

Pope reverses Vatican ban on Rome interfaith rite

Ruling is too late for implementation

VATICAN CITY—Pope Paul VI has reversed a decision of the Doctrinal Congregation which had forbidden Catholic participation in an ecumenical prayer service in a Protestant church here.

The decision came too late, however, to organize such a service for this year's Week of Prayer for Christian Unity Jan. 18-25 as had been requested.

The proposal for Catholics to participate in an interdenominational prayer service in a Rome Protestant church had been submitted by the Vatican Secretariat for Promoting Christian Unity to Cardinal Luigi Traglia, who is responsible for the ordinary administration of the Rome diocese. He, in turn, submitted it to the Doctrinal Congregation.

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THE NEGATIVE decision of the congregation was announced at a press conference (Jan. 20) by the head of the Holy See's press office, Msgr. Fausto Valaine.

He said it was considered "inopportune," at least for this year, that Catholics participate in such a service in a Protestant church. But he said there was no objection to participation in a similar service in a Catholic church. He said he presumed the decision was reached because of the unusual status of Rome as the Pope's own diocese and that it applied only to this diocese.

Highly placed and competent sources said the Pope's reversal of the decision came three days later (Jan. 23) as the Pope resumed his normal schedule following a slight bout of the flu. They said, however, that it was "too late to organize such a service for this year."

THE interdenominational service in a Protestant church for which the request had been submitted was to have been a reciprocal gesture related to one last year hosted by Rome's Catholic Unites Center and held in the Catholic church of St. Agnes with the approval of the Rome vicariate. At the same time last year, the vicariate had turned down a request by priests of Rome's church for American Catholics, Santa Susanna's, to participate officially in a service hosted by and held at the American Episcopal church of St. Paul's-within-the-Walls.

St. Paul's held a similar service this year to close the Week of Prayer for Unity (Jan. 25) but no formal request for Catholic participation had been made because of the Doctrinal Congregation's decision, sources said. But there were several priests unofficially present at the St. Paul service.



IN CONFERENCE—Father John LaBauve, S.V.D., right, confers with the Very Rev. J. Francis Van Bente, rector of SS. Peter and Paul Cathedral. Father LaBauve is one of several Negro religious order priests work in the Archdiocese. (Staff photo)

OUR NEGRO RELIGIOUS

Two order priests fill varied roles

By BERNICE O'CONNOR

Father John LaBauve and Father Mario Shaw move about so much in their public roles that they personify the Negro priesthood for many white Catholics in the Archdiocese.

Both are religious order priests on special assignment in Indianapolis, and both are Southerners, excellent speakers, and polished, urbane public relations representatives of the Negro clergy.

A Divine Word missionary from Bay St. Louis, Miss., Father LaBauve has been in Indianapolis at the invitation of Archbishop Schulte since 1962 for special mission work. He lectures on college campuses, preaches at retreats, conducts parish missions, and appears frequently on radio and television.

A typical week in his schedule might include taping several editor's notes—despite noteworthy gains in Catholic converts among the American Negroes in recent years there has not been an appreciable growth in the number of Negro priests and Religious. In this series of in-depth articles, Criterion correspondent Bernice O'Connor reports on her interviews with Negro priests, nuns and Brothers serving in the Indianapolis Archdiocese. We think you will find stimulating comments and reactions in this series.



FATHER MARIO SHAW, O.S.B.

talks for a local television station, conducting a two-day retreat, speaking at a school convocation in another city, in addition to appearances at Holy Name Society meetings, students' mission crusades, and inter-faith gatherings.

FATHER LABAUVE has also travelled to the smaller communities in the Archdiocese, filling in on weekends or during vacations for various priests. Of these experiences, he says:

"My reception in every parish has been pleasant. I think a Negro priest is acceptable for sacramental duty anywhere in the Archdiocese, but I don't know what the attitude would be if one were appointed a pastor."

Father LaBauve has two specific ideas to expand the Church's influence among non-Catholic Negroes:

• Open up the inner-city parochial school to all children in the neighborhood.

• Do some pavement pounding and home visiting. When time permits, this is a matchless way to reach non-Catholic and Catholic alike.

"The Church could touch a great many souls in the inner city—Negro and white—if it welcomed all children to the parish schools," Father LaBauve feels. "We could reach the parents through their children."

He cites the successful policy at St. Rita's School, which non-Catholic children attend in great numbers—Catholics and non-Catholics alike paying a modest tuition. St. Rita's School is the "feeder" for many Negro adult conversions.

FATHER LABAUVE's faith in an "open school" producing adult converts is confirmed by Father Athanasius Ballard, O.S.B., an assistant at St. Rita's. Father Athanasius told The Criterion: "When their children start talking about religion at home, their parents get interested." In 1968, St. Rita's adult conversions totaled 80. The number was 56 during the previous year.

That there is a scarcity of Negro vocations Father LaBauve would agree to, but he also points gently to the scarcity in white vocations. He estimates that the "holding power" in the seminaries for Negro boys is about the same as for whites: Only one in ten, a figure arrived at by most authorities, will remain to be ordained.

To encourage vocations, he recommends that pastors: "Try extending the invitation. Suggest it to boys, especially boys from stable home environments. (Continued on page 9)

Official

A special collection will be taken up in Archdiocesan churches on Sunday, Jan. 29, for the benefit of the Church in Latin America. The Latin American campaign was requested by the U.S. Bishops.

THE CHANCERY

Youth plan unity service and supper

INDIANAPOLIS—As a conclusion to Unity Week, the Ecumenical Youth Council of the city's East Side will sponsor a common worship service and supper at Little Flower Church on Sunday, Jan. 29, beginning at 5 p.m.

Ministers and churches participating include: Rev. Doug Miller, Irvington Presbyterian; Rev. Doug Barnes, Wallace Street Presbyterian; Father Henry Herpel, St. Lawrence parish; Father Robert Borchertmeyer, Little Flower parish; Rev. Robert Holmes,

Old Bethel Methodist; and Rev. William Hogsett, Community Hospital chaplain.

Students of the Council represent Secunia Memorial, Howe, Warren Central, Arlington, and Lawrence Central High Schools. Their purpose is to establish greater understanding among the various religions represented, and to bring about a deeper Christian spirit in their neighborhoods.

Everyone is invited to the service, teenagers and adults alike.



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JESUITS PLAN MOVE

Divinity school slated for St. Louis campus

ST. LOUIS — The Jesuit house of theological studies for the Missouri province will be moved from St. Mary's, Kan., to the campus of St. Louis University here where it will serve as the basis for a new school of divinity.

Before its move back to St. Louis — it left the university campus in 1931 — St. Mary's College will be totally reorganized and its ownership and control transferred to the university. Ownership and control of the university itself was recently transferred to laymen with the 13-member Jesuit board of trustees being changed to a board which will include 18 laymen and 10 Jesuits.

The new divinity school will open in the fall in temporary headquarters. It will later move to a new \$2.1 million building planned for construction in the heart of the university's mid-St. Louis campus.

ESTABLISHMENT of the school was announced by Father Linus Thro, S.J., provincial of the Missouri province; Father Paul C. Reinert, S.J., president of St. Louis University; and Father Joseph P. Fisher, S.J., president of St. Mary's College.

They said that several other Religious communities will send theology students to the new school and expressed hope that theological resources now scattered among many small seminaries can be combined into a single "center of excellence."

A total enrollment of 800 is planned with from 200 to 300 students, including about 120 Jesuits students, now studying

Greensburg sets series of lectures

GREENSBURG, Ind. — A series of eight adult education classes for the "Post-Council Christian" will be launched by St. Mary's parish here next Wednesday, Feb. 1.

The informal lectures and discussions will be given at 8 p.m. in the parish school by eight diocesan priests and are open to all area residents, including high school students.

Speakers, dates and topics include: February 1—Father Eugene Suding, assistant pastor of St. Mary's parish, "Recent Christian Philosophy"; February 15—Father Albert Ajamie, pastor of Holy Angels parish, Indianapolis, and chairman of the Archdiocesan Liturgical Commission, "The Eucharistic Celebration"; March 1—Father Bernard Head, of Marian College, "Sacraments I."

March 15—Father Robert Konstanzer, of Marian College, "Sacraments II"; April 5—Father Patrick Smith, of Marian College, "Sacred Scriptures"; April 19—Father Charles Frazer, of Marian College, "Ecumenism"; May 3—Father James Byrne, assistant pastor of St. Anthony's parish, Indianapolis, "Lay People in the Church"; and May 17—Father Fred Schmitt, of Chartrand High School, Indianapolis, "The Church."

There will be no fee for the series.

at St. Mary's enrolling in the fall. The Jesuit officials said that the Marists, Paracletes and the Montfort Fathers have already planned to enroll their students; six other communities are seeking living accommodations near the campus; and some 25 groups in all have expressed "positive interest" in the school.

The school of divinity will also be open to clerical and lay men and women of any religion.

Dean of the new school will be Father Gerald Van Ackeren,

S.J., present dean of St. Mary's College. Theologians from St. Mary's will form the core of the faculty, but non-Jesuit and non-Catholic teachers will also be recruited.

Father Karl Rahner, noted German Jesuit theologian, will lecture for two weeks at the school next fall. Dr. Robert McAfee Brown, well known Protestant theologian, will also deliver an annual lecture.

IN ANNOUNCING plans for the school, Jesuit officials also said (Continued on page 9)

THE GENERAL ASSEMBLY

'Ombudsman' bill intrigues solons

By JOHN G. ACKELMIRE Associate Editor

Companion bills to two controversial Indiana House of Representatives measures aimed at aiding students of non-public schools and colleges now have been introduced in the state Senate. They are being handled like hot ingots in a Gary steel mill.

But perhaps the most intriguing bills introduced to date in the 95th General Assembly are three — two in the Senate and one in the House — that would create the state office of "ombudsman."

Some of the lawmakers never had heard of an ombudsman. Fewer knew how to spell the word. And fewer still knew how to pronounce it. (Inasmuch as the word is not to be found in most English-language dictionaries, even the Oxford Universal, neither does this reporter, but he accepts the word of one scholarly lawmaker that it is "om-boods-man.")

Anyway, the word is of Norse origin, and an ombudsman is a public protector or people's advocate empowered to handle citizens' complaints against the bureaucracy.

Ideally, he is an official above politics and having no interest in protecting administration officials. Again, ideally, he is neither a prosecutor nor a judge, but a helpful friend of the "little man," who often does not know where to turn when he feels he has been done an injustice by government.

The Scandinavian nations, Britain and New Zealand all have ombudsmen. Several states currently are considering bills similar to those introduced in Indiana. And New York City, with the militant support of the New York Times, is seeking to establish an office of ombudsman.

Nobody seems to know just how far the idea will get in Indiana, but it does enjoy bipartisan support in both the House and the Senate.

THE THREE aforementioned "hot ingot" bills also have bipartisan support — and opposition. And their fate, too, remains uncertain.

The first of these, H.B. 1075,

otherwise known as the fair bus bill and one of the first to be sent to the House Education Committee by Speaker Otis R. Bowen (R., Bremen) got unusual treatment. It languished in committee until eight days after its introduction, then was mailed in a letter from the committee to Attorney General John J. Dillon, whose offices are one floor below the Assembly and who was out of the city for several days for a legal conference.

Committee Chairman Joseph D. Cloud (R., Richmond) said he wanted to know from Dillon whether the bill is constitutional and that the committee would not do anything about it until Dillon gave an opinion.

Supporters of the bill said such action has little precedent in legislative history, and that the prospects of the Attorney General giving an opinion are slight inasmuch as such action would set a precedent for all future issues even remotely relating to constitutionality.

Supporters also disagreed with Cloud's contention that "the session is young and there is plenty of time for a public hearing." They say the record will show that the longer it takes a bill to reach the floor for a vote the less its chances of passage become.

As a countermove to the House committee's slow action, Senators Patrick E. Chavis, Jr. (D., Indianapolis) and Sidney Kramer (R., Evansville) introduced an identical fair bus bill (S.B. 218) in the upper chamber. (Continued on page 10)

Criterion wins libel suit case

INDIANAPOLIS—A Criterion editorial concerning Dr. Fred Schwarz and the Christian Anti-Communism Crusade which appeared in the issue of October 25, 1963 has been legally ruled not libelous, it was revealed this week.

Judge George B. Davis of the Hancock Circuit Court entered judgment in favor of The Criterion on October 21, 1966. This judgment became "final and unappealable" on Jan. 19, 1967, when the plaintiff failed to file a new complaint within the 90-day grace period.

The litigation for the paper was handled by the law firm of Ruckelshaus, Bobbitt and O'Connor, of Indianapolis.

NEW CHAPLAIN

Fr. Howard Quinn to serve in Vietnam

By PAUL G. FOX

A 35-year-old Archdiocesan priest, who last year became the first new U.S. military chaplain from the Archdiocese in 23 years, will be on his way to Vietnam within 10 days.

"Elated," was the one-word reaction from Father Howard X. Quinn, a captain in the U.S. Air Force. He added quickly that most priest-chaplains "are glad to be where the action is" regarding military assignments.

The Indianapolis native, ordained almost 10 years ago, has been in the military chaplaincy since last May when he began his training at Lackland Air Force Base, Tex., described as the "Gateway to the Air Force." He was among a group of 36 chaplains, including eight priests, who completed the four-week chaplain school course there.

HE REMAINED at Lackland for the next eight months to serve the approximately 8,000 servicemen and their families attached to the base. The 24,

000 servicemen and dependents there average about one-third Catholics, according to the chaplain. There were five other priests helping to serve the Catholic community there.

Father Quinn entered the service last spring only 17 days prior to his 35th birthday. (Corps career candidates for 20 years' service must be able to complete the career tour before their 35th year.) Since career candidates are selected after completion of one or two years of service, Father Quinn doesn't yet know whether he will be allowed to serve until 1968. He has three years' duty for certain.

Two other Archdiocesan priests have recently passed their pre-induction physical examinations and have applied for chaplain service with Archbishop Schulte's permission. They are awaiting acceptance from the U.S. Military Ordinate.

Also serving with the military from the Archdiocese are Msgr. James J. McMahon, former (Continued on page 9)

THE PARISH TODAY

How parish council can help the layman

By BERNARD LYONS

BOY was saved from a spanking when he convinced his father to call the rectory to check out his story...

A CFM couple complain that they can't keep their section going because the chaplain doesn't show an interest...

A young couple, active in their suburban city's human relations commission, invited seven other couples to their home for a discussion of the plans to build a \$250,000 rectory...

They failed to get any other couple to go with them for a discussion with the pastor. It seemed most of the couples felt that they had never before participated in a parish financial decision...

A self-starting, apostolic layman is likely to join a supra-parochial organization where there seems to be a place for him. Many pastors have day-dreamed about what they could do in their parish if only they could harness the energy...

THE PROBLEM here is not only in the lack of communication with the pastor, but that the need for many of these other works is more pressing and more obvious, and that there is a structure in which to work. (The need for the structure and the work on the parish level was proven though by the parishioners who spat at their priests during the civil rights demonstrations in Chicago in 1966.)

The parish can only be called a community in the loosest terms, and it's only been with the liturgical changes after Vatican II that the common act of worship of that "community" has become intelligible to a majority of the parishioners.

ceived a report from a committee of his laymen who were charged with planning a council for the parish.

The layman's insights are brought in a practical way to the pastor of Holy Rosary Parish in Toronto, Canada, through the council created by their constitution and by-laws. The governing rules specify that all Catholics of the parish who have reached 18 years of age are members of the Assembly, which meets once each year. This assembly, in turn, is governed by a committee of 21 of its members, known as "the Council," which meets at least once in January, March, May, September and November.

Seven members of the Council are voted in by the people at large, while the remaining 14 are the elected chairmen and vice chairmen of the seven standing committees (i.e., liturgical, spiritual, educational, youth, apostolic, social and finance and administration). The pastor serves as honorary president without a vote in the Council. The four principal officers: the president, vice president, secretary and treasurer, are voted in by the Council from the seven members-at-large elected directly by the Assembly.

THE OBJECTIVES of the Assembly, as spelled out in the Constitution, are: (a) to create, inspire and demonstrate leadership and enthusiasm in and for all matters relating to the participation by the laity in the affairs both spiritual and temporal of Holy Rosary Parish (hereinafter called "the Parish"). (b) to serve as the medium whereby any and all members of the parish may make known their views on all matters both spiritual and temporal affecting the Parish.

(c) to promote the best interests of the Parish and to make recommendations for its good management and proper development. (d) to receive, examine and comment upon the financial statements and affairs of the Parish, and to receive, examine and comment upon, and make recommendations concerning all budgets prepared for use by the Parish, and in connection therewith to have access to all relevant books, records and documents provided, however, no member of the Assembly shall be given, nor shall such member obtain any information on the donations, gifts or other offerings of any member of the Parish.

