

SEVEN FOR ARCHDIOCESE

Ordination rite slated Sunday at St. Meinrad

Archbishop Schulte will ordain seven new priests for the Archdiocese of Indianapolis at St. Meinrad Archabbey Church on Sunday, May 3. The ordination ceremonies will begin at 4 p.m.

The ordinands are: Rev. Stanley J. Herber and Rev. John O'Brien, both of Indianapolis; Rev. Paul M. Dede and Rev. Clarence H. Waldon, both of Terre Haute; Rev. John Geis, of Ellettsburg; Rev. Stephen Hay, of Cannelton; and Rev. William W. Ernst, of Navilleton.

Four of the ordinands completed their theological studies at St. Meinrad, two at Kenrick Seminary in St. Louis, and one at Catholic University of America.

Two other young men will be ordained by Archbishop Schulte during the same ceremonies—Rev. Daniel Buechlein, O.S.B., for St. Meinrad Archabbey, and Rev. Richard W. Moyer, for the Diocese of Tucson. In addition, there are 21 candidates for the diaconate and two for the subdiaconate.

The Archbishop will assign the new priests to parochial duties throughout the Archdiocese within a few days following ordinations.

Following is brief biographical data and information on the First Solemn Mass to be celebrated by the ordinands on Sunday, May 10, in their home parishes:

Rev. Paul M. Dede
Rev. Paul M. Dede is the youngest of eight children of Mr. and Mrs. Arthur H. Dede, members of St. Margaret Mary parish, Terre Haute. His two brothers are priests—Father John F. Dede, S.S., and Father James R. Dede. All five sisters are nuns—Sister Angela, S.P., Sister Mary Mark, S.P., Sister Anita Therese, S.P., Sister Mary Helene, O.S.B., and Sister Marie Arthur, S.P.

He attended St. Ann's School, Terre Haute, and pursued seminary studies at St. Meinrad High School, St. Mary's College (Ky.), and Kenrick Seminary, St. Louis.

First Solemn Mass will be offered at 12:30 p.m. Sunday, May 10, in St. Margaret Mary Church, Terre Haute. Reception from 7 to 9:30 p.m. in parish school hall.

Officers of the Mass include: Father John F. Dede, deacon; Father James R. Dede, subdeacon; Father Amos J. McLaughlin, archpriest; Father Joseph J. McNally, master of ceremonies. The sermon will be delivered by Father Charles V. Meschen.

Rev. William W. Ernst
Rev. William W. Ernst, son of Mr. and Mrs. William W. Ernst Sr., of St. Mary's parish, Navilleton, was born in Louisville. He attended elementary schools in Louisville, Navilleton and Floyd Knobs. Seminary studies were taken at St. Meinrad.

First Solemn Mass will be celebrated at 10:30 a.m. Sunday, May 10, in St. John's Church, Reception will be held in the parish hall from 2 to 4 p.m.

Officers of the Mass include: Father Edward Gayso, archpriest; Father Edmund Banet, deacon; Father Bernard Koopman, subdeacon; Mr. Melvin Bertrand, master of ceremonies. Father William Durrough will preach the sermon.

Rev. John F. Geis
Rev. John F. Geis is the son of Mr. and Mrs. Lawrence Geis, members of St. John's parish, Ellettsburg. He attended the parish elementary school and was graduated from New Point High School. Seminary studies were taken at St. Mary's College (Ky.) and Kenrick Seminary in St. Louis.

First Solemn Mass will be celebrated at 10:30 a.m. Sunday, May 10, in St. John's Church. Reception will be held in the parish hall from 3 to 6 p.m.

Ministers of the Mass include: Father Ambrose Schneider, archpriest; Father Donald Ryan, of South Bend; Fr. Max Scheidter, O.F.M., a cousin, sub-

Rights law is needed now, Archbishop tells convocation

WASHINGTON — Archbishop Lawrence J. Shehan told 4,000 civil rights supporters gathered here in a national convocation that the time for passage of Federal civil rights legislation is the present.

"Further delay in bringing about what we have come to recognize as a requirement of justice may well do irreparable harm to this nation's whole future," Archbishop of Baltimore said.

The prelate was Catholic spokesman at the National Inter-religious Convocation on Civil Rights (April 28). Held at Georgetown University, the convocation heard from spokesmen for major religious bodies.

The assembly was sponsored by the Commission on Social Action of the Synagogue Council of America, the Commission on Religion and Race of the National Council of Churches and the Social Action Department of a National Catholic Welfare Conference.

It was designed to exert what spokesmen called "moral pressure" at a crucial point in the Senate deliberations on the rights bill.

In addition to Archbishop Shehan, Archbishop Patrick A. O'Boyle of Washington represented the Catholic Church. He was chairman of the assembly and offered the invocation.

Archbishop O'Boyle prayed that God may enlighten the minds of the senators "so that truth may prevail over error and prejudice."

The Rev. Dr. Eugene Carson Blake of Philadelphia, Stated Clerk of the United Presbyterian Church in the U.S.A., told the convocation that "never before had churches and synagogues been so fully united intellectually on any moral issue."

But he quickly added: "Such intellectual unity will reveal the weakness and irrelevance of our pulpits, unless from we speak and in the world we act to persuade our people to commit themselves to the new patterns of justice and freedom that must be established."

RABBI URI Miller, president of the Synagogue Council of America, told the convocation that "the civil rights bill is doomed to failure because morality cannot be legislated."

"Law is the one way civilized communities have found to make effective the moral will of the community involved," he said. "Civil rights legislation is basic to our progress."

Dislip B. Julian Smith of the Christian Methodist Episcopal Church of Chicago, said that the civil rights struggle is "a challenge to organized religion to save itself by losing itself in service to those who are oppressed and kept down by the unjust use of power and authority."

ARCHBISHOP Shehan of Baltimore said that nothing should bring home to Americans more clearly the need for civil rights legislation than the growth of "unreasonable extremism on both sides of the racial conflict."

"The incidents of the past few months should make it clear to us that this problem presents no little threat," he said. He called it a "threat to peace."

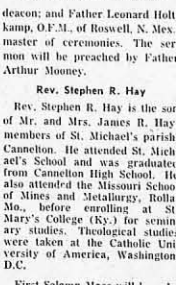
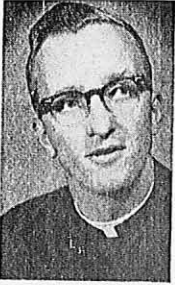
The prelate also said that the 1958 statement of the U.S. Catholic Hierarchy against enforced racial segregation solemnly proclaimed that "the settlement of the race problem... is for all of us, a sacred duty—a duty which can be fulfilled only on the basis of justice and in the spirit of charity."

Seeks closer ties: Pope to Orthodox

VATICAN CITY—Pope Paul VI has told Orthodox Patriarch Aletandros I of Constantinople he hoped further contact between the two sees would result in "a strengthening of the bonds already tied."

His meeting with the Patriarch in Jerusalem last January 6 and 7, the Pope said, "marked the beginning of a new era in the relations between the Holy See and the venerable Ecumenical Patriarchate."

Pope Paul's letter to Patriarch Aletandros was made public in the April 22 edition of L'Osservatore Romano, the Vatican City daily. Dated April 18, it was dealt with in the Ecumenical Patriarch in Istanbul by the Pope's special representative, Archbishop Marin of Rouen, France, during his April 20-23 visit to the patriarchate.

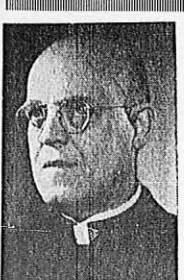


Day of Prayer scheduled for new priests

The Serra Club of Indianapolis is sponsoring the second annual Day of Prayer in thanksgiving for the ordination of seven new priests for the Archdiocese. Posters have been distributed throughout the Archdiocese asking for prayers on the actual day of ordinations, Sunday, May 3.

St. John's Church in downtown Indianapolis will be the scene of a Solemn Mass at 11 a.m. Sunday, to be followed by exposition of the Blessed Sacrament until 6 p.m.

Clergy, religious and laity in the Indianapolis area are invited to attend a special Holy Hour at St. John's from 5 to 6 p.m., climaxing the day-long observance. The Holy Hour will include a sermon, prayers for priests and vocations, litany and benediction.



FATHER BOSLER

Celebrates 60th year as a priest

RICHMOND, Ind. — Very Rev. Cornelius O. Bosler, V.F., pastor emeritus of St. Andrew's parish here, was honored last Sunday on the occasion of his 60th Anniversary of Ordination.

School children and adult parishioners joined in a program of tributes in the parish auditorium. Congratulatory telegrams were received from Pope Paul VI, Cardinal Joseph E. Ritter of St. Louis and Archbishop Schulte.

Ordained in 1904, Father Bosler has served a variety of pastoral posts during his 60 years as a priest. He retired from the active pastorate at St. Andrew's parish in 1961, but maintains his residence there.

A native of Rockport, Father Bosler made his seminary studies at St. Meinrad. Five years after he was ordained he was named founding pastor of St. Catherine of Siena parish, Indianapolis, a post he held for eight years. He returned to the parish to help celebrate its 20th jubilee in 1939.

Other parastates held included: St. Malachy, Brownsburg; St. Vincent de Paul, Shelby County; St. John, Vincennes; and St. Gabriel, Connersville. He was named pastor of St. Andrew's, Richmond, and dean of the Richmond Rectory in 1952.

Official



1. The use of the new form in giving Holy Communion ("Corpus Christi") will begin in the Archdiocese of Indianapolis on Sunday, May 3, after the priests have instructed their people concerning this change.

2. The invocation "Blessed be the Holy Spirit, the Paraclete" is to be inserted in the Divine Prayers immediately after "Blessed be Jesus in the Most Holy Sacrament of the Altar."

Catholics of the Archdiocese are dispensed from the law of abstinence on Friday, May 1, Feast of St. Joseph the Worker. Permission granted by the Holy See is extended to the faithful by Archbishop Schulte.

Communion formula shortened

ROME — Individuals receiving Communion from now on are to take part personally in the prayers during distribution of the Eucharist according to a new decree of the Sacred Congregation of Rites.

The decree, dated April 25, abolishes the prayer the priest traditionally has said while distributing sacramental hosts: "Corpus Domini nostri Jesu Christi custodiam tuum in vitam eternam, Amen." ("May the Body of Our Lord Jesus Christ preserve your soul to life everlasting, Amen.")

In its place the Congregation of Rites, with the approval of Pope Paul, has decreed that priests will now say only the words "Corpus Christi" ("Body of Christ") and that each person receiving Communion will respond "Amen."

Stop this evil

(AN EDITORIAL)

The Churches were silent in Germany when the Nazis ran for political power. Church leaders feared they might be accused of dabbling in politics; so they failed until too late to warn the people against the evil pagan philosophy that inspired the Nazi Party.

We are not going to make that mistake here in Indiana.

Governor Wallace of Alabama, who seeks your votes in the presidential primary, is not seriously campaigning to become president—not yet at least—but he is seeking your support of his philosophy of life.

And that philosophy is evil. It is racist, as Nazism was racist. It is anti-Christian, as Nazism was anti-Christian.

There is something frightening about what Governor Wallace is doing. He is appealing to the prejudices of the whites. He is capitalizing on the fears the whites now have of the aroused Negroes.

An itinerant paperhanger who was ignored as a buffoon once captured a whole nation by using the same technique.

Have you ever wondered how sensible, cultured people like the Germans ever accepted without question the half-truths and the distortions of Nazi propaganda?

