

CRITERION

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20,000 Americans expected to attend canonization rites

BY JOHN MAHER

ROME—An estimated 20,000 persons are expected to come to Rome from the United States for the canonization of Blessed John Neumann, fourth bishop of Philadelphia, on June 19, the priest who is executive coordinator of the canonization process said.

In an interview in his suite in Rome's Hotel Excelsior, Msgr. James McGrath, the chief judge of the Philadelphia archdiocesan tribunal who is acting as executive coordinator of the canonization process, said that among the persons attending the canonization would be the three people whose recoveries from illness were accepted as miracles worked through the intercession of the immigrant bishop.

Among those coming from the United States will be nine cardinals and 84 bishops, Msgr. McGrath said.

From Philadelphia alone, about 5,000 people, including Mayor Frank Rizzo, are coming and more than 15,000 tickets for the canonization have been requested already at the Philadelphia office handling such requests, he said. Philadelphia archdiocesan officials have asked the Vatican for 28,000 tickets altogether.

Also coming from Philadelphia is Rep. James Lederer (D-Pa.), whose congressional district includes St. Peter's Church, where Bishop Neumann is buried. Pennsylvania Lt. Gov. Ernest P. Klein is also to be among the guests at the canonization.

VATICAN OFFICIALS expect at least 100,000 persons to attend the canonization of Bishop Neumann, who is the third U.S. citizen to become a saint and the first male U.S. saint. The others are St. Francis Xavier Cabrini, canonized in 1946, and St. Elizabeth Ann Bayley Seton, canonized in 1975. Because of the numbers expected, Pope Paul VI has decided to hold the canonization ceremony in St. Peter's Square. The square in front of St. Peter's Basilica was also used for the canonization of Mother Seton.

Pope Paul beatified Bishop Neumann in 1963 after the cures of Eva Benassi of Sassuolo, Italy, who had been stricken with acute diffused peritonitis, and of J. Kent Lenahan of Villanova, Pa., nearly died after an auto accident, were accepted as miracles worked through Bishop Neumann's intercession.

Last year, the Pope decided to speed the canonization process in the bishop's case by waiving one of the two miracles normally required before declaring a candidate a saint. On Dec.

18, 1975, the Vatican Congregation for the Causes of Saints declared that the cure in 1963 of Michael Flanigan suffering from Ewing's Sarcoma, a usually lethal form of bone cancer, was "scientifically and medically unexplainable." Flanigan, now 20, was cured after his parents took him to the Bishop Neumann Shrine in Philadelphia.

That day in December, 1975, was "one of the biggest days in my whole career," Msgr. McGrath said. He recalled that the Vatican congregation had first rejected the Flanigan cure as a miracle, but after reexamination nine doctors said that they could not explain the cure.

BETWEEN THE REJECTION and acceptance of the cure as a miracle, Msgr. McGrath recalled, "there was much research done on Ewing's Sarcoma and whether one could survive it."

At Children's Hospital in Boston, he and others involved in the canonization process consulted with 19 doctors who had 120 case histories of the disease. Only one of those afflicted had survived and "he had only a single lesion in the lung area," Msgr. McGrath said. "Michael's lesions were bilateral and multiple."

The boy that survived had had x-ray therapy and biochemical treatment for over four years, whereas Flanigan's cure took place within six months after the disease was diagnosed and visits to the shrine began.

Bishop Neumann's canonization process "caused a lot of problems over a 10-year period," Msgr. McGrath noted. The difficulty centered on the question: What constitutes heroic virtue? "Neumann's life seemed so ordinary and his virtues so ordinary," the Philadelphia official said.

But on Dec. 11, 1921, Pope Benedict XV declared John Neumann venerable. "Works, even the most simple," Pope Benedict said, "performed with constant perfection in the midst of inevitable difficulties, spell heroism in any servant of God." The Pope stated that "only this one thing is required of all, namely, that each one be a man in his own state of life."

Official Appointments

Effective June 1, 1977

Rev. Christopher Shappard, O.S.B., appointed co-pastor of St. Martin's Church, Siberia.

Effective June 20, 1977

Rev. Daniel Hutt, O.F.M. Conv., appointed pastor of St. Anthony parish, Clarksville, succeeding Rev. Daniel Emerine, O.F.M. Conv., who has been reassigned.

The above appointments are from the office of the Most Rev. George J. Blakup, Archbishop of Indianapolis, Rev. Robert Mohrhaus, Chancellor.

June 13, 1977

Church leaders issue desegregation pledge

BY SR. MARY JONATHAN SCHULTZ

The five Catholic Ordinaries of the state of Indiana have joined 19 other prominent church leaders in endorsing a "Statement on School Desegregation" which was released last Thursday, June 9, by the Indiana Interreligious Commission on Human Equality.

Release of the statement followed a conference of the officers and executive committee members of the Commission in Indianapolis.