(e) to receive, examine, comment upon, and make recommendations concerning drawings, plans, specifications and proposed contracts in respect to any change, alteration, or addition to the property or building of the Parish. (f) to receive, examine and comment upon and make recommendations concerning all as-

(Author's Note—In the first two articles we saw the need for the layman to have a voice in his parish. The bishops at Vatican Council II recommended that councils be established on the parish, interparish, diocesan and even national and international levels; many pastors, estranged from their people and isolated from their own bishops and assistant priests, are experimenting with various structures so that lay people, can assist the apostolic work of the Church both in evangelizing and sanctifying, and in charitable, social and other endeavors. In this last article we look at the parish council can become an instrument he can use to become a healthier and more active member of the Mystical Body of Christ.)

pects of the financing of the Parish, to advise, assist and make recommendations on all matters pertaining to the financial administration of the Parish such as banking, borrowing, capital expenditure, fund raising and debt retirement. The key words here are that the laity are charged with leadership and their deliberations are in the form of recommendations to the pastor.

FOR THE MOST part, the question of the power or authority of the councils has not been resolved, certainly not in the experiments we have pictured in this series. The experiments, whether they used lay theologians, broke the parish down into smaller groups to insure communication and widespread representation on the council, set up various committees and different means to elect or appoint officers, left the question of power on Cloud 29 or too dependent on the pastor's personality. They have, however, gone a long way to enable the laity to enter into dialogue with his pastor, exert his opinion on the administration of the parish, and involve himself in the mission of the Church.

Still, the pastor asks: "Are we opening a Pandora's box? Won't we play back the old record of 'trusteeship' and run the risk of laymen taking over the parish and even trying to fire or hire priests?"

This fear of the pastor is not necessary, though no promise of a fully articulated role of authority in the parish council seems possible without the voice of the bishop. Since the parish is a designated geographic delegation of the bishop's power, the bishop must play a role in the shaping of the legal instrument upon which the authority of such a parish council will be shared by pastor, religious and laity. The far out fear of the revival of "trusteeship" with the laity having "the right of patronage" and the legal right to appoint or remove pastors has fairly well been taken care of long before Vatican II—by legal instruments throughout all of the states.

LAY TRUSTEESHIP was based on certain state laws in which laymen were included as incorporators of a parish. This began on April 6, 1764, when

largely from the Protestant experience and not from the Catholic hierarchical structure. Catholic congregations that wished to incorporate had to accept the trustee type of corporation. Other states soon copied the New York law. Oddly enough, the first use of "trusteeship" seems to have been pushed by a priest in Brooklyn who used the legal mechanism to get himself named pastor.

On March 23, 1863, New York passed a law which permitted Catholic parishes to have a type of corporation "aggregate," in which the bishop became the corporation sole. This was now acceptable to Catholic canon law. Since then, in 1884, the

Third Plenary Council of Baltimore favored wider adoption of the New York style of "corporation aggregate," and, in 1911, the Sacred Congregation of the Council of Rome issued a decree stating its official preference for this form of corporation. This form of the preferred law now operates in all states.

The articulate layman, on the other hand, has fears, too. He fears that his fellow laymen will not join him in his concern for the parish community and he fears his democratic vote may be invalidated by the pastor's veto.

As Bishop Leven pointed out, the layman has not been in the

habit of thinking of the parish as a whole. This will take time and leadership. It's significant that the most successful parish councils have started with small committee groups concerned about particular issues (e.g., finances, liturgy, education) or by creating smaller communities on the block or neighborhood level within the parish.

The spelling out of the authority of the parish council will need the bishop's ruling on the advise of priests and laity; in the meantime, there is plenty of room for experimentation and thousands of opportunities to build the necessary dialogue and the sharing of a community of interests in the mission of the Church.

IN NC SURVEY

Seminary rectors are queried about the use of automobiles

WASHINGTON—Twenty questions were answered by seminary rectors recently, replying to a questionnaire sent to them by the NC News Service. The questions dealt primarily with the general effects of the Second Vatican Council on teaching, discipline and programs in the various seminaries. This is one of a series of articles on the topic.

The rectors were asked: "Are students permitted to keep or drive automobiles or motor scooters?"

There was some variation in the answers, in that at a number of seminaries they were not allowed to keep their automobiles or motor scooters, but were allowed to drive them. Thirty-nine rectors replied there were seminary or house cars which seminarians could use; and 67 answered the question by "no." Many of these, however, said this was due to the vow of poverty of the particular congregation or order.

SOME OF THE comments were:

It is interesting to note that these symbols of liberty spend weeks on end parked inside the seminary grounds.

No, not on campus. A change in this policy is being contemplated.

At the present time—no. This, however, is going to be a problem which we will have to face. I feel sure that eventually seminarians will be permitted to keep and drive automobiles here on the campus.

The question was posed: "Do you have a program for helping 'dropouts'? What is it? Would they have degrees accepted in secular life?"

Twenty-four answered the first part of the question by yes; 75 by no; 85 answered that their degrees would be accepted; and 4 said no.

In regard to programs for helping "dropouts," many helped by counseling, by assistance in getting positions, letters of recommendation, encouragement. Some rectors wrote:

We have organized an alumni association of laymen. One of the projects is to assist the student who no longer wishes to study for the priesthood in his adjustment to life. Our lay alumni are about to publish a brochure containing a description of the organization and its purposes. The brochure will list selected laymen who are ex-seminarians and are engaged in various occupations. Any one of those listed has given assurance he would be happy to talk with a boy leaving the seminary and explain to him what are the possibilities and demands of the particular work in which he is involved. (Editor's Note: The St. Meinrad Lay Alumni Association was one of the first such organizations in the U.S.)

All help possible is given, support for continuing education, psychological attention, guidance for future roles as Christians and citizens.

We have no such program; we do help needy ones.

We have an association open to all former seminarians which meets regularly. Dropouts receive considerable help in the form of vocational training.

We follow up the dropouts with personal letters encouraging efforts on their part to make a success of themselves.

We have a qualified guidance counselor who works intensively with boys who wish another vocation.

Question: "Are you actually experiencing a shortage of candidates or an excessive number of dropouts, and to what degree?"

Fifty-five said they were experiencing a shortage of candidates; 10 said "some"; and 45 said no. In regard to excessive dropouts, 11 said yes; 61 said no; five said "more"; and 7 said "average." Some of the comments were:

Number of vocations is not down but needs are way up.

All can use more candidates.

There seems to be no general cause, the boys often admitting there is little about the place they find unbearable, but several have admitted it is just too difficult nowadays to give up so many things that are theirs at home, e.g., motor scooters, cars, easy living, and, of course, dating (from a seminary high school).

Is the Roman collar and the reception of Holy Orders necessary for an awful lot of things that priests are expected to do today? Is this not a ripe time for introducing the laity to the functions of the men who wear the Roman collar?

In previous years, when we ran a restrictive program, we experienced a number of dropouts. With a more liberal atmosphere, the dropout rate has dropped drastically.

Prospects for the next few years are more promising than they have been for a while.

The number applying is down. The quality seems to be higher.

Question: "Are you merging with another seminary?" Seventy-three said no; 14 yes; and 14 said they were "considering."

Another part of that question asked: "Do you see a possible need to do so in the future?" Thirty-seven said no; 5 yes; and 6 "perhaps."

"If not, do you plan to enlarge your seminary?" Twenty-six said no; and 3, yes.

SOME OF THE rectors' comments were:

My personal feeling: Seminary mergers are inevitable. The move is away from proliferating small institutions.

It seems to us that a merger of theological seminaries is definitely needed. That way students could have more intellectual challenge and a better equipped library. Also competent theologians could be reaching larger numbers, so helping themselves and their students.

It seems there is a great deal of duplication and we are not giving the best seminary training we could if there were greater cooperation among various dioceses and religious communities.

We are deeply involved in "the plan for interseminary cooperation" in the archdiocese of

Colleges to hike tuition, staff pay

LOUISVILLE, Ky.—Two colleges in the Louisville archdiocese—Bellarmine College and Ursuline College—will hike the faculty pay scales by from \$1,000 to \$3,000 on June 1.

At the same time they announced that tuition would also go up—from \$25 to \$35 per semester hour at Bellarmine, and from \$25 to \$30 at Ursuline. Part-time students will pay \$30 an hour at both schools.

The faculty pay raises were announced in a joint statement by Sister Angelle, O.S.U., president of Ursuline College, and Mr. Alfred F. Horrigan, president of Bellarmine.

Instructors will get \$1,000 raises to \$6,500 for a nine-month academic year and full professors will get \$3,000 raises to \$12,000.

Archbishop's Lenten Schedule

Monday, Jan. 30 to Thursday, Feb. 2—Retreat. Sunday, Feb. 5—Ad Altare Dei Award, St. Lawrence, Indianapolis, 4 p.m. Tuesday, Feb. 7—ACW Board Meeting, Warren Hotel, 11 a.m. Saturday, Feb. 11—Terre Haute Deanery Conference, 2 p.m. Sunday, Feb. 12—Conferring of Papal honors, Cathedral, 3 p.m. Tuesday, Feb. 14—Indianapolis Northside Deanery Conference, 2 p.m. Wednesday, Feb. 15—Indianapolis Southside Deanery Conference, 2 p.m. Friday, Feb. 17—Bedford Deanery Conference at Bloomington, 3 p.m.; Tonsure at St. Meinrad, 8 p.m. Saturday, Feb. 18—Ordinations at St. Meinrad, 8 p.m.; Confirmation, St. Meinrad parish, 7:30 p.m. Sunday, Feb. 19—Confirmation, Tell City, 3 p.m. Monday, Feb. 20 and Tuesday, Feb. 21—Bishops' meeting, St. Meinrad. Wednesday, Feb. 22—New Albany Deanery Conference, 10 a.m.; North Vernon Deanery Conference, 2 p.m.; Confirmation, Shelbyville, 7:30 p.m. Sunday, Feb. 26—Sermon at 10th Anniversary of Gary Diocese, 4 p.m. Saturday, March 4—Confirmation, Bedford, 7:30 p.m. Sunday, March 5—Mass and Confirmation, Bloomington, 8:30 a.m.; Confirmation, St. Bartholomew, Columbus, 2 p.m.; Confirmation, St. Columba, 4 p.m.; Greensburg, 7:30 p.m. Tuesday, March 7—Confirmation, Brownsburg, 7:30 p.m. Saturday, March 11—Confirmation, Rushville, 3:30 p.m.; Confirmation, Connersville, 7:30

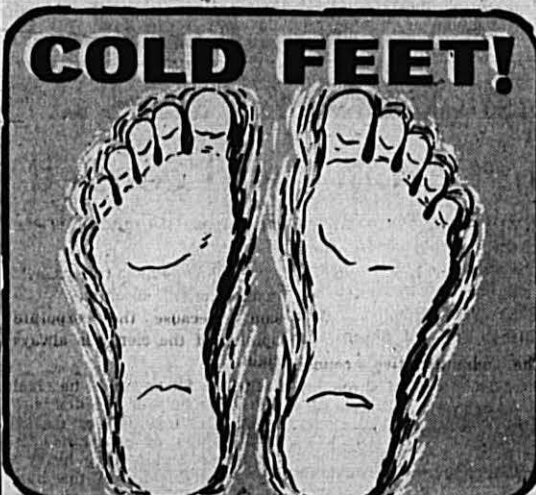
Bishop Pinger's Schedule

Sunday, March 12—Mass and Confirmation, Holy Family, Richmond, 9 a.m.; Confirmation, St. Mary, Richmond, 3 p.m.; Confirmation, St. Andrew, Richmond, 7:30 p.m. Monday, March 13—Richmond Deanery Conference, 10 a.m.; Lawrenceburg Deanery Conference, 3 p.m.; Confirmation, Oldenburg, 7:30 p.m. Tuesday, March 14—Mass and Confirmation, Batesville, 8 a.m. 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. Saturday, Feb. 25—Confirmation, Sacred Heart, Jeffersonville, 2 p.m.; Confirmation, St. Anthony, Clarksville, 4 p.m.; Confirmation, Our Lady of Perpetual Help, New Albany, 7:30 p.m. Sunday, Feb. 26—Mass and Confirmation, Holy Trinity, New Albany, 8 a.m.; Confirmation, Holy Family, New Albany, 10:30 a.m.; Confirmation, St. Mary-of-the-Knoxs, 2 p.m.; Confirmation, Seymour, 7:30 p.m. Sunday, March 5—Confirmation, Gibault Home, Terre Haute, 10 a.m.; Confirmation, St. Margaret Mary, Terre Haute, 2 p.m.; Confirmation, Sacred Heart, Terre Haute, 4 p.m.; Confirmation, St. Patrick, Terre Haute, 7:30 p.m.

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INTERVIEW WITH DR. OUTLER

The Vatican Council—one year later: a Methodist theologian's appraisal

By STEVE LANDREGAN

DALLAS, Tex.—A Methodist theologian appraised the work of the Vatican Secretariat for Promoting Christian Unity as the most important single ecumenical event of the last year. The secretariat, now given a permanent status, is "beginning a program both at Rome and in the world for deepening and strengthening and pushing for-

ward the dialogue between Roman Catholics, Orthodox and Protestants," said Dr. Albert Outler, theology professor at Southern Methodist University here.

A Methodist observer at the four sessions of the Second Vatican Council, Dr. Outler, rated as a foremost Protestant scholar of the historic Catholic meeting, said: "I see the council as setting out an agenda for a generation."

In an interview timed with the annual observance of the Chair of Unity Octave (Jan. 18 to 25), Dr. Outler continued: "We are the first year of that generation, and like all first year children, we have stumbled about a bit and are not fully mobile, but the essential thrust of the council is a dynamic presence in the Christian world."

THERE HAVE been relatively few dramatic moments in the year since the sessions closed to match the excitement generated by the council itself, he said.

"And yet, if you look over the world, both Catholic and non-Catholic, I think that you will see that the impact of the council is being felt on a wider and more practical level. Reaction to the council has been, it seems to me, overwhelmingly favorable," Dr. Outler continued.

Dr. Outler also praised the formation of the Institute for Advanced Ecumenical Studies in Jerusalem. He called it "an international forum for study and debate on hard core issues of disagreement." He also lauded initiation of consultations at worldwide and national levels between Roman Catholics and Lutherans, Presbyterians, Anglicans and Methodists.

Speaking of local level ecumenism, Dr. Outler singled out the "Living Room Dialogues" which, he said, "strike me as being a very important kind of almost spontaneous translation of the spirit and substance of Vatican II into home town, grass roots ecumenism."

On the critical side, the Methodist theologian lamented the apparent delay in the "promised reformation of the (Roman) curia" — the Church's central administrative bodies in Rome — as well as its internationalization and correlation with the formation of regional conferences of bishops.

He referred to "the sort of glacial prudence with which Rome is going at this business of curial reform, whereas it looks to me like the character of time is such that here speed belongs to the very essence of the project; not haste, not imprudence, but you simply cannot wait for seniority and retirement to produce the kind of changes that are needed in Rome, and I think this accounts more than any other one thing for the relative inactivity of the Roman dicasteries in taking on

Vatican II and implementing it."

"I HAVE BEEN disappointed," he said, "that there has been so little talk about the upcoming synod of bishops or its agenda. It seems to me that this raises the possibility that it will be a somewhat too hastily improvised affair when it comes, whereas I had hoped that it would have been one of the really vital agencies through which the general spirit of the council could be translated at very high levels to the institutional processes of the Church."

A third area of disappointment mentioned by Dr. Outler was "this whole business of family planning and the Christian ethic of family relations. If the decision on artificial birth control is to be negative, it would have helped, it seems to me, for that to have been stated earlier and more unequivocally. If it is to be positive, then I would have hoped that some hint or at least some transitional encouragement could have been given to the very large number of Roman Catholics who seem to think there are sound theoretical grounds on which a modification of the immediate past tradition in this area has been interpreted."

Dr. Outler criticized fellow Protestants because "more positive reaction has not come to the initiative and challenge of Vatican II from the World Council of Churches, the National Council of Churches, or the denominations, in dealing with Roman Catholics."

"It seems to me," he said, "that the Protestants have been more reserved than we should have been and could have been."

Speaking of the regional conferences of bishops, Dr. Outler said: "I have the impression that what is being done to make Vatican II a practical reality in the institutional life of the Church is being done very largely at the level of episcopal conferences."

"I've been much encouraged," he added, "by the composition of the board of governors of the National Conference of Catholic Bishops. They represent a kind of cross section of the progressive leadership of the American hierarchy in Vatican II, and they range from old seasoned veterans to some very bright and promising younger bishops. The work of the hierarchy in its

commission on ecumenical affairs has been extremely effective in a very quiet, unaggressive way."

"I would say," he continued, "that in the United States, Vatican II represents an enormous stimulus to the American hierarchy to become self-consciously responsible for development, reform and change in bringing the Church forward into a new position of vitality and interest in the contemporary scene. It seems to me we have gone forward, if anything, further in comparative terms, than anything I see for example in Germany or France or England. On that score I am truly encouraged."

AS FOR THE immediate future, Dr. Outler expressed a strong optimism that the synod of bishops would turn out to be "what some of us had hoped it would be, namely a kind of continuing council... a microcosm of Vatican II brought together periodically in Rome with some real possibility of providing consultation and policy making for the Pope, over and over, or outside of the curial pattern as such... If that doesn't come off, then I think we shall be in for a much slower pattern of development."

