, and as a sign of Catholic esteem for the faith and religious traditions of the Jewish people whereby we have all been enriched."

The guidelines are specifically designed to "encourage and assist the various dioceses of the country in their efforts to put into action at all levels of the Church the (Second Vatican) Council's directives."

DIVIDED INTO three parts, the commission's statement includes perspectives, general principles and programs.

The perspectives outline the background of the statement and treat its growth from the Second Vatican Council's Declaration on the Relation of the Church to Non-Christian Religions, the Constitution on the Church and the Decree on Ecumenism, as well as Pope Paul VI's encyclical, *Ecclesiam Suam*.

According to the perspectives, "the Church in America is faced with an historic opportunity to advance the cause of Catholic-Jewish harmony throughout the world—an opportunity to continue the leadership taken in that direction by our American bishops in the council during the composition of the statement.

"In the United States lives the largest Jewish community in the world. In the United States, a land that has welcomed immigrants and refugees from persecution, the Church has com-

mitted herself without reserve to the American ideal of equal opportunity and justice for all. In such a setting the American Church today is providentially situated to distinguish itself in pursuit of the purposes of the council's statement."

"It is our prayerful hope," the perspectives conclude, "that the norms and recommendations of these guidelines will prove helpful to American Catholics in attaining this noble objective."

In the statement's second section, the commission lists general principles calling for:

- The establishment of diocesan commissions promoting Catholic-Jewish understanding, but to seek official approval for formal and public projects.

- The recognition that all Catholic-Jewish efforts aim at increasing understanding of both faiths and promoting cooperative social action.

- The advance establishment of the scope and confines of any Catholic-Jewish meeting.

- A genuine respect for all participants in joint meetings.

- The consultation with ex-

perts on various facets of inter-group discussion.

- An emphasis in all discussions on those points that unite rather than those that divide.

- Common prayers whenever possible especially in relation to matters of community concern.

MORE SPECIFIC proposals mark the statement's last section. Particular suggestions point out that:

- Catholic-Jewish relations should be advanced on all levels.

- Dialogue between competent representatives of both groups is a valuable means of achieving understanding.

- Catholic schools and organizations should sponsor programs to implement the statement.

- The pulpit should be used to teach the content of the statement and to encourage participation in parochial dialogue programs.

- School texts should be examined to see if they reflect the Jewish people in the proper light.

- Open houses in places of

(Continued on page 9)

WHY EASTER COLLECTION

Education of priest costs a small fortune

By PAUL G. FOX

Have you ever wondered how much it costs to educate the nearly 400 candidates for the priesthood, studying for the Indianapolis Archdiocese?

Do you have any inkling of the total financial outlay to prepare this year's class of 14 men who will be ordained to serve this Archdiocese?

This reporter researched the answers to these questions this past week with a view to the forthcoming Seminary Collection taken up Easter Sunday in all Archdiocesan parish churches.

According to Chancery Office figures, the Seminary Collection in 1966 was in excess of \$152,000. Payment for tuition, room and board for 180 students attending various seminaries this year will exceed \$165,000.

THIS FIGURE does not include the 222 young men attending the Latin School of Indianapolis, the majority of whom are living at home and paying the same tuition (\$200) that students in other Archdiocesan secondary schools pay.

The \$165,000 figure also does not include the summer studies taken by a growing number of college and theology students in the pursuit of graduate degrees and teaching licenses, all expenses being paid from the Seminary Collection. It also does not include the graduate

studies, mostly in summer sessions, taken by several priests of the Archdiocese each year.

Computing the cost of education for this year's ordination class of 14 men, the composite expenditure was approximately \$143,000, or more than \$10,000 per man for the 12 years of seminary studies. Seven of the 14 attended high school as day students, or the total would be considerably higher.

The Chancery Office pointed out, however, that the per unit cost of the end product—the newly-ordained priest—reaches upwards of \$25,000 each when

Plans announced for construction of Salem church

The Archdiocesan Home Missions office this week announced that St. Augustine's parish, Salem, will have a new, permanent church in the near future. The Washington County parish's 225 parishioners have been worshipping in a frame, temporary structure since the parish was established 25 years ago.

Little Flower parish in Indianapolis has agreed to assume partial financial responsibility for the project, supplementing funds made available by the Salem parishioners.

The Home Missions project has been endorsed by the Little Flower parish council, according to the pastor, Msgr. Raymond T. Bosler. Pastor of the Salem parish is Father John Stahl, who maintains his residence in Scottsburg, where he is also pastor of American Martyrs parish.

Immaculate Heart of Mary parish, Indianapolis, was responsible for the erection of the Scottsburg parish church several years ago. Another Home Missions project now underway is St. Thomas More parish, Mooresville, being aided financially by St. Michael's parish, Indianapolis.

New changes in liturgy approved for U.S. Church

WASHINGTON—New liturgical changes, including a new series of biblical readings for weekday Masses, have been announced by Archbishop Paul J. Hallinan of Atlanta, chairman of the Bishops' Committee on the Liturgy.

Responses from the Consilium, the Vatican's post-conciliar liturgical commission, headed by Cardinal Giacomo Lercaro of Bologna, were received by Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops.

They permit the chanting or loud recitation of the Canon of the Mass, the optional omission of the lengthy sequence, "Dies Irae," in funeral Masses, the recitation of the Creed (instead of chanting) in sung Masses, and similar changes.

These developments stem from decisions taken last November by the bishops' conference and submitted to the Holy See. No announcement was made concerning other major proposals adopted by the U.S. bishops, in particular the request for the use of the vernacular in the Eucharistic prayer or canon of the Mass. It was announced, however, that the permission to experiment with the Ordinary of the Mass, recently revised by the Consilium, has been postponed for the present.

ARCHBISHOP Hallinan emphasized that the most important of the decisions approved and announced thus far is the weekday lectionary. It is intended to provide variety in selections from the Bible read at Mass and to promote the preaching of brief homilies at weekday Masses.

"The weekday readings may be introduced in each diocese," the archbishop explained, "in accord with the pastoral judgment of the individual bishop. The bishops' committee will distribute booklets containing the list of readings through diocesan liturgical commissions, beginning March 20, so that the program may begin, wherever approved by the local bishop, on

April 3. Over 35,000 copies of the booklet have been ordered.

"For use in these weekday readings only, five translations of the Bible have been approved: Confraternity of Christian Doctrine, Douay-Rheims-Challoner, Knox, Revised Standard Version (Catholic Edition), Jerusalem Bible. No new liturgical book or lectionary will be needed; the reader at Mass will simply mark the text in one of the approved versions of the Bible beforehand, when he is preparing the reading.

"The liturgical changes announced at this time—or proposed by the bishops last November—do not affect books or booklets for congregational use."

THE COMPLETE list of changes includes the following:

(1) Supplementary optional readings for weekday Masses;

(2) Approval of Bible translations listed above for weekday use only;

(3) Recitation of the "silent parts" of the Canon of the Mass aloud or chanting of these texts, according to the pattern already approved for concelebrated Masses;

(4) Prose translations of the five "sequences" from "Hymns of the Roman Liturgy," by J. Connelly, may be used as alternatives to the metrical translations already approved;

(5) The sequence "Dies Irae" is left to the choice of the celebrant in Masses where it must now be included;

(6) The Nicene Creed may be recited without chant in Masses which are otherwise considered to be sung Masses;

(7) The Apostles' Creed may be substituted for the Nicene Creed in Masses with a congregation of deaf persons (because of the difficulty of "reciting" the longer creed in the sign language).

All the concessions are effective immediately, with the exception of the supplementary weekday readings, which are prepared to begin on the Monday after Low Sunday, April 3. Only the latter, the use of the new weekday readings, requires the permission of the individual diocesan bishop. Since this permission is given on an experimental basis, reports are to be sent to the bishops' committee which will then report to the Holy See concerning the results of the experiment in the United States.

Patrick Hoffmann, Indianapolis man, will be ordained

HANNIBAL, Mo.—An Indianapolis native will be ordained to the priesthood in St. Mary's Church here April 1. Bishop Joseph M. Marling, of the Jefferson City diocese, will ordain Patrick H. Hoffmann for service in that diocese.

The ordinand is the son of Mr. and Mrs. William F. Hoffmann, members of Little Flower parish, Indianapolis. He will offer his first Solemn Mass at 4 p.m. Sunday, April 9, in Little Flower Church. The reception will follow in the parish hall.

Following seven years' study at St. Meinrad Seminary, the ordinand was graduated from St. Joseph's College, Renselear. He taught at St. Joseph's School, Elwood, prior to starting theology studies at Kenrick Seminary, St. Louis.

There are 91 college students—69 at St. Meinrad College of Liberal Arts and 22 attending St. Mary's College in Kentucky.

There are 258 boys testing their vocation to the priesthood in preparatory schools. St. Meinrad High School, which is being phased out, has 27 juniors and seniors. Ten youths attend St. Mary's in Kentucky, while the Latin School has 222 boys.

Back to the seminary finances, the Chancery Office pays the tuition, room and board expenses to the boarding seminaries—ranging from \$750 to \$1,500 per man per year.

Parents of the seminarians are asked to pay what they can afford toward the annual costs. A few can pay all, most can afford some of the expense, while a few cannot pay anything.

That is why the Archdiocese has a Seminary Collection on Easter Sunday.



WINNER AT CYO CADET SCIENCE FAIR—This young lad is John Foreman, St. Plus X School, Indianapolis, who was named by judges as the No. 1 exhibitor in the Seventh Grade Biological Science category in competition at the recent First Annual CYO Cadet Science Fair, held at Little Flower parish on March 5. John's winning exhibit concerned an analysis of the human skeleton, and his knowledge of the available subject matter obviously impressed the judges, who picked him for the top spot in his age group. In addition to his trophy, John also won a "campership," which entitles him to a week at CYO Camp Rancho Framasa this summer.

Blessing of palms will open Holy Week

Archbishop Schulte will be principal celebrant of the Holy Thursday Liturgy at 9:30 a.m. Memorial Plaza in downtown Indianapolis at 12:15 on Good Friday.

He will also bless the Holy Oils, to be used in the administration of the sacraments during the coming year.

The Archbishop will usher in the Holy Week services at 11 a.m. on Palm Sunday, March 19, as he blesses the traditional palms in the Cathedral. The custom will be followed in all parishes throughout the Archdiocese. He will celebrate a Solemn Pontifical Mass at 11 a.m. Easter Sunday in the Cathedral.

MSGR. JAMES P. Galvin will serve as Assistant Priest during the Holy Thursday services, with Very Rev. Francis Tuohy and Father Kenneth Bechert as deacon and subdeacon, respectively. Father John Wright and Father Paul Richard are to be assistant deacons.

The complete list of participants is included in the adjoining column.

The principal Mass on Holy Thursday in the parish churches of the Archdiocese will be celebrated during the evening hours. Parishes may schedule an additional morning and evening Mass to accommodate the faithful.

Communion may be distributed only during Mass on Holy Thursday and not at any other time. Distribution of Communion on Good Friday is also limited to the solemn liturgical service on that day.

The Indianapolis Chapter, Knights of Columbus, will again

Abortion bill gets Governor's veto

(Editorial, Page 4)

INDIANAPOLIS—The controversial abortion bill was among major bills vetoed by Governor Roger Branigan following the adjournment of the Indiana General Assembly.

The bill, passed in the closing days of the session, would have permitted abortions in cases of rape or incest—a restricted version of a House-passed bill, which would have added mental and physical health and the probable birth of a defective child as valid reasons for abortion.

Present Indiana law permits abortion only to save a woman's life.



THE ONLY GIRL—Only one member of the fair sex was named as a top winner at the recent CYO Cadet Science Fair held at Little Flower parish, Indianapolis. Charla Blacker, a sixth grader at St. Malachy's parish, Brownsburg, won a trophy and a week at CYO camp this summer with her exhibit on "Atoms." Additional photos from the Fair appear on Page 6.

First housing unit for new seminary to get underway

Erection of the first housing unit at the new Catholic Seminary of Indianapolis will get underway next week. The general construction contract for the \$111,000 building to accommodate 60 students was awarded to the Gateway Corporation of Indianapolis.

Located on a 166-acre tract at 4600 Michigan Road (Highway 421), the seminary will open this September with approximately 40 students plus faculty. Classrooms for the seminary will be provided temporarily by nearby Christian Theological Seminary.

Forming the nucleus of the Catholic Seminary will be St. Maur's Seminary, now located in South Union, Ky., and operated by the Benedictine Fathers of St. Maur's Priory there. The entire seminary will be moved to Indianapolis this fall. Other communities are expected to join the project at a later date.

President of the Catholic Seminary Foundation, the sponsoring organization, is Father Bernard L. Strange, pastor of St. Rita's parish, Indianapolis.

Clergy advisers

NEW ORLEANS—Archbishop Philip M. Hannan has appointed a clergy committee to advise him on the appointment and transfer of priests. The committee will be concerned primarily with selection of priests for parish or institutional positions, but priests may also present to the committee or to individual members any problems they may face in assignments.

Marian Awards ceremony slated

Archbishop Schulte will present the coveted Marian Award to approximately 250 girls at 4 p.m. Sunday, March 19, in Sacred Heart Church, 1530 Union St., Indianapolis.

Father Theodosius Schelich, O.F.M., of Sacred Heart parish, will deliver the sermon.

Youngsters are asked to assemble in the parish school at 3:30 p.m. before marching into the church.

ICC sets second meeting

The second meeting of the board of directors and the general assembly of the Indiana Catholic Conference will be held Tuesday, March 28, at Marian College.

General purpose of the one-day meeting is to complete organizational structure of the six-month-old body, composed of the state's five bishops and departmental delegates representing the five dioceses.

An executive session of the conference's board of directors will meet at the conclusion of the meeting to pass on resolutions and programs proposed by the seven conference departments.

REPORT FROM MOSCOW

'God is for grandmothers'

By R. M. McCONNELL

I left New York and the holiday season activities of the United States on December 23, expecting to arrive the next day in Moscow, a Moscow empty of celebration.

Two days later, after being held up by engine trouble on the Russian plane scheduled to take me on to Moscow, I landed at the city's Sheremetyevo airport. I was greeted in the air-

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

port's arrival lounge by a 30-foot Christmas tree, star-topped and bubbling with tiny flashing lights.

As I entered the city itself, I passed under arches of colored lights. All around me were illuminated bells, wreaths, and other symbols of holiday celebrations around the world. The mirrors of my hotel restaurant were filled with colorful Santa Clauses, prancing reindeer and bright fir trees. The city was decked out for the holiday.

But the familiarity was only superficial; for the Christmas trees were not Christmas trees, but New Year trees; and the Santa Clauses, despite their red robes, white beards and stocking caps, were not Santa Clauses at all, but Father Frosts; and the celebration was not of Christmas, but of the New Year.

THE ORNAMENTS of the holiday season were familiar, but the holiday was not. And although I was reminded of the Christmas season, the ornaments reminded few others of the birth of Christ.

How true this was I learned quickly.

Three of us Americans had gone to Red Square to wait with hundreds of Russians, watching the New Year being slowly nudged in by the hands of the clock in the Kremlin's Our Savior's tower.

We waited as the minutes ticked by, not sure what to do when midnight struck. We expected cheering and backslapping, Times Square style.

Instead, the celebration was quiet. Friends shook hands and people began to drift away. Behind us a transistor radio blared Lara's Theme from the movie Dr. Zhivago.

On our left, 25 or 30 Russian school girls did a rapid bunny hop, snaking in and out through the dwindling crowd. On our right, another group of girls began an intricate folk dance, exchanging partners as they twirled in concentric circles.

Here and there, groups formed to share bottles of vodka, and as each bottle was emptied, it soared into the air and crashed on the pavement. Ten minutes later, the square was littered with broken glass. Twenty minutes later, fur-hatted policemen passed through the crowd, asking groups of drinkers to pick up the fragments of their celebration.