Co-signers included Archbishop George J. Blakup of the Indianapolis Archdiocese; Bishop Raymond J. Gallagher, Lafayette Diocese; Bishop Andrew Grutka, Gary Diocese; Bishop William E. McManus, Fort Wayne-South Bend Diocese; and Bishop Francis R. Shea, Evansville Diocese.

The statement is a "collective state-level call by the signers for voluntary constructive action in school systems across Indiana to eliminate all traces of racial segregation." It calls for all people to go beyond "peacefully implementing court-ordered remedies" and to work for an end to racial segregation "because of the moral imperative to right this wrong."

FATHER DANIEL PEIL of South Bend, president of IICHE, noted that the document was prepared, "not because it was necessary, but because it would be helpful."

"This is rather unique," he said. "Ecumenical bodies in other cities and states have come out (with statements) usually in reaction to a crisis situation, asking for peace, non-violence, etc."

Father Peil added: "This is the first time that we know of where an ecumenical statement has come out, not in reaction to a crisis, but just as a moral imperative and an educational thrust to add the weight of the groups that we represent to the cause of desegregation and integration."

In preparing the statement, the Commission undertook the task of developing informational and background materials on school desegregation. The IICHE is now working on a project to secure the signatures of Marion County religious leaders to the statement.

Both the State and Marion County statements will be distributed to churches and synagogues in a continuing effort to enable the religious community to promote quality education for every child.

SINCE ITS INCEPTION in 1968, the IICHE has been "working to eliminate racism from the structures of society." For the past six years, the Commission has conducted programs across Indiana to assist the religious community in addressing school desegregation.

Some of the other Indiana church leaders endorsing the statement were Bishop John P. Craine of the Indianapolis Episcopal Diocese, Bishop J. Clinton Hoggard of the African Methodist Episcopal Zion Church, Bishop H. W. Robinson of the African Methodist Episcopal Church and Rabbi Murray Saltzman of the Indianapolis Hebrew Congregation.



RELEASE SCHOOL DESEGREGATION STATEMENT—Taking part in the news conference of the Indiana Interreligious Commission on Human Equality when the statement on school desegregation was released were, from the left, Rev. Carl Smith, executive of the Synod of

Lincoln Trails United Presbyterian Church; Father Daniel Peil, president of IICHE; Max Nelson, vice-president of IICHE; Bishop Francis R. Shea of Evansville; and Dr. Stanley Thomas of the Moravian Churches in Indiana. (Photo by Sr. Mary Jonathan Schultz)



Blessed John Neumann

Share the wealth: Pope to the world

VATICAN CITY—In a message to members of the United Nations on the occasion of the fifth worldwide Environment Day, Pope Paul VI urged that the world's wealth "not be squandered superfluously by a small minority nor selfishly hoarded for a few at the expense of the rest of mankind in need."

The papal message marked the celebration on June 5 in Nairobi, Kenya, of the UN-sponsored Environment Day.

SUCH A DAY ENABLES people everywhere "to celebrate the good things of this earth and to share them more consciously and more equitably with all their brothers and sisters," the Pope said.

"This consciousness of the environment around us is more pressing today than ever. For men who have the means and the ability to construct and ennoble the world about them can also destroy it and squander its goods. Human science and technology have made marvelous gains. But care must be taken that they are used to enhance human life and not to diminish it."

THE CELEBRATION OF Environment Day "should also be a day of appeal to all of us to be united as custodians of God's creation," the Pope said. Such an appeal, he added, calls for:

—A change of mentality . . . a conversion of attitude and of practice so that the rich willingly use less and share the earth's goods more widely and more wisely."

Rebel prelate's charges denied

HOUSTON—A spokesman for Bishop John Morkovsky of Houston-Galveston has denied charges by traditionalist Archbishop Marcel Lefebvre that the bishop ordered Confirmation candidates and their parents to spend 10 days in ecumenical study with a rabbi or Protestant minister before receiving Confirmation.

Msgr. Joseph A. Fiorenza, chancellor in the diocese, said on behalf of the bishop, who is out of the country, that Archbishop Lefebvre's claim "is simply not true."

"Any effort to verify the accuracy of such a policy with diocesan officials would have prevented this unfortunate statement," Msgr. Fiorenza said.

He called the traditionalist archbishop "grossly misinformed." Archbishop Lefebvre condemned Bishop Morkovsky during a speech in Rome (June 6) before Italian traditionalists.

—A simplicity of life style and a society that intelligently conserves rather than needlessly consumes."

—A universal sense of solidarity in which each person and every nation plays its proper and interdependent role to insure an ecologically sound environment for people today as well as for future generations."

The Pope said he prayed on Environment Day that all people "commit themselves to a fraternal sharing and protection of a good environment, the common patrimony of mankind."