Asked about those who have expressed the opinion that Vatican II was a mistake, Dr. Outler commented: "If you didn't want to see the Roman Church



FINANCE CENTER VISITORS—Recent visitors to the U.S. Army Finance Center, located at Fort Benjamin Harrison, were seven Benedictine Sisters from Marion County schools. On hand to greet the Sisters on their tour were Brigadier General L. B. Markey, above right, Commanding General of the Center, and Colonel Edward W. Quinlan, Jr., director of the Center's allotments and deposits operations. From left, the nuns are: Sister Mary Cecile, Sister M. Vincetta, Sister M. Therese, all of Chatham High School; Sister Mary Clement and Sister Rosemary, both of Our Lady of Grace Academy, Beech Grove; Sister Marie and Sister Mary Philip, both of Christ the King School.

changed a whit, then Pope John assumed a new, and very much more effective stance in the world, when it was not only a mistake, it was the greatest event in modern church history."

Ecumenism study unit includes four from U.S.

NEW YORK—Four Americans will participate in an international consultation in Rome, February 5-12, on ways and means of implementing ecumenical programs in Catholic seminaries, colleges and universities. The conference is being called by Cardinal Augustin Bea, president of the Vatican Secretariat for Promoting Christian Unity, to assist in background preparation for an Ecumenical Directory for Catholic educational institutions.

ops' Committee for Ecumenical and Interreligious Affairs; Father Colman Barry, O.S.B., president, St. John's University, Collegeville, Minn.; Father Bernard Cooke, S.J., chairman, theology department, Marquette University, Milwaukee; and Philip Scharper, editor-in-chief, Sheed and Ward, New York publishers.

AMONG OTHER participants coming from various parts of the world are: Msgr. Gustave Thils, University of Louvain, Belgium; Father Joseph Neuner, S.J., De Nobili College, Poona, India; Msgr. Jorge Medina Este- gan, dean of the theology faculty, Catholic University of Chile at Santiago; and Prof. Hendrik van de Linde, Nijmegen University, the Netherlands.

Also Dr. Heinrich Fries, University of Munich, Germany; Prof. Johannes Feiner, St. Luzi Seminary, Switzerland; and Miss William Baum of Washington, D.C., executive secretary, Bishop's

AMONG TOPICS to be discussed are common problems concerning education for ecumenism in seminaries, theological faculties and universities, and norms for giving an ecumenical dimension to theological courses.

The 20 invited participants of the consultation include the following from the U.S.—Msgr. William Baum of Washington, D.C., executive secretary, Bishop's

Bishop Sheen names lay comptroller and council

ROCHESTER, N.Y.—An administrative council to direct the business activities and financing of the Rochester diocese has been established here by Bishop Fulton J. Sheen.

The administrative council will be composed of three laymen—a banker, a lawyer and a certified accountant—with another layman, John Ritzenthaler, named as comptroller to direct the new office in the chancery. Ritzenthaler has been assistant comptroller of the Security Trust Company of Rochester.

Bishop Sheen said he is establishing the council "so that the materialities will pass out of the hands of the clergy and into the hands of the laity who have special competency in this matter."

other important officials of the diocese.

"I will abide by it (the priests' nominations) absolutely," he said, "because the corporate opinion of the clergy is always right."

Bishop Sheen said he had asked the help of the diocese's priests because, as Moses said, "the burden of governing the people of God is very heavy," and the lightening of this burden is to "choose wise and good leaders."

JUDGED 'INOPPORTUNE'

Proposal for joint prayer rite is rejected by Rome Diocese

VATICAN CITY—The participation of Catholics in Rome in an interdenominational prayer service has been judged inopportune this year by officials of the Doctrinal Congregation.

The judgment was disclosed by Msgr. Fausto Vallainc, director of the press office of the Holy See, at his weekly press conference.

Representatives of various non-Catholic Christian churches and communities in Rome had proposed that Catholics and non-Catholic Christians gather together at the American Episcopal Church of St. Paul-Within-the-Walls in Rome for an interdenominational unity prayer service during the Week of Prayer for Christian Unity. The proposal, Msgr. Vallainc said, has been sent to the Vatican Secretariat for Promoting Christian Unity.

THE UNITY secretariat, in turn, sent the request on to the Vicariate of Rome, which has the responsibility of administering

the diocese of the Eternal City. Msgr. Vallainc said the vicariate decided to submit the request to the Doctrinal Congregation for its opinion.

The result, Msgr. Vallainc said, was that the Doctrinal Congregation stated that it did not "judge as yet opportune this year" such services in non-Catholic churches in Rome. Msgr. Vallainc pointed out that during the week of prayer for unity, Catholic laymen and non-Catholic Christians will join in prayers for unity in the city's Catholic churches.

Asked why such services in non-Catholic churches should be considered not opportune this year, Msgr. Vallainc said he supposed the judgment was reached in relation to the unusual status of the diocese of Rome, which is the Pope's own See. Msgr. Vallainc said also that the Doctrinal Congregation's judgment affects the Rome diocese alone, since it is

up to the Ordinaries of the individual dioceses to decide what is to be done in these cases.

The most recent judgment parallels the situation of last year. At that time there had been proposed unity prayer services to be held in the church for American Catholics in Rome, Santa Susanna's and in the Episcopal Church of St. Paul's, but the proposal was turned down by the vicariate.

Meanwhile, it was learned that Paulist Father Thomas F. Stransky, an official of the unity secretariat, was to preach in the English-language Methodist church in Rome January 22.

Father Stransky, who is believed to be the first Catholic priest to preach in a Protestant church in Rome, was to deliver a sermon at the end of the regular Sunday service. The topic of his scheduled sermon was "Christian Unity, a Mission of Hope."

SHORTLY BEFORE the judgment of the Doctrinal Congregation was made public the Italian radio network had carried a special program called The Dialogue, devoted to the subject of the Week of Prayer for Christian Unity.

The conclusion reached by Jesuit Father Roberto Tucci, editor of the fortnightly magazine Civiltà Cattolica, and Mario Staffi, director of the Federal Council of the Evangelical Churches in Italy, was that common prayer is among the highest forms of unity.

Father Tucci said: "In prayer we all listen to the voice of God, we unite ourselves more intimately with Him, we acquire a greater awareness of the fundamental solidarity which exists between us and we place ourselves before Christ, before the requirements of Christ. We feel how unity is not the work of man but of Christ."

Staffi said: "To pray together means not so much being close to one another but rather being together in the sight of God."

"IN ORDER"

that I might be free for pastoral activities such as teaching, preaching, visiting the poor and organizing the various organizations of the diocese into an organism," he said, "I am transferring the secular and business side of the diocesan administration to the laity."

Before making the decision, he explained, certified accountants examined the records of every office of the diocese and made recommendations as to procedures. In the future, he said, all departments will be required to submit certified accounts and not mere audits, as were acceptable in the past, to the new administrative council.

In another move to share responsibility for the administration of the Rochester diocese, Bishop Sheen announced that he has asked the diocesan clergy to assist him in selecting clerical officials for the diocese.

THE BISHOP wrote to all secular priests in the diocese asking them to name three priests they regard as leaders. From their selection, he said, he will choose a vicar general and

Catholics join in ministry to poor

COLUMBUS, Ohio—A new Catholic ministry to impoverished dwellers in the inner city has been formed here.

Called JOIN (Joint Organization for Inner-city Needs), the organization is open to all priests, Religious, laymen and laywomen who want to share in its work.

Initiative for the organization came from pastors in the city's changing neighborhoods. One year ago, pastors and other priests from the inner city began to meet informally on a regular basis.

BISHOP John J. Carberry of Columbus called a meeting of these priests in August and put the organization on a permanent footing.

The bishop asked them to direct attention to a two-point program. First, he called for self-education so they would examine and

learn about the unique problems of their area. Second, he asked them to offer a united plan of action.

Action went on at the same time as the self-study.

BEFORE THE year was over the pastors' organization had:

- Offered a six-week summer enrichment program which benefited 500 inner city youngsters.
- Formed a club for retired persons of all races and religions—the Good Neighbor Club—at a Catholic parish center.
- Cooperated in a juvenile delinquent prevention program which will eventually bring 15 VISTA workers to the neighborhood involved.
- Laid plans for a high-rise apartment for the elderly. The rent subsidy provision of this project is awaiting Federal approval.

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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.

Hanky-panky

Last Friday we expressed guarded editorial optimism that the fair bus bills, now introduced in both houses of the Indiana General Assembly, would get at least a fair hearing.

That is to say, we saw a prospect that the bills would be acted upon with dispatch in the committees to which they have been assigned and then sent to the Senate and House floors for debate and vote.

Furthermore, we were greatly heartened by Governor Roger D. Branigin's statement indicating his support for a fair bus law and his pointed comment that objections to it "are based upon a highly theoretical concept of separation of church and state."

Since then, however, there have been signs that the proposal may have to survive a lot of legislative hanky-panky if the lawmakers are to be given a chance to vote on it.

The bill was introduced in the House on January 11 and promptly sent down to the Education Committee by Speaker Otis T. Bowen (R., Bremen). There it stayed for eight days with no action whatever.

Then, on a motion by Representative King Telle (R., Valparaiso), ranking member of the committee, Education Committee Chairman Joseph D. Cloud (R., Richmond) had it mailed to the office of Attorney General John J. Dillon one floor below the legislative chambers for an opinion as to its constitutionality. Why didn't the committee send it to Mr. Dillon by way of Zanzibar? And by the way, what are House page boys for anyway?

Furthermore, Mr. Dillon was out of the city at the time and not due back until sometime this week. Beyond that, seasoned observers consider it highly unlikely that the Attorney General would venture an opinion on the issue, partly because it would set a precedent for weighing all manner of bills as to constitutionality (is the bill requiring motorcycle scorches to wear safety helmets constitutional?) and partly because it would be contrary to normal legislative process for him to pre-judge bills.

It looks to us that, at least in the House Education Committee, the fair bus bill is getting the old time-killing runaround.

Representative Cloud has said the Education Committee had to have an opinion on the measure's constitutionality before doing anything about it. So if the Attorney General doesn't come forth with an opinion putting the blessing of constitutionality on the bill, apparently the Education Committee majority will not do anything about it and it never will reach the House floor.

We urge supporters of the fair bus bill, H.B. 1075, which would provide public transportation, where available, to all school children, to bombard the House Education Committee with demands to cut out the monkey business, give the measure prompt attention and send it to the floor, with or without recommendations.

Members of that committee are Chairman Cloud and Representative Telle, Lawrence M. Borst (R., Indianapolis), Joseph A. Clark (R., Anderson), Ray P. Crowe (R., Indianapolis), Frances Gaylord (R., Lafayette), Arthur C. Hayes (R., Ft. Wayne) and a co-sponsor of the bill, Roger L. Jessup (R., Summitville), Robert L. Jones, Jr., (R., Indianapolis), Charles D. Wise (R., Muncie), Burnett C. Bauer (D., South Bend) and a co-sponsor, William J. Brighton (D., Terre Haute), Paul J. Hric (D., Hammond), Anna Maloney (D., Gary) and J. Ben Ricketts (D., Wheatland).

Messrs. Hayes and Bauer opposed the time-eating action of the committee, which could prove fatal to the bill's chances of any floor action, let alone its passage. Such shenanigans as the House Education Committee majority in engaging in is making a mockery of the democratic process.

For Latin America

This is Latin America Co-operation Week. A National Collection for Latin America will be taken up Sunday in all U.S. Catholic churches. Last year the U.S. Bishops' Committee's first annual national collection netted more than \$1 million.

Considering the scope of Latin America's problems, \$1 million or even \$10 million does not seem like much. Nonetheless, the 1966 collection was regarded by Latin American churchmen as a testimonial to the U.S. Church's inter-American commitment.

A few months before his untimely death in an auto accident, the Most Reverend Manuel Larrain Errazuriz, Bishop of Talca, Chile, issued a statement thanking the U.S. Church for initiating the collection. He termed it "assistance and encouragement which extends over national and cultural barriers as a true symbol of our greater Christian community."

It is to be hoped that parish collections this Sunday will be much larger than in 1966 in order to promote and assist a vast network of Latin American self-help projects.

Let Negroes in

None of God's creatures or institutions is perfect, and that certainly includes the building trades unions. They practice an exquisite exclusiveness that better befits the New York Social Register.

First, though, we want to make it clear that we are all for the building trades unions. They get together too much blame for the high cost of housing and other construction.

Admittedly, union carpenters, plumbers, bricklayers, painters and electrical workers command excellent hourly pay scales which are the envy of many other unions. But most of them also are highly skilled craftsmen deserving of high pay.

Furthermore, we never knew of a building tradesman who got rich off his craft, unless he withdrew from his union to become a successful contractor.

Less is said by contractors, builders and real-estate developers about the high cost of materials and the splendid profit margins they gain from their enterprises. (Continued on page 9)

College upheaval

The unique problems of Catholic higher education and the diversity of approaches to their solution are being analyzed with increasing frequency and urgency. Some spectacular developments within Catholic colleges and universities have erupted in headlines of late.

The most unusual accommodation of a Catholic college with the secular world was not an accommodation at all. It was a surrender. Webster College has been transferred from the community of the Sisters of Loretto to lay ownership and control. It was a necessary move in the opinion of Webster president Sister Jacqueline because "the very nature of higher education is opposed to juridical control by the Church."

Less controversial and dramatic changes are at work at Notre Dame and St. Louis Universities. Notre Dame's all-priest controlling body plans a reorganization that will allow lay membership and lay voices in policy matters. Ownership and control of St. Louis University will be vested in a board of trustees, the majority of whom will be laymen of various faiths.

Vatican II counseled the participation of laity on a policy-making level in all areas in which they are competent. Certainly the competence of the laity is abundantly present in the field of higher education. It will be increasingly necessary to employ that competence in the actual control of Catholic colleges. Helpful but impotent lay advisers must be superseded by legally authoritative policy-makers if there is to be a definitive change in structure.

This is the road that Notre Dame and St. Louis have chosen to pursue. Many other schools are on the verge of making the same decision. It would seem to be the most promising advancement among religiously oriented institutions that must

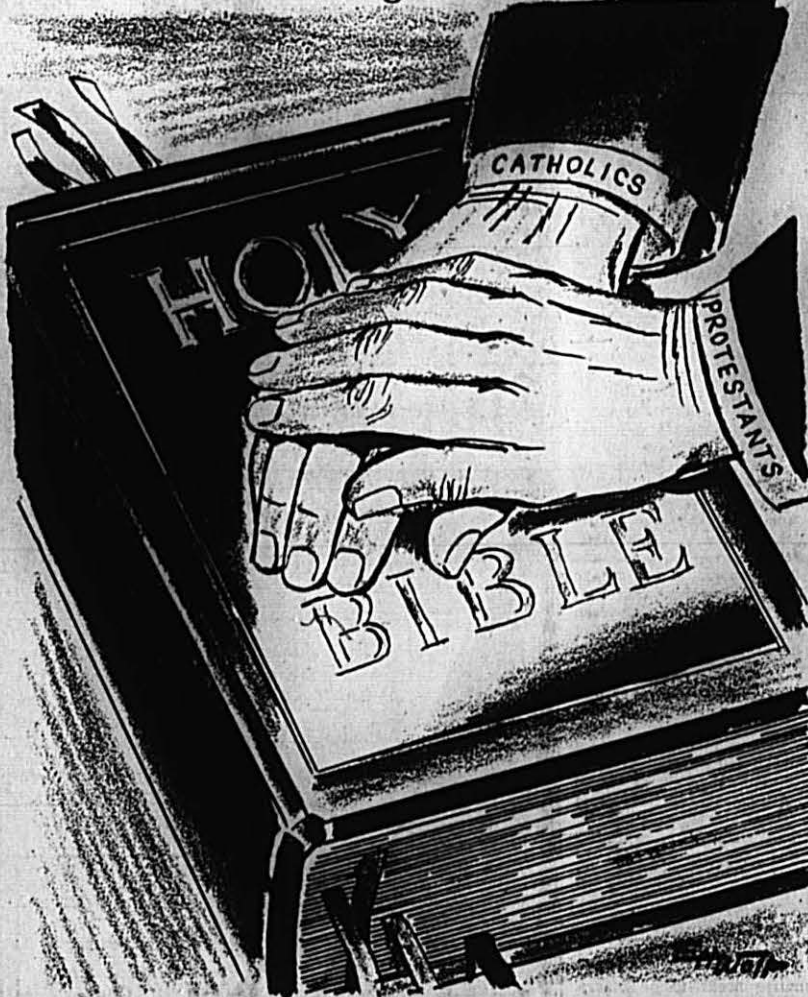
serve the laity and prepare it for wholehearted effort and participation in a secular world. It is a way to survive as an integral yet separate part of society.

There is air of defeatism, however, about the abdication of Webster College. The "juridical control" given as a primary reason for the transfer exists outside the Church and religious community as well as within.

Stark evidence of this is the summary firing of Dr. Clark Kerr as president of the University of California. Whatever the window dressing, the firing is a heavy-handed display of ultra-conservatism empowered by election to implement its own peculiar philosophy of education.

Most Catholic colleges will reject the Webster decision as totally inapplicable to their own situation, however perilous that situation may be. Experimentation, adaptation and updating are essential. Church-related schools might have a long hard struggle ahead, but they are not about to lie down and die.

Meeting Place



OPINIONS

'Nauseated'

To the Editor:

I wish to commend and to second the remarks made by Sister Marie Perpetua, president of St. Mary-of-the-Woods College, to The Criterion (Jan. 20th issue) in answer to the question asked about the possibility of her college being transferred from the control of its religious owners to lay control.