WE WERE MOVING away from the center of the square, on our way back to the hotel, when a young Russian approached us and asked in labored English if we were Americans. When we said yes, he asked if he could speak with us. We invited him back to our hotel.

Here, for several hours, we discussed life in the two countries—war and peace, his career as an engineer and all the things that could interest people from alien and sometimes antagonistic cultures. As the early morning hours drew on,

we began to say goodbye and exchange souvenirs of our meeting.

He gave us a commemorative ruble, a coin worth slightly more than \$1 and celebrating the Russians' 1941 turning back of the Germans from the gates of Moscow. We gave him a Kennedy half dollar.

The gifts provoked new conversation—discussions of the theories behind President Kennedy's assassination, about the Russian-American alliance during World War II and about the growing menace of the Chinese.

FINALLY, turning the half dollar over in his hand, Vladimir noticed the inscription. "What means this, 'In God We Trust'?" he asked.

We tried to tell him, a Catholic and a Unitarian explaining why the United States engraves this act of faith on its currency. We described the early history of the country, the religious nature of the colonies, the religious background of some of the nation's greatest colleges and universities.

He listened to it all, then looked at us and gently said: "That is for grandmothers." In one night in Moscow, I learned what I repeatedly verified during my stay in the Soviet Union—God is for grandmothers.



ST. ANDREW'S CARD PARTY—"Cards and Flowers" is the theme of a Card Party to be held at St. Andrew's parish, Indianapolis, on Wednesday, March 29, at 8 p.m. The event is being sponsored by the parish Women's Club. Mrs. Carl W. Lentz, above seated, is chairman. Others (from left) are: Mrs. James H. Andrews, decorations; Mrs. Louis J. Stenbeck, Jr., co-chairman; and Mrs. Joseph C. Zinsar, tickets. Not present for the photo is Mrs. Peter A. Battista, door prize chairman. (Staff photo)

Education drive

LOS ANGELES — Cardinal James Francis McIntyre has launched a \$5 million Youth Education Fund Drive to expand high school facilities, reduce operating and building deficits.

To meet at ND

NOTRE DAME, Ind.—The annual meeting of the American Catholic Philosophical Association will be held at Notre Dame University from March 27-29 on the theme "The Nature of Philosophical Inquiry."

Cardinal gives views on life in outer space

LONDON—If life exists elsewhere in the universe it could be Godlike without being remotely like a human being, Cardinal John Heenan of Westminster said here.

Cardinal Heenan was one of six leading thinkers inside and outside the Christian church asked by the Daily Telegraph, national newspaper, for his views on God and the possibility of life in the universe in view of recent discoveries.

The cardinal said: "There may or may not be life elsewhere than on earth. But although other heavenly bodies are bigger, this does not make it more likely that God would choose them instead of our globe for the dwelling place of creatures made to His own image.

"IF THERE is life elsewhere it could be equally Godlike without being remotely like a human being. We do not have to imagine cardboard men in Flatland. (This was a reference to a scientist's suggestion in the same newspaper that two-dimensional beings could exist in some of the stars.) Angelic life can be just as real although not even one-dimensional. All life is a reflection of God—I am who am." Whether we are scientists or theologians we are

guessing when we predict the future. But on one thing we are agreed: the universe will not last forever."

Earlier the cardinal said: "The illusion of reality which our measurements produce easily leads us to believe that numbers and quantity have a greater significance than realities. Life and love are good examples of values which are unmeasurable. There are billions of atoms in the slag heaps of Aberfan (scene of the recent Welsh mining village disaster) but they do not equal in value the life of one small child. Nor do the galaxies of stars in the firmament. Having attempted to digest astronomical figures we need the antidote of philosophic thought.

"SHEER NUMBERS or material bulk are not in themselves impressive to thinking men. Let us suppose that there are 5,000 million million times more microbes than men on earth. Let us further suppose that any unfriendly microbe is capable of killing a man. That does not make microbes more important than men. Value is not in fact to be measured by size. A moron may weigh 20 stone (280 pounds) while a

Prelate 'better' after surgery

OMAHA — Omaha archdiocesan officials announced (March 13) that the condition of Archbishop Gerald T. Bergan is listed as "satisfactory," following amputation of his right leg above the knee.

The archbishop underwent surgery (March 9) at St. Mary's Hospital, Rochester, Minn., for removal of a blood clot in the leg. Physicians attending the 75-year-old archbishop are optimistic that he will be able to use an artificial leg. He is reported to be in excellent spirits.

mathematician or musician may be slender and frail."

Sir Bernard Lovell, director of Jodrell Bank, Britain's giant radio observatory, also discussing God, said: "Although I believe that in due time there will be an accepted scientific explanation of the early history and evolution of the cosmos, I also believe that scientific inquiry into the ultimate initial condition will always remain limited and speculative. There is no possible scientific answer in the strictest observational sense to the vital question of the condition of the universe at time zero. In any discussing of the beginning, the theological and metaphysical approach has a equal validity with the scientific."



For enjoyment in eating out

Archbishop's Schedule

Sunday, March 19—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, Sececina High School, 12 noon.

Sunday, April 16—Confirmation, Christ the King, 7:30 p.m.

Tuesday, April 18—ACCW Convention at Richmond.

Wednesday, April 19—ACCW Convention at Richmond.

Friday, April 21—St. Mary's Church, Red Mass, 5 p.m.

Sunday, April 23—CYO Songfest, Hinkle Fieldhouse, 1 p.m.

Sunday, April 30—Confirmation, St. Rita, 2 p.m.; St. Roch, 4 p.m.; Greenwood, 7:30 p.m.

Monday, May 8—Serra Club Altar Boy Awards, Cathedral, 7:30 p.m.

Tuesday, May 9—Confirmation, St. Matthew, 7:30 p.m.

Tuesday, May 16—Confirmation, Little Flower, 7:30 p.m.

Wednesday, May 17—Meeting, State Board NCCW, Indianapolis, 11 a.m.

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

Sunday, May 21—Graduation, Shawe High School, 3 p.m.

Monday, May 22—Confirmation, Nativity, 7:30 p.m.

Tuesday, May 23—Confirmation, St. Lawrence, 7:30 p.m.

Thursday, May 25—Graduation, Oldenburg I. C. Academy, 10 a.m.

Friday, May 26—Graduation, Providence High School, 8 p.m.

Saturday, May 27—Graduation, Chartrand High School, 8 p.m.

Sunday, May 28—Graduation, Brebeuf Preparatory School, 8 p.m.

Wednesday, May 31—Investiture and First Vows, Our Lady of Grace, 9:30 a.m.; Graduation, Kennedy High School, 8 p.m.

Thursday, June 1—Graduation, Ladywood School, 10 a.m.; Graduation, Sececina High School, 8 p.m.

Friday, June 2—Graduation, Our Lady of Grace, 8 p.m.

Saturday, June 3—Graduation, Chatard High School, 7:30 p.m.

Sunday, June 4—Baccalaureate Mass, Latin School, 9 a.m.; 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.

Bishop Pinger's Schedule

Sunday, April 30—Confirmation, St. Gabriel, 7:30 p.m.

Wednesday, May 10—Confirmation, St. Michael, 7:30 p.m.

Thursday, May 11—Confirmation, St. Christopher, 7:30 p.m.

Friday, May 12—Confirmation, St. Philip Neri, 7:30 p.m.

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

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

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

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AT CLOWES — "Jazz at the Philharmonic" featuring Duke Ellington and other prominent jazz artists will be seen Thursday evening, April 13, at Clowes Memorial Hall, Indianapolis. Advance tickets are being sold by the Catholic Interracial Council to benefit its scholarship fund. Tickets are available for both the 7 and 9:30 p.m. performances from Mrs. W. B. Strong, 546-7645, and Mrs. E. A. McCoy, 862-2655.

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Dominican General talks of McCabe case

By REV. M. E. COSTIGAN
MELBOURNE, Australia — Father Aniceto Fernandez, master general of the Dominican Order, told an interviewer here (March 9) that England's Father McCabe controversy "has come to a very good conclusion."

Father Fernandez described the much-publicized firing of Father Herbert McCabe, O.P., as editor of the Dominicans' monthly, *New Blackfriars*, as "an internal matter that has been much inflated."

However, the master general added:

"Father McCabe has given a marvelous example of how a good religious should react. He has written in a letter that from his heart he accepts our decisions and confesses that he deeply regrets any harm that his words or actions might have caused to the English province of the order and to the Church."

AGREEING THAT Father McCabe was a very gifted man,

Father Fernandez said he thought that the editorial that had triggered the priest's firing from the magazine and suspension from priestly functions had been written on the spur of the moment. In the editorial, Father McCabe had come to the defense of Father Charles Davis, an English theologian who had left the Church, and added his own criticism that the Catholic Church in England was "corrupt."

Father Fernandez continued: "Evidently he was strongly influenced by the circumstances of his surroundings. I understand that he was a close friend of Charles Davis, and he must have felt the departure of Davis deeply."

"I BELIEVE, however, that the decision taken by us was not a rash one. First of all, I sought the advice of my consultants in Rome and we also spoke with the provincial in England. Our action was not taken without consulting the province in the person of its head."

"And I should add that afterwards, seeing such an exemplary religious attitude in the humble repentance of Father McCabe, I immediately lifted the penalty of suspension that had been imposed upon him."

Father Fernandez concluded the interview, given at St. Dominic's Priory in East Camberwell, with a reminder to English Catholic liberals to adhere to the teachings of the Church, saying: "The Church without the magisterium (the Church's teaching authority) is no longer the Church."



PLAN HIBERNIANS' DANCE—The Ancient Order of Hibernians and its Auxiliary will sponsor a St. Patrick's Day Ball at the Indiana Roof, Indianapolis, on Friday, March 17. The George Nicoloff Band will play. Committee heads shown above are, left to right: Patrick Flinneran, Mrs. Edward Coffeen, Mrs. Daniel Sullivan, Mrs. Dennis Moriarty and Denis Moriarty, co-chairmen, Daniel F. O'Riley and Edward L. Clark. Tickets may be purchased at the box office or by calling Mrs. Sullivan, 354-3753, or Mr. Moriarty, 353-1953. (Staff photo)

YOUR WORLD AND MINE

Religious tensions found in Midwest

By GARY MacEOIN

I am just back from a ten-day trip through the American Midwest, and I return with an awareness of a tension within the Catholic community in that part of the country much greater than I had suspected from reading the newspapers.

The tension is not anything so simple as a lay-clerical jockeying for position or struggle for power. Whether the words lay and clerical are used in the technical sense of the existing code of canon law or in the wider and equally illogical sense of those wearing an identifiable uniform and those distinguished by their dress, the split is down the middle. Nor is the conflict between those over and those under a certain age, though age must be taken into

account. More young people are on the side of change, and the young not only generally have better eyesight but call the shots as they see them.

So we have lay people on both sides, nuns on both sides, priests on both sides and even bishops on both sides; though I suspect that, in more cases than those who are directly involved, the bishops are in fact in the middle, as a father must be when his children are squabbling. Perhaps the real problem here is that our bishops have so little experience of open family conflict that they confuse being in the middle with being on the sidelines.

The basic issue, as I see it, is the same in the Midwest of the United States as it is at the center of the church. It is the clash between the curial mentality and the dynamic thrust of those Christians who have heard and want to respond to the Vatican Council call to reform. The current situation was, I

think, very well formulated for me by a questioner at a talk I gave to a quite sophisticated and highly articulate group of Catholics. I avoid localizing the occasion, because I fear the consequent introduction of personalities would detract from the wider significance of the question.

"How," I was asked, "can you explain the fact that the same bishop who actively supported the revolutionary self-evaluation of the Church at the council today resists the implementation of the changes he there proclaimed to be necessary and urgent? When we look around us, both in the United States and elsewhere, we ask ourselves where did those overwhelming majorities come from at the council. Are these the same bishops?"

Yes, they are the same bishops, even in the Midwest, the part of the American Church which during the council showed itself most forward-looking and alert to the signs of the times. But they are now, I suggest, affected by two new influences. The bishops in council went through a traumatic experience when they discovered that the Church, themselves included, thought quite differently from what they had been taught and had previously accepted without question. Trauma induces shock, and we now experience a delayed reaction in a reluctance to move from theoretical acceptance to practical implementation.

The second element is the already-mentioned curial influence. It is unfortunate but a fact that the word bureaucracy carries for most of us strong emotional overtones. We confuse issues by charging bad faith, when in fact our curial bureaucrats, local as well as central, are generally not only dedicated but honorable according to their light. What is now showing, however, is a dedication conditioned to put institution before function, and a concept of honor out of touch with contemporary society's concept of honesty.

The effect, as seen in today's Midwest as in Rome, is that the views, beliefs and desires of the people of God are being distorted in the process of filtration bureaucracy to the bishop in the one instance and to the pope in the other. The different concept of honesty is more serious here than in Rome, because it is more out of tune with the surrounding society.

I put myself on record more than a year ago, at the end of the council, as believing that the Roman Curia constitutes the biggest obstacle to the implementation of the reform demanded by the council. It seems to me now that the reform of local curial structures and attitudes is equally imperative, if the bishop is to know the mind of the Church over which he presides. Unlike many with whom I have recently talked, I am confident that if they knew the reality, the bishops would so act as to reduce to safe levels the currently explosive tensions.

Precedent

LONDON — The apostolic delegate to Great Britain, Archbishop Iginio Cardinal, lectured recently in the royal chapel of St. George inside the walls of Windsor Castle, Queen Elizabeth's home near here. It was the first time since the queen's ancestor, Henry VIII, broke with Rome that a personal envoy of the pope has been an honored guest in a royal chapel.

Woods novices prepare Old Testament play

ST. MARY-OF-THE-WOODS, Ind.—The sounds of hammers clanging against nails, of "I love you, Gideon, I love you, Gideon," and of excitable chorus voices trickle from the doors of the Providence Novitiate auditorium as members of the Old Testament class prepare a two-act play based on the Israelite Judge Gideon.

Under the direction of Sister Katrina Martin, the novices will be donning Old Testament costumes for their presentation of "Gideon" at Schulte High School, Terre Haute, on March 21. The morning presentation will be given for Schulte students during their annual three-day retreat.

THE IDEA OF turning the pages of the Biblical account into stage action originated with Old Testament instructor, Sister Joseph Angela. Last summer the same group presented "Job" for the Sisters of Providence community.

The novice actresses and technicians combined their skills for two performances last month for the religious community and the students of St. Mary-of-the-Woods College. Shortly afterward an invitation was received from Schulte principal, Father Joseph Beechem, to repeat the production for his students.

IN ADDITION to next week's performance, the play will be repeated for students attending high school week-ends at the

Novitiate on March 18, April 8 and 15 and again for the religious community in the summer. Sister Mary Peter Thomas, of Fort Wayne, has the lead role of Gideon. Appearing in the cast is Sister Anthony Maureen Stebnicki, of Indianapolis, as Malchiel. The chorus will include two Indianapolis novices — Sister Lisa Schaf and Sister Sarah Marie Taylor.

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Warns parents of need for early education

DAYTON, Ohio — A priest-psychologist cautioned that parents unwittingly may implant in their children lifetime negative attitudes toward God and religion.

Father George G. Hagmaier, C.S.P., recently named fulltime chaplain for Catholic students at Harvard University and Radcliffe College, in a lecture here, said one's attitude toward God begins to form early in childhood. A child quickly evaluates "fatherhood" from his early family

experiences, and the concept of God from such words as "Our Father" and "heavenly Father," the Paulist priest said.

If the image of paternity in the family is something "very remote, passive, uninvolved, punishing, stern and rejecting," it may be very difficult for one to believe "with the core of his personality that the heavenly Father is loving, trusting, forgiving, understanding and compassionate."

NEGATIVE images of the past are difficult to abandon, he continued. Those who learn to see God only in negative ways sometimes "tiptoe through life, waiting for the intimidating judge to pass sentence."