Take a look at what's happening here at home. After the suave Southern tones of Governor Wallace have exercised their hypnotic effect over radio and TV and impressive looking newspaper ads have scared readers half out of their wits, formerly sane and sensible people are now actually convinced that the civil rights bill debated in the U.S. Senate is a bid for "total Federal control" and an effort to create an "omnipotent president."

With half truths and distortions, Governor Wallace is proving himself an apt student of Nazi technique.

He must not get away with it.

Let's look at the facts.

All eleven of Indiana's Congressmen have already voted for the civil rights bill.

Apart from the Southerners, the U.S. Senators are ready to vote for the bill.

President Kennedy would sign this bill. President Johnson demands it.

All the major religious bodies in the United States have had their legal experts examine the bill, and they endorse it without question.

Whom are you going to believe? All these knowledge-

(Continued at bottom of page 4)

Answers objections to civil rights bill

MILWAUKEE, Wis.—Father John F. Cronin, S.S., said here he doubts communists support the civil rights bill before the U.S. Senate, but if they did it would not negate the endorsement of five Americans.

Writing in the Catholic Herald Citizen, newspaper of the Milwaukee archdiocese, the assistant director of the Social Action Department of the National Catholic Welfare Conference, Washington, D.C., dealt with 10 charges made against the bill.

MOST of the charges, he said, were made in an advertisement carried in 20 U.S. newspapers entitled: "3100 Billion Blackjack: the Civil Rights Bill." Costs of the advertising were largely met by the Mississippi Sovereignty Commission, he said.

He said it was alleged that communists support the bill, and therefore it must promote their aims and objectives.

"Even if the communists did support this bill, which I doubt, it still does not negate the fact that tens of millions of free Americans endorse its principles," he said.

"IF the communists were really working for passage of the bill, they would throw their weight against unjust demonstrations that are hurting the Negro cause, for example, certain demonstrations in San Francisco and Brooklyn, N.Y."

"In fact, communist infiltrators were active in promoting these extreme measures. Hot-heads and extremists in the civil rights community want agitation to stir up trouble, not legislation to avoid disturbance," he wrote.

Objection: The bill forces me to sell my

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In its place the Congregation of Rites, with the approval of Pope Paul, has decreed that priests will now say only the words "Corpus Christi" ("Body of Christ") and that each person receiving Communion will respond "Amen."

The text specifies that the "Amen" should precede the reception of Communion. It states: "The priest says only 'Corpus Christi' and the faithful respond 'amen' and then receive."

A SECOND decree of the Congregation of Rites, bearing the same date, provides for the insertion in the Divine Prayers, recited mainly at the end of the ceremony of Benediction, the invocation "Blessed be the Holy Spirit, the Paraclete." Used by Christ in several instances in the New Testament, the word "Paraclete" comes from a Greek word meaning one who is called, an advocate.

The prayer is to be inserted in the Divine Prayers after the invocation "Blessed be Jesus in the Most Holy Sacrament of the Altar."

A VATICAN press bulletin said the Congregation of Rites is applying the formula for the distribution of Communion was authorized by Pope Paul in response to the request of the press bulletin noted that this newly authorized formula was in use in the Church in the 14th century, and it still is in use today in the Ambrosian Rite, a Latin rite differing slightly from the Roman and used mainly in the Pope's former Archdiocese of Milan.

The bulletin said inclusion of the Holy Spirit in the Divine Prayers was also a result of many requests, and it was noted that the Divine Prayers had been composed originally as a prayer of reparation against blasphemers.

Objection: There is nothing about housing in the bill.

Objection: It would give my job to a Negro.

Answer: Jobs are not affected by the bill, only hiring.

Objection: Employers would be forced to hire incompetent workers.

Answer: Standards of hiring are not affected, providing there is no discrimination.

Objection: Hotels and restaurants will be forced to serve disreputable persons.

Answer: They can have any reasonable standards, applied impartially.

Objection: This affects property rights and hence leads to socialism.

Answer: Social responsibility is not socialism.

Objection: I will lose my social security benefits or farm price-support payments if accused of discrimination.

Answer: These benefits are not touched by the bill.

Objection: It would make the President and the Attorney General virtuous leaders.

Answer: They get few new powers under the bill. The courts enforce it.

Objection: It would remove the right to trial by jury.

Answer: There are no penalties in the bill. Existing trial methods are unchanged.

Objection: It is anti-Catholic, since religion is not mentioned in discrimination forbidden in Federal aid programs.

Answer: If religion were included in this title, it might hurt religious institutions. One might allege, for example, that parochial schools discriminate by admitting mostly Catholics and hence should not receive the free-lunch program.

The ordinand has one sister in (Continued on page 8)

LAYMEN AND THE COUNCIL

Freedom within the Church

By DONALD THORMAN
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There was a time a few years ago when I thought I knew many, if not most, of the answers to the questions about freedom within the structure of the institutional Church. Now, after traveling many thousands of miles over much of this ever-changing nation of ours, I am not even sure I know all the right questions.

The fact is, the questions are so great that to place in the United States I wonder if we are ever going to be able to develop easy, hard and fast rules.

Editor's Note—This is one of a series of 20 articles on the role of the layman in the Church and his relationship to the ecclesial council. The authors are four of America's leading lay spokesmen: Donald Thorman, Daniel Callahan, Martin Work and John Copley.

which will be equally applicable to every section of the many kinds of churches which go to make up the Church in the United States.

Take, for example, the mammoth over-extended giant metropolitan archdiocese to be found scattered throughout the nation. Here a Cardinal or an Archbishop reigns over a veritable small republic of hundreds of parishes, hundreds of thousands of Catholics, untold numbers of parochial and supra-parochial organizations are involved. A giant school system likely exists in parishes where the numbers are so great that the average pastor simply has no chance of ever knowing even the majority of his people well.

Anonymous is the keynote of most parishes and structures in such archdioceses. There is rarely a Christian community existent here, save in the soulless definition of, "I am a member of Grace Lutheran Church in Teaneck, N.J. It was there that he met his wife.

Shortly after being graduated from Concordia Seminary in 1948 he was assigned to Tulsa, Tex., as pastor of Christ Lutheran church. In 1950 he became pastor of Holy Trinity Lutheran church in North Bergen, N.J.

During his seminary days in St. Louis, Beck met Msgr. Martin B. Hellriegel, pastor of Holy Cross parish who for many years has been a leader of the Catholic liturgical movement. Through him he became acquainted with aspects of Catholic life which impressed him deeply.

After further studies of Catholic teaching on April 17, 1951—Holy Saturday—he and his wife were received into the Catholic Church by Msgr. Hellriegel. On Easter Sunday their son Michael also was received. Their daughter Monica is a cradle Catholic.

Beck worked for Catholic Relief Services-National Catholic Welfare Conference in St. Louis under Msgr. Victor T. Suren, for two and one-half years.

own opinions. What I would like to discuss here is the system which leads to such situations. For it is often the system which causes a lack of freedom in the Church's daily operation.

THE VERY IMMENSITY of the task itself often contributes to the problem. Take even the most conscientious pastor who would like to build a widespread partnership with his responsible lay people to share the work in the parish. In the first place, lay leaders don't come ready-made. Very often the intelligent, energetic young men are busy about many things—their family, their job, their education and professional advancement. And being in an upwardly mobile social status they tend to move in and out of a number of parishes before they finally reach their level and settle down.

So the pastor must often look for leadership from the middle-aged and older men in the parish who are likely to be there and who might have more time for parochial assignments.

Unfortunately, this age group was usually reared in the "Let Father do it" school of thought which did not encourage lay leadership and today many of these men need to be wooed and developed. Very often they lack self-confidence and extensive sophisticated religious knowledge. As anyone who has ever spoken before a parish group knows, these are the good-hearted souls who, after you have finished, turn to their pastor or his assistant to see if "the good father" has anything to say—just in case you lowly laymen have uttered any heresy.

To help develop lay leadership, to give a man experience, knowledge and self-confidence takes hours upon hour of time and effort. Is it any wonder if harassed pastors are tempted to spend more time doing immediate tasks themselves rather than investing this time in the training of lay leaders which will bear fruit only in a distant future?

IN THE LONG RUN, I think the work of the Church will suffer greatly in the parish unless such training and development takes place using all the techniques available and utilizing the help of laymen as well in the course of such development. But does not the actual situation help explain why we do not have greater sharing of authority, more freedom on the part of laymen to participate in the mission of the Church on the parochial level?

You might well object at this point that I am really talking here about lay leadership rather than freedom in the Church. Yet, this is what I meant at the beginning.

EYES EXAMINED
Dr. Joseph E. Kernal
Optometrist
Dr. Leonard Kernal
Dr. Blanche Kernal
Keating
Dr. Paul B. Kernal
Dr. Jules Tindler

Nominate . . .
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for
STATE REPRESENTATIVE
Primary May 5, 1964
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P. F. Political Act.

VOTE
for
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DEMOCRAT
for
State Representative
Ballot No. 25-H
Catholic Mother of 4; Legislative Representative; Supports Progressive Programs in Health and Employment Opportunities.
P. F. Political Act.

ing of this column by asking if we were raising the right questions about freedom within the organizational structure of the Church. And since I've probably talked as glibly as anyone about these issues I think we ought to pursue the answers and the questions as thoroughly as possible.

For example, what do we really mean by freedom within the Church? What is freedom? Freedom to do what? How? How much? When?

Heaven knows we have always been free to criticize our pastors and bishops privately or in most parochial circles. We have had most of the negative accretions of freedom at our disposal. And we have the greatest freedom of all—we can always leave the Church as our ultimate protest.

But this is not the kind of freedom we want. We want to be able to exercise a positive kind of freedom—a freedom to do rather than not to do. It is this freedom to do, to think, to discuss, to have our opinions listened to respectfully, to be able to participate in the real mission of the parish above and beyond the fund-raising, letter-writing, card-playing and bingo apologetics. We who attempt to act as adults want the courtesy of being treated as our personalities who are willing to give our free allegiance to the hierarchical Church so long as we are not treated as juvenile simpltons.

I believe most mature and adult Catholics have long demonstrated their willingness to put up with a lot of foolishness on the part of some Church officials. We have been talked down to, we have been often treated as children (and have reacted accordingly on occasion), and we have been scolded publicly from the pulpit. Our opinions have very often not been solicited and have frequently

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ly been pre-formed for us by subservient diocesan newspapers. (We cannot help but think here of the diocese recently in which the bishop asked pastors not to distribute an issue of a national weekly in which there was a debate in which one priest-editor raised some questions hundreds of thousands of parents are raising about the future of our parochial school system. If a bishop asks obedience in such non-dogmatic matters, it seems to me he should be willing to listen to respectful protests from those who are willing to obey, but want the right to make their opinion heard.

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PLAN PARISH OPEN HOUSE—Committee members discuss plans for the Open House to be held at St. Michael's parish, 30th and Tibbs Ave., on Sunday afternoon, May 3. Left to right, above, are: Joseph B. Sackenheim, Mrs. Anthony J. Ciresi and James L. Leary. The event is open to members of all faiths in the parish area.

NATIVE OF U.S.

Married ex-minister to be ordained priest

By PLACID JORDAN, O.S.B.

MAINZ, Germany—Pope Paul VI has personally granted a special dispensation so that a married former Lutheran minister from Detroit may be ordained a Catholic priest of the Latin Rite. He will be the first American in the history of the Church to be accorded this privilege.

The permission carries with it the approval to exercise in full the rights, privileges and obligations of the sacramental married state, together with the unrestricted exercise of the priesthood.