I am nauseated by the silly statements made by ex-religious who, seemingly, were unable to live up to the commitments made by the vows they took. They attempt to justify their yielding to self by mouthing "in words" such as "oppressive structures of the church." They seem to indicate that a structured church is an intrinsic evil. I wonder if they have read the New Testament and, if so, how they understood what they read, or has preoccupation with their struggle for unrestrained freedom caused them to accept only that which favors their self-centered aims?

Sister Marie Perpetua showed her thorough knowledge of current thinking and writing but, more importantly, she showed that she has digested it with true wisdom. She rightly asserts that a Religious, because of her religious life, can readily have the necessary spiritual and intellectual growth needed for a good educator. She further points out that there should not be a dichotomy between the secular and the religious because, as Vatican II notes, both derive from the same God.

I can assure the readers of The Criterion that Sister Marie Perpetua is a good educator, for it was my privilege to work under her supervision for four years. She indicates by her remarks that she is a happy and content Religious. Evidently she intends to continue to be both a good educator and a good Religious in this age of agnosticism.

Perhaps her remarks may help to stem the harm done to the image of religious life and vocations to the religious life by a small number of disgruntled, but vocal, ex-Religious who seem to regard themselves as messiahs.

Perhaps too, it may in some small way lessen the harm done by that section of the Catholic press which seems to sensationalistically play up the failure of these ex-nuns as though their failure were to be commended. What I

have said about Religious could be said, with little change, about ex-priests and ex-seminarians who write in the Catholic press or who are written about in it.

Msgr. Joseph D. Brokhage Rector-Principal Latin School of Indianapolis

Evening Mass

To the Editor:

I would like very much to attend daily Mass during Lent, but must be at work at an early hour. The answer, of course, would be the evening Mass.

In our parish last Lent, evening Mass was available only on Wednesday and Friday. Since there are two priests assigned to the parish, why couldn't we have evening Mass each day during Lent? A number of my neighbors have raised the question also.

Parishioner

Editor's Note—A large number of parishes in the Archdiocese schedule an evening Mass every day during Lent. The only requirement for evening Mass is that there be a genuine need. The arrangement is left to the discretion of the pastor.

YOUR WORLD AND MINE

Davis defection draws reaction

By GARY MacEOIN

LONDON — A wide-ranging trip through Western Europe has demonstrated for me that Father Charles Davis's withdrawal from the Church is proving a catalytic shock for many dedicated Catholics. Almost all with whom I have spoken regret his decision. Yet I have found none inclined to blame him, and few who regard his decision to marry as a major factor. "For that, you don't any longer have to leave the Church," was the typical method of dismissing this aspect.

The absence of a reaction of blame I find profoundly significant. I do not think this generation of Catholics has suddenly become imbued with a Christ-like charity that was previously rare. Why then is there no closing of ranks in support of the institution such as occurred at the time of the Dollinger case in 1871 or that of Mivart in 1907?

It is not that today the Catholics of Europe are less concerned for the well-being of the Catholic Church as an institution. It is that they have a totally different concept of how

the wellbeing of this institution can be advanced. They, like Father Davis, are impatient for radical reform. If most of them, fortunately, still believe that they can best promote that reform by remaining within the institution and working through it, they also believe that an equally dedicated follower of Christ can reasonably reach the contrary conclusion.



Father Davis has himself indicated in a variety of ways that a major factor in his decision was the Church's delay in coming to grips with the birth control issue. The present policy of "passive suspense" is in fact "actively corrosive," he wrote in a recent issue of Clergy Review, of which he was editor. His objection, he clarified, was not to the delay in a papal statement but to "a prevailing sense of dishonesty and frustration" in the failure to confront the issues publicly. "This affects people by conveying a basic lack of confidence in the Spirit."

My discussions here in Europe have convinced me that this reflection expresses a widely shared mood. Even before the council ended, many were warning that we should expect a swing of the pendulum, an attempt by the conservatives to reverse the new directions.

I remember Cardinal Suenens remarking one day in Rome that what happened after Trent was very different from what Trent decided. Many here fear the same may be said of Vatican II. The continuing unwillingness of Rome to put all the facts concerning birth control on the public record is regarded as a denial of the principles proclaimed by the council, and it is seen not as an isolated instance, but as a symptom, a symptom of what Father Davis calls a basic lack of confidence in the Spirit.

I have found many Europeans concerned by the apparent lack of concern among United States Catholics. They see us as looking from the outside at something we interpret as a power struggle between Northern Europe and Southern Europe. "Your trouble," one of them said to me, "is that as Catholics you have overadjusted to the conservative mood of the society in which you live. In geopolitics, the United States is universally committed to support of the status quo, as witness the death of the Alliance for Progress and your promotion of military dictatorships in Latin America. Don't make the same mistake as Catholics."

The point cannot be lightly dismissed. It is significant, for example, that most people here regard as an idiosyncrasy the quixotic gesture of Father Camillo Torres in Colombia two years ago. Torres withdrew from the priesthood, as Father Davis has now done, on the grounds that the institutionalized Church in Colombia was an appendage of the oligarchy which runs the (Continued on page 9)

QUESTION BOX

Query about Christian burial

By MSGR. J. D. CONWAY

Q. A couple married before a Justice of the peace attend Mass every Sunday and holiday, contribute to the support of the Church, live with the fear of God. Can they upon death be buried from the church?

A. It is my opinion, as a canonist, that you should be given Christian burial; but I cannot guarantee that your pastor will accept my opinion. Among those to whom canon law denies Christian burial are "public and manifest sinners." I do not believe that you should be so classified; but there are some of pharisaical bent—who will so classify you.



God will forgive us; will the Church?

Q. My husband has worked for a firm for the past 12 years. He has proved to management that he is a good worker, and he gets praised for his efforts. Period. That's all he gets. It seems to be an unwritten rule that only Masons reach managerial positions in this firm. The Masonic ring is flashed very noticeably by management, with a result of ill will on fellow workers.

I have no idea how anyone gets into this group or what their thinking or practice is. What I would like to know is whether my husband, who is a practicing Catholic, could join Masons—for advancement's sake only. A local priest suggested that I ask you about our problem.

A. At the present time the Church has a very forceful law forbidding Catholics to join the Masons. At least eight popes, since 1738, have condemned Masonic orders in more than twice that many constitutions, allocutions and encyclicals. The present prohibition, fortified with excommunication, is found in the Code of Canon Law. Sometimes converts to the Church, or fallen-away Catholics who return to the Church, can obtain special permission from the Holy See to retain passive membership in the Masons, when they would otherwise suffer considerable loss. Such permission has traditionally been granted

with reluctance and many conditions.

Some prophets without portfolio have been predicting that American Catholics will be allowed to join the Masons within five years. I make no predictions, but I keep repeating that it is time right now for a dialogue, serious, frank and friendly, between Catholics and Masons. We have much to learn about each other. We keep hearing that there is nothing morally wrong or anti-Catholic about Masonry in the United States. We should find out for sure, and if it is true, our condemnations should be revoked. My own casual studies lead me to think it is true, at least of basic Masonry: the Blue Lodges.

Papal condemnations were elicited by the Marony of continental Europe, which was generally anti-clerical, and often subversive, aligned with all the liberal causes opposed by a conservative Church. Finally continental Masonry became atheistic, causing English and American Masonry to break relations with it. In recent times about the only overt anti-Catholic activity of Masonry in the U.S. has been the persistent and offensive campaign of the Scottish Rite against parochial schools, through their official magazine The New Age. The Scottish Rite is a sort of appendage to basic Masonry.

Q. I have a question of morality to raise about the case of the woman with seven children, who had four of them against medical advice (in your recent column containing reactions to your well-camouflaged position on use of the Pill).

The fifth commandment forbids, among other forms of killing, any unnecessary taking of grievous risks against one's own life. This woman willingly became pregnant and refused treatment, although medical authority—which is all we have to go on outside of prophetic visions—predicted grave risk. And the risk was not simply to the mother's life, but to the welfare of the entire family.

I ask you whether, in this and similar cases, even though individual motives may be worthy, there is not matter for sin? And wouldn't the responsibility lie

not only with the couple involved, but also with any advisor, including a priest, who urges such a dangerous pregnancy—or, which amounts to the same thing, refuses the use of any means to avoid it?

A. In marital life crises often arise which bring into frightening conflict various diverse and grave obligations. He who dares give counsel in such cases needs the wisdom of Solomon, the love and sympathy of Jesus, and the grace of the Holy Spirit.

Q. No we are not, nor will we ever be, prepared for a female clergy. We cannot imagine women saying Mass, distributing Communion and above all hearing confession. As for myself, if that terrible thing should ever happen, I would not ever again go inside a Catholic church for any service. I would have had it.

I do hope and pray that the Catholic Church is one field that women will not be allowed to invade. God created women for the home, but they are pushing men out of everything. That is more than half the trouble in the world. Women don't want to go the way the good Lord created them for. They don't belong in politics or even in the business world. They belong in the kitchen and there should be a drive started to push them back there. Only then will the world be normal again. All they care about is what is on their backs and what they can find to smear on their faces.

A. As you may have guessed, the anti-feminist author of this letter is a woman. But I have a worse letter from a man; to date I have lacked courage to publish it.

Q. When the Church discontinued the "Amen" at the end of the Lord's Prayer in the Mass so as to give the succeeding prayer better continuity, was it the intention to omit the "Amen" completely from this prayer? Now when the rosary is recited publicly (as at wakes) the "Amen" which ends the Hail Marys and the Glorias seems strangely missing from the Our Fathers. I think the omission is wrong, except in the Mass, and the laity needs to be told so.

A. I agree with you.



Liturgy and Life

IHCOCUC XPICTOC IESOUS CHRISTOS . . . and I believe in one Lord, Jesus Christ, the only begotten Son of God born of the Father before all ages, God of God, Light of Light, true God of true God, begotten not made of one substance with the Father . . . by Whom all things are made . . . (From the Creed)

THE YARDSTICK

Is HUAC necessary?

By MSGR. GEORGE HIGGINS

A group of 120 Catholic priests and nuns in the greater Boston area has endorsed a "Statement of Concern" on the right of dissent...

The statement called attention to an editorial by Father John B. Sheerin, C.S.P., in the Catholic World which compared HUAC's hearings in Washington, D.C., this past August to "the Star Chamber proceedings in Old England"...

The Boston committee could have cited a number of other Catholics who have called for the abolition of HUAC, including Msgr. Charles Owen Rice, a pioneer in the field of Catholic social action in the Pittsburgh area...

When HUAC's chairman announced a staff inquiry into Negro rioting, preliminary to a full-scale committee investigation, there were 60 anti-rioting bills pending before the House Judiciary Committee...



Missouri Catholic Conference formed

JEFFERSON CITY, Mo.—The newly formed Missouri Catholic Conference elected officers and approved a \$50,000 operating budget at its initial meeting here.

Why all this criticism of HUAC? Basically there are three principal objections to the committee: 1) The existence of a congressional committee whose jurisdiction is limited to inquiring into ideas, opinions, speech, and other forms of expression...

This is admittedly very strong language, but no stronger than the situation calls for. The editors of the Post and many other thoughtful and well informed observers—including the majority of civil rights leaders in the United States—fear that HUAC, under the guise of determining whether or not the Negro rioting of last summer was, in part, planned and instigated by subversive elements...

Bishop Helmsing sharply critical of NCR policies

KANSAS CITY, Mo.—The National Catholic Reporter, a national lay-edited weekly published here, has been sharply criticized by Bishop Charles H. Helmsing for its "speculation and reporting" on birth control, clerical celibacy, and criticism of the hierarchy.

Does his appeal result from his brilliance or his learning? I doubt it. Intelligence and learning can bring admiration, and sometimes do, but they very seldom result in a mass attraction. A person can admire the intelligence of another coldly; so can the crowd. Is the Bishop's oratorical and dramatic flair the cause of the admiration in which he is held? Here again I doubt it.

WHAT OF THE DAY

Bishop Fulton Sheen

By REV. JOHN DORAN

I spent several days last week entertaining Bishop Fulton Sheen, and have naturally been thinking about him. What I am thinking about usually ends up as one of these columns, so...

All of us who deal with people feel at times the temptation to see people as herds or droves, to protect ourselves from the effort of meeting each person face to face by "bunching people" in our thoughts and actions.



Layman is named graduate dean

WASHINGTON — Rocco E. Porreco will become dean of Georgetown University's graduate school, March 15. He is the first layman named to the post in the 187-year history of the Jesuit university.

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THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH For ten years in Wadachanchery, south India, Sister Thecla has worn herself out teaching boys and girls. She has taught them the catechism, cleanliness, good conduct, and how to earn a living.

NEEDS OF THE WEEK In your parents' memory, \$10,000 pays for a complete parish plant (church, school, rectory, convent) in southern India. Archbishop Mar Gregorios will write to thank you.

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Honor race leader CHICAGO—Mgr. Daniel M. Cantwell, founder and chaplain of the Chicago Catholic Interracial Council, received the council's annual John F. Kennedy Award at a dinner at the Palmer House.

The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P.O. Box 174 Indianapolis, Ind. 46204 635-4531

Church bequests SARATOGA SPRINGS, N.Y.—The bulk of a \$5-million estate was bequeathed to Pope Paul VI and to the Redemptorist Fathers of New York in the will of Ruth T. Wallace, who died here January 2, at the age of 62.

2313 W. Wash. St. ME. 2-9352 USHER Funeral Home, Inc. Anna C. Usher Wm. A. Usher Frank E. Johns

ST. CHRISTOPHER SECOND

St. Roch's has most winners in Style Show

Six high school girls were double winners in the 13th annual Junior CYO Style Show competition...

Six "best of division" trophies were awarded along with 26 gift certificates to the finalists. St. Roch's parish emerged with six individual winners...

each category included:

Skirt and Blouse - Patty Brown, St. Catherine's; Joyce Miller and Susan Robinson, both of St. Roch's.

Sportswear - Morna Shackelford, St. Rita's.

Tailored Dress and Unlined Suit - Martha Ann Higbie, St. Gabriel's, Connersville; Barbara Reimer, St. Barnabas; Mary Ellen Hurrie, St. Mark's; Christine Hurrie, St. Mark's; Patty Bell, St. Christopher's; Carol Sticken, St. Roch's; Morna Shackelford, St. Rita's; and Nancy Knapp, St. Christopher's.

Tailored Suit and Coat - Linda Watson, Little Flower; Nancy Knapp, St. Christopher's; Nancy Dilger, St. Roch's; Kathleen Shaughnessy, Christ the King; Marsha Ann Higbie, St. Gabriel's, Connersville; and Theresa Renie, St. Christopher's.

Formal Dress - Linda Watson, Little Flower.

AWARDS WERE presented by Father John Elford, Archdiocesan CYO director, and Mrs. Rita Fox, fashion coordinator for H. P. Wasson and Co., who narrated the program. Organist for the event was Theresa McDonough.

Judging the outfits were: Miss Gretchen Mueller, Mrs. Joseph Delaney, Mrs. John Huser, Mrs. John Moorman, Mrs. William Kuntz, Mrs. Richard Phillips, Mrs. Joseph Ritter, Mrs. Bernard King and Mrs. Thomas Hebenstreit.

GIFT certificate winners in Little Flower.



QUIZ CONTEST RUNNERS-UP—St. Christopher's first trip to the final round of the Junior CYO Criterion Quiz Contest didn't quite come up to the expectations of the Speedwayites...



LOURDES TOURNEY RUNNER-UP—One of the most consistent clubs in CYO Cadet basketball competition is St. Joseph of Shelbyville...

Cage loops winding up their regular schedules

Three CYO basketball leagues will wrap up regular schedules this week-end prior to the launching of deaconry and invitational tournament competition.

Division trophies will be awarded in the Junior-Senior League's four divisions as deaconry-level competition gets underway. Three of the four division championships have already been clinched...

Winners of the other division crowns are: Division II—St. Rita's; Division III—Holy Name, Beech Grove; and Division IV—Our Lady of Lourdes.

ALL 35 TEAMS in the Junior-Senior League will participate in the Deaconry Tourney, which begins January 31. The teams have been split into "A" and "B" sections...

In the Archdiocesan competition, the "northern tier" (Indianapolis, Terre Haute, Richmond)

League play-offs in the Freshman-Sophomore League gets underway Tuesday, Jan. 31, and will be finished by Sunday, Feb. 5. St. Michael's and Holy Name have captured the championship of Divisions I and II respectively. A three-way tie for the lead in Division IV involves St. Anthony's, Cathedral and St. Patrick's.

Deaconry play for Cadets will begin Wednesday, Feb. 1. Finals will be played February 15 at Secina. Forty-three teams will see action in the deaconry competition.

100 to receive Scouting Award

Archbishop Schulte will confer the coveted Ad Altare Dei medal upon approximately 100 Boy Scouts at 4 p.m. Sunday, Feb. 5, in St. Lawrence Church, 46th and Shadeland Ave., Indianapolis.

Scores

Table containing scores for various CYO leagues including 4th League, Junior-Senior League, and Freshman-Sophomore League.