Parents who routinely warn their children that "God sees you and He will punish you" visualize God as a kind of "divine baby-sitter," Father Hagmaier said.

The Church, which once without aid attempted to help troubled persons by advising them at interviews in the rectory, now is looking to behavioral sciences for assistance, he said.

Discussing influences during infancy, Father Hagmaier said "a baby is a bundle of feelings." For the first six or seven years of life a child lives almost totally on the level of the primary feelings of affection and aggression, he said.

A BABY SENSES that he belongs, is secure, and is loved, Father Hagmaier continued. As he grows into early childhood he enters a period of "control," during which he judges himself in terms of his performance. He begins to see himself as others see him, Father Hagmaier said, and this places an awesome responsibility on parents who must build the child's self-esteem. Then the child enters a period when he wishes to discover who he is and to search for reassurances on his own.

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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.

Abortion veto

Governor Roger D. Branigin last Saturday forthrightly vetoed the mixed-up abortion act that had been tossed into his lap by the mixed-up 95th Indiana General Assembly. We congratulate him on his good judgment, as well as his moral courage in resisting heavy pressures.

The act had started on its circuitous course through the Assembly as one of the most far-reaching "open door" abortion bills ever introduced in a state lawmaking body. The language was such that it could have been construed as approval of legal abortion in any and all circumstances.

The state Senate considerably modified the original House version to permit abortion only in cases of rape and incest, in addition to the existing law allowing termination of a pregnancy when a woman's life is in grave danger. A fast-footed last-ditch effort to restore the original House features was beaten back, thanks to alert foes.

Governor Branigin said he had "listened to the many practical, medical and social goals which are thought to be accomplished by this act. I cannot in good conscience approve it."

The Governor made his decision in the face of influential pressures on him to allow the act to become law. The radical original House bill had had the support of spokesmen for the Indiana State Medical Association, the Indiana Council of Churches, the American Protestant Hospital Association and the National Council of Jewish Women. It had been prepared and sponsored by the Indiana Civil Liberties Union. The more moderate Senate version had even wider support.

The sad fact is that opposition to the measure came largely from the five Catholic bishops of Indiana and from various Catholic organizations and individuals, even though abortion is a moral question that surely ought to transcend sectarian religious views.

Yet, in the end, it took a Baptist Governor to prevent an unsound and amoral act from becoming law.

False fears

Back in 1964 there was a great hue and cry from corporative growers of perishable crops when Congress declined to renew the bracero law which for 13 years had allowed hordes of ill-paid imported Mexican laborers to do the picking.

Big producers, particularly in California where the bracero controversy centered, predicted fruits and vegetables would rot for want of stoop laborers from south of the border.

At that time The Criterion carried an editorial, "Let 'Em Rot," the point being that this country could better do without a sumptuous supply of certain crops than it could do with a law which served to exploit migrant American farm workers, the poorest of the poor.

Well, a survey by James E. Bylin of the Wall Street Journal shows that the fruits and vegetables didn't rot after all.

In California the gross farm income rose from \$3.67 billion in 1964 to \$3.95 billion in 1966. Net income dropped to \$922 million in 1965 from \$1.05 billion in 1964, due chiefly to the wage increases and housing improvements necessary to attract workers, but rebounded to around \$1 billion in 1966.

Although the growers were proved partly right in their 1964 argument that there would be a shortage of American stoop labor to replace the braceros, this shortage has been offset by mechanization, the swift development of new types of harvesting machinery.

The growers also were partly right that the virtual elimination of the bracero program would boost prices to consumers. However, as Bylin points out, not all the blame for higher prices can be placed on better farm pay. "Processors, wholesalers and retailers," he writes, "historically multiply a farm-level increase several times before a product reaches the shelves."

All in all, we'd say, post-bracero developments represent a net triumph for the decision of the Department of Labor to blow the whistle on the importation of miserably underpaid Mexican farm hands.

It is true that mechanization will mean the displacement of many pickers. But this has been the course of industry in the United States. In Indiana and elsewhere, for instance, union leaders made a calculated decision (Continued on page 10)

Not for Yanks

There is some confusion as to precisely who was responsible for a recent decision canceling shore leave at Cape Town, South Africa, for 3,800 crewmen of the U.S. aircraft carrier Franklin D. Roosevelt. Whoever it was deserves the gratitude of all believers in human rights.

The FDR's crew includes 300 Negroes. A Pentagon spokesman explained that the Defense Department had authorized liberty only for participation in organized integrated activities, and a U.S. Consulate statement said shore leave was canceled because of difficulty in setting up such arrangements in Cape Town. South Africa's apartheid laws and segregation-consciousness make a U.S. Deep South red clay village appear almost enlightened.

The FDR, enroute to its home base in Florida after a tour of duty in Vietnam waters, docked at totally segregated Cape Town to refuel, thereby saving \$250,000—the additional cost of refueling at sea.

In 1965 another U.S. carrier did cancel a refueling stop at Cape Town and refueled at sea despite the extra cost rather than submit Negro American sailors to the indignities of apartheid. It was well worth the cost.

We are sorry the fighting men of the FDR had to be denied shore liberty. But it was the only proper decision. The U.S. armed forces are the most successfully integrated segment of American life, and nothing must be done to jeopardize that status. Furthermore, our government should miss no opportunity to dramatize its opposition to South Africa's hateful Hitlerian racial policies.

St. Patrick

Depending upon the hour you get around to this editorial, dear reader, we hope it will be—or was—a grand and glorious day for you.

Even the most devoted Dubliner or Galwegian will acknowledge that the feast of St. Patrick is more jubilantly and extravagantly marked here in the United States than in Ireland.

For one thing, there are more Irishmen on this side of the Atlantic. For another, the Catholic Church in America is in a considerable measure an inheritance

left by Irishmen now long dead who arrived here with little else than their faith. But, like the early German Catholic immigrants, they husbanded that faith with tenacious zeal. Wherever the Irish went in America, the faith went too. It grew and spread and prospered with them.

What St. Patrick gave the Irish was not just Christianity but a deep and militant concern with spreading the Gospel. Even today missionary work is a primary effort of the Church in Ireland.

But it flourished most gloriously in those early monasteries at Moville and Durrow and on Aran, from whence a steady stream of monks went into a semi-

barbaric Europe and established refuges in which men of Christian piety and learning kept alive the priceless culture of Greece and Rome.

At Salzburg and Melk, along the Danube, up and down France and in Italy great monasteries founded by the Irish monks are still standing. Their influence on the European faith was immeasurable.

What St. Patrick did was to channel into one institution the force and energy of the Irish temperament. For this the whole Christian world honors him and each March 17 hopes anew that he was in Heaven a half-hour before Satan knew he was dead.

Holy Week



JOHN COGLEY'S VIEW

The JFK and Johnson images

By JOHN COGLEY

Last fall, I was sent on a two-month assignment to Europe for The New York Times. I moved from country to country, East and West, interviewing churchmen, political leaders, and ordinary men and women. Though I did not set out to discover anything about the political dynamics at work on the Continent, one conclusion soon became obvious: three years after his death, John F. Kennedy in the minds of millions of Europeans has become an heroic figure, even something of a saint.



Cogley

At the time of the assassination, I was living in Europe and remember the shock and grief felt everywhere. Later, it seemed to subside. But last fall feelings appeared stronger than ever. It is no longer mourning for a slain hero; Kennedy-worship has become a kind of semi-religious cult.

In Istanbul a taxi driver told me he got hold of a Kennedy coin and passed it on to his young son with a charge that when the boy grew up he should pass it on to his son and he to his son. When I told the Turk I knew the late President, he began to treat me like a chosen person.

There are statuettes and sickeningly sweet memorial cards of J.F.K. on sale everywhere. In a small Italian town I saw a painting of the President, his features effeminated as crudely as any Saint Aloysius, and fully equipped with a halo. Peasants are beginning to pray to him.

The Kennedy image is as shining in the Communist lands of the East as in the West. I think I heard his name more often in Prague than in Paris.

J.F.K. lives on, not only as the incarnation of urbanity, modernity, grace and style; he has also somehow become the symbol of peace and mutual trust in the world. His real successes are exaggerated, his failures forgotten. His administration has been mythologized.

One hears everywhere that if Kennedy were still living, the United States would not be bogged down in a cruel and meaningless war in Vietnam. (I never found one enthusiastic supporter of present American policy in my travels but signs everywhere equating American intervention with Hitler's aggressiveness—USA equals Swastika.) The implications of most discussions of Vietnam is that America's involvement, regard-

ed as politically suicidal and crassly immoral, is due simply to the ineptness and crudity of Lyndon B. Johnson. It is conveniently forgotten that it was J.F.K. who first sent in American military "advisers."

More than any other President in history, Johnson suffers from constant comparison between himself and his predecessor. Mr. Johnson obviously does not have Mr. Kennedy's charm, good looks, or easy ability to command affection. He would have difficulty enough, up against the memory of the real Kennedy. Stocked up against the mythologized Kennedy, he does not stand a chance.

In one way, President Kennedy was the least likely of all public figures to end up in myth. He was outstanding for his cool self-appraisal and personal detachment. I can imagine him being both annoyed and amused by the popular adulation now directed to his memory in Europe. Anyone who knows him will agree that he would never wear a halo comfortably, any more than he could wear any other "funny hat."

But, no matter what anyone thinks of it, the fact that J.F.K. is being popularly canonized is a basic political reality in contemporary Europe. For millions, from one end of the Continent to the other, J.F.K. stood for all the high ideals of freedom, justice, decency, and peace that through the years have been proclaimed in the name of America. At the same time there is the feeling that contemporary America has betrayed this noble heritage, and Lyndon Johnson, in the popular European mind, has come to symbolize this darker side of the full American story.

America has grown too powerful, too rich, too arrogant, too domineering, too self-deceiving, too sanctimonious, too immature, and altogether too trigger-happy, it is wildly held.

The tall Texan, evoking the familiar Cowboy image, stands for this side of what is taken to be the contemporary American character. "I love to read about your country in history books. I hate to read about it in newspapers," a student told me in Stockholm.

As the Kennedy "saint" legend grows, the Johnson "villain" image becomes increasingly menacing. Both are ridiculously overdrawn, but that does not make either less politically potent.

OPINIONS

Raps editorial

To the Editor:

My attention has been directed to a recent edition of The Criterion containing two editorial editorials concerning my work in Congress.

The first editorial links my appointment to the House Un-American Activities committee with an attack on that Committee.

Your second editorial berates me for introducing a bill calling for a national holiday to observe Flag Day every June 14th, and also criticizes my legislation to bar construction of a memorial on Guam in honor of Japanese soldiers of W.W. II.

I am sincerely proud of my appointment to the Un-American Activities Committee and find that the other members of the Committee are extremely dedicated, hard-working Americans.

Although a newcomer to this Committee, I have long been interested in its work. My observation is that it has the support of all Members of Congress except the extreme left wing, ultra liberals. The vast majority of the American people also support the Committee, except of course, for communists and other subversives.

Your editorial attack on HUAC contains a smear technique frequently criticized but often employed by the liberal press. In mentioning my recent announcement that the Committee has uncovered communist activity in at least 10 urban riots, you state this is the same view as the John Birch Society—a key, leftist trigger word sure to touch off violent revulsion and destroy credibility.

Insofar as a Flag Day holiday, I cannot accept your reasoning that Americans regard patriotic observances as just another excuse to swim and picnic. You vastly underestimate our people.

Concerning a monument on Guam for Japan's war dead, the loss of 100,000 Americans in the Pacific theater in World War II, including more than 7,000 on Guam itself, makes such a project unthinkable.

Richard L. Roudebush Indianapolis
Member of Congress

Community sense

To the Editor:

I felt a genuine sense of excitement in reading in The Criterion about the experimental parish in Oklahoma City. It owns no property, has no boundaries, and "operates on the principle that the people are the parish, and these particular people are all over the place."

The article emphasizes the love of these people for one another: "Their love for each other is a remarkable thing. But

they say it shouldn't be remarkable. They say the early Church had it, and they think most Christians could experience it if rigidly structured church life made it possible."

I think that these Christians in Oklahoma City really do have something going. Vatican II's Constitution on the Liturgy proclaims that "efforts must be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass" (ch. 1, 42). The document goes on to assert that the Eucharist is "a sacrament of love, a sign of unity, a bond of charity" (ch. 2, 47). I believe the ultimate purpose of the Eucharist is the unity of the Body of Christ—the unity of the people who are the Church.

It seems to me that this purpose of the Eucharist is being visibly fulfilled in this parish in Oklahoma City. I seriously wonder if the same can be said of Sunday Mass in my parish.

I have never experienced a real sense of community at my parish Sunday Mass. And we have a very large number of people receiving communion at every Mass. Do our people think of Communion as involving a private union between themselves and Jesus in the Host lasting for about ten minutes? Or do they really look upon the common reception of Communion as both signifying and bringing about their union with this Jesus Christ who is to be found in each and every one of our neighbors?

If our people really understood the communal meaning of the Eucharist, would we find such a lack of enthusiasm (which there is) for the common prayers and songs? Would our people not show more interest in each other? And would we continue to have the white middle class suburban liturgy? Last week I was surprised to see, for the very first time, a Negro layman in our church. Sure, you say, they (Negroes) don't live within our parish boundaries.

Why don't they? And why the boundaries?

Parishioner

'Marxist paper'

To the Editor:

I have just finished reading the February 17th issue of The Criterion and get the impression that you are receiving numerous dissenting letters—which has prompted me to write.

Congratulations on your wonderful Marxist paper. You are doing a wonderful job—keep up the good work!

Betty Schnittgen Indianapolis



Liturgy and Life

THE PRAYER OF THE FAITHFUL . . . As far back as the first century the "common prayer" or "the prayer of the faithful" included petitions for all the members of the Church. This is the traditional place for the People of God to "stand up and recite prayers" reflecting the Faith, Hope and Love of the contemporary community. In the revised liturgy, the prayers conclude the Service of the Word.

QUESTION BOX

Editor to handle Question Box

By MSGR. R. T. BOSLER

What makes you think you can carry on the Question Box of Monsignor Conway?

I don't, and I won't. What I contribute here in the space so ably filled by Monsignor Conway must necessarily be conditioned by my own limitations and background. I am no Monsignor Conway, I'll do the best I know how.



Msgr. Bosler

If I have any qualifications at all, they rest largely upon my experiences as a participant in the four sessions of Vatican Council II. And from these I remember at least one lesson that is pertinent here. It was nicely put in the words of the "Constitution on the Church in the Modern World": "Let the layman not imagine that his pastors are always such experts that to every problem which arises, however complicated, they can readily give him a concrete solution, or even that such is their mission."

The days of the Catholic "answer man" are gone forever. We Catholics no longer imagine revelation to be a collection of precisely formulated truths handed down to be memorized by generation after generation. In the words of the "Constitution on Divine Revelation" of Vatican II we do hold that "the Church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is, all that she believes." But, as the constitution goes on to explain, "This tradition which comes from the Apostles develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and words which have been handed down."

And here is the important point: "This happens through the contemplation and study made by believers, who treasure these things in their hearts (like the Blessed Virgin, Lk. 2:19, 51), through the intimate understanding of spiritual things they experience, and through the preaching of those who have received through episcopal succession the sure gift of faith."

The growth of Christian understanding of revelation, therefore, though it is seeded by the preaching of pastors, takes place in all believers. Revelation is a living, on-going experience of God. As the Constitution on Revelation says: "Through this revelation, therefore, the

invisible God, out of the abundance of His love speaks to men as friends and lives among them so that He may invite and take them into fellowship with Himself."

Hence belief, or the act of faith, would seem to be not merely the accepting as true what God teaches through the pastors of the Church, but the loving submission and listening to the living God personally revealing Himself to the individual through those teachings. Because it is loving, this submission must include a response, which is nothing else than a striving to understand and to carry out into life what was heard. It is this response of all believers which increases and advances the Church's knowledge of revelation.