The beneficiary of this privilege is Ernest Adam Beck, 39, former pastor of Holy Trinity Lutheran church in North Bergen, N.J. Beck is expected to be ordained for the Mainz diocese in the near future. He will then study at the university here to work for a doctorate in theology. He was expected to arrive here in the last

week of April from Rome, where he was completing necessary arrangements. His family is to join him here soon.

THE DISPENSATION was granted by the Pope at the request of Bishop Hermann Volk of Mainz and his Auxiliary, Bishop Joseph Reuss. They were supported in turn by Cardinal Richard Cushing of Boston and Cardinal Augustin Bea, S.J., president of the Vatican Secretariat for Promoting Christian Unity.

Beck is married to the former Dorothy Marie Gollin, of Teaneck, N.J. They were married in Tulsa, Tex., where Beck served as pastor of Christ Lutheran church in 1949. Mrs. Beck and their two children, Michael, 15, and Monica, 9, have been residing in Oklahoma City, Okla.

Both Beck's father, Ernest John Beck, who went to the United

States from Bavaria at the age of six, and his mother, the former Alvina Schroeder, are Lutherans. The elder Beck was formerly associated with the Burroughs Adding Machine Co. in Detroit. The four boys and two girls in the Beck family all attended Lutheran parochial schools in Detroit. Ernest was the second youngest.

AFTER GRADUATION from high school he attended Concordia College in Fort Wayne, Ind., for three years. From there he went on for four years of study in St. Louis at Concordia Seminary of the Lutheran Church—Missouri synod. Between times he taught at the Lutheran school at Charlotte, N.C., and was vicar of Grace Lutheran Church in Teaneck, N.J. It was there that he met his wife.

Shortly after being graduated from Concordia Seminary in 1948 he was assigned to Tulsa, Tex., as pastor of Christ Lutheran church. In 1950 he became pastor of Holy Trinity Lutheran church in North Bergen, N.J.

During his seminary days in St. Louis, Beck met Msgr. Martin B. Hellriegel, pastor of Holy Cross parish who for many years has been a leader of the Catholic liturgical movement. Through him he became acquainted with aspects of Catholic life which impressed him deeply.

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Beck worked for Catholic Relief Services-National Catholic Welfare Conference in St. Louis under Msgr. Victor T. Suren, for two and one-half years.

MEANWHILE, friends had made contact for him with Archbishop Lorenz Jaeger of Paderborn, Germany, who is in charge of interfaith relations on behalf of the German hierarchy. Through the Archbishop's good offices he was admitted as a priest student at the Mainz diocesan seminary in 1959.

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HELP HIM TO REACH HIS GOAL

THE CHURCH AND THE WORLD

Royal visitors - Raps Turkish action - Named bishop

The Vatican

A three-man mission of the Holy See returned to Rome after a four-day visit to Istanbul...

overseas territories, and called the royal couple's visit an historic occasion...

Vatican Radio broadcast a commentary deploring recent Turkish government actions against the Orthodox Patriarchate of Constantinople...

Synod which aids Patriarch Athenagoras in the government of his See.

Pope Paul told a congress of Latin American agriculturists experts here that the popes have constantly favored just and charitable reforms in agriculture...

Pope Paul has named American Father Robert Anglin, C.S.S.R., Ordinary of the independent prelature of Coari, a recently-created See in Brazil...

demptoris' province of Manaus in Brazil.

WASHINGTON - The United States State Department has asserted here that the actions of the government of the Sudan, including the expulsion of all foreign missionaries from a large part of that country...

last summer, but was resumed in January under tighter controls, according to government sources here.

CHICAGO - Local communities must start now on their own initiative to do something for uneducated and illiterate migrant workers, a priest told a regional conference meeting of the U.S. Labor Department here.

to attend a mass because she was interested in a Catholic service in connection with the forthcoming church wedding of her sister, to Peru, Archbishop Romulo Car-

The three Jesuits on the editorial staff of De Nieuwe Linie, national Catholic weekly, have been ordered by their Jesuit superiors to resign because of the journal's editorial approach.

LIMA - The Apostolic Nuncio to Peru, Archbishop Romulo Carboni, has reaffirmed the education mission of the Church in contradiction to those who would reduce it to mere religious instruction.

to solve this country's problems. The Italian priest said in Lima that during the retreat the leaders should seek points of agreement and overcome party differences.

RECIFE, Brazil - Archbishop Herder Camara of Olinda and Recife, one of the top leaders of Catholic social action efforts in Brazil, has been sharply criticized for making an urgent call for reform by a prominent right-wing candidate for the presidency.

Father Ricardo Lombardi, founder of the Movement for a Better World, has urged the political leaders of Peru to make a joint spiritual retreat to prepare themselves for working to-

Guanabara state, one of the chief-tains of the revolt that toppled the leftist government of ex-President Jose Goulart in early April, said in Rio de Janeiro that the Archbishop, secretary general of the Conference of Brazilian Bishops, "cultivates misery like heads of lettuce."

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Race teaching seen part of 'maturing' Church

CHERRY HILL, N.J. - The Catholic Church's teaching on race relations in recent years is a good example of its continually "maturing social conscience," a priest here said.

Father John Reedy, C.S.C., editor of Ave Maria magazine, told a Communion breakfast of St. Peter's Catholic church that segregation and discrimination were not seen as pressing moral issues 50 years ago, but now they are.

THIS "CHANGE" might be "disturbing to some Catholics, but it doesn't mean the essential teaching of the Church is changing, the Holy Cross priest said.

the good intentions and weaknesses of other men - to direct His Mystical Body. This means that men in authority will be at times ignorant, unperceptive, dull in their exercise of the teaching and ruling function of the Church."

FOUR GENERATION stands before the light of a different judgment than that passed on my parents' generation," he said. "We shall be judged by what we have seen."

What was done previously with "ignorant innocence," he said, can no longer be done with either ignorance or innocence.

Baptized princess, Cardinal reveals

UTRECHT, The Netherlands - Cardinal Bernard Alfrink of Utrecht has said in a letter to authorities of the Dutch Reformed Church that he baptized Princess Irene of The Netherlands conditionally when he received her into the Church on January 3 in Rome.

The announcement of Princess Irene's conversion to Catholicism in late January caused a political controversy. Her renunciation of her claim to the Dutch throne, however, stemmed from her engagement to Prince Carlos of Bourbon Parme, a pretender to the Spanish throne, which was not approved by the Dutch Parliament.

IN FEBRUARY, Cardinal Alfrink stated in a message to the general synod of the Reformed Church that he hoped Princess Irene's conversion would not cause any lasting damage to the trend toward better interfaith relations here. The Cardinal's message was sent in reply to questions of the board of the synod

had asked him in a letter. Among other things, the Cardinal was asked if there had been a conditional baptism. Cardinal Alfrink did not reply to that question, saying he had promised secrecy. But he indicated that he hoped to make a more definite statement at a later date.

MEANWHILE, the Reformed synod had also sent a letter to Princess Irene's parents, Queen Juliana and Prince Bernard, saying the conversion had deeply shocked Dutch Protestants and threatened to disturb developing relations between the Catholic and Reformed Churches in The Netherlands.

IN HIS APRIL 25 letter to Reformation authorities, the Cardinal wrote: "On January 3 I did not have the facts about the circumstances of the baptism in Buckingham Palace in 1940 and postponement of the ceremony was apparently impossible. For that reason I felt my conscience obliged me to receive the princess into the Roman Catholic Church with a positive confirmation of faith connected with a conditional baptism."

Honor Father Pire COPENHAGEN - Father Dominique Pire, O.P., of Belgium, winner of the 1958 Nobel Peace Prize for his work on behalf of refugees, was awarded the Sanning Prize worth \$16,430 here for his contribution to European culture. The prize is named for the late J. S. Sanning, Danish writer and philanthropist.

The Hands of A Priest



The Archdiocese of Indianapolis will be blessed this Sunday, May 3, with the addition of seven new priests to serve the spiritual needs of its 100,000 Catholics. Ordination ceremonies will be conducted by Archbishop Schulte in St. Meinrad Archabbey Church. The ordinands include:

- Rev. Paul M. Dede Terre Haute Rev. William W. Ernst Navilleton Rev. Stephen Hay Cannellon Rev. Stanley J. Herber Indianapolis Rev. John O'Brien Indianapolis Rev. Clarence R. Waldon Terre Haute Rev. John Geis Enschburg

THANK GOD FOR THESE NEW PRIESTS BY ATTENDING Special Day of Prayer

ST. JOHN'S CHURCH

(Capitol at Georgia) Indianapolis SUNDAY, MAY 3 5 to 6 p.m. Holy Hour 11 a.m. Solemn High Mass



PLAN ALUMNAE DINNER - The St. Vincent's School of Nursing Alumnae will hold its annual banquet in the Columbus Club on Thursday, May 7, at 7 p.m.

VOTE FOR FRANK B. DOWD COUNTY COMMISSIONER 1st District 36 Years Service to the Democratic Party

PARTY PANTRY ENCHILADAS TACOS PIZZA TAMALES FRIED BEANS CARRY OUT PARTY FOODS

Bring the WHOLE FAMILY TO KENTUCKY WOODLAND CAMPING at MARYDALE FAMILY CAMP

First Mass KOENIG, Switzerland - Father Albert Heeb said his first Mass following ordination at a Protestant church because the Catholic Church proved to be too small.

COMMENT

Here is what's at stake in the Indianapolis School Board election

Why should an official Catholic newspaper take sides in an Indianapolis public-school election?

• The national good demands a first-rate public-school system. Catholics share the common stake in the national good.

• While maintaining costly private school systems, Catholics pay the same taxes as other citizens to support public schools.

• Many Catholics find it necessary to use public schools and thus are patrons as well as taxpayers.

• The Criterion is in the public domain, not just the Catholic domain. It is duty-bound to speak out on general issues.

Why is The Criterion for the Non-Partisans for Better Schools as opposed to the Citizens School Committee?

• The Non-Partisans have a large, vigorous membership representing all walks of life in the community. Its school-board ticket, equally representative, was chosen in the most democratic manner possible.

QUESTION BOX

Who are members of Mystical Body?

By MSGR. J. D. CONWAY

Q. (1) What is the Mystical Body? (2) Who are its members? (3) What are the requirements to become a member? (4) Are its members only those who are living? (5) Are its restrictions only for those of the Catholic faith?

A. The Mystical Body can be understood only in terms of Jesus Christ, the Incarnate Son of God. He became man to redeem and sanctify men. He accomplished this, essentially, by His life, death, resurrection, and ascension. But He must still bring the effects of it to each person on earth. The Mystical Body is an extension of Himself, a continuation of His redeeming and sanctifying activities, and it embraces all those who come to Him in faith and baptism.

It is a union of the people of God, joined each and all to a common head, Jesus Christ, Who seeks to share His divine life with them.

The most intimate members of the Mystical Body are those who are united to Jesus Christ by baptism, faith and love. They share His life in full measure. However, those who have lost love are also members, united to the rest of the Body, and to Christ His Head, by baptism and faith. Those who have rejected faith cut themselves off from effective membership in the Body.

For an infant the only requirement for membership is baptism. For an adult this baptism must be joined to honest faith.

Only the living are counted as members of the Mystical Body. Those in heaven and purgatory are intimately joined with the same Head, Jesus Christ, and thus are united to all members of the Mystical Body, but we call this wider union the Communion of Saints.

If we restrict membership to those of the Catholic faith we must be careful in defining this faith. All those who are baptized into Christ become members of Christ—members of His Mystical Body—and they cut off their membership only when they deliberately reject Christ by denying faith in him. Many there are who make a partial denial of faith without any personal guilt. They do not sever themselves from Christ by simple error; the bonds of their baptism remain effective.