Await action on Communion

The option of Communion in the hand approved by the Bishops of the United States cannot be implemented at once, the Chancery announced this week.

In a letter sent to all priests, Archbishop George J. Blakup emphasized that two steps are necessary before the practice can be put into effect: 1) The approval of the Holy See must be obtained [while it is expected, it may not be presumed]; and 2) A program of intensive instruction on the Eucharist and the manner in which it is to be received must be carried out before the option can be exercised.

According to the Chancery, preliminary preparation has already begun on the advance catechists, and the necessary instructions will be distributed to the parishes in the near future, pending the approval of the Holy See.

The Chancery also issued a reminder that once the option is implemented, the communicant exercises the choice of receiving on the tongue or in the hand.

BULLETIN

At Criterion press time Wednesday Msgr. Charles P. Koster was reported still in serious condition in Methodist Hospital, Indianapolis. The Officials of the Archdiocesan Tribunal and pastor of St. John's Church suffered a severe heart attack on June 6. Medical authorities reported that heart beat and blood pressure were at "acceptable" standards, but that a respirator is being used to supplement normal breathing. Monsignor Koster has been moved from the cardiac intensive care section to the regular intensive care unit. He is not to receive either visitors or phone calls, authorities emphasized, and continued prayers are requested for his recovery.

Report from the Chancery

A record of activities in Archdiocesan agencies published the third Friday of each month.

CHANCERY OFFICE—Pastors are reminded that the annual parish reports are due at the Chancery on or before August 1. If there are problems encountered in completing the reports, pastors and/or finance chairmen are urged to call Mr. Dearing's office, so that the reports will be finalized prior to August. . . Work is progressing on a new approach to the annual Archdiocesan Yearbook. This year there will be two volumes published—a Directory and Buyers' Guide published by The Criterion containing names and addresses of priests and Sisters, and other information intended for broad distribution. The other volume, entitled the Yearbook will not duplicate material in the Directory, but will include historical information about the Archdiocese, statistical information about the Archdiocese, and clergy mortuary list. The anticipated publication date for the Directory is approximately September 1, and for the Yearbook (which will depend upon parish annual reports for information) about October 1.

CATHOLIC CHARITIES—Fr. Mark Tran Xuan Thanh, Vietnamese priest assigned to the Archdiocese, will be attending summer courses at Divine Word College, Epworth, Ia. The courses will provide intensive training in English, American pastoral customs in administration of the sacraments and practical aspects of American Church life. . . Archdiocesan Social Ministries: The Simeon Project in New Albany is being organized in each parish and is beginning to serve the elderly within those parishes. The Simeon Project at Cathedral and Holy Angels parishes in Indianapolis continue monthly as an on-going program. . . Birthline held a training seminar on June 1 at which 20 new telephone volunteers were trained.

OFFICE OF WORSHIP—Fr. Stephen Jarrell, the Director of the Office of Worship, will begin graduate studies in liturgy at the University of Notre Dame this summer. In his temporary absence, Fr. Richard Mueller and Mr. Charles Gardner will coordinate the work of the Office. . . The American bishops recently approved the option of Communion in the hand. Sanction by the Vatican is expected in the near future. The Office of Worship, in collaboration with the Bishops' Committee on the Liturgy and the Federation of Diocesan Liturgical Commissions, is preparing instructional materials for the proper implementation of this option. Hopefully, a popularized brochure concerning Communion in the hand will be sent to all Catholic families with the cooperation of the local pastors. . . The Art and Architecture Committee recently reviewed plans for the building of a new Church in Crawford county. A meeting will be held with Archbishop Blakup in the near future to discuss the possibility of renovating St. Peter and Paul Cathedral. . . Members of the Ministries in Worship Committee now include Marie Mitchell, chairperson (Indpls.), Fr. Chuck Fisher, Fr. Bob Mazzola, Ruth Gleason (Bloomington), Fr. Jim Farrell, Mary Ann Ryan (Lawrenceburg), and Ray (Continued on Page 2)

Last call. . .

Entries are now being accepted for the monthly amateur photo contest being sponsored by the Criterion.

The May-June competition has been combined into a single contest, with the winner scheduled to receive a \$50 cash award—twice the regular monthly prize. To be eligible for consideration in the current contest, entries must be received by Friday, June 24. The topic is "Parental Love."

Potential entrants are reminded that photos must be black and white glossy in either 8x10 or 5x7 size. Photos should be mailed to: The Criterion, P.O. Box 174, Indianapolis, IN 46206.



week's news in brief

by nc news service

Mondale, NCCB brass confer

WASHINGTON—The president and the general secretary of the National Conference of Catholic Bishops (NCCB) held a half-hour "get-acquainted" meeting with Vice President Walter Mondale in his office at the Capitol June 10. Spokesman for both Mondale and the NCCB described the meeting as informal and friendly. Mondale, the NCCB president—Archbishop Joseph Bernardin of Cincinnati—and the NCCB general secretary—Dominican Father Thomas Kelly—discussed a variety of issues, but not in detail.

