

# Pope establishes offices for laity, justice-peace

By JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI has established two new Church offices to foster the lay apostolate and to deal with special studies for justice and peace throughout the world.

The establishment of the two offices, which will have central offices in Rome, fulfills two recommendations made by Second Vatican Council Fathers to meet the demands of the modern world.

Among members and consultants of the two bodies the Pope has named bishops, priests and laymen. Among the administrative officers he has broken with Vatican tradition and chosen two lay people, one of them a woman.

In a motu proprio (a document drawn up on the Pope's own authority) the Pope has ordered the establishment of a Council on the Laity and a Pontifical Commission for Studies on Justice and Peace.

Although the two organizations are separate, by the nature of their programs and goals they will have the same president and vice president, Cardinal Maurice Roy of Quebec and Italian Bishop Alberto Castelli, former secretary of the Italian Bishops' Conference, respectively.

MSGR. ACHILLE Glorieux, secretary of the former post-conciliar Commission of the Lay Apostolate, has been named secretary of the Council on the Laity. To assist him are two subsecretaries, Mieczyslaw de Habscht, permanent secretary of the Conference of International Catholic Organizations, and Miss Rosemary Goldie of Australia, executive secretary of the Permanent Committee for International Congresses of the Lay Apostolate.

Miss Goldie's nomination ranks her as the Catholic woman holding the highest office within the administrative offices of the Church.

Msgr. Joseph Gremillon of the U.S. Catholic Relief Services who is from the Alexandria, La., diocese, has been chosen as permanent secretary of the Commission for Studies on Justice and Peace. Because this commission will not be an operative organism and instead will concentrate on studying the problems of justice and peace,

Martin Work, executive director of the National Council of Catholic Men, is among the 12 members to be chosen for the Council on the Laity. Two other Americans have been named members of the justice and peace commission, James Norris, assistant to the director of Catholic Relief Service (CRS), who was a spokesman for the lay auditors at the ecumenical council and proposed the idea of the creation of such commission in the council hall, and Msgr. Luigi Ligutti, a permanent observer of the Holy See for the UN's Food and Agriculture Organization. Among the consultants of the commission is Auxiliary Bishop Edward E. Swannstrom of New York, executive director of CRS.

THE MEMBERS and consultants will assemble in Rome when it is deemed necessary, but will remain at their present posts. The administrative officers, with the exception of the president, Cardinal Roy, will live in Rome to carry out the work of the central offices.

The motu proprio, entitled Catholicam Christi Ecclesiam, was dated January 6, but was made public at a Vatican press conference on January 10.

The Council on the Laity will consist of 12 lay members and a group of consultants drawn from bishops, priests, and laymen and women.

The commission for justice and peace consists of 12 ecclesiastics and laymen and women and a group of consultants drawn also from bishops and laymen.

In both cases the Pope chose members and consultants on the basis of geographical representation and particular competency in the various fields involved.

Both organizations are "erected ad experimentum" (as an experiment) for five years, the operative organism and instead will concentrate on studying the problems of justice and peace.



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## SEVEN PRIESTS, SIX LAITY

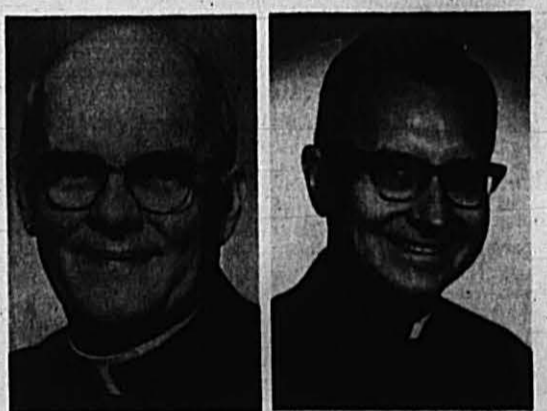
# Thirteen named for papal honors

Seven priests and six lay persons have been honored by Pope Paul VI, the Chancery Office revealed this week.

Raised to the rank of Protonotary Apostolic was Right Rev. Cornelius B. Sweeney, Archdiocesan Vicar General. Six other priests were named Domestic Prelates; three laymen were appointed Knights of St. Gregory; and three lay women were named to receive the Pro Ecclesia et Pontifice Award.

The priests honored include: Very Rev. Richard Kavanagh, V.F., pastor of St. Michael's parish, Indianapolis, Archdiocesan consultant and dean of the North Indianapolis Deanery; Very Rev. Leo Schafer, V.F., pastor of St. Mark's parish, Indianapolis, Archdiocesan consultant and dean of the South Indianapolis Deanery; and Father Raymond T. Bosler, pastor of Little Flower parish, Indianapolis, and editor of The Criterion. All will have the title of Right Reverend Monsignor.

ALSO NAMED Domestic Prelates are the following priests who have been Papal Chamberlains since 1964: Very Rev. Msgr. Joseph D. Brokhage, pastor of Holy Rosary parish and rector of the Latin School of Indianapolis; Very Rev. Msgr. Charles Ross, pastor of St. Pius X parish, Indianapolis, and Archdiocesan Vicar for Religious; and Very Rev. Msgr. Charles Koster, assistant pastor of St. John's parish and secretary of the Archdiocesan Maternity.



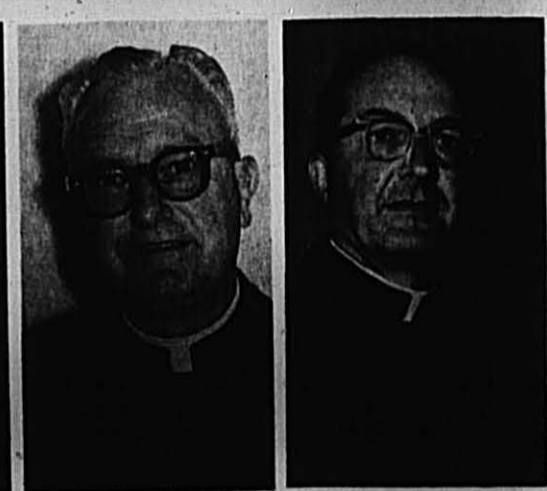
MSGR. SWEENEY

MSGR. BROKHAGE



MSGR. KOSTER

MSGR. ROSS



MSGR. KAVANAGH

MSGR. SCHAFER

MSGR. BOSLER

## THE GENERAL ASSEMBLY

# Biennial battle seen over pupil aid bills

By JOHN G. ACKELMIRE Associate Editor

INDIANAPOLIS—Two controversial measures to be introduced in the young Indiana General Assembly are certain to draw considerable Catholic support, as well as that of other friends of independent schools. They also are certain to spark heated legislative battles.



John G. Ackelmire, associate editor of The Criterion is a veteran metropolitan and international newspaper reporter and editor with wide experience in legislative coverage. This is one of a series of weekly articles by Ackelmire on the activities of the 1967 Indiana General Assembly.

Burnett C. Bauer (D, South Bend).

Bauer has cited as evidence of the CEF's growing political muscularity the recent election upset of former State Senator F. Wesley Bowers (D, Evansville), who had been slated to become Senate president pro tempore. Bowers had refused support to the Junior G.I. bill in 1965, and was actively opposed for re-election by the CEF.

A "fair bus bill" was introduced on January 11 making it mandatory for public school systems to provide school bus transportation for private as well as public school pupils. Under the present local option law 21,384 private school pupils now get public transportation but another 68,824 who reputedly need it do not. (In his "State of the State" message on Tuesday, Governor Roger Branigan stated that he could not agree with those who consider such a measure "unconstitutional.")

The 1965 bill died in committee despite vigorous support of the CEF, as well as of many prominent Catholic and non-Catholic spokesmen, including Lutherans and patrons of non-denominational private schools. It also provoked a memorably spirited, but orderly, night public hearing of the House Education Committee which crowded the House chamber to overflowing.

Proponents point out that similar compulsory legislation is in effect in the neighboring states of Ohio, Michigan and Illinois as well as many other states. They also cite several U.S. Supreme Court decisions in support of the constitutionality of such measures.

Opponents in 1965 contended such laws violate the First Amendment to the Constitution and also are too costly.

With an estimated state general fund surplus of \$137 million by next June 30 and of \$232 million by June 30, 1969, proponents of the three aforementioned measures insist "too costly" arguments have lost validity. They are militantly joining in the general scramble for a share of the educational tax dollar.

ANOTHER proposed bill, which has the support of the Catholic Charities of the Archdiocese of Indianapolis, as well as of the influential Indiana Citizens for the Study of Public Assistance and Poor Relief Laws, would remove poor relief activities from township trustee administration and coordinate all public assistance under county welfare departments.

Three previous Legislatures have shied away from similar proposals in the face of adamant opposition by most of the state's 1,000 township trustees, who constitute a notably powerful lobby in General Assembly affairs.

Legislation also may be introduced this year — although more likely in 1968 — to establish some sort of state-wide system of family courts or courts.

## Holy See alters policy of giving indulgences

By REV. J. P. DONNELLY

VATICAN CITY — The Holy See has altered its practice of granting indulgences for prayers and good works, emphasizing the necessity of personal piety and playing down the necessity of external objects or places as conditions for gaining them.

The changes are contained in an apostolic constitution entitled "Indulgentiarum Doctrina" (The Doctrine of Indulgences) dated January 1 and published January 9 in L'Osservatore Romano, Vatican City daily.

In summary it contains three principal revisions of the Church's traditional practice:

• Partial indulgences will no longer be counted quantitatively in days or years. Instead a qualitative norm will be used, based on the dispositions of the individual and the perfection with which he says a prayer or performs a good work. To this quality of personal merit known only to God, according to the constitution, the Church will add further merits from its own treasury.

• A considerable reduction in

the number of plenary indulgences which can be gained. The general law will be that only one plenary indulgence may be gained in any one day. An exception is made for the hour of death, when a plenary indulgence may be granted even though another has been acquired on the same day. Conditions for gaining this indulgence "at the hour of death" henceforth will exclude the necessity of a priest being present or holding some object in the hand or of having acquired a right to this indulgence by having received what is popularly known as a "papal blessing."

• The reorganization of the discipline attaching indulgences to objects or places such as a rosary or some particular church.

ACCORDING to Msgr. Giovanni Sessolo, regent of the Sacred Apostolic Penitentiary, which deals with matters concerning indulgences, this last is intended to make the gaining of indulgences "more simple and more dignified. . . Referring to them as 'indulgences on objects or places' has been abolished."

(Continued on page 8)

## Pope Paul issues appeal to Red China leaders

(Editorial, Page 4)

VATICAN CITY—Pope Paul VI has appealed publicly for the right to be heard by his three million Catholic sons in communist-ruled China.

He said he wanted to speak to China's youth of their new

life and to speak to China's leaders of peace.

(A competent Vatican source cautioned against interpreting the Pope's words as an offer to mediate in the Vietnam war. He said the Pope could hardly make such an offer to a nation that is not among the combatants, except morally or through sending technical help and materiel. He said, however, that the Pope certainly understands the role China could play in achieving peace in Vietnam.)

Speaking in St. Peter's basilica at a Mass on Epiphany (Jan. 6), feast of Christ's manifestations to all nations, the Pope complained that religious freedom is fettered in mainland China, that his communications with continental China have been severed, that none of its bishops were able to take part in the Second Vatican Council, that all missionaries have been expelled, and that the Church is accused of opposing the Chinese people.

"WHAT THEN do we want?" he asked before a great assembly of people including many Chinese.

"To re-establish contacts, as we still conserve them with that portion of the Chinese people with which we have friendly relations," he answered.

(Continued on page 9)

## Name architects for new seminary

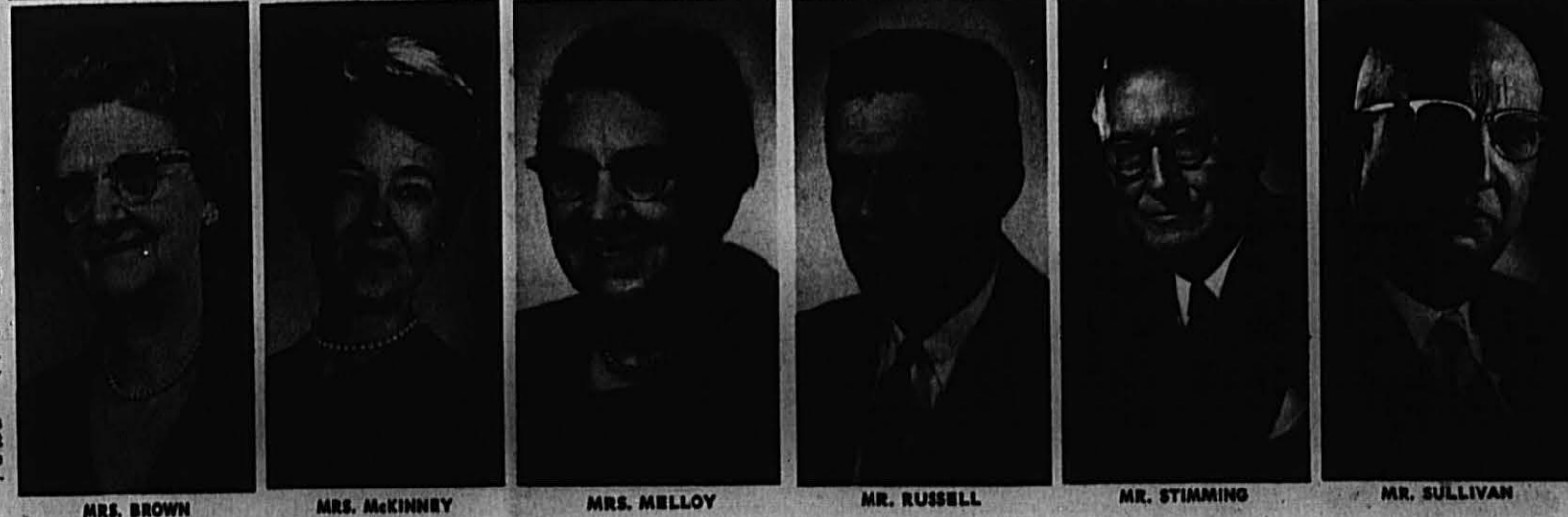
INDIANAPOLIS — The St. Louis architectural firm of Hellmuth, Obata and Kassabaum has been chosen as principal architect for the new Catholic Seminary of Indianapolis campus. Serving as associate architects will be the firm of Charles M. Brown, of Indianapolis.

Two other architects will provide consultation on the campus planning. They are: Edward Larrabee Barnes, of New York, principal architect of nearby Christian Theological Seminary, and Peter Recker, of Munich, Germany.

The seminary will begin classes next September on the 135-acre tract, located at Michigan Road and White River. Temporary housing will be provided while the students will use classrooms of Christian Theological Seminary the first year.



SHATTERED SANCTUARY—An American GI wends his way through the wreckage of a ruined chapel during an operation of the First Cavalry Division in Ben Song, South Vietnam. (RNS photo)



MRS. BROWN

MRS. McKINNEY

MRS. MELLO

MR. RUSSELL

MR. STIMMING

MR. SULLIVAN

THE PARISH TODAY

What if Christ were fellow parishioner?

By BERNARD LYONS (One of a series) Copyright 1967

LET'S pretend: Christ is alive today! The God-man Christ—on earth—clean-shaven, dressed in shirt and pants—subject to hunger and the demands of nature. Let's say that he is still a carpenter and belongs to a large union local in a metropolitan area. He lives with his mother, Mary, in an apartment; make it a 12-flat.

The apartment naturally falls within the confines of a parish boundary. Picture that parish. Typically, it's large, with some 3,000 families, all of them white;

unless, of course, the neighborhood is "changing," then the parishioners number considerably less than 3,000, with more leaving each day; or, if it's changed, there are about 300 Negro families.

THE PARISH "plant," with church, rectory, parking lot, convent, school and hall, has a replacement value of nearly \$2,500,000 with a budget of more than \$200,000 a year (including diocesan collections). The rectory houses three or four priests who give a full schedule of Masses each day and staff convenient hours of Confession each Saturday and the day before a Holyday.

Christ is not known personally by the pastor. He doesn't fall into the categories that the pastor would know. He's not on the sick list. He's not a fund-raiser or a parish activist. To the pastor or one of his assistants, Christ is a familiar figure at a wake.

How does that parish look to Christ? What does he say to Mary about it?

Does he have an answer on how to attract back the one out of two parishioners who no longer regularly attend Sunday Mass? Does he think how the parish might help the elderly, and specifically how several retired men in his building could

make use of some of the idle room in the parish plant when it isn't being devoted to the school, CCD and the Hi-Club?

Does he ponder the response the parish might make to the poor and minorities (job help, credit unions, cooperatives) and how parishioners might help the family that is paying more than they can afford in a depressing, building-code violated building? What about the middle-class or affluent family which has a responsibility of leadership and needs support in their fight for justice and in their charitable and apostolic endeavors?

IT'S PAINFUL to think about our parish this way. But it's not as strange as it seems. Of course, when Christ comes again in all his glory as God-man we will have to see the parish and our other institutions through his eyes. In the meantime, though, we are all "other Christs" and share in the duties of Christ's redemptive act which did not end on Calvary. If our parish wouldn't be relevant to 20th century God-man Christ, why should it be meaningful and functional for us?

The Church isn't the parish plant, and it isn't the Pope or the bishops alone. We are the Church! The little old lady who faithfully attends 7:30 a.m. Mass each day and the moonlighting father who oversleeps the Mass schedule and is headed for suburbia and "more room for the kids." The rent-collector and the carpenter, the politician and the housewife. We are all members of the Mystical Body of Christ!

St. Paul said it this way: "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body—Jews or Greeks,

slaves or free—and all were made to drink of one Spirit." (1 Cor. 12: 12-13).

You think about Christ in your parish. "I am an equal member of the Mystical Body of Christ and I have my own unique call from God. The mission of the Church, and that mission represented in a particular geographical area, my parish, is my mission, too."

Fine! Now, what do you do? If you're a typical Catholic you have never really talked with your pastor before. Maybe you responded in the baptismal ceremonies when godparents and relatives of many children gathered on an early Sunday afternoon in the baptistry. Or you may have asked a question at the rectory fund-drive kickoff meeting.

THERE HASN'T been a place in the parish for the apostolic layman since the days of the Acts of the Apostles. (Name five lay saints from the Church calendar after 500 A.D., and just one who is known for his work in the parish.) In the early Church, Christians shared in the decisions that affected the entire community. They believed that the Holy Spirit was not confined to Rome, but was present in the leadership of the Pope, the bishops and the religious and in the will of the community.