Obviously, this fuller appreciation of revelation calls for dialogue or conversation between bishops and their people: Michael Novak had a perception of this need some years ago when he pleaded for the layman's "right to be taken seriously as a Christian, as a reflective Christian, as a committed Christian." The layman, he wrote, does not want to share in the bishops' role of deciding what is and what is not authentic Catholic doctrine. But, he went on, the layman "wishes to say sometimes what Catholic doctrine means to him, what he has learned by trying to live the Gospel in our world. He wants to testify to what the Word of God becomes when it is seen in the light of his secular environment, and what the environment becomes when it first feels the Word of God."

Cardinal Leo Suenens spoke to this problem when he said: "You lay people, you Sisters, you priests, tell us about your Church. We are listening for you to tell us. There has to be more dialogue."

Vatican II made some provision to meet the need for such dialogue when it directed that bishops set up pastoral councils of representative priests, religious and lay people with whom they could consult from time to time. At best such councils could afford but an extremely limited group of laymen for consultation.

Where will the ordinary laymen find a means of communication?

The Catholic press, and more specifically the diocesan papers, should afford one. A letters-to-the-editor column would seem the obvious answer. But unfortunately the results of these have been disappointing. The

intelligent and knowledgeable hesitate to express themselves in print, and the crackpots and chronic complainers take over.

Could a column like this become a means of communication between bishops and laity?

Perhaps. Since it appears in papers all over the country, it can afford almost complete anonymity. Questions, observations and examples could not readily be associated with persons or places as can happen in a purely local column. Let's try it. Send in your questions. Tell me what issues you want discussed. I'll venture an answer. Then you comment and develop the answer or the comments to the comments. We'll trust the bishops listen in.

You remain anonymous (though I hope you let me know your name or at least whether you are a farmer, fireman or bank president). Maybe even (Continued on page 5)

THE YARDSTICK

'Open letter' device has some basic flaws

By MSGR. GEORGE HIGGINS

Readers of the Catholic Press will be aware of the fact that the bishops of the United States have been severely criticized by Dr. Robert McAfee Brown, professor of religion at Stanford University, by John Leo of the Commonwealth, and by other Protestant and Catholic writers for failing to appear at the "mobilization for peace" held in Washington last month under the sponsorship of Clergy and Laymen Concerned About Vietnam. They will also be aware of the fact that Bishop James P. Shannon, Auxiliary of the archdiocese of St. Paul-Minneapolis, has taken issue with Messrs. Brown and Leo.



the other hand, I would like to say that I wholeheartedly agree with Bishop Shannon's basic point, namely, that no one has the right to decide how his fellow-Christians should express their moral concern about the war in Vietnam.

I had occasion to make this point recently in reply to a letter I received asking me to sign an "Open Letter on Vietnam," which will be published later this month in a number of Catholic periodicals. My reply, in the form of a personal note to the secretary of the committee which drafted the Open Letter, reads in part as follows:

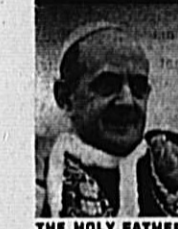
"During my 20-odd years at the U.S. Catholic Conference, I have been asked to sign a minimum of 200 letters on almost as many subjects. Of this number, I have signed, at the most, half-a-dozen, not necessarily because I disagreed with the substance of the other 194 letters, but simply because, by temperament, I just don't like being asked to sign public statements of this kind when I haven't been consulted in advance about their content and phraseology. Call it an idiosyncrasy on my part — but that just happens to be the way I feel about the matter. This will explain why I have reluctantly decided not to sign your own Open Letter on Vietnam.

I have no desire to get involved in this courteous but rather pointed controversy — and this not merely because of the fact that the principals are very good friends of mine. On

Fordham acquires \$600,000 estate

ARMONK, N.Y. — Fordham University was given a 115-acre estate here for its first academic center outside of New York City. The property, known as Rockmoor, is the \$600,000 estate of Louis Calder, paper and pulp manufacturer, who died in 1963. Officials of the Louis Calder Foundation in New York said the bequest was in line with the wishes of Mr. Calder. Father Timothy S. Healy, S.J., Fordham executive vice president, said the university had been looking for two years for rural property near New York. He said the university intended to expand its studies of biological sciences to an area where wildlife is abundant in a natural setting.

"Incidentally, this will help to explain why so many bishops, for example, are reluctant to sign open letters. They don't want to give the impression that they are acting in their official capacity and are trying to commit other people to their point of view on matters which allow for legitimate differences of opinion. The same is true of many other people—Catholics, Protestants, and Jews—who may happen to have less important institutional or organizational titles. This I know from experience. "In closing, may I respectfully express the earnest hope that the unwillingness of some of us to sign your letter will not be interpreted as a dereliction of duty on our part or, more specifically, as prima facie evidence that we are not in sympathy with Pope Paul's numerous statements on the crisis in Vietnam. This type of criticism, however well-intentioned, can easily degenerate into a crude form of blackmail. "Be that as it may, I honestly think we could do with a little less pressure and a little more freedom in this matter of 'witnessing' to our respective points of view on controversial issues. I also think we could do with a little more respect for the opinions of those who on honesty disagree with us on such issues. In saying this, I am not suggesting that your open letter is lacking in respect for other people's opinions. I am of the opinion, however, that many open letters leave much to be desired in this regard."



SAINT PATRICK IN TEARS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

TO THINK ABOUT THIS HOLY WEEK Saint Patrick, whose feast day is this week, put himself through such penances in Lent that, against his will, tears ran down his face. For centuries afterwards monks like him poured out of Ireland to bring learning and holiness to people in need. Today self-sacrificing priests and Sisters in our 18 countries do the same heroically. In sorrow for your sins, here's what you can do this Holy Week

ORPHANS AND SISTERS Some 47 homeless little girls in Vimala, south India, can have food, clothing, schooling, medical care and love, thanks to the Sisters of Mary, if 47 readers of this column will each send only \$10 a month. We'll send you the little girl's photo and her name. . . . To enlarge the orphanage the Sisters need immediately only \$3,750. They will erect a plaque in your loved ones' memory, asking prayers for them forever, if you give the full amount. Send something at least (\$10, \$5, \$2) right now.

SCHOOL CHILDREN The Bethany Sisters in Vennikulam, south India, can build a six-room school to give poor children a chance for only \$2,100, since most of the labor will be free. Name it for your favorite saint, with an entrance plaque in your loved ones' memory, if you build it all by yourself (\$2,100). The Sisters will be thankful too for smaller gifts (\$500, \$100, \$75, \$50, \$25, \$10, \$5, \$2).

FACILITIES AND FOOD \$10,000 will build a complete 'parish plant' (church, school, rectory, convent), and \$975 will give a priest a two-acre model farm for his own food and the instruction of his parishioners. Archbishop Mar Gregorios will write to thank you.

"NO STRINGS" Holy Week gifts "no strings attached" enable the Holy Father to act immediately where help is needed most. We'll thank you by return mail.

PRIESTS Priests overseas will accept promptly the Masses you request. Mass offerings keep them in food and clothing.

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ _____ FOR _____ NAME _____ STREET _____ CITY _____ STATE _____ ZIP CODE _____

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION NEAR EAST MISSIONS FRANCIS CARDINAL SPELLMAN, President MSGR. JOHN G. NOLAN, National Secretary Write: CATHOLIC NEAR EAST WELFARE ASSOC., 330 Madison Avenue, New York, N.Y. 10017 Telephone: 212/Yukon 6-5840

"I might add, that, in my judgment, the use of an individual signer's institutional association "for identification purposes only" is rather unrealistic. The average newspaper reader, quite understandably, doesn't make this distinction, and not merely because it is usually carried in small print away down at the bottom of the page. When the average reader sees John Smith identified in an open letter as the president or secretary of X-organization, he almost inevitably assumes that Mr. Smith is speaking for that organization.

"Incidentally, this will help to explain why so many bishops, for example, are reluctant to sign open letters. They don't want to give the impression that they are acting in their official capacity and are trying to commit other people to their point of view on matters which allow for legitimate differences of opinion. The same is true of many other people—Catholics, Protestants, and Jews—who may happen to have less important institutional or organizational titles. This I know from experience. "In closing, may I respectfully express the earnest hope that the unwillingness of some of us to sign your letter will not be interpreted as a dereliction of duty on our part or, more specifically, as prima facie evidence that we are not in sympathy with Pope Paul's numerous statements on the crisis in Vietnam. This type of criticism, however well-intentioned, can easily degenerate into a crude form of blackmail. "Be that as it may, I honestly think we could do with a little less pressure and a little more freedom in this matter of 'witnessing' to our respective points of view on controversial issues. I also think we could do with a little more respect for the opinions of those who on honesty disagree with us on such issues. In saying this, I am not suggesting that your open letter is lacking in respect for other people's opinions. I am of the opinion, however, that many open letters leave much to be desired in this regard."

Rotation policy set for pastors JACKSON, Miss. — A new policy concerning rotation of pastors may affect 23 priests in the Natchez-Jackson diocese. Bishop Joseph B. Brunini, a postolic administrator, announced that a pastor's tenure should not exceed eight or at the most 10 years. While the bishop's freedom to assign priests according to pastoral need is in no way limited by this policy, it is anticipated that tenures of more than 10 years will be increasingly rarer in the diocese. The 23 pastors who have been in their present assignments from eight to 10 years have been requested to meet with the bishop individually to discuss with him this policy as it pertains to them.

Catholic hospital is bought by city

NEW YORK—New York City has bought St. Francis Hospital in the Bronx—closed December 31 because it was not a "going institution"—and announced plans to expand its outpatient services "to meet the needs of the community." The 384-bed hospital was closed by the Franciscan Sisters of the Poor after an 18-month dispute involving the Sisters, the New York archdiocese, the city and local residents over the need for its services.

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MAP ALUMNAE OBSERVANCE—Indianapolis-area alumnae of Mt. St. Joseph College, Cincinnati, will attend the eighth annual Universal Communion Observance on Saturday, March 18. Noon Mass will be offered in St. Mary's Church downtown, with brunch to follow in the Essex House. Mrs. John R. Molnar, right above, is chairman of the event. Also shown are Mrs. Robert C. Robisch, alumnae club president, and Mrs. Edward C. Richter, club secretary-treasurer. (Staff photo)

WHAT OF THE DAY

The beauty of Alaska

By REV. JOHN DORAN

It was snowing when our plane landed in Anchorage, Alaska, and this was just what a desert-dweller from Southern Arizona wanted. In fact, I would have been disappointed if it had not been. People had said to me: "Why are you going to Alaska in the wintertime?" I had answered, "For contrast." And contrast I certainly found.



I, who have driven desert roads as a youngster, who used to roam them when I was pastor of the 4,000 square-mile parish of Tombstone, who seek them still when I can get away from city parish life, felt no urge to assist my friend in driving the ice-caked roads of Alaska. When we drove down to Seward, I wanted to do nothing other than sit there gazing at and admiring the winter wonderland created by the snow filled trees, the ice-packed ocean inlet, and the ice-covered lakes. He kept saying, "You should see how beautiful this is in summer." I kept answering, "It's beautiful now."

Rotation policy set for pastors JACKSON, Miss. — A new policy concerning rotation of pastors may affect 23 priests in the Natchez-Jackson diocese. Bishop Joseph B. Brunini, a postolic administrator, announced that a pastor's tenure should not exceed eight or at the most 10 years. While the bishop's freedom to assign priests according to pastoral need is in no way limited by this policy, it is anticipated that tenures of more than 10 years will be increasingly rarer in the diocese. The 23 pastors who have been in their present assignments from eight to 10 years have been requested to meet with the bishop individually to discuss with him this policy as it pertains to them.

CLERGY NECROLOGY

- March 18, 1892 — Father Francis H. Siepen
March 19, 1910 — Father George Schenk
March 20, 1945 — Msgr. Francis Reell
March 20, 1938 — Very Rev. James Gregoire
March 20, 1930 — Father Philip Bauer, O.S.B.
March 20, 1894 — Father John Ganly
March 21, 1916 — Father John Macke
March 22, 1860 — Father Nicholas Melchior
March 24, 1926 — Father Othmar Schneeberger, O.S.B.
March 24, 1910 — Father John Boersig
March 24, 1864 — Father Patrick Hyland

To honor Frei DAYTON, Ohio — President Eduardo Frei Montalva of Chile has been selected as recipient of the 1967 Marianist Award of the University of Dayton, Father Raymond A. Roesch, S.M., university president, announced. The award will be presented this spring.

frozen under and quieted. The birds, most of them, have "gone South" for the winter. In fact, in the long drive from Anchorage to Seward, about 130 miles, we saw but one forest animal. It was a moose strolling across (to the delight of the Chamber of Commerce) Moose Lake. I sat in the car thinking of how much life really existed in that so silent forest, and how much of human vitality is often hidden from view.

Seward, you will remember, is a city which was badly damaged by the tidal wave which followed the Alaskan earthquake. Blocks inland you can still see the railroad car which was washed up there from the railroad tracks along the shore. Empty piers stand where the canneries were washed off and away. Vacant blocks are there where the residents tell you, sections of the city used to be. It seemed almost blasphemous as one looked out onto those calm waters of Resurrection Bay, to think how they had risen, not to salvation, but destruction.

Sometimes a small thing will picture for one vividly the nature of a locality. In Seward I picked up the tiny phone directory, and noticed that it covered eight towns, one of them being Nome some 1,200 miles away! I contrasted this mentality with the five or six directories necessary to cover the Los Angeles area. Talk about elbow-room, those Alaskans certainly have it.

The Church in Alaska is like everything else, sparsely settled. I was at Mass while the Archbishop was presiding in his Cathedral, a church which seats about 300, and was not even filled; and I thought of meeting the Bishop of Oslo, Norway, in his Cathedral which seats fewer people than the average Ameri-

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can small town church. The Church is in beginning days in cold Alaska, just as she is in new birth days in the frozen lands of Scandinavia. What was it that Pope Paul spoke of, when he referred to the Church as ever new and ever to be renewed?

When I left for the airport to go "outside" or to the "south forty-eight," as the Alaskans say, my friends asked me, "When will you be back?" I answered, "I don't know, but probably sometime." I came home, carrying an original oil painting of a cold Alaskan scene, one which the artist, Mary Anne Field, had given me, to remind me by its blues, silvers, whites, and the faint pink on the distant mountains of a land where nature still flows like a man.

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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! SAY IT THIS WAY: "I give and bequeath to the Society for the Propagation of the Faith, Inc., 136 West Georgia Street, Indianapolis, Indiana, the sum of \$ _____ for its missionary purposes." CATHOLIC HOME AND FOREIGN MISSIONS 136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225

Sect takes stand on social justice Questions

NEW YORK—Local governing units of the United Presbyterian Church in the U.S.A. have approved a new creedal statement which for the first time recognizes the church's obligation to work for social justice.

(Continued from page 4) the bishops may occasionally want to make an anonymous observation. What appears here and how much of what you send in, you understand, must be left to my discretion. I shall be the only one sticking his neck out. But twenty years of editing a diocesan paper have made that pretty tough.

William B. Thompson, stated clerk of the denomination, said two-thirds of the church's 188 presbyteries have ratified the proposed Confession of 1967. Final approval must be voted by a majority of delegates to the 179th General Assembly, which opens May 18 in Portland, Ore. Little opposition is expected, he said.

Until you join the conversation, I shall discuss questions proposed to me by audiences that have recently heard me lecture.

The Confession is part of a plan for the first major doctrinal changes in American Presbyterianism since its establishment in 1706. It pinpoints three specific social missions for the contemporary church: racial integration, the quest for peace and the abolition of poverty.

Donation ST. LOUIS—A \$600,000 gift by Anheuser-Busch, Inc., to St. Louis University's 150th anniversary leadership program, has brought its total contribution to \$1,100,000.