Lawmaker wants chaplain out

BOSTON—A Catholic lawmaker is trying to oust a priest from his \$8,397-a-year job as chaplain of the state House of Representatives, arguing that the position costs taxpayers \$71 a minute. Rep. H. Thomas Cole said he wants Magr. George Kerr either replaced as chaplain, rotated with clergymen of other faiths, or simply paid less for his services.

Bishop Casey dies at age 71

PATERSON, N.J.—Bishop Lawrence B. Casey, 71, who has headed the diocese of Paterson since 1966, died June 15, just one day after Pope Paul VI had accepted his resignation for reasons of health. Archbishop Jean Jadot, apostolic delegate in the United States, announced June 14 that Pope Paul VI had accepted Bishop Casey's resignation. The bishop died at his residence in Paterson. He was a regular contributor to The Beacon, the diocesan weekly, with his column, "By the Way," which this year won the Catholic Press Association "best column" award. A collection of his favorite columns was published this year by Paulist Press under the title, "The Heart Remembers, Too."

Prelate scores sexuality study

SAN FRANCISCO—Some of the positions taken in a study on human sexuality, published by a committee of the Catholic Theological Society of America (CTSA), have been called erroneous by Archbishop John R. Quinn of San Francisco. The archbishop, noting that sexual activity must be limited to those who are validly married, added: "It follows, then, that the Catholic Church teaches that all other forms of sexual conduct, such as deliberate masturbation, sexual intercourse between unmarried persons, adultery and homosexual activity are in conflict with the plan and law of God, and are therefore incompatible with the moral teachings of the Church."

Pontiff warns rebel prelate

VATICAN CITY—Two days after rebel Archbishop Marcel Lefebvre attacked Pope Paul VI in a speech in Rome, the Pope clearly warned the archbishop that he is nearing official excommunication. While the Pope did not mention the name of the rebellious traditionalist archbishop, there was no doubt that the text of the speech for his June 8 general audience was aimed at the archbishop. The Pope said that Jesus sought for His Church "unity above all else—so much so that Jesus Himself admits the possibility of excluding from fraternal communion anyone who after repeated appeals has shown himself to be resistant."

Pope names Benelli successor

VATICAN CITY—A Vatican career diplomat and economics expert, Archbishop Giuseppe Caprio, has been named by Pope Paul VI to succeed Archbishop Giovanni Benelli in the crucial post of papal undersecretary of state. Archbishop Caprio, 62, will leave the office of secretary of the Administration of the Patrimony of the Apostolic See to become undersecretary, the pivotal job in the centralized Roman Curia, the Church's central administration.

Young speller keeps promise

WASHINGTON—When John Paola was eliminated from the National Spelling Bee last year for missing the word "avenged," he went home determined to win the competition next time. He did. The 14-year-old eighth grader from St. Bonaventure School in Glenshaw, Pa., correctly spelled "cambist," a word he had never heard before, to win the 50th National Spelling Bee (June 9) in Washington, D.C.

in capsule form

Catholic hospitals are currently performing sterilizations under pressure from governmental agencies, according to a priest-theologian in New York. . . . Non-public schools won a victory in the Washington State Legislature when it voted almost unanimously to nullify a section of a 1973 law that established a retroactive tax penalty of seven years on private schools that cease operation or sell their property to non-tax exempt purchasers. . . . "We were treated like animals," two Catholic missionaries told Rosalynn Carter, who made a point of seeing them during her visit to Brazil. After the 15-minute interview, Mrs. Carter said that "I have listened to their experiences and I sympathize with them. I have a personal message to take to Jimmy." . . . More than 2,000 people, including 40 bishops and 200 priests, gathered in the historic city of Biloxi, Miss., June 6 for the creation of the new Diocese of Biloxi and the installation of Bishop Joseph Lawson Howze as its Ordinary. Bishop Howze becomes the first black Ordinary to head a U.S. diocese in this century. . . . The Vatican's chief communications expert told 300 members of the Catholic Apostolate on Radio, Television and Advertising (CARTA) that the world is watching what New York City does to stamp out smut. . . . Two men were ordained as bishops in the same ceremony in Glasgow, the first time in 99 years there has been a double ordination in Scotland. Bishop Charles Renfrew, 47, and Bishop Joseph Devine, 39, became auxiliary bishops for the Glasgow Archdiocese. . . . The Turkish ambassador to the Holy See, Taha Carim, was shot by an unidentified youth as he prepared to leave the grounds of his embassy in the early afternoon of June 9. The ambassador, who presented his credentials to Pope Paul VI in December, 1973, died that evening after emergency surgery.