Then there are others who have never been baptized, but yet have faith—and often love. Only an encounter with Christ could have produced these sanctifying effects in them. And by such encounter they join themselves in some way to the Mystical Body. We might say that they have a baptism of desire.

Jesus came on earth to be the sacrament—the encounter with the living union with God. In His Mystical Body He continues to live as a sacrament—a sign which produces results—on earth. All those who make personal, compliant encounter with Him He joins to Himself in His Mystical Body.

Q. Often people suffer from mental disturbances that are not apparent to others. At times such people may be suicidal, greatly desiring their own death. Some may even succeed in killing themselves. Does the Church always exclude suicide victims from burial in the Church? If so, why? How can a priest possibly know the mental difficulties tormenting such a person, and decide that he is not "worthy" of a church funeral?

A. If a disturbed person desires his own death he is considered to be in a state of mortal sin. If so, then isn't this the same as condemning a physically handicapped person for his own handicap?

A. The Church law which excludes suicides from Christian burial exists for the purpose of teaching the living that suicide is a grave sin, for which there is seldom opportunity for repentance. Not everyone believes this. The law excludes only those who take their own life "with well weighed decision." If there is reason to suspect that mental or emotional disturbances made the act less than voluntary and deliberate, then the suicide will be buried in the Church. So much is the benefit of doubt given to suicides that seldom is one excluded from Christian burial.

No one can be guilty of mortal sin unless he does wrong freely and deliberately. We are not responsible for things we cannot avoid.

Q. I am donating my eyes to the eye-bank after death. I wish more would do it; it would make a few people see. There is no disfigurement and we have been so fortunate to be able to see. Maybe more would do it if they understood. Just write to your Lions Club and they will help you. So many are waiting for your kind deed.

A. Seems like a good charitable suggestion.

The Citizens Committee, on the other hand, long ago ceased to be representative. For many years it has been the instrument of a compact, self-perpetuating group determined to impose its narrow views upon a richly diverse, swiftly changing city. This ruling group arbitrarily chooses the school ticket. In 1959, for example, the newspapers were given biographical sketches of the candidates before the general committee ostensibly met to choose the candidates.

Politically, the Non-Partisans Committee is a true cross-section. Despite efforts to the contrary, it cannot be identified as a wing of either major political party, as a captive of any special-interest group, or as the voice of any ideological bias.

Politically, the Citizens Committee has become Republican-dominated. Its bosses are Republican die-hards. Last winter the committee membership was 87% registered Republican. Its school-board ticket includes Democrats, true, but the claim of the Indianapolis News last Saturday that the committee "represents a middle-ground consensus of Republicans and Democrats" is an absurdity. (Paren-

thetically, the genuine non-partisanship of the committee at its founding four decades ago would be just as eroded today were it Democratic-dominated, and the situation just as deplorable.)

The Non-Partisans Committee entered this campaign with clean hands and a pledge to give school administrators and teachers freedom to do their work without unwarranted interference.

In the past five years the Far Right has assumed a strident role in the Citizens Committee and the school board. After the firing of Dr. Herman Shilber as general superintendent of schools, teacher intimidation and cultural deprivation suited the Birch Society mentality vastly increased. Teachers were served notice to slick to the "three R's" and "sun experimentation"—this in the most excitingly experimental era of mankind. Textbooks were examined to make sure they contained nothing to the "left" of Warren G. Harding. Three top school administrators were fired by their own board of directors, a move slanted by a Far Right extremist, but a young teacher fired for insisting upon her right to work for her political party in her free time.

YOUR WORLD AND MINE

Sees Africa headed for disintegration

By DR. GARY MACGOIN

The efforts of the newly independent African states to govern themselves are rapidly revealing how inadequate was the job of preparation for freedom performed by the European powers while they were in control. For all their protestations that the interest of the local people was paramount, their actions were dictated by their own short-term economic benefit. As a by-product of the modern techniques they introduced, many Africans are undoubtedly better off. But the resulting stresses and inequalities are pushing Africa toward disintegration and chaos.

Everyone recognizes the artificiality of the colonial administrative boundaries which are now the frontiers of the successor states. Tribes were cut up arbitrarily, at times deliberately with the intention of weakening them. Different parts of a group speaking one language and sharing common customs and allegiances were consequently launched into the modern world as alienated entities. Efforts to reincorporate such minorities have brought armed clashes between Kenya and Somalia, and between Ethiopia and Somalia. There is hardly a country on the continent which does not have similar claims against neighbors.

Not less frequent was the lumping together of traditionally hostile groups. The colonial power found it convenient to invest in mercenaries, while simultaneously serving as policeman to prevent the conflicts from getting out of hand.

The policeman has now been withdrawn, and the majority takes advantage of freedom to stamp on the minority. Such repression is particularly brutal in cases in which the colonial power gave privilege to the minority. And so we have the atrocities suffered by the Watusi of Rwanda-Burundi and the ousting of the Sultan's regime in Zanzibar.

THE SITUATION is complicated when two groups profess different religions especially if one is Moslem. This happened in the Sudan. Eight million Moslems in the north were given control of a state which includes four million non-Moslems (Animists and Christians) in the south. The Moslems believe that the prophet Mohammed was sent to all men, and must establish a political and social system ruled by the Koran. In the Sudan they have expelled the Christian missionaries and are engaged in imposing Islam on four million unwilling people. A similar conflict is being fought between the Muslim north and the non-Moslem regions. Rapidly growing bitterness threatens the survival of the federation.

What this means is that Africa embraces two cultures which are not today capable of co-existing in a free political relationship, the tribal culture of Black Africa and the Moslem culture of the arabized areas in the northern part of the continent. For centuries the Moslem slave traders have broken the tradition is by no means dead. They despise the black African and see themselves as destined to dominate all Africa. While such an attitude persists, there is no basis for unity.

If one takes the Sahara rather than the Mediterranean as the northern boundary, there is a unit which has a logical unity of race and vital interests. The colonial period helped unification of this region in an important respect. It gave wide currency to a few languages which facilitate communication, Swahili and English in East Africa, and either English or French almost everywhere else.

Forces were also set in motion which have undermined the tribal system of society. The tribalism is still strong as a negative force. It causes enemies of the same state to regard each other as aliens and threatens to fragment still further the present artificial political units.

ANOTHER OBSTACLE to unity is an almost universal absence of civic sense. Politicians tend to be motivated by the narrowest self-interest. They apply the colonial techniques more cynically than their former masters. None is willing to sacrifice office or position in the cause of union, and obviously if several states came together, there would be fewer presidents and prime ministers. This factor played a part in the failure to federate Uganda, Kenya, Tanganyika and Zanzibar. A year ago, the prospects looked good. Today, even President Nyerere of Tanganyika confesses that his dream has become a chimera.

Instead, one must fear further disintegration of Africa into fragments not economically viable. The former federates of Rhodesia has broken in three. Nigeria threatens to follow suit. When the UN withdraws from the Congo, everyone expects a renewal of Katanga's secessionist pretensions. Each new fragmentation increases the dependence on outside aid and the danger of conflicts fed by foreign arms and money. Here is a major threat both to African development and world peace.



OPINIONS

Raps Fr. Doran's civil rights stand

To the Editor:

I have for some time followed your columnist, Father John Doran. I have known that he was a writer and a priest. In his recent column opposing the pending Civil Rights Bill, he assumes the role of a lawyer. Thus, he may now be contended with in three roles as writer, priest and legal adviser.

In considering Father John Doran as a writer, I have previously noted his remarkable lack of taste. When Mrs. Roosevelt died, his reaction was flip and coarse—he used the word "corpse" and a priest. In his recent column opposing the pending Civil Rights Bill, he assumes the role of a lawyer. Thus, he may now be contended with in three roles as writer, priest and legal adviser.

In the weeks that followed his column about the President's death, Father Doran manifested another of his principal attributes. With the possible exception of Westbrook Pegler, Father John Doran is our most paranoid columnist. He insists on pounding home his point of view, even in the moments when most of us are unable to sustain the attack, and then he whines because people don't like him for it. Thus, following his insensitive column about the President's murder, he kept insisting that he was not responsible for the death. He missed the point entirely, of course. Nobody felt that he was responsible for what happened to the President, but an awful lot of people did hold Father John Doran responsible for his crude and malicious reaction to that death.

Turning to Father John Doran, the priest, it may be noted that there is a common denominator to each of his columns about public issues. When all is said and done, his advice is always: don't change the present situation. He piously acknowledges that there are defects in our social circumstances, but he is uniformly against any such effort to do anything about them. It is, of course, true that people may agree as to the need for improvement in a situation, and then reasonably disagree about what means shall be adopted to bring about the improvement. At the same time, we may be skeptical of those who loudly lament the problem—whatever it is—but who always oppose every effort to meet the problem. When, as in Father John Doran's case, the opposition to efforts at reform is the result of a number of things, we may reasonably conclude that the opponent is not really interested in any improvement. And concerning Father John Doran, his watchwords are: It's A Terrible Thing, But Don't Do Anything About It.

Since Father John Doran is a priest, and writes in the religious press as a priest, the implications of his invariable opposition to public efforts at reform may be looked at in Catholic terms. We are not a great Christian or an expert regarding such matters, but surely it is plain that a basic tenet of our faith is that we must seek the well being of our fellow man in all aspects of his personality. This is surely what Jesus said literally a number of times, and in His description of the judgment He said that our love of Him would be measured in the final analysis by what we had done for our fellows — hungry, thirsty, friendless, naked, sick or in prison. If there was any conceivable ambiguity in Jesus' words, surely Paul makes it plain that charity, that is, love of each other, is what Christianity is all about. In short, social justice is a basic commandment of Christianity. This commandment may be contrasted with Father Doran's fundamental teaching: Don't Rock The Boat. In his analysis of any public issue, Father

Doran proposes to get along with the world on the world's terms. And he, therefore, uniformly condemns any effort to convert the world to Christian terms. In practical effect, this means that nothing is to happen for those who are hungry, thirsty, friendless, naked, sick or deprived, because, according to Father Doran, our social system should not be used in an effort to help them.

Now what of Father John Doran, the lawyer? In his analysis of the pending Civil Rights Bill, he describes three situations:

1. He first states that if he as an employer were accused of racial discrimination, he would be required to prove his innocence, instead of the complainant's having to prove the guilt. This is not true. The legislation does not shift the burden of proof to the defendant. As is customary in our legal system, the party claiming the violation must prove it.
 2. He states that the legislation upsets existing contractual seniority systems in trade union situations so that a white man may lose his seniority priority just because a Negro asks for the job. This is not true.
 3. He implies that one who runs a boarding house would have to retain a Negro boarder in spite of the boarder's bad habits. His argument is that a Negro could not be barred in spite of his failure to observe generally applicable requirements for all boarders. This is not true. The legislation prohibits discrimination on grounds of race. It does not affect discrimination on any other ground.
- So much for Father John Doran, the lawyer. He tells us that he has read the legislation and his understanding of it is straight from the propaganda of the White Citizens' Council. It may be emphasized that Father Doran assures us that, as usual, he agrees with the principle of the legislation, another example of his pious lamentation of it. (Continued on page 9)

• The Non-Partisans began, and presumably will remain, a committee open to all citizens of Indianapolis regardless of race, creed, color, or area of residence.