This Week at the Marian Lectures Tuesday—Mar. 21 7:00 p.m. — Sister Florence Marie, O.S.F. — Modern Math. 8:15 p.m. — James Goebel — Harold Pinter's The Caretaker and The Dumb Waiter. Marian College 3200 Cold Spring Road Indianapolis, Indiana 46222 924-3291

Helpful Hints for your carpet's beauty Carolyn Says: FIRST AID TREATMENT—For Spots and Stains SHOE POLISH: Liquid-Vacuum, then sponge with lukewarm water. Nest, sponge with detergent suds (1 tablespoonful to 1 pint lukewarm water), working from outside to center of stain. Follow with a few drops of non-flammable household dry cleaning fluid and sponge, if necessary. (2) Paste—Scrape up as much as possible with blunt knife and apply few drops of non-flammable dry cleaning fluid with medicine dropper. Sponge from outside toward center of stain. Repeat as needed, or as long as stain transfers to cloth. If stain persists, sponge with detergent suds (1 tablespoonful to 1 pint lukewarm water). Vacuum away suds and dry. (A Weekly Service to Criterion Readers) CARPET FASHIONS, INC. 2742 Madison Avenue • 3030 Lafayette Road Indianapolis, Indiana

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Semi-finals set this week-end in Play event

The semi-final round in the annual Junior CYO One-Act Play Contest will be played this coming Sunday, Monday and Tuesday in the Indianapolis area, with final eliminations slated the week-end after Easter.

In the Comedy Division, Sacred Heart of Jeffersonville will square off against St. Joan of Arc at 7 p.m. Sunday at Little Flower parish. At St. Catherine's parish, also at 7 p.m., St. Andrew's will be pitted against St. Mark's. St. Catherine's will meet Holy Cross at 3 p.m. Sunday at Immaculate Heart of Mary parish.

In the Serious Division—the winner from Holy Family, New Albany, will meet Holy Trinity, Indianapolis, at 2 p.m. at St. Michael's parish. St. Barnabas, St. Gabriel's of Connersville and Little Flower are scheduled at St. Roch's parish at 3 p.m. Sunday. St. Catherine's will meet St. Margaret Mary of Terre Haute at 8 p.m. Tuesday, March 21, at St. Catherine's parish.

IN CLASSIC Comedy competition, Little Flower, St. Gabriel's of Connersville and Holy Trinity of New Albany, are scheduled at 3 p.m. Sunday at Little Flower parish. The winner of the March 15 round at Holy Name will compete against St. Luke's and St. Pius X on Monday, March 20. The round will be played at St. Catherine's (at 8 p.m.) or Holy Name (at 7:30 p.m.) St. Roch's, St. Christopher's and St. Michael's will come together at 7:30 p.m. Monday, March 20, at St. Roch's parish.

The final round in each category will be held at Chartrand High School at 7:30 p.m. Dates set include: Serious Division, Friday, March 31; Comedy Division, Saturday, April 1; and Classic Comedy, Sunday, April 2.

TROPHIES will be presented to the three finalists in each category, with special awards to the outstanding actors and actresses.

Consolation competition for the first round losers in the Comedy Division will begin Tuesday, March 21, and is scheduled for completion by Tuesday, April 4.

Name keynoter for CYO parley

Malcolm Dooley, of Detroit, brother of the famed Doctor Thomas Dooley, will be the keynote speaker at the annual Archdiocesan Junior CYO Convention at Secunia High School April 7, 8 and 9.

The convention will follow the same format as in past years with panel discussions on various topics forming the "meat" of the proceedings. The annual election of officers is the final business on the agenda. Social events include a mixer on Friday night and a dance on Saturday night.

CYO officials have issued an appeal for Indianapolis families who are willing to house out-of-town delegates during the convention. Those who wish to volunteer are asked to contact the CYO Office, 632-9311.

St. Philip's grabs volleyball title

St. Philip Neri won the Cadet CYO Girls' Volleyball League last Friday by defeating St. Bridget's, 15-6, 6-15 and 15-7. The championship game was played at Holy Trinity.

In earlier competition, St. Bridget's defeated Holy Spirit in the first round, and in the division play-off St. Bridget's defeated St. Joan of Arc to win the Division I title. Holy Spirit had previously defeated St. Rita's to win the Division II crown.

A record number of 20 teams competed in regular league play.

As of this writing, the quarter-finals of the post-season tournament are being played. The championship game is scheduled Friday, March 17, at 8 p.m. in the St. Philip Neri gym. The consolation game will be played at 7 p.m. Spectators are welcome at no charge.

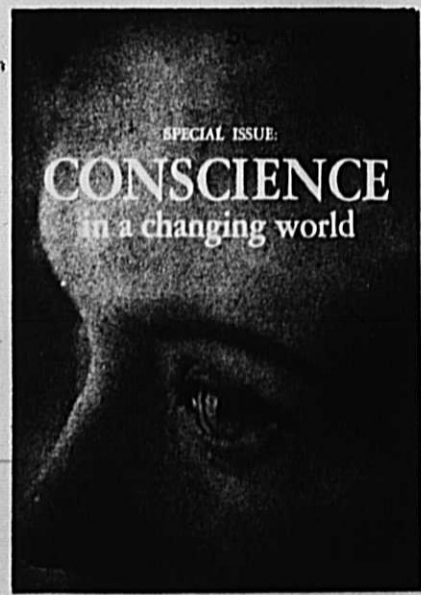
CYO NOTES

The CYO Cadet Wrestling Tourney will begin at noon Saturday, April 1, at Secunia Memorial High School. Deadline for entries is Wednesday, March 29.

Deadline for the CYO Cadet Boys' Dual Track Meet is Friday, March 17. The CYO Office announced that a meeting for coaches will be held Wednesday, March 29, to discuss the details.

Other deadlines: Spring Cadet Kickball League—April 5; Junior Spring Kickball League—March 22; and Cadet Spring Baseball—April 13; Instrumental Music Contest—March 28.

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BIOLOGICAL SCIENCE TROPHY WINNERS—These young scientists were named as "outstanding exhibitors" in the Biological Science category at the recent Archdiocesan CYO Cadet Science Fair. Front row, left to right: Elizabeth Hreka, St. Charles, Bloomington; Patty Paquin and Rosemary Royle, St. Gabriel; Beth Hoover and Jenny Butler, St. Mark; Sally Billingsley, St. Jude; Lynn Weber and Sharon Cronin, St. Philip Neri. Second row, left to right: Paula Lova and Debbie Carter, St. Jude; John Boesche, Christ the King; John Foreman, St. Philip Neri. Third row, left to right: Pam Miller and Karen Kelly, St. Susanna, Plainfield; Stephanie Heard, St. Thomas; Joe Schulte, Our Lady of Greenwood; Bill Matthews, Holy Spirit; Larry Narwood, St. Louis, Batesville. Third row, left to right: David Deiss, St. Matthew; Dennis O'Riley and Matthew McDermott, St. Mark; George Zelcs, Holy Spirit; Mark Brennan, St. Charles Bloomington; Mark Adrian, St. Mark; Mark Driver, St. Thomas; Greg Bierck, Holy Spirit; Michael Federowicz, St. Patrick.



PHYSICAL SCIENCE TROPHY WINNERS—This group of parochial school pupils won the decision of judges as "outstanding exhibitors" in the CYO Cadet Archdiocesan Science Fair, Physical Science category. Left to right, front row: John Turner, Little Flower; Janice Kortzendorf, St. James; Connie Sharp, St. Joseph (Indianapolis); Ann Youngstafel, St. Philip Neri; Charla Blacker, St. Malachy, Brownsburg; Fred Ross, Our Lady of Greenwood. Second row, left to right: Raymond Baker, Sacred Heart (Indianapolis); Kenneth Lupo, Holy Spirit; William Konkel, St. Matthew; Kit Jouskey and Michael Cox, Sacred Heart, Jeffersonville; John Buting, St. Matthew; Bob Wurtz, St. Mark. Third row, left to right: Joseph Burns, Sacred Heart, Indianapolis; Bob Van Rooy, St. Philip Neri; Jerome Williams and Edward Galm, Holy Spirit; Larry Lazars, St. Matthew; Jim Odenwalder, St. Andrew; John Brandon, St. Philip Neri.

Blue ribbon winners in Cadet Science Fair

PHYSICAL SCIENCE CATEGORY
Eighth Grade
Jo Ann Armborst, Marcia Miller, St. Roch; Jerome Williams, Edward Galm, Holy Spirit; Frank Gango, Holy Spirit; Michael Spudling, Gary Jarvis, Holy Spirit; Kenneth Lupo, Holy Spirit; Tom Spassel, St. Philip Neri; John Brandon, Bob Van Rooy, St. Philip Neri; Frank Regeater, St. Charles, Bloomington; Karen Melwid, St. Charles, Bloomington; Mark Osborne, St. Charles, Bloomington; Steve Bragle, Mark Lamping, Holy Name; Denise Pearson, Holy Name; Donald Stumpo, Sacred Heart; Barbara Gandolph, Catherine Roberts, Little Flower; John Turner, Little Flower; Terry Lawrence, St. Mark; Brian Schaler, Frank Wizeczek, St. Lawrence; Grace Whittemore, St. Joan of Arc; Mary Ann Carriger, Lily Mikels, St. Andrew; Alain Diebold, St. Andrew; Janice Kortzendorf, St. James; Sue Cooper, St. Pius X; Fred J. Ross, Our Lady of Greenwood; Joseph Musgrave, St. Bernadette; Lawrence Lazars, St. Matthew; Kelly Schuler, St. Michael; Bruce Hawthorne, St. Thomas; Stephanie Heard, St. Thomas.

Seventh Grade
Susan Jardina, Debby Kramer, St. Roch; Ann Youngstafel, St. Philip Neri; Pat Osburn, St. Charles, Bloomington; James Schuler, St. Michael; Bruce Hawthorne, St. Thomas; Stephanie Heard, St. Thomas.

Sixth Grade
Mary Strange, Mary Wirtz, St. Louis, Batesville; Norman Terapac, Holy Name; Robert Wurtz, St. Mark; Susan Kennedy, St. Matthew; John Buting, St. Matthew; James Boniece, St. Matthew; Becky Feeser, Katie Maloney, St. Luke; Bill Young, Mark O'Leary, St. Luke; Charla Blacker, St. Malachy, Brownsburg; Linda Charlton, Kathleen Kelly, St. Joseph; Mike Cox, Kit Jouskey, Sacred Heart, Jeffersonville.

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BIOLOGICAL SCIENCE CATEGORY
Eighth Grade
James Youngstafel, St. Ann, New Castle; Linda Cliff, Cindy Popejoy, St. Ann, New Castle; Gregory Bierck, Holy Spirit; George Zelcs, William Matthews, Holy Spirit; Jane Spanke, Holy Spirit; Joan Clarke, Holy Spirit; Theresa Dearing, Holy Spirit; Carla Dupuis, Holy Spirit; John Greenwood, Holy Spirit; Robert Reel, Dan Jullienkamp, St. Louis, Batesville; Vicki Floder, St. Philip Neri; St. Louis, Batesville; Larry Narwood, St. Louis, Batesville; Elizabeth Hreka, St. Charles, Bloomington; Mary Lynn Masto, St. Charles, Bloomington; Mark Brennan, St. Charles, Bloomington; Debby Carter, Paula Lova, St. Jude; Mary Sattelmeyer, Anne Eckerly, St. Columba, Columbus; Tom Helt, Bobby Browning, St. Bartholomew, Columbus; John Boesche, Christ the King; Joseph Schulte, Our Lady of Greenwood; Karen Kelly, Pamela Miller, St. Susanna, Plainfield.

Seventh Grade
Susan Jardina, Debby Kramer, St. Roch; Ann Youngstafel, St. Philip Neri; Pat Osburn, St. Charles, Bloomington; James Schuler, St. Michael; Bruce Hawthorne, St. Thomas; Stephanie Heard, St. Thomas.

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SCIENCE FAIR TROPHY WINNER—Mark Brennan of St. Charles School, Bloomington, won first place in the Eighth Grade Biological Science category at the CYO Cadet Science Fair with a unique exhibit. Mark did an extensive experiment on "Visual Particles in Cigarettes," and the thoroughness of his work was enough to earn him his place as the "outstanding exhibitor" in his age group.

Speaker is named for Newman Club

INDIANAPOLIS — Medical Dr. John Nurnberger, Chairman of the Psychiatric Board at the Indiana University Medical Center, will be the guest speaker. The event is open to all interested persons. Refreshments will be served following the lecture.



TABLE TENNIS OVER-ALL TEAM CHAMPIONS—These Latin School lads were caught by our photographer posing with all their hardware after the recent Junior CYO Table Tennis Tournament. In addition to the Over-all Team Championship, Latin School contestants took home runner-up trophies in both the Freshman-Sophomore and Junior-Senior divisions, plus the championship and runner-up trophies in both Boys' Singles and Boys' Doubles events. In the process they regained the team title they lost to St. Michael last year and came up with an above-average share of the individual awards. Shown with the winners is Father Laurence Lynch (second from left), Latin School Athletic Director and a member of the CYO Priests' Advisory Board.

AT ST. MARY-OF-THE-WOODS

Teen-age girls attend 'vocation week-ends'

By CATHLEEN CAMPBELL

ST. MARY-OF-THE-WOODS, Ind.—Some 90 teen-age girls from Indiana and Illinois will have the opportunity to learn about the life of a Sister in the Formation program when they participate in one of three remaining High School Week-ends planned this spring by the Sisters of Providence at St. Mary-of-the-Woods.

Geared to acquaint interested girls with aspects of novitiate and juniorate life, the spring week-ends are scheduled for March 18-19, April 8-9, and April 15-16. Registration for each week-end will be limited to 30 participants, according to Sister Joseph Angela, S.P., of the Providence Novitiate staff who co-ordinates the week-ends.

THE LIMITED registration, according to Sister, gives participants an opportunity to know each other better and to share their ideas more readily. Highlighting the March week-end, which also will include discussions on Christian commitment with novices and postulants, will be a special performance of "Gideon" as interpreted by the first year novices under the direction of Sister Katrina. The play by Paddy Chayefsky is based on the Old Testament story of Gideon in the book of Judges.

The teen-age participants also will tour the adjoining campus of St. Mary-of-the-Woods College. Saturday evening they will share in a program of informal activities planned by the junior Sisters.

THEY WILL climax their two-day stay at St. Mary's at informal discussions Sunday morning following a brief talk by Sister Vincent Ferrer, S.P., of the College religion department. Emphasizing that the week-ends are not designed to "drag" or recruit candidates for the order, Providence Vocation Director Sister Marie Armelle, S.P., who has often welcomed participants to the week-ends, said, "They are planned primarily to give young Christian women a fuller insight into one type of life they might choose."

She added, "Although we know that most of them will probably never choose to be religious, we hope that as a result of their experiences during these week-ends that they will have a better understanding of why some do dedicate themselves to the service of the Church in this way."

Inquiries concerning the week-ends may be addressed to Sister Joseph Angela, Providence Novitiate, St. Mary-of-the-Woods, Ind., 47876.



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FAMILY CLINIC

Husband punishes children excessively

By JOHN J. KANE, Ph.D.

My husband is immature and punishes the children excessively. He expects them to remember all his commands after telling them once. He has been institutionalized for mental illness and was told not to drink, but he says this is not so, and continues to drink. He will not go back to the psychiatrist and refuses to see a priest because he says an unmarried man cannot help with marital problems.



There's no doubt, Marian, that your husband is a pretty confused person—so confused that it seems almost impossible to help him, yet this is just what must be done.

In the situation you describe, I fear most for the children, who are too young to understand that their father's plight is not one for which he is really responsible. He seems to be, or as you say, mentally ill. But what will happen to these youngsters if continually exposed to a litany of prohibitions which they cannot remember and for the violations for which they suffer excessive punishments?