HIGH SCHOOL BASKETBALL

Quintets prepping for sectional play

By HERB MacGREGOR

After a disappointing showing in Indianapolis City and Marion County tournament play last week, Archdiocesan teams in the capitol city area return to regular action this week-end. All Catholic representatives were eliminated in first-round contests in the City and County meets. Brebeuf, with its cliff-hanger loss to Warren Central, 58-56, was the only club to make a credible showing in the tourney openers.

Coach Wayne Monson's Brebeuf Braves will be idle this week, but will visit Chatham on Friday, Feb. 3. The high stepping Braves placed Eric Hill on the All-County team last week.

Chartrand, very flat in their game with Southport last week, will resume action Saturday night in a game with Franklin Central at Chartrand. The Rams, now 10-3 for the campaign, hope to snap out of their slump against Franklin Central. Randy Stanley and Bob Beck have been bearing the burden of the Rams' attack in recent games, but rebounding weakness has hurt Coach Hal Schoen's charges.

SECICINA, a 68-63 winner over Deaf School in a consolation game last week, will be in action twice this week. The Crusaders travel to Franklin Central Friday night, and will be host to Kennedy Saturday evening. Secina will be trying to improve on a 4-10 season record.

Chatard's Trojans, 8-6 for the season, will also play two games this week-end. Coach Tom Moran's quint travels to Greenfield tonight, and will be at home to Northwest on Saturday evening. Jim Pratt and Dick Proffitt have sparked for the Trojans in recent starts.

Youthful Ritter, a 46-45 winner over Northwest in a consolation game of the City tournament, will come back this week-end with a pair of games. Ritter invades Pittsboro tonight, and will be host to New Palestine Saturday night. Addison Simpson continues to pace the Raiders' scoring.

Cathedral will entertain Pike tonight, and then will head for Tech Saturday night for a big game with the Titans, runner-up in the recent City tournament. Cathedral is improving fast after a slow start, and may give Tech a real scrap tomorrow night.

Kennedy, in addition to playing at Secina Saturday night, will be at home to entertain Beech Grove tonight. Kennedy was beaten by both Manual and Cathedral last week in City tournament play.

PROBABLY the best performance of last week was turned by Schulte of Terre Haute. The Golden Bears knocked off Marshall, 77-58, and came right back to down Bloomington University 73-54. The Golden Bears play in the Van Buren tournament this week in prepping for sectional play. Clarksville Providence, a 74-52 winner over Georgetown last week, will be seen in action one time this week. The Pioneers are at home against Austin Friday night. Coach Pete Mur-

phy's cage crew is now 8-7 for the campaign, and is regarded as a dangerous sectional threat. Shawe Memorial, smothered by Jac-Cen-Del 96-74 last week, has a Friday night engagement at home with Vevey. The Hill-toppers have only four games remaining on their schedule after the Vevey scrap. All of the teams of the Archdiocese will be turning their attention to sectional tournament play in the early weeks of February.

LAST WEEK'S RESULTS: Schulte (T.H.) 77-Marshall 58; Warren Central 58-Brebeuf 56; Southport 72-Chartrand 50; Tech 69-Secina 42; Attucks 74-Ritter 31; Sherridge 87-Chatard 60; Wood 88-Cathedral 49; Manual 88-Kennedy 59; Secina 68-Deaf School 63; Ritter 46-Northwest 45; Arlington 92-Chatard 85; Schulte (T.H.) 72-Bloomington University 54; Clarksville Providence 74-Georgetown 52; Jac-Cen-Del 96-Shawe Memorial (Madison) 74.

WEEK-END GAMES: Friday: Pike at Cathedral; Secina at Franklin Central; Beech Grove at Kennedy; Chatard at Greenfield; Ritter at Pittsboro; Schulte (T.H.) in Van Buren Tourney; Austin at Clarksville Providence; Vevey at Shawe Memorial (Madison). Saturday: Franklin Central at Chartrand; Cathedral at Tech; Kennedy at Secina; Northwest at Chatard; New Palestine at Ritter.

FOX Insurance Agency advertisement with contact information for Indianapolis, Ind. 46202.

Grinsteiner Funeral Home advertisement, established 1854, with contact information for Harold D. Unger.

PEARSON OPTICAL CO. advertisement, offering optical services and contact information for North-East Side.

FUEL OIL advertisement from Oil-Way Inc., offering \$1.00 on every 100 gallons.

Youth to honor St. John Bosco

INDIANAPOLIS — St. John Bosco, the patron of the Archdiocesan Catholic Youth Organization, will be honored by Junior CYO members Sunday, Jan. 29, with Mass at 4:30 p.m. to be held at St. Michael's Church.

A supper will follow in the school cafeteria, with a dance scheduled to begin at 8:45 p.m. in the church auditorium. "The Forgotten Five" will provide the music.

Cost of the supper-dance "package" is \$1.25 per member. Separate dance admission is 50 cents.

ASKREN MONUMENT CO. INC. advertisement for markers and monuments.

Wooldridge Private Nursing Home advertisement, located at 624 E. 12th St.

Flowers advertisement for John Schmitt's florist services.

Order Your New 1967 Directory & Buyers Guide advertisement, listing contents and ordering information.

One Thousand Dollar Donors become CHARTER MEMBERS of The Catholic Seminary of Indianapolis Foundation, Inc. advertisement.

FAMILY CLINIC

Wife levels blast at mother-in-law

By JOHN J. KANE, Ph.D.

My mother-in-law is a widow who receives money from her children, but she is deceiving them. My husband is one who contributes to her, but our bills are growing. We are going into debt, but my husband will not listen to me. He doesn't want his mother to know he is getting behind financially. He says we can do without things that I believe are needed. How can we work this out?



Your problem, Louise, falls into two of the most common categories of marital problems; finance and in-laws. But on the basis of the information you provide in your letter, it is very difficult to be specific about just what should be done. The best I can do is to speculate on the

probable answers to some questions which I will raise.

First, you say your mother-in-law is deceiving her children. About what? I can only presume you mean she is not telling them the complete truth about her financial resources and needs.

But one is compelled to ask you on what you base your statement? If she is really deceiving then it would appear that they themselves are in the dark, and how you come by such information is certainly open to question.

If you definitely possess some information, then I think it only fair to attempt to talk the matter out with your husband, offering whatever substantial proof you do have. You will have to be as tactful as possible, and please be certain that whatever proof you offer is highly reliable.

On the other hand, however, I am inclined to doubt that you really have this knowledge. Perhaps what you really resent is not the money your husband is giving to his mother, but his mother herself.

This may represent a rather deep-seated personality problem with you and one that is only going to be resolved through professional help, by that I mean, marriage counselling. Financial problems are often used as a rationalization, that is, a plausible reason is given rather than the real reason. But if your appraisal is accurate, perhaps you can discuss the matter as calmly as possible with your husband and suggest that he and his brothers and sisters get together with their mother and review the entire

matter realistically. Of course, I fully appreciate the fact that your husband may be unwilling to admit even to his brothers and sisters that he is in financial difficulty.

Many men, fortunately, take the view that it is their responsibility to provide adequately for their families, and when for one reason or another they are unable to do so, they suffer a sense of shame. It hurts their pride.

I may as well warn you that such a conference may also end up in a family squabble, because his brothers or sisters may resent his even discussing the matter and feel that he is trying to ease out of an obligation.

But so far as your own family financial situation is concerned, you should be in a position to evaluate it accurately. The basic problem in this area is that you and your husband cannot agree upon what is really needed and what perhaps you desire.

I have often made a distinction between things that are needed and things that are wanted. The latter are those items which we should like to have, but which we can get along without.

Men and women are quite likely to take a different viewpoint on this sort of thing. Sometimes what a husband thinks is a want may really be a need. But it is not impossible to resolve this type of question.

The best procedure is to try to talk it over as quietly and as rationally as possible. If there is an item which you are convinced is absolutely needed, then I think you will have to try to persuade your husband of this fact. Please remember that men are often ignorant of some of the essentials of housekeeping. Some husbands do not realize how quickly children wear out shoes and clothing. It seems to them that only a week or two before they had just purchased this item but their memories may be poor.

In order to carry on this discussion objectively, why not keep some kind of budget? In other words, list weekly expenditures, citing what each item costs and when you bought it. Try this for a month and perhaps you yourself can get a better picture than you now have of your actual financial condition.

Here is where a checking account is a good idea because you do have cancelled checks to show just where your money went. A careful study of a month's expenditures ought to enable you to see whether you are demanding things which are not necessary, whether you are over-spending or not, and enable your husband to see the picture properly. But I believe your husband is

to be commended for helping to support his widowed mother. This sort of thing is becoming increasingly rare today. We have learned to depend on various agencies to take care of the aged and there is not enough sense of family responsibility toward older parents, generally speaking.

I admit that there are families which are in no condition to help support elderly parents. This does not seem to be your case. Yours is one in which it is not a matter of giving no money at all but rather the percentage of money that you are able to give.

In concluding, I think it is necessary that both you and your husband be completely honest about this matter of supporting his mother. Basically, as I remarked above, you will have to try to face the question of whether your objection is based upon some kind of psychological rejection of his mother or whether it is really a matter of money.

So, I can only repeat what I have already said that you try to make an honest assessment of your income and expenditures, your needs and your wants. This is perhaps best done when a record is kept in writing.

Admittedly, a husband's first duty is to his wife and family but this does not absolve him of any obligation toward parents who need financial or other kinds of assistance. If an actual written budget, and calm discussion fail to settle the problem, then I strongly recommend that you take the matter up with a marriage counsellor.

U Thant hails plan for new peace agency

UNITED NATIONS, N.Y.—U Thant paid tribute to Pope Paul VI for his world peace efforts and praised the plans for the establishment of a council to deal with peace and justice in the world as proposed by the Second Vatican Council. It was revealed here (Jan. 27) with the public release of correspondence between the UN official and the Pontiff.

(In a motu proprio dated January 6 and made public January 10 the Pope established the Pontifical Commission for Studies on Justice and Peace, which will deal with problems in those areas throughout the world. At the same time he also established a Council on the Laity to foster the lay apostolate.)

In a letter to the Pope, dated November 21, 1966, U Thant expressed deep appreciation for Pope Paul's activities on behalf of peace and his deep interest in the evolution of the proposal made at Vatican Council II for the formation of an organization which would stimulate the Catholic community in the field of worldwide social justice and development.

U THANT SAID in his letter that it was "a great consolation" for him "to know that a body of such universal influence as the Catholic Church is ready to give a vital lead in this role of worldwide education and stimulus."

Replying on December 12, Pope Paul told U Thant that he, in turn, was comforted by the

UN secretary's comments on the proposal to establish a new secretariat for peace and justice.

"No opportunity has been lost," the Pope said, "to encourage our influential leaders and to impress upon them the urgent necessity for providing cooperation and assistance in a spirit of true respect and understanding."

The Pope said the new commission will maintain close relations with all organizations and, particularly with the agencies sponsored by the United Nations.

U Thant said "the progress of this work will be watched with eager interest, not only by the UN but also by its family of agencies which, I am sure, would wish to maintain the closest and most fruitful cooperation with the instrument you might decide to establish for this great purpose."

MSGR. ALBERTO Giovanetti, permanent representative of the Holy See at the United Nations, said he had been told by UN officials that they welcomed the establishment of the commission for peace and justice.

He said he saw great possibilities for cooperation through the exchange of information and documentation. Pointing out that the UN already had a long succession of studies, inquiries and surveys dealing with economic and social development, he said he felt the new secretariat could benefit from such studies and eventually contribute to them.

Msgr. Giovanetti referred particularly to the possibilities of cooperation with the United Nations Institute for

Training and Research (UNITAR) and the Committee for Social Development. He said the fact that among the consultants of the peace and justice commission was Gabriel D'Arboussier of Senegal, under-secretary to the director of UNITAR, indicates the great interest of the Holy See attributes to their cooperation.

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Week In Liturgy

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

JANUARY 29 — Sexagesima Sunday. Some people who hear of Christ and his teachings are attracted to Christianity briefly, but never really commit themselves to it.

JANUARY 31 — St. John Bosco. In practical everyday psychology this Italian priest of the 19th century was a century ahead of his time in caring for underprivileged children.

FEBRUARY 1 — St. Ignatius. One of the early successors of St. Peter as bishop of Antioch in the first century was the Syrian who was brought all the way to Rome in order to be put to death by wild beasts in the Coliseum.

FEBRUARY 2 — Presentation of Christ in the Temple. An ancient Christian custom is gradually being revived today. Mothers of newly born babies bring them to church themselves.

FEBRUARY 3 — St. Blaise. In memory of this fourth century bishop of Armenia whose blessing effected miraculous cures, the Church confers a special blessing to prevent or cure throat ailments.

FEBRUARY 4 — St. Andrew Corsini. Parents of teenagers can find consolation in this 14th-century Florentine who was such a problem to his parents when young.

preserved. The virgin, St. Martina, is one of these. Regarding virginity Christ said, "Let him appreciate it who can" (Gospel).

There are others who become engaged in religious activities but not for religious motives. It may be that they find religion fulfills some of their social needs or assuages their consciences for whatever guilt feelings some of their attitudes or actions incur.

Happily for all of us, however, there are Christians "who with a rich and generous heart have heard the word of God and cherish it through their fidelity they bear fruit in patience" (Gospel).

In the Roman catacombs were buried many Christian martyrs whose names alone have been

election confirmed VATICAN CITY—Pope Paul VI, acting upon the request of Armenian-rite Patriarch Ignace Pierre XVI Batanian of Cilicia, has confirmed the canonical election by the Armenian-rite hierarchy of Father John Tcholakian as archbishop of Istanbul.

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Unity cited as goal of revamping of Curia

MADRID—In the reorganization of the Curia, the Church's central administrative offices, a primary objective will be the establishment of greater communication between the Curia and all elements of the Church, a Vatican official told a representative of a Spanish Catholic daily.

In an interview with C. Calderon, Vatican correspondent for Ya, of Madrid, Archbishop Gabriel Garrone, pro-prefect of the Sacred Congregation of Seminaries and University Studies, said that changes in the Curia should be oriented in accordance with the Second Vatican Council's desire for the creation of "a climate of collaboration between the Curia and other organs of the Church, especially between the sacred congregations and the bishops' conferences."

Richmond DCCW elects officers

RICHMOND, Ind.—Mrs. George Stragand, of Richmond, is the newly elected president of the Richmond Deaneary Council of Catholic Women. Other new officers include Mrs. Harry Meers, of Rushville, first vice-president; Mrs. Carl Ringwall, of Richmond, second vice-president; Mrs. Harold Blank, of New Castle, third vice-president; Mrs. John Connel, of Cambridge City, treasurer.

Also Mrs. Donald Thomas, of Richmond, auditor; and Mrs. Henry Poetter, of Connorsville, delegate-at-large. The secretary will be appointed later.

Terre Haute CCM elects officers

TERRE HAUTE, Ind.—Adrian Paauwe, a member of Sacred Heart parish, has been elected to serve as president of the Terre Haute District Council of Catholic Men at a recent meeting of the organization.

Other new officers are: Maurice Ohlman, vice president; Loy J. Long, secretary; and Fred G. Christman, treasurer. All are from Terre Haute.

THE PRELATE pointed to the recent formation of the Council for the Laity and the Pontifical Commission for Studies on Peace and Justice as "the sign and proof of the spirit with which renovations will be effected; they are already the first fruits of it."

The archbishop said "a stupendous future" for the Church is indicated in the post-conciliar strides taken toward renewal. He said anyone who analyzes in detail the agglomeration "cannot help but be surprised at the progress" in renewal "despite many difficulties."

He added that a start, at least, has been made in the implementation of the conciliar decrees.

HE STRESSED that the important thing is to continue the advance under the leadership of Pope Paul VI. The Pope himself, the prelate said, has taken unprecedented bold initiatives and is "a very notable example for all of us."

The archbishop said that Spain, which he described as "the richest country in the world from a religious viewpoint," had suffered from too much internal divisiveness. The country, he said, "bears a great responsibility in the Church."

He advocated, among other things, greater encouragement for, and trust in, the young Spanish clergy by the bishops.



NEW AUXILIARY OFFICERS—Mrs. Eugene S. Witteger, above left, was recently elected president of the St. Joseph's Auxiliary of the Little Sisters of the Poor. Other officers, from left, are: Mrs. Gerald C. McVeigh, vice president; Mrs. Blanche L. Polovich, corresponding secretary; and Mrs. Roger R. Shell, treasurer. Not present for the photo was Miss Ann Stritt, recording secretary. (Staff photo)

Explains purpose of new Justice and Peace body

WASHINGTON—The purpose of the new Pontifical Commission for Studies on World Justice and Peace is to arouse the people of God to an awareness of their mission to help promote the development of poorer areas of the world, the commission's permanent secretary said here.

The secretary, Msgr. Joseph Gremillion, said that the commission will help the Church to see its role in promoting structures throughout the world by which wealthy nations can aid less developed countries.

The commission is also expected to cooperate with and encourage existing international organizations that have this as its goal. These organizations, Msgr. Gremillion said, include such activities as the World Bank, United Nations agencies, foreign aid programs of the various nations, the Peace Corps and foreign trade.

MSGR. Gremillion said that the commission will try to see that there is no overlapping of efforts by Church-related organizations aiding the underdeveloped areas of the world.

