

U.S. vernacular proposals reported approved by Rome

BOSTON (RNS)—Cardinal Richard Cushing, Archbishop of Boston, said here that the U.S. Bishops' proposals for the use of the vernacular (English) in some parts of the Mass and in the administration of Sacraments had received the complete approval of the Vatican.

His announcement came during an address before 1,299 delegates attending the 28th Annual Diocesan Congress of the League of Catholic Women.

The cardinal said the forthcoming use of English in the Mass was "only one indication" of the Second Vatican Council's aim to foster widespread renewal of the Church.

Official announcement of the Vatican's ratification of the U.S. Bishops' proposed usage of English in the Mass was expected within three weeks, he told the delegates.

Its date of effectiveness throughout the American Church would be established by the hierarchy, Cardinal Cushing added.

A SPEAKER at the same convention was Father Frederick J. McManus, professor of canon law at the Catholic University of America. An expert on the liturgy, he is a consultant to the Second Vatican Council.

He indicated that under the U.S. Bishops' plan, English will be adopted in the first part of the Mass (called the Service or Liturgy of the Word), including the Gloria, Epistle, Gradual, Gospel, Sermon and a Credo.

Father McManus said a completely new Credo would soon be introduced in the Mass.

He also predicted that at the conclusion of the first part of the Mass new petitions would be addressed to God in English:

"... for all the people, for the needs of the whole church, for the clergy, for those living in poverty, for the people of our community ..."

The second portion of the Mass (Celebration of the Holy Eucharist) would, he indicated, be said by priests in Latin. However, the offertory prayer (Continued on page 9)



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INDIANAPOLIS, INDIANA, MAY 15, 1964

\$378.125 DISTRIBUTED

Home Missions Office issues summary report

By PAUL G. FOX

A summary report on activities of the Archdiocesan Home Missions Office, issued this week, has revealed that \$378,125 was distributed to 30 projects during the organization's 18-year history.

Issued by Msgr. Victor L. Goossens, director of the Archdiocesan Home and Foreign Missions Office, the report was accompanied by a public appeal for funds to support present internal projects of the Archdiocese.

(Complete report, page 6)

Twenty-three of the 30 recipients were parishes throughout the Archdiocese, which needed funds for the purchase of property or the construction of churches and rectories.

In all, Marion County parishes have donated \$29,548 of all money designated for home mission use.

"Until now we have depended entirely upon the generosity of Archdiocesan parishes for home mission funds," Msgr. Goossens stated. "While we are very indebted to these parishes," he added, "we feel that there are many individuals in the Archdiocese who would appreciate the opportunity to aid in the home missions directly."

"There are so many demands upon our meagre resources that it is necessary now to broaden our operation to secure additional financial assistance. We are planning a direct appeal for funds to the general public for the first time."

MSGR. GOOSSENS cited two projects being aided by the fund during the present year—American Martyrs Church, in Scottsburg, and St. Rose of Lima church, in Franklin.

The new Scottsburg church, dedicated by Archbishop Schulte a few weeks ago, serves 70 families in the rapidly growing Scott community area. Founded in 1838, the congregation has worshipped in a converted public school building until this year. The entire construction cost of \$70,000 will come from home mission funds.

In Franklin, the new parish center will be erected this year on a 10½-acre tract at the western edge of the city. The 85-year-old congregation, which numbers 141 families, now has an inadequate church and rectory in the older section of Franklin. A contribution of \$30,000 from home missions funds will help the construction there.

Three other new churches are in the planning stages, awaiting financial assistance, Msgr. Goossens indicated. They are: St. Augustine Church, in Salem, Washington County; St. Mary Church, in Mitchell, Lawrence County; and St. Joseph Church, in Rockville, Parke County.

Leading parishes contributing to the fund include: St. Joan of Arc, \$17,800; Holy Rosary, \$11,129; St. Rose, Knightstown, \$10,600; Our Lady of the Greenwood, Greenwood, \$7,500; Indiana University Students' Catholic Center, Bloomington, \$30,721; St. Martin, Martinsville, \$23,000; Our Lady of Providence, Brownstown, \$21,888; St. Susanna, Plainfield, \$21,415; St. Joseph, Corydon, \$21,000; and St. Martin, Siberia, \$20,000.

"IT'S SIMPLY amazing what the erection of a new church will do for the image of the entire Catholic Church in smaller communities throughout the Archdiocese," Msgr. Goossens commented.

"In an Archdiocese with 197,600 persons, there should be no reason why we cannot finance one new church each year. I am convinced that the faithful will rise to meet this challenge."

Outside of Indianapolis, the leading contributors include: St. Mary, Richmond, \$6,800; St. Andrew, Richmond, \$6,700; St. Lawrence, Lawrenceburg, \$3,400;

and St. Gabriel, Connersville, \$2,880.

Chief beneficiaries of the fund include: St. Jude, Spencer, \$53,129; St. Rose, Knightstown, \$10,600; Our Lady of the Greenwood, Greenwood, \$7,500; Indiana University Students' Catholic Center, Bloomington, \$30,721; St. Martin, Martinsville, \$23,000; Our Lady of Providence, Brownstown, \$21,888; St. Susanna, Plainfield, \$21,415; St. Joseph, Corydon, \$21,000; and St. Martin, Siberia, \$20,000.

Twenty-nine of the 42 parishes in Marion County have contributed to the fund.

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'Pill' draws censure in Britain

LONDON—The Catholic hierarchy of England and Wales, in a 1,500-word statement issued here, warned that "a new contraceptive pill now being advertised" must remain banned to Catholics along with all other artificial birth control "instruments."

At the same time, noting that research is being conducted on a pill to make the time of ovulation predictable, the bishops said this was something on which the Second Vatican Council might be asked to give moral guidance.

Released by Archbishop John C. Heenan, Archbishop of Westminster, the statement climaxed weeks of discussion in the British Catholic press. Prompted by rumors that the council might make some changes in the Church's teaching on contraception.

THE BISHOPS prefaced their statement by saying that they could not "remain silent when so many voices are being raised to lead our people astray."

"The Church knows well," they said, "that her children are undergoing a period of great strain," but "their difficulties are only increased when it is irresponsibly suggested that they

(Continued on page 9)

Urges nuns to simplify their garb

JERSEY CITY, N.J.—Carolina Leo Suenens told a gathering of 2,600 nuns from six Eastern states here that they must change their methods and mode of dress to assume a more active role in the world.

The Archbishop of Malines-Brussels, Belgium, told the Sisters that "modern women are everywhere, so religious women must be everywhere. You must see yourselves as animators of modern women, a leaven in the world."

LISTING the changes necessary to carry out this task, Cardinal Suenens said religious garb should be changed "as soon as possible to something 1,000 times simpler than what you are wearing."

Customs such as traveling in pairs—dating from bygone days without efficient police systems—should be abandoned, he said, and the hours which nuns rise and retire should be modified to allow Sisters to meet with adults who are free only in the evening.

The Cardinal said there should be more free exchange of ideas (Continued on page 9)



EIGHT CHILDREN IN RELIGION—As traditional as apple pie and baseball are family gatherings to celebrate Mother's Day. For the first time in 26 years, Mrs. Arthur Deede, top right, had all her children at home with her. They had also gathered to celebrate the First Solemn Mass to be offered by the youngest, Father Paul Deede, top center, the eighth to enter the religious life. Facing the camera as they pause outside the family home in Terre Haute are front row (l. to r.): Father James Deede, Sister Anita Therese, S.P., Sister Mary Mark, S.P., and Sister Angèle, S.P. On the second step are: Father John Deede, Sister Marie Arthur, S.P., and Sister Mary Helene, O.S.B. At the top are Mr. Arthur Deede, Father Paul Deede and Mrs. Deede. (Photo by Cathleen Campbell)

THE DEDE'S COME HOME Mother's Day and a First Mass

By CATHLEEN CAMPBELL

TERRE HAUTE, Ind.—Mother's Day, 1964, marked a double celebration at the Arthur Deede residence here.

For the first time in 26 years, all eight Deede children, now priests or members of religious communities, were at home on Mother's Day to honor their mother. The family was also celebrating because the youngest, Father Paul Deede, offered his First Solemn Mass that afternoon at St. Margaret Mary Church. His two brothers, Fathers John and James Deede, assisted him at the Mass.

Mr. and Mrs. Deede have given all of their children to the religious and clerical life. Mr. Deede is an instructor at the Federal Penitentiary in Terre Haute. After the youngest girl entered the Sisters of Providence, Mrs. Deede returned to teaching in the city school system. She now also substitutes occasionally at St. Margaret Mary School.

MRS. DEEDE will claim no credit for the fact that all eight of her children chose the religious life. "I had nothing to do with it," she commented. "It was all God's will."

The first Deede to enter the clerical state was John, the eldest, who was ordained in 1947. A member of the Sulpician Society, he now holds the position of dean of studies at St. John's Seminary in Plymouth, Mich.

He was followed in the religious life by Sister Angèle, S.P., who teaches at St. Andrew's School in Chicago. Father James Deede was the next to leave home. He is presently assistant pastor of St. Vincent de Paul parish, Bedford, Ind.

Sister Mary Mark, S.P., was the next to join her brothers and sisters in Christ's service. She is now assigned to Holy Family School in New Albany, Ind. Sister Anita Therese soon made it a threesome wearing the habit of the Sisters of Providence. She is presently assigned to Holy Spirit School, Indianapolis.

The fourth daughter decided to break tradition after attending the Benedictine Academy of the Immaculate Conception in Ferdinand, Ind. She entered the Benedictine community there, but now belongs to Our Lady of Grace Convent, Berch Grove. Sister Mary Helene teaches music at St. Bartholomew and St. Columba Schools in Columbus, Ind.

Father Paul Deede entered the seminary while the youngest girl was still in high school. But it wasn't long until she entered the Providence Novitiate. Now Sister Marie Arthur, S.P., she teaches at St. Sylvester's in Chicago. Next year, however, she and her newly-ordained brother will see each other, since both have been assigned to St. Andrew's parish, Indianapolis.

THE DEDES are natives of Terre Haute where the children all attended St. Ann's grade school. The times, however, when all the Deedes can return to their native city at one time are infrequent. This Mother's Day marked only the second time in the past 13 years that the whole family had been together. The last time was in August, 1961, when Mr. and Mrs. Deede received the "Pro Ecclesia et Pontifice" medal, conferred by the late Pope John XXIII.

Mother's Day, 1964 — for the Arthur Deede family a day to remember.

Creation penalties mitigated

ROME — Competent sources have confirmed reports that the Congregation of the Holy Office has mitigated the penalties regarding cremation, but stress that the Christian concept of burial is still to be protected as thoroughly as possible.

Competent sources in the Vatican said an instruction has been sent to the bishops of the world on the subject of cremation, but that it was not designed as a wholesale authorization to substitute cremation for the traditional form of Christian interment or burial.

It was pointed out that the Church has always held that the bodies of deceased Catholics be interred. This is in accordance with the doctrine of the resurrection of the body at the Last Judgment.

IT WAS ALSO noted in the instruction that cremation objectively speaking is not contrary to faith. However, some people, particularly in Europe, have regarded cremation—and may still regard it—as a demonstration of atheism or a rejection of the Church's teaching. For such as these, the Church has laid down severe penalties if they desire cremation for themselves or arrange for others to be cremated.

It was pointed out that the anti-religious aspect in cremation is now days less violent. In some places and under certain circumstances, it is required either by national custom or by serious reasons of a hygienic or economic nature.

Therefore, because of these reasons, the penalties regarding cremation have been mitigated, the competent sources said. However, it was added, penalties still retain their full force for those who would practice cremation for anti-Catholic motives.

The instruction does not specify what penalties are involved or precisely how they are mitigated.

A decree issued by the Holy Office May 19, 1964, though it did not say cremation is intrinsically wrong or may not be used under certain circumstances, did conclude (Continued on page 9)

Raise due for Sisters Lady of Grace takes control of Hermitage

Minimum salaries for teaching nuns in schools of the Archdiocese will be increased to \$1,200 within three years, the Archdiocesan School Office announced this week.

In a letter to pastors and diocesan high school principals, Archbishop Schulte has directed that each teaching Sister receive a salary of \$1,000 beginning next September. The amount will be increased by \$100 during each succeeding year until 1966, when the minimum will be \$1,200.

The present salary scale is \$800 a year minimum. Those Sisters who have a master degree now receive \$950 a year.

There are approximately 365 teaching nuns in Catholic grade and high schools maintained by the Archdiocese.

Plan prayer day for human rights

Editorial, Page 4

WASHINGTON — Catholic college students and youth groups all over the United States will observe a national day of prayer for human rights on Sunday, May 31—the 19th anniversary of the Supreme Court decision that ordered the end of segregation in public schools.

A resolution signed jointly by directors of the Catholic Youth Organization, the National Newman Club Federation and the National Federation of Catholic College Students, observed: "It is only through prayer that the firm answer to man's intolerance toward his fellow man will be found."

BEECH GROVE, Ind.—Control of St. Paul Hermitage, the Archdiocesan retirement home here, will change hands on June 15 when the Benedictine Sisters of Our Lady of Grace Convent assume the responsibility for its operation.