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Report from the Chancery

(Continued from Page 1)

Struwing (Connersville). This committee has conducted a recent telephone survey reviewing the status of liturgical committees in parishes. . . . The Music Committee is planning a parish cantor training program. Details will be announced in September. . . . The third and final workshop of the Institute for Parish Liturgy Committees, conducted by the Center for Pastoral Liturgy of Catholic University, will be held Saturday, June 18, St. Rose parish in Franklin.

OFFICE OF CATHOLIC EDUCATION—The Archbishop has granted a 7% increase in the archdiocesan subsidy for fiscal year 1977-78. With the increase in salary for women Religious and inflationary costs for materials, postage, and transportation the added subsidy will not meet the increased costs. A revised budget will be prepared and presented to the ABC at the June 28 meeting with pared goals and objectives. . . . Approximately 90 parishes have returned the data gathering instrument on parish religious education. This is 30 more

than were received last year. . . . The results of the Religious Education Outcomes Inventory (REOI) have been received. The primary purpose of REOI is to compare the results with the expectations established by each parish for its own programs. . . . During the past month all of the vacancies for principals have been filled and administrators are now in the process of interviewing and hiring both new and returning teachers for the faculties for the fall. . . . Stephen Noone, the new director of schools, is screening applicants for staff for the department. The staff will be complete by June 30, 1977.

CATHOLIC YOUTH ORGANIZATION—The CYO is pleased to have as employees at CYO Camps six seminarians to work as counselors, etc. Their services were obtained through the Vocations Office. . . . Central State Hospital Children's Service used Rancho Framasa the weeks of June 6 to 9 and June 13 to 17. . . . Residential camp begins at Rancho Framasa on June 19 for eight weeks and at Camp Christina on July 3 for seven weeks. . . . The CYO is awaiting

the opportunity to participate in an internship program in conjunction with the Office of the Director of Vocations, Father Mike Welch.

On the air

NEW YORK—The ABC and CBS television networks will broadcast taped highlights of the canonization of Bishop John Nepomucene Neumann on June 19, via direct satellite connection with the Vatican.

The one-hour CBS presentation, "The Canonization of Bishop John Neumann," will be narrated by CBS News correspondent Charles Osgood and Redemptorist Father Francis X. Murphy, professor emeritus at the Academia Alfonsiana in Rome.

During the program, which will be aired at 10 a.m. (EDT), a dramatized life of Bishop Neumann, first broadcast in March, 1976, will be presented.

ABC will cover the canonization with a half-hour program, "St. John Neumann: American," to be shown at 12:30 p.m. (EDT).

names

Father James A. Pinder, former communications director for the Newark archdiocese, became one of two Republican candidates for the state Senate from Essex

County as a result of a primary election June 7.

Hector Martinez, 20-year-old victim of lymphocytic leukemia whose plight gained nationwide publicity during a fund-raising appeal spearheaded by Auxiliary Bishop Patrick F. Flores of San Antonio, died June 4 in Bexar County Hospital.

Jesuit Father Dexter Hanley, former president of the University of Scranton, died May 19 at age 57 of complications related to cancer.

John A. Oesterle, professor of philosophy at the University of Notre Dame and author of textbooks dealing with logic and ethics, died of leukemia on June 12, his 65th birthday. Burial Mass was in Sacred Heart Church on the Notre Dame campus.

John Gilland Brunini, an author, editor and poet died in New York City at the Mary Manning Walsh Home where he had resided for the last several years. He was 77. Bishop Joseph Brunini of Natchez-Jackson, Miss., his brother, celebrated the funeral Mass at St. Paul's Church in Vicksburg.

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† ROBERT M. ROSEMAN, 19, alman first class, St. Melchior, June 13. Husband of Tina; son of Mr. and Mrs. Richard E. Roseman; brother of Richard E. Jr., Philip, Christopher, Daniel, Kevin, Michael and Jennifer Roseman; grandson of Mr. and Mrs. Joseph Roseman and Mr. and Mrs. Clarence Mobley.

INDIANAPOLIS
† JOSEPH A. ZIMMERMAN, 61, St. Lawrence, June 1. Husband of Martha; son of Aurelia Zimmerman.

† MICHAEL MCININLEY, 79, Christ the King, June 7. Husband of Anne; father of Mary, Joseph and John McIninley and Peggy Trier; brother of Margaret O'Gara and Bridget Cunningham.

† MURIEL P. BRUNS, 53, St. Bernabes, June 10. Mother of William R. Bruns, II; daughter of Mr. and Mrs. Charles G. Ruch; sister of Virginia Saph and Dorothy Irish.

† CARL E. GILLES, 70, St. Anthony, June 10. Husband of Ruth; stepfather of Mary Hinnan; brother of Florence Sperling, Laura and Roy Gilles.

† BERTHA C. BAAR, 75, St. Catherine, June 11. Sister of Clarence Melster, Sr.