Bishop to speak at Ferdinand rite

FERDINAND, Ind.—Bishop Paul F. Leibold, of Evansville, will be principal speaker at the St. Benedict College Day Rally, planned in the high school auditorium here Sunday, Jan. 29, at 3 p.m.

The Evansville ordinary and Robert Menke, a Huntington industrialist, will receive the Benedictine Cross of Honor and Merit from the college. A special citation will also be presented to Very Rev. Conrad Louis, O.S.B., president of nearby St. Meinrad Seminary School of Theology.

All residents of Southern Indiana have been invited to attend the event, planned to stimulate interest in the college's development plans.

MSGR. GREMILLION also emphasized that the commission, which is concerned with developing nations, will itself be a developing organization because its structure and lead-

Batesville woman heads Auxiliary

GREENSBURG, Ind.—Newly-elected president of the Ladies Auxiliary of the Knights of St. John is Marie Fehlinger, of Batesville. She was named at a recent district meeting held here.

Other new officers include: Agnes Pardieck, of Richmond, first vice president; Emily Fossender, of Oldenburg, second vice president; Rosemary Prickie, of Batesville, recording secretary; Mabel Koorman, of Greensburg, financial secretary; and Marlys Eudy, of Greensburg, treasurer.

Father Joseph Laugel, pastor of St. Mary's parish here, is spiritual advisor of the organization. The next district meeting will be held Sunday, April 16, in Shelbyville.

Senator to speak

AURORA, Ind.—State Senator Wilfrid J. Ullrich, a member of St. Mary's parish here, will be principal speaker at the Communion Breakfast of the Aurora Council, Knights of Columbus, to be held Sunday, Jan. 29. He will describe the major activities of the Indiana General Assembly now in session.

CONTRIBUTORS
THE CRITERION will carry a list of names and contributions of contributors and others who have reported news for the current issue. The following persons contributed items for this week:
ROSEMARY LANE, Brookville
MISS LULA EHRINGER, Sellersburg
MRS. PAUL MCNALLY, Sellersburg

Richmond parish schedules dance

RICHMOND, Ind.—"Rhapsody on a Roof-top" will be the theme of St. Mary's eighth annual dance slated Saturday, Feb. 4, in the school gymnasium.

Music for dancing will be furnished by the Rhythmaires. Mr. and Mrs. Jack Elstro, general chairmen, announced that proceeds from the event will be used for parish school projects. The public is invited.

Richmond sets chicken dinner

RICHMOND, Ind.—The Knights of St. John will serve their annual pre-Lenten chicken dinner preceding St. Mary's parish dance on Saturday, Feb. 4.

The dinner will be served from 5 to 8 p.m. in the new club home at South 5th and E St. Reservations are not required. The public is invited.

Terre Haute sets Pre-Cana series

TERRE HAUTE, Ind.—The District Council of Catholic Men has announced it will again this year sponsor Pre-Cana conferences each Tuesday and Thursday during Lent, starting Tuesday, Feb. 14, at 8 p.m. in Schulte High School.

Engaged couples and persons contemplating marriage during 1967 are urged to register for the program, through their pastor or college chaplain. Cost is \$5 per couple or \$2.50 per individual.

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Episcopal synod

(Continued from page 1) thinking and careful planning had gone into its establishment. This is obvious from the norms. Rome has a long memory. The tragic results of rump-sessions of the cardinals electing antipopes and efforts by councils to dominate the Popes could not have been far from mind as the rules governing this new organization were drawn up.

As it now stands—and it must be remembered that this first meeting is yet to be held—the synod is by nature perpetual but does not exist in fact except and only by the will of the Pope and only for as long as the Pope wills it to stay in existence.

It is true there is to be a permanent secretariat with a secretary and suitable staff—the secretary is to be named by the Pope—to do the administrative work required. But it is very clearly stated that with the conclusion of the session for which the synod of bishops was convoked there automatically ceases to exist both the personal membership of the synod and of the offices and functions filled by the individual members.

Thus the membership can and will change from meeting to meeting. Another interesting aspect of this new body is its versatility. According to the norms it can take three forms, depending on what the Pope wants to accomplish: they are "general," "extraordinary" and "special."

The first of these is expected to be the most common. This form meets "whenever the matter to be treated is of such a nature of import as to call for the teaching authority, the careful attention, or the voting power of the entire episcopate of the Catholic world," as the regulations state.

This is the form that the meeting that begins in September is expected to take. Participating in the meeting will be all patriarchs, major archbishops (there is now only one, Cardinal Jozip Slypi, Ukrainian-rite major archbishop of Lvov, U.S.S.R.) and metropolitans outside the Eastern-rite patriarchates. This last classification includes only a few Eastern-rite prelates, such as Archbishop Maxim Hermaniuk of Winnipeg of the Ukrainians.

THE LARGEST body of participants will be drawn from the national and regional episcopal conferences. Each of the conferences must meet to elect by secret ballot the members they want to represent them at the synod. A sliding scale of the number of representatives has been worked out so that countries with the largest number of bishops have a larger representation than those with only a few.

Fr. Quinn

(Continued from page 1) Chief of Chaplains and Vicar General of U.S. Army chaplains in Europe, now assigned to Fort Sill, Oklahoma, and Father Joseph P. Casey, assigned to Gunter Air Force Base in Alabama. Msgr. McMahon, who holds the rank of colonel, is in his 26th year in the military, while Father Casey, an Air Force colonel, is in his 19th year. Father Carl A. Herold retired last year after 24 years with the U.S. Navy and is now residing in San Diego, Calif.

THE AIR FORCE routine is not new to the family of Father Quinn, who is one of nine children. Two brothers were flyers during World War II and one was killed. Capt. Quentin Quinn, a fighter-pilot who received the Distinguished Flying Cross, was killed in the European Theatre of war in 1944. Lieutenant Forest Quinn, now a member of Little Flower parish, Indianapolis, saw action in the Pacific Theatre as a bomber-pilot.

Other brothers and sisters of Father Quinn are: Joseph Quinn, Mrs. Carl Fackler, Mrs. Robert Bates and Mrs. Louis Wampler, all of Indianapolis; Sister Patricia Louise, S.P., of Whiting; and Mrs. Joseph Naville, of New Albany.

Capt. Quinn expects to be assigned to Tan Son Nhut AFB in Saigon, which is also the national airport of South Vietnam. He will join another Hoosier chaplain already assigned there — Father (Maj.) Michael Homco, a priest of the Gary diocese who is a 10-year veteran of the Air Force.

Until his departure from the States the first week of February, Father Quinn will be visiting with his family and friends in the Indianapolis area. During his nine years in the Archdiocese, Father Quinn served as assistant pastor of four parishes: Holy Family, New Albany; St. Mary's and St. Thomas Aquinas, Indianapolis; and St. Paul's, Tell City.

Observance set INDIANAPOLIS—The Ladies Auxiliary of the Ancient Order of Hibernians, St. Bridget Division No. 1, will observe their feast day Thursday, Feb. 1, with a dinner at the Anchor Inn, 1616 Shadeland. Preceding the dinner, the auxiliary members will assist at the 6 p.m. Mass in Little Flower Church.

For instance, the United States will have four elected representatives because its hierarchy numbers more than 100 bishops. Four representatives is the highest number specified; one is the lowest.

In addition to these, there will also be 10 Religious superiors elected by the Roman Union of Superiors. The cardinals in charge of the major offices of the Roman Curia, the Church's central administrative offices, are also members by virtue of their office.

The element of elected representatives and the provision for a sliding scale of representation assures that the general synod will reflect the opinions of all parts of the Catholic world. Moreover, to further assure a balance of membership, the regulations specify that the Pope may appoint additional members selected by him, but only up to 5% of the total membership.

Because the world's bishops must study the matters to be discussed and meet to elect those they think best qualified to represent them, general meetings of the synod need time before they actually meet. The norms recommend, when possible, that the topics to be discussed be determined six months before the general meeting convenes. Moreover, it is required that the presidents of the episcopal conferences report the names of the bishops chosen to participate in the synod two months before the meeting begins.

The "extraordinary" meeting is designed so that it can be summoned much more quickly. As the regulations note, this form is summoned "if the matter involves the good of the Universal Church and requires speedy consideration."

The principal difference between the membership of a "general" and an "extraordinary" meeting is in the number of the representatives from the episcopal conferences. Instead of holding elections, the episcopal conferences will send only their presidents. The Religious superiors will be represented only by three members instead of 10. Other membership, such as Eastern prelates and Curia cardinals, remains the same as for a "general" meeting.

THE THIRD FORM is the "special" meeting. As defined by the regulations, this form will be summoned "if the matter to be discussed is of import for the Church in one or another specific region."

Membership in this form of meeting is principally based on the "regional problem" under discussion. Elected representatives of the episcopal conferences will be the same number as specified for a "general" meeting, but will come only from the region or regions for which the special meeting is convoked.

Cardinals of the Curia will only take part in the special meeting "as long as the matter to be treated comes under their competence." The number of Religious superiors will not be more than two and should be "experts" in the matter at hand. The regulations state that "these men should be acquainted either with the matter to be treated or the region involved in the calling of the session, though they need not actually come from that region."

It should be also noted that the norms admonish the episcopal conferences that "in electing bishops, consideration should be given not only to their general knowledge and prudence, but also to their thorough understanding of both the theoretical and practical aspects of the matters to be treated by the synod."

The norms contain many practical details regarding the operation of the episcopal synod, such as various offices, methods of voting—when there is a question of voting—and commissions.

Of general interest is Article 18, which deals with the rule of secrecy: "All who take part in the synod are bound to maintain secrecy: 'All who take part in the synod are bound to maintain secrecy, both as regards the preparatory business and the work of the body. This applies particularly to opinions and votes of individuals, not to mention the decisions and conclusions of the body itself.'"

Another injunction to secrecy is contained in a paragraph of Article 6, which states that "the names of bishops and Religious who have been elected are not to be published until the sovereign pontiff has ratified their election." This obviously aims at sparing the Pope and the individual concerned if the Pope should decide that the elected choice should not be included as a member.

Latin will be the language used in the meetings and in the compilation of its official acts.

While the language of the norms tends to be juridical and dry, nevertheless the concept of this new body is exciting and offers much hope for the future. It is a new major expression of the doctrine of the collegiality of the world's bishops.

Two

(Continued from page 1) Talk to them about the priesthood. Pastors can be the best vocation recruiters."

FATHER MARIO Shaw is a Benedictine priest who came to Indianapolis more than a year ago as executive director of the National Institute on Religion and Race. He is also secretary-treasurer of the new Catholic Seminary of Indianapolis Foundation, Inc., which is scheduled to open classes in cooperation with Christian Theological Seminary next September.

An Alabamian who attended St. John's University Theological Seminary at Collegeville, Minn., Father Shaw has been instructor in Apologetics at the University of Ottawa, instructor in the Old Testament and Master of Clerics at St. Maur's interracial seminary and priory, South Union, Ky.

To Father Shaw, the key figure in the Negro apostolate is a Christ-like priest, white or Negro. He agrees that the Church must present "a universal face" to the world, but he believes "true Christianity, not color, is the ingredient in an effective apostolate."

In his own way, the Benedictine is an image-smasher. He looks upon social action by itself as a "fruitless" path to conversions, explaining: "Social concern alone will never convert the Negro. The gospel of Christianity in all its fullness must be preached to him, as to all men."

ENLARGING UPON this theme, Father Shaw remarked that if the social action apostolate had been sufficient, nearly all Negroes in the United States would be Congregationalists because that denomination donated vast amounts of time, money, and manpower to Negro welfare during the Civil War, and after. Yet today the number of Negro Congregationalists is minimal.

Not primarily to gain converts, but to fulfill the Church's "moral responsibility," Father Shaw would favor inner-city parish schools opening their facilities to the community they serve. Not only could non-Catholic children attend school, but the entire parish physical plant could become a neighborhood center, serving the social and educational needs of the area.

(Social workers mention day nurseries, adult education classes, and family counseling service as some of the neighborhood needs which could be centralized in an inner-city parish.) If the Church is to move beyond the "glorious pronouncement" phase into more positive action on the racial question, Father Shaw considers neighborhood rehabilitation, a good place to start.

ESTABLISHMENT of the new school was hailed off campus by a number of religious and educational leaders.

Cardinal Joseph Ritter of St. Louis said the archdiocese would "warmly welcome the return of the Jesuit theologate to St. Louis and its reorganization into a university school of divinity."

"This school," he said, "will greatly strengthen St. Louis University and will be an outstanding addition to the Catholic religious and educational institutions in the archdiocese."

Bishop George L. Cadigan of the Episcopal diocese of Missouri hailed the move and reorganization as "an event of great importance in the religious and educational history of this city. It will greatly strengthen the theological resources of the area and will significantly promote the ecumenical movement," he said.

Plan chili supper

INDIANAPOLIS — The fifth annual chili supper, sponsored by Holy Trinity Scout Troop No. 37, will be held from 4 to 8 p.m. Saturday, Jan. 28 in the parish cafeteria, 2618 W. St. Clair St. Carry outs will be available.

Plan card party

INDIANAPOLIS — The Little Flower Auxiliary, No. 308, Knights of St. John will hold a card party on Sunday, Feb. 5, in Little Flower Auditorium, 14th and Bosart. Playing begins at 2 p.m. Ruth Elmes and Gertrude Eaton are co-chairmen. The public is invited.

Calendar

FRIDAY, JAN. 27
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, JAN. 28
St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

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

SUNDAY, JAN. 29
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.

Two Pre-Lenten Card Parties at 2:15 and 7 p.m. in St. Anthony's school hall, 379 N. Warman Ave. Luncheon served between games.

TUESDAY, JAN. 31
St. Bernadette's Social at 6:30 p.m. in the parish hall, 4838 Fletcher Ave.

THURSDAY, FEB. 2
St. Catherine's Social begins at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.

Entertainment

INDIANAPOLIS — St. Vincent Players will provide an evening of musical entertainment tonight, Jan. 27, in the School of Nursing auditorium, 120 W. Fall Creek Parkway, beginning at 7:30 p.m. The public is invited. Refreshments will be served.

MacEoin

(Continued from page 4) country. He first tried to arouse public opinion within the political framework. Frustrated by the oligarchy at this level, he joined a gang of bandits, was killed in a skirmish with the military. Forgotten here, Torres is still very much "alive" in Europe, and many sincere Catholics revere him as a prophet in the biblical sense.

I believe, nevertheless, that it would be a mistake to consider American Catholic reaction as monolithic. There is more concern than meets the eye, but it is concern which unfortunately lacks constructive expression. I agree with Father Andrew Greeley's warning of the real possibility of massive alienation from the Church in the United States. I agree, because I see the same reluctance of those in authority in the Church as in the State to recognize that their conservative mood reflects the needs neither of our own society or of today's world.

Marydale Guild sets card party

INDIANAPOLIS—The Marydale Guild will hold a card party at 111 W. Raymond St. at 2 p.m. Sunday, Jan. 29. All games will be played. Supper will be served after the card session. A number of handsome door prizes will be given away. Proceeds will be used for the rehabilitation program at Marydale School.

Let Negroes in

(Continued from page 4) And we do know a lot of very rich folks in those categories.

Where the building-trade unions are vulnerable to criticism is in the airtight monopoly they exercise over membership. They hold down apprenticeships in the face of growing shortages in their crafts, and often those are parceled out from father to son.

Far worse, they persist in drawing a color line. A Negro has little more chance of becoming an AFL-CIO union building craftsman than he has of joining a posh Indianapolis country club. The few who are admitted into apprenticeships are "tokens."

Walter Reuther might well take enough time off from joining protest marches this year and George Meany from making windy speeches to break up this policy of exclusion by the building-trades unions.

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(A Weekly Service to Criterion Readers)

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RETREAT MASTER—Father Joseph L. Claus, of the Evansville Diocese, will conduct two retreats in the near future at Fatima Retreat House, 5335 E. 54th St. Women of St. Michael's, Christ the King and Assumption parishes, Indianapolis, will make a retreat the week-end of February 3-5. The following week-end will be reserved for women of St. Michael's parish, Brownsburg, and St. Matthew's parish, Indianapolis. Reservations may be made with the retreat house, 546-7900.

Divinity

(Continued from page 1) expressed hope of developing cooperative programs with other theological schools in the St. Louis area—including Concordia Seminary of the Missouri Synod Lutheran Church and the United Church of Christ's Eden Theological Seminary.

Father Robert J. Henle, S.J., academic vice president of the university, described the school as "a new national institution for a new age."

"This is not a plan merely to put a seminary or a group of seminarians on a university campus," he said, "nor is it a plan merely to combine a number of seminaries."

"It will be a strictly university center and making use of all the resources of that center."

The expanded theological program will include basic preparation for the priesthood, specialization in areas such as mission work or preaching, and orientation in the four basic areas of Scripture, dogma, history and moral-practical theology. Special study areas will be drawn up for those not studying for the priesthood and ministry.

Theology Digest and Review for Religious, now published at St. Mary's, will be published at the new school. Jesuit officials announced no plans for the building complex at St. Mary's.

ESTABLISHMENT of the new school was hailed off campus by a number of religious and educational leaders.