Mother Mary Robert, O.S.B., announced the appointment this week of Sister Mary Philip Seib, O.S.B., as administrator.

Under the original arrangements made in 1959 when the Hermitage was constructed, the Benedictine Sisters of Immaculate Conception Convent, Ferdinand, agreed to administer the home for five years.

MOTHER M. JULIA, O.S.B., prioress of the Ferdinand convent, will reassign the Sisters currently missioned at the Hermitage. Sister Mary Bernard Kavanaugh, O.S.B., has been administrator of the Hermitage since 1961. Organizer and first administrator was Sister M. Salesia, O.S.B.

Declares economic aid is not enough

VATICAN CITY—Pope Paul VI told an international group dealing with aid to underdeveloped nations that economic assistance is not enough, and that human and spiritual progress must also be provided for.

The Pontiff said that "the problem of technical assistance cannot be solved by a simple addition of economic quantities. It concerns the whole man and particularly his soul, his intelligence and his heart."



SR. MARY PHILIP

Other Sisters leaving the Hermitage include: Sisters Claudia, Ildephonse, Crescentia, Walburga, Maura and Romane.

THOSE ASSIGNED to the Hermitage by Mother Mary Robert are: Sisters Carmelita, Dolores, Mary Gerald, Petronilla, Consolata and Cyril.

A native of St. James, Ind., Sister Mary Philip is at present superior at St. Mary's School, in Floyd Knobs. She has been an elementary school teacher and principal in Bradford, Tell City, Cannelton and schools of the Evansville Diocese.

Throngs view Pietà NEW YORK—About 618,000 persons filed past Michelangelo's famed Pietà at the Vatican Pavilion during the first two weeks of the New York World's Fair.



MARIAN MEDAL RECIPIENTS—Three recipients of the Marian Medal pose with Archbishop Schulte following the annual Awards ceremony at St. Mark's Church, Indianapolis, on May 4. Left to right are: Christine Schmitz and Kathleen Yontz, St. Margaret Mary, Terre Haute; Archbishop Schulte; and Tracy, St. Andrew, Indianapolis. The three girls represent a total of more than 300 Catholic Girl Scouts, Camp Fire Girls, and Junior Catholic Daughters of America who received the Marian Medal at the ceremony on May 4. The medal is presented for knowledge of and service to the Church. Nine girls received the medal in a recent ceremony at St. Paul's parish, Tell City.

LAYMEN AND THE COUNCIL

The layman in the world



TWIN SISTERS BAPTIZED—Maryknoll missionary Father Clarence J. Witte, of Richmond, Ind., prepares to baptize identical twin sisters, Ritsuko-chan and Mitsuko-chan, in Kyoto, Japan. The girls are wearing special baptismal gowns.

A 'TWIN' PROBLEM

Hoosier missionary saves the day

(Special to The Criterion) KYOTO, Japan—Just in time, a Maryknoll missionary from the Archdiocese of Indianapolis unscrambled a case of mistaken identity at the baptism of twins here recently.

Adopts Congo music for Mass

ROME—Father Bernard van den Boom, S.V.D., a Dutch-born Divine Word missionary in the Congo, told here how he adopted Bayanzi tribal music for use in the Mass.

NOW YOU CAN HAVE YOUR COLA AND DIET, TOO!

Advertisement for Diet Pepsi featuring images of the soda bottles and the text 'all taste—no aftertaste! Pick-Up A Carton Today! Bottled by Pepsi-Cola Bottling Co. of Indpls., Inc.'

Advertisement for Askren Monument Co. located at 4707 E. Washington St., Indianapolis. It advertises 'DISTINCTIVE CEMETERY MEMORIALS SINCE 1855'.

Large advertisement for 'Help Students to Become Priests'. It includes a form with fields for name, address, city, and state, and a request for a \$1.00 contribution to sponsor a student for one day.

By MARTIN H. WOK

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BOTH John Cogley and Dan Callahan are, apparently, deeply concerned about being categorized as "professional laymen"—more clerical than lay. These are two honest and perceptive men; nevertheless, I think they are dead wrong in feeling guilty or depressed because of their special skill in interpreting the function of the layman in the Church and the world.

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

On the other hand, I think that maybe they are dead right in their fear that those of us who are always writing and talking on this subject could become more clerical than lay. It is here we might need to look inward, toward the Church, rather than outward, toward secular society, as we carry on this dialogue with each other.

For example, in attacking the establishment (and that usually means anything representative of the status quo) we may be failing to preserve what is good; we may be creating a "new establishment" more doctrinaire than the old. But reacting against the excesses of "professional lay clericalism" and the closed circuit dialogue of lay apostolate, we could destroy one of the bridge that anchors the apostolate of the temporal order to the Church.

For example, I believe that there is a contribution specialists in this field can make; it might not be large but it is essential. Catholic laymen are active in the highly secularized society of sales, advertising and government. I did wish I could make Christianity a real force in my small area of influence. I can't say that I was too successful, yet without the inspiration and analytical dialogue of several "professional lay Catholics" I might have been a complete failure.

THIS LEADS us to questions which must have priority in the apostolate. How does a Christian layman function in the temporal order? Is man somehow "programmed" at baptism like a computer? Is Confirmation just "intelligence" of grace objectively added to the mind of the Christian layman? Does the whole apparatus suddenly switch on before his mind? Then run on to provide automatic answers to life situations?

Christian layman's natural habitat is in the midst of the temporal order. No question about this. But the important thing is how he reacts to his environment. His reaction is his apostolate.

Quite obviously he simply cannot be programmed for this apostolate like a computer. He is a human being living in the midst of a constantly changing world, not a machine. He stands alone before his God. Through the dialogue of prayers and the monologue of grace he begins to understand that God so loved the world that He placed His only Son in the midst of it to truly redeem it. If the Church is Christ in the world, the layman as a member of the Church, is to be Christ in the temporality of his own unique life.

Divine Grace will not help the layman be a better planner, but it might help him be a more honest one. Grace didn't help President Kennedy determine the size or range of the missiles in Cuba, but it did help him in the prudent and courageous decisions he made about them. It is the Christian's duty to face the situations that are important—not merely the Christian's existence in the temporal order.

EVEN MORE important than the response of the individual Catholic layman to the secular situation (in his work, his family, his community, his recreation) is the response of the entire Church to the existential facts of life here and now. If the Church responds by withdrawing, by flabby inactivity, by anachronistic irrelevancy, it is going to be pretty hard for the average layman to do anything else but reflect this internal situation.

This is one of the reasons why I feel that any meaningful change in the present condition of the lay apostolate is directly dependent on the whole Church renewing itself.

The deeper this renewal, the more susceptible the layman to the essential and eternal truths, the more thorough the updating of old methods and techniques of government and formation, the more this renewal takes the real

pressing problems of today's world, the more relevant will become its message to the secular world. The Christian citizen does not demand more of himself and the world than the Church itself does—not can he demand less. He will draw his program not from a magnetic tape pre-punched with medieval concepts but from a living reality: the Church as it lives and teaches today.

This is why I am much more interested in what the council has to say on the nature of the Church itself today than I am on what it has to say specifically about the lay apostolate. Because I believe in the primacy of the layman's role in the "secular" world, rather than in the "Church" world, I sincerely hope that the draft schema, "The Effective Presence of the Church in the Modern World" is not slighted or set aside in the rush to finish work in a third session. I believe that the Fathers of the council must speak to the temporary problems of modern society just as clearly, pastorally, and inspirationally as it has spoken on the liturgy.

A decree on the Liturgy—even on the nature of the Church—would seem to be orphaned if not completed, in a sense, by a decree on modern social problems. It is in a renewed liturgy, a reformulated theology of the Church that the average layman will find the inspiration and grace to bring about a renewal in the world.

It is too much to expect the council to provide specific solutions to the perplexities of, let us say, over-population, or war in a nuclear age; but surely under the guidance of the Holy Spirit a clear, modern reformulation of principles can be made. The very least that I would hope for is a forceful universal acknowledgment of the existence of those overwhelming problems of mod-

ern society and of their seriousness to the destiny of the people of God. Such a statement will be proof that the Church is in the world of today, not merely the world of ancient history, and that it loves the world as God its Creator loves it.

GOD IS NEVER irrelevant. The essential truths as given to and preserved by His Church are never irrelevant. Yet the way they are expressed by the clergy and laity sometimes make these essential truths seem irrelevant.

I am concerned about the layman's role in the Church because from an understanding of his role in the Church we are led to recognize the primacy of his function as a Christian in the secular world.

The Church is plunked right down in the middle of a planet filled with people and people's problems. Far too many of these people don't go near or even listen to the clergy of the Church; nor can the clergy go out to the people and their problems. But within the Church are the laity—they live among the people and share their problems. It is their task to live the life of the Church so fully, so sensitively, so thoughtfully, so courageously and so prudently, that Christ will be able to work His redemption among all men.

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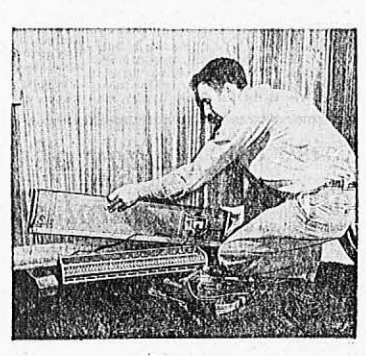
Advertisement for Celtic Savings featuring a photograph of a family and the text 'You can enjoy a finer vacation because of Celtic's generous 4% current dividends'.

Regular Celtic savers have more money for vacations and other special activities, because they plan far ahead... putting money aside weekly or monthly in their Celtic accounts... and letting Celtic's profitable dividends provide EXTRA money for the trip.



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DREAM REALIZED Widow becomes nun after 47-year wait

By PATRICIA YOUNG VANCOUVER, B.C.—When ground was broken for a new convent and home for the aged here, it was a proud time for Mother Elizabeth of the Sisters of Charity of the Holy Rosary.

For Mother Elizabeth it was a sign of permanence—a sign that God was providing her with a human function in the temporal order? Is man somehow "programmed" at baptism like a computer?

Mother Elizabeth, 61, took her first vows as a professed nun only two years ago. Before that she was a charity worker, a wife and mother of three children, a boarding house manager, a bookkeeper, the operator of a paint store and, with her husband, the owner of a chicken farm.

But all the time she had a dream of being a nun. SHE WAS BORN Hildegarde Shilberg in Cologne, Germany, one of five children of an architect. At 17 she was packed and ready for the convent, but World War I pulled her father into the military and she remained at home to supervise his 40 employees. She held other jobs before she married Charles Chiorando, an Italian lawyer.

In 1924 they emigrated to Canada. There their three children, Lia, Frederick and Carlo, were born. For a time they operated a chicken farm in British Columbia. When her husband died in 1932, Mrs. Chiorando thought again of entering the convent, but she had three children to support, so she opened a boarding house, and later a paint store.

In 1951, when Carlo, the youngest, reached the age of 21, Mrs. Chiorando called her children together. She told them she was planning to follow the call of the following year she joined she heard nearly 40 years earlier, the new community founded by Archbishop William Massey Dunlop of Vancouver, and became Sister Elizabeth.

IN MOST stories, everything works out happily from this point on, but such was not the case for Sister Elizabeth. The new community struggled along, and finally in 1954 it disbanded. Sister Elizabeth, now Mrs. Chiorando again, returned to the secular world, working with the Catholic Immigration Service. She gave classes in English and

Advertisement for Madison Baby's American Furniture Store, located at 2714 Madison Ave., Indianapolis. It advertises 'Early American Furniture Store' and 'EYES EXAMINED' by Dr. Joseph E. Kernel, Ophthalmologist.

Advertisement for Murphy's Oil Soap, featuring an image of the soap box and the text 'A MUST IN EVERY HOME! MURPHY'S OIL SOAP cleans and removes floor to ceiling. Pure vegetable soap. Sold everywhere.'

Advertisement for Murphy's Laundry Aid, featuring an image of the product and the text 'MURPHY'S LAUNDRY AID cleans collars, cuffs, heavily soiled laundry without rubbing. SEE SALE pint squeeze bottle, \$1.29'.

Advertisement for 'YOU'RE A MAN, NOT A MANIKIN TO US' featuring an image of a man in a suit and a woman in a dress.

Advertisement for Fox and Fox Ins. Agency, located at 1815 North Capitol, Indianapolis. It advertises '* Personal Service' and 'Every family has different insurance needs to plan the right protection for your family—'.

Advertisement for Fox and Fox Ins. Agency, featuring an image of a man in a suit and the text 'We recognize the difference with P.S.'.

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Ordination class of 1939 plans joint 25th jubilee celebration

A joint observance next Tuesday is planned by 11 Archdiocesan priests who are marking their 25th jubilee of Ordination.

Archbishop Schmitz will preside in the sanctuary during the Solemn Mass of Thanksgiving, to be celebrated at 11 a. m. in Holy Rosary Church, Indianapolis, on May 19.

Msgr. Joseph D. Brokhage, pastor of Holy Rosary and rector of the Latin School, will be celebrant of the Mass. Other officiating will include: Father Paul Utz, pastor of St. Monica's parish, Indianapolis, deacon, and Father Robert Walpole, pastor of Sacred Heart parish, Jeffersonville, subdeacon.