The Citizens Committee, until this year, saw fit to slate only one Negro in all its years of existence. It never has slated a Catholic. In recent years its leading spokesmen have been unbelievably reckless in expressing bias and hurling baseless charges irrelevant to better school management. In 1959, for instance, one of its newswriters called the new committee an "upstart" organization "backed by labor bosses, the National Association for the Advancement of Colored People, the Indiana Civil Liberties Union, the National Council of Jewish Women, and the hierarchy of the city's churches." Efforts to inject bigotry and unfounded accusations of atheism into the current campaign have been so clumsy and tasteless as to suggest panic.

• The Non-Partisans are pledged to an all-out attempt to meet the critical educational needs of the inner city.

Due to the indifference or hostility of a few domineering personalities, inner-city schools have suffered shameful decay, physically, intellectually, and emotionally, in 30 years of Citizens School Committee rule—even though half of the city's children attend these schools. Meanwhile, money has been lavished on outer-fringe facilities.

Last spring, strong criticism from unexpected sources frightened the school administrators into making hasty gains of atonement. But they were years and decades too late with too little. Their current campaign boasts about inner-city improvements wither under even the most casual scrutiny.

• The Non-Partisans have pledged themselves to a concerted attack on school drop-outs. They recognize this as a major social problem of the 1960s.

The long-term neglect of the inner-city public schools has given Indianapolis the highest drop-out rate in Indiana — an appalling 37.2% against a state average of 21.2%. Some of the boss folk of the Citizens Committee have done their part to direct a generation of potentially good kids toward the human scrap heap, while raising false issues about school prayers and the like.

• The Non-Partisans have not committed themselves to blanket acceptance of federal funds wherever offered, nor should they. But they see clearly enough that federal aid is good or bad on the merit of particular programs, not merely because it is "federal."

The stand-patters of the Citizens Committee profess to abhor the very idea of federal aid. This obsessive prejudice, or obedience to a meaningless slogan, has cost the people of Indiana dearly in higher property taxes, as well as human potentials.

This affected devotion of "self-help"—which does not extend to private federal subsidies—may please certain members of the leisurely lunch-hour set in boasts that Indianapolis is the only city in the nation not accepting funds under the National Defense Education Act. But it also has robbed the bellies of thousands of disadvantaged children of at least one decent meal a day. (It would be interesting, incidentally, to know just what country clubs around here have federal loans and disguised federal hand-outs.)

The Non-Partisans are fighting an uphill battle in Tuesday's primary election, and they know it. But they find encouragement in the volunteer enthusiasm and support which they greet in the Citizens Committee. They are encouraged, too, by the fact that in 1959, under another name, they hurriedly organized a ticket, had less than \$1,000 to spend, received inadequate publicity—but still pulled one-third of the votes.

The Citizens Committee, in that campaign, ran scared, just as it is running this year, and spent nearly \$32,000.

This year the Non-Partisans are better organized, although they still need more money and volunteers. But the Citizens Committee senses the possibility that it may have about seen its day, and it has been forced to defend itself as never before.

We hope the Non-Partisans win. We believe they can. We hope that you vote for them. But win or lose, they will have made a stirring contribution to better public education in this city, for they have forced the Citizens Committee and many citizens to look real issues squarely in the face.

May Day

There is nothing like a dispensation from the Friday abstinence to make a Catholic sit up and take notice and, possibly, even ask, "Why?"

The dispensation this year is the first time the May 1st feast of St. Joseph the Worker has received more than passing notice. Somehow the larger aspects of the feast got smothered in the daisy chains of May Day processions. Or, in recent decades, its significance was drowned out by the infernal clatter coming from Red Square.

May Day in Russia is an endless round of parades and demonstrations of the nation's alleged production might, rockets, missiles, jets and less interesting machines of war and peace are displayed like so many golden idols for the obscenities of onlookers.

Contrast the Red ballyhoo with the effort of the Church to fix the gaze on the Nazareth carpenter, the embodiment of the intrinsic dignity and worth of honest labor.

Stop this evil

(Continued from page 1) able people or a racist from the South who has selfish reasons for opposing any civil rights law?

Go to the polls next week and give your answer. Don't let anything confuse you. Even though you are a states-righter yourself, don't be one for Governor Wallace's reasons. Even though you are opposed to a Federal civil rights law, don't support the evil philosophy of Governor Wallace.

Tens of thousands of prejudiced Kluxer-minded Hoosier Democrats who voted against President Kennedy because of his religion, are expected to vote for Governor Wallace. It is imperative, therefore, that these be overwhelmed by a great turnout of other voters.

What kind of company are you going to keep?

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.

By MSGR. GEORGE HIGGINS

Two years ago there was a short-lived but rather nasty debate in this country about the degree to which the social encyclicals of the popes are binding upon Catholics.



Two weeks later it published the following item for good measure: "Going the rounds in Catholic conservative circles: 'Mater, Si; Magistra, No' [Mother, Yes; Teacher, No]."

WHAT OF THE DAY

A look at the Ryan book

By REV. JOHN DORAN

If Mary Ryan had not called her latest book "Are Parochial Schools the Answer?" but had called it "Will Parochial School Be the Answer?" she might have avoided a good deal of controversy.



Another part of Mrs. Ryan's argument is that the parochial schools often fail to produce in their products the "reality" of religion, leave them knowing it intellectually, and yet not committed to Christ with a personal commitment.

What To Give Your Mother

MOTHER'S DAY IS MAY 10th—NOT QUITE TWO WEEKS FROM NOW... ARE YOU WONDERING what to give your mother as a token of your love? We suggest religious gifts because, to mothers everywhere, religion is that which is best.

OUR MOTHER'S DAY GIFT CARDS ARE ATTRACTIVE, ARTISTIC, INDIVIDUALIZED. They make it easy for you to shop... Simply select a gift from those we have listed below... and send us, with your donation...

HELP US—IN YOUR MOTHER'S NAME—TO BUILD A MISSION CHAPEL, CLINIC OR SCHOOL. A mission chapel costs \$10,000; a clinic, \$5,000; a school, \$2,500. Send us your donation, large or small. We'll use it where it's needed most—and tell your mother where it's being used.

Dear Monsignor Ryan: Enclosed please find... for... Name... Street... City... State... Zone... Name... Street... City... State... Zone... Name... Street... City... State... Zone...

Francis Cardinal Spellman, President. Catholic Near East Welfare Association. 215 Madison Ave., 42nd St. New York, N. Y. 10017

THE YARDSTICK

Rehashing an old controversy

able of making the same mistake, of course, but since the Catholic "liberals," in his judgment, are solidly in control these days and the poor lone conservative are on the outside looking in, he feels justified in concentrating all of his ammunition on the "liberals."

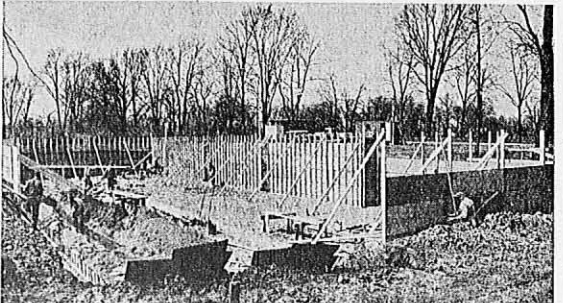
I am sorry I cannot agree with his casual estimate of the relative influence of conservatives and liberals or with his equally casual lack of concern about the peccadilloes of the conservatives, but, for present purposes, that's neither here nor there.

consistently for more than 30 years, and, while I thought at the time and still think that it may have gone a little too far in its criticism of Mr. Buckley's characteristically brash and self-confident treatment of Mater et Magistra, I must say that I have found it, in general, to be much more tolerant than The National Review and infinitely less inclined than many other conservative publications—and also less inclined than the author of the forthcoming book referred to above—to intimidate the opposition by wrapping itself, so to speak, in the mantle of orthodoxy.

scholars will think of our young author's repeated attempts, in his forthcoming book, to portray the late Father Teilhard de Chardin as a heretic.

religion. Its foundations are in the mire of materialism, its premises are columns of rotten chalk... Modern Christians can fall into heresy as deeply as the Christians of the fourth century and the days of the Manichean heresy.

Week-End RETREATS For Men Fri. 9 P.M. to Sun. 6 P.M. ALVERNA Retreat House 8140 Spring Hill Rd. For Reservations Call: CL 5-1340



PROGRESS ON MARIAN DORN—Construction is moving rapidly on the men's residence hall at Marian College. Cornerstone ceremonies at 3 p.m. Sunday, May 3, will highlight an Open House from 1 to 5 p.m. on the college's south campus.

Our Lady of Grace nuns to staff foreign mission

BEECH GROVE, Ind.—An independent mission will be staffed by Benedictine Sisters of Our Lady of Grace convent next year in Colombia, South America, according to an announcement by Mother Mary Robert, O.S.B.

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Delbert's BARBER SHOP 400 West East Ave. 4500 Franklin Pike 2333 Lafayette Road ME 3-2611

Integration is ordered

MOBILE, Ala.—Archbishop Thomas Joseph Toolen announced all Catholic high and elementary schools in the Mobile-Birmingham diocese will be integrated in September.

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The diocese includes all of Alabama and 10 counties in north-west Florida. The two Catholic high schools and eight grade schools in the Florida portion of the diocese were integrated racially last September.

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Every Catholic should find a place in his or her will for the missionary works of the Church. A gift of this kind follows you into eternity.

SAY IT THIS WAY:

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CATHOLIC HOME AND FOREIGN MISSIONS 136 WEST GEORGIA STREET INDIANAPOLIS, INDIANA 46225

The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P.O. Box 174 Indianapolis, Indiana ME105 5-4531

FAMILY CLINIC

They can't have children

By JOHN J. KANE, Ph.D.

What about a family which cannot have children and does not adopt them? Must they always be looked down on? Is it a mortal sin not to have children, as some would make us believe? Do we have to be the target of constant criticism, snide remarks and such? My husband and I would love to have children. We simply are incapable. It is not our fault.

If you propose a most interesting series of questions. In a day and age when there is constant talk over the population explosion, and a fear that people are having too many children, you raise the problem of a family that cannot have children but would like to do so. Your letter is certainly a novel one.

Of course, it is not a mortal sin not to have children under the circumstances you describe. The primary end of marriage is the propagation of the human race and the rearing of children. But if God in His wisdom has seen fit to make reproduction impossible for either you, your husband, or both of you, this immediately places the responsibility of not having a family entirely outside of your hands.

About ten percent of all American couples are sterile. That is, either the husband, the wife, or both, are sterile. Sometimes this condition can be altered, but it is very rarely. Again this is a medical problem which a physician can be able to resolve.

There are certain people—and sometimes are sterile, those who have more children than they ever wanted—who criticize childless couples. In such people, obviously believe that if a couple

do not have children, then they are practicing birth control. They feel that that couple isn't willing to assume the responsibility of bearing the children. Sometimes, of course, this is the case. But charity at least demands that the usual attitude toward childless couples should be that they are incapable of bearing children and what they merit is sympathy, not criticism.

In some quarters there is a type of fertility cult which seems to consider the number of offspring a genuine index of sanctity. This is patently absurd. God in His wisdom has blessed certain families with numerous children, others with few, and still others with none. Certainly, parents of large families are called upon to make unusual sacrifices, not only financially, but psychologically, socially, and in many ways. One is compelled to adopt eight children who rear them adequately.

But the childless couples have an opportunity to make sacrifices, too. They are able to engage in various charitable acts. Since they do have more time than mothers and fathers of small children, they can join church organizations and assume active leadership. When they love children deeply, they can easily find an outlet for this love in the many activities dealing with child life.