This pattern of the atrophied laity has been changing, however—jarringly by the Reformation, technology, humanism, the growth of democracy in our political and economic life, universal education and the guidance of the Holy Spirit.

St. Paul's doctrine of the Mystical Body of Christ and the growth in the understanding of the "priesthood of the laity" has

helped us to see the need for new structures so that the layman might share more fully in the life of the Church.

A climax in the development of the laity in the Church came when the bishops at Vatican Council II said, in Chapter Three, of the "Decree on the Apostolate of the Laity":

"Because they are partners in the priestly, prophetic and regal role of Christ lay people share actively in the life and action of his Church. Within the communities of the Church, their cooperation is so much needed that without it the apostolate of the pastors would be largely ineffective. Like the men and women who assisted Paul (see Acts 18, 18-26; Rom. 16, 23) lay people with a genuinely apostolic attitude make up for what their brothers lack, and refresh the spirit of pastors and fellow faithful alike. (see 1 Cor. 16, 17-18). They themselves are strengthened by sharing actively in the liturgical life of their own community, are prompt to take part in its apostolic efforts; they attract back to the Church those who have fallen away; they cooperate earnestly in presenting the teaching of God, particularly by catechetical instructions; by offering their own competences they lend added efficiency to the care of souls and even to the management of Church properties.

"The most obvious example of the community apostolate is the parish. Here a wide variety of people are gathered together in one assembly and united with the Church universal. We desire that lay people in the parish work in close cooperation with their priests, that they bring to this assembly of the Church their

own problems and the questions of the world relating to salvation, for common study and resolution; and finally we hope that they will lend their energetic assistance to every apostolic and missionary program of this, their ecclesial family."

OUR BISHOPS didn't stop there. We have already seen that there is a need for a structure or device by which laymen can participate in the Church. In Chapter Five of the same document, "On The Apostolate of the Laity," our bishops decreed:

"Where it is possible there should be diocesan councils which, through the cooperation of clergy and religious with lay people, can assist the apostolic work of the Church both in evangelizing and sanctifying, and in charitable, social and other endeavors. Such councils will be helpful to the mutual coordination of various lay enterprises and organizations without threatening the autonomy and special character of each group.

"Such councils should also be established, as far as possible, in the parish, and on the interparish, diocesan, national and international levels."

OTHER DOCUMENTS of Vatican Council II touch upon this same point, but in more oblique language. The bishops urged in Chapter Five of the "Constitution of the Church":

"Let pastors recognize and promote the dignity as well as the responsibility of the laity in the Church. Let them willingly employ their prudent

advice. Let them confidently assign duties to them in the service of the Church, allowing them freedom and room for action. Further, let pastors encourage lay people so they they may undertake tasks on their own initiative. Attentively in Christ, let them consider with fatherly love the projects, suggestions and desires proposed by the laity. However, let pastors respectfully acknowledge that just freedom that belongs to everyone in this earthly city."

Next Week: We look at the parish through the eyes of the pastor and see how some councils operate on the parish level.

CATHOLIC CORRESPONDENT

U.S. newsman queried by Bulgarian police

By PATRICK RILEY

Within eight hours of entering Bulgaria, I was in the hands of the police. The interrogation lasted about an hour, including a 15-minute wait for someone who spoke French, and revolved around my reasons for coming to Bulgaria.

Before leaving town next morning for Sofia I had to fill out a form in triplicate giving

This article was written by a member of the NC News Service's Rome bureau following a trip through Iron Curtain countries last November.

such information as my wife's maiden name and the names and birth dates of my children.

Twenty-four hours after being released from the police station I discovered and confronted a plainclothes agent who was following me in Sofia, hundreds of miles away.

All this official interest in me apparently stemmed from the fact that I was looking for a Catholic priest.

Here is how it happened.

THE TRAIN that brought me from Romania crossed the Danube into Bulgaria at noon. My first destination was a small town not far from the border as the crow flies but eight hours away by the sauntering, back-country trains that service the agricultural towns of northern Bulgaria. I had to change trains three times, and while waiting at the second station, I was approached by a married couple who engaged me in conversation in French.

The husband, a middle-aged teacher who had studied abroad, asked me where I was going, and then suggested that we travel together until my next stop, where he would tell me which train to take.

When we had gotten settled in the train he asked me solicitously if I had the exact address of the person I was visiting.

"No?" he exclaimed. "But it's a big town. What is his name?"

Fortified with this information he got up and asked other passengers if they knew the person I was seeking. He came back without results.

"That is a Catholic town," he said. "You might go to the Catholic priest there and ask him where this person lives. Almost all the Catholic priests here speak some foreign language, and they are all very helpful."

I had not mentioned to my acquaintance that the man I was seeking was a priest, nor did I volunteer the information.

AFTER A little while a young man approached and spoke to the teacher.

"He's from the village you're going to," said my acquaintance. "He says he knows the man you're looking for. Your friend is the local priest." A pause. "Did you know that?"

I replied that I had known he was a priest but had not known whether he was functioning as a priest.

Soon afterwards the teacher announced the train was arriving at the station where I would change trains for the last time. He put me in the hands of the young man, who stayed with me throughout the hour or so we waited at that station.

Not long after we got started on the last leg of my journey, a uniformed policeman entered the carriage and made straight for me. He sat down beside me and launched into a long series of questions in Bulgarian. I showed him my passport, which he puzzled over briefly and handed back, shrugging his shoulders at my companion in a gesture of incomprehension.

We then sat in silence until the train pulled in to my stop, where we three—the policeman, the young man and I—got off together. The policeman motioned me to follow him.

At the police station I was ushered into a tiny room furnished with a desk, two chairs and a bed. Behind the desk sat an officer of the police and on the bed sat a man of about 30, prematurely gray and in muffled. The officer directed me to sit in the remaining chair, and began to question me in Bulgarian. All I could do in reply was to hand him my passport.

After further fruitless attempts to make himself understood, the officer gave instructions to someone outside. They began a quarter-hour wait which was terminated by the arrival of the priest.

WITH THE priest acting as interpreter, the policeman asked me my profession and why I had come to Bulgaria. I replied that I was a journalist looking for people who had known Pope John when he was the Holy

See's representative in Bulgaria and had visited all its Catholic regions.

He questioned me closely about where I planned to go in Bulgaria, who I knew there, who I wanted to see, and the like.

After this detailed questioning, he pointed out that my visa had expired, something I had not noticed because of the Cyrillic script and had not expected because the visa had been granted me just a month before. However he said that could be taken care of in Sofia. (In fact a clerk at the travel office in Sofia simply endorsed the visa, saying it was a routine procedure. The expiration of my visa could hardly have occasioned my interrogation by the police since the agent who approached me could not then have known it had expired, and handed it back to me without pointing to any date. Also, the matter was raised only at the end of my interrogation.)

The police officer made a phone call to another town, and then told me I could stay with the priest that night. Later, while I was eating eggs and fish in the priest's kitchen, he came in to say I could stay as long as I wanted, but must inform him when I would leave and must go direct to Sofia. I replied that since there was no one in town who had known Pope John when he visited the region (information I had already gleaned from the priest), I would leave next morning. I was told I would have to visit the municipal hall next morning to fill out a questionnaire, which proved to be detailed in the extreme.

The journey to Sofia lasted from early morning to nightfall. At the government tourist agency in Sofia I was given a room in a private apartment and my visa was extended. The clerk mentioned that my room was not far from the center of the city, near a big monument to the Soviet Army. And in passing that tall tower, floodlighted and standing in the center of a big square, I formed a plan to discover if I was being followed.

SHORTLY AFTER putting my suitcase in my room I went out and made straight for the monument. The approach to it was up a long mall with flowered gardens and some trees on either side. I went up to the foot of the monument and turned around to find the mall empty, except for one man who walked slowly toward the monument.

I went behind the monument for a few moments and then returned to see the man approaching more quickly. While I stood in full view he changed direction and began walking obliquely toward a street on his right, Toubuhin Street. When he gained a path leading from the monument itself to Tolbuhin Street I followed him, drew right beside him, and turned to look in his face.

Although Bulgarians, as I was to learn, are universally eager to offer assistance to strangers, he studiously ignored this approach. While I continued to look at him he stared fixedly ahead, walking on and clasping a rolled-up portfolio behind his back with both hands.

Later I recounted this incident to a communist intellectual. He laughed and remarked: "We call those fellows baby chicks, because they follow like chicks after a mother hen. But he's just doing his job."

FOUR AMERICANS

Statistics show 32 prelates have resigned because of age

By REV. JOHN DONNELLY

VATICAN CITY—The resignations of 32 prelates have been accepted by Pope Paul VI since his formal recommendation to the Church's bishops to offer to retire by the age of 75.

According to Msgr. Fausto Vallain, head of the Holy See's press office, it was expected that almost all the rest of the Church's some 200 bishops who are eligible for retirement would submit their resignations, "probably within the next few months." About 60 have already done so, he said, and all of these "have been or will be decided by the Pope case by case, as specified in the formal recommendation."

The invitation to retire was contained in a papal document, Ecclesiae Sanctae, dated August 6, that implemented the recommendations of four documents of the Second Vatican Council, including the Decree on the Bishops' Pastoral Office in the Church. Its prescriptions did not go into effect, however, until October 11.

Msgr. Vallain said the Pope was "pleased with the response

made by the world's bishops to the recommendation" during the two and one-half months since the document became effective.

ALTHOUGH THE Pope had accepted 27 resignations from the time the decree was published until the end of 1966, it is known he also turned some down. According to announcements from their respective diocesan officials, the Pope has asked Cardinal Ernesto Ruffini of Palermo, Italy, Cardinal Giacomo Lercaro of Bologna, Italy, and Cardinal Francis Spellman of New York to stay at their jobs, at least for the time being.

The resignations of nine aging Italian bishops have also been turned down, but at the same time apostolic administrators were named to their dioceses who have taken over full authority in practice.

This has been variously interpreted in Vatican circles. Some say it is a legal technicality which involves salaries paid bishops by the Italian state. Others believe it is a preliminary step toward the dissolution of the dioceses these pre-

lates hold, or their combination with other nearby dioceses.

There is an over-all attempt on the part of the Italian hierarchy to reduce the number of dioceses in order to bring about a more effective administration and pastoral service. In most cases this is being done with an eye to the boundaries of civil administrations, a step called for by the Lateran treaty of 1929 between the Holy See and the Italian government.

AMONG THE Church's cardinals, the Pope has already accepted the resignations of Cardinal Maurice Feltrin of Paris, Cardinal Angel Herrera y Orta of Malaga, Spain, and Cardinal Eugenio Tisserant, Cardinal Giuseppe Pizzardo and Cardinal Benedetto Aloisi Masella, all of the Roman curia, the Church's central administrative offices. These latter resigned only their assignments as active heads of the small dioceses neighboring Rome. They have retained their curial posts.

The announcements released by the press office of L'Osservatore Romano, Vatican City daily, from the date of the publication of Ecclesiae Sanctae until the end of the year show that the Pope has accepted the resignations of eight archbishops and 19 bishops besides the five cardinals. Four of these were Americans: Archbishop Edward D. Howard of Portland, Ore.; Archbishop John Mark Gagnon, bishop of Erie; Bishop Ralph L. Hayes of Davenport and Bishop James Kearney of Rochester.

Canadian prelates who have retired are Archbishop Joseph A. O'Sullivan of Kingston, Ont.; Bishop Francis P. Carroll of Calgary, Alta.; and Bishop Rosario L. Brodeur of Alexandria, Ont. The list also includes three each from India, Brazil, and Italy; two from Haiti; and one each from the Congo, Venezuela, Mozambique, Germany, Spain, Angola, Guatemala, the Philippines, and the Canary Islands.

New Rhodesian policy hurts mission schools

SALISBURY, Rhodesia—The government of Prime Minister Ian Smith has informed the churches that they will no longer receive subsidies for any new primary school they open for Negro Africans. All new primary schools will from now on be entrusted to local government authorities.

The Rhodesian white-ruled government declared the country's independence from Britain unilaterally in 1965 after failing to agree with Britain about the role of the Negro majority in a future independent state.

BRITAIN took the case of Rhodesia to the United Nations and sanctions were imposed to try to force Rhodesia to switch to a more democratic form of

government with equal rights for its Negro majority.

No formal announcement on Rhodesia's major change in educational policy was made. But Rhodesia's secretary of African education, M. G. Mills, announced the new policy to the standing committee of his Education Advisory Board. He explicitly lifted the ban of secrecy that normally covers this discussions of the board.

This change of policy means that the Christian churches in Rhodesia can no longer expand their educational work for the Negro African population. Hundreds of mission schools will never reach the status of full primary schools, unless parents and missions bear the entire costs for expansion, including payment of teachers' wages.

UP TO NOW the government has left primary education for Negro Africans mainly in the hands of the churches. Eighty-six per cent of all Negro African school children attend mission schools. The Catholic Church alone has 23% of the total school enrollment in its primary schools.

The government has paid the teachers' salaries and set courses of study and examinations, and the churches were responsible for building, running and equipping the schools.

CLERGY NECROLOGY

- January 14, 1901 — Father Francis Gouesse
- January 14, 1937 — Right Rev. Francis Ryves
- January 15, 1911 — Father William Gordon
- January 15, 1871 — Father Michael Marendt
- January 16, 1957 — Right Rev. Henry Dugan
- January 17, 1872 — Father Arnold Pinkers
- January 18, 1960 — Father Vicor Brucker
- January 18, 1911 — Father E. F. McBarrow
- January 20, 1903 — Father James A. Michael

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JUDGMENT LEFT TO BISHOPS

Unauthorized liturgical experiments deplored by Congregation of Rites

VATICAN CITY — The Holy See has deplored unauthorized liturgical experiments, particularly those coupling celebration of Mass with "family Eucharistic banquets" in private homes, and has asked bishops to take all necessary steps to repress abuses.

A declaration, published jointly by the Congregation of Rites and the commission for implementing the Vatican Council's Constitution on the Liturgy, called attention to recent news reports and picture stories on experimental celebrations of the Eucharist, which it called "alien to Catholic worship and almost incredible."

It deplored to the use of "profane and worldly" music "not worthy of a sacred action."

However, a spokesman for the two Vatican bodies, Father Annibale Bugnini, declined to specify what kind of music was meant. He admitted that some music now considered "popular" could be "sacralized" in such a way that it might become fit for liturgical use. Decisions in this regard, he said, are within the competence of the local hierarchies.

Father Bugnini, secretary of the commission and undersecretary of the congregation, released the declaration at a press conference during which he also praised national bishops' conferences and their liturgical commissions for "working with great competence, wearying labor and love and with awareness of their obligations."

WHILE DEPLORING abuses in experimentation, the declaration "urgently invites Ordinaries, both Local and Religious, to watch over the correct application of the liturgical constitution, to admonish with kindness and firmness the promoters, even if well intentioned, of such manifestations and where they see a need, to repress abuses, to prevent any initiative not authorized, and guided by the hierarchy, and to promote zealously the true liturgical renewal desired by the council so that this great undertaking may be carried on without deviations and bear the fruits of Christian life

which the Church expects of it." The declaration specifically condemns "family eucharistic banquets" celebrated in private homes and followed by a meal; and Masses offered using strange and arbitrary rites, vestments and formulas, and sometimes accompanied by music of a totally profane and worldly character, not worthy of a sacred action.

"All these manifestations of cult performed on private initiative," it said, "necessarily tend to destroy the sacred character of the liturgy which is the purest expression of the worship rendered to God by the Church. Since 'aggiornamento' (updating) must be made with order, and not arbitrarily, it is absolutely incorrect to allege a motive of pastoral renewal for such practices."

"They are not in conformity with the letter and the spirit of the liturgical constitution of the Second Vatican Council; they are contrary to the ecclesial meaning of the liturgy; and they damage the unity of the Church and the dignity of the people of God."

THE DECLARATION further reminded that "it is not lawful to celebrate Mass in private homes, except in those cases foreseen and clearly defined by liturgical legislation." Father Bugnini said that such cases must be considered "the exception" and cannot be invoked as support for general practice. He said the same would apply to celebrating Mass in the open or in a factory or other location which is not specifically set aside for the liturgy.

The document was signed by Cardinal Giacomo Lercaro of Bologna, Italy, president of the commission; Cardinal Arcadio Larraona, prefect of the congregation, and Archbishop Ferdinando Antonelli, secretary of the congregation. It was dated December 29.

Father Bugnini said that one "news item" which caused concern was a recent cover story with extensive photography published in the prestigious Paris Match magazine. Among other rituals, it showed a group of individuals gathered in a private home at a table with food set for dinner. According to captions, Mass was celebrated in this circumstance. Another photo showed a child receiving Communion in his hand and the

caption indicated he administered Communion to himself.

The practice of joining the Eucharist with a love feast or "agapé," Father Bugnini said, is a "form of worship which has been superseded in the Church, combining as it did two things which only in the beginning, and sporadically, were closely linked but which for at least 16 centuries the Church has wished separated." To return to this abandoned custom, he said, "makes no sense, nor is it called for by legitimate pastoral needs or justified by doctrinal considerations."

The practice is, in fact, referred to in St. Paul's first epistle to the Corinthians where he chides the Corinthians and advises that they eat their meals before they come together for the Eucharistic celebration.

To celebrate Mass in private homes, he said, "minimizes and weakens the sense of the church as a meeting place for the people of God in its wider meaning. It would attenuate greatly the universal, communitarian, and fraternal aspect of Communion in the faith and in the charity which must animate our full Christian assemblies."

The use of "rites, clothing and formularies which are unusual and arbitrary brings down to the level of the human something which is by nature sacred and which protects a mystery," he said. "It does not bring us closer to God, but rather alienates us from Him."

Introduction into the liturgy of music which is "totally profane" is also disapproved, Father Bugnini said. This would include music "which in its performance seems to demand movements, gestures, or involvement which is incompatible with and unworthy of a sacred action."

IN ORDER TO be compatible with the liturgy, he said, music must conform with the prerequisites set down by the Vatican Council's liturgy constitution in speaking of musical instruments. It must be the music that is suitable, or that can be made suitable "for sacred use, in accord with the dignity of the temple, and truly contribute to the edification of the faithful." Primarily, he said, it is within the competence of the "rector

of a church" to decide whether certain selections of music meet these standards. "But," he added, "in these times of transition, there should be some guidelines set by qualified experts."

"The music of each era is different and has its own form of expression," he said. "But certainly, the general principle laid down by Pope Pius XII still holds, excluding music which is light and frivolous or clamorous and noisy."