† JOSEPHINE MARKUS, 84, Holy Trinity, June 11. Nieces and nephews survive.

† MARY E. SCANLAN, 80, St. Anthony, June 11. Cousins survive.

† FRANCES E. SMITH, 80, St. Patrick, June 13. Mother of Katherine McFadden, Patricia Rizzo, Linda and Gerald Smith.

† PASQUALE CORSO, 84, Little Flower, June 13. Husband of Mary Evelyn; brother of Lena Cira, Grace Palumbo, Anna Vernon, Mary Sansone, Santina Kenney, Rose, Joseph and Salvatore Corso.

† CHRISTINA F. HAHN, 83, Assumption, June 13. Nieces and nephews survive.

† CAROLINE P. MAIER, 71, St. Bernadette, June 13. Mother of Rose Gombold and Theodore Maier; sister of Leona Klesner.

schmiede, Marie Ward, and Hazel Day.

RICHMOND
† EDNA M. WEDDING, 81, St. Mary, June 14. Mother of Mary Combs; sister of James Hamilton.

TELL CITY
† MARGARET HARLOH, 81, St. Paul, June 4. No immediate survivors.

† CLIFFORD DORMAN, 88, St. Theresa, June 10. Husband of Theresa; brother of Kent Dorman and Nina Ghart.

TERRE HAUTE
† JAMES M. RUSIN, 29, Sacred Heart, June 10. Husband of Barbara; son of Rinalda Rusin; brother of Robert E. and John M. Rusin.

† DOROTHY J. ENGLENT, 87, St. Benedict, June 11. Wife of Norman E.; mother of Mrs. Dick Harden and Mrs. Harvey E. Alexander.

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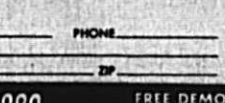
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Nostalgia reigns

BY FRED W. FRIES

Space does not permit us to print follow-up stories about the rash of class reunions being held at this time of year. However, this week we are making an exception, for obvious reasons. In the case of two observances, both of which occurred on the same day outside the Indianapolis area.

On Sunday, June 5, the 1908 First Communion Class of St. Michael's parish, Bradford, held its annual reunion. After 69 years an unbelievable 10 members of the original class of 32, (17 are deceased, and five others sent regrets), attended the 10 a.m. Mass celebrated by the pastor, Father Albert Diezeman.

After the Mass, Mrs. Joseph G. Kiesler, a member of the class, who lives in neighboring Greenville, played host to her annual gala pitch-in dinner for her classmates and their relatives and friends.

ALSO ON JUNE 5, in Batesville, 23 members of the 1927 graduating class (six members of the original class of 34 are deceased, and five could not be present) of St. Louis School got together for a Golden Jubilee reunion.

An afternoon Mass celebrated by the pastor, Father John Turnbull, O.F.M., was followed by a reception and dinner. Guest of honor was Sister Rose Viterio, O.S.F., who taught the jubilee class and is now living in retirement at the convent in Oldenburg. Speaking of class reunions, the 1967 graduating class of Marian College, who got together one evening last week for their 10th year reunion, used an ingenious gimmick to aid identification: Attached to each young lady's name tag was a photo of the subject as she looked 10 years ago. Not a bad idea. People do change you know. (Sorry about that, girls!)

APPOINTED—Sister Ruth Ellen Doane, S.P., assistant principal of Providence High School, Clarksville, has accepted a position as Advanced Math teacher and Administrative Assistant to the Headmaster at the American International School in Dusseldorf, Germany, effective August 1. She was selected from about 100 applicants for the post. She holds a Master of Science degree from Cornell University, and has been at Providence High School since 1973.

TO ENTER TRAPPIST ORDER—Robert Piggott, a 1971 graduate of Cathedral High School and the son of Mr. and Mrs. Joseph Piggott of St. Monica parish, Indianapolis, will enter the Trappist Monastery of Gethsemane, Kentucky, on June 28.

NEW CLAVER COUNCIL—A new parish Council of the Knights of Peter Claver, St. Lawrence Council No. 190, was recently launched in the Indianapolis area. Archbishop George J. Blakup consecrated the Installation Mass, along with Father Bernard Strange, Father John LaSalle, S.V.D., Father Joseph Beechem, Father Michael O'Connor and Father Charles Lahey. Some 20 charter members were inducted. Xavier Mauldin is the Council's first Grand Knight.

HOSPITAL GROUPS MERGING—Two longstanding volunteer groups at St. Vincent Hospital, Indianapolis, have decided to merge into a single organization. The St. Vincent Hospital Auxiliary and the St. Vincent Hospital Guild will now be known as the St. Vincent Hospital Guild, Inc. The merger is seen as a means of handling more effectively "the needs for voluntary services both within and outside the hospital." Mrs. Philip G. Berndt is the current president of the Auxiliary, and Mrs. John J. Farris heads the Guild.