Couples seeking to adopt children are usually looking for a certain type of children. Quite correctly, they want a healthy, bright, well-adjusted child. It is a great deal more than merely health. They want a child of their own race, even possibly their own nationality. This, too, is understandable, but Catholic Social Welfare and other agencies report that it is very difficult to place children of minority groups.

For example, there are very few Negro homes into which children are adopted. This means that there are a number of Negro infants who would be eligible for adoption by white families if they would accept them. The family that may find it very difficult to adopt a child, may still be unable to obtain a minority group child for adoption, at least this effort might be attempted.

Aside from the fact that there is discrimination against Negroes, however, one obvious hesitancy about adopting a minority child is that the foster parents can never claim the child is really theirs. But ultimately in most cases, foster parents do not want the adopted child of his true origin.

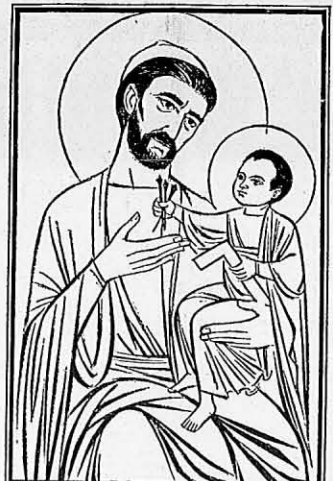
The only difference is that this sort of thing becomes apparent to a minority group child early in life. But for people who really love children, cannot have them themselves, and have been unable to adopt the child they would like, this may offer a possible solution. In today's society, this will require some heroism. But then most acts of true love do.

VIEWING WITH ARNOLD

What's in the future for religion of decency?

By JAMES W. ARNOLD

Now then and a man must take what politicians call the long haul. He has an eyeball-to-eyeball confrontation with his own conscience. Here are some thoughts on the movies, set in the town where "A Quiet Place" is being shot. Adultery (we guessed how that one would come out) and the Grand Old One (in which the Old One plays two parts distinguished by different colored wigs).



Patron of China

ST. JOSEPH... a member of the royal family of David, was leading the obscure life of a village carpenter when God chose him to be the husband of the Blessed Virgin and the Foster Father of the Incarnate Word. Joseph was a man of great silence, scripture records no word spoken by him. He lived deep in the mystery of Jesus and Mary. Patron of his foster son's Holy Church, he guards and protects it as he did his Holy Gown. Pope John XXIII ordered the insertion of his name in the Canon of the Mass and declared him the patron of the Second Vatican Council. St. Joseph is also patron of Belgium and Canada.

WORKING TO BEAT HELL

Can this be love?

By JOSEPH T. McGINN, S.J.

When it comes to deciding who gets the award for the silliest and most over-the-top of the year, it's going to be a close contest. But certainly "I" will be up among the winners. It's going to have to be "I" because "She's got it; he sees it" bit. It takes some little time for the love being advertised here, but the system is the same as for any other advertisement product in a beautiful girl so the boys will love it and in a beautiful boy so the female types will be drawn to it. There need be no connection between this prop and your product.



Unfortunately, this sort of superficial doesn't stop with toothpaste. We've been and are being bombarded with so much sex appeal, in the form of trailers and trailers, that we unconsciously begin to think that sex appeal is the only appeal there is. We even tend, in fact, to equate sex appeal with an item called "love."

That's how we people "fall in love" today. And forgotten is the fact that if you really fall in love it's probably more because of some adult you can't see at all—at least not with your senses. But the stupid gap goes on and people keep falling for it. It's not really surprising at all that our significantly influence Catholics who go to movies often? If it does, it will also influence those who make movies. Clearly, it helps little to win the vigorous support of those who unweary their faces at the box-office only two or three times a year. And if Catholics select moral films, it is because of the Legion? Or should they tend to make the same choices anyway as responsible Catholic filmgoers?

divorce rate is so high, nor that our most worshipped class of people, the wealthy and "successful," keep the rate high by each contributing four or five divorces to the statistics. How can any of this surprise us when all the criteria for "love" are superficial, temporary, and by no means exclusive? How can a man possibly be faithful to a wife he chooses on looks alone when he is certain, sooner or later, to see someone who looks better? People marry strangers—not friends or lovers, but superficially attractive strangers.

And yet, we've been taught that love is looks. "She's got it; he sees it." Our songs are full of this sort of unreasonably mentally disguised as something very romantic. Our communication and entertainment media—radio, television, and the movies—constantly din into our ears the words of "love." This love you can't see at all—either miserable or wonderful, we are told. It's cut and pure in the young no matter how much it involves a dangerous or even illicit use of sex. It is, in fact, a synonym for sexual desire and for those superficial qualities which enhance it.

"Girl watching" has become the "sport" of even so-called mature males, to the extent it has taken on all the characteristics of the judging of a beauty pageant—constantly din into our ears the words of "love." This love you can't see at all—either miserable or wonderful, we are told. It's cut and pure in the young no matter how much it involves a dangerous or even illicit use of sex. It is, in fact, a synonym for sexual desire and for those superficial qualities which enhance it.

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A person today can say "I love you" with the same facility he could once say "I like your hamburger," because both statements are based on nothing deeper than sense. But it will be just as easy for him, later, to say "I love someone else," as it will be to say "I prefer steak to hamburger." And when he says "I love," "Love" means "I'm in the mood," or "Love conquers all," about all he means is that sexual and sensual satisfaction depend on prudent answers to other questions: Does the "C" rating encourage attendance by others who may be attracted to the "C" rating? Does it do real harm to the image of the Church as a whole? Our flesh, our humanity, and the Arist? Is it the only way, or the best way, of dealing with objectionable films?

Cutting through this vast clutter of question marks, the Legion is essentially this: The Legion is not to more good, but to do no harm. If there are elements in its program that have the reverse effect, we should change them. Above all, we ought to find out what the facts are. The Church can do many possible things. It may improve the present system, with such recent useful changes as the A-4 rating and recommendations for superior movies. It may make its classifications to the basic children's and condemned categories. It may drop negative criteria and recommend certain good films as worthy of Catholic support. Or it may simply encourage Catholics to limit their own judgments based on reviews, as is now done with other popular arts.

Whatever the method (the list is far from exhaustive), Catholics should realize that their responsibility for selecting art for themselves or their children cannot be abdicated to a non-Catholic or to a moral basis. One of the real dangers of the present system is that moral ratings are used to make good movies. It is just not enough to know that a certain movie is A-1, A-2, or A-3. It may be worth recommending certain good films as worthy of Catholic support. Or it may simply encourage Catholics to limit their own judgments based on reviews, as is now done with other popular arts.

abroad by some of our alley-cat types who accompany each other all over the world in the name of "love." But apparently there are still those who, with the help of a pausing press reporting each expression of endearment, these people, still worship at the shrine of sense and selfishness and emotional immaturity.

But you can't really get angry when the adults-in-age-only make public fools of themselves—until you encounter the approval given them on the part of those who should know better. And you don't really tend to shoot your gut until you encounter another species of adult who smiles benignly when they see their young sons and daughters beginning to imitate these models of human, or at least American, behavior. It's bad enough to see a doting mother smiling approval at her sixteen-year-old actress daughter's "marriage" to a suddenly divorced man. But running it a close second is Mom's and Dad's smiling benignly or at least faintly on daughter's going to Junior's facility in kissing games at parties.

The kids who—with at the indirect help of their parents—start started thinking love is love, and sex and a sort of infatuation are a hand-in-glove, the really sad part of it is that reason and the insulating themselves from maturity and making themselves incapable of ever really loving at all. No one has ever matured just by watching help of sense, sex and self, and no one ever will. All they'll do is use sense, sex and self to nurture and to nurture.

Sex is supposed to be, in nature and in God's plan, the physical and psychological culmination of love, and love is the greatest joy for children, of all chronological ages. Unfortunately, the genuine bona-fide child can't always get on with the maturing adult as an idol—especially when this idol has enough "glamor" of the great American dream.

You get right down to it, it is still true that God is Love, even though our propagandists regard their own as a hand-in-glove. There were no God, there would be no love, because love is the reason you can't get on with the maturing adult as an idol—especially when this idol has enough "glamor" of the great American dream.

'Beefs' invited
JERSEY CITY, N.J.—All students complain in private about their colleges. But at St. Peter's College here they are being invited to do it by the administration. More than 100 students and 25 faculty members are engaged in an evaluation program involving criticism of the administration and its methods. The program will last from three to five years.

THIS IS CATHOLICISM
End of the world

By REV. JOHN WALSH, S.J.

Q. What will happen on the last day of the world?
A. God has revealed in the Bible and through the teaching of His infallible Church that on the last day of the world there will occur the General Resurrection and the General Judgment.

Q. What is the General Resurrection?
A. On the last day of the world the bodies of all the dead will rise from their graves to be reunited with their souls. Thus every man will be in possession of the body he had in life, and he will retain possession of it for eternity.

Q. What is the General Judgment?
A. Immediately after the General Resurrection all men will present themselves before the tribunal of Christ to hear their souls passed upon. At this General Judgment all the riddles of life will be explained and God's providence over every single human creature will be made manifest to all. It will then be made clear why some lived happily and some old, why some were rich and others were poor, why some were healthy and others sickly, why some lived happily and others endured lives full of misfortune, why some were saved and others were lost. At the General Judgment, therefore, God's justice and mercy and goodness toward His creation will be unfolded before our eyes.

Q. How will the General Judgment be concluded?
A. Christ will deliver sentence on the just and on the wicked. The

just will be assumed body and soul into the eternal joys of heaven; the wicked will be cast body and soul into the unquenchable fires of hell.

Q. What will the bodies of the just be like?
A. They will resemble the immortal and glorified body of Christ Himself. It is, therefore, the destiny set before every man to rise from the dead like Jesus and to be with Jesus forever in the eternal kingdom of heaven.

Q. Must everyone await the last day before learning whether he has achieved his destiny?
A. By no means. Immediately after a person dies his soul is assigned to heaven or hell, depending on whether or not he departed this life in the state of sanctifying grace. This sentence is called the Particular Judgment, since it is concerned not with mankind as a whole, but with the eternal lot of a particular individual. The sentence pronounced at the Particular Judgment will, of course, never be reversed at the General Judgment. It will simply be repeated and made public to all. The souls of those now in hell, therefore, know that their bodies will arise on the last day only to share in the eternal punishment which they are now enduring. The souls of those who have been saved, on the other hand, are certain that their bodies will rise glorious and immortal on the last day to share in the endless joys of heaven.

from "This is Catholicism" by John J. Walsh, S.J., published by Doubleday and Company, Inc.

Radio & TV Apostolate

Sister Says
Sister Ann Patrick, C.S.J., Marion, Ind.
Rev. James O'Neill, St. Margaret Church, Montpelier, Ind.
WISH-TV (8), 7:15 A.M.
Subject: "SECOND VATICAN COUNCIL"
Monday, May 4 thru Friday, May 8

Whither goes the Legion of Decency? The Bishops' statement two weeks ago, on the Legion's 30th anniversary, was an inspiration to those of us who espand our eyesight on the cinema.

Of particular delight were

their rejection of the view that films must always remain bland and unstimulating, their recognition of movies as a fully developed art-form, and their criticism of the new Hollywood trend to immortalize while ignoring the life. None of this was new or unexpected, but all of it was welcome.

My favorite passage was the one which chastized educators for continuing 50 years after D.W. Griffith) to teach the appreciation of literature while ignoring the visual literature that surrounds us: "Young people are still taught as if TV and films did not really exist, as if these media had no influence on the formation of their lives nor upon the unfolding of the 20th century culture and values."