Father Bugnini said however that he was "anxious not to close the door for the future on music which is now in vogue—provided a certain sacralization of that music takes place first, lifting it from the merely secu-

lar sphere to that which is spiritual."

With regard to liturgical experiments in general, he noted, that they are to be conducted "in special places among those who are well prepared and oriented, and using rites which have been well studied and prepared by competent organisms duly authorized, under the guidance, control and responsibility of the sacred hierarchy."

In answer to a question from a journalist, Father Bugnini said he foresaw that the "Holy See will probably be more benevolent in the future in extending permission to a greater number of the faithful to receive Communion under both species." This has already been authorized on special occasions such as weddings and anniversaries.



PLAN MUSIC WORKSHOPS—Members of the Elementary Music Committee, commissioned by the Archdiocesan School Office to review and make textbook selections for the coming year, gathered recently to plan a series of workshops to be held throughout the Archdiocese for elementary teachers. Six workshops will be held on five consecutive days beginning January 16. The schedule includes: St. Louis School, Batesville, January 16; St. Anthony School, Clarksville, January 17; St. Charles School, Bloomington, January 18; St. Barnabas and St. Luke Schools, Indianapolis, January 19; and Sacred Heart School, Terre Haute, January 20. Committee members above are (seated, from left): Sister Rosemary, O.S.B.; Sister Jean Catherine, S.P.; Sister M. Aloisia, O.S.F. (chairman). Standing, from left, are: Sister Ruth Ann, O.S.F.; Mrs. Jo-Anne Smithmeyer and Sister Harriet, O.S.B. Other committee members, not present for the photo, are Jerry J. Craney and Sister Mary, S.P. (Staff photo)

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GREATER ROLE TO LAITY

English bishops alter basic Church set-up

By JOHN A. GREAVES

LIVERPOOL, England — The bishops of England and Wales have announced revolutionary changes in the structure of the Church in this country, with the laity having a bigger role than ever in helping the bishops in their work.

Twenty-eight bishops decided at a two-day private meeting here to include in all future bishops' meetings all diocesan bishops of every Catholic rite, coadjutor bishops, auxiliary bishops and titular bishops, and to have an annually elected president and vice president.

THE FIRST president is Cardinal John Heenan of Westminster, who will be helped by an inner "cabinet" or standing committee, including one representative bishop from each of the five provinces, plus a bishop secretary and a permanent general secretariat. Bishop Derek Worlock of Portsmouth, for

many years private secretary to the cardinal archbishops of Westminster, was elected the first secretary.

The first cabinet consists of Bishop Edward Ellis of Nottingham, Archbishop John Murphy of Cardiff, Archbishop Cyril Cowderoy of Southwark, Bishop Joseph E. Rudderham of Clifton and Bishop James Cunningham of Hexham. The permanent secretariat will have Msgr. David Norris of Westminster as general secretary and a staff of lay people.

The bishops also set up eight new commissions, covering education, theology, ecumenical relations, lay apostolate, missionary activity, religious life, social welfare and mass media, in addition to the two already existing, for liturgy and Church music.

All the commissions will include priests and laity, with a bishop heading each. The lay apostolate commission will have separate departments for youth, family and international rela-

tions. The permanent secretariat will ensure continuity of action between meetings of the bishops' conference and the constituent commissions.

Further announcements are to be made concerning the development of the work of the conference after consultation with interested organizations and individuals.

These changes in the administrative, advisory and executive structure of the Church in England and Wales follow the lines laid down by the Second Vatican Council regarding pastoral care and the priesthood.

BISHOP WORLOCK commented: "In 24 hours we have come a long way. It is a tremendous step. The decisions taken are of great significance. This will be the first time there has been joint lay and priestly consultation on these topics on such a basis. Never before have the laity been asked to cooperate with the clergy in discussing so many topics. This will mean more communications and exchanges of ideas between various sections of the Church and will also simplify the work of the hierarchy."

Although further details on the various commissions are awaited, that on mass media appears to suggest that the Church in England and Wales may develop publicity and press relations as a major activity of the Church in this country.

The details of the new decisions have been submitted to the Holy See for approval.

High school registration down, records indicate

Only 1,686 eighth graders attending Marion County parish schools registered last month to attend one of the 12 Catholic high schools in the county. The figure represents 81 per cent of the 2,082 pupils enrolled in the eighth grade. School office records indicate that 88 per cent registered a year earlier.

Three private secondary schools reported that registration exceeded their maximum freshman enrollment capacities, while several diocesan schools indicated a substantial drop in expected registration.

Officials at Brebeuf, Cathedral and St. Agnes stated that they could not accommodate all who registered in December. Most are expected to apply for

admission to other Catholic schools in the county.

Following are the registration figures reported by the schools: diocesan—Chartrand, 170; Chastard, 215; Kennedy Memorial, 42; Latin School, 41 (Indianapolis only); Ritter, 125; and Seccina Memorial, 131. Private—Brebeuf, 317; Cathedral, 274; Ladywood, 126; Our Lady of Grace, Beech Grove, 25 (Indianapolis only); St. Agnes, 155; and St. Mary, 65.

The biggest drop in expected freshman registration occurred at Kennedy Memorial and Seccina Memorial. Out of town registration is incomplete at the Latin School, which has 69 registered to date, and at Our Lady of Grace Academy. Both have boarding facilities.

DCCW to meet

RICHMOND, Ind. — The Richmond Deanery Council of Catholic Women will meet Thursday, Jan. 19, at the YMI building, 320 S. 5th St., at 1:45 p.m. Miss Elizabeth Cleghorn, president of the Richmond Combined Enterprises, Inc., will be the guest speaker.

# 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.

## Differing views

We have been dismayed at the tortured efforts of some elements of the Catholic and secular press to make it appear that there are no contradictions between some of the things Cardinal Francis Spellman said on his recent Vietnam visit and the position taken by Pope Paul VI.

A National Catholic Welfare Conference correspondent in Saigon, Father Patrick O'Connor, who consistently has maintained a rather "hawkish" stance on the war, quotes Cardinal Spellman as having said at Tan Son Nhut that "less than victory is inconceivable." At Phan Rang the cardinal is quoted by Father O'Connor as having said, "The only alternative to winning the war is suicide, which is surrender."

This week Cardinal Spellman "clarified" his widely publicized statement that "less than victory is inconceivable." He said:

"Victory in their (American troops') eyes does not mean the wholesale slaughter or crushing of their enemies. Nor does it mean the conquest of North Vietnam. It means rather convincing the enemy to come to the conference table ready to work out a just and honorable solution."

The cardinal evidently has had some second thoughts about his controversial remarks on his Vietnam trip. In Manila, according to a Religious News Service dispatch, he flatly told newsmen that he stood by his statement that anything less than a U.S. victory was inconceivable. When asked if he ruled out the possibility of a negotiated peace, he replied by saying, "Total victory means peace," the RNS dispatch reported.

You simply don't win a total victory in a war without totally smashing the enemy.

Furthermore, even Cardinal Spellman's belated "clarification" does not jibe with Pope Paul's position. The Pontiff consistently has sought a negotiated peace here and now without American forces further "convincing the enemy" by fighting him.

Cardinal Spellman has every right to his views. But they are not those of Pope Paul, and it is foolish of certain persons to make it appear that they are.

## Rhodesian tyranny

President Johnson, as he knew he would, is catching hail Columbia from white supremacists for his courageous executive order making it a criminal offense for U.S. businessmen to trade with Rhodesia.

The order carries out a United Nations Security Council resolution applying sanctions barring both imports and exports. The UN resolution was aimed at bringing pressure on Rhodesia, which unilaterally declared independence of Great Britain in 1965 to pursue a policy of repressive white supremacy in defiance of British objections.

Far from tempering its policies, Ian Smith's Rhodesian government has grown progressively more tyrannical in its treatment of its black majority. It is sickening to hear some Americans like this right-is-white regime's separation from Britain to the American Revolution.

Smith's most recent act of suppression is to inform the churches they no longer will receive subsidies for any new primary schools they open for Negro Africans. This means the churches no longer can expand their educational work for the Negro African population. Eighty-six per cent of Negro African school children attend mission schools. Twenty-three per cent of the total enrollment is in Catholic primary schools.

We doubt that sanctions will temper Rhodesia's harsh policies inasmuch as the sustenance which is being kept from her front door is flowing freely into the back door from South Africa and Portugal's neighboring Mozambique province. And Western nations, including some which have denounced Smith's white-minority regime, doubtless will go on supplying the suppliers.

But sanctions are nonetheless a moral imperative. And even though Rhodesia's tyranny may continue for some time, it must succumb eventually to self-destruction. It is inconceivable that 220,000 whites can rule indefinitely as rigid masters over 4.5 million Negro Africans. The days of the white man's colonial empires are past, and Ian Smith's days are numbered.

## Good going

Congratulations are in order to Msgr. Victor L. Goossens and to Archdiocesan Catholics for a record \$592,698 contributed in the Archdiocese in 1966 for missionary activities of the Church at home and throughout the world.

This is the third consecutive year that missions contributions in the Archdiocese have passed the half-million dollar mark. The 1966 total topped the previous all-time high by \$47,382.

As the listing of mission sacrifices in last week's Criterion showed, there was a small drop in contributions to some funds, but this was more than made up for by increases in others.

In 1968 let's all shoot for at least \$650,000.

### THE CRITERION

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## What of China?

Anyone claiming to know just what is going on in China today is either fooling himself or trying to fool others. Even the China watchers—the foreign correspondents and government representatives stationed on the periphery of that great enigma—have admitted their ignorance about the giant convulsions now sweeping the country.

Only one thing seems certain. There is terror in the land, and, as in France and Russia before, the revolution is devouring its own children.

It is a monumental frustration in this age of Comsat, supersonic jets, intercontinental cables and moon probes that the Western world should be so abysmally ignorant of what is happening in the lives of over 700 million fellow human beings.

## Progress in Renewal



### QUESTION BOX

## The Orthodox and confession

By MSGR. J. D. CONWAY

Q. May members of the Orthodox Churches of the East receive Holy Communion in the Catholic Church without confession?

A. In its Decree on the Catholic Churches of the East, Vatican Council II, after pointing out that common worship between Catholics and non-Catholics may be forbidden in many of its aspects by the Church does not want to deprive anyone of the means of sanctity and salvation. From pastoral experience many bishops of the council were aware that there are in today's world special places, times and circumstances which advise a mild and tolerant policy towards intercommunion between Catholics and Orthodox. In many places they live under regimes which are hostile to religion, or in Moslem countries where they form a small percentage of the population.

Keeping in mind these principles and circumstances, the Fathers decreed that "... Eastern Christians who are separated in good faith from the Catholic Church, if they ask of their own accord and have the right dispositions, may be granted the sacraments of Penance, the Eucharist, and the Anointing of the Sick. Furthermore, Catholics may ask for these same sacraments from those non-Catholic ministers whose Churches possess valid sacraments, as often as necessity or a genuine spiritual benefit, recommends such a course of action, and when access to a Catholic priest is physically or morally impossible.

"Again, in view of these same principles, Catholics may for a just cause join with their separated Eastern brethren in sacred functions, things, and places."

On a previous occasion when I referred to this tolerant attitude of the council, I received an indignant response from an Orthodox priest who resented the Catholic Church's presumption in laying down rules which apply to his Church or his people. He would not permit a Catholic to receive Communion in his church and would not tolerate his people's receiving

Communion in a Catholic church. I suspect that his attitude may be that of many of his brethren. If so, there are two things to note: (1) the circumstances envisioned by the bishops in council will seldom exist in the United States; and (2) the council Fathers were not seeking a unilateral solution, but in stating the mild and pastoral attitude of the Catholic Church advised that our bishops should in each place consult with Orthodox bishops to work out rules which would be mutually acceptable, adapted to the time and place.

By way of exception this tolerant attitude may find application in our country. I recall a dying Orthodox man who wished to receive the sacraments in a city which had no Orthodox priest; and I knew a boy in the army who wanted to go to confession and receive Communion, but did not know whether his Eastern Rite church was Catholic or Orthodox. I would hope that an Orthodox priest would not deny a Catholic the sacraments under similar circumstances.

However, I see no reason why an Orthodox should be excused from confession—presuming that he needs it—before receiving Communion in the Catholic Church. They have the sacrament of Penance too.

Q. Even though I love all the new changes in the Church, I seem to be getting more and more resentful of the fact that our Church waited so long to give us something we should have had 50 years ago. We've been a bunch of puppets with no thoughts of our own. The Church did all of our "thinking." I have read more spiritual books in the past four years than all of the years of my life. We were never encouraged to read the Bible or even pray in our own words. The prayers were written by someone else to be recited while our minds wandered to other things. I find it hard to speak to God in my own words. Protestants find it easy. Even our grace before meals is a rote prayer.

When I was young we had to memorize a catechism book. For what? I'm sure I don't know. We should have been taught Bible lessons and the love of God instead of filling our hearts with the fear of God.

A. In a way I am rather

grateful for the delay, but much more grateful that the changes are coming in my time. I appreciate them more. If I had been raised with them I would take them for granted; now I enjoy them thoroughly. Keep on enjoying them yourself, but forget resentment for days you can never reclaim.

Q. You recently mentioned that the conclusion to the Lord's Prayer, "For thine is the kingdom and the power, etc." was of Catholic origin. You should also have noted that this ending is still used in the Eastern Rite liturgies—the same in both Catholic and Orthodox Churches. Too many Catholics, both lay and western clergy, are not acquainted with this situation. It does help establish the closeness of the Orthodox and the Catholics.

A. Right! I imagine that many Catholics might be surprised to know that their own united brethren of Eastern Rites use the same ceremonies and words as the Orthodox in offering the same great sacrifice which we call the Mass. They might be more surprised to know that they, as Latin Catholics, can for reasons of devotion assist at the liturgy in the Eastern Rite and there receive Holy Communion under both species—bread and wine—and at the same time fulfill their obligation of Sunday Mass. This would be a Catholic ceremony, but it might look and sound exactly like the Orthodox ceremony in a church down the street.

Q. Although not of the faith, I read all the religious material I can get hold of. In one Catholic paper I find a section entitled, "Remember our departed priests. In your charity remember the souls of these priests."

I note some priests are dead as long as a hundred years. Is it assumed that these priests are still in purgatory and in need of prayers?

A. No such presumption is implied. We have confident hope that they are long since in heaven. But we don't know for sure, and prayers for the souls in purgatory are never wasted. If said for someone who has no need of them, we can be confident that they will benefit someone else—and ourselves too.

That frustration and anxiety has been reflected in the messages of Pope Paul for some time now, and never more clearly than in his statements last week on China and Southeast Asia and his peace appeal that has been widely interpreted as an offer to serve as mediator in the Vietnam war.

It has been the deepest desire of the Pope to ease somehow the loneliness and privations of those Catholics in Communist countries who have been cut off from the rest of the Church and from Rome.

One result of his efforts in this area is the visit later this month of Soviet President Nikolai Porgorny to the Vatican. It will be the first Papal audience for a Russian chief of state since the 1917 revolution, an audience of much greater significance than that with Foreign Minister Andrei Gromyko last April.

It is a meeting that at least permits the hope of

better relations with Communist Eastern Europe and more freedom for the Catholics living there.

The welfare, the very existence, of the more than three million Catholics on the Chinese mainland is in much greater peril. Of the 28 bishops still in China, 14 are known to be imprisoned. Vatican communications with the others seems to have been totally disrupted. For the first time since the 1949 Communist takeover, Chinese Catholics are said to have been forbidden Mass or any kind of Christmas celebration. They are undergoing the most severe persecution they have ever known.

Along with the anguish and grief a father feels for his lost children, the Pope must bear the criticism of those Catholics who bristle at audiences with Russian chiefs of state, attempts at reconciliation with Communists and the construction of a communications pipeline, however fragile, into the dark regions of China.

### YOUR WORLD AND MINE

## Church reforms 'key' to Spanish freedom

By GARY MACEOIN

MADRID—"Long live liberty," I said, raising my glass. I spoke in a circumspectly low voice, yet the priest who was my guest in the elegant restaurant frowned his disapproval and glanced furtively at the adjoining tables to satisfy himself nobody had heard.

"That's a dirty word," he whispered. "We were talking about the Vatican Council." I reminded him. "Then it's not quite so bad; but even in that context, it's still a dirty word in this country."

The incident occurred on the eve of the referendum by which the Franco regime sought to demonstrate that the Spanish people remained as pleased with their government and its ways as when they were last asked to approve 20 years ago. What the referendum actually demonstrated, if anything, is that the regime is frozen in an outlook related to today's realities. Spaniards are grateful to Franco for 30 years of peace. They do not approve his failure to use those years to create viable political institutions. He had a unique chance, and he has missed it.

The referendum law purported to liberalize the political situation, to give the people a bigger voice in public affairs, to clarify the succession when the 74-year-old Franco dies or retires, to ease slightly the rigid controls on the trades unions. The progress it represents in all these areas was minimal. But that was not the most negative aspect of the operation. When he has nothing else, the Spaniard retains his pride, and the

way the referendum was rigged represents an forgivable insult to the Spaniard's intelligence.

The law was drafted in secrecy by the administration, approved by acclamation by the rubber-stamp Cortes without any debate, and published just three weeks before the polling date. A massive propaganda campaign was waged in all the media, press, radio, television. The regime has consistently refused to permit newspapers in Catalan, on the pretext that everyone reads Spanish, yet suddenly the walls of Barcelona bloom with posters in Catalan urging approval of the referendum.

Every attempt to discuss or analyze the proposals objectively was repressed. The only choice given the voter was to deposit in the urn the already marked ballot distributed to him by the government, a ballot of which I have a copy in my wallet. Nor will it ever be known how many rejected that choice by voting no, voting blank, or not voting. Although abstention is punishable by law, I am satisfied it was far higher than the announced four per cent. The evidence, for what it was worth, was destroyed two hours after the polls closed.

What hope has Spain of getting out of this impasse? I have found an extraordinary agreement. (Continued on page 10)

## OPINIONS

### A Sister writes

To the Editor:

Permit me to introduce myself. I am executive secretary of the Sister Formation Conference and have my office at 2158 Florida Ave., N.W., Washington, D.C. At the moment I am at my home college, but will return East soon.

Last September I was invited by Pro Mundi Vita in Belgium to address the colloquium on Religious Women and the Universal Apostolate. Following that I spent some days in Germany.