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I do not know just how severe your husband punishes the children, but child abuse today is more and more a problem. They are going to be affected quite adversely both physiologically and psychologically. The very first suggestion I have is that in one way or another these children must be protected. This is particularly your duty in view of the fact that your husband is apparently incapable of controlling himself.

This is no longer a matter to be kept secret within the confines of the home. You simply must take the problem to Catholic Social Services, where I can assure you it will receive prompt attention, especially if you will discuss the whole business with complete frankness. Failure to do so will warp the lives of your youngsters. Please don't hesitate.

It is so easy to delay action because hope springs eternal, but from what you have written you are now permitting hope to win over vivid, first-hand experience. It is never simple to have to appeal to others about a personal situation, but you have no choice.

On the other hand, as difficult as it may be for you, please remember your husband is not really responsible. He is ill, just as ill, even more so than if he had pneumonia or some other physical affliction. Try not to be vindictive. Do all that you must do in the spirit of charity. Your husband needs you too just as the children do.

It is essential that your husband see a physician. As I have often advised, you may get him there on some pretext or other. I am not thinking of a psychiatrist to whom he presently refuses to go, but your family doctor. He may be able to persuade your husband to do what you cannot persuade him to do. He can also offer medications which may help.

While I cannot be certain, I am assuming your husband suspects your motives and fears

another commitment to an institution. This may, indeed, be necessary, but that decision must rest with a psychiatrist. You do not mention any relatives. Is there a possibility that his mother, father, brothers or sisters could help you at this point? If no relatives, perhaps he has a friend in whom he places great confidence. Just now you need allies. Look for them.

Of course, I am writing of immediate steps to be taken. There is also the long range consideration. Once you have visited Catholic Social Services and made some type of provision to protect the children, what about the future of your husband and the family?

All mental illness is not necessarily incurable. It is unfortunate that so many persons know so little of it. There still remains a stigma born of ignorance, and so long as that is true many persons fail to receive attention or seek it after needless delay.

I want to call your attention to this so that you do not live without any hope of your husband's ultimate recovery. If you see that he receives the care he now needs, it may be that in time he can again resume his rightful place as a good husband and father.

So far as his drinking is concerned there would seem to be a good possibility that this too can be taken care of when he is under psychiatric care. Incidentally, you should also visit the psychiatrist if he does return to one and discuss matters fully. I feel certain the doctor himself will request this.

Naturally, I grant that your husband may refuse to visit any physician, although I hope this is not the case. But because this possibility does exist, I suggest the first step: visit Catholic Social Services. My really greatest concern at present is the welfare of the children.

To answer the other aspects of your letter that your husband believes no unmarried person can advise on marital matters. I can only say it is absurd. One of the greatest family sociologists in the United States was a bachelor.

Furthermore, sometimes the unmarried have an advantage because they can look on the married state with more objectivity than the married. Only too often married professionals in this field tend to project their own marital problems into the advice they give. They know better, most avoid it, but the possibility does exist.

But I do not exclude married persons as authorities in the family either. In the last analysis, it is the person, not his or her marital status or lack of it, that matters.

Urban workshop WASHINGTON—The Center for Applied Research in the Apostolate (CARA), with headquarters here, has announced joint sponsorship with Catholic University of America's city and regional planning committee of a 12-day workshop on planning dimensions for the Church in the city, June 12-23 at the university.



PLAN ST. PATRICK'S DANCE—The third annual St. Patrick's Day Dance, sponsored by St. Patrick's parish, Indianapolis, will be held Saturday, March 18, at Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Road. Tommy Moriarty will provide the music. Chairman of the event is Mrs. Marilyn Rhinaman, above seated. Also shown are committee members, Mrs. Josephine Donahue and Mrs. Lois Cook. (Staff photo)

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Salem, Shelbyville, Tell City, Terre Haute, Connersville, Evansville, Madison, and North Vernon.

ND microfilms

NOTRE DAME, Ind. — The University of Notre Dame archives has completed microfilming the papers of Orestes A. Brownson, a leading Catholic intellectual figure of the 19th century.

The work of editing the Brownson papers has been in progress since June, 1965. The microfilm project was done under a grant from the National Historical Publications Commission. Project director was Father Thomas T. McAvoy, C.S.C., university archivist.

Microfilm copies of the Brownson papers along with a printed brochure listing the contents of the collection are now available to researchers and libraries.

Brownson (1803-1876), a prominent author, critic, editor and philosopher, was converted to Catholicism and became a noted apologist for the Church. His papers were given to Notre Dame in 1900 by his son and literary heir, Henry F. Brownson.

Columbus

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Week In Liturgy

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

MARCH 19—Second Sunday of Passiontide, Palm Sunday. The suffering that Christ endured the last few days of His life on earth highlighted His humanity and overshadowed His divinity. His suffering was not only physical, but also psychological. In the garden of Gethsemane He withdrew from the group that had just dined with Him and with Peter, James and John. "And sadness came over Him and great distress. Then he said to them: 'My soul is sorrowful to the point of death. Wait here and keep awake with Me.'" And going on a little further He fell on His face in prayer" (Gospel). "Meanwhile, these three special friends of Christ instead of keeping Him company fell asleep while He prayed and suffered alone.

This incident, in contrast with Judas' kiss of betrayal and other subsequent events of being made a fool of by King Herod, and especially His physical sufferings, seems insignificant. Yet it is an indication of Christ's desire for sympathy and understanding during this time of great stress and tension. He wanted His friends to be with Him. He sought their moral and psychological support. He who was both God and man, He who possessed a human and a divine nature.

Meditating on this incident in the garden of Gethsemane should aid us in drawing closer to Christ as the liturgy of Holy Week re-presents Christ's last hours on earth.

MARCH 20—Monday of Holy Week. Visiting the home of His friends, Lazarus, Martha and Mary Christ indicated His death was approaching when He rebuked Judas for scolding Mary who had spent a large sum of money for expensive perfume. "Let her alone. She had to keep this perfume for the day of My burial" (Gospel). Mary was then permitted to anoint Christ's body several days before His crucifixion, which was not permitted before His burial because of the Sabbath. When Mary and the other women came on Easter morning Christ had already risen.

MARCH 21—Tuesday of Holy Week. In the beginning of St. Mark's account of Christ's passion, he also notes the loneliness of Christ in His mental

us to receive worthily this sacrament of His Body and Blood.

MARCH 24—Good Friday. The liturgical emphasis is on the cross today, the final instrument of Christ's passion and death. This is the only day in the year when the Holy Sacrifice of the Mass is not offered so that our attention will be centered on the sacrifice of Christ on Calvary. The veneration and the kissing of the cross is an act of public homage and affirmation of faith in Christ, who by His death on the cross obtained God's mercy and many graces for us.

MARCH 25—Holy Saturday, Vigil of Easter. A new fire is kindled and blessed from which is lighted the Paschal candle, a symbol of Christ, "Light of Christ." Christ's resurrection from death is not merely a ray of hope for mankind, but like a sunrise that has flooded the world as a forerunner of eternal light and life. In the Mass Christians renew their Baptismal promises and attest their faith in Christ who "on the third day rose again" (Creed).

Fire hazard MEXICO CITY—Mexico's 17,000 Catholic churches have been ordered by the government to make immediate changes in their electrical installations as a fire-prevention measure.

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Asks for non-Catholic chaplains in hospitals

JONESBORO, Ark.—A Catholic chaplain urged here that Catholic hospitals inaugurate multi-faith departments of religion whose personnel would include Protestant, Orthodox or Jewish chaplains.

Father Robert J. Thorsen, chaplain at Mercy Hospital-Mercer Home, Springfield, Ohio, made the suggestion in a talk to the annual ministerial meeting held at St. Bernard's Hospital.

He repeated an idea he first presented last June at the 51st annual convention of the Catholic Hospital Association (CHA), when he said that the chaplaincy in a Catholic hospital should be raised to department status to include non-Catholic ministers.

FATHER THORSEN said the response to the idea has been

"generally favorable to enthusiastic on the part of the chaplains," and "mixed to misunderstood" by those outside of the chaplaincy.

He gave three reasons why the office of Protestant chaplain should be established in Catholic hospitals:

"There are times when additional understanding is necessary, when someone with a deeper knowledge of psychology and psychomatic problems, of hospital terminology and routine of physicians and medico-moral ethics is needed by an anxious patient.

"The danger of potentially harmful intrusions into the privacy of a sick room by well-intentioned but uninvited or unwanted clerical or lay visitors would be considerably lessened.

"A PROTESTANT chaplain in a Catholic hospital would represent the Council of Churches, those Protestant pastors who choose to be represented by him, and also the hospital. He would effect some control (over visitor traffic) by his mere presence as well as his immediate availability and clinical knowledge for the Protestant patients.

"The unchurched, the unbaptized and the uncommitted would benefit from such a multi-faith department of religion," Father Thorsen maintained. "They would have the immediate availability of an accredited chaplain of their own choosing, as well as the choice of someone else or no one at all.

"But they would have a choice rather than having it made for them. And the hospital itself, for the needs of the patients."

Churches join in welfare plea

COLUMBUS, Ohio—The Catholic Conference of Ohio, representing the state's six dioceses, joined with the Ohio Council of Churches to issue a joint statement pleading for adequate welfare for needy children.

The statement, a result of studies made during the March 1-3 meeting of Ohio's Catholic bishops, described the situation of children receiving welfare payments as "even worse" than that of fire and flood victims.

The group said "it is hard to believe that some 140,000 children in Ohio—the children of families that depend on public welfare grants—must try to live on considerably less than a dollar a day for food, clothing and school expenses."

The statement asked "that funds be made available to raise payments to meet the minimum standards of subsistence, as determined by the department of public welfare."

MISSION LETTER

Eileen Lally writes from Borneo 'wilds'

EDITOR'S NOTE — Miss Eileen Lally, a graduate of St. Agnes Academy and Marian College, will complete two years' tour with the Peace Corps this fall in Sabah (North Borneo). This is a recent letter to her friends, in which she recounts her observations and experiences.

Dear Folks Back Home:

Here I am in the "wilds" of Borneo. The most to be said is that it isn't anything like I expected. As you probably know, the northern part of the island joined the Federation of Malaysia in 1963, under the name of Sabah.

The country is probably one of the richest in Southeast Asia due to the timber resources in the interior. And unlike most areas here, suffers from under-population.

I am in Sandakan on the island's east coast. It was the setting for the movie and book "Three Came Home." The city has been almost completely renovated since World War II, and sports a new, 12-story air-conditioned hotel, night clubs, a new city hall with a UN-type council chamber, plus three new schools with well-equipped science labs and libraries.

THE POPULATION is 90 per cent Chinese, so it is much like a little Hong Kong—even to its setting on a bay and being nestled among hills. I've absorbed a lot of Chinese culture and even more cuisine. It is truly said that the Chinese are great ones for entertaining.

My teaching assignment is in a privately-owned Chinese secondary school. It was founded by an extremely wealthy Chinese man who wanted to give the kids who were too old to go to

government schools a chance for an education. It was a good idea, but I'm afraid the country just isn't ready for this type of special education right now.

My class is a "bridge" class. They are children who have gone to grade schools taught in Chinese or Malay and who want to continue in an English medium school, so they have one or two years of concentrated English studies to prepare them to go on.

Although many of them are quite slow, they are as kids everywhere—a delightful bunch and not at all the quiet, kowtowing Oriental child. Their ages vary from 12 to 17. They took a government exam in October which will determine if they can go on to school or not.

IT HAS BEEN an experience seeing Chinese family life first hand and learning about the various festivals and customs. The Chinese New Year was really a treat. We had fireworks, dragon dances and feasts galore for two weeks straight. Many of the teachers here are from Taiwan, quite educated and fluent in English, so we spend a lot of time exchanging views on everything from the China policy to bridge.

Most of what once seemed so strange—the attap houses, women in Malay sarongs or Chinese sarongs, open markets with strange fruits and vegetables, temples and shrines, rice paddies, water buffalo and palm trees—are now taken for granted and I feel "at home."

Although I certainly do miss the U.S. and all of you, Sabah is enjoyable and interesting. Time goes by more quickly than the kids can open their Christmas packages, and so the first year is unbelievably over.



REV. THOMAS MARSHALL

Paulist to conduct Recollection Day

TERRE HAUTE, Ind.—The annual Day of Recollection sponsored by the Terre Haute District Council of Catholic Men will be held Sunday, March 19, at Schulte High School.

Father Thomas R. Marshall, C.S.P., mission director for the Paulist Fathers in Canada, will conduct the conferences. Registration for the event begins at 9 a.m., concluding with Mass at 3 p.m. Dinner will be served to participants.

Maurice Ohlman is chairman of the Day of Recollection, which is open to Catholic and non-Catholic men. Reservations may be made by calling 234-2611.

Negro is elected to head CIC unit

CHICAGO—A Negro has been elected president of the Catholic Interracial Council of Chicago for the first time. He is Paul Q. Twine, a claims adjuster for the Chicago Transit Authority.

Founded 21 years ago, the CIC is a lay human relations agency with an interracial and interreligious membership. Mr. Twine was elected by the council's 12-member board of directors which includes a priest, a housewife and a professor among its members.

Boy admits setting fatal church fire

ROCHESTER, N.Y. — A 10-year-old boy, whose identity has not been disclosed, has admitted that he started the church fire that took the lives of a priest and a nun here on February 20.

The boy said he had seen fires on television and "it excited him," according to Rochester fire chief Edward Traugott. The boy ignited the fire with church tapers, lit from candles.

FARMER'S VIEW

Raising fish

By DANA C. JENNINGS

Poultrymen thought they were doing pretty well when they learned to produce a pound of poultry meat on three or four pounds of feed as compared to seven pounds of feed for one pound of beef.

Scientists at Kansas State University, Manhattan, have produced a pound of catfish meat on 1.0 pound of feed. They are thinking now in terms of more than a pound of meat per pound of feed.

Construction of the controversial Tuttle Creek Dam gave them, in its tailwaters, the relatively shallow, quiet water they needed. These scientists built 28 identical ponds, each lined with plastic so they will stay identical year after year. Feed cost so far has been as low as 4.43 cents per pound of fish. Highest cost was less than 5 cents per pound. During the early season, catfish gained more than one pound for every pound of feed. Diets consisted of 25% protein in a 34:1 protein ratio.

Highlights of their discovery so far: water temperature is the most important physical factor; it must be above 65 degrees.

Fish should be fed at the same time and place every day; feed must be scattered widely and placed in a line along the edge of water that is not more than three or four feet deep. Start with a light feed and gradually build up to four per cent of the body weight daily.

Feed is pelletized (3/16 inch) and made up of ordinary livestock feed ingredients, low in animal protein, and containing by-products of dairy, brewery and fish meal plants.

Dr. Otto Tiemeyer, zoologist, advises farmers interested in raising fish for money to start out small. "Then if they find out in a couple of years they are doing OK, that is the time to expand. If they don't make a go of it, they can use a pond or two for recreational purposes."

So far as we know, the Kansas scientists haven't tried this, but in Louisiana catfish are raised in flooded rice fields; they are harvested simply by draining the fields and walking through and picking them out of the mud. Louisiana farm scientists bred genuine albinos, pink-eyed catfish with white skins, so they could more easily see them in the mud. In West Virginia, albino trout have been bred for easy visibility.

Newman party

BLOOMINGTON, Ind.—The Indiana University Newman Foundation will sponsor a St. Patrick's Day Party and Dance in the Catholic Center, 429 E. Third St. Friday, March 17. Music will be provided by the "Talus 4."

3d Order to meet

NEW ALBANY, Ind.—The Third Order of St. Francis will meet at 2 p.m. Sunday, March 19, in St. Mary's Church for Stations of the Cross and Benediction. Following the spiritual exercises, a business meeting is scheduled in St. Mary's School.

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Jeffersonville and Clarksville Calendar OF EVENTS

St. Anthony's . . .
District Council of Catholic Men meet
March 19, Holy Trinity, New Albany.