MERIT SCHOLARSHIP WINNER—Robert E. Pierce, a senior of Brebeuf Preparatory School, is the only Catholic high school student in the Archdiocese named this year to receive a four-year scholarship under the National Merit Scholarship Program. Robert, who is a member of Little Flower parish, will attend Washington University. He plans to major in architecture. At Brebeuf he has been active in the Forensic League, Science Club, worked on the yearbook, literary magazine and school newspaper, sang in the choral group and was a member of the Brebeuf Student Council.

KNIGHTS PLAN FOURTH DEGREE RITE—The French Lick Sheraton Hotel will be the scene of a Knights of Columbus Fourth Degree exemplification on Saturday and Sunday, June 25 and 26. Sponsoring the induction will be the Southern Indiana District of the Father Edward F. Sorin Province, under the direction of District Master Coomas Mascari. The Saturday agenda includes registration, a 4:30 p.m. Mass consecrated by Archbishop George J. Blakup, a banquet and dance. Paul I. Reibly of Valparaiso, Vice Supreme Master of the Province, will be among special guests in attendance at the exemplification, which will begin at 10:30 a.m. The class will be named for the late Francis K. Tracy of Indianapolis, who served as Grand Knight of Council 437, State Deputy, and for many years as a member of the degree team.

JUNE 16-18

The St. Anthony parish annual Festival will be held during the three evenings with food service beginning at 4:30 p.m. The Festival site is at 379 N. Warman, Indianapolis. There will be a variety of entertainment.

A Rummage Sale at Holy Trinity parish, Indianapolis, will be in progress on Thursday and Friday from 9:30 a.m. to 7 p.m. and on Saturday from 12:30 a.m. to 12:30 p.m.

JUNE 17

The Celebration of Life, a concert of liturgical music, will be held at 7:30 p.m. at Holy Cross Hall, 125 N. Oriental, Indianapolis. Music will be presented by groups from St. Thomas and Our Lady of the Greenwood parishes with Father Ed Gutfreund of Cincinnati as special guest. Advance tickets at \$1 are available by calling (317) 635-4151 or (317) 631-0783. At the door, tickets will be \$1.75 for adults and \$1 for children.

JUNE 17 & 18

The Little Flower Festival will begin with a fish dinner on Friday with serving from 4 to 8 p.m. Chicken dinners will be the 4 to 8 p.m. feature on Saturday. Games will be in progress both days from 5 to 11 p.m. The parish is located at 14th and Bosart, Indianapolis.

Our Lady of the Greenwood parish at Greenwood is sponsoring a Festival on the parish grounds during the afternoon and evening. Booths, awards, entertainment and a chicken dinner on Saturday are feature attractions.

JUNE 17-19

The three-day Summer Festival at Holy Angels parish, Indianapolis, will be held from 5 to 11 p.m. on Friday and Saturday and from 2 to 11 p.m. on Sunday.

A Marriage Encounter week-end is scheduled at the Franciscan Retreat Center.

ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office on Monday of the week of publication.

Mount St. Francis, Ind. 47146.

JUNE 22

A Simeon Project meeting will be held at Holy Angels parish, Indianapolis, at 7 p.m.

JUNE 24

St. Nicholas parish, Sunman, is having a Turtle Soup Supper and Fish Fry beginning at 5:30 p.m. Games and other forms of amusement will also be a part of the evening.

JUNE 24 & 25

Holy Angels parish, Indianapolis, is sponsoring a Rummage Sale on the school yard throughout both days.

JUNE 24-26

Father Martin Wolter, O.F.M., will direct a Retreat for members of the Third Order of St. Francis at Alverna Retreat House, 8140 Spring Mill Road, Indianapolis.

More information is available by calling Alverna, (317) 257-7339.

JUNE 20

The regular monthly meeting of Our Lady of Every Day Circle, Daughters of Isabella, is scheduled for 7:45 p.m. at St. James parish hall, Indianapolis. Hostesses are Mrs. Marjorie Brittain, Mrs. Ruth Sussemichel and Mrs. Edward Zickler.

JUNE 20-27

A Sisters' Retreat will be held at the Franciscan Retreat Center, Mount St. Francis, Ind. Details are available from the Center, phone (812) 923-8819.

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Dance will be held at St. Bernadette parish, 4832 Fletcher Ave., Indianapolis, from 9 p.m. to 1 a.m. Ron Hofer, D.J., will spin the records. Tickets are \$3 a couple.

JUNE 26

The public is invited to attend the Sons of Italy Family Picnic at Sertoma Club Park on U.S. 52 (Brookville Road). Entertainment of all kinds will be available from 11 a.m. until 10 p.m. Admission is \$3 per carload at the gate. Call (317) 635-7472 for further information.

Sacred Heart parish and Sacred Heart High School alumni, Indianapolis, will hold their fourth annual Homecoming Picnic in German Park from noon until 7 p.m.