The Legion's own problems, however, were not fully explored. Oddly enough, the same week (April 19) in Ave Maria Gary MacCain Criterion columnist was asking some hard questions. He wondered if the Legion (1) had failed in its effort to influence

more crucially, does the Legion moral level of films, and (2) had helped project the image of the Church as a negative mouthpiece seeking to impose its moral values on others. He suggested the possibility of a new approach at the "psychology while ignoring the life" is blowing so much wind" is blowing so much wind" is blowing so much wind" is blowing so much wind.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

May 3 FIFTH SUNDAY AFTER EASTER. Today's Gospel prepares us both for the Rogation Days, and for Ascension Day, as He announces His return to the Father.

The reign of Christ in His glorified humanity at the Father's right hand began, of course, with the Resurrection. But we celebrate it with this week's feast, to mark the last of His appearances to His disciples. He hears our humanity into the eternal life of the Godhead.

And we who watch are like the man in the First Reading who looks into a mirror. If we think the moral stress of that lesson is irrelevant, we have forgotten what we saw in the mirror. For, in Jesus' Resurrection and Ascension, humanity was a new face, brilliant, mysterious, "other-worldly."

Human destiny has dimensions undreamt of before Christ. (It is a communion of intimacy with and access to the Father which is the basis for the Rogation Days of petitionary prayer. These may be celebrated, with procession and special Mass on Monday, Tuesday and Wednesday of this week.)

May 4 ST. MONICA, WIDOW. The "new face" which Christ has given to humanity is even more today the architect of our human morality (Gospel). A higher life than we are born with is what He offers us, a life with God.

May 6 THE VIGIL OF THE ASCENSION. As we watch, keep vigil, before the feast which completes the Easter mystery, we hear our Lord's prayer for us who remain in the world (Gospel).

The First Reading instructs us in the work of the Church and in the various functions of its ministry. The Church of the Glorified One is a missionary Church, not at all lost in the heavens but commissioned to "build up the frame of Christ's body, until we all realize our common unity through faith in the word of God."

May 7 THE ASCENSION OF OUR LORD AND HIS CHURCH. With a "mirror" for us to look into Jesus Christ, fully man as well as eternal Word, reigns forever as Son in the trine God. Both Scripture readings today refer to Baptism, the sacrament in which we are given the face of Christ, the face reflects the light of this mirror.

Our flesh, our humanity, is in heaven—a sign that forbids reducing our human life to any materialistic measure, a sign that makes out of a speck in galaxies without number a significance as mysterious as it is grand. Now we can see His mission of redemption return us to the Father—as a whole and as complete.

May 8 MASS AS AN ASCENSION DAY. "Go out over the world and preach the Gospel to the whole of creation" (Gospel). If we now have our counterpart and advocate in glory, we also have a mission on earth and in this world. He makes us "sharers in His Godhead" (Ascension Preface) by sharing His redemptive mission with us as well as by His ascent in our humanity. And no discouragement or failure in that mission can hinder our own journey already won in His Resurrection and Ascension.

May 9 ST. GREGORY NAZIANZEN, BISHOP, DOCTOR. This missionary theme is carried on in today's Mass of a doctor of the Church. The light of faith which Christ's return to His Father has fueled forever must be put on a lampstand to give light to all (Gospel). This blessing of the human race, this act of love for us, must be unnoticed nowhere in the human household.

Radio & TV Apostolate

Rosary Radio Program
WIRE - 1420 on Your Dial - Mon.-Fri. - 7:45 P.M.
FRIDAY, May 1—(Tape) Rev. Paul Landwerlen.
MONDAY, May 4—(Live) Rev. Robert Bozschmeyer and members of the K of K of Catholic Women.
TUESDAY, May 5—(Tape) Rev. Keny C. Sweeney and members of Catholic Daughters of America.
WEDNESDAY, May 6—(Tape) Msgr. James Hickey and members of Our Lady of Lourdes CYO.
THURSDAY, May 7—(Tape) Rev. James Byrne.
A Presentation of
RADIO AND TELEVISION APOSTOLATE
Archdiocese of Indianapolis

when you go to the polls May 5

NOVEMBER 22, 1963

ask yourself this question:

HAVEN'T WE HAD ENOUGH HATE?

■ Remember what happens when hate takes over ■ November 22, 1963... President John F. Kennedy was murdered ■ September 15, 1963, four little girls were murdered in a Birmingham, Alabama church ■ April 7, 1964, police state violence was rampant in Alabama. ■ Don't let hate win in Indiana.

VOTE THE AMERICAN WAY:
SUPPORT PRESIDENT JOHNSON
BY VOTING FOR
GOV. MATTHEW E. WELSH

INDIANA DEMOCRATIC STATE CENTRAL COMMITTEE
J. Manfred Core, Chairman

AROUND THE ARCHDIOCESE

Retreat set for women in Kentuckiana area

NEW ALBANY, Ind.—The annual retreat for women in the Kentuckiana area is scheduled the week-end of May 15 and 16 at Fatima Retreat House, 5533 E. 36th St., Indianapolis.

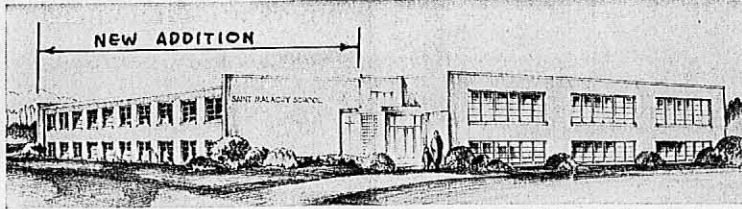
Father Gerald Pockock, of the Society of St. Louis Marie de Montfort, will be the retreat master.

A chartered bus will leave New Albany at 5:15 p.m. on Friday, May 15. Retreatants will board the bus at 8th and Elm Sts. Bus transportation will be \$3.00 to \$3.50 per person, depending on the size of the crowd.

The Alumnae Association of St. Joseph's Infirmary School of Nursing, Louisville, will hold their annual Jubilarian Banquet honoring nurses graduated 25 years on Saturday, May 9, at 6:30 p.m. in the hospital cafeteria.

DANVILLE The Allar Society and Holy Name Society of St. Mary's parish, will sponsor a spring dance on Friday, May 1, at the West Side Knights of Columbus Hall, 230 Country Club Road, Indianapolis.

Mrs. Charles Schneider, general chairman, will be assisted by Mrs. Wilfred Coby, president of the Allar Society, and Dan Brock, president of the Holy Name Society.



BROWNSBURG ADDITION—Above is architect Charles M. Brown's drawing showing the new \$100,000 school addition planned for St. Malachy's parish, Brownsburg. The pastor, Father Maurice H. De Jean, indicated that the new wing will include three classrooms, library, teachers' lounge, multi-purpose room, kitchen and a bus garage.

Holy Trinity pupil takes New Albany Serra essay contest

NEW ALBANY, Ind.—Charles L. Gohmann, eighth grader at Holy Trinity School here was named winner of the essay contest on vocations sponsored by the Serra Club of the New Albany Deanery.

Second and third place in the contest were won by Brenda Fosskuhl, of St. Mary's School, Floyds Knobs, and Mary Pat Denison, of St. Paul's School, Sellersburg.

Bishop scuttles kissing of ring

CALAPAN, The Philippines—Bishop William Duschak, S.V.D., Vicar Apostolic of Calapan, abolished here the old tradition of kissing the episcopal ring coupled with a genuflection.

Priests and faithful may henceforth only touch the bishop's hand to their foreheads in respect as it is done in the ancient Philippine custom of "Manu po" (Your hand, Sir), a traditional sign of regard for elders.

St. Christopher's sets spring dance

SPEEDWAY CITY, Ind.—St. Christopher's Spring Dance for members and friends will be Saturday night, May 2, from 9 until midnight, at the Westside K of C Hall. For their theme they are using the 500-Mile Race and decorations will be in black and white.

St. Bridget Clare dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services were held at the Church of the Immaculate Conception today (Friday) for Sister Bridget Clare Sullivan, who died in the Sisters' Infirmary, April 22, after an illness of several years.

School going up in Franklin County

BROOKVILLE, Ind.—Ground-breaking ceremonies were held last Sunday at St. Peter's parish, Franklin County, for a new four-room school building.

Winners include: Seventh grade Richard Andrews, Starlight; Thomas Eberle, Starlight; and Jacqueline Thomas, Holy Trinity, New Albany. Sixth grade—Thomas Smith, Starlight; Gary Krueger, Starlight; and Deborah Wise, St. Joseph, Corydon. Fifth grade—Gregory Andrus, Starlight; Eileen Jacobi, St. Michael, Brazilford; and Bernard Book, Starlight.

Ordinand BETZ, France—Pope Paul VI has granted a special dispensation for the ordination at the major seminary here on May 1 of Valentin Schwallier, who was paralyzed 10 years ago by an accident and will be able to offer Mass only from a wheel chair.

Floyd County — Pol. Adv.

Vote For and Support ROBERT A. DOWD Democratic Candidate for FLOYD CO. STATE REPRESENTATIVE

VOTE FOR WILLIS SULLIVAN Democratic Candidate for SECOND DISTRICT FLOYD COUNTY COMMISSIONER

CHARLES M. SUMMERS Democratic Candidate for RECORDER OF FLOYD COUNTY

FORREST CAMPBELL Republican Candidate for THIRD DISTRICT FLOYD COUNTY COMMISSIONER

RE-ELECT CHARLES W. KIRK, JR. Candidate on the Democratic Ticket for STATE REPRESENTATIVE—FLOYD CO.

RE-ELECT RICHARD E. KNABLE Democratic Candidate for THIRD DIST. FLOYD COUNTY COMMISSIONER

HAROLD M. COONS Republican Candidate for JUDGE OF FLOYD COUNTY (CIRCUIT COURT)

RAYMOND B. WOODWARD Democrat Candidate for FLOYD CIRCUIT JUDGE

ELECT GEORGE GESENHUES Democratic Candidate For 2nd Term FLOYD COUNTY COMMISSIONER (SECOND DISTRICT)



RE-ELECT PAUL J. TEGART for JUDGE of Floyd Co. (CIRCUIT COURT) Democratic Candidate



Fayette-Rush-Shelby Co's — Pol.

ROBERT L. (Bob) SHEAFFER Republican Candidate for STATE SENATOR—Fayette-Rush-Shelby Co's

VANCE M. WAGGONER Republican Candidate for STATE SENATOR Fayette—Rush—Shelby Counties

Clark County — Pol. Adv.

EARL W. (Sadie) BEYL 1st DISTRICT—Democratic Ticket for CLARK CO. COMMISSIONER

RE-ELECT C. VINCENT DAVIS CLARK COUNTY COMMISSIONER

CHRISTIAN I. GRAYSON Democratic Candidate for CORNER of CLARK COUNTY

RE-ELECT CARL T. ROSS Democratic Candidate for 2nd DISTRICT COMMISSIONER of CLARK COUNTY

ARTHUR G. STONE REPUBLICAN CANDIDATE FOR CLARK COUNTY COMMISSIONER (First District)

RE-ELECT EDWIN M. COOTS, Jr. Democratic Candidate for CORONER of CLARK COUNTY

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JEFFERSONVILLE

SAVE TIME SAFELY Dial Butler 3-6688 1100 TAXI, Inc. 135 W. Court Ave. Jeffersonville, Ind.

Evening funerals STEUBENVILLE, Ohio—Bishop John King Muscio has granted permission for evening funeral Masses in the Steubenville diocese.