So many times during those days I was thanked for American help following the war. The high point was in Wimbren, Westphalia, where the Sisters took me to see an old lady who

wanted to thank the American Sister. She could not say enough about how happy the refugees were when they received Care packages and other gifts. One garment had a name in the pocket, and she had never been able to write a letter, as she wanted to. Now, after some 20 years, she wanted to ask if I would write to the address for her. At the moment she could not find the slip.

Just yesterday the Sisters sent it to me. The sender of the Care package listed on the paper was "Anonymous, Indianapolis, Indiana." It had been distributed by the Caritasverband, Ostfriesland. The number was 38866.

Perhaps your readers might like to know that the prayers of such refugees have been following the generous persons who sent aid in the dreadful post-war years to the destitute. They would be repaid many times if they could see the gratitude, expressed with tear-filled eyes, and sincere affection for their unknown benefactors. I could not resist writing to you.

Sister Rose Dominic, S.C.L. Xavier, Kansas

### Empty churches

To the Editor:

Christmas has come and gone. Many of our children were made happy. Billions of dollars were spent for materialistic gifts, many of which were impractical, disappointing, unnecessary, and some, particularly in the business world, indicative of bribery. Notwithstanding all of this, three-fourths of the world population go to bed hungry.

Thousands of our Catholics were at Midnight Mass, and received the Body of Christ. Many people who claim to be Christians didn't get to church.

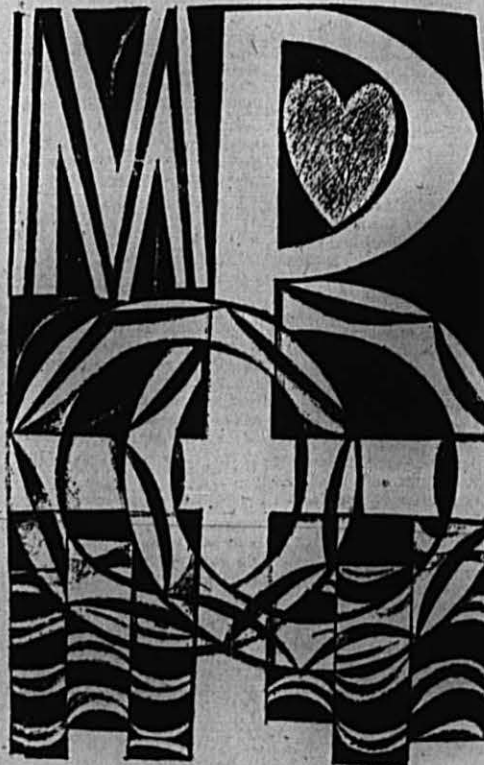
Now that His birthday has come and gone there is a terrific letdown again. The beautiful churches are almost empty on week days except for the school children. Most people seem complacent enough in the reception of this spiritual food. The Body of Christ, on Sundays, or less frequently, imagine us, eating one meal of material food each week, and spending only one day each week in our family home.

The emptiness of our churches on week days surely is keenly disappointing to our pastors who have dedicated their lives to religion.

I suggest that it would be an enormous boon to ecumenism if each family would send a daughter, or son, or mother, or father to at least one week day Mass each week, (and how about one week day Mass at our Catholic high schools?).

Masses are now convenient for all (with a little inconvenience). Do we really appreciate the opportunity to receive the Body of Christ? Let's think it over. The year is young.

Mr. Catholic Terre Haute, Ind.



### Liturgy and Life

SECOND SUNDAY AFTER EPIPHANY GOSPEL: At that time there was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus himself and his disciples had also been invited to the celebration. When the wine ran short, Jesus' mother told him, "They have no wine." But Jesus answered her, "Woman, how does this concern of yours involve me? My hour has not yet come." His mother instructed the waiters, "Do whatever he tells you." As prescribed for Jewish ceremonial washings, there were at hand six stone water jars, each one holding 15 to 25 gallons. "Fill the jars with water," Jesus ordered, and they filled them to the brim. "Now," he said to them, "draw some out and take it to the headwaiter." And they did so. But as soon as the headwaiter tasted the water made wine (now he had no idea where it came from; only the waiters knew since they had drawn the water), he called the bridegroom, and pointed out to him, "Everyone serves choice wine first; then, when the guests have been drinking a while, the inferior wine. But you have kept the choice wine till now." What Jesus did at Cana in Galilee marked the beginning of his signs; thus he revealed his glory, and his disciples believed him.

THE YARDSTICK

New Maritain book seen as a bombshell

By MSGR. GEORGE HIGGINS

Prof. Jacques Maritain, the renowned Thomist philosopher who has had such a profoundly liberal influence in Catholic circles — particularly in Latin America — during the past 30 or 40 years, has just published what Father Robert Graham, S.J., describes as "a fierce and biting criticism of recent theological and philosophical writings on Vatican Council themes."



adapt theology either to the Teilhardian sauce or to the sauce of the phenomenologists," he says very pointedly, "is not difficult to determine: these are the products of fatuity enamored of the idols of the day. Even ephemeral as they are, these fine writings threaten to completely disorient the Christian conscience and the life of faith."

These are very strong words, indeed, coming as they do from a noted philosopher whose name has been synonymous, for more than a generation, with Catholic liberalism in the best sense of the word. It is almost, as though Pope John XXIII had repudiated Vatican II lock, stock and barrel in his last will and testament.

In Catholic circles, "Peasant of the Garonne" will undoubtedly be the most controversial book of the year. It will not sell as widely as William Manchester's "Death of a President," but within the family circle it will be just as eagerly awaited and will be even more fiercely debated, pro and con, in the months that lie ahead. Father Graham is probably correct when he says that it will disconcert Maritain's friends and delight his former enemies. For my own part, I can hardly

wait for the controversy to begin. It promises to take on classic proportions.

If the controversy is carried on objectively and with good taste, not only will it do no harm, but hopefully will serve a very useful purpose. That is to say, it will serve as a timely warning against the prevalent danger of drawing the lines too sharply between so-called Catholic liberals and so-called Catholic conservatives and the corresponding danger of drawing the lines too sharply between the laity and the hierarchy or, more broadly, between laymen and clerics.

While it would be a mistake to exaggerate these two dangers, it would also be unrealistic to ignore them or pretend that they don't exist. In this connection it is worth noting that even such a vocal layman as Donald J. Thorman, publisher of the National Catholic Reporter, has suggested in a recent article in U.S. Catholic that we ought to "stop picking on our bishops." Thorman argues that "the bishops are being used by lay people quite a bit of the time as scapegoats for everything that is wrong with the Church." I am inclined to agree with him.

Be that as it may, Prof. Maritain, as noted above, has always been known as an authentic Catholic "liberal." Moreover he has frequently been described as the almost perfect prototype of the authentic layman in the intellectual world. And yet we find him at the end of his long career taking a very "conservative" position with regard to post-conciliar developments in the Church and, significantly, doing so as a layman in opposition to a number of well known clerics.

All of his principal targets are priests: Chardin, Orsolin, Shoenerberg, Francoeur, and others. To be sure, he is also critical of certain laymen, whose writings he finds to be unacceptable, but it is the clergy, he says, who are setting the example for these laymen and presumably, then, are chiefly to blame for the neo-modernist crisis which he says is confronting the post-conciliar church.

It is safe to assume that Maritain's admirers in the American Catholic community—and their name is legion—will politely but sharply disagree with his unexpected severity and almost sarcastic criticism of certain contemporary philosophers and theologians. What a pleasant change of pace it will be to see them arguing, for once, with one of their own who also happens, for good measure, to be a layman par excellence.

In closing, I shudder to think of what Maritain's former critics will say about his new book. My guess is that many of them will exploit it to the hilt and will use it as a club with which to beat back the aggro-namento. So be it.

But before they go off the deep end, they will want to read the book in its entirety. If they take the trouble to do so, they will find Prof. Maritain, far from making up to his former critics—the so-called integralists—is just as severely critical of them as he ever was. A word to the wise is sufficient.

Cardinal Ciriaci dies at age of 81

VATICAN CITY — Cardinal Pietro Ciriaci, 81, prefect of the Sacred Congregation of the Council, died (Dec. 30) in his apartment on Piazza Pio XII, just outside Vatican City after a long illness.

The death of the veteran diplomat and Curial official, just two days after a visit from Pope Paul VI, reduces the number of cardinals to 96, of whom 27 are Italians.

As head of one of the Church's oldest administrative bodies, the Sacred Congregation of the Council, which watches over the discipline of the clergy and the faithful, Cardinal Ciriaci supervised catechetical instruction, the administration of the laws of fast and abstinence and the observance of Sunday and holy days of obligation.

For the engaged

INDIANAPOLIS—The spring series of classes for engaged couples will be held at St. Mary's Academy, 429 E. Vermont St., beginning Tuesday, Feb. 14. They will continue on Tuesday and Friday evenings for five weeks. An application card for admission must be signed by a parish priest. Fee for the course is \$5.



AUXILIARY PLANS CARD PARTY—The newly-formed Ladies Auxiliary of St. Joseph Council 5296, Knights of Columbus, will sponsor a Card Party on Monday, Jan. 16, at 1 and 8 p.m. in the council's clubrooms, 4332 N. German Church Rd. Mrs. Joseph W. English, above left, is general chairman of the event. Others from left are: Mrs. William E. Riley, reservations chairman; Mrs. James R. McGraw, publicity chairman; and Mrs. John V. Croda, door prize chairman. Reservations may be made with Mrs. English, 898-2379, or Mrs. Riley, 898-4607. (Staff photo)

WHAT OF THE DAY

The clergy survey

By REV. JOHN DORAN

A few weeks ago the National Catholic Reporter published the findings of a survey made among priests on the subject of grievances, celibacy, Bishops, status and so forth. These findings, especially as pertaining to priestly celibacy, were widely quoted in the secular press, and might deserve some comment.



The survey had several strange features about it. First, it limited itself to "non-pastors and non-monks." Why this limitation was made I do not know, but I cannot help but feel that it was a strange one. Did the men who arranged the poll think that pastors and monsignors would weigh the poll too heavily in favor of a more conservative view? Did they think that there is some essential difference between a man when he becomes a pastor or a monsignor, that he loses all sexuality, anger and frustrations? I find this division a strange one, even as I look around my own rectory.

Another, and far greater, fault of the questionnaire, when it came to the subject of celibacy, was its lack of a "control group." It is foolish to ask a number of men whether they are happy with the choice they made in not getting married, without asking the same number of men (same age group and so forth) whether they are happy with the choice they made in getting married.

Teachers favor required courses in high school

CHICAGO—The use of required rather than elective courses in secondary schools was supported by 83% of the teachers participating in a survey of midwest Catholic high schools conducted by the DePaul University School of Education. The teachers frowned on elective courses for high school students on the basis that certain courses are essential to a good education and might be overlooked if they were not required by the school.

Not so, says the survey's director, Dr. B. Everard Blanchard, who advocates the complete elimination of required subjects and their replacement by more challenging programs and independent study. He bases his support for electives on recent studies emphasizing the importance of increased student responsibility and improved guidance programs, as well as findings that success in college is not necessarily related to high school studies.

Some 2,300 teachers from 550 Catholic high schools in 31 dioceses in Michigan, Ohio, Wisconsin, Illinois, Indiana and Iowa participated in the survey.

Jesuit honored

NEW YORK—Father Robert L. Burns, S.J., of the University of San Francisco, received the 1966 John Gilmary Shea Prize from the American Catholic Historical Association at its 47th annual meeting here. He was cited for his book, The Jesuits and the Indian Wars of the Northwest, published earlier this year by Yale University Press.

that they would probably or "unquestionably" marry if the Church permitted it. This percentage is below the percentages of divorces taking place in the United States whether the Church permits it or not. Add to this the fact that for every couple who actually gets a divorce there are at least several who think seriously about it, and you will see that this percentage is not particularly high.

Our human tendency to bemoan the imperfections of life cause us all to blame at times the choices which we have made. No wonder, then, that the priesthood has its weepers and defectors just as the marriage state does.

I have no real objections to this survey being made. There is no reason why the growls and frustrations of the clergy cannot be tabulated and published. Some of them could certainly be reduced or eliminated. My main objection would come to taking the survey too seriously, that is, without fitting it into the overall picture of human frustration at the conditions of life, at the irrevocable decisions which we have already made.

You might look at it this way: all final decisions bring some after thoughts, and make us wonder, in our bad moods, whether or not we should have made them. One might add, too, that the imperfection of all human states cause some disappointment to us humans after we enter them. That some priest should be disappointed with the priesthood and with celibacy is no more singular than the similar fact that many people are disappointed with their own marriage or with marriage in general.

I could see no reason for getting all excited that 31 per cent of the priests questioned said

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Fact-finding inquiry launched at Dayton U.

CINCINNATI — A fact-finding unworthy of the University of inquiry has been launched at Dayton faculty."

LATEST EPISODE in the controversy was the resignation of Dr. Edward W. Harkenrider, philosophy professor at the university, who has taken a similar position at Western Michigan University in Kalamazoo.

It was reported that the archbishop was prompted to action as a result of expressions of concern not only from professors involved in the original charges, but also from a number of the clergy and laity of the archdiocese.

The archbishop called upon a committee of theologians to conduct the fact-finding inquiry. Persons involved on both sides of the controversy at the Marianist-operated university are being interviewed at sessions in Mount St. Mary's Seminary in nearby Norwood.

MEMBERS OF the fact-finding committee are Msgr. Robert H. Tensing, seminary vice rector; Fathers Robert Hagedorn and Donald G. McCarthy, seminary faculty members, and Father W. Henry Kenney, S.J., philosophy department head at Xavier University here.

Archbishop Alter said he was concerned about the "pastoral implications" of the "expressions of concern" received in letters from the clergy and the laity.

The controversy erupted publicly last October at the university when Prof. Dennis Bonnette of the university's philosophy department charged that four of his colleagues were advocating positions contrary to the teaching authority of the Church.

A subsequent investigation by the university administration cleared the accused faculty members, but the action was termed a "whitewash" by two priests and seven lay faculty members.

The university's Faculty Forum next censured eight of the nine critics—one was not a faculty member—for "conduct

Dr. Harkenrider declared that the controversy was "generated by a situation which has been developing at the university for four or five years," although it flared into the open only last October.

English bishops 'illegal'?

LONDON—The Catholic bishops in England and Wales act illegally every time they use their titles, and they are liable to a fine of about \$280.

This is what an expert in English heraldry, John Brooke-Little, claimed in a lecture here. He pointed out that the existence of the titles was contrary to the Catholic Emancipation Act of 1829, which freed Catholics here of most of the penalties imposed on them at the Reformation.

A clause in this act, which had never been repealed, declared implicitly that "no archbishop, bishop or dean, or pretended archbishop, bishop or dean may use any territorial title."

In other words, the speaker said, it is an offense for any Catholic to call himself the bishop of any diocese.

ETHIOPIA: GOD'S HOUSE FIRST THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

"I'll DO WITHOUT A PRIEST-HOUSE" The primitive Church still lives in the tiny village of Guala, Ethiopia. In the shadow of splendor, the impoverished Catholics worship in ruins. Second class citizens, they watch for the inspector who any day may close their church. "I can do without a priest's house," writes Father George, "but people can't have Mass without a church." "In this country where the external structure of a church is symbolic of the greatness and strength of the Church itself our people are ridiculed," writes Bishop Haile Cahsal. "Something must be done today for Guala." Loyal Catholics, the parishioners will do all the work themselves. They need money, however, for bricks and cement. For \$3,200 you can build the church and lift their heads. A plaque on the door will assure for you their gratitude eternally in their prayers and Masses. Send the entire gift now or any part (\$100, \$75, \$50, \$25, \$15, \$10, \$5, \$2). The people of Guala look to you with anxiety and hope. Please do something to help build this house for God.

JOIN THE HOLY FATHER NOW Help Pope Paul care for a leper child, feed a hungry baby, teach a blind boy to 'read', bring the sacraments to the young and aging alike. Share at the same time in the Holy Father's Masses and prayers and in the sacrifices of all our priests and Sisters. How to help? Simply join (and enroll your friends) in this Association. The dues for your family are only \$100 for life, \$10 for a year. For one person: \$25 for life, \$2 for a year. We'll send you (or the person you enroll) one of our new membership certificates.

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HIGH SCHOOL BASKETBALL

Brebeuf to hit road for pair of games

By HERB MacGREGOR
Having boosted their season mark to 9-1 with a pair of handy triumphs last week, Brebeuf's Braves hit the road for a pair of games this week...

time. Coach Hal Schoen had high hopes that his ball club would boast a 10-2 record entering the county tourney next week.

Cathedral's Irish will also be a road team this week. The Irish tangle with Secelina at Secelina Friday night, and will be at Broad Ripple for a tough game Saturday night.

Ritter, in addition to clashing with Brebeuf in one of the top games Friday night, also will be at home Saturday night against Hamilton Southeastern. The brilliant play of sophomore Addison Simpson has made the Raiders a stronger ball club in recent weeks.

Some inter-sectional games add flavor to the week's hardwood card for teams of the Archdiocese. Kennedy heads for Clarksville Friday night to oppose Pete Murphy's Providence Pioneers, and on Saturday night these same Pioneers will be at Chantard to test the high flying Rams, now 8-2 for the season.

KENNEDY, in addition to meeting Providence Friday night, also has a Saturday engagement at Chantard. The Spartans are 2-7 for the campaign, and need a couple of wins this week to boost their morale for the City Tournament next week.

Chartrand had a Wednesday night tilt with Secelina at the Rams court also. The results were not available at press

Chantard High, in a slump in recent weeks, has a chance to improve on its 6-4 record with a pair of home games this week. The Trojans entertain Deaf School Friday night, and will be at home to Kennedy Saturday night.

SCHULTE, without a win this season in eight starts, has only one game carded this week, but it is a tough one. The Golden Bears travel to Greencastle to-night. It took West Vigo an overtime period last week to down the Schulte cagers, 88-80. This improved performance could mean that the Golden Bears might be ready to kick over the dope bucket at Greencastle.

Shaw Memorial of Madison will play a pair of games this week. The Hilltoppers will be at home to engage Moore's Hill to-night, and then will hit the road to Rising Sun Saturday night. The Hilltoppers have been playing 500 basketball this season. All teams of the Archdiocese are looking forward to tournament action next week. Both the City Tournament, and the County meet are scheduled to start Thursday of next week. Brebeuf and Chantard are generally conceded the best chance to make strong showings in the County tourney. Archdiocesan teams face rugged opposition in the City meet.