St. Augustine's . . .
D. of I. Covered Dish Supper, March 21, K. of C. Hall.

Sacred Heart . . .
Deanery Recollection for High School Students, March 19, 2:30 p.m. to 7:30 p.m.

Providence . . .
Providence Guild, March 22.

These announcements are made available without charge. To have your event listed, phone BU 2-3869—at least two weeks before event is scheduled.

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The Tracker

NAMES IN THE NEWS—Three Benedictine monks of St. Meinrad Archabbey are enrolled at Indiana University, Bloomington, for full-time studies. They are: Father Francis Savage, philosophy; Father Aurelius Beberok, student personnel administration; and Father Silvan Brown, Greek. . . . Benedictine Father Alban Berling, a native of Indianapolis, has been appointed to membership in the Evansville diocesan senate by Bishop Paul Leibold. He is pastor of St. Benedict's parish in Evansville. . . . Best wishes to Mr. and Mrs. Shirley Winfrey, Sr., members of Holy Angels parish, Indianapolis, who observed their 25th Wedding Anniversary this past week. . . . Mrs. Mattie Coney, president of the Citizens Forum, will appear in the adult lecture series at Little Flower parish, Indianapolis, at 7:30 p.m. Monday, March 20. She will speak on neighborhood clubs and civic participation. . . . Sister Mary Anselm O'Brien, C.S.J., Indianapolis native and former home economics instructor at Sacred Heart High School, has been named among seven Outstanding Working Women in the St. Louis area. Associated with Fontbonne College in St. Louis, Sister Mary Anselm is a consultant to the Office of Economic Opportunity. She was presented the award for government service. . . . Archbishop Schulte will mark his 77th birthday on Sunday, March 19. No special observance is planned. . . . Two Archdiocesan students at St. Mary's Seminary (Ky.) had principal roles in the recent high school production of "Mr. Roberts" there. Paul Keetler, of Floyd's Knobs, and Jeff Kirkhoff, of Indianapolis, took part in the comedy.

OPERATION RENEWAL—A 24-hour renewal for lay catechists of junior and senior high school students in the Archdiocese will be held at Our Lady of Fatima Retreat House, Indianapolis, March 31 and April 1. Father Patrick Kelly, superintendent of Kennedy Memorial High School, will conduct the program, assisted by discussion leaders. The event is being sponsored by the Confraternity of Christian Doctrine Office. A fee of \$10 will be charged, with a 68-capacity expected participants. The program will begin at 7 p.m. Friday and close at 5 p.m. Saturday. A later similar program of renewal is planned for catechists of kindergarten through the sixth grade.

THEY CALL THE HILL 'MARIAN'—The Spencer County parish of Mary, Help of Christians, at Mariah Hill, will sponsor a tri-state conference on a variety of current topics Sunday, March 19, which should be of interest to Southern Indiana residents. Representatives of 12 religious communities of women have been invited to speak on education, mental retardation, care of the aged, medicine, child care and religious ideals. The program will be held from 1 to 5 p.m. Father Malachy Fulton, O.S.B., the Mariah Hill pastor, invites his Archdiocesan neighbors to the stimulating event.

Jesuit province plans own 'VISTA' program

PORTLAND, Ore.—The Jesuits' Oregon province will establish its own program of service to the poor this summer, following the restriction by the Vatican's Congregation of the Religious from participating in a VISTA (Volunteers in Service to America) program. Earlier this year, the Society of Jesus in the United States had agreed to allow 50 seminarians and priests to volunteer for 10 weeks of summer service in VISTA. Most of the volunteers were to come from the Oregon province and work in Appalachia, Harlem, Chicago's South Side and with migrant

Jewish

(Continued from page 1) worship and joint social events should be used to foster understanding. . . . Common social action programs should be encouraged. . . . Material for discussions should be sought from Catholic and Jewish groups in dialogue. . . . Both popular and scholarly discussions should be carried on. . . . Special attention should be given to several themes of discussion, including the common heritage of Catholics and Jews and the influence of Judaism on the Church as well as the role of the Jews as God's Chosen People. . . . Drafted in cooperation with the bishops of the United States, the guidelines are the official structure for Catholic-Jewish discussion throughout the country. They were drawn up by a team of Catholic scholars. . . . Organized as part of the Bishops' Committee for Ecumenical and Interreligious Affairs, the cooperating scholars include Msgr. Raymond Bosler of Indianapolis; Father Donald Campbell, S.J., of New York; Msgr. Daniel Cantwell of Chicago; Father Edward Duff, S.J., of Washington, D.C.; Father Edward H. Flannery of the Institute of Judeo-Christian Studies at Seton Hall University, South Orange, N.J.; and Msgr. Phillip J. Dowling of Philadelphia. . . . ALSO INCLUDED among the guidelines' framers are: Msgr. George G. Higgins, director of the Social Action Department, U.S. Catholic Conference; Msgr. Mark J. Hurley of San Francisco, Calif.; Msgr. Francis J. Lally of Boston; Father Roland Murphy, O. Carm., of Washington, D.C.; Msgr. John M. Oesterreicher of the Institute of Judeo-Christian Studies; Father Elmo Romagosa of New Orleans; Father John B. Sheerin, C.S.P., of New York; and Father Gerald F. Van Ackeren, S.J., of St. Mary's, Kansas. . . . Bishop Leipzig is chairman of the group, Auxiliary Bishop Aloysius Wycislo of Chicago is vice chairman and Msgr. Higgins is secretary.

Two Benedictines from St. Meinrad appointed to Peru—ST. MEINRAD, Ind. — Two additional Benedictines from St. Meinrad Archabbey here have been appointed to San Benito Priory in Huaraz, Peru, the Latin American foundation of St. Meinrad's. . . . Named by Archabbot Gabriel Verkamp were Father Augustine Davis, 36, and Brother Hilary Henrisey, 31. The latter is expected to leave for Peru shortly, while Father Augustine is not expected to depart until the end of the current school term. . . . A native of Iowa, Father Augustine was ordained in 1959 at St. Meinrad's. He has been teaching in the seminary high school and has served as assistant buildings and grounds superintendent of the Archabbey. He has a master's degree in industrial arts. . . . Brother Hilary is a native of Manteno, Ill., and made his profession of vows in 1956. His most recent assignment was at the Abbey Press here. . . . There are 12 Benedictines already assigned to the Huaraz monastery. They conduct a minor seminary and a secondary boys' school there in addition to staffing a parish in Lima, Peru.

Book review

INDIANAPOLIS—Our Lady of Everyday Circle, Daughters of Isabella, will meet at 7:30 p.m. Monday, March 27, in the auditorium of the Indiana National Bank, 3721 S. East St. Miss Helen Barron, of the Indianapolis Central Library, will review some of the latest books.

Council gave women role in 'world family'

CINCINNATI—The Second Vatican Council has raised the sights of Catholic women from their role in their own families to a role in the world family, Margaret Mealey declared at the College of Mount St. Joseph here. . . . "We must begin by propagandizing—and I use the word thoughtfully—the social doctrines of the Church as expressed in our day," Miss Mealey said. "This means being able to articulate what has been set forth in Mater et Magistra, Pacem in Terris, and the council documents, particularly the Constitution on the Church in the Modern World."

"We must understand," she said, and "be proud of our own government's foreign assistance program to help people in the developing nations to help themselves." . . . "Will you risk the opposition you may engender when you point out that the United States cannot go out of the foreign aid business so long as 100,000 people sleep in Bombay's streets each night, that Americans last year spent \$141,980,000 on dieting, over \$2 billion on toys, and \$136 per capita on alcoholic beverages and cigarettes?" she asked. "The amount requested to implement the foreign aid program this year is \$3.1 billion. If this amount were appropriated. . . it would mean that the people of the United States are willing to make a per capita investment of \$15.50 in 'peace through development.'"

Reminding that "Pope Paul VI has said 'development is the new word for peace,' and has created a Pontifical Commission for Studies on Justice and Peace, Miss Mealey said

the executive director of the National Council of Catholic Women, who received the college's Mater et Magistra award, said this means that Catholic women must "face our Christian responsibility to assure that the basic political, civil and human rights which are fundamental to human dignity are soon the lot of women everywhere, instead of men and women."

GOD'S UNIQUE gift to woman, Miss Mealey said, is the capacity to love, and her role in the family has been well established through the centuries: "She is the first teacher, the healer of wounds, the comforter in distress and disappointment, the sharer of joy and sorrow, the peacemaker."

But, Miss Mealey continued, the council, through its Decree on the Apostolate of the Laity, has given "a basis for our consideration of the role of woman in the world family, according to the Church's directives."

Seminarian-VISTA position is explained—VATICAN CITY — The Holy See has advised against the participation of seminarians in such programs as the Peace Corps or VISTA out of concern for the proper religious training of the Church's future priests. . . . A competent official at the Vatican said the decision to advise against such participation should in no way reflect on the value or desirability of such programs. . . . The question came up in the autumn of 1965 when Sargent Shriver, then head of the Peace Corps, suggested that seminarians could be used in such programs, although they were to refrain from any religious activity. . . . It was disclosed to the NC News Service that the suggestion was passed on to the Congregation of Seminaries and Universities in the Vatican for its opinion. In reply, a letter, signed by the congregation's head, Cardinal Giuseppe Pizzardo, expressed its opinion, which was concurred in by Cardinal Ildebrando Antonutti, head of the Congregation of Religious, which supervises the activities of students for priesthood in the Church's Religious orders and congregations. . . . THE HOLY SEE'S viewpoint became a public matter recently when the U.S. Western province of the Jesuits announced that, in accordance with a letter from Rome it was no longer considering enlisting seminarians in the VISTA poverty program. (VISTA, which stands for Volunteers in Service to America, has been called a domestic Peace Corps.) . . . The letter from the seminarians and universities congregation acknowledged the "exquisite Christian charity" of Sargent Shriver, but expressed "perplexity" as to how seminarians could take part in such programs. . . . It was pointed out, for instance, that the Peace Corps requires a two-year contract which would stretch out the period of seminarians' education too greatly. Moreover, it was stated that the participation of seminarians in such programs, no matter how generous, might create more problems than advantages. . . . THE VATICAN letter stressed that the Second Vatican Council's Decree on Priestly Formation insisted on the development of seminarian training within the context of religious training and discipline. . . . While the decree called for practical as well as theoretical training in the seminarians' exercise of the apostolate, none the less such training is to be acquired under the guidance of men experienced in pastoral matters. . . . The letter cited the following paragraph of the Decree on Priestly Formation which states in part: "Depending on the age of the seminarians and local conditions, and given the prudent approval of their bishops, such programs should be pursued in a methodical way and under the guidance of men experienced in pastoral matters. The surpassing value of supernatural helps should, however, always be kept in mind."

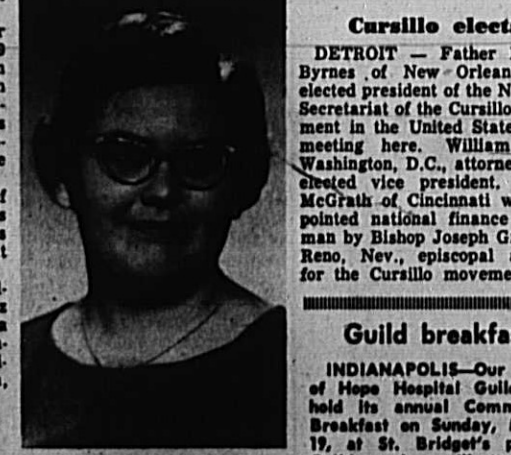
Symposium held at St. Meinrad—ST. MEINRAD, Ind.—"Sexuality and Pastoral Care" was the theme of a two-day symposium held at St. Meinrad Archabbey here March 15-16, featuring 23 invited participants. . . . Funded by the Ford Foundation, the event was co-sponsored by the University of Notre Dame and "Marriage" Magazine, published here by the Benedictine monks. . . . Principal papers were delivered by: Dr. George N. Schuster, William D'Antonio and Donald Barrett, all of the University of Notre Dame; Father John L. Thomas, S.J., of the Center for Social Research, Cambridge, Mass.; Father Walter Imborski, director of the Cans Conference in Chicago; Father Stanley Kutz, C.S.B., of St. Michael's College, Toronto; and William Liu, director of the Center for the Study of Man, Notre Dame.

Appointed dean—PONCE, P.R. — Father Pius Barth, O.F.M., widely known educator, has been named first dean of graduate studies at the Catholic University of Puerto Rico here.

Cursillo elects—DETROIT — Father Donald Byrnes of New Orleans was elected president of the National Secretariat of the Cursillo Movement in the United States at a meeting here. William Luff, Washington, D.C., attorney, was elected vice president. Quirk McGrath of Cincinnati was appointed national finance chairman by Bishop Joseph Green of Reno, Nev., episcopal advisor for the Cursillo movement.

Guild breakfast—INDIANAPOLIS—Our Lady of Hope Hospital Guild will hold its annual Communion Breakfast on Sunday, March 19, at St. Bridget's parish. Guild members will attend the 10 a.m. Mass after which breakfast will be served in the school cafeteria. Following the breakfast, plans will be discussed for the card party in April and a Day of Recollection in May.

TO ENTER CONVENT—Miss Mary Ann Elliott, the daughter of Mrs. Paul Elliott and the late Mr. Elliott, will enter the Daughters of St. Rita of the Immaculate Heart Convent in Versailles, Ky., April 1. She is a graduate of Secaucus Memorial High School.



ON VISITATION—Very Rev. Roger Huser, O.F.M., archdiocesan-born head of the Franciscan Fathers' Cincinnati province, will make a canonical visitation of the two friaries in the Indianapolis archdiocese the week of March 19. He will review the work of the Franciscans in Batesville and Oldenburg with Archbishop Schulte and the local friars.

Calendar

FRIDAY, MARCH 17
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

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

SATURDAY, MARCH 18
St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

SUNDAY, MARCH 19
Two Card Parties, featuring Euchre and other social games, at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

TUESDAY, MARCH 21
St. Bernadette's Social at 6:30 p.m. in the parish hall, 4838 Fletcher Ave.

THURSDAY, MARCH 23
St. Catherine's Social begins at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.

Fr. John Cronin to give up post—WASHINGTON—Father John P. Cronin, S.S., assistant director of the U.S. Catholic Conference's Social Action Department for 21 years, will leave his post this summer and return to teaching. . . . His resignation was announced by Father Lloyd P. McDonald, S.S., U.S. Provincial of the Sulpician Society. Father McDonald said he had not yet determined what and where Father Cronin will teach. . . . He founded the Institute of Catholic Social Studies at the Catholic University summer school. Father Cronin was president of the Catholic Economic Association in 1946.

Palms

(Continued from page 1) Cross devotions and the reading of the Passion at 7:45 p.m. . . . Good Friday services will be held at St. Mary's Church downtown from noon until 3 p.m., beginning with the Way of the Cross. A series of seven brief sermons will follow on the Seven Last Words of Christ. Special music will be provided by a string quartet. The services will conclude with the Divine Liturgy, beginning shortly after 2 p.m. Communion will be distributed about 2:45 p.m. The Way of the Cross will also be held at 5:30 p.m.