BROOKVILLE Insure and Be Sure Think Young—Soy Pepsi Please Sheets Ins. Agency Main St. Ph. 384 Brookville, Ind.

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Eases condemnation of John Birch group

BOSTON — Cardinal Richard Cushing eased his recent condemnation of the John Birch Society, dispatching to a society organizer "and your associates all good wishes and kind regards" and granting permission for publication of his new letter.

"Because of my own dedication to the fight against the atheistic communist conspiracy, I certainly do not want to do any harm to fellow battlers in the same cause," the Cardinal stated.

The Cardinal's new letter came four days after he asserted on a radio program here: "I would prefer imprisonment and death under a slave state to membership in an organization which has

branded a martyred President of the United States a communist." CARDINAL Cushing's new letter was addressed to Thomas J. Davis, Stamford, Conn., attorney and society organizer. Davis had participated in an April 19 radio broadcast in New York and mentioned the endorsement by Cardinal Cushing when asked if there had been any religious support of the society.

The Cardinal's letter to Davis said developments since his radio statements "have convinced me that I was misinformed as to what had been said on your own broadcast."

This referred to a message, purported to be a "news inquiry" which asked the Cardinal's comment on "statements" in the New York radio program that he agreed with Birchers that "the late Presidents Roosevelt and Kennedy were communists." The message was signed "Gretchen Van Hussen"—but further investigation "failed to produce any such person"—so the Cardinal asked for Boston radio time to reply.

IN HIS LETTER to Davis, the Cardinal said: "... my memory was at fault concerning my letter of April 28, 1960, to Mr. Crawford. Since I did not specifically state in that letter, that it was not to be published, permission certainly could have been implied.

"My statements were made with an if, and were conditional on the accuracy of the information I had received. Under the circumstances I now feel that my statements were unjustified.

"Because of my own dedication to the fight against the atheistic communist conspiracy, I certainly do not want to do any harm to fellow battlers in the same cause."

"While I think the Crawford letter is now too out of date for continued use, therefore, I should be glad to have Mr. Welch to print this letter in the bulletin of the John Birch Society if he wished to do so.

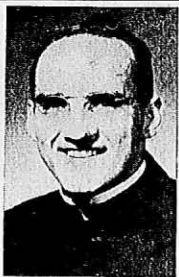
"And with my regret at the temporary worry caused many good people by the hoax perpetrated on me, I send you and your associates all good wishes and kind regards."

Law needs change, canonists agree

ST. LOUIS—About 100 canon lawyers from 17 dioceses agreed here that present notions of Church reform, especially those that place emphasis on the collegiality of the bishops, are not adequately reflected in the Church's Code of Canon Law.

Msgr. Joseph Baker, theological expert at the Second Vatican Council, pointed out at the session that there are national and regional conferences of bishops which have no legal authority at the present time.

Msgr. Baker said collegiality is a necessary corrective to the infallibility definition of the First Vatican Council, which ignored the episcopacy and concentrated on papal primacy.



FATHER CAGNEY

Father C. J. Cagney appointed principal at Brebeuf Prep

INDIANAPOLIS — Father Charles J. Cagney, S.J., has been named as new principal of Brebeuf Preparatory School here. He will take over his duties sometime this summer, according to the Very Rev. William J. Schmitt, S.J., Brebeuf president.

Father Cagney succeeds Father Richard J. Muddendorf, S.J., who has been serving as acting principal since the death of Father William F. Fay, S.J., last January. Father Muddendorf will remain on the Brebeuf faculty.

The new principal has been serving during the current school year as assistant principal at St. Xavier High School, Cincinnati. He formerly held the same post at St. Ignace High School, Chicago, Ill. Father Cagney, who was ordained in 1956, holds a B.S. in classics and an M.A. in English, both from Loyola University, Chicago.

Shared-time is approved for Chicago

CHICAGO—The Chicago Board of Education has voted 7 to 3 to launch a major shared-time education experiment in September, 1965.

Principally involved in the plan which has provoked controversy among educational and church groups will be about 1,400 students in Chicago's southeast sector. They will split their school day between the Catholic school and John H. Kinzie Public High School in Chicago's southeast sector.

However, it was indicated during the board's discussion that the plan will not be limited to Catholic school students.

Any student in an approved, private high school within the attendance area of Kinzie will be eligible, provided he agrees to the plan's rules and regulations and he has a written request from his parent or legal guardian.

UNDER the proposal, which has the strong backing of Public School Superintendent Benjamin C. Willis, the experiment will continue until June, 1969.

Details have yet to be worked out on what courses Catholic school pupils will take in Kinzie, but it is widely expected they will enroll in science, mathematics, foreign languages, vocational and physical education.

Presumably they will take English, history, social studies, religion and art and music at St. Paul's. They would also get counseling and guidance at the Catholic school.

KINZIE is a new \$13-million school with 48 classrooms. St. Paul's has not yet been built, but it reportedly will cost about \$500,000 and contain at least 10 classrooms. It will be constructed by the Chicago archdiocese three blocks south of Kinzie.

The shared-time proposal originally was put to the Chicago board by a group of 1,200 parents in the Kinzie school area and was backed by Msgr. William E. McManus, superintendent of Chicago archdiocesan schools.

Opposition came from the Chicago Parent Teachers Association, the Citizens School Committee, Protestants and Other Americans United for Separation of Church and State, the Baptist Ministers Conference, the American Jewish Congress and the Chicago Board of Rabbis.

Archbishop Schulte's schedule

Sunday, May 3—St. Meinrad, Ordinations, 4 p.m.
Monday, May 4—Marian Award, 7:30 p.m.
Wednesday, May 6—Indianapolis, St. Andrew, Confirmation, 7:30 p.m.

Thursday, May 7—Notre Dame, Blessing of New Library.
Friday, May 8—Indianapolis, St. Anthony, Confirmation, 7:30 p.m.

Sunday, May 10—Indianapolis, St. Monica, Confirmation, 2 p.m.; St. Luke, Ordination, 2 p.m.; Immaculate Heart, Confirmation, 7:30 p.m.
Monday, May 11—Indianapolis, N.C.C.W. Meeting, Warren Hotel, 11 a.m.; St. Joan of Arc, Confirmation, 7:30 p.m.

Tuesday, May 12—Indianapolis, Holy Trinity, Confirmation, 7:30 p.m.
Wednesday, May 13—Indianapolis, St. Charles, Holy Boy Award, at Cathedral, 7:30 p.m.

Married

(Continued from page 2) the Benedictine Fathers of Conception, Missouri.

In Germany, five validly married, former Protestant ministers have been ordained priests during the past 12 years, under special dispensations from the impeding of the married state granted by the Holy See. The first to obtain this privilege was Father Rudolf Goethe, a collateral descendant of poet Johann Wolfgang von Goethe, 65.

OTHER FORMER Lutheran ministers who are married men and fathers of several children have been ordained priests of the Roman Rite in Germany and been given assignments in Mainz, Cologne and Koethen, Anhalt. Two more now are preparing for ordination in Germany while another was ordained in Denmark in 1960. Father Jacobus Loos, a former Calvinist minister who has a wife and three children, was ordained in Holland last September.

In all these instances the dispensations granted by the Holy See were intended for converts, married Protestant ministers only whose wives are Catholic.

The married priests are expected to continue living as families in the case with priests of the Eastern Rites, the only restriction is that should the wives of these convert-priests die, they may not remarry.

Thursday, May 14—Indianapolis, Holy Name, Confirmation, 7:30 p.m.
Friday, May 15—Indianapolis, St. Pius X, Confirmation, 7:30 p.m.

Sunday, May 17—Indianapolis, St. Jude, Confirmation, 2 p.m.; St. Mary, Confirmation, 4 p.m.; St. Patrick, Confirmation, 7:30 p.m.

Monday, May 18—Indianapolis, St. Gabriel, Confirmation, 7:30 p.m.
Tuesday, May 19—Ordination Class of 1939, 25th Jubilee.

Wednesday, May 20—Indianapolis, N.C.C.W. Meeting, Warren Hotel, 11 a.m.; Cathedral, Confirmation, 7:30 p.m.

Thursday, May 21—Indianapolis, St. King, Confirmation, 7:30 p.m.
Friday, May 22—Indianapolis, St. Thomas Aquinas, Confirmation, 7:30 p.m.

Saturday, May 23—M.A.S.S. Knights of Columbus, Opening of Sunday, 7:30 p.m.
Sunday, May 24—Madison, Shave High School, Graduation, 3 p.m.

Monday, May 25—Clarksville, Providence High School, Graduation, 8 p.m.
Wednesday, May 27—Oldenburg, Immaculate Conception, Graduation, 10 a.m.; Indianapolis, Sacred Heart, Graduation, 8 p.m.

Friday, May 29—Indianapolis, Ladywood, Graduation, 10 a.m.; Beech Grove, Our Lady of Grace, Graduation, 8 p.m.
Sunday, May 31—Indianapolis, Latin School, Mass, 9 a.m.; Marian College, Graduation, 3 p.m.; Terre Haute, Schulte High School, Graduation, 8 p.m.

Monday, June 1—St. Mary-of-the-Woods College, Graduation, 10 a.m.; Indianapolis, Cathedral High School, Graduation, 7:30 p.m.

Tuesday, June 2—Indianapolis, St. Agnes, Graduation, 8 p.m.
Wednesday, June 3—Beech Grove, Our Lady of Grace, Confirmation, Investiture and Vows, 9:20 a.m.; Indianapolis, St. Mary, Graduation, 8 p.m.

Thursday, June 4—Indianapolis, Latin School, Graduation, 8 p.m.
Friday, June 5—Indianapolis, Secunia High School, Graduation, 8 p.m.
Saturday, June 6—West Baden, Ordinations.

Sunday, June 7—West Baden, Ordinations.
Monday, June 8—West Baden, Ordinations.
Tuesday, June 9—Indianapolis, St. Vincent's Hospital Commence-

ment (at Cathedral), 3 p.m.
Sunday, June 28—Indianapolis, Cathedral, Adult Confirmation, 3 p.m.

Bishop Pinger's Schedule

The following appointments are for Confirmation in Indianapolis churches.

Tuesday, May 5—St. Philip Neri, 7:30 p.m.
Wednesday, May 6—St. Francis de Sales, 7:30 p.m.
Thursday, May 7—St. Lawrence, 7:30 p.m.
Friday, May 8—Our Lady of Lourdes, 7:30 p.m.
Sunday, May 10—St. Roch, 3 p.m.; Sacred Heart, 7:30 p.m.
Monday, May 11—Holy Cross, 7:30 p.m.
Tuesday, May 12—Holy Spirit, 7:30 p.m.
Thursday, May 14—St. Bernadette, 7:30 p.m.
Sunday, May 17—St. James, 3 p.m.; St. Catherine, 7:30 p.m.
Thursday, May 21—St. Simon, 7:30 p.m.
Friday, May 22—St. Therese, 7:30 p.m.

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Liturgy is topic of television talk

NEW YORK—John Mannion, Washington, executive secretary of the National Catholic Liturgical Conference, will discuss liturgy as the prime means of communion between God and man on the Catholic Hour television program May 10.

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NEW RETREAT MASTER—Father Vincent Elmer, O.F.M., has been appointed resident retreat master at Alverna Retreat House, Indianapolis, conducted by the Franciscan Fathers of the St. Louis Province. A native of Wisconsin, Father Vincent was ordained in 1947. He has served on the faculty of Quinn College and St. Joseph Seminary and has done vocation recruiting. The past four years Father Vincent was a member of the mission band.

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