LAST WEEK'S RESULTS
Brebeuf 92-Monrovia 42
Providence 64-Corydon 53
Monroe Crest 88-Clarksville (T.H.)
Chantard 54-Chantard 47
Pike 69-Secelina 55
Ritter 45-Windfall 53
Wood 69-Cathedral 37
Paoli 61-Providence 57
West Vigo 88-Schulte (T.H.) 80 overtime
Chantard 64-Mooreville 58
Ritter 40-Edinburg 46
Brebeuf 77-Kennedy 37
Shortridge 77-Secelina 53
Greenfield 68-Cathedral 49

WEEK-END SCHEDULE
Friday
Brebeuf at Ritter
Cathedral at Chantard
Kennedy at Providence (Clarksville)
Deaf School at Chantard
Hamilton Southeastern at Ritter
Shaw (Madison) at Rising Sun
Saturday
Providence (Clarksville) at Chantard
Brebeuf at Westfield
Cathedral at Broad Ripple
Hamilton Southeastern at Ritter
Shaw (Madison) at Rising Sun

To honor patron
Tentative location for the annual St. John Bosco celebration was announced this week by the CYO Office. The patron of Archdiocesan youth will be honored during an Evening Mass on Sunday, Jan. 29, in St. Michael's Church, 3354 W. 30th St. A supper and dance will follow the Mass in the parish auditorium. The "Forgotten Five" will provide the music for the dance.



LOURDES HOLIDAY TOURNEY CHAMPS—The oldest of the four CYO Holiday tournaments on the basketball slate is the Cadet competition sponsored by Our Lady of Lourdes, Indianapolis. This year St. Jude, a recent addition to the roundball championship scene, added the Lourdes Tournament crown to its 1966 Indianapolis Deamery title and gave notice that it will be one of the clubs to beat in the 1967 Deamery ring. The Southsiders defeated St. Joseph of Shelbyville in the title contest at Lourdes' Lyons Hall on January 5 to capture the championship trophy and the Monsignor James McEay travelling award, which was introduced to competition for the '67 tourney. Shown with the boys and their awards are the St. Jude coaches, Bob Kirkhoff (right) and Bob Robisch (left).

Scores
CYO NOTES

CADET LEAGUE
Games of Saturday, Jan. 7
Division 1: St. Jude 39, St. Philip Neri 31; St. Mark 43, St. Michael 36; Holy Name 42, St. Lawrence 22; Holy Spirit 29, St. Joan of Arc 38; St. Andrew 26, Little Flower 19.
Division 2: St. Joseph (Shelbyville) 29, St. Roch 14; St. Monica 35, Christ the King 20; St. Gabriel 27, St. Simon 35; St. Christopher 24, St. Rita 7; St. Pius X 29; St. Rita 7; St. Matthew 19.
Division 3: St. Luke 31, Nativity 30; St. Susanna 28, Mount Carmel 28; Sacred Heart 18; St. Bridget 45; St. Catherine 23; Holy Trinity 38, St. Bernadette 17.
Division 4: Greenwood 35, St. Francis 24; St. Patrick 48, St. Susanna 22; St. Ann 41, St. James 32; Cathedral 40, St. Anthony 28; St. Thomas 43, Holy Cross 4.
Standings
Division 1: St. Mark 7-0; Holy Name 6-1; Holy Spirit 5-2; St. Andrew 5-3; St. Joan of Arc 4-3; St. Michael 4-4; St. Jude 4-4; St. Philip Neri 2-5; St. Lawrence 1-6; Little Flower 0-6; Lourdes 0-6.
Division 2: St. Rita 6-0; St. Joseph (Shelbyville) 5-1; St. Monica 5-1; St. Gabriel 4-2; St. Simon 3-3; St. Christopher 2-3; St. Pius X 2-4; St. Roch 1-5; Christ the King 1-5; St. Matthew 0-4.
Division 3: St. Malachy 8-0; St. Bridget 6-1; Immaculate Heart 5-2; Mt. Carmel 4-3; Nativity 4-2; St. Bernadette 3-4; St. Catherine 2-4; Holy Trinity 3-4; St. Luke 3-5; Holy Angels 1-6; Sacred Heart 0-8.
Division 4: St. Ann 4-1; St. Patrick 6-1; St. Thomas 6-2; Greenwood 4-4; St. Simon 3-3; St. Ann 3-4; St. Susanna 2-3; St. James 2-3; St. James 2-3; Holy Cross 1-4; St. Francis 0-7.

St. Joseph 0-7.
Seventh and Eighth Grades: St. Anthony 50, St. Paul 39; St. Joseph Hill 38, St. Michael, Charlestown 29; Sacred Heart 40, Our Lady of Perpetual Help 31; St. Augustine 42, St. Mary of the Knobs 32; St. John 24, Holy Family 17; St. Mary, New Albany 28, Holy Family 17.
Standings: St. Mary, New Albany 7-0; St. Anthony, Clarksville 7-0; St. Augustine 6-1; Sacred Heart 5-2; St. Joseph Hill 5-2; St. Mary of the Knobs 4-3; Our Lady of Perpetual Help 3-4; Holy Family 3-4; St. Michael, Charlestown 1-3; St. John 1-4; Holy Trinity 0-7; St. Paul 0-7.
Junior CYO: St. Joseph Hill 56, St. Anthony 50; St. Paul 70, Sacred Heart 39; St. Augustine 59, St. Michael, Charlestown 43; Mount St. Francis 57, St. Michael, Bradford 58; Holy Family 48, Our Lady of Perpetual Help 24; St. Mary of the Knobs 42, Holy Trinity 35.
Standings
East Division: St. Augustine 5-0; St. Paul 5-0; St. Joseph Hill 4-2; Sacred Heart 3-3; St. Michael, Charlestown 1-4; St. John 1-4; St. Anthony 0-5.
West Division: St. Mary of the Knobs 4-0; Holy Family 3-2; Mount St. Francis 3-2; St. Mary, New Albany 2-3; Holy Trinity 2-3; Our Lady of Perpetual Help 1-4; St. Michael, Bradford 0-4.

RICHMOND DEAMERY
Games of Sunday, Jan. 8
8th and 6th Grades: St. Anne, New Castle, 50, St. Mary 17; Holy Family 32, St. Ann 35.
Cadet: St. Anne, New Castle 35, St. Mary 20; St. Andrew 56, Holy Family 36; Janitor: St. Andrew 34, Holy Family 50.
OUR LADY OF LOURDES CADET HOLIDAY TOURNAMENT
Semi-finals: St. Jude 46, St. Bridget 37; St. Joseph, Shelbyville 41, Holy Spirit 37 (overtime).
Finals: St. Jude 44, St. Joseph, Shelbyville 33; St. Bridget 42, Holy Spirit 37 (consolation game).

St. Christopher, St. Joan of Arc Quiz finalists
Finals of the 13th annual CYO-Criterion Quiz Contest—matching panelists from St. Christopher's and St. Joan of Arc parish units—were aired last night (Thursday) on WFBS Radio. Both teams survived semi-final round competition last Sunday against tough opposition.

St. Christopher's bested cross-country rival Holy Name, 140-120 last Sunday, while St. Joan of Arc needed an overtime to eliminate Immaculate Heart of Mary, 160-150.
Names of the winning panelists will be listed in next week's Criterion, along with photos. The winning team will receive \$40 in prize money, with \$20 to the runner-up.

The losing semi-finalists—Holy Name and Immaculate Heart of Mary—will receive \$10 for their team efforts.

Joyce Wheatley to head alumnae
BEECH GROVE, Ind.—Miss Joyce Wheatley was elected chairman of the Our Lady of Grace Alumnae Association here last week. She succeeds Miss Mary Anne Haag, outgoing officer.

Other new officers include: Mrs. Harold Schoen, vice chairman; and Miss Julie Baurley, of Seymour, secretary-treasurer. During the coming year the group will provide funds for a tuition scholarship to an Academy student.

120 are expected in Style Show
Nearly 120 entries are expected in the 13th annual Junior CYO Style Show, to be held at 6:30 p.m. Sunday, Jan. 22, in the Holy Name parish auditorium, Beech Grove.

Garments must be supplied for judging Saturday afternoon in the school hall, west entrance from parking area. Private judging will take place Sunday afternoon prior to the public exhibition. Admission to the show is 35 cents for adults and teen-agers, and 15 cents for elementary school children.

Scout award set at St. Lawrence

Archbishop Schulte will present the Ad Altare Dei Award to qualified Catholic Boy Scouts during a ceremony Sunday, Feb. 5, at 4 p.m. in St. Lawrence Church.

A dinner for Scouts and adult Scouters will follow in the parish hall. The St. George Medal for adult sponsors will be awarded during the dinner. Parishes are asked to submit candidates for the St. George award to the CYO Office.

The Catholic Scouting Committee will conduct boards of review for Ad Altare Dei candidates from 2 to 4 p.m. on Sundays, Jan. 15, 22 and 29 at St. Lawrence.

Dance scheduled at Bloomington

BLOOMINGTON, Ind. — Pop Art will provide the theme for the annual Teen-Age Program (T.A.P.) Dance, to be held Saturday, Jan. 28, in the Masonic Temple. St. Charles Borromeo parish Junior CYO unit is sponsoring the event, to benefit the March of Dimes campaign.

Merchants and businessmen have donated door prizes and gifts for the T.A.P. Queen, to be dates from three high schools, selected from among six candidates. Music will be provided by The Grey, a local band.

Marian Knights having best season in history

INDIANAPOLIS—The Marian Schmalz, 11.0; and Joe Bittle-meyer, 11.0.
Next Saturday, Jan. 21, the Knights will be host to city-rival Indiana Central College. Game time is 8 p.m.

Next Saturday, Jan. 21, the Knights will be host to city-rival Indiana Central College. Game time is 8 p.m.

Prior to this past Wednesday night's game at Rose Poly, the Knights stood at the 8 and 4 mark. Saturday evening the Knights will travel to Oakland City College, in an attempt to win their second outing against the Raiders this season.

The Knights registered two big wins last week-end against Catholic college opposition. St. Francis College, Fort Wayne, was eliminated, 97-66, while Aquinas College, of Grand Rapids, Mich., lost to the Knights in a close 99-94 contest.

Junior forward Jean Ancelet, a product of Indianapolis' Kennedy Memorial (Sacred Heart Central), posted a Marian record last week-end by making 13 assists in the Aquinas game. He also scored 17 points and made nine rebounds. Junior guard Larry Brodnick—from Indianapolis Cathedral—tallied 32 points while making 11 rebounds in the same game.

Marian's five starters, all from Indianapolis, are averaging 11 or more points per game this season. Brodnick's average is 18.4. The others include: Tom Clark, 14.8; Ancelet, 11.8; Larry

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FAMILY CLINIC

High school girl feels 'unwanted'

By JOHN J. KANE, Ph.D.

I feel so unwanted, I don't know where I belong. I am a sophomore in high school and got along well with the kids in parochial school. Now they call me a show-off because I recite in class. A boy invited me to the prom, but another girl said he asked her first just to let me down. At home I feel the same way. I can't talk to my mother, can only go out with my sister, and I am a tag-along. I feel like killing myself and cease being a burden to the world. I want to go to the prom, but guess I won't get there.



respect you for it and probably even envy. Later many of them will wish they had done better themselves. A great deal depends on how you behave about good grades and successful recitations. Don't brag but be casual about it, joke and say, "Well, I was lucky that time."

Be as friendly as possible with your classmates and learn to become less sensitive. So long as you reveal a sharp sensitivity to their remarks the more they will make them. They see they are getting under your skin and to them this is fun. Some youngsters can be rather unkind, others act that way unwittingly. You are taking them too seriously. In fact, I think you are taking yourself too seriously. Wisecrack back at them and laugh.

Dora, please try to relax a bit and get things in perspective. You are about fifteen or sixteen I guess and some of the frustrations you encounter are typical of adolescence. Let me explain a bit and then make some suggestions.

The adolescent period in our society is frequently called one of storm and stress, and for you this is certainly true. You see, you are now living in that twilight zone where you are no longer a child but not quite an adult. You find yourself in a new peer group which you believe, rightly or wrongly, does not accept you. Suppose it is true. What you must do is to learn how to gain acceptance.

Sociologists have studied this time of life rather intensely. One researcher found that few students wanted to be known as a brain. Rather they sought popularity, success in sports and such. Your classmates are reacting to you on this basis.

But you should not give up reciting in class and trying to earn good grades. Secretly, despite what students say, they

Among these are the choice of a career, the initial considerations of a future husband, and resolutions of sex conflicts.

You do need someone with whom you can discuss your problems. It is unfortunate that you are not closer to your mother and find it difficult or impossible to talk with her. But you must give it a try. Some parents are very embarrassed about discussing personal matters with a son or daughter. With this in mind begin by telling your mother about yourself, your school work and gradually lead into those matters which you wish to discuss.

If this is not successful or even if it is, there must be some student counselors with whom you can air your problems. They are trained to do just this and usually have considerable experience. You said nothing in your letter which would convince me that you are unwanted at home. Just now you are rather depressed and so you are trying to sell yourself an idea, and incidentally, you are wallowing in self-pity. It is essential for you to be less introspective.

One way to do this is to become more outgoing. I wonder to what extent you engage in extra-curricular activities such as sports, the glee club, the school paper and dramatics. Some of these must hold an interest for you. Pick one or two and go out for them. So long as you try to remain on the sidelines, you will be out of the main current, and all of this will merely add to your present emotional upset.

You are no burden to the world. In fact, your life is ahead of you and a little courage and confidence will dispel this notion. Why not sit down and make an inventory of your assets. You are young, you are doing well in school and no doubt you can very objectively add to this list. Please try very hard to look on the bright side and forget the dismal self-created picture you presented in your letter.

Finally, you are undergoing certain physiological changes because of your age, and these too may contribute to your present state of mind. It may even be wise to consult your family physician, obtain a complete check-up, and ask him to tell you something about the physiology of adolescence.

I do not underestimate your problem or at least the severity of it as you see it. I feel deeply

Week In Liturgy

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

JANUARY 15—Second Sunday After Epiphany. We are familiar with Christ's promise, "When two or three are gathered together for My sake, there am I in the midst of them" (Matt. 18:20). Thus any religious celebration or community gathering for the worship of God has Christ present.

However, this does not imply that only such assemblies of Christians have Christ in their midst and that in other social gatherings that Christ is not there. For Christ dined with the proud Pharisees, the despised tax collectors, and sinners. When He knew that His enemies were about to take Him prisoner and crucify Him, He gave a supper for His closest friends and associates. It was in this festive atmosphere of conviviality with those whom He loved that He instituted the Holy Eucharist and the sacred mystery of the Mass.

It was at a festive social gathering of a wedding celebration that Christ performed His first miracle, the changing of water into wine, so that this joyous occasion would not be marred by a shortage of wine. Moreover, He provided a more excellent wine than the guests had been drinking because the wine steward remarked to the host after tasting the new supply, "As a rule people serve their best wine first, and the less excellent when the guests are merry; but you have kept the best wine till last" (Gospel).

Wherever Christians gather, and for whatever good reason, to pray or to make merry, Christ can be found among them.

JANUARY 16—St. Marcellus. The persecution and exile or martyrdom of bishops is usually part of the master-plan to destroy Christianity in a country. Our generation has witnessed this in Russia, China, and the countries subjugated by the communists. This was also done by the pagan Roman emperors and Pope Marcellus, Bishop of Rome, suffered this fate, dying in exile in 309.

"Whose martyrdom we commemorate with joy" (Prayer of the Assembly).

JANUARY 17—St. Anthony. At the age of 20 this youthful Christian Egyptian followed the evangelical counsels literally and left relatives, property, and all things to follow Christ as an ascetic in the desert. He persevered, but just now you need to be pushed a little, pushed particularly out of yourself. Youth snaps back quickly, I predict if you accept some of these suggestions, you will be a different person in days or weeks. I also suspect that you will not only get to "the prom," but many, many others in the future.

vered until his death at the age of 105. "He will win eternal glory" (1st Lesson).

JANUARY 18—Mass on Sunday. When planning a wedding reception it is easy to miscalculate the amount of food and drink that will be needed. Although only a guest, Mary had kept her eye on things, perhaps because Jesus and His disciples made up such a large group. Thus she noticed that the wine had diminished and she told Christ, "They have no wine" (Gospel). Mary is our mother also, and as long as we are followers of her Son we can count on her to foresee our needs and to supply them.

JANUARY 19—Mass on Sunday. If a Christian is ever in doubt as to what to do in a particular circumstance, he may find Mary's advice to the servants at the wedding reception helpful. "Do whatever He tells you" (Gospel). The New Testament contains many directives of Christ for the Christian.

JANUARY 20—St. Fabian and Sebastian. We expect popes and Christian soldiers to be willing to die bravely for the Faith if the occasion demands it. Fabian the pope did, as also did the gallant soldier, Sebastian. Both died in the third century. "These gained God's approval by their testimony of faith" (1st Lesson).

JANUARY 21—St. Agnes. There are a number of virgin martyrs whose names are mentioned in the Canon of the Mass. Agnes is one of them. When she was about 13 years old she repeatedly refused to deny her Faith and suffered martyrdom about 305. When Christ received this "wise virgin" (Gospel) into heaven her lamp of faith was burning brightly.

Two seminaries closed in Brazil

RIO DE JANEIRO, Brazil — Archbishop Jose de Medeiros of Fortaleza has ordered the closing of the 102-year-old Pralhaga major seminary because "it lacked facilities for the training of priests capable of meeting the requirements of modern times."

At the same time, the archbishop decided that the seminary's professors will go to Europe and the United States in order to update their training. The seminarians have been temporarily transferred to other seminaries.

The seminary at Mariana in Minas Gerais state is closed for the same reasons, but will reopen in March, 1967.

IS IT THE SAME CHURCH?

Do you know Bible?

By F. J. SHEED

Let's be realistic. There is something intensely warming to the heart in the ideal of ecumenism—but what has it to offer the coolness of the head? In other words, when we strive for ecumenism what are we striving for? What would be gained by a drawing into one of all who accept Christ what will be lost if the Churches stay fragmented as they now are?



A Church is not a society whose function is to make its members happier or even holier, better nourished spiritually, kinder. It should do all these things, but they are not what it exists for. It is not a service station to which its members come for a re-fill or for repair. It exists to do work that Christ wants done. There is His good news to be given to the world; there is the life which He wants men to have more abundantly; quite simply there is Himself to be given to mankind. He has chosen to do this work through men; it will be done better or worse according to two things—their willingness and their competence.