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- Beech Grove Branch, 7th and Main Streets
- Greenwood Center Branch
- 1251 U.S. 31 South, Greenwood, Indiana



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The Tacker

NAMES IN THE NEWS—Double congratulations to Mr. and Mrs. Joseph W. Jones, Sr., and their son and daughter-in-law, Mr. and Mrs. Joseph W. Jones, Jr., who will observe their 50th and 25th Wedding Anniversaries, respectively, on Sunday, Jan. 29. They are members of St. Bridget's parish, Liberty.

Father Maurice Dugan, pastor of St. Mary's parish, Richmond, is serving as a vice chairman of the speakers' bureau to promote the \$1.25 million Reid Memorial Hospital campaign in Richmond.

Father David Kahle, science and math instructor at the Latin School of Indianapolis, has been invited to direct a summer workshop for science teachers. Sponsored by Educational Services, Inc., of Massachusetts, the firm that administers National Science Foundation programs, the workshop would focus on the new Introductory Physical Science (IPS) method. Father Kahle completed a similar workshop last summer in Missouri.

Brother Plus Klein, O.S.B., a member of the Benedictine community at St. Meinrad Archabbey assigned to Huaraz, Peru will address the Mothers' Club of St. Mary's parish, Aurora, on Thursday, Feb. 9. The son of Mrs. Helen Klein, of the Aurora parish, Brother Plus is currently home on leave from the Latin American assignment. He serves as principal of the private secondary school for boys conducted by the Benedictines in Huaraz.

HERE AND THERE—Little Flower parish, Indianapolis, recently kicked off a drive to "stamp out the Sisters' old car." Each family in the parish has been asked to contribute a book (or less) of trading stamps to complete the campaign by Easter.

Our Lady of Providence High School, Clarksville, experimented with a variation in the annual student retreat pattern there recently. Discussions and group dynamics replaced the formal lectures. Passionist Fathers Terrence O'Toole and James Basham directed the spiritual program.

Charles H. Pfau, director of counseling and psychology at Veterans Administration Regional Office in Indianapolis, recently received an honorary doctor of science degree at Indiana Northern University, located at Marion, Ind. A member of Little Flower parish, Indianapolis, Pfau formerly served on the Indiana Northern faculty.

Thomas J. Weakley, son of Mr. and Mrs. Thomas R. Weakley of St. Monica's parish, Indianapolis, has been named National Governor for the Phi Kappa Theta Catholic fraternity chapters on the campuses of Butler and Indiana Universities. He is a member of I.U.'s Alpha Alpha Chapter and a senior in the I.U. School of Business.

Three retreat masters will share the responsibilities of the annual student retreat at St. Mary-of-the-Woods College (Jan. 30-Feb. 1). Father Lambert Reilly, O.S.B., of St. Meinrad Archabbey; Father E. J. Reidy, of Westmont, Ill., and Father William Schackmuth, of Chicago, are planning to inject discussions, films, panels, skits and singing into the retreat format.

Sister M. Adelaide, O.S.F., of the Marian College biology department, lectured this past week at Washington Catholic High School, Washington, and Concordia Lutheran High School, Fort Wayne, as a participant in the Visiting Scientist Program.

Attending the CICOP conference on inter-American cooperation this week in Boston are Sister Mary Edgar, O.S.F., and Sister Mary Carol, O.S.F., both of Marian College.

More than 700 persons attended last Sunday evening's Church Unity Week observance at the Hellenic Orthodox Church in Indianapolis. Msgr. Raymond T. Boeler was principal speaker. The student body and faculty of the Latin School of Indianapolis made a "unity pilgrimage" to Christ Church (Episcopal) Cathedral on Wednesday to attend the concluding daily unity services there. Speaker was Rev. W. I. Koenig, executive secretary of the Church Federation of Greater Indianapolis.

Brother Robert J. Zoeller, the son of Mr. and Mrs. Charles L. Zoeller of Our Lady of Perpetual Help parish, New Albany, recently pronounced simple vows as a Conventual Franciscan at St. Anthony's Novitiate, Auburn, Ind. His brother, Charles Zoeller, was invested as a brother postulant on the previous day. They were graduated from Our Lady of Providence High School, Clarksville.

Oratory contest of Fatima Council 3228, 1313 S. Post Rd. Eight contestants will vie to represent the council in the district competition. Raymond J. Monaghan is contest chairman at Fatima.

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member of St. Joan of Arc parish, recently named to the new position of director of case work services at Catholic Social Services.

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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Northside Senior CYO SQUARE DANCE
Friday, Jan. 27 — 9 P.M. to 1 A.M.
St. Andrew's School Hall — 4050 E. 38th St. In Costumes

DUAL CARD PARTY
Sunday, Jan. 29 — 2:15 P.M. and 7 P.M.
St. Anthony's School Hall — 379 North Warman Door Prizes Table Prizes

Marydale Guild CARD PARTY
Sunday, Jan. 29 — 2 P.M.
Sisters of Good Shepherd — 111 West Raymond Tickets: 75c Supper: 75c

CANDLELIGHT BALL
Immaculate Heart of Mary Church
Friday, Feb. 3 — 9 P.M. - 1 A.M.
Indianapolis Athletic Club

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

923-4504

Feeney-Kirby MORTUARY

Remember them in your prayers

INDIANAPOLIS
WILLIAM B. CURRAN, 64, St. Joan of Arc Church, Jan. 21, Holy Cross Cemetery, Brother of Frances Curran.
MARY B. O'BRIEN, 83, St. Anthony's Church, Jan. 21, Holy Cross Cemetery, Mother of Francis J. and Harry J. O'Brien, Dorothy Hart and Mary Nolan.
HARRY O'BRIEN, 68, St. James the Greater Church, Jan. 23, Holy Cross Cemetery, Husband of Martha O'Brien.
ANNA M. SPENCER, 44, St. Roch's Church, Jan. 23, Calvary Cemetery, Wife of Edson G. sister of Mrs. Gertrude Zimmerman, Mrs. William Moore, Mrs. Luther Meridith, Mrs. Alice Brimmer, Mrs. Hayward Stempert, sister of Edward and Leonard Eckert.
HENRIETTA BIDDLE, 74, Our Lady of Lourdes Church, Jan. 23, St. Joseph Cemetery, Mother of Ralph Biddle, Mrs. William Gowden and Mrs. Jack Reemick.
WILLIAM R. TALBOT, 53, St. Mark's Church, Jan. 23, Holy Cross Cemetery, Husband of Catherine C.; father of John

Peter, of Louisville; Martin, Peter, of Washington, D.C.; brother of Edward J., Herbert, Albert and Charles Peter, all of Tall City; Mrs. Oliver Hodgdon, Mrs. Arthur Hauser and Mrs. Louis Boeris, Mrs. Joseph Lasher, all of Tall City; Mrs. Hubert Gohausen, of Marion, and Mrs. Ray Hubert, of Willow Branch.
LEOPOLD
JOHN A. LEHAIRE, 61, St. Augustine Church, Jan. 13, Church Cemetery, Father of Donald Lehaire, of Evansville; brother of Mrs. Ellen Goffin; Mrs. Julia Doog and Mrs. Rose Solberg, all of Tall City; Mrs. Paul Wagner, of Louisville; Frank and Xavier Lehaire, both of Tall City, and Emmet Lehaire, of Princeton.
TERRE HAUTE
SAMUEL M. WILSON, 71, St. Benedict's Church, Jan. 16, Husband of Ann; father of Mrs. Dorothy Nicholson and Mrs. Betty Jones, both of Terre Haute; and Mrs. Thelma Wheatall, of Columbus, Ohio; brother of Charles Wilson, of Terre Haute.
RICHMOND
JOSEPH E. GEIER, Sr., 86, Holy Family Church, Jan. 23, St. Andrew's Cemetery, Father of Joseph Geier, Jr., of Richmond; stepfather of Frank, Virgil and Donald Crandall, all of Richmond; Mrs. Robert Carter, Coral Gables, Fla.
MARCILLA M. BOYCE, 72, St. Mary's Church, Jan. 23, St. Mary's Cemetery, Wife of Walter; mother of Mrs. Ellen O'Toole and Mrs. Mary Rourke, both of Richmond; Sister Ann Marie, Wilson, M.C.; sister of Mrs. Irene Brinker and Mrs. Mildred Meier, both of Richmond; Mrs. Loretta Scheldens, of Cincinnati, O.; Andrew Tison, of Richmond.
BROOKVILLE
CAROLINE BARBARA MORGAN, 77, St. Michael's Church, Jan. 23, Church Cemetery, Mother of Mrs. Margaret Buchert and Mrs. Mildred Wilson, both of Cincinnati; Ralph Morgan, of Connersville, Three brothers and four sisters survive.
NEW ALBANY
MATILDA MASON, 73, St. Mary's Church, Jan. 23, Wife of Joel H. Mason. Four brothers also survive.



The General Assembly

(Continued from page 1)
It was assigned to the Public Health, Welfare and Social Service Committee, which is considered friendly to such legislation.
MEANWHILE, backers of the compulsory busing of non-public school children were cheered by last week's 5-2 decision by the Pennsylvania Supreme Court upholding the constitutionality of the Keystone State's 1965 law, which is almost identical to the Indiana proposal.
Another "hot ingot" House bill (1160) awarding tuition grants to students at private, non-profit Indiana colleges and universities was introduced this week in the Senate by Senator Robert W. Jones (D., Morris-town).
This measure, which would be operated by the State Scholarship Commission, would base the size of each tuition grant from the state on the "effective" incomes of students and their parents. Grants would range from \$75 to \$400 a semester, with a ceiling of \$500 for a full year.
In the past two years the Scholarship Commission has awarded \$500,000 in scholarships to Indiana public and private colleges, and the proposed 1967-69 budget would hike that sum to \$5 million.

directors of Catholic Charities in Indiana.
This measure calls for an administrative limit on the state's Aid to Dependent Children program through budget rather than through the present practice of using arbitrary limits set by the Legislature.
While the Legislature would retain control of the program through its allocation of total budget appropriations earmarked for ADC, the actual amount given to a mother and her children would be determined by her needs as indicated in a budget drawn up for her by her county department of public welfare.
According to the Community Service Council, the maximum grant policy resulted in 1965 in the failure of the state's ADC program to meet the total monthly financial needs of about one-third of ADC families, who received an average of \$126.57 a month. Had Indiana met the total financial needs of ADC families, the average grant would have been \$141.73.
Father Donald L. Schmidlin, director of Catholic Social Services of Indianapolis, points out that at least 22 other states do not employ a maximum grant policy.
AS HAD BEEN earlier predicted, it looks as though legislation to repeal or modify the death penalty is in for a rough

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Accounting, Business Administration, Secretarial Science, Approved for Veterans, Business Machines, Free Placement Service, Daily Counseling, Appointment Recommended.
Central Business College
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MARIAN LECTURER—Theodore B. Boots, above, account executive with Merrill Lynch, Pierce, Fenner and Smith, will launch the spring session of evening lectures at Marian College on Thursday, Feb. 2, at 8:15 p.m. Speaking in the series "Investments and the Stock Market," his topic will be "Why Stocks and Bonds?" Merrill Lynch account executives will cover the entire seven-lecture series.

sets card party
INDIANAPOLIS — The Chatard High School Parent-Faculty Association will sponsor its annual card party on Thursday, Feb. 9, in the school cafeteria, 5885 Crittenden. Playing begins at 8 p.m. A wide variety of valuable prizes will be awarded.
Mrs. Clifton Jacoby is card party chairman, assisted by Mrs. John T. McDermott, Mrs. Fred Hofmeister and Mrs. Paul Kramer.

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CARD OF THANKS
NIENAU—The family of RUTH D. NIENAU wishes to acknowledge with deep appreciation and kindness, sympathy and beautiful floral tributes extended by our relatives, friends, and neighbors in our time of bereavement. We especially wish to thank those who acted as pallbearers, Father Gordon and H. F. Chance Funeral Home for their kind services rendered and all who assisted in any way.
The family of Ruth D. Nienau

ASH—We are deeply grateful and appreciate the kindness, sympathy and many beautiful floral tributes extended by our good neighbors, relatives and friends and doctors, nurses and Methodist Hospital at the passing of our beloved mother.
MARGARET ASH.
We especially wish to thank Father John Gels, Feeney-Filly Mortuary, all for kind understanding services rendered.
Daughters

JARDINA—To our kind friends, relatives, and neighbors, we wish to express our sincere appreciation for their sympathy, beautiful floral tributes, Mass offerings, spiritual bouquets and tributes, courtesies extended to us during the passing of our beloved husband and father.
ANTHONY F. JARDINA.
Also we want to thank Father Pappano and the G. H. Herrmann Funeral Home for their kindness.
Wife and Daughters

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VIEWING WITH ARNOLD

'After the Fox' is full of surprises

By JAMES W. ARNOLD

'After the Fox' is a wacky, original film farce whose major asset is that from moment to moment you don't know what to expect. Some of the surprises are funny, and others are just embarrassing. But unpredictability is no minor virtue, being as rare in popular movies these days as a heroine who is overdressed.



St. Matthew sets dinner and dance

INDIANAPOLIS — St. Matthew's annual parish "Sweetheart Dinner Dance," sponsored by the Women's Guild and Men's Club will be held at Brody's Restaurant on Saturday, Feb. 18. A social hour at 6:30 p.m. will precede dinner to be served at 8 p.m. Following the dinner there will be dancing to the music of Jim Nash and his orchestra.

Mr. and Mrs. Ronald Hedlund and Mr. and Mrs. Edward Oliver are co-chairmen.

way ("Barefoot in the Park," "Odd Couple"), and the incomparable British clown, Peter Sellers. For a half-hour, "Fox" is consistently riotous slapstick; after that, things slowly fall apart, though sufficient interest remains for Sellers' buff and for those knowledgeable enough to catch DeSica's "inside" jokes on his art-minded fellow Italian movie directors. In brief, Sellers is a master Italian criminal (predictably larger-than-life) who breaks jail to save his kid sister (off screen wife Britt Ekland in black wig) from dishonor, then gets involved in smuggling 300 bars of stolen gold past the world police. The role invites Sellers to do several of his absurd impersonations, chiefly that of Federico Fabrizzi, a flamboyant director who talks like Fellini and makes incomprehensible, nothing-happens pictures like Antonioni. (Starting a scene, he shouts: "Lights! Camera! No action!")

After the director character is introduced, one feels, none of the film-makers want to let him go—they're having such fun—and so the satirical final reel is a compilation of stolen scenes from every movie of the last 20 years. DeSica, who has been chided for going commercial lately ("Marriage Italian Style"), is rough on the art house favorites, but also kids typical DeSica films. (Question: "What is neo-realism?" Answer: "No money.") Among the better moments:

• A spoof DeSica-directed Biblical sequence. He orders about a white-bearded "John Huston" and scores of flea-bit-

ten-slaves, and manufactures a sandstorm in which he loses camera and equipment.

• A high-spirited imitation of an aging matinee idol and his agent by aging matinee idol Victor Mature and Martin Balsam, who has played more agents than Sean Connery.

• Simon's best line occurs when Mature asks pseudo-director Sellers the subject of a proposed script. Improvising, Sellers goes to the window majestically and points to the city of Rome. "That is what it's about!" Mature is puzzled. "Windows?" he asks.

• A prosecutor shows Sellers' completed movie in court to demonstrate his fraud and incompetence. The film is hopeless, full of tilts, slow motion, senseless fragments, elbows, blurs, mugging closeups. A weeping critic leaps up and proclaims Sellers a genius.

"Fox" may be a bit too inbred, and Sellers is still too fond of Inspector Clouseau-isms (sticking an ice cream cone absent-mindedly in his eye). But rabid movie fans, youthful and decrepit, ought to find it a reasonable amount of fun.

(Rating: A-2 — unobjectionable for adults and adolescents.)

"Any Wednesday" is Broadway stage kitsch (commercial pap), distinguishable from television kitsch chiefly in that everyone yells a bit louder, the jokes are mostly about sex, the hero always has a mistress, and there are no breaks for commercials.

Playwright Muriel Resnick's little comedy moneymaker hangs on one less-than-novel gimmick:

the hardships faced by a millionaire who must divorce his wife of many years and actually marry the blonde he's been spending Wednesdays with. (Gets to the heart of things, right?) The idea is that extracurricular romance can be fun, but whenever you marry the girl she becomes a Wife, and you need a holiday from her.

In there somewhere is a kernel of profundity that is proffered in a left-handed way, but it hardly seems worth the effort. Most of the humor is built on man fooling wife and rationalizing it (because of Wednesday he can be a perfect spouse the other six days), on wife catching man, and then on man hesitating and losing both girls. Other yuk-getters: a sissy interior decorator, the blonde's weakness for balloons, a game of Word Association during a power blackout.

It may not sound like a great play, and it isn't suited to film either, since most of the gags are verbal and most of the "action" involves actors barging in and out of an apartment set. The movie goes outdoors for some of its talk (often to playgrounds, which have nearly as big a mystique among film-makers as beaches), but generally wastes the talents of such genial folk as Jason Robards, Jane Fonda, Rosemary Murphy and Dean Jones.

First-time director Robert Ellis Miller uses paintings, cleverly if irrelevantly, to make comic points about the characters here and there, and is especially hip in exploiting the split-screen, an ancient device

that Andy Warhol has just made very avant-garde.