Historian calls for clergy voice in the selection of U.S. bishops

NEW YORK — The present method of selecting bishops has been criticized in Commonweal, lay-edited weekly, by Msgr. John Tracy Ellis, American Catholic historian. In an article in the March 10 Commonweal, Msgr. Ellis suggests reforms based on earlier practices in the Church. . . . Currently, he points out, bishops are selected to fill vacant sees by the Pope, who follows suggestions submitted by other bishops. Legislation proposed at the November, 1966, meeting of the U.S. bishops outlines this method: . . . Each year, at the beginning of Lent, the metropolitan of each province asks his suffragan bishops to submit suggestions as to who should be named a bishop. . . . The metropolitan collects these and adds his own suggestions to a list which is then sent back to the suffragans. . . . After Easter, all bishops of each province meet to discuss the nominations and to vote by secret ballot on names to be proposed to the Consistorial Congregation in Rome. . . . When a vacancy occurs, further discussion and investigation is undertaken, and ultimately one man will be selected. . . . ACCORDING to Msgr. Ellis, this method is a great improvement over the system in use from 1916 to the present. But it still has to be approved by the National Conference of Catholic Bishops and by Rome and is not, he writes, nearly so good as other systems used earlier. . . . However, Msgr. Ellis notes that Bishop George Conroy of Ardagh, Ireland, reported to the Congregation for the Propagation of the Faith in 1878 that among 68 American bishops, there were "hardly 10 who are distinguished by talents of any kind." . . . Bishop Conroy continued: "The others scarcely attain a decent mediocrity, and in theological knowledge they do not even reach mediocrity." . . . Msgr. Ellis feels there is still "more than a grain of truth in Conroy's observations." . . . From 1916, he writes, the major authority for selecting the nation's bishops rested with the apostolic delegate. The delegate, so far always chosen from among Italian churchmen, shared with the metropolitan of each province the ultimate choice of which three candidates to propose to Rome. . . . Msgr. Ellis would prefer to return to earlier methods of episcopal appointment used in the United States. He points out that the nation's first bishop, Bishop John Carroll of Baltimore, was elected by the priests of the new republic in 1789. He adds that priests had some role in the selection of bishops until 1916. . . . This is what Msgr. Ellis would like to see again. . . . "A GREATER measure of confidence can be given," he explains, "to that bishop who, it is known, was chosen only after the most representative body of the clergy of the diocese had been accorded an opportunity to voice its preference." . . . "This is in no sense meant to bar future participation of the faithful in the selection of names for the episcopacy," he adds. "It is merely to suggest that it would seem best to take one step at a time, the first step being to associate the clergy in the bishop's selection." . . . Msgr. Ellis concludes his suggestions with the caution that the ultimate choice in selecting bishops rests with the pope and that all reforms must allow for the pope's right "to nominate and appoint bishops freely remaining intact."

Calendar (continued)
SUNDAY, MARCH 19
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.
St. Christopher's Social at 7 p.m. in the school social room, 5335 W. 16th St., Speedway.
SATURDAY, MARCH 18
St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

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INDIANAPOLIS
BETH M. WERN, 61, St. Patrick's Church, March 10, Holy Cross Cemetery. Wife of Harry D. mother of Robert Thomas and John Wahr, Ruth M. Graber; sister of Mrs. Arthur Field Jr.
MICHAEL GILDAY, 69, Little Flower Church, March 10, Holy Cross Cemetery. Brother of Martin, James and Joseph; Gilday, Della Logan, Johanna Marion, Ann Noone, Catherine Boyle, Mary Conroy, Frank and John Gilday.
ANNA FITZGERALD, 92, St. Mary's Church, Danville, March 10, Holy Cross Cemetery.
WILLIAM T. GRIFFIN, Jr., 47, Little Flower Church, March 11, Holy Cross Cemetery. Father of Danny, Christine and Susan Griffin; son of Nora Griffin; brother of Mrs. Betty Gavanah.
FRANCIS COWHERD, 53, St. Rita's Church, March 13, Holy Cross Cemetery. Sister of Madelon Edwards.
HERBERT THIEL, 56, St. Philip Heri Church, March 13, Calvary Cemetery. Husband of Margaret E.; brother of Fred and William Thiel, Edna Rathert.
JAMES A. THOMPSON, 77, St. Peter and Paul Cathedral, March 13, Holy Cross Cemetery. Husband of Irene; brother of Leonard, Harold, Norbert, Thompson, Lucille, Milliner, Martha Jean, Jennell Hiller; brother of Margaret Richardson.
MINERVA L. ALDERSON, 85, St. Patrick's Church, March 13, Holy Cross Cemetery. Mother of Gertrude L. Bricker, Dorothy Krauss and Betty Blaine.
FRANCIS X. DEERY, 53, Our Lady of Lourdes Church, March 13, Holy Cross Cemetery. Husband of Dorothy H.; father of Michael Deery, M.D. and Marjorie Muesing; son of Bert Deery.
JOSEPH T. MORAN, 90, Immaculate Heart of Mary Church, March 13, Calvary Cemetery. Husband of Agnes R.; father of Elinore Rees; brother of Sister M. Cecile, S.C.
DENNIS A. WETHINGTON, 49, St. Anthony's Church, March 14, Calvary Cemetery. Husband of Mary H.; father of Dennis D., William and Linda K. Wethington and Shirley A. Simchick; son of Julian Wethington; brother of Roy Wethington, George, Zita, Herman and Roy Wethington and Marie Watson.
VICTOR J. McNAMARA, 61, Immaculate Heart of Mary Church, March 14, Holy Cross Cemetery. Uncle of Edgar McNamara.
JAMES J. CARR, 34, St. Lawrence Church, March 14, Holy Cross Cemetery. Husband of Ann Carr; father of James B., Sean P., Michael, Joseph, Darin, Anna K., Mary and Marie Carr; son of Catherine Carr; brother of William, Jerry, Michael A. and Dan V., Carr, Patricia Minnis and Sharon Fox.
STARLIGHT
JOSEPH H. HUBER, Sr., 69, St. John's Church, March 14, Calvary Cemetery. Husband of Mary H.; father of Paul and Charles Huber, both of Floyd Knobs; Norbert, J. Larry and Joseph H. Huber, all of St. Mary's, with the U.S. Navy; Sister Maritina, in Korea; Sister Mary of the Sacred Heart, in Korea.

Arlington, stepfather of Mrs. Dale McCann, of Richmond; brother of Mrs. Bertha Howe and Fred Reimer, both of Covington, Ky.

BROOKVILLE
ALMA KIRSCHBAUM, 85, St. Michael's Church, March 14, Church Cemetery. Wife of Harry; mother of Mrs. John Banning, of Brookville; Jack Kirschbaum, of Cincinnati; sister of Mrs. A. F. Boverbach, of Indianapolis.
CLEMENT HAMANN, 69, St. Michael's Church, March 13, Church Cemetery. Brother of Mrs. Francis Blitz and Mrs. Mary Doran; both of Brookville; Miss Dorothy Hamann of Madison.
TERRE NAUTE
CLAUDE J. BERMOODY, 62, St. Joseph's Church, March 11, Husband of Nellie; father of Mrs. Ann Wilson, of Terre Haute; and Thomas Dermody, of Richmond, Ind.; brother of Mrs. Frances House, of Terre Haute and Ralph Dermody, of Los Angeles, Calif.
ARISTIDE SCHMIDT, 56, St. Patrick's Church, March 11, Husband of Nellie; father of George Aristide, of Detroit, Mich.; and Victor Aristide, of Kansas City, Mo.; brother of Mrs. Irene Whitford, of Terre Haute.
TELL CITY
FRANK J. LUECKE, 74, St. Paul's Church, St. Mary's Cemetery. Father of Edward Luecke, of Evansville; Herman, Charles and Leo Luecke, all of Tell City; Mrs. Charles Solbrig, of Leopold; half-brother of Benno Luecke, of Evansville; Walter Luecke, of St. Louis; Mrs. Robert Barnes and Mrs. Helen Heule, both of Evansville; brother of Mrs. Herman Bruggenschied, of Tell City; Mrs. Henry Kraus, of Evansville.
FRANKLIN COUNTY
CLARA TRABEL, 82, St. Peter's Church, March 7, Church Cemetery. Mother of Mrs. Louis Bill of St. Louis; Mrs. Henry Wuesterfeld, of St. Peter's; Mrs. William Cox, of Connersville; Martha Trabel, of Franklin County; Raymond and Sylvester Trabel, both of St. Leon; Jerome Trabel, of Franklin County and Lawrence Trabel, Reimer, of Webster; William Reimer, of Lawrenceville.



NEW 'INSIGHT' SERIES—Beau Bridges (above) will be seen on the new television series entitled "Insight" at 10 a.m. Sunday, March 19, on WFBM-TV, Channel 6, Indianapolis. Bridges portrays a college sophomore facing an identity crisis who rediscovers life's purpose in the Peace Corps. Paulist Father Ellwood Klesler is executive producer and host of the TV series which is highlighted by the use of color and the production talents of major entertainment figures.

Named to music advisory board

WASHINGTON — Three laymen and two priests have been added to the Music Advisory Board of the U.S. Bishops' Commission on the Liturgical Apostolate, Archbishop Paul J. Hallinan of Atlanta announced here. The board now consists of five priests and six laymen. The new members of the board are Father J. Paul Byron, S.J., St. Louis; Theodore Marler, Charlotte, N.C.; Father Robert Ledogar, Maryknoll, N.Y.; Richard Felciano, San Francisco; Eugene Walsh, Baltimore. Continuing as chairman of the music advisory board is Archbishop Rembert G. Weakland, O.S.B., of St. Vincent's Archdiocese, Latrobe, Pa. The other board members are Dr. J. Robert Carroll, Toledo; Father Francis J. Guentner, St. Louis; Theodore Marler, Cambridge, Mass.; Dr. Robert Snow, Verona, Pa.; and Father Eugene Walsh, Baltimore.

False fears

(Continued from page 4) to trade higher wages for fewer jobs and more mechanization in the soft coal fields. The consequence in a dynamic economy has not been an army of chronically unemployed coal miners—except in Appalachia, which has special problems such as widespread illiteracy—but of former coal miners who now have jobs in other industries or are white-collar workers. Progress of this nature has its price, to be sure, and displaced stooop laborers will need government help. But, morally and economically, it is a much lower price than dependence upon a slave labor market to keep a vineyard, a coal mine or a factory in operation.

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VIEWING WITH ARNOLD

Blow-up is riddle to average audience

By JAMES W. ARNOLD

"Blow-Up" marks the first confrontation between intellectual Italian film director Michelangelo Antonioni and the mass American movie-going public. At least one aspect of the collision is funny, in a black sort of way. Antonioni is certainly one of the world's most critically respected filmmakers. He steadfastly pursues his own artistic inclinations, which are toward profound and cerebral observation of the interior life of characters — subtle, careful,



slow-moving, symbolic and often puzzling. By temperament he stands against nearly everything associated with the "popular movie"; plot, exterior action, emotional involvement, simple answers to complex questions.

Working from this unique vision, Antonioni has had a vogue in the art houses (e.g., "L'Avventura," "La Notte," "L'Eclisse") and some modest profit. But now, by an odd set of circumstances, he may have produced (in "Blow-Up") the most popular condemned movie in film history.

The Catholic Film Office's reluctant condemnation doesn't have much to do with the movie's success (it is currently third in national box-office receipts). Most other Antonioni

films have also been condemned: "Red Desert" (A-4) was the first, in fact, that wasn't. For the record, Antonioni is no pornographer; he is a victim of the NCMP principle that some content (sex, nudity) is unsuitable for a "public entertainment medium" even if handled with taste and integrity.

The real targets of this policy are not the Antonionis, but commercial exploiters who may be encouraged to do the same thing without high purpose. The NCMP stand may or may not be logical (its modification is predicted within a year or two); regardless, Antonioni's films are studied as film art in many Catholic colleges and seminars.

The Antonioni of "Blow-Up" is no different from the past; it is a difficult intellectual film with little to offer the non-buff audience except two or three sex scenes which are directly related to the director's thematic purposes. (Perhaps they could have been done with less frankness and semi-nudity, but it is awkward at best to tell an artist how he could have done it better. Who would tell Hemingway? Picasso?)

Why is it so strong at the box-office? Possibly the publicity, including the director's Oscar nomination and the critics' award as best film of 1966; the breakdown of the effect of the C-rating, even in Catholic areas; the fact that it is made in English with an attractive new star (Vanessa Redgrave); the growing public taste for sexual daring. Perhaps most crucial: its showing in major downtown outlets rather than in minority-oriented art theaters.

The irony is that the work of a major artist is being set before audiences who do not understand him, who occasionally even heckle the screen or stalk out in mid-performance. This also sets exactly the wrong tone for the sex scenes, which to be morally successful must be seen

in the perspective of the film's context. Since many viewers don't dig the context, they are free to react to the sex in an isolated way, to get kicks from it, to turn art into obscenity.

Objectively, "Blow-Up" is a beautiful film about the soul-state of a London photographer (David Hemmings) whose camera has separated him from contact with reality and other human beings. One may, perhaps, take it as an allegory for modern man and his notorious failure to love or become involved with suffering fellow humans—his tendency to respond to the fake and make-believe rather than to the actual.

Antonioni's photographer, who "lives" mainly through his camera (he is clearly more "alive" photographing a languorous model than in responding to the advances of a real woman offering real love), is akin to the person who weeps at a TV drama, but passes through the slums daily without a glance.

The trouble is that most audiences—especially now, outside the art house circuit—will not perceive this unity and beauty. Most people don't understand film language, even in popular thrillers, and many refuse to admit that movies can be art instead of entertainment, or do things other than tell realistic dramatic stories. (Even the so-

phisticated New Yorker magazine critic chides Antonioni for not putting his ideas in the form of drama, as if that were the whole nature of film).

To Antonioni, story is a minor matter; the drama goes on inside the character. Thus in "Blow-Up," when Hemmings accidentally films a real murder during his random picture-taking in a park, the writer-director is not interested in who was killed, or why, or in tracking down the culprit. He is interested only in Hemmings' reaction to this "intrusion" of reality in his life; when Hemmings finally decides what to do, the "story" is over. But the murder mystery-minded viewer is puzzled and frustrated.

"Blow-Up" is full of virtuoso scenes, both visually striking and tied to theme: the photographer's treatment of his models and even the beauties of nature (flowers, trees, birds) as mere objects; his covert pursuit of the lovers through the exquisite park; his meaningless use of sex as a substitute for love and real human contact. Every shot, even the colors, interior sets and architectural backgrounds, has something to suggest: it is along such lines, rather than in terms of conventional movie drama, that "Blow-Up" is an eccentric masterpiece. (Rating: C—condemned)

Mass scheduled for jubilarians

INDIANAPOLIS—A Mass of Thanksgiving will be celebrated at 11:30 a.m. March 19 in the Sacred Heart convent chapel, 30 E. Palmer St., for two jubilarians who are members of the Sisters of St. Joseph of Carondelet.

The jubilarians are: Sister Mary Blase Schneiders, retired teacher who is observing her 50th Jubilee of religious life; and Sister Mary Claudina Haag, sixth grade teacher at Sacred Heart parish school. Sister Claudina is the daughter of Mrs. William Haag, of St. Roch's parish.

Immediate families of the jubilarians will be guests for the Mass and dinner to follow. An open house for friends will be held at the convent from 3 to 5 p.m. Sunday, March 19.

Women's Council slates Art Show

INDIANAPOLIS—The Indianapolis North Deanery Council of Catholic Women will sponsor an Art Show at the Eastgate Auditorium, 7050 E. Washington St., on Saturday and Sunday, April 15 and 16. Oil, skilled crafts, sculpture and other media will be represented. The competition is open to both men and women of the Indianapolis Archdiocese. Prizes will be awarded for the winning entries. Entry blanks may be obtained from Mrs. Albert Long, 255-7748; Mrs. Carl Peterson, 545-1606; Mrs. Kenneth Hill, 387-8150; or Mrs. Louis J. Kosmann, 897-0414.

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Luncheon slated by North Deanery INDIANAPOLIS—Father Patrick J. Kelly, superintendent of Kennedy Memorial High School, will be the guest speaker at the annual luncheon for the Indianapolis North Deanery Council of Catholic Women on Tuesday, April 4. The luncheon will be served at St. Pius X K of C, 2100 E. 71st St., at 12:30 p.m.

Indianapolis Parish Shopping List

Grid of 20x20 small advertisements for various businesses including pharmacies, food stores, and services across different parishes.

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