With Christianity fragmented, Christians are not even agreed as to what the good news is, as to what Christ did for us, or what He wants of us. We must come back to this. What is even more depressing is the absence, in the rank and file of us, of knowledge of Christ Himself.

I say in the rank and file of us; there are no ways left of mass conversions (if there ever were!)—all depends upon the ability of each of us to bring Our Lord alive in the people we personally meet. And I cannot feel that we have enough knowledge of Him ourselves—I don't mean theological knowledge, just the elementary knowledge of the man Christ Jesus.

To show why I feel this, I set down here an examination I have given to crowds, Catholic and Protestant, at all educational levels, all over the English-speaking world. They answer the questions, and mark the answers in their minds. It might amuse you to have a go at the examination yourself.

1. One need not be a historian to know where the great things of one's own country's history were said and done—where the Pilgrim Fathers landed; what happened at Yorktown (even I know that); where the words "Four score and seven years ago" were uttered. It would be incredible not to know. Apply a similar test to Our Lord's life.

In what places were the following said or done:

- (a) "Take up they bed and walk";
(b) The touching of Our Lord's garment by the woman with the issue of blood;
(c) "Lord, I am not worthy that you should enter under my roof, say but the word";
(d) Unless you shall eat the flesh of the Son of Man and drink his blood, you shall not have life in you."

Calibacy involves boredom and trials—"this is the way of every human love"—but "we cannot let ourselves be misled by the thought that we have chosen the less good part," he added.

There is no one, the cardinal said, "who could not, if he wished, find a reason for wondering about his commitment. When can we ever be totally sure of a vocation?"

"But there is one thing we know, and this is that we have committed ourselves with loyalty, before God and before the Church, with the intention of being faithful, even when faced with the greatest difficulties," he said.

HIS WORDS, the cardinal added, "are not meant to blame those who have left us to go back to an earlier way of life. They remain our brothers. There are some returns to the past (exceptional cases) which are not infidelities, and the Church herself is today more understanding and more concerned to correct false choices."

"The demand of fidelity," he told the Montreal priests, "should always be before our eyes as one of the most important aspects of our moral life of which we should be constantly aware. Not because we might otherwise run the risk of being unfaithful, but because we are apt to forget the extent of its demands upon us."

Anglican order

LONDON — A new religious order to be known as the Anglican Cistercian Community has been established in Kent under a monk who has lived virtually a solitary existence for six years in preparing it.

Ten points for each answer; as one "happened" in two different places, the total question carries 50 points.

2. Only once are we actually told that Our Lord was joyful. What was He joyful about (10 points)

3. Of all the sinners who came thronging round Our Lord we are told of only one who actually called himself a sinner. Who was he? (10 points)

4. At the Transfiguration Our Lord talked with Moses and Elias. What was the conversation about (10 points)

5. To whom did Christ say "I am the resurrection and the life"? (10 points)

6. We are told in one of the epistles of a virtuous Christian learned. What was it? (10 points)

I find that while Questions 2-6 are admitted as reasonable, the reaction to question 1 varies—those who answer correctly think it an excellent question; those who don't not only think it pointless, but grow indignant—what does it matter where these things happened? "Their significance is not geographical," as one "candidate" phrased it.

I agree, of course, that the place doesn't matter, any more

than it matters where the Pilgrim Fathers landed, where the British Army surrendered, or where Lincoln made that incomparable speech. But it would be eccentric not to know. If we were really interested in Christ, how could we not know?

My experience as an "examiner" tells me that Christians generally do not do well on these elementary questions: that is why I wrote To Know Christ Jesus. I ask questions not to tell me how they did—the test is for their information, not mine. But their faces tell plenty. One occasion I remember: the audience was 3,000; the Monsignor, in the Chair, opened his concluding remarks with the words "I have just flunked a test"; whereupon 2,900 faces relaxed: after all, if Monsignor didn't pass—

Ecumenism is a splendid goal; each step towards it is good. But our growing interest in our fellow Christians will not get us far! It is accompanied by a diminishing interest in Christ. Indeed, one sometimes meets in devoted ecumenists a substitute for Christ that is rather frightening. The answers will appear in the next column.

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STRESSES 'PASTORAL VALUES'

Montreal Cardinal counsels clergy on celibacy issue

MONTREAL, Que. — Cardinal Paul Emile Leger advised that celibacy in the priesthood "involves important religious and pastoral values."

In a letter of counsel addressed to "my dear fellow priests" the archbishop of Montreal told his clergy that "although we have every right to discuss" Church discipline on celibacy, "we should not allow such discussions to overwhelm us with doubt concerning our own personal commitment."

The cardinal stressed the importance of both discussion and fidelity in the matter of priestly celibacy. "Priests," he said, "would be the first to be uneasy about a Church which refused to allow any sort of discussion about a matter which is not a dogma, but which is of such importance in their lives and in the life of the whole Church."

"Yet the subject must be treated in a way which is suitable to it," he added.

"IT IS ESSENTIAL that we seek to understand, by reflection, study and prayer, the profound mystery and beauty of celibacy freely undertaken for God and for the service of our brothers," the cardinal said. "If we do not do this, we will quickly find ourselves in the paradoxical and dangerous situation of those who want to help others live their lives without knowing how to run their own."

In any discussion of such problems Cardinal Leger said, "I do want to emphasize that priests must always display a great deal of discernment and common sense in all their public utterances." He added, he personally intends to "study in an atmosphere of calm all the different aspects of the problem." He said that "those who would like to help me profit by their

experience in any phase of the matter, may do so through the director of the Office of the Clergy." "This will be the most effective way of putting their experience and knowledge at the service of the Church," he continued.

"A new world is being built up around us, and by us, a world which must be challenged, in a new way, with the message of Jesus," the cardinal wrote.

IN A SERIES of letters, he said he intends to deal "with some of the principal themes which come to mind in considering the question of our involvement in today's world"—starting with reflections "on the meaning and the scope of our calibacy."

"For some time now there has been a great deal of questioning, among priests and lay people alike, about this matter of ecclesiastical calibacy," he noted.

"We should not be upset, nor unduly surprised, that such questions and many others as well, are being asked today more frequently than they were in the past," he said.

"It is true that they sometimes provoke a feeling of insecurity. But we ought also to see that the present turmoil of ideas is a sign of vitality; it is evidence of a new desire to study things in depth (with an ever increasing objectivity, and an invitation to reform our lives and to be ever more faithful to the Gospel," he wrote.

"We have every right to discuss the question of ecclesiastical calibacy and to ask ourselves whether or not this institution, as it exists in the Church in the West, should be recon-

sidered. . . . Yet the subject must be treated in a way which is suitable to it," the cardinal stated.

The implications of the law of clerical calibacy for the pastoral life of the Church are numerous, important and difficult to analyze, the cardinal explained.

"We should not be surprised that the radical changes in modern living and the new demands of the apostolate, as well as the influence of psychological and sociological studies, should have led to the questioning of a discipline which has so much influence on the way the ministers of the Church actually lead their lives, as well as on the vital question of their recruitment, and on the life of the entire Church," he said.

"We should, however, be making a mistake if we were to under-rate the pastoral and apostolic advantages of ecclesiastical calibacy," he added. "The existence of Jesus is the clearest of signs that voluntary chastity, undertaken for God, is a vocation which is not only Christian but human," the cardinal wrote.

"WE HAVE given up that love proper to the married state, but we are not without love. We love the Church," the cardinal said. "This love for the Church is not a kind of pale reflection of substitution for the love of a wife. It is the standard capable of inspiring all love, in fervor, in gentleness and in concern for the other's highest good."

"We love the Church, and the Church is not an ideology, nor a party, nor an abstraction," he continued. "It is the Christian community, existent, made up of real living human beings, who need the priest to group them together, to guide them toward a holy life, to purify them, and to nourish them on

# Holy See alters indulgence policy

(Continued from page 1) lished in order to make it clear that an indulgence is granted because of an action of the individual person, while the object or the place is only the occasion for gaining it.

"Hence there is no difference any longer between one object and another, and remission of punishment due to sin will be simply proportionate to the piety of the one who uses the object or visits the place. The Church has not decided to abolish the use of objects, since such use is consonant with human nature. But by limiting this use as much as possible the Church has wished to recall us to the spirit which must animate every external practice."

An indulgence is defined in the Church's Code of Canon Law as the "remission before God of the temporal punishment due for sins already forgiven insofar as their guilt is concerned, which the ecclesiastical authority, drawing from the treasury of the Church grants to the living by way of absolution, and to the dead by way of suffrage" (Canon 911).

Though according to Church theology the guilt of sin is removed by sacramental confession, and the eternal punishment or liability to suffer the pains of hell which follow from serious sin is condoned, there is still a residual liability to punishment remaining because the natural order of justice has been thrown off balance when man sins. Justice demands the punishment to re-establish this order. This "temporal punish-

ment," according to theology, is not always or completely remitted in the sacrament of Penance. Such punishment can be remitted in this life by prayer and the performance of good works and by indulgences granted from the Church's treasury. Otherwise due satisfaction must be made in Purgatory, according to the Church's teaching.

**INDULGENCES** which the Church distributes are drawn from what St. Albert the Great called the "treasury of supererogation, containing the superabundant merits of the Passion of Jesus Christ, of the glorious Virgin Mary, the Apostles and martyrs, and of all the saints of God, living and dead."

The power of the Church to grant indulgences was defined as an article of faith by the Council of Trent in the 16th century and is founded on the "power of the keys" granted by Jesus to St. Peter and his successors (Matt. 16:18).

The specifications of the new constitution will take effect three months after its appearance in the Church's official publication, *Acta Apostolicae Sedis*. The publication date, however, was not announced.

The document is composed of two parts, one theological and one practical. These were composed by two separate committees of seven members each, appointed by Pope Paul VI. The theologians' committee, under the chairmanship of Bishop Carlo Colombo, rector of the Milan, Italy, major seminary, completed its work on Septem-

ber 30 and submitted its report to Cardinal Amleto Cicognani, papal Secretary of State, on October 28.

The committee of experts, Msgr. Sessolo said, based the constitution's 20 specific practical norms on the conclusions reached by the theological committee, and these were submitted to Cardinal Cicognani on November 21 by Cardinal Fernando Cento, Grand Penitentiary, whose office coordinated the document's composition.

Both Msgr. Sessolo and Father Luigi Ciappi, O.P., the Pope's official theologian, attended the conference (Jan. 9) in the Holy See's press hall to announce the new constitution.

Father Ciappi called it "a legislative act of great importance" and explained that it was "not definition of a doctrine of faith, but a confirmation of the Church's theology on indulgences, and an updating of the practical aspects or discipline resulting from this theology." He repeated what the Pope had said in announcing (Dec. 23) that such a document was forthcoming: "It does not involve a change in the concept of indulgences in the light of faith, but is designed mainly as a spur to greater fervor of charity."

**FATHER CIAPPI** explained that indulgences are neither sacraments nor sacramentals. They are, he said, "a disposal by the Church of its treasury of graces. Remission of the temporal punishment due to sin is granted not in the external forum (the visible, external and juridical society of the Church) but in the internal forum (the realm of the individual soul in his personal relationship with God) through the intervention of the Church authoritatively applying the fruits of this treasury."

This is based on three truths, he said: "first, the existence of 'debt' after sin even when sin has been forgiven (this was defined by the council of Trent); second, the Church's treasury of qualitative satisfaction for this debt; third, the 'power of the keys,' a jurisdiction which applies not only in the external forum but also before the tribunal of God."

"If the Church has been able, during the course of history, to establish temporal values for indulgences," he said, "it then has power to now change that discipline and apply a more secure way of measuring the effectiveness of indulgences."

**IN THE CHURCH'S** practice up to now, partial indulgences were given specific time values. For example, the recitation of a certain prayer with the proper disposition would win for an individual soul "100 days indulgence" or "three years indulgence." This meant that the Church was granting an indulgence equal to merits gained by souls under more ancient Church discipline after they had performed public acts of penance for 100 days or three years. What these merits were was not specified, though the discipline was often incorrectly interpreted as meaning the soul had lessened his "time" in Purgatory by 100 days or three years. Since a soul in Purgatory is already in eternity, such time designating could not accurately be applied.

The proposed document on indulgences was submitted by the Pope to national episcopal conferences for their comments during the last session of the Second Vatican Council in 1965. Some of their responses were read during the last few general meetings of the council, but it was then decided to rework the (Continued on page 9)

### New officers

**ST. JOSEPH HILL, Ind.**—The newly elected officers of St. Joseph parish Altar Society are Mrs. Ralph Renn, president; Mrs. Henry Campbell, vice-president; Mrs. Melvin Klein, secretary; and Mrs. Robert Hagest, treasurer.

### CONTRIBUTORS

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

MISS LULA ENRINGER, Sellersburg  
MRS. CLARA A. BACE, Brookville  
MRS. CATHERINE BAKER, Batesville  
MRS. ROBERT CROUCH, Richmond



**RETREAT MASTER** — Very Rev. Basil Mattingly, O.S.B., Ph.D., superior of St. Meinrad Benedictine Archabbey, will conduct two retreats this month for single and business girls at Our Lady of Fatima Retreat House, 5353 E. 56th St. Retreats are scheduled the week-ends of January 13-15 and January 27-29. Reservations may be made with the retreat house, 546-7900.

## Fr. Barth given Puerto Rico post

**CHICAGO** — Father Pius J. Barth, O.F.M., former Franciscan provincial, left here to set up graduate programs at the Catholic University of Puerto Rico in Ponce, P.R.

Father Barth was residing at St. Peter's church here, between assignments. He has just completed six years as president of the International Franciscan Institute of Pedagogy, in Rome.

From 1954 to 1960, he was provincial of the Sacred Heart (Chicago-St. Louis) province of the Franciscans and for six years previously, he was chairman of the department of education, DePaul University. He is a native of Chicago and a former president of the Franciscan Educational Conference.

### Card party set

**JEFFERSONVILLE, Ind.** — The Daughters of Isabella will hold their Annual Card Party on January 24 at 8 p.m. in the K of C Hall. A hand-made quilt will be given away along with other prizes. Refreshments will be served.

### Card party set

**INDIANAPOLIS** — The Holy Family Ladies Guild will sponsor a card party at 8 p.m. tonight, Jan. 13, at Holy Family Council, 220 N. Country Club Road. Door prizes will be awarded. Admission is \$1. The public is invited.

### DCCM to meet

**TERRE HAUTE, Ind.** — There will be a meeting of the District Council of Catholic Men at Schulte High School on Sunday, Jan. 15, at 1:30 p.m. Activities for the year will be discussed.

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## School aid bills

(Continued from page 1)

attached domestic relations counseling services for the variety of courts that now handle divorce cases in Indiana.

A pilot counseling service in an Indianapolis court was planned at a recent two-day institute sponsored by the Community Service Council of Metropolitan Indiana. The service is expected to be in operation in early 1967.

Father Donald L. Schmidlin, director of Catholic Social Services of Indianapolis and a member of the interdenominational committee working on the pilot program, foresees it as a forerunner to state legislation. State Attorney General John F. Dillon told the institute 20 to 25% of the uncontested "automatic" divorces now granted in Indiana could be prevented by such programs.

**NEW OR AMENDED** legislation also may be introduced to strengthen the migrant housing law passed by the 1965 Assembly. It became effective January 1, 1967. The 1965 law had influential support from Catholic social agencies and many Catholic lawmakers and other individuals. However, it has come under criticism as not being strong enough to enforce decent housing standards for migrant farm laborers.

The 1965 Assembly passed a law repealing the death penalty by a substantial majority. This, too, had heavy Catholic support throughout the state.

However, Governor Roger D. Branigan vetoed the act in favor of sounding out public sentiment in the 1967 elections. It did not become an election issue of any consequence, though, and the Governor recently said he would sign a new act if passed by the current Assembly.

Subsequently a state trooper was murdered. In the opinion of several prominent legislators, another capital punishment repeal probably cannot be passed without a provision retaining the death penalty for

slaying an enforcement officer on duty.

Attorney General Dillon has said he will seek legislation to pay extra moving costs for property owners displaced by new highways. Several groups also are seeking legislation to provide more adequate compensation to such property owners. Both proposals have had varying degrees of support in the state Catholic press and among Catholic social agencies and influential laymen.

An enforcement-shy open housing bill passed by the 1965 Assembly will be met by attempts to put some teeth into it. Two years ago embittered civil rights leaders called the law nothing more than a "pious exercise of words."

Some state lawmakers, however, point to the fate of the 1966 federal civil rights bill as portending the defeat of any new open housing legislation in Indiana this year.

**ANYWAY**, what Fremont Power of the Indianapolis News calls "the greatest political-social club in Indiana" got off to a shocking start. It seems the new \$20,000 red carpet in the House generated a powerful dose of static electricity. When Representative John F. Coppes (R., Nappanee) strode to a speaker's stand and touched a microphone the explosive charge he transmitted could be heard throughout the august chamber.

A spray similar to women's hair go since has insulated the carpet, and the atmosphere has become less electrifying. There still will be plenty of static in both chambers, however, between now and March 6.

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## Richmond parish to sponsor dance

**RICHMOND, Ind.**—The parents of Holy Family eighth grade pupils will sponsor a dance, "Winter Wander" on Saturday, Jan. 21, in the parish hall.

Frank Neville and his Orchestra, of Sidney, Ohio, will play for the event. The proceeds will be used to finance the eighth graders' trip to Washington, D.C. The public is invited.

## Elected officers

**BATESVILLE, Ind.** — Mrs. Edna Laker is the newly elected president of St. Mary-of-the-Rock parish council of Catholic Women. Other new officers include Mrs. Bertha Jansing, vice-president; Mrs. Dolores Puls-kamp, secretary; and Mrs. Frances Gramman, treasurer.

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### Calendar OF EVENTS

**St. Anthony's . . .**  
Annual Credit Union Meetings, January 23, 7:30 p.m.

**St. Augustine's . . .**  
D of I Annual Card Party, January 24, K of C Hall.

**Sacred Heart . . .**  
Women's Club Meeting, January 16, 7:30 p.m.

**Providence . . .**  
Basketball at Georgetown, January 28.

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# Thirteen named Holy See

(Continued from page 1) monial Tribunal. They will now be known as Right Reverend Monsignors.

Appointed Knights of St. Gregory (K.S.G.), conferred "on persons who are distinguished for personal character and reputation, and for notable accomplishment," are Charles E. Stimling, a member of St. Joan of Arc parish, Indianapolis; Arthur Sullivan, an attorney who is a member of Immaculate Heart of Mary parish, Indianapolis; and James J. Russell, a member of Holy Trinity parish, Jeffersonville. Both Stimling and Russell are past presidents of the Archdiocesan Council of Catholic Men.