THE SERMON will be delivered by Msgr. Alfred F. Horigan, president of Bellarmine College, Louisville.

Jubiliarians included: Msgr. Brokhage, Father Raymond T. Bosler, Father Donald Coakley, Father William Dorraugh, Father William Engbers, Father Harry Hoover, Father Louis Marchino, Father Edward McLaughlin, Father Ambrose Schneider, Father Paul Utz, and Father Robert Walpole.

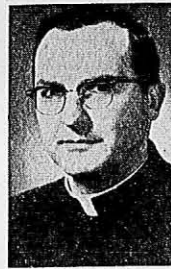
THREE OF THE jubiliarians were ordained in Rome, where they attended the North American College. They are: Father Bosler, Msgr. Brokhage and Father Walpole. The others were ordained by Bishop (now Cardinal) Joseph E. Ritter at St. Meinrad's May 10, 1929.

A clergy banquet will follow Tuesday's Mass in Holy Rosary hall. Following is a brief biographical sketch of the jubiliarians:

Msgr. Joseph D. Brokhage A native of Vincennes, Msgr. Brokhage, 51, made his seminary studies at St. Mary's College (Ky.), St. Meinrad Seminary and the North American College in Rome. He served as assistant pastor of St. Joan of Arc and Holy Rosary parishes, Indianapolis, before taking graduate studies at the Cath-



MSGR. BROKHAGE



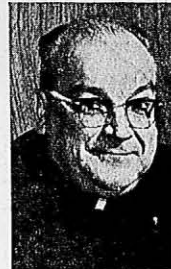
FATHER BOSLER



FATHER DORRAUGH



FATHER ENGBERS



FATHER SCHNEIDER



FATHER MARCHINO

olic University of America. He received a doctor's degree in sacred theology there. In 1949 he was named assistant pastor of St. Thomas Aquinas parish, Indianapolis.

Two years later he was appointed pastor of St. Leonard's parish, West Terre Haute, and professor at St. Mary-of-the-Woods College. He was named organizer and first rector of the Latin School of Indianapolis in 1955. The following year he became pastor of Holy Rosary parish in addition to the Latin School position.

Other positions held include: Synodal examiner of clergy, and censor of books. He was named a Papal Chamberlain by Pope Pavi VI in January, 1964.

Rev. Raymond T. Bosler Father Bosler, 49, is a native of Indianapolis. He received his seminary education at St. Meinrad and the North American College in Rome. He served as assistant pastor of Holy Rosary parish, Indianapolis, chaplain to the Little Sisters of the Poor, and secretary in the Chancery Office and Matrimonial Tribunal.

In 1947, he received a doctor's degree in sacred theology from Angelicum University in Rome. The same year he was appointed

editor of The Indiana Catholic and Record, chaplain of the Carmelite Monastery and chaplain of the Newman Club at Butler University. He was named chaplain at Ladywood School and moderator of the Archdiocesan Council of Catholic Men in 1957.

Father Bosler became editor of The Criterion weekly newspaper of the Archdiocese, in 1960. He was appointed pastor of St. Elizabeth's, Indianapolis, in 1963. He has attended the first two sessions of the Ecumenical Council and was named a "peritus" (expert) to the Council Fathers. He has also served as Synodal examiner of the clergy.

Rev. Donald A. Coakley Father Coakley, 49, is from

Linton, Ind. His seminary studies were taken at St. Meinrad. His assignments as assistant pastor have included: St. Patrick's, Terre Haute; St. Mary's, New Albany, and St. Philip Neri, Indianapolis. He served as administrator of St. Bernard's, Frenchtown, from 1944 to 1946.

In 1952, he was appointed administrator of St. Elizabeth's, Cambridge City. He became pastor of St. Susanna's, Plainfield, in 1953.

Rev. William R. Dorraugh A native of Linton, Father Dorraugh, 50, studied at St. Meinrad Seminary. He served as assistant pastor of the following parishes: Sacred Heart, Clinton; Annunciation, Brazil; St. Charles

Borromeo, Bloomington; and Holy Trinity, New Albany.

He served as a military chaplain for one year. In 1948, Father Dorraugh was named administrator of St. Mary's, Navilleton, and became pastor there three years later. He has been pastor of St. Joseph's, Indianapolis, since 1962.

Rev. William J. Engbers Father Engbers, 52, is a native of Indianapolis. He received his seminary training at St. Meinrad. His assignments as assistant pastor include: St. Michael's, Cannelton; Sacred Heart, Terre Haute; and American Martyrs, Scottsburg.

He was named pastor of the

Scottsburg parish and St. Augustine's parish, Salem, in 1951.

Rev. Harry F. Hoover Father Hoover, 52, is a native of Indianapolis. He studied at St. Meinrad Seminary. He was assigned as assistant pastor of St. Joan of Arc parish, Indianapolis, for three years before serving as a military chaplain from 1945-46.

He then attended the Catholic University of America, where he received a doctor of philosophy degree. In 1948 he was appointed an instructor at St. Mary-of-the-Woods College. Three years later he re-entered the U.S. Army chaplain corps.

Father Hoover was named first principal of Scecia Memorial High School, Indianapolis, in 1952.

Rev. Louis H. Marchino A native of Vincennes, Father Marchino, 52, attended St. Meinrad Seminary. He has served as assistant pastor at St. Celestine, Dubois County; and Holy Trinity, New Albany. He was a military

chaplain for six years, from 1943 to 1949.

Father Marchino was named founding pastor of Holy Family parish, New Albany, in 1953.

Rev. Edward C. McLaughlin A native of New York City, Father McLaughlin, 50, made his seminary studies at St. Meinrad. He served as assistant pastor of Little Flower and St. Anthony's, Indianapolis, before his assignment as pastor of St. Mary's parish, Danville, in 1956.

Rev. Ambrose J. Schneider Father Schneider, 50, is from Jasper, Ind. He attended St. Meinrad Seminary. His assignments as assistant pastor include: St. Boniface, Evansville; St. Gabriel, Connersville; St. Andrew's, Richmond; St. Joseph's, Shelbyville; and St. Augustine, Jeffersonville.

In 1957, he was appointed founding pastor of St. Monica's parish, Indianapolis.

Rev. Robert J. Walpole A native of Indianapolis, Father Walpole, 49, received his seminary education at St. Meinrad and the North American College in Rome. His assignments as assistant pastor include: St. Patrick, Indianapolis; St. Gabriel, Connersville; St. Andrew's, Richmond; St. Joseph's, Shelbyville; and St. Augustine, Jeffersonville.

In 1957, Father Walpole served as administrator of Our Lady of Perpetual Help parish, New Albany. He was appointed founding pastor of Sacred Heart parish, Jeffersonville, in 1954.

THE CHURCH AND THE WORLD

Busy Pontiff - Secret revealed

The Vatican

◆ Pope Paul VI marked Mothers' Day during his usual custom of blessing the crowds gathered in St. Peter's Square at noon on Sundays. Speaking from a balcony overlooking the square, the Pope said: "The thought of every child, particularly those who suffer and weep; the thought of every child, particularly of the unhappy ones, fills our heart with tenderness and also with strength to implore Our Lady, the Queen of Heaven, to console, protect and bless every mother and child."

◆ Pope Paul took the occasion of a state visit of King Hussein I of Jordan to the Vatican to thank the youthful monarch for his hospitality during the papal pilgrimage to the Holy Land. He commented on the King's observance of the Pope's progress from a helicopter flown by the King himself. The King was welcomed with full honors to the Vatican by papal troops and prelates of the Pope's household.

◆ The Holy Father told people from his hometown of Brescia that their city's only claim to fame is that "of belonging consciously and passionately to Christian civilization" as demonstrated by its past. The Pope spoke to a group of workers of the electricity industry from Brescia as well as Brescians students and army draftees.

◆ In an audience with a group of Japanese Protestants, Pope Paul called upon Catholics and Protestants in Japan to work together "if we wish to see the name of the Lord be praised more . . . in the regions of the Rising Sun." The Japanese group had come to Rome after making a pilgrimage to the Holy Land.

◆ An international group of legal notaries was urged by Pope Paul

to illuminate "your noble, patient and constructive profession by the light of charity." The Pope received the permanent council of the International Union of Latin Notaries here and spoke to them in Italian on the professional and international aspects of their Notaries, he said, must infuse the law with charity so that laws "are not restricted to a cold and sterile external mechanism."

At home

◆ WASHINGTON—Chief Justice Earl Warren said here separation of Church and State does not deny that America is a religious nation. Mr. Warren spoke at the dedication of a bell tower at the National Episcopal Cathedral here. Against a backdrop of controversy over the Supreme Court's decisions that the constitution prohibits prayer and Bible reading in public schools, but without mentioning this, Mr. Warren said in part: ". . . though our Founding Fathers maintained and have preserved a separation of Church and State, we are a religious people. The underlying concepts of our system of justice . . . are ethical, or religious, if you please. They derive from our convictions about the dignity of man."

◆ NEW YORK—Cardinal Francis J. Spellman, Archbishop of New York, played an active role in the admission of Israel into the United Nations in 1949, it was revealed here for the first time. The disclosure was made by Charles H. Silver, president of Beth Israel Hospital, in introducing the noted prelate at the hospital's 75th anniversary dinner. "It is a secret I have kept in my heart for almost 15 years—one of the most amazing stories of brotherhood and fellowship among men of goodwill who are ever likely to hear," Mr. Silver told some 1,800 guests.

◆ HARTFORD—The Connecticut Supreme Court of Errors here has upheld the state's anti-birth control laws and the controversy over them will now go to the U.S. Supreme Court. The Connecticut Planned Parenthood League is challenging the 83-year-old laws which prohibit use of contraceptives and ban dissemination of birth control advice.

Abroad

◆ OSLO, Norway—Freedom of religion, upheld by Norway for over a century, has now been guaranteed by the constitution. The national assembly unanimously passed a constitutional amendment stating that "all inhabitants of the realm have the free right to exercise their religion." Ninety-six per cent of the 3.7 million people of Norway are at least nominal members of the State Church. The Catholic Church, with about 7,300 members, represents about 0.2 per cent of the population here.

◆ BERLIN—Representatives of the Evangelical (Lutheran) and Roman Catholic churches met with more than 100 West German newsmen here to discuss the condition of Christianity in communist states, and the resulting need for ecumenical dialogue. A primary objective of the meeting was to foster better understanding in news reporting on both sides of theological fences.

◆ MADRID—The leadership of Spain's national Catholic Action movement asserted that restric-

tions on freedom of expression cause sorrow and suffering for the Church. An open letter to the people of Spain prior to the observance of Catholic Action Day made no explicit mention of the censorship still required in Spain. But it pointed to "restrictions on the exercise of freedom of expression" as one difficulty standing in the way of Catholic Action's "evolution and development."

◆ VALLETTA, Malta—Maltese voters have approved a new constitution confirming the privileged status of the Catholic Church when this Mediterranean island territory gains full independence from Britain. About 98 per cent of Malta's 330,000 people are Catholics, and under the newly approved constitution, as under the old one, about 93 per cent of Malta's population of 7.7 million—Catholic totaling fewer than 210,000—and the constitution requires that the president be a practicing Moslem whose family has lived in Iraq since at least 1800.

◆ CAPE TOWN—Archbishop Owen McCann of Cape Town asserted here that while South Africa is making great strides towards social justice in many spheres, its treatment of the Negro worker remains one of the "sores on the body politic." He said in this connection that when communists advocate Christian ideas and demands for rights, "this does not make those ideas and demands any less communitistic." Where injustice is rife, the Archbishop said, communism has flourished as a political creed because it takes advantage of those suffering injustice. The answer to communism is the implementation of justice according to Christian teaching. ". . ." he stated.

◆ HOBART, Australia—Associations between young girls and boys is necessary for a proper concept of Christian chastity, Bishop Guilford Gray of Hobart declared at a Christian Family Movement conference here. "The psychological characteristics of sex are a part of the personality," he said. "A serious being which did not exhibit qualities of manliness or womanliness would be something inhuman, more like a machine than a human being."

While he did not support the notion of steady dating, the Archbishop observed that "in the crucial years of the teens a boy needs the influence of a girl, and, more subtly but none the less truly, a girl needs the influence of a boy."

He warned: "If sexual adjustment, which is the cornerstone of healthy maternity, is not made in a Christian context, the chances are that the whole of life will remain fundamentally un-Christian."



FATHER MCLAUGHLIN



FATHER SCHNEIDER



FATHER UTZ



FATHER WALPOLE

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Some dating seen good for youth

HOHART, Australia—Associations between young girls and boys is necessary for a proper concept of Christian chastity, Bishop Guilford Gray of Hobart declared at a Christian Family Movement conference here.

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Comment

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

Prayer in school?

Our Catholic forefathers protested vigorously, though rarely successfully, against Protestant prayers and Bible readings in the public schools. They did not want their children forced to worship in strange ways or embarrassed when they refrained from joining the official school services.

For all practical purposes, the public schools were Protestant parochial schools. The reading textbooks inculcated a Protestant ethic and a Protestant brand of Christianity. The history books, and even the geographies, equated Protestantism with progress and prosperity.

The local ministers, when they did not actually direct them, considered the schools their own private preserves. And this situation perdured until our own time. In fact it can still be found in some sections of the United States—especially in the rural South.