St. Maur Ladies Guild will sponsor a Day of Reflection at St. Maur Seminary, Indianapolis, from 10 a.m. until 3 p.m. Call the Seminary, (317) 925-9095, for information.

The regular monthly meeting of the Catholic Daughters of America will be held at 1:30 p.m. at 1028 N. Delaware St., Indianapolis. Members are urged to attend.

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JULY 1-3

A Family Retreat is scheduled at Alverna Retreat House, Indianapolis, with Father Anton Braun in charge of the week-end program. Call Alverna, (317) 257-7339 for further information.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine's parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. SATURDAY: St. Francis de Sales, 6 p.m.; K of C Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 8 p.m.; St. Philip parish hall, 3 p.m.

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Holy Cross

Zebrowski, Catherine M.
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Dunn, Marie
McKibben, Nora T.
O'Keefe, Lawrence, Jr.
Morley, Joseph M.
Fitzpatrick, Beatrice B.
Hall, Albert C.
Rasche, Jerry L.
Corrigan, Vincent D.
Huhn, Caroline S.
Purvis, Fred L.
Gates, Susan R.
Kasch, Leroy J.
Hanton, Alice V.
Gaughan, Mary
Smith, Norman
Stanley, Helen R.
Dean, Maude Inez Kelso
Riarty, Dorothea H.

Joyce, Marguerite A.

Kruger, Margaret J.
St. Joseph
Vinci, Guy M.
Lee, Kathleen L.
Schaefer, Ottillie
Hill, Mary Ernestine
Akin, Helen M.
Grande, Herbert
Meyer, Mary Josephine
Neukom, Little Mary
Fleischmann, Louis F.
Myers, Jeanette A.
Nassif, Helen Louise
Nassif, Terry Dean
Nassif, Lester
Rathz, Arthur R.
Hagib, Louise
Hawkins, Constance M.
Schuck, Eugene H.

Mueller, Max L.

Calvary
Augustin, John A.
Goebel, Clarence
Farmer, Jack A.
Cone, Alice J.
Lannan, Albert W.
Augustin, Marie J.
Pursian, Paul M.
Bennett, Clem S.
Krutemeler, Nina L.
Pacini, Stella S.

Calvary Mausoleum

Gabhart, Robert J.
Sullivan, James J.
Johnston, Margaret T.
LaGrotte, Angela L.
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NEW SLOGAN—"God Makes House Calls," the new slogan for Father Patrick Peyton's legendary Family Rosary Crusade, is being displayed on some 3,000 billboards across the country, thanks to the cooperation of the Outdoor Advertising Association and individual ad firms. A lengthier form of the slogan is being used in TV spots to implement the billboard message. It reads: "God makes house calls . . . so why not invite him into your home . . . a simple prayer will do it." An estimated 23 million persons have attended more than 375 Family Rosary Crusades in 42 nations since the program was initiated some 30 years ago. The Rosary Crusade was held in the Archdiocese of Indianapolis in 1950 with individual rallies held at Richmond, Tell City, and Terre Haute, in addition to Indianapolis. Fifty thousand attended the Indianapolis rally in the World War Memorial Plaza.

Sixty years ago St. Lawrence parish, Lawrenceburg, observed the 50th anniversary of its founding.

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editorials

Changing picture

Some statistics released by the Office of Catholic Education this past week concerning the number of religion teachers in secondary Catholic schools make for interesting reflection.

In 1969-70, priests accounted for 51% of the religion teachers in high schools; today they account for only 32%. Lay persons, on the other hand, made up 9% of the religion teachers in 1969-70, while today they total 41%. In 1969-70 there were 44 priest teachers in the then 15 Catholic Archdiocesan and private high schools and academies. Today there are only 29 priests. In 1969-70 there were seven lay persons teaching religion; today there are 37 lay persons.

The figures are not offered to suggest that priests are better religion teachers than laymen. Indeed, many priests who taught in schools in the past generally were not equipped to teach, if judged solely in terms of educational training and methods. Since they were priests, they were thought to be the experts in religion and so they were assigned, often against their will, to teaching, usually with little or no special preparation.

The problem today is that there are fewer but better prepared priests teaching. At the same time, there are more laymen teaching who have been skilled in the methods of teaching, but whose background in theology is understandably poor. Many laymen who teach religion in high school today are assigned to it as a second subject. They must fill in, despite the fact that their background in theological studies is lacking.

The percentage of Religious women teaching religion in secondary schools has remained constant at 26% in these eight years. In 1969-70, however, 85% of these women were teaching in the private academies of their own orders; in 1976-77, the figure was 58%. Of the priests, 11% in 1969-70 were teaching at the Latin School, the high school preparatory seminary; today 17% of the priests available are teaching at the Latin School.

The personnel among priests and nuns is no longer