THREE WOMEN to be awarded the "Pro Ecclesia et Pontifice" cross include: Mrs. Marie Melloy, a member of Immaculate Heart of Mary parish, Indianapolis; Mrs. Frank E. McKinney, a member of St. Luke's parish, Indianapolis; and Mrs. Alfred C. Brown, a member of St. Michael's parish, Brookville. Mrs. Brown is a past president of the Archdiocesan Council of Catholic Women.

The latter decoration ("For the Church and the Pontiff") is awarded in recognition of service to the Church and the papacy.

Conferral of the honors will be made by Archbishop Schulte in St. Peter and Paul Cathedral at a later date, still to be determined.

Following are brief biographical sketches of the prelates:

**Msgr. Cornelius B. Sweeney**  
A native of Indianapolis, Msgr. Sweeney was ordained at St. Meinrad Seminary in 1937 following his seminary studies there. He pursued graduate studies in Rome and the Catholic University of America, receiving a licentiate in canon law (J.C.L.) degree.

He served as assistant pastor at St. Joan of Arc, Cathedral

and St. Catherine's parishes, all in Indianapolis, and as chaplain at St. Edward's Hospital, New Albany.

In 1957 he was appointed Chancellor of the Archdiocese. Last year he was named Vicar General. Previous papal honors include: Papal Chamberlain, 1958; and Domestic Prelate, 1964. He also serves as pastor of St. John's Church and is an Archdiocesan Consultant.

**Msgr. Charles Ross**  
Msgr. Ross, an Indianapolis native, was ordained in 1937 following studies at St. Meinrad Seminary. He also attended Catholic University of America, where he received a licentiate in canon law (J.C.L.) degree.

Assignments as assistant pastor include: Cathedral, St. Philip Neri, Immaculate Heart of Mary and Christ the King parishes, all in Indianapolis. He served two four-year terms as a military chaplain during World War II and the Korean conflict.

He was appointed founding pastor of St. Plus X parish in 1955. He also serves as Archdiocesan Vicar for Religious. Pope Paul VI raised him to the rank of Papal Chamberlain in 1964.

**Msgr. Joseph Brokhage**  
A native of Vincennes, Msgr. Brokhage was ordained in Rome, where he attended the North American College. He also attended St. Mary's College (Ky.) and St. Meinrad Seminary. Later graduate studies were taken at the Catholic University of America, where he received a doctorate in sacred theology (S.T.D.).

Assignments as assistant pastor included: St. Joan of Arc, Holy Rosary and St. Thomas Aquinas parishes, all in Indianapolis. He was named pastor of St. Leonard's parish, West Terre Haute, and instructor at St. Mary-of-the-Woods College in 1951. Four years later he became first rector of the Latin School of Indianapolis when it was established as part of Cathedral High School.

Msgr. Brokhage was appointed pastor of Holy Rosary in 1956 and the Latin School was moved to that location. He was honored by Pope Paul VI in 1964 with the rank of Papal Chamberlain.

**Msgr. Charles Koster**  
A native of Indianapolis, Msgr. Koster was ordained in 1945 following studies at St. Meinrad Seminary and the Catholic University of America, where he received a master's degree. He has been associated with the Archdiocesan Matrimonial Tribunal the past 22 years. He also serves as assistant pastor of St. John's Church.

Pope Paul VI raised him to the rank of Papal Chamberlain in 1964.

**Msgr. Richard Kavanagh, V.F.**  
An Indianapolis native, Msgr. Kavanagh studied at St. Meinrad Seminary, where he was ordained in 1936. Following two years' service in the Denver diocese, he served as assistant pastor of Little Flower and St. Mary's parishes, both in Indianapolis.

Other duties included serving as superintendent of Cathedral High School and assistant director of Catholic Charities in charge of the CYO, USO and the Boy Scouts. He was named administrator of Mary, Queen of Peace parish, Danville, and chaplain of the Carmelite Monastery in 1943. In 1950 he served as Archdiocesan CYO Director.

Since 1951 Msgr. Kavanagh has been pastor of St. Michael's parish, Indianapolis. He was appointed dean of the newly-formed North Indianapolis Deanery in 1962.

**Msgr. Leo J. Schäfer, V.F.**  
A native of Haubstadt, Ind., Msgr. Schäfer was ordained in 1936 after studies at St. Meinrad Seminary. He read his First Mass in Indianapolis.

Early assignments included being assistant pastor at St. Wendell's, Ind., and St. Joseph's parish, Jasper, now both in the Evansville diocese, and St. Mary's parish, Indianapolis.

Following three years as military chaplain during World War II, he was named founding pastor of St. Mark's parish, Indianapolis, in 1946. He was appointed dean of the newly-established South Indianapolis Deanery in 1962.

**Msgr. Raymond T. Bosler**  
An Indianapolis native, Msgr. Bosler was ordained in Rome in 1938, while attending the North American College. He also attended St. Meinrad Seminary. Later graduate studies in Rome resulted in a doctorate of sacred theology (S.T.D.).

He has served as assistant pastor of Holy Rosary parish, Indianapolis, chaplain of the Little Sisters of the Poor, Carmelite Monastery, Newman Club at Butler University and Ladywood School. Since 1947 he has been editor of the Archdiocesan weekly newspaper.

Msgr. Bosler was appointed pastor of St. Thomas Aquinas parish, Indianapolis, in 1963, and pastor of Little Flower parish, Indianapolis, last May. He attended all sessions of Vatican II and was named a council "peritus" (expert).

(Continued from page 8) whole document and to remove its discussion from the council floor.

Msgr. Sessolo said that of the 88 episcopal conferences, 74 sent in reports favorable to the document and 14 contrary. Most of these latter called for the complete revision of the theology on indulgences before a change in discipline, he said. None of them wanted the Church's discipline or theology left as it was. He noted that all of the Eastern-rite episcopal conferences, except one, were favorable, but he did not specify which was contrary.

Msgr. Sessolo said it was hoped the new discipline would move Catholics to "do well and with fervor those things to which indulgences are attached, rather than merely to multiply the acts themselves."

He said the world's bishops in their recommendations insisted especially on "avoiding all superstition" in connection with indulgences and said he hoped this was taken care of by the emphasis on personal dispositions rather than the use of objects such as a rosary, medal, crucifix or printed document known as the "papal blessing."

This is a document which has been available on request from the Holy See granting in the name of the Pope a plenary indulgence at the hour of death provided certain conditions were fulfilled. Such documents have been much sought after by visitors to Rome, who could purchase the parchments on which the indulgence was specified at religious goods stores. These stores would then submit them to the Holy See for the signature of the Pope's delegate before sending them to the purchaser.

"Indirectly," Msgr. Sessolo said, "we have given a major blow to stores which sell these parchments, since the document is no longer necessary. The indulgence has been extended to anyone who is facing death provided he has proper internal dispositions and has (as the document specifies) recited some prayer habitually, during his life."

Msgr. Sessolo said the constitution was the first major revision of the Church's discipline since the publication in 1935 of the "Enchiridion Indulgentiarum," a collection of the officially approved indulgences granted by the Church.

AMONG OTHER changes specified in the document's 20 practical norms are the following:

- Conditions for gaining a plenary indulgence, besides the recitation of the prayers or performance of the action specified, are three: confession, Communion and prayers for the intentions of the Pope. Previously a fourth condition was also necessary—a visit to a church. This is abolished, as is the stipulation that confession and Communion must be received within eight days before or after the performance of the indulgenced prayer or work. A new stipulation is "several days before or after." It is recommended, however, that Communion be received and prayers for the Pope's intentions recited on the same day as the indulgenced prayer is said or the devotion carried out.
- Prayers for the Pope's intentions apply to a series of intentions for which the Pope specifies he wishes the world to pray shortly after his election to the papacy. Among Pope Paul's intentions one of the foremost is world peace. This condition, according to the new law, can be fulfilled by the recitation of one Our Father and one Hail Mary.

Both partial and plenary indulgences can always be applied to the souls in Purgatory as well as to the soul gaining them. Previously, application to the souls in Purgatory was limited to certain times of the year or granted by special indulgences.

Local Ordinaries can commute the conditions for receiving plenary indulgences for their subjects who find it "very difficult" to go to confession and receive Communion, provided they are sorry for their sins and have the intention to receive these sacraments at a later date.

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# Appeal

(Continued from page 1) Propagation of the Faith, and The Pope said he would "never renounce" the hopes of a rebirth and even a growth of the Catholic religion in China.

To underline the meaning of Epiphany, which he described as "the feast of the vocation of the peoples, of all peoples without distinction, to the same salvation," the Pope had eight clerics from Asia and Africa recite in turn and each in his own language the Prayer of the People.

A motet was sung by a choir of Chinese clerics from the Urban College operated by the Vatican's Congregation for the

IN HIS TALK, the Pope skipped the usual prefatory niceties and went quickly to the heart of his message. He explained the two anniversaries this ceremony was commemorating: the 40th anniversary of the consecration of the first Chinese bishops and the 20th anniversary of the creation of a canonical hierarchy in China. But, he complained, the hopes aroused by these "great and historic events" had been dashed. He cited the "grave obstacles" to religious freedom, the total blocking of his communications, the expulsion of Chinese missionaries, the absence of Chinese bishops from the council, and accusations that the Church is hostile to the Chinese people.

"Now all of this has no reason to be," he asserted. "We can prove it with many arguments," he added. He said the Church has always had "an immense sympathy for China," and that history shows this. He also said the Church has no temporal interests there, but only the desire to serve.

# Calendar

FRIDAY, JAN. 13  
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. 18th St., Speedway.

SATURDAY, JAN. 14  
St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

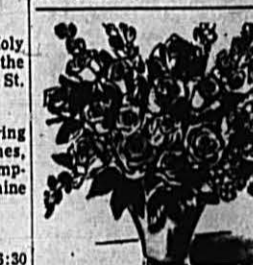
The Saturday Social at Holy Cross, begins at 6:30 p.m. in the Church hall, 125 N. Oriental St.

SUNDAY, JAN. 15  
Two Card Parties, featuring Euchre and other social games, at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

TUESDAY, JAN. 17  
St. Bernadette's Social at 6:30 p.m. in the parish hall, 4838 Fletcher Ave.

WEDNESDAY, JAN. 18  
Card Party in St. Philip Neri school hall, 550 N. Rural St., begins at 8 p.m.

THURSDAY, JAN. 19  
St. Catherine's Social begins at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.



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CITY WIDE DELIVERY

# The Lacker

HERE AND THERE—An article on the Tolbot House, operated by the Indianapolis District Council of Catholic Men for alcoholics, will appear in the January 22 issue of Our Sunday Visitor. . . . St. Patrick's parish, Indianapolis, has inaugurated a non-sectarian senior citizens' club for neighborhood residents in the Fountain Square area. The initial meeting was held this past Wednesday in the parish auditorium. Handicrafts, bandage wrapping and social games have been scheduled among other activities. Father Joseph Wade, assistant pastor, has planned the project in concert with Protestant ministers of the area. . . . A new school library at St. Francis de Sales parish, Indianapolis, was pressed into service this past week. School officials and pupils are justifiably proud of the finished product. . . . Ren Miller, assistant football coach the past two years at Brebeuf Prep, Indianapolis, has signed to become head football and track coach at Fremont High School, in his hometown of Green Bay, Wis., effective next summer. . . . Stereophonic sermons are "in" at St. Jude's parish, Indianapolis, as the pastor and assistant pastor—Father William Morley and Father Gerald Burkert—shared the pulpits last Sunday for a dialogue-style sermon. . . . Representatives of Recovery, Inc., a self-help group of former mental patients, will present meeting demonstrations before two Catholic groups this month in Indianapolis. They will appear Sunday, Jan. 15, at 8 p.m. at the Young Christian Movement headquarters, 725 N. Sheffield Ave., and on Wednesday, Jan. 25, at a meeting of St. Patrick's parish Altar Society.

NAMES IN THE NEWS—Sister M. Matthias, C.S.J., business teacher at Kennedy Memorial (Sacred Heart Central) High School, was transferred last week to St. Paul's High School, Negaunee, Mich., by her community officials. . . . Tackle Bob Fitzgerald, of the undefeated Brebeuf Prep football team, has been named to the 33-member All-Catholic, All-American prep school football team selected for the New World, Chicago archdiocesan newspaper. . . . Two Sisters of St. Francis, Oldenburg, began their return (Jan. 4) to their mission field in the Highlands of Papua, New Guinea, after a six-month "furlough." Sister Thomas Ann and Sister Lorraine will rejoin the other nine Franciscan nuns who staff three mission stations in the bush country of Papua. A native community of women from the coastal region of New Guinea has joined the Oldenburg Franciscans in their work for the first time. . . . Mrs. Elvise Mahern, former columnist ("Family Growing Pains") for many years with the Indianapolis diocesan weekly, will receive her undergraduate degree in two weeks at Butler University. Mother of eight, Mrs. Mahern started college seven years ago when her seventh youngster began elementary school. She even managed to achieve the Dean's List when carrying a "full load" of classes. She and her husband, Louis Mahern, are members of St. Joan of Arc parish, Indianapolis. . . . Sister Evelyn Eckert, O.S.B., Archdiocesan School Office Supervisor and coordinator of the Confraternity of Christian Doctrine, will return to St. John's University, Collegeville, Minn., for full-time studies the second semester to complete master degree requirements in theology. She will leave Indianapolis January 30.

NUN TO ADDRESS JEWISH GROUP—Sister Marie Stephen, O.P., theology department chairman at Edgewood College, Madison, Wis., will address members of the Indianapolis Hebrew Congregation at 8 p.m. Tuesday, Jan. 17. The Hebrew Temple is located at 6501 N. Meridian Street. The Dominican nun, who is pursuing Hebrew studies at the University of Wisconsin, will relate her experiences while visiting Israel during the summer of 1965. The talk is being sponsored by the Indianapolis Chapter of Hadassah, Jewish women's organization.

# St. Jude's parish hosts Irish event

INDIANAPOLIS—The Irish of Indianapolis and their friends are invited to meet the cast of Feis Eireann at an Irish Get Together sponsored by St. Jude's parish and the Indianapolis Hibernians on Sunday, Jan. 15, at Msgr. Downey Council K of C, 511 Thompson Road, beginning at 8 p.m. The four Irish provinces will be represented in song and dance by the Feis Eireann company of singers, dancers and instrumentalists. The company will present a program at 8:30 p.m. Friday, Jan. 13, at Indiana Central College.

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**Rev. Bernard Strange**  
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1850 N. Arsenal Ave.  
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**Study Club to meet**  
INDIANAPOLIS—The Irvington Catholic Women's Study Club will meet Wednesday, Jan. 18, at 1 p.m. at the home of Mrs. Ethel Datzman, 5316 E. St. Clair St. New officers will be elected at this meeting. The program will be given by Mrs. J. T. Farrell.

TEN CONVENIENT LOCATIONS

Downtown, 45 N. Pennsylvania Street  
Broad Ripple Branch, 724 Broad Ripple Ave.  
Devington Branch, 6000 E. 46th Street  
Irvington Branch, 5646 E. Washington Street  
Madison Avenue Branch, 2554 Madison Ave.  
Maple Road Branch, 7 E. 38th Street  
Speedway Branch, 5910 Crawfordsville Road  
Westlane Branch, 7131 N. Michigan Road  
Beech Grove Branch, 7th and Main Streets  
Greenwood Center Branch  
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- INDIANAPOLIS
† EDNA H. McDONALD, 73, St. Catherine's Church, Jan. 5, St. Joseph Cemetery. Sister of Elmer Heron and Mary Hope.
† LEOBIL M. TROUTMAN, 71, Our Lady of Lourdes Church, Jan. 5, Calvary Cemetery. Husband of Mabel; father of Patricia Webb and Helen Ratliff; brother of Mary Winhart.
† WILLIAM H. MARTIN, 67, St. Patrick's Church, Jan. 6, Holy Cross Cemetery.

Attorney to speak at YCA meeting

INDIANAPOLIS—James F. Matthews, Indianapolis attorney and 1st vice-president of the St. Thomas More Society, will address a meeting of the Young Catholic Adults at 8:30 p.m. Thursday, January 19, at the Warren Hotel.

Mr. Matthews, who is a Cathedral High School graduate will speak on "Taxes Which Affect the Individual."

Unmarried Catholic adults who are interested in the Young Catholic Adults are invited to attend.



MR. MATTHEWS

- Husband of Minnie F.; father of William J. Martie, Rose Stewart and Mary Rieger.
† ANNA A. BYAM, 89, Holy Cross Church, Jan. 7, Holy Cross Cemetery. Sister of Martina R. Kofler.
† CORDELIA C. HALL, 69, St. Mary's Church, Jan. 9, Holy Cross Cemetery. Sister of Helen Jefferson.

- † FRANK H. KORBE, 48, St. Jude's Church, Jan. 9, Calvary Cemetery. Husband of Marie W.; father of John, Rose, Valorie, Gail and Charles Korbe; son of Rosa Korbe; brother of Arthur, Frank H. and Raymond Korbe; Edna Banner, Isabelle Jones and Rose Dumas.
† ETHEL M. GORMAN, 73, Little Flower Church, Jan. 11, Calvary Cemetery. Mother of Elizabeth Swisher and Lucille Hulme.

- † MARY L. ECKSTEIN, 80, Sacred Heart Church, Jan. 11, St. Joseph Cemetery. Husband of Minnie K.; father of Mrs. Raymond Delany; brother of John Eckstein and Mrs. John Stewart; stepson of Mrs. Rosa Eckstein.
† CHRISTIAN BECHERT, 91, St. Roch's Church, Jan. 7, Father of Harold W. Bechert, of Indianapolis.

FRANKLIN COUNTY

- † BERTHA RITZ, 85, St. Peter's Church, Dec. 24, Church Cemetery. Two sons and a daughter survive.
† NORA BERBER, 71, St. Peter's Church, Dec. 24, Church Cemetery. Two sons and a sister survive.

MAGNET

- † LENA GOFFINET, 86, St. Augustine's Church, Jan. 5, Church Cemetery. Mother of Mrs. David Goetzler, of Magnet; sister of Joseph Elder, of Tell City.
† JOHN P. CASSIDY, 82, St. Pius Church, Calvary Cemetery. Father of Harry Cassidy, of Indianapolis; Raymond Cassidy, of Ives; brother of Gus Cassidy, of Tell City; Mrs. Margaret Leinenbach, Mrs. Charles Richardson and Mrs. Julia Snyder, all of Troy.