But the great influx of Catholic immigrants and the increase of Jews and other non-Christians had changed a Protestant society into what we call a pluralistic society. The public schools, in the big cities at least, reflected this change.

Long before the Supreme Court ruled that any use of the public schools to promote religion was contrary to the First Amendment of the Constitution, tax supported schools had realized that the only way to keep peace in a pluralistic society was to keep religion out of the classrooms.

The last remnant of Protestant influence in the schools was the practice of reciting innocuous, non-denominational prayers. When this rather meaningless religious exercise was outlawed by the Supreme Court in 1962, a mild hysteria gripped a portion of the citizenry who suddenly realized that Protestantism had lost its hold on the public schools.

The secularists and atheists were taking over the schools, the godless liberals on the Supreme Court were corrupting the Constitution, they feared.

From these fears arose the movement that is proposing an amendment to the Constitution that would authorize religious exercises in public schools. Representative Frank Becker of New York is sponsoring the amendment. The crusade behind the movement is being organized by the Fundamentalist Protestant sects who are doggedly anti-Catholic for the very reason that they identify Americanism with Protestantism. They want Protestantism back in the schools because they want to keep them American.

They don't say this in so many words, but that's what they really mean.

The other Protestants oppose this amendment because they see it as a threat to the First Amendment of the Constitution which keeps government from meddling in religion. Their leaders have openly warned against the danger, both in the press and before Congress.

Unfortunately, Catholic leaders have not yet spoken out against the Becker Amendment. Some have even supported it. This is hard to understand, for it would re-establish a Catholicism which was a product of a Protestant culture that no longer exists.

The First Amendment forbids an establishment of religion. The closest thing to an establishment this nation has seen since the ratifying of the Constitution was the Protestant influence in the public schools.

It's incredible that Catholics of all people should want to turn the clock back here in the United States.

The somebodies

Ten years ago this Sunday the Supreme Court of the United States had its finest hour.

Millions raged against the unanimous decision desegregating schools.

They said it would rend the existing social fabric.

They were right.

They stily said the order to desegregate with "all deliberate speed" would be "plenty deliberate."

They were right.

They said bold would run in the streets if an effort were made to enforce the ruling.

They were right.

They said the decision was a violation of state sovereignty.

They were right—provided one accepts the premise that racist injustice and contempt for the United States Constitution are a state's private business.

Perhaps in the quest of self-consolation, they also said that eventually the whole business would blow over and things would return to "normal."

They were wrong there.

Looking back, it is clear that the Supreme Court's decision of May 17, 1954, was a landmark in the history of human liberty.

The basic ruling was that Linda Brown, 10-year-old daughter of a Negro minister in Topeka, Kans., be allowed to attend a segregated all-white school four blocks from her home rather than a Negro school 20 blocks away.

The Kansas decision was innocently titled Brown vs. Board of Education. It consisted of 13 brief paragraphs based upon the 14th Amendment, which guarantees equal protection under the laws.

Its immediate effect was to knock out the "separate but equal" doctrine of 1896 which kept Negroes in many parts of America separate but not equal in educational facilities.

Its larger effect, however, was to set off a chain reaction of social, legal, political, economic and religious responses in this country outranked only by major wars and depressions as revolutionary national experiences.

The decade of strife beginning on May 17, 1954, owes much of its vitality to the Negro's awakening to the fact that he is a "somebody" to be reckoned with, not a "nobody" to be ignored.

At the moment, there is concern about a "white backlash" against "impatience" on the part of the Negro American. After 350 years of exploitation the Negro scarcely is in a mood to be lectured about patience. Dawdlers in Congress should be well-warned on that point, what with a summer of potentially explosive discontent just ahead.

The somebodies who came into full-fledged recognition (Continued on page 9)

Good reading

An 11-story mural in granite and the red velvet thrones of three cardinals were dramatic focal points at the dedicatory Mass last week for Notre Dame's new memorial library. Both in their unique ways were testimony to a determination to make Notre Dame one of the world's indisputably leading universities.

The library has room for two million volumes, a goodly portion of "the sudden, almost incredible growth, in our generation, of the sheer quantum of human knowledge" referred to by Dr. Grayson L. Kirk, president of Columbia University, in the dedicatory address.

QUESTION BOX

How can married man be ordained?

By MSGR. J. D. CONWAY

Q. I read in The Criterion last week about a Protestant minister who is to be ordained a Catholic priest. How can a man with wife and family be ordained in our Church? I thought when priests were ordained in the Catholic Church they gave up the world and took Christ for their bride. The most beautiful thing I ever experienced was to see a group of saintly looking young men give their lives to God and his holy service, but after reading the article about the Protestant minister, I thought to myself: What has he given up any more than any other business man? So I am much discouraged as a Catholic to read such.

A. We should be cautious when we deprecate the sacrifices of someone else. Ernest Adam Beck, who is soon to be ordained for the Diocese of Mainz, in Germany, has surely made great sacrifices on his way to the holy priesthood. First, he gave up his Lutheran pastorate, with its consolations, its dignity, and its security for himself and his family. In its place he accepted a job with Catholic Relief Services in St. Louis. Then apparently he gave up his wife and children, at least for extended periods while he pursued his studies in Mainz, Paderborn, and at the seminary in Conception, Mo. He must have given up many friendships and close connections with his Lutheran relatives and friends. And now it seems he must give up his homeland, for a time at least, and be ordained for a foreign diocese.

It is perhaps a reflection on the maturity of our Catholicity in America that he had to seek holy orders from a foreign bishop. The impression gives us that we Americans wouldn't be able to take it; we would be shocked. The impression easily forms against the background of our traditional intolerance of the married clergy of our Eastern Rite brethren in this country. It is only a couple of generations ago that one of our great liberal bishops let his Eastern Catholics become Orthodox rather than tolerate a married clergy in his diocese. And now we have authorization from Rome to require Eastern priests to desert their holy and venerable customs before they may do parochial work in our midst.

We have a great tendency to sanctify the habitual. Those things are right which conform to the customs we know. For this reason many American Catholics fall to see the evils of segregation and discrimination. These things are evil which offend our status quo. For this reason many of our Catholic states are suspicious of civil rights legislation, and of welfare projects in general. We tend to see Communism behind all change.

Certainly married priests are a novelty in the Latin Rite of modern times. But it was not always so. St. Peter was married, and probably most of the other Apostles. It was well into the Middle Ages before celibacy was generally enforced in a practical manner among the clergy of the Western Church. The East has always retained the custom of ordaining married men, and there are some areas in which a pastor is expected to resign and retire on a monetary basis if his wife should die. And now we have authorization from Rome to require Eastern priests to desert their holy and venerable customs before they may do parochial work in our midst.

Without any intent to disparage the recipient of this "honor," how does one become a Catholic fireman, or a Methodist fireman, or a Jewish fireman of the week, or the month, or the year? When my house is on fire, I don't give a hang about the religious affiliation of the fireman. And if one of them should engage in some heroic act, it's not because of his religious persuasion—it's because of his competence as a fireman.

If this kind of recognition has any validity, there is no end to the endeavors which could be singled out just because of the accident of a particular religious belief.

Let's abolish these ridiculous religious identifications, and do what we can to fan the ecumenical fire—not put it out.

(Name withheld to insure adequate fire protection)

Editor's Note—According to officials of Council 427, Knights of Columbus, sponsors of the "Catholic Fireman of the Year" award, the honor is given on the basis of the recipient's "record with the Fire Department" and his "efforts in parish activities."

Q. In our area there are quite a few priests who call the Gospels "Gospel Stories." Now it seems a lot of people believe that stories are something that you do not need to believe as the truth. It seems to me the same people who hear the priest say "Gospel Stories" feel that it is not necessary to believe them; so I think it is wrong to call them stories. Would it not be better to call them "Gospel Truths?"

A. You may have a good point there. However, there are many things in the Gospels which are simply stories, the parables. The householder who hired men to work in his vineyard and paid them each a penny... the wise and foolish virgins... the sower who went out to sow his seed... the man who had two sons and gave the younger his inheritance... the king who prepared a marriage feast; these might be called "stories" once upon a time. They are told to illustrate a point of truth.

ferred to by Dr. Grayson L. Kirk, president of Columbia University, in the dedicatory address.

One task remaining now is to assure full utilization of the truly magnificent facilities. A fine library becomes a pitifully sterile thing if its stacks grow dusty from disuse. We know that won't happen at Notre Dame, gentlemen, but it has happened in some places.

Conversely, we take this opportunity to deplore a growing tendency in certain academic circles to require that a professor publish a learned text every five years or face dismissal, regardless of his effectiveness as a teacher.

This happened recently at an Eastern school. The idea

seems to be that regularity of publication is essential to the school's scholarly status, whether the poor professor has anything worth saying in print or not during the five-year period.

Such a policy not only gets away from a professor's real role in the educational process—which is to teach—but it also is likely to crowd libraries with books that deserve to get dusty.

Meanwhile, we congratulate Notre Dame on its wonderful new library and are confident its volumes will show the prints of many thumbs in the passing years, including those of some first-rate passing quarterbacks.

YOUR WORLD AND MINE

White 'privilege' in South Africa

By DR. GARY MacEOIN

The outside world tends to regard the Republic of South Africa as the sole surviving bastion of white supremacy in the Dark Continent. That is far from correct. The Republic is indeed the hard core of the resistance to the Negro's claim to control his own destiny. It provides the will and the power to continue the rule of terror. But it is part of a wider complex, for it is flanked by states which increase its economic strength and provide political buffers against the pressures of African nationalism.

This sphere of influence comprises almost all of Africa below the tenth parallel south of the equator. It includes South-West Africa, Angola, Bechuanaland, Rhodesia, Mozambique, Swaziland and Basutoland. The total area is far more than that of the United States. The climate and soil are the best in Africa. It supplies most of the world's diamonds and half its gold, plus an abundance of copper and other minerals.

The withdrawal of the European powers from the entire equatorial belt of Black Africa has stressed the isolation of this bloc, and the erosion of its position continues. The Federation of the Rhodesias has broken up because of the maneuvers of the white minority to perpetuate a political and economic monopoly in the entire Federation. The result has been that Northern Rhodesia and Nyassaland have gone over to the side of Black Africa, while Southern Rhodesia is drawn more tightly into the South African orbit.

What everyone is asking is whether the independent African states are able to implement their undertaking to complete the "liberation" of the continent. I think the answer is quite clearly that they cannot. The Negro states lying on both sides of the equator have no military potential, nor the economy to create one. The Arab states further north profess common cause with them, but even they are no match for South Africa. She is a more formidable adversary than Israel, and the Arabs have found they cannot even match Israel in the field.

Nor is the economic boycott likely to be more than a pipework. South Africa's trade with boycotting countries was infinitesimal, and she has had no trouble in picking up new markets that fully compensate for the losses. Besides, the losses were more apparent than real. Goods that formerly travelled direct still reach the same customer through intermediaries. It is noteworthy that Northern Rhodesia, heavily dependent on South Africa in trade, has not joined the boycott. She condemns the Republic's racist policies but claims that she can do more to moderate them by an economic approach than by cutting relations. Privately, people add that it is easy for those who trade elsewhere to make a gesture, but that it would be suicidal for Northern Rhodesia to disrupt long standing trade patterns.

Pressures on the white bastion will increase so long as the self-government comes to the British colonies of Bechuanaland, Swaziland and Basutoland, all scheduled for constitutional advance this year. All are, however, under South Africa's economic domination. They may encourage guerrilla and subversive activities, but they cannot alter the power structure.

The decisive change would be the collapse of Portuguese rule in Mozambique and Angola. These are the real bastions of South Africa. They form physical barriers to infiltration from the north and supply the underpaid labor on which South Africa's gold industry is built.

I am convinced that Mozambicans and Angolans have no more sense of allegiance to Portugal than did the Congolese to Belgium. They are held by Portuguese force, and South Africa for its own benefit pays a substantial part of the cost of holding them. The combination has the power to maintain control indefinitely. But that is on the assumption that the Salazar regime continues in Portugal. Overthrow of that regime would mean the end of Portugal's empire in Africa, and the regime could end any day.

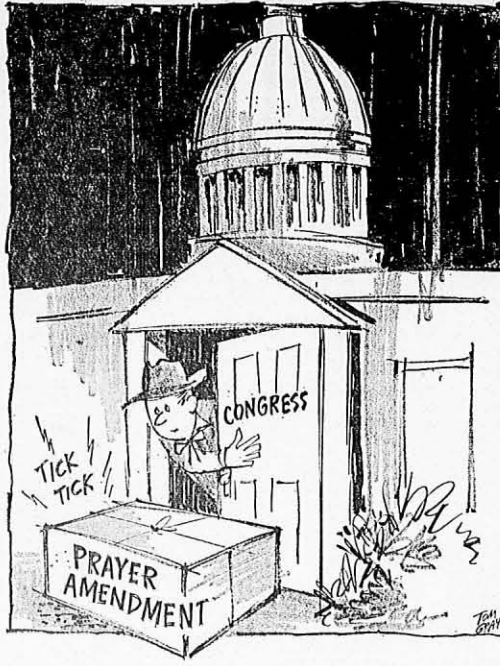
South Africa would be tempted to react by herself occupying Mozambique and Angola. But I suspect that opinion on both sides of the Cold War would not stand for that. The efforts of South Africa to incorporate the territories of South West Africa, which she has administered since the 1920s, are already forming a coalition of the great powers against her. They could hardly stand idly by, if she moved to extend her colonial empire.

(Question Box Continued)

Q. Will you please try and help me. I am a convert. I want to know why I can't follow the Rosary. I feel as though I would be ashamed if anybody caught me saying the Rosary. I don't seem to quite understand it. It seems to me just a lot of mumbo-jumbo. I love the Catholic religion, and I do want to say the Rosary, but seem unable to do so.

A. You worry too much. If you do not find the Rosary a helpful form of devotion, then don't say it. Many people, and especially converts, have difficulty in finding profitable use of the Rosary. They should simply substitute some other form of prayer which has more meaning for them. The Rosary is not essential to Catholic devotion.

EXPLOSIVE ISSUE



OPINIONS

Hits "Catholic Fireman of Year" idea

To the Editor:

Is it possible that some Catholics have not heard of the Ecumenical movement? In the Press and on a billboard seen by thousands of motorists in Indianapolis, are are told of the selection of a "Catholic Fireman of the Year."

Without any intent to disparage the recipient of this "honor," how does one become a Catholic fireman, or a Methodist fireman, or a Jewish fireman of the week, or the month, or the year? When my house is on fire, I don't give a hang about the religious affiliation of the fireman. And if one of them should engage in some heroic act, it's not because of his religious persuasion—it's because of his competence as a fireman.

If this kind of recognition has any validity, there is no end to the endeavors which could be singled out just because of the accident of a particular religious belief.

Let's abolish these ridiculous religious identifications, and do what we can to fan the ecumenical fire—not put it out.

(Name withheld to insure adequate fire protection)

Editor's Note—According to officials of Council 427, Knights of Columbus, sponsors of the "Catholic Fireman of the Year" award, the honor is given on the basis of the recipient's "record with the Fire Department" and his "efforts in parish activities."

Q. In our area there are quite a few priests who call the Gospels "Gospel Stories." Now it seems a lot of people believe that stories are something that you do not need to believe as the truth. It seems to me the same people who hear the priest say "Gospel Stories" feel that it is not necessary to believe them; so I think it is wrong to call them stories. Would it not be better to call them "Gospel Truths?"

A. You may have a good point there. However, there are many things in the Gospels which are simply stories, the parables. The householder who hired men to work in his vineyard and paid them each a penny... the wise and foolish virgins... the sower who went out to sow his seed... the man who had two sons and gave the younger his inheritance... the king who prepared a marriage feast; these might be called "stories" once upon a time. They are told to illustrate a point of truth.

L.I.L. SISTERS

By Bill O'Malley



Orchids to Cogley

To the Editor:

In his article "What is a Layman" in the April 24 issue of The Criterion, John Cogley, author, struck the core of the lay movement, lay apostolate or whatever one wants to call the Christian Witness movement and conferred by Baptism and Confirmation.

I think his little poem should be printed on attractive cards and distributed in every parish. In every high school and college as well as to the general public. Keep up the good work.

Thomas W. Marra
Jeffersonville, Ind.

A convert writes

To the Editor:

Several months ago I had the privilege of attending the program at North Methodist Church on Hearing Children of Goodwill

"I TELL YOU SKIP IT! NEVER WORK, SHE WON'T LET YOU STAY."

THE YARDSTICK

Layity urged to speak out

By MSGR. GEORGE HIGGINS

What do the laity want and expect from Vatican II? At least one experienced and very competent American layman, Donald Thorman, has tried his hand at answering this question.

those desires which it has aroused.

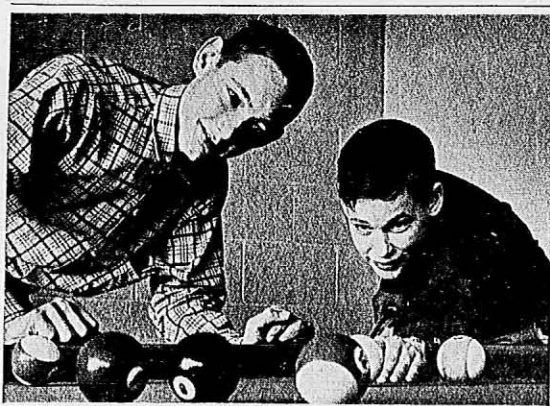
Through his official and unofficial decrees, statements and processes, the council simply must take the leadership in helping lay people to see the goals towards which they should be striving.

of the vexing problems that apostolic laymen and chaplains or moderators of lay organizations are so concerned about.

In this connection, it should be kept in mind that we are in a transitional period in the life of the Church. We are just beginning to rethink, at the conciliar level, our notion of the Church.

In other words, whereas Mr. Thorman seems to be saying, in the article referred to above, that if the council does so and so, then the laity all over the world will see the problem of the lay apostolate more clearly and will be able to answer "easily and confidently" when they are next asked what it is they really want.

The subject of the lay apostolate is almost a perfect case in point. There are many things that the council can and probably should say about the lay apostolate, but I think it would be a mistake for the council to try to get too specific, at this early date, about all of the practical implications, in the field of the lay apostolate, of the central conciliar schema on the Church.



RECREATION TIME—Table tennis and billiards are two of the popular indoor sports enjoyed during the spring days by the students at the Latin School of Indianapolis. The two youngsters competing at billiards above are Daniel Schroeder, left, of St. Mary's parish, Greensburg, and Steve Robinson, of St. Plus X parish, Indianapolis. (Photo by Robert Lavelle)

WHAT OF THE DAY

A pastor's right hand

By REV. JOHN DORAN

People often talk of the coming era of the lay person in the Church, and fail to realize that in many places, thank God, that era is already here.

is already accomplished in a typical city parish by lay people. I'll take our own parish as an example for two reasons: first, I won't be stomping again on anybody's toes; second, it's fairly typical, about halfway between any parish and a suburban one, and it has around fourteen hundred families, which would make it of middling size.

neighboring parish, and for this is paid a reasonably good salary. He, with his lay helpers, has kept up our level of converts despite the national drop in this field the last year or two.

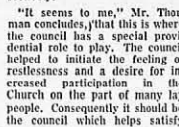
We have, of course, the family of workers, all lay people, without whom no large parish could survive: the maintenance men, the office staff, the school nurse, the housekeeper (to keep the "inner peace" of the Padres), the school caterer, and so on.

Then, when one gets into the volunteer groups, the numbers become a bit astronomical. There are over a hundred adults involved in the C.C.D. Apostolate of the parish, teaching, helping, fishing, chasing the little souls who are in need of learning of their commitment to the parish.

The Legion of Mary, the "hounds of the Lord" seeking the quarry of the lost or straying sheep; the men of St. Vincent de Paul doing out call to bring bread to the needy; the men of the Holy Name mixing their social life with fund raising for the parish school and at times the diocese; the ladies of the sodality whose influence sweeps through all the parish from keeping the altar clean to decorating the school, even to bringing the parish's concern and care to the bereaved as they prepare breakfasts after funerals to serve to the survivors and their friends.

This, all this, apostolic charity and effort is the laity in action, the laity concretizing its commitment to Christ. No pastor who is serious as I do, all this work of the laity to fortify and enlarge the Mystical Body in his parish can be longing for the day of the layman to come. He knows it is already here. As he hears the people's voices joining with his in support of the prayers of the Mass, he knows the reality of "the people of God."

A priest goes through a strange development during his years as a pastor. (I can talk as an old timer for I will have been a pastor for fifteen years this June.) First he thinks of the parishioners as his parishioners. Then, and often some time later, he begins to speak to God of them as "My People, My People." Eventually he comes to the reality (and doesn't it take all of us a long time to reach reality?) when he says to God, "My people whom I am so happy to serve."



Men can change selves, world, symposium told

NOTRE DAME, Ind.—A French psychiatrist and a Harvard psychologist and a French man through his power of choice can do much to improve his personal situation and the complex world in which he lives.

Other symposium speakers were John B. Smith, chairman of the Yale University philosophy department, and Sir Hugh Stott Taylor, scientist and president of the Woodrow Wilson National Fellowship Foundation, Princeton, N.J.

Mr. Thorman's point is well taken, but I have the uneasy feeling that he may be expecting just a little too much of the council. Presumably the council will adopt a special schema on the lay apostolate, but I rather doubt that this schema will live up to Mr. Thorman's expectations.

In any event, it will certainly not attempt to say the final word on the lay apostolate, and I for one would not like to see it try to do so. In other words, I think it might be a mistake for the council to attempt to provide definitive answers to all

only abler than ever to know the distinction between good and evil, but to choose either the highest good or the deepest evil. We are not then to be afraid because we see he has such new and terrific possibilities in which he lives.

FARNSWORTH and Father Boyner addressed a University of Notre Dame symposium on "The Person in the Contemporary World" held in conjunction with the dedication of the Notre Dame Memorial Library.

INDIA: AFRAID TO ENTER THE CHURCH

Eighty Catholic families in the village of VAIKOM in Kerala State, India, are living a difficult life. They live surrounded by high caste Hindus, Ezhavas and Valas, rich and having beautiful temples. The poor Catholics are in a state of fear, a makeshift chapel mostly of leaves. Today it cannot hold the parishioners. Besides it is in danger of collapse. The people are afraid to enter and stay outside during services. VAIKOM is also a strong Marxist center, even called the Moscow of Kerala.

A STRANGE AND AWESOME STORY This comes out of the Jesuit annals. In the years between 1610 and 1730, some 700 letters were written in Rome from Jesuits, begging their superiors to send them to the missions. Many said they were awakened at night with dreams of savages in far-off lands, dying without receiving the sacraments. They request in blood... Perhaps today a hidden inspiration draws some missionaries on to work for God. We do know the tremendous cost and sacrifices of those in the Near and Middle East countries entrusted to our care.

MASS STIPENDS ARE A CONSTANT NEED. OFTEN THEY ARE A PRIEST'S SOLE DAILY SUPPORT. ADOPTING A PARISH Consider the good which would come if each of the 15,000 American Catholic parishes adopted a poor parish in the Near or Middle East. Some parishes might, for instance, help pay the expenses for the education of a seminarian which cost \$100 a year for six years or help a Sister-to-be like SISTER MARY LEBUS or SISTER MARY ANGELUS whose training costs \$150 a year for two years.

FIRST COMMUNION Maureen F. writes: "I am going to receive my First Holy Communion this year and I want a little girl to have a dress and veil like me." Dear Maureen: Your kindness will bring the poor child a great joy and your great graces... \$10 will buy a child such an outfit.

Advertisement for Near East Missions, featuring the ABC and CPD logos and contact information for Francis Cardinal Spellman, President, and the Catholic Near East Welfare Association.

Advertisement for The Criterion, Official Newspaper of the Archdiocese of Indianapolis, including subscription rates and contact information.

Advertisement for Ford Dealers of Indianapolis, listing various Ford models and contact information for C. T. Foxworthy Co., Inc.

Advertisement for Flowers, featuring a portrait of a young girl and text about cut flowers, potted plants, and corsages.

Advertisement for L. G. Clements & Sons, General Contractors, specializing in light and heavy repairs.

Advertisement for Usher Funeral Home, Inc., featuring the name 'USHER' in large letters and contact information.

Advertisement for Toro Jacobsen Lawn Boy Wheel Horse, listing lawn mowers, grass seed fertilizer, and Edsels lawn equipment.

Advertisement for Wooldridge Private Nursing Home, located at 624 E. 12th St., ME 6-0971.

Advertisement for Citizens Band Radio Headquarters, listing RCA Raytheon Globe Hallicrafters and Meunier Electronic Supply Co.

Advertisement for Alverna Retreat House, 9149 Spring Hill Rd., offering retreats for men.

Advertisement for Hazelton, Pa., featuring a portrait of a young girl and text about a new church and Father Joseph Ferrara.

Advertisement for L. G. Clements & Sons, General Contractors, with contact information.

Advertisement for Usher Funeral Home, Inc., with contact information and a note about Right Reverend Msgr. Victor L. Coosman.

VIEWING WITH ARNOLD

Dore Schary's 'Act One' is 'embarrassingly bad'

By JAMES W. ARNOLD
In "Act One," Dore Schary has put together the early success story of Moss Hart with the zeal of a scoutmaster recounting the boyhood wildlife adventures of Theodore Roosevelt.

with variations, four or five times. Again, there is the glorifying script-doctoring session ("Moss," he tells himself, as the Skitch Henderson music swells, "you're in business!") or riding on a train to his first out-of-town opening (it's happening, Moss!).

play from a stationary camera in mid-orchestra, with a series of wide shots on both sides of the screen. When he wants to say that an audience is bored, he has them yawn and frown. In one deft sequence, he shows the almost poetic effect on an audience of a good actor's reading his lines. Then Schary has the excited Hamilton fall off his chair to provide a rack for the popcorn-munchers in the back row.

The film's poor asset is the almost photographic impersonation of Kaufman by versatile Jason Robards. The main delight comes from seeing Kaufman again as he was, playing the worldly cynic to Hart's Tom Sawyer. Still all we see is Kaufman's face, as if he were looking at the camera. He is lovable if somehow missed; it is less as unpleasant and insufferable as ever.

The moral value of "Act One" is that the way it really happened, in which Hart, fresh from his first triumph, rushes home to Brooklyn and drags his family out of their modest flat in the middle of a violent rain, presumably to lead them to the promised land of Westchester or Sutton Place. "That's the way it really happened," said one awed lady comment. "And he goes on, from one success to another."

"The Critic," this year's Academy Award cartoon, is a brief (less than five minutes) spoof on avant-garde art films, which occasionally feature a r.e.s. spiggle, squares, circles and motion marks dancing to far-out music. In essence, "The Critic" allows long-baffled spectators to express their frustration through the voice of comedian Mel Brooks, who plays an unconvincing lowbrow.

"What's dis?" Brooks asks, as the spiggle and squares flow over the screen. "What's dis?" Brooks asks, as the spiggle and squares flow over the screen. "Must be two things in love... dirt, dirt and filth... For this I paid my two dollars? ... Must be symbolic... a year, symbolic of junk."

Slate luncheon and card party
INDIANAPOLIS—A luncheon card party sponsored by St. Mark's Altar Society will be held Thursday, May 21, in the parish hall, Edgewood Ave., and Head St. Luncheon will be served at 11 a.m. Following the luncheon, all card games will be played.

Slate card party and style show
INDIANAPOLIS—Mother Theodore Circle No. 56, Daughters of Isabella, are sponsoring their annual card party and style show at the Wm. H. Block Co. auditorium on Saturday, May 23, at 1:00 p.m. The style show will precede the card party, at 1:30 p.m.

Worry Free Apartment Living
Efficiency, 1 and 2 bedroom apartments in SS, Peter and Paul Parish, also close to Catholic Church in other parts of the city. Rental rates to suit your needs. Stop in for listings at 850 N. Penn... or call ME1950 4-5555 any day, including Sunday.

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PLAN INTERRACIAL CARD PARTY—Mr. and Mrs. Willie Strong, of St. Francis de Sales parish, Indianapolis, go over final plans for the Catholic Take a Card Party to be held at the St. Thomas Aquinas auditorium at 7:30 p.m., Friday, May 15. Mr. and Mrs. Strong are members of the arrangements committee. Tickets may be obtained from Interracial Council members or at the door. Mrs. Lilla Adams is general chairman.

St. Louis deacons slated for summer in-service training

ST. LOUIS—Thirty-three seminarians here being ordained as deacons late this month will immediately be assigned to summer work in parishes, speeding up an in-training program begun in St. Louis last year.

The seminarians, who have completed their third year of theological courses at Kenrick Seminary, will be ordained to the priesthood next spring. A program of assigning seminarians to parishes for week-end service was begun last October. "It was very successful and very favorably received," said Father Oscar Miller, C.M., Kenrick's dean.

Deacons are qualified to preach, distribute Holy Communion and administer Baptism, as well as conduct parish censuses and instructing public school students. The program is designed to help the deacons understand the priesthood better and to assist the participating parishes. A major difference of the program for this year's class of new deacons is that they will live in the parishes to which they are assigned throughout the week during the summer. Last year's program was carried out on week-ends only. The new system is expected to give the seminarians more experience.

Assumption sets dual card party

INDIANAPOLIS—Dual pillowcase card parties, sponsored by the Assumption Parent-Teachers Organization, will be held Sunday, May 17, in the school hall, 1165 S. Blaine Ave. Each of the other social games will be played at 2 p.m. and at 7 p.m., with refreshments served between games.

Patina, Indiana—Hospitals run "efficiently" by Christian missionary agencies here have been exempted from recent legislation nationalizing all hospitals in the Province of Bihar.

Radio and television
INDIANAPOLIS AREA
Sunday Television
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Pic Tacker

The scholarship fund of the Catholic Interracial Council will benefit from the proceeds of tonight's Card Party, sponsored by the group in the auditorium of St. Thomas Aquinas School, 46th and Illinois Sts., Indianapolis.

Since the start of the fund, six Negro students have been helped through Marian College. With one so presently at school, the graduates have done well—three are teachers and two are involved in social work.

We can think of no more worthy way to spend a Friday evening in May. Especially if you enjoy a friendly game of cards.

NAMES IN THE NEWS—Lt. Matthew J. Dilane, fireman at Station 19 in Indianapolis, has been named Catholic Fireman of 1964 by Knights of Columbus Council 437. He is a member of St. Philip Neri parish. . . . Father William Marler, pastor of St. Jude's parish, Indianapolis, is resting his "pastoral vicars" in St. Francis Hospital, Beech Grove. (There is no truth to the rumor that he has an "eccentric complex.") . . . Mr. and Mrs. Thomas Schaeffle, members of St. Mark's parish, Indianapolis, came closer to the Archdiocese's "largest family" title with the birth of their 16th child. (So far as we know the unofficial title is held by the Piele family of Sacred Heart parish, Indianapolis, with 17 children.) . . . Raymond F. Albers, former president of the Indianapolis District Council of Catholic Men and founder of the Talbot House in Indianapolis for alcoholics, will be honored by members of the Calix Society at 10 a.m. Sunday, May 17, in the Manger Inn. Father James Moriarty, Fatima Retreat House director, will be principal trier-maker. . . . Best wishes to Mr. and Mrs. Adam R. Heck, of St. Francis parish, Indianapolis, who observed their 50th Wedding Anniversary on May 12. . . . Dana Van Lee, a member of St. Michael's parish, Brookville, and a Brookville High School junior, will spend six weeks in Mexico this summer studying Spanish. Courtesy: Ford Foundation and the Indiana University honors program in foreign languages. Clifford Oldeman, a member of Holy Family parish, Richmond, will head the Wayne County Multiple Sclerosis Society campaign this year. . . . Father James Doherty, instructor at the Latin School and chairman of the Indiana Citizens' Committee on Migrant Labor, will testify next week before the National Advisory Committee on Farm Labor in Washington.

OLDENBURG PILGRIMAGE—Auxiliary members of the S.S. Peter and Paul Cathedral Legion of Mary are sponsoring a pilgrimage to Oldenburg, Ind., this Sunday, May 17. A chartered bus will leave Indianapolis at noon and return by 5:30 p.m. For a nominal fee of \$2, reservations may be made by calling ME 4-9965. Deadline: today (7:00 a.m.).

AROUND AND ABOUT—The School Committee of Our Lady of Greenwood parish, Greenwood, reports that approximately 2,750 hours have been volunteered by parish mothers for various school projects. . . . The Catholic Charities Bureau is looking for a summer home for a 16-year-old Cuban girl now attending school in Indianapolis. Contact: Alberto Diaz, Catholic Charities, 823 E. North St., Indianapolis, ME 8-1311. . . . The Young Christian Student (YCS) group at Christ the King School, Indianapolis, have collected canned goods and potatoes for the Martin Inn and Talbot House projects of the District Council of Catholic Men. The youngsters will tour both facilities on Saturday, May 16.

The somebodies

(Continued from page 4)
from the pinnacle of formalized American justice 10 years ago Sunday have no intention of retreating. They intend to gain the rights automatically enjoyed by whites of all degrees of personal merit, peacefully if possible.

But Whitney M. Young Jr., executive director of the Urban League and too "conservative" in the eyes of many of the Negroes, admonishes earnestly: "The alternative to giving Negroes equality is to kill them." Hard words, but those of an honest man.

Let brave, honest action in the spirit of God, whose brotherhood of man is indifferent to skin color, make it a happy summer, not one of anguish.

Urges nuns St. Joseph College will honor Ansted

(Continued from page 1)
between nuns and their superiors, and that they should practice "adult obedience" rather than "passivity."

THE HOLIEST is not the most passive nun, he said. He drew laughter when he advised Sisters not to be satisfied with "feeling Reverend Mother what she desires to hear" but to "have the courage to go and say what she does not desire to hear."

The Cardinal's suggestions were similar to those he set forth in his book, "The Nun in the World," published in 1962.

'Pill' draws

(Continued from page 1)
Council may produce a new moral code.

The bishops stressed that artificial contraception cannot be approved by the Vatican Council because "it is against the law of God."

"Contraception, sterilization and abortion are, as we know," they said, "officially encouraged in certain states to halt what is called the population explosion. Recalling from these pages the conditions, some have begun to advocate the use of a new pill."

But, as the Dutch bishops recently declared, the new contraceptive pill now being advertised can be no more acceptable to the problem of married people than the contraceptive instruments hitherto in force."

THE BISHOPS said "we know sometimes there can be an agonizing choice between natural instincts and the law of God." "Our hearts are full of sympathy," they added, "we cannot change God's law." "However, the bishops apparently did not close the door to further discoveries."

"Chemists tell us," they said, "that they are engaged in producing pills to make the time of ovulation predictable. Their objective is to enable husbands and wives to have normal and natural intercourse, even when they do not wish to increase the size of their families."

"On the use of a pill of this kind, the council may well be of help," they said, "but the Contraception Habit, however, is not an open question, for it is against the law of God."

Nocturnal Adoration awards set

Thirty-five men from Indianapolis parishes will receive "perfect attendance awards" for participation in the monthly Nocturnal Adoration program on Pentecost Sunday, May 17, in St. Peter and Paul Cathedral.

The awards will be presented during the 4:30 p.m. Mass in the Cathedral.

During the past year, 200 men have spent an hour in adoration before the Blessed Sacrament on the First Friday of each month. The observance is held from 10 p.m. Friday evening to 6 a.m. Saturday morning.

Twenty-five of the men are receiving the award for the second or third year, having maintained their attendance records during that time.

ARCHBISHOP Schulte, in a message for the ceremony, praised the spiritual efforts of the men, saying in part: "To know that 200 men spend the night in prayer each First Friday the month in order to make separation for the sins committed against God, and to thank God for blessings received, and to make separation for the sins committed against God, is a source of great satisfaction to us, your Archbishop."

"May we encourage the good men of the city to continue this fine work, and may their example lead others to God for the help that He alone can give."

THE NOCTURNAL Adoration Society is a project of the Indianapolis Council of Catholic Men. George A. Smith, of St. Thomas Aquinas parish, is secretary of the society.

Members of the awards include:

- Archdeacon—Robert J. Hoffman, Mr. and Mrs. Louis Slattery; Holy Name—John Kijovsky; Holy Rosary—Thomas Benedict; Holy Trinity—John C. Chandler; Our Lady of Lourdes—Don Muncie, Richard O'Connor, James V. Terpe; Sacred Heart—Lawrence Heason, St. Florian—Craney, Lloyd A. Wilson, St. Bernadette—F. E. McConaha, St. Christopher—J. F. Gibson, Herbert F. Grandjean, James the Greater—H. H. Schmidt, Carl E. Sprauer, Louis Wendling, Louis Wendling, Jr.; St. Joan of Arc—Donald F. Haake, Lawrence J. Welch; St. Matthew—Joseph N. Huser, Joseph P. O'Mahoney; St. Monica—R. F. Kalsky, Charles Kinley, L. J. Swinford, H. J. Watson, St. Monica—Raymond A. Orr, Leonard J. Sheehan; St. Philip Neri—John Duffy; St. Pius X—H. L. Irish; St. Roch—Phil Fischer, Jack McLeod, Joseph Schmitt, L. A. Sprinman; Little Flower—J. S. Farrell.

Vernacular

(Continued from page 1)
Noster and the Agnus Dei will be recited in English.

COMMENTING on the proposals for vernacular usage by the U.S. Bishops, Father McMams said "they wish to restore a community sense in the texts of worship. . . they wish to express a little better this worship of the whole church."

"They wish to turn the worship service of the Church to an occasion of teaching; building us up in the faith; strengthening us and educating us. . . they have decided that the way will achieve educational purposes."

The announcement by Cardinal Cushing that "Vatican" approval had been issued meant that the proposals of the American hierarchy had been endorsed by the Commission on Liturgy in Rome.

That Commission must act on all the vernacular proposals made by the various national conferences of bishops.

The U.S. prelates met in April at the Catholic University of America to confer on recommendations. They discussed proposals on the use of English in the Mass, Sacraments and the Breviary.

At that time a Catholic observer predicted that the most likely date for the first Masses to be said in English would be the first Sunday of Advent, November 29, which also is the beginning of the liturgical year.

Present Church law specifically forbids the following: cremation of a human corpse; formal cooperation (international) in the act of cremation; disposition for the cremation of one's own body or that of another; membership in societies advocating or promoting cremation; imparting sacramental absolution to a person who, having ordered that his body be cremated after death, refuses to retract such an order; and granting Church burial to such a person and his death.

Calendar

FRIDAY, MAY 15
St. Rita's Social begins at 6:30 p.m. in the church hall, 19th and Arsenal.

SATURDAY, MAY 16
St. Bridget's Social begins at 6:30 p.m. in the parish hall, 815 N. West St.

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

MONDAY, MAY 18
Card Party sponsored by Knights of St. John, at Wonder Bakri, Co., 2229 N. Shadeland Ave., begins at 7:30 p.m.

THURSDAY, MAY 21
Holy Angels' Social at 6:30 p.m. in the school hall, 28th and Northwestern.



ART WINNERS—Art work of the two young ladies above is being featured in the Vatican Pavilion at the New York World's Fair. Their work was chosen in national competition by the National Conference of Catholic Art Educators. At right is Mary Kay Hestler, a senior at St. Agnes Academy, while her young friend is Dale Ann Stern, second grader at Cathedral School. Mary Kay is president of the St. Agnes art club, which is sponsoring an exhibit of student art work on Sunday, May 17, from 3 to 5 p.m.

'Pill' that meets moral norms seen on the way

BOSTON—Science is very close to perfecting a "pill" which may be used for family planning with the approval of the Church, Cardinal Leo Suensens said here.

Cardinal Suensens, Archbishop of Malines-Brussels, Belgium, told reporters at a press conference that the Church cannot be expected to change her doctrine on birth control. "But this unchanging doctrine must be applied to a new situation," he added.

At present, he noted, population increase threatens to become a major problem, and at the same time medical research is coming very close to finding a pill which will make it very easy for married couples to plan their families without violating the teachings of the Church.

ASKED ABOUT the controversial article on the "pill" written and published in his diocese by Father Louis Janssens, Cardinal Suensens said that he has given the priest "liberty of research in order to clarify the problem."

(Father Janssens, a professor of moral theology at the Catholic University of Louvain, suggested that the new progesterone steroids—drugs which suppress ovulation and thus make conception impossible—may be moral means of birth regulation. This view contradicts the opinions of most Catholic moral theologians who have written on the subject. Father Janssens' article came under fire from a number of prominent U.S. moralists.)

CARDINAL SUENSENS, commenting on the issue, said there are "really two questions involved."

"One is medical, the other moral," he said. "Medically, the question is whether the pill in question is a direct sterilizing agent or whether it merely regulates natural functions, so that a woman will know, three or four days in advance, when she is able to conceive a child. The moral answer depends on the medical answer. Naturally, we cannot accept direct sterilization, but I am told that a pill will be available very soon that avoids this."

Cremation

(Continued from page 1)
deem and forbid the practice in general, specifically as a response to efforts of Masons and other sects—particularly in Italy—in founding societies to popularize it, most of them with the intention of thus publicly denying the Christian teaching on the resurrection of the body.

CATHOLIC circles in Holland are reported to have understood that while cremation remains forbidden under the present instruction, the wish to be cremated should no longer constitute a reason for refusal of the Sacrament of the Sick and Viaticum.

Present Church law specifically forbids the following: cremation of a human corpse; formal cooperation (international) in the act of cremation; disposition for the cremation of one's own body or that of another; membership in societies advocating or promoting cremation; imparting sacramental absolution to a person who, having ordered that his body be cremated after death, refuses to retract such an order; and granting Church burial to such a person and his death.

New officers

INDIANAPOLIS—Mrs. Morris Grable was recently installed as president of St. Monica Women's Club. Other new officers are Mrs. William Sigman, vice-president; Mrs. Benjamin Schwegman, treasurer; Mrs. Duaine Lang, corresponding secretary; and Mrs. John Killgrew, recording secretary.

Officers elected for Newman Center in Terre Haute

TERRE HAUTE, Ind.—New officers were elected at the Newman Center here to serve during the coming school year. The Newman Center serves Catholic students at Indiana State College and Rose Poly Institute.

Elected president was Robert Brothers, of Washington, Ind. Other officers include: James Strang, vice president, Logansport; Gene Fleck, treasurer, Jasper; and Laura Roberts, secretary, Terre Haute.

The Cardinal Newman honorary pin and certificate for outstanding service to Newmanism was awarded last Sunday to senior Barbara Dooley and to Mrs. Albert Carle, president of the Newman Mothers Club.

Two scholarships to the Newman School of Catholic Thought, St. Meinrad, Ind., were awarded by the Mother Club to Vicki Shelton and Mary Stalbaum.

Newman Club chaplain is Father Joseph Beechem.

Plan Workshop for ACCW Board

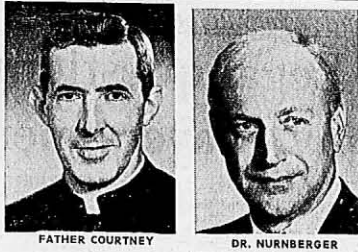
An Orientation and Workshop for members of the Board of Directors of the Archdiocesan Council of Catholic Women has been set for Wednesday, May 20. The opening session will be held at the Warren Hotel at 3:30 p.m.

The ladies are scheduled to drive to Fatima Retreat House in the early evening, and remain there overnight. The program at Fatima opens with an 8 a.m. Mass on Thursday, and will adjourn at about 3:30 p.m. Mrs. William Morgan, ACCW president, will be in charge.

To note jubilee
INDIANAPOLIS—Father Paul J. Ota, pastor of St. Monica's parish, will mark his Silver Sacerdotal Jubilee on Sunday, May 17, with a Mass at 11:30 a.m. and a reception from 7 to 9 p.m. Parishioners and friends are invited.

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Marian speakers are announced

Dr. John I. Nurnberger, physician of the department of psychiatry and being dean at the Indiana University School of Medicine, will deliver the commencement address for Marian College seniors on Sunday, May 31, at 3 p.m.

Named to give the Baccalaureate sermon on Saturday, May 30, was Father Paul J. Courtney, pastor of St. Luke's parish, Indianapolis, and former dean of men at the college. The baccalaureate services will be held at 8 p.m. in the campus chapel.

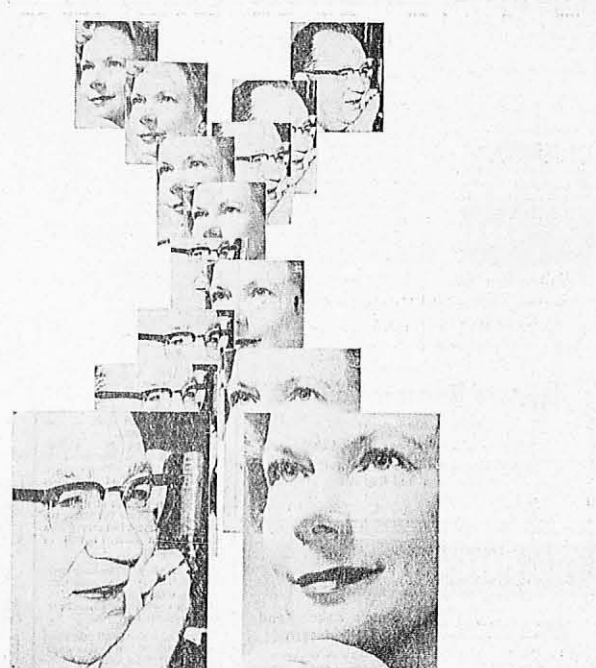
Marian will graduate 123 seniors, including six Sisters of St. Francis, Oldenburg.

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PROVES SHARP DEBATE

Legal questions raised by 'prayer amendment'

By GEORGE E. REED

A proposal to amend the Constitution to permit prayer and Bible reading in public schools has become the subject of sharply divided debate in Congressional hearings.

The "prayer amendment," as it is commonly called, has much popular appeal. But it also raises difficult constitutional problems.

Editorial, Page 4

These problems are now being exposed and discussed by the House Committee on the Judiciary. The committee actually has 147 resolutions before it. They reflect about 25 different forms of amendment to nullify the Supreme Court's 1962 and 1963 decisions.

But most testimony has centered on H. J. Res. 693, sponsored by Rep. Frank J. Becker of New York. Becker has campaigned vigorously for his proposal, including an effort to have the House take it out of the hands of the Judiciary Committee.

THE BECKER amendment has three major sections. These are: "Nothing in this Constitution shall be deemed to prohibit the offering, reading from, or listening to prayers or biblical scriptures, if participation therein is on a voluntary basis, in any governmental or public school, institution or place."

"Nothing in this Constitution shall be deemed to prohibit making reference to belief in, reliance upon, or invoking the aid of God or a Supreme Being in any governmental or public document, proceeding, activity, ceremony, school, institution or place, or upon any coinage, currency or obligation of the United States."

"Nothing in this article shall constitute an establishment of religion." A great deal of popular support has been mustered for the prayer amendment. This would be expected, particularly in the wake of the Supreme Court decisions which many citizens feel are unjust. Besides, who could possibly be opposed to prayer?

The hearings, however, are throwing a more penetrating light on the proposed amendment. Serious and difficult constitutional questions are emerging. There are, for example, problems of non-denominational prayer in a pluralistic society and the rights of parents regarding the education of their children.

THE PROPOSED amendment does not apply to any specific provision of the Constitution. Some contend that it would super-

Editor's Note—This is the first of two articles analyzing implications which stem from a proposal to amend the Constitution to permit prayer and Bible reading in public schools. The series has been prepared for The Criterion by George E. Reed, associate editor of the Legal Department of the National Catholic Welfare Conference, who is an authority on the question of Church-State relations in constitutional law.

secede anything in the Federal Constitution so that there would be no basis for eliminating prayer from public schools or public life. Others wonder if parts of the Constitution would have to be repeated and the new provision substituted. There is no consensus among committee members.

A major question is: how would the proposal affect the language of the First Amendment, which pertains to the "establishment of religion?"

The Supreme Court has declared that recitation of prayer and reading of Bible verses violate the "establishment" clause of the First Amendment. While this declaration of the court has been challenged, students of history know that the Founding Fathers rejected many formulations and drafts before agreeing on the present simple language: "Congress shall make no law respecting an establishment of religion..."

There are state laws which provide that there shall be no religion in public schools. Would the amendment invalidate these laws? Some proponents of the amendment say that it would, but Becker himself believes differently.

ASIDE from legal considerations, there is the question of the nature of the school prayer. Some feel it must be non-denominational and Becker has indicated a willingness to accept that idea. Will such a prayer, however, satisfy the wide range of religious beliefs in this nation?

Furthermore, if the amendment should ultimately become a part of the Constitution, some day prayer and Bible reading would be a matter of constitutional right rather than a reflection of community desire. This right would be vested in the school board and in the children. The school board, then, would be empowered to authorize prayer in the public schools; or, at least there would be no court bar to this.

The involvement of public school officials should give all pause for thought. If these officials recommend recitation of prayer during the school day is that an implicit form of coercion? Could the recitation be considered voluntary? And most important, how does



NAMED TO NEW POST—Sister Mary Jenahen, O.S.B., above, has been named full-time Director of Development for the Benedictine convent of Our Lady of Grace, Beech Grove, by Mother Mary Reber, O.S.B. At present she is convent treasurer and instructor at Our Lady of Grace Academy. The daughter of Mr. and Mrs. C. W. Schultz, of Tell City, Sister Mary Jenahen will assume the new position on August 15.

Tell City holds Marian Award rite

TELL CITY, Ind.—Nine girls received the Marian Award here in ceremonies held recently at St. Paul's Church by Very Rev. E. J. Heuke, V.F.

Those honored were: Cheryl Bertke, Christie Dickman, Betty Jo Fischer, Becky Graves, Marlene Greulich, Linda Hagard, Carolyn Hiltgenhold, Bridgett O'Connor, and Mary Alice Zarrella.

The court held unconstitutional the holding of religious instruction classes on public school property.

If, therefore, a constitutional amendment limited to prayer and Bible reading is adopted, it might be validly argued that the McCollum decision is irrevocably recognized as an acceptable part of constitutional law.

This could put one on a rather anomalous position because on the one hand, schools would be permitted to conduct religious exercises, while on the other hand, use of school property for voluntary religious instruction is denied.

THE SECOND important question is this: Would the proposed prayer amendment actually restore the status quo?

The amendment would certainly not restore the old culture which has yielded to religious pluralism. Moreover, prayer and Bible reading in public schools would derive from the authority of constitutional law, rather than community consensus.

Admittedly, these two factors, constitutional law and parental will, would coincide in many instances. The fact would remain, however, that Federal law would underlie this practice—a law which would reestablish a practice which was a product of a culture that no longer exists.

This is the rub: this is the stumbling block which confronts the advocates of the prayer amendment. And this is the reason why so many religious bodies are opposing it.

THIS WAS a paradoxical development since at the same time the culture that gave rise to this tradition was losing its prominence and religious pluralism was gaining ascendancy.

This important social change coincided with a revolution in constitutional law which resulted in the extension of the First Amendment and the principles embodied in the Bill of Rights to state action. Since the 1920's, the First Amendment has served as a limitation on state as well as Federal action.

There were, therefore, two new factors affecting American life—a different culture, pluralistic in nature, and a new body of applicable law.

The Supreme Court decisions were made against this background and the court applied the First Amendment to this new social condition.

In ruling out prayer and Bible reading as devotional exercises, the court endeavored, though awkwardly, to react realistically to the new culture, rather than to perpetuate the Protestant tradition in American culture.

IN ADDITION, the plea for a return to the status quo before 1962 raises two important questions.

First, why return only to June, 1962, the month when the court held unconstitutional recitation of a 22-word prayer in New York public schools? Why not return to the status quo before 1918 when the basis was laid for the prayer and Bible reading decisions? It was the McCollum decision of 1918 that served as legal precedent for these later decisions by ruling out any involvement of public schools and public school officials in religious instruction.

Ordination set May 22 for former Lay Brother

CONCEPTION, Mo.—Rev. Anthony (Joseph) Shidler, O.S.B., a native of the Archdiocese of Indianapolis, will be ordained to the priesthood on May 22 in Conception Abbey here.

He will celebrate his First Solemn Mass in St. Bernard's Church, Frenchtown, Ind., on Sunday, May 31, at 11 a.m.

FORMERLY a Benedictine Brother at St. Meinrad Archabbey and ordained recently to the priesthood in 1957, four years later he transferred from St. Meinrad Archabbey to Conception Abbey. His philosophy and theology studies were taken at Conception.

Father Andrew Diezeman, pastor of St. Bernard parish, will serve as archpriest of the First Mass. Other officiants include: Msgr. Joseph D. Gettelfinger and Father Fred Gettelfinger, both of the Louisville Archdiocese, deacon and subdeacon. Father Gerald Gettelfinger, a cousin, will deliver the sermon.

A reception will be held in the parish hall from 2 to 4:30 p.m. on Sunday afternoon.

TWO BROTHERS and a sister of the ordinal are Benedictines.

He has three other brothers: Lawrence Shidler, of New Albany; Leo and Raymond Shidler, of Louisville. His mother, Mrs. M. Earl Shidler, also resides in Louisville.

ELECT OFFICERS GREENCASTLE, Ind. — Mrs. John Reiling was re-elected president of the Women's Guild of St. Paul's parish. New officers elected include Mrs. Warren Terry, vice president; Mrs. Dominic Romala, secretary; and Mrs. Andrew Zeller, treasurer.

MOONSTOWN, Ind. — This lady knows she has a friend here, as she answers that all of her accusers have gone. And Christ blesses her in the most wonderful words she or any of us could ever hear, "Neither do I accuse you, God and sin no more. Your sins are forgiven." It's hard to imagine that lady stinging again. It will be hard for us to keep on sinning, too, if we come to encounter Christ personally, as this lucky woman did. Hard to know Christ? Hard to love Christ? Only for a vegetable, folks, only for a vegetable.

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Franklin church contract awarded

FRANKLIN, Ind.—Construction of the new St. Rose of Lima Church will be underway by June 1, according to the pastor, Father Paul English.

The general contract was awarded to Cord Brothers, of Shelbyville, at a low bid of \$129,335. The 48-seat church will have a full basement, to be used as a parish hall.

An estimated \$20,000 for furnishings and professional fees will make the total cost approximately \$246,000. Building of the pro-

posed rectory and administration center for the parish has been temporarily postponed, he indicated.

The Archdiocese Home Missions Office will contribute \$50,000 toward construction costs.

ANTHONY SHIDLER, O.S.B. Brother Lawrence is a member of the St. Meinrad Archabbey and Brother Stephen is a member of Blue Cloud Abbey, Marvin, S. Dak. Sister Mary Gregory is a member of the Benedictine Convent of the Immaculate Conception, Ferdinand, Ind.

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Cemetery rites

INDIANAPOLIS — Memorial services for military veterans will be conducted in St. Joseph's Cemetery by the Veterans of Foreign Wars at 2:30 p.m. Sunday, May 24. The Boy Scout Troop of Our Lady of Lourdes parish, Indianapolis, will participate.

The general contract was awarded to Cord Brothers, of Shelbyville, at a low bid of \$129,335. The 48-seat church will have a full basement, to be used as a parish hall.

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Advertisement for New Albany featuring Kannapels, Schmitz Furniture, Hargo Oil Company, Mutual Trust, DAY LUMBER CO., and KRAFT FUNERAL HOME.

Annual meeting of foster parents set for May 22nd

The sixth annual meeting of foster parents will be sponsored by the Catholic Charities Bureau on Friday, May 22, at 8 p.m. in the American Fletcher National Bank, 2829 N. Meridian St.

Principal speaker will be Mrs. William W. Miller, chairman of the Confraternity of Christian Doctrine program for the Archdiocesan Council of Catholic Women. Her topic will be: "Parental Responsibility in the Spiritual Development of Children."

Eight foster parents will receive special awards from Arthur J. Sullivan, president of the Catholic Charities board of directors.

They include: Mr. and Mrs. Fred Diehle and Mr. and Mrs. John Stumpf, to be honored for ten years; Mr. and Mrs. Jesse Gooker, Mr. and Mrs. Carl Davyport, Mr. and Mrs. Theodore Gaines, Mr. and Mrs. Rudy Gish, Mr. and Mrs. William Weathers and Mr. and Mrs. Allen Williams, all five years.

The program will be directed by Miss Elizabeth F. Lenz, children's department supervisor.

For lay teachers

A meeting of the Catholic Lay Teachers Association will be held in the Latin School of Indianapolis, 520 Stevens St., at 8 p.m. Wednesday, May 20, according to the president, Miss Alice Dooley. It was earlier announced that the group would meet on May 21, but that date has been changed.

Purdue Center is dedicated

WEST LAFAYETTE, Ind.—WEST LAFAYETTE, Ind.—Legitimate ends of education, but they cannot encompass all purposes of education. Bishop Leo A. Purdy of Fort Wayne-South Bend said at Purdue University here.

Prereading at the dedication of the new St. Thomas Aquinas church and Student Center on the Purdue campus, he advocated "a concept of education that is centered in God to enable the student in this world to gain a foothold in the next."

The new center, which includes a church seating 1,600 persons, was dedicated and a Mass of Thanksgiving offered by Bishop John J. Carberry of Lafayette. The new Purdue facility in-

Secena principal to observe jubilee

INDIANAPOLIS—Father Harry P. Hoover, principal of Secena Memorial High School for the past twelve years, will celebrate the silver anniversary of his ordination with a Mass at St. Lawrence Church at 10:15 a.m. on Sunday, May 24.

An open house will be held at the high school on May 21 from 2:30 p.m. to 4:30 p.m. Refreshments will be served.

Father Hoover will celebrate an additional Jubilee Mass at the high school for the student body on May 28.

New officers

INDIANAPOLIS—The following new officers were elected at the meeting Sunday morning of the Holy Name Society at St. Christopher for the year 1964-65: Maurice Theising, president; Joe Gibson, vice-president; Charles Falvey, secretary and Donald Curfman, treasurer.

clues features for cultural and recreational activities in addition to the large church. Purdue students also can attend religious classes conducted by the University of Notre Dame for which credits are applied to Purdue degrees.

Remember them in your prayers

INDIANAPOLIS—Widowers, sister, Mrs. Mary Marsh, both of Richmond.

J. JOSEPH BRITZ, 25, St. Mary's Church, 1514 S. Vermont Street, St. Mary's, Wash. and Mrs. Mary E. Brutz, 1514 S. Vermont Street, St. Mary's, Wash.

CECELIA PETER, 51, St. Joseph's Church, 519 S. Chestnut Street, Columbus, Ohio; Florence Peter, 51, St. Joseph's Church, 519 S. Chestnut Street, Columbus, Ohio; and Mrs. Genesee Wiest, of Ft. Thomas, Ky.

EARL FONGANNON, 55, Sacred Heart Church, 1000 S. Washington, St. Louis, Mo.; Mrs. Mary Hughes, 1000 S. Washington, St. Louis, Mo.; Mrs. Lella Griffin, of Arkansas; Mrs. Elizabeth Fongannon, of Indianapolis; and Gen. LeRoy Joseph, of Birmingham.

ANTHONY KOLAR, 38, St. Michael Church, 1000 S. Washington, St. Louis, Mo.

FRANCIS C. CHRISTIAN, 79, St. Mary-of-the-Kings Church, 1000 S. Washington, St. Louis, Mo.; William and Mrs. John Christian, 1000 S. Washington, St. Louis, Mo.; and Mrs. Thomas Christian, 1000 S. Washington, St. Louis, Mo.

LEONARD P. RILEY, 51, St. Mary's Church, 1514 S. Vermont Street, St. Mary's, Wash.; Mrs. Mary E. Riley, 1514 S. Vermont Street, St. Mary's, Wash.; and Mrs. Elizabeth Riley, 1514 S. Vermont Street, St. Mary's, Wash.

EMERSON DIANE FERRELL, 41, St. Vincent Church, 1000 S. Washington, St. Louis, Mo.; Mrs. Emerson D. Ferrell, 1000 S. Washington, St. Louis, Mo.; and Mrs. Emerson D. Ferrell, 1000 S. Washington, St. Louis, Mo.

EDWARD A. STICK, 73, St. Philip Neri Church, 1000 S. Washington, St. Louis, Mo.; Mrs. Edward A. Stick, 1000 S. Washington, St. Louis, Mo.; and Mrs. Edward A. Stick, 1000 S. Washington, St. Louis, Mo.

Flag dedication set at Assumption

INDIANAPOLIS—Dedication of a new flagpole and American flag will take place at Assumption parish at 8 p.m. Sunday, May 17. Parish boys and girl scouts will take part in the ceremonies.

Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, will be principal speaker. The Holy Trinity School band will entertain. Contributions for the flagpole came from parishioners and neighbors.

EARL FONGANNON, 55, Sacred Heart Church, 1000 S. Washington, St. Louis, Mo.; Mrs. Mary Hughes, 1000 S. Washington, St. Louis, Mo.; Mrs. Lella Griffin, of Arkansas; Mrs. Elizabeth Fongannon, of Indianapolis; and Gen. LeRoy Joseph, of Birmingham.

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New K of C Council elects officers

INDIANAPOLIS—Dr. Emerson Soland was elected grand knight of the newly-organized Council 5602, Knights of Columbus, in northwestern Marion County. The new Council is the seventh to be organized in Indianapolis.

Other officers include: Dr. Frederick Evans, deputy grand knight; Leo Hahn, chancellor; Ray Thomas, recording secretary; Thomas Becher, financial secretary; Matthew Neison, treasurer; Dr. Ray Dierke, advocate; Virgil Akers, warden; and Leon Chisley and David Roloff, guards.

Dance slated
INDIANAPOLIS—St. Mark's "Springtime" dance is slated Saturday, May 16, from 9 p.m. to 1 a.m. at the Southside K of C hall. For reservations call ST 4-5219 or ST 6-5749.



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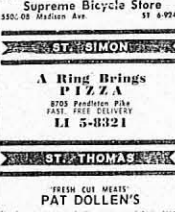
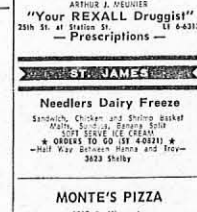
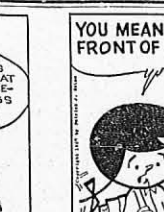
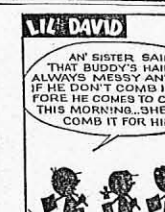
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POPE SENDS MESSAGE

3 cardinals take part in ND library rites

NOTRE DAME, Ind. — With a special message and apostolic blessing from Pope Paul VI, the Notre Dame Memorial Library was dedicated here in the presence of three princes of the Church and presidents and delegates of 200 colleges and universities.

In skies in front of the 13-story library, forming a backdrop for the outdoor ceremonies was the mammoth library mural, "Word of Life," whose central figure is Christ the Teacher.

Recalling his 1960 visit to Notre Dame, Pope Paul said the new library will "serve as a valuable instrument in the pursuit of truth and the defense and development of faith."

St. Peter's holds novena for unity

VATICAN CITY—A solemn pre-tenet novena beseeching the Holy Spirit for Christian unity and in behalf of the ecumenical council began in St. Peter's on May 8.

CATHOLIC professors and students have the sacred duty "to follow the Church's authentic magisterium in matters of faith and morals or in fields intimately connected with either of these," the Pope said.

President Grayson Kirk of the University of Wisconsin, in the major convocation address, said that "because the greatest days of American higher education will be ahead, the greatest days for America are also in the future."



PLAN D OF I C.A.D. PARTY—The annual Style Show and Card Party, sponsored by the Daughters of Isabella, will be held at 1:30 p.m. Saturday, May 23, in the Wm. H. Block Co. Auditorium, downtown Indianapolis.

Argentine president quotes Pope John

BUENOS AIRES—Argentine President Arturo Illia quoted Pope John XXIII's encyclical Mater et Magistra in urging his Congress to adopt legislation which would keep the people from falling into totalitarian programs.

economic wealth of a people consists not only in a total abundance of goods, but also and still more in a true distribution, according to justice, as a guarantee of the personal development of the members of a community, in which consists the true aim of the economy."

Archbishop Schulte's schedule

Friday, May 15—Indianapolis, St. Pius X, Confirmation, 7:30 p.m.
Sunday, May 17—Indianapolis, St. Jude, Confirmation, 2 p.m.; St. Mark, Confirmation, 4 p.m.; St. Patrick, Confirmation, 7:30 p.m.

Polish Primate sees Pope Paul

VATICAN CITY—Cardinal Stefan Wyszyński of Warsaw, Primate of Poland, was received in a special audience by Pope Paul VI on May 6.

Bishop Pinger's Schedule

The following appointments are for Confirmation in Indianapolis churches.
Sunday, May 17—St. James, 3 p.m.; St. Catherine, 7:30 p.m.

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

- BENEFIT CARD PARTY Catholic Interracial Council FRIDAY, MAY 15—7:30 P.M.
St. Thomas Aquinas Hall—44th & Illinois
YCW NORTHSIDE DANCE FRIDAY, MAY 15—8 P.M.
St. Joan of Arc School Hall—50c Per Person

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