But "Wednesday" is beyond repair by a few good editing tricks. The world does not really need another comedy about adultery, and this one has all the fresh spontaneity of a summer theater revival of "The Student Prince." (Rating: A-3 — unobjectionable for adults.)

Annual overseas aid appeal set

DETROIT—The 21st annual Catholic Bishops' Overseas Aid Fund Appeal in behalf of the needy throughout the world will be conducted in the more than 18,000 U.S. Catholic parishes from February 26 to March 5.

The dates of the 1967 appeal were announced here by Archbishop John F. Dearden of Detroit, chairman of the administrative board, U.S. Catholic Conference, in a letter to the bishops of the country.

Proceeds from the nationwide Bishops' Overseas Aid Fund Appeal help support the emergency relief, self-help and development programs conducted by Catholic Relief Services, overseas aid agency of American Catholics.

Archbishop Dearden said contributions to the 1966 appeal "made it possible for Catholic Relief Services to maintain aid programs that benefited an estimated 40 million needy persons, entirely without regard to race, religion or color, and that had a value of more than \$181 million."



CATHEDRAL YOUTHS CONTRIBUTE—Four members of the Cathedral High School unit of the Young Christian Students (YCS) are shown above making a contribution of \$175 to the Little Sisters of the Poor. Accepting the donation, made by Cathedral students, is Mother Angel, superior of the Indianapolis home for the aged poor. From left are: Patrick McNulty, Mother Angel, Stewart Holdaway, Michael Hassfurd and John Kraus.

Seek laymen's views on education issues

LOUISVILLE, Ky.—Catholics in the Louisville archdiocese are getting their chance to speak out on the parochial school situation through a survey prepared by the Catholic School Board.

The 10-question survey was distributed in all parishes in the area. It asks laymen for their opinions on dropping grades, raising teacher requirements and adopting assessment plans to raise teacher salaries.

One question asks: Are separate Catholic schools and colleges really needed? Another proposes a family payment of \$20 per month per child to cover education costs.

Heads lay board of Little Sisters

INDIANAPOLIS — Frank P. McGrath has been elected chairman of the Lay Advisory Board to the Little Sisters of the Poor. He succeeds J. Bernard Lanagan, who died last month.

Other new officers include: Arthur J. Sullivan, K.S.G., vice chairman; William E. Kennedy, Jr., secretary; and John D. Harrington, treasurer. Named to board membership was John B. Lanagan, son of the late chairman.

The 18-member board of civic and religious leaders were instrumental in formulating the \$2.6 million drive to finance construction of the new St. Augustine's Home for the Aged to be operated by the Little Sisters. The new home will be completed and ready for occupancy in the fall.

called to discuss the survey revealed two questions which remain unresolved.

BOTH CONCERN the recent announcement by the Louisville Catholic School Board that first grades in all elementary schools would be discontinued as of next fall. The board's action came after eight Catholic schools had dropped grades in the last three years.

Pastors questioned the necessity of dropping any grades at all at this time. They also suggested that if a parish had the facilities and could afford the costs, it should be allowed to maintain its first grade.

THE LAST survey question lists five proposals and calls for pro and con opinions on them. They include:

• Consolidating several adjoining parishes to set up one good elementary school in the area.

• Having wealthier parishes help poorer parishes finance their elementary schools.

• Having each parish send a fixed percentage of income to a central school equalization fund, for distribution on an "as needed" basis.

• Possible dropping of the Catholic school system if there are 70% lay teachers in the system by 1970.

• Establishing a three-year training scholarship program for lay teachers.

Even after survey results are tabulated, some school questions will apparently cause continuing debate. A recent meeting of

Break for skiers

SANTA FE, N.M.—Archbishop James Peter Davis of Santa Fe has granted Catholic skiers in the Taos area permission to hear Mass on Saturday instead of Sunday, and to have this Saturday Mass fulfill their normal obligation to hear Mass the following day.

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Salem, Louisville, and Terre Haute.

Advertisement for JORDAN Funeral Home, featuring the slogan 'Home of Personal Service' and contact information.

Advertisement for MODERNIZE, featuring the slogan 'IMPROVE YOUR HOME THIS YEAR' and listing services like tile flooring and painting.

Advertisement for A. J. Lakur and Sons, offering exterior painting and interior decorating services.

Advertisement for CARSON BROTHERS, specializing in interior and exterior decorating.

Advertisement for SPIVEY Construction, Inc., offering home repair and construction services.

Indianapolis Parish Shopping List

A large grid of advertisements for various businesses and services across different parishes, including grocery stores, pharmacies, and professional services.

Now...for all Catholics—

Announcing a remarkable new extra cash hospital plan—expense-free, tax-free extra cash paid direct to you over and above any other insurance or Medicare—and, regardless of your age or size of your family, you can enroll for only \$1.00!

FOR THE VERY FIRST TIME, HERE IS A PLAN THAT ACTUALLY PAYS YOU:

- extra cash for sicknesses
- extra cash for accidents
- extra cash for maternity
- all in addition to any other insurance or Medicare!

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment no later than Midnight, February 26, 1967!

This could well be the most important news you've heard in years! Now you may enjoy a special low-cost health protection plan that pays "extra cash" direct to you when a sudden accident or an unexpected sickness hospitalizes you or a member of your family!

At last, a long-respected insurance company (Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years) has created a brand new health plan, especially for Catholics like yourself! It is called the CATHOLIC HOSPITAL PLAN.

"Try" This Plan For Only \$1.00

To make it easy for you to "try" this new plan and see just how it can benefit you and your family, we now make you this no strings "introductory" offer:

You can qualify for this new plan during this limited enrollment period—without having to see a company representative—and without any red tape whatsoever! You can enroll yourself and all eligible members of your family for only \$1.00!

And, after you receive your policy, if for any reason you decide you don't want it, you may return it within 10 days and your dollar will be promptly refunded!

How The Catholic Hospital Plan Differs From Ordinary Health Insurance

What is so unusual about the new Catholic Hospital Plan—and why should it especially interest you?

As a Catholic, it is to your advantage to go to a Catholic hospital when sickness or accident strikes. There you can count on receiving medical treatment that is in accordance with the ethical and religious directives of the Church. Of course, the Catholic Hospital Plan cannot guarantee you admission to a hospital. However, by paying money directly to you instead of to the hospital, it guarantees you the right to select your own hospital. And even if you enter a non-Catholic hospital, you will be covered under the Catholic Hospital Plan.

You may agree that Catholics should be encouraged to go to Catholic hospitals, but you may already have some hospital insurance and you may be wondering—why do I need more?

Because no matter what other insurance you now carry, it simply won't cover everything!

Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills? All your surgical and in-hospital doctor's bills? The medicines, drugs, supplies and the many other extras? Probably not.

And even if all your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly upkeep to your budget, your reserves and your family life?

Without any extra cash protection in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family

Now, with the unique protection of the Catholic Hospital Plan, you can avoid these worries—because you can be assured of extra cash income when you or any covered member of your family goes to the hospital—to help keep you out of debt, to help keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of four low-cost plans, specially tailored to suit your family's needs.

In addition to the important hospital benefits, you get all these valuable "extra" features:

How Your "Health-Bank Account" Grows Each Month

Here's a wonderful benefit, no matter which plan you choose, almost like an extra "Bank Account." When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum! When you have claims, your benefits are simply subtracted from your "account"—much like putting money in and taking it out of the bank.

Accidental Death Benefit—Paid To Your Parish

In the event of the accidental death (within 90 days of an accident) of any person covered under the Catholic Hospital Plan, \$500 will be paid to the covered person's parish, subject to the maximum (Aggregate of Benefits) of your policy. If you wish to name a beneficiary other than your parish, check the box on your Enrollment Form and a change form will be sent to you along with your policy.

Special Feature for Peace of Mind and Security

For as long as you live and continue to pay your premiums, you will never cancel or refuse to renew your policy for health reasons—and we guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Carry As Much Other Health Insurance As You Wish!

Yes, the Catholic Hospital Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! Furthermore, all your benefits are tax-free!

Surprisingly Low-Cost

Membership in the Catholic Hospital Plan costs considerably less than you might expect. You pay only \$1.00 for your first month's coverage (regardless of your plan), then only \$7.95 a month for the All-Family Plan; only \$5.95 a month for the One-Parent Family Plan; only \$5.75 for the Husband-

Wife Plan; and the Individual Plan costs only \$3.25. (When you become 65—or if you are 65 or over now—special Senior Citizen rates apply. See the modest increase in the box following.) And remember, regardless of age, size of family or the plan you select, you can now enroll and get your first month's coverage for only \$1.00!

How Can We Do It?

At this point, you must be asking, "How can we offer so much for so little?" The answer is simple: We have lower total sales costs! The Catholic Hospital Plan is a mass enrollment plan and a large volume of policies is issued only during certain limited enrollment periods. And all business is conducted directly between you and the company by mail. No salesmen are used. There are no costly investigations or any extra fees for you to pay. It all adds up to real savings we share with you by giving you top protection at lower cost.

A Respected Company

In addition to the exceptional value of the Catholic Hospital Plan—the low-cost, the high benefits, the ease of enrollment—you get something even more valuable: Your policy is backed by the resources, integrity and reputation of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics all across America for more than 35 years. Catholics everywhere, possibly right in your own community (including many priests), know about us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

Easy To Enroll—No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Catholic Hospital Benefit Policy (Form P147 Series) immediately—the same day we receive your Form. This automatically puts your policy in force. Along with your policy, you will receive a simple, easy-to-use Claim Form. Should you at any time need your benefits, you can be sure that your claim will be handled promptly.

As a Catholic, doesn't it make good sense for you to be protected by a Catholic health plan, should you or a member of your family be stricken by sickness or accident and suddenly hospitalized? Why not take a moment right now and fill out your Enrollment Form. Then mail it promptly with only \$1.00—"introductory" cost for your first month's coverage.

Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy-to-understand. But if for any reason whatsoever you decide that you don't want it, you may return it within 10 days and we will promptly refund your dollar.

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before February 26, 1967. But please don't wait until that date! It is important that you act today!

The sooner we receive your Form, the sooner your Catholic Hospital Plan will cover you and your family. We cannot cover you if your policy is not in force!

How the Catholic Hospital Plan pays \$100 a week for you—\$75 a week for your wife—\$50 a week for every eligible child

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire domestic help. If one of your children is hospitalized, you'll certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare,

where will the "extra" money you need come from? Without any extra cash protection in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

Now, no matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of four low-cost plans. Each is carefully designed to meet your family's special needs for extra cash when you or any covered member is hospitalized.

CHOOSE THE PLAN THAT SUITS YOU BEST—YOU CAN ENROLL FOR ONLY \$1.00!

ALL-FAMILY PLAN \$10,000 MAXIMUM

If yours is a young, growing family, then we recommend the All-Family Plan. You and your wife receive extra cash as follows for all new sicknesses and accidents (including maternity benefits, after your policy has been in force for 10 months). And all your unmarried dependent children between 3 months of age and under 21 are included at no extra cost as long as they live at home. (This includes not only your present children but any children you may have in the months and years to come.)

ALL-FAMILY PLAN MAXIMUM \$10,000. PAYMENTS TO YOU: \$100 weekly (\$14.28 daily) extra cash income when you are hospitalized. \$75 weekly (\$10.71 daily) when your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

ONE-PARENT FAMILY PLAN \$7,500 MAXIMUM

If you are the only parent living with your children, we suggest the One-Parent Family Plan. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan. You and all eligible children living at home between 3 months of age and under 21 receive extra cash as follows:

ONE-PARENT FAMILY PLAN MAXIMUM . . . \$7,500. PAYMENTS TO YOU: \$100 weekly (\$14.28 daily) extra cash income when you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

HUSBAND-WIFE PLAN \$7,500 MAXIMUM

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan, which pays you extra cash as follows:

HUSBAND-WIFE PLAN MAXIMUM \$7,500. PAYMENTS TO YOU: \$100 weekly (\$14.28 daily) extra cash income when you are hospitalized. \$75 weekly (\$10.71 daily) when your wife is hospitalized.

INDIVIDUAL PLAN \$5,000 MAXIMUM

If you are living by yourself, you will want the Individual Plan which pays you extra cash as follows:

INDIVIDUAL PLAN MAXIMUM \$5,000. PAYMENTS TO YOU: \$100 weekly (\$14.28 daily) extra cash income when you are hospitalized.

On all plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized right up to the maximum (Aggregate of Benefits) of the plan you select.

IMPORTANT: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable"! Even if one of your covered family members has suffered from chronic ailments in the past, the kinds of conditions that come back again and again or are likely to recur, the Catholic Hospital Plan will cover these pre-existing conditions after your policy has been in force for two years!

But whether or not you have had a chronic ailment, the Catholic Hospital Plan will cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

Special Note If You Are Over 65

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form below without any other qualification! The Catholic Hospital Plan not only accepts you regardless of age, it gives you hard-to-find extra cash protection during the high-risk senior years at a cost within your means. If you are over 65 now, or when you become 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan \$2.25
Female on One-Parent or Individual Plan . . . \$3.00
Male on any Plan \$3.00

Are Your Parents Senior Citizens?

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Catholic Hospital Plan during this limited enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month's coverage.

MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

19 Important Questions Answered

ABOUT THE NEW CATHOLIC HOSPITAL PLAN

1. What is the Catholic Hospital Plan?
The Catholic Hospital Plan is a brand-new, low-cost health protection plan—created especially for Catholics—that pays extra cash income direct to you when covered accident or illness hospitalizes you or a member of your family.
2. Why should the Catholic Hospital Plan be of special interest to me?
When you go to a Catholic hospital, you know that the physical and spiritual care you receive is in accordance with the ethical and religious directives of the Church. Under the Catholic Hospital Plan, your benefits are payable in both Catholic and non-Catholic hospitals.
3. Why do I need the Catholic Hospital Plan in addition to my regular insurance?
Probably your present hospital insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.
4. Can I collect even though I carry other health insurance?
Yes, the Catholic Hospital Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!
5. Is there a lot of red tape to qualify?
None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.
6. Which plan should I choose?
You may choose any of four low-cost plans—you can actually select the exact plan that suits you best! If yours is a young, growing family, we recommend the ALL-FAMILY PLAN. If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN. Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.
7. If I become hospitalized, when do my benefits begin?
On all plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.
8. How much can I be paid in a Catholic hospital?
Each plan has its own "Aggregate of Benefits," what we call the maximum. For example, under the ALL-FAMILY PLAN,

- the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income when you are hospitalized. \$75 weekly (\$10.71 daily) when your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.
- Under the ONE-PARENT PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) when you are hospitalized. \$75 weekly (\$10.71 daily) for each eligible child hospitalized.
- Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) when you are hospitalized. \$75 weekly (\$10.71 daily) when your wife is hospitalized.
- Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) when you are hospitalized.
9. When does the plan pay even in a non-Catholic hospital?
As a Catholic, it is to your advantage to go to a Catholic hospital when sickness or accident strikes. But you will be covered in any hospital that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.
10. When does my policy go into force?
It becomes effective the very same day we receive your Enrollment Form. Accidents are covered on that date. After your policy is 30 days old, sicknesses which begin thereafter are covered.
11. What if someone in my family has had a health problem that may occur again?
Even if one of your covered family members has suffered from chronic ailments in the past, pre-existing conditions are covered after the policy has been in force for two years.
12. What conditions aren't covered?
Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.
13. Can I drop out any time? Can you drop me?
We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay our premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all poli-

- cies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.
14. Why is the Catholic Hospital Plan almost like having an extra "bank account"?
When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum. When you have claims, benefits are simply subtracted from your "account."
15. Are any other unusual benefits included in the Catholic Hospital Plan?
Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's parish—unless you wish to name another beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.
16. Will my claims be handled promptly?
Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks will be sent directly to you.
17. Why are the premiums in the Catholic Hospital Plan so low?
With the Catholic Hospital Plan, you actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.
18. How much does my first month cost?
Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for the INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase in box above.)
19. Why should I enroll right now?
Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

SPECIAL LIMITED ENROLLMENT! EXPIRES FEBRUARY 26, 1967

Don't delay—fill out and mail Enrollment Form today, with \$1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105.

CATHOLIC HOSPITAL PLAN

LIMITED ENROLLMENT FORM NO. 2750420

INSURED'S NAME (Please Print) _____

ADDRESS _____

CITY _____ STATE _____ ZIP NO. _____

SEX: Male Female Month _____ Day _____ Year _____

AGE _____ DATE OF BIRTH: _____

Wife's First Name _____ Middle Initial _____

DATE OF WIFE'S BIRTH: _____

Do you carry other insurance in this Company? No Yes (If "Yes," please list policy numbers.)

I have enclosed my first month's premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Catholic Hospital Benefit Policy Form P147 Series and Plan (hereinafter as selected above). I understand the policy is not in force until actually issued. I understand that unless I indicate another beneficiary to the Company in writing prior to my death, and direct and order change of beneficiary the beneficiary for all persons covered under this policy shall be the Catholic parish in which the covered person resides at the time of his death.

_____ Signed _____ Insured's Signature SIGN—DO NOT PRINT

Check here if you wish to name a beneficiary other than your parish, and a form will be sent to you along with your policy.

Please make check or money order payable to MUTUAL PROTECTIVE