ST. MEINRAD

- † ANNA E. BECHER, 84, St. Meinrad Church, Jan. 8, Church Cemetery. Mother of Alphonsa, of Evansville; Raymond and Curious Becher, both of Huntington; Mrs. Hubert Verne, of St. Meinrad.

TELL CITY

- † MRS. FRANK LUTCHER, 76, St. Paul's Church, Jan. 10, St. Mary's Cemetery. Wife of Frank; father of Edward Luchter, of Evansville; Herman, Charles and Leo Luchter, all of Tell City; Mrs. Charles Seiberg, of Leopolis; sister of John and Theodore and Florence Hilgenhold, all of Tell City.

TERRE HAUTE

- † MARY C. FAGAN, 87, St. Patrick's Church, Jan. 6, Calvary Cemetery. Surviving are four nephews, James Fagan Jr., of Huntington, Ala.; Dr. Tom Fagan, of Chicago, Heights, Ill.; Dr. Leonard Fagan, of Ellettswood; Rev. Bernard Fagan, of St. Francis, S.D.; and three nieces, Sister Mary-of-the-Timothy, of Leoka, Tex.; Mrs. Loretta Caplan, of Ann Arbor, Mich.; and Mrs. Helen Cassidy, of Peoria, Ill.

† GEORGE W. EDDY SR., 70, St. Benedict's Church, Jan. 7, Calvary Cemetery. Husband of Beulah; father of George Eddy Jr., of Lynnfield, Mass.; brother of Mary Eddy, Anna Grabbe and Helen Casey, all of Terre Haute; Edith Eddy and Frank Eddy, both of Washington, D.C.

CLARKSVILLE

- † JULIA HERBERICH, 92, St. Anthony's Church, Jan. 5, St. Anthony Cemetery. Mother of Mary Catherine Herberich.
NEW ALBANY
† FRANK B. "Blag" PETERSON, 72, St. Mary's Church, Jan. 9, Church Cemetery. Husband of Bertha; stepfather of Elmer Thomas and Michael Kocher, all of St. Joseph Hill; Mrs. Nancy Royalty, of Louisville; Patricia, Georganne and Virginia Kocher, all of St. Joseph Hill; son of Mrs. Lillian Kocher, of New Albany. Two brothers and three sisters also survive.

ST. JOSEPH HILL

- † GEORGE E. KOCHERT, 54, St. Joseph Church, Jan. 5, Church Cemetery. Husband of Christine; father of Robert, Galeana, Thomas and Michael Kocher, all of St. Joseph Hill; Mrs. Nancy Royalty, of Louisville; Patricia, Georganne and Virginia Kocher, all of St. Joseph Hill; son of Mrs. Lillian Kocher, of New Albany. Two brothers and three sisters also survive.

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COMING TO LATIN SCHOOL—Charles Murphy is Bassanio and Iona Dulaski is Portia in the National Players' production of "The Merchant of Venice" to be presented at the Latin School Auditorium on Tuesday, Jan. 17, at 8 p.m. This is the Players' 18th Nationwide tour, and their fifth appearance at the Latin School of Indianapolis.

Franciscan nun dies at age of 85

OLDENBURG, Ind.—Funeral services were held at the motherhouse of the Sisters of St. Francis here Monday, Jan. 9, for Sister M. Majella Boelling. She died at the convent infirmary January 6 at the age of 85.

A native of Haymond, Ind., Sister Majella entered the convent from Cincinnati in 1905. She taught elementary grades in the following Archdiocesan parish schools: St. Leon, Sunman, Yorkville, Hamburg, Lawrenceburg and Napoleon. She also taught in the Evansville diocese,

band of Beulah; father of George Eddy Jr., of Lynnfield, Mass.; brother of Mary Eddy, Anna Grabbe and Helen Casey, all of Terre Haute; Edith Eddy and Frank Eddy, both of Washington, D.C.

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MacEoin Pilgrimage slated for late summer Holy See alters policy

(Continued from page 4) ment on several basic issues among the many Spaniards to whom I addressed the question. Nobody, of course, wants another civil war, nor do they see it as imminent, although they recognize growing tensions. But neither do they see serious hope of internal evolution of the regime. The referendum, in its form and its content alike, effectively destroyed any illusions on that score. The regime is iron-bound in a class structure which refused to believe—because it doesn't want to—that Spaniards are capable of living in freedom.

The one hope is that a long-term evolution within the Church will ultimately force a political evolution. It is, indeed, a long-range hope. State control of Church preferment combined with economic dependence of the Church on the State, has produced a hierarchy tied to the regime and thinking like it. Only a handful of bishops are independent, and not one of them has a key position. Some bishops are emotionally so many centuries behind that they still invoke "the secular arm," and it is always happy to oblige. One recently got the State to suppress a Catholic newspaper. Another had plainclothes cops tail his priests to ensure they behaved themselves when they visited the big city.

Yet the internal dynamism of the Church is tremendous, and the Vatican Council has given courage to the young people,

Monsignor Victor L. Goossens, Director of the Archdiocesan Mission Office, and Father Paschal Boland, O.S.B., of St. Meinrad Archabbey, will serve as co-spiritual directors for a pilgrimage to the Northern Shrines of Europe late this summer.

The 22-day tour is scheduled to leave New York via Allitalia Airlines on Tuesday, Aug. 1. Besides visiting all the major religious shrines including Lourdes, pilgrims will stop at Copenhagen, Oslo, Stockholm, Rome, Barcelona and Lisbon. Full sightseeing trips in each of the cities are on the itinerary.

Members of all faiths are invited to join the pilgrimage. Booklets and information may be obtained by writing to Father Paschal, O.S.B., St. Meinrad Archabbey, St. Meinrad, Ind., or the Catholic Travel Office, 1346 Connecticut Avenue, N.W., Washington, D.C. 20038.

clerical and lay. In addition, they have a powerful ally in the papal muncio. They credit him with felling the regime's plan to have the bishops give joint public approval to the referendum project at their December meeting. They believe he will force a Concordat revision to permit the free naming of bishops. And they have patience, patience that is admirable in young people and most admirable in Spaniards.

(Continued from page 9) soon as possible. Canon law (Canon 935) already grants the faculty to confessors to commute conditions for their penitents when they find it impossible to fulfill them.

The constitution calls for a "review" of "Enchiridion Indulgentiarum" to reduce the number of indulgences and works of piety, charity and penance to "only the most important." It also calls for an "immediate review" of the lists of special indulgences which various religious orders and congregations can give and those peculiar to various associations and pious societies of Catholics in order to confine the gaining of these "to special days established by the Holy See following a proposal by a superior general or, with regard to pious associations, by local Ordinaries." Another norm calls for a review of all special indulgences reserved to certain churches or chapels, and extends the plenary indulgence called "portuicula" of August 2 to all parish churches. Formerly this indulgence was generally confined to Franciscan establishments. Parish churches also are granted a plenary indulgence on the feast of the saints after whom they are named. Local Ordinaries can change this condition from the feast to a convenient Sunday before or after it.

All other privileges now enjoyed by special churches or groups are to be reviewed and

revisions submitted to the Holy See within a year.

Catholics who use an object of piety—crucifix, cross, rosary, scapular or medal—blessed by any priest whatsoever can gain a partial indulgence. If, however, such an object is blessed by the Supreme Pontiff or a bishop, the faithful who use it with devotion can acquire also a plenary indulgence on the feast of Sts. Peter and Paul, provided they make a profession of faith, using any legitimate formula.

Msgr. Sesaolo noted that the co-equal status of the Pope and any bishop in granting this privilege is a "practical expression of the council's doctrine on collegiality."

Since a plenary indulgence can be gained only once a day, except on the day of death, former so-called "tollies quotes" (as often as) indulgences are no longer applicable. These indulgences could be obtained each time the conditions were fulfilled and as often as they were fulfilled.

All so-called "privileged altars" are abolished in the sense that indulgences attached to them have been extended to all altars anywhere. The priest celebrating Mass at such altars was able to apply a plenary indulgence to a soul in Purgatory. Now he can do so anywhere.

After a period of two years from the date of the constitution, special indulgences and privileges which have not been confirmed automatically cease.

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REPLY TO SURVEY QUESTIONS

Rectors report greater seminary freedom

WASHINGTON—Twenty questions were recently asked of U.S. seminaries, all dealing with the general effects of the Second Vatican Council on their methods of training, regulations and programs. This

(This is one of a series of articles on U.S. seminaries.)

is one of a series of articles, detailing the replies to those questions. Replies came from 149 seminaries.

The rectors were asked:

"Do you have new criteria for the acceptance of students?"

Most have felt their criteria for students had been well thought out and carefully applied; of the replies, 93 said in effect that no change, or no significant change, had been made; six said the criteria had been modified; four, that they were stricter; and 19, that they had new criteria.

Here are some of the comments by the rectors:

The increasing difficulty in recruiting vocations seems to have prevented any significant

changes in the admission policies.

Nine said some sort of psychological tests are being used; six stressed greater insistence upon academic achievement; several said the screening process is extensive.

We are now accepting boys from broken homes and from invalid marriages.

We are more ready to ask a boy to leave if he is a borderline case. If a young man is going to have a difficult time in the priesthood, we think he has a right to know while he is in the seminary.

The third question was:

"Do you have a new curriculum? Does it include more of the humanities? Of the social sciences? Of public affairs? Is the curriculum divided differently now?"

Sixty rectors said that they had a new curriculum, while 39 said no. But these latter, in most instances, qualified their replies by saying that the curriculum was constantly under study or had, in some instances, been recently adopted. Many too had more courses in the social sciences, in public affairs, in mathematics, in the humani-

ties. And others said, in effect, "we have always had these courses."

SOME COMMENTS from the seminary rectors were:

Greater emphasis on individual research.

Have introduced pastoral counseling. Extended lecture discussion series arranged for our students but also scheduled for clergy, Catholic, Protestant and Jewish, of the area. Last year the series was devoted to the problem of the city—Metropolis; this year a study of alcoholism.

Each month we have a noted expert in government, law, politics, industry, business, etc., come to the seminary and talk to the students.

Insist more on modern languages, more research by seminarians.

An accounting class for the fourth year . . . more room for private study.

New courses being offered include personality development and aberrations, counseling and one in Protestant theology.

More freedom of choice through electives.

The fourth question asked: "What is the situation in regard to academic freedom among students and faculty members? Is it an issue; and if so, have steps been taken in any way to encourage more academic freedom among students and faculty?"

IN THEIR replies, the vast majority of the seminary rectors said academic freedom was not at present an issue in their seminaries. Many had individual comments about changes that had been or were being made, or remarks on their experiences, as follows:

Complete freedom of discussion is encouraged in all classes, at least officially. How much the more traditional-minded members of the faculty allow it is of course problematical.

It was somewhat of an issue. One solution was to establish more dialogue and mutual concern.

It seems to me that the student of today has greater "freedom" than the student of yesterday. . . . Patience seems to have disappeared from the scene. . . . They want to operate without going through medical school.

One wishes the faculty and students would be a whole lot more inventive and ingenious in the use of the freedom which is theirs already.

Freedom has been an issue but until recently not "academic freedom. Until recently there has not been such intense interest in academic affairs as to raise the question of academic "freedom." Until recently the professors taught, and students studied, what was handed down in textbooks as if they were written on Sinai. Now there is intense interest in academic matters. In classes taught by professors who are mentally young no one feels inhibited. In other classes the students have no hesitation in "speaking the truth with charity" (Pope John).

SEVERAL rectors remarked that "students have devised their own student government association." Other comments were:

Lay professors have stated they have enjoyed more professional freedom in the seminary system than in other schools, both public and parochial.

Students are permitted to express their opinions and have done so for years — perhaps more openly now.

There are still limits in the area of academic freedom and we are still feeling our way.

Latin America. Week kits ready

WASHINGTON—Father Louis M. Colonnese, administrative director of the Latin America Bureau, U.S. Catholic Conference, announced the 1967 Latin America Cooperation Week educational kits are ready for distribution. He is also director for the Cooperation Week observance scheduled January 22 to 29.

Each kit contains school room displays, Latin America dance instructions and recipes, representative art, and a pamphlet discussing the role of the Church in Latin America. Schools or individual classes may order the kit at \$1 each or 75 cents each for 10 or more, from the Latin America Bureau Program Office, U.S.C.C., Box 946, Davenport, Iowa 52805.

Envey named VATICAN CITY — Pope Paul VI has named Mgr. Costant Maltoni, the Holy See's delegate to the executive council of the United Nations' High Commissioner for Refugees, to be apostolic pro nuncio to Pakistan.

Academic freedom is greater than it was 10 years ago or even five. Where it is most manifest, I think, is in the student newspaper . . . you wouldn't want to miss reading it to know what the students are thinking.

The fifth question asked:

"Do students reside at home at all? May they visit their homes more often? Do they have more free time? Can they visit downtown more often?"

Very few seminaries reported that students live at home, and these were minor seminaries. However, practically all said that, in comparison with a few years ago, the seminarians may visit their homes more often, have more free time (that is, less "structured" time but still with many things to do in that time); that they may visit near-by towns more often. As some of the rectors wrote:

We want the student to be less tied down to set hours of lectures but certainly want him to spend a great deal more time in independent study. Under no circumstances do we turn him loose to do what he wants.

It might be well remarked here that we are now running into a problem with our intramural sports and our seminary social activities as a result of these more generous permissions for outside activities. We feel this is an area that the stu-

dents must pay attention to if they are going to learn to live successfully in the seminary system.

Seminarians are to attend all scheduled exercises such as chapel, classes, meals, seminars, etc. Around this framework he must build his own day, allocate his use of time, provide himself with necessary recreation and discipline himself to study the necessary number of hours his particular talents require. No bells are rung, no study periods are scheduled, students are not told when to go to bed or get up, coffee is available in the community room 24 hours a day, as is the TV, magazines and newspapers. Similarly the library is open 24 hours a day.

The sixth question was this: "Do students approaching priesthood serve actively in parishes during the summer? At other times? What do they do? Are students encouraged to take part in community projects? In civil rights activities? In war on poverty works?"

The answers were overwhelmingly that the students did serve actively in parishes during the summer and at other times, when occasion and time permitted. They did COD work, conducted censuses, worked with handicapped—in fact, did practically anything the pastors were willing to let them do.

A large proportion also were encouraged to take part in community projects, in civil rights activities, in war on poverty work, depending on the seminary's location, and whether it was a minor or major seminary. One point mentioned by several rectors was that many students work during the summer to help earn money for school expenses, and many others take summer courses.

SOME comments on this question were:

Theology students assigned by two to parishes which requested their help. . . . The

students spend two full months in the parishes taking up census; teaching catechism, helping out on Sundays in church services, giving instructions to converts, etc. . . . However, our students do not as yet take part in community projects, in civil rights, in the war on poverty. I am not sure that candidates for the priesthood should be involved in this social work when their help is urgently needed in more priestly areas.

All the students are encouraged to involve themselves in civil rights activities and poverty work, but there is no organized plan in the seminary.

It is individual and voluntary.

The deacons have been preaching, distributing Communion and baptizing in some of the parishes; they take their turn at preaching the homily at the community Mass. About half the seminarians are currently assisting in a poverty program. They have taken part in various civil rights activities. These latter are neither encouraged nor discouraged. It is hoped the individual can make up his own mind as to whether he should take part and whether this is an effective way of taking part.

Seek answers to what makes teachers click

The National Catholic Educational Association has a name for such teachers—"Impact Teachers"—and how it is inviting all teachers in U.S. Catholic elementary and secondary schools to submit their ideas about what makes "Impact Teachers" click.

The 40 teachers who come up with the best ideas will receive paid trips to Georgetown University in Washington in May for a three-day seminar to develop a complete "Impact Teacher" profile.

"Everybody recognizes the importance of the classroom teacher," said Father C. A. Koob, O. Praem., acting executive secretary of the NCEA, "but few have given much

thought to what makes a teacher really click. "Now we are asking the teachers themselves to tell us," he said.

Teachers are invited to use any approach they wish in presenting their ideas—essays, letters, charts, sketches or other visual materials.

The NCEA hopes to announce the names of the top 40 entrants at its annual convention (March 27-30) in Atlantic City, N.J. Entry forms are available from Impact Teacher Program, National Catholic Educational Association, 1785 Massachusetts Ave., N.W., Washington, D.C. 20036.

The deadline is March 1, 1967.

Indianapolis layman named Knight of Malta

An Indianapolis layman has been elected to membership in the Knights of Malta by the American Chapter. Harold J. Secoy, a member of St. Luke's parish, will be invested in the order on Monday, Jan. 16, by Cardinal Francis Spellman in New York's St. Patrick Cathedral.



MR. SECOY

The Archdiocese has one other Knight of Malta, Frank E. McKinney, also a member of St. Luke's parish, Indianapolis.

THE OLDEST order of laymen and prelates in the Church, the Knights of Malta dates back approximately 900 years. The order embraces more than 9,000 members around the world and maintains diplomatic relations with 24 governments.

In modern times, the order has been devoted to acts of charity, particularly through the establishment of hospitals and asylums.

SECOY, 62, is a partner in the M & S Ranch, located 1,500 acres near Noblesville. The ranching operation consists of raising purebred Charolais cattle and cross breeding Charolais and Angus.



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Feeney-Kirby Mortuary

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

CARD PARTY

Holy Family Ladies Guild—220 N. Country Club Rd. Friday, Jan. 13—8 P.M. Admission \$1.00 Door Prize

FIRST ANNUAL CARD PARTY

St. Joseph Ladies Auxiliary K of C Council 5290—4322 N. German Church Rd. Monday, Jan. 16—1 P.M. and 8 P.M.

National Players Present

MERCHANT OF VENICE Latin School Auditorium—520 Stevens St. Tuesday, Jan. 17—8 P.M. Tickets Reserved

A NIGHT IN SPAIN

Our Lady of Mt. Carmel K of C Auditorium—2100 E. 71st St. Friday, Jan. 20—9-1

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.

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IF a prolonged injury or illness strikes . . . WE PAY up to \$7,500 for any one cause plus other benefits.
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ABOUT CATHOLIC KNIGHTS . . .

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The Catholic Knights Insurance Society is NOT engaged in the sale of insurance for profit. It is a Non-Profit Fraternal Society organized by and for Catholics. The Society is now in its 76th year of operation. It is a strong, constructive force in the Catholic community and has financial assets of over \$30,000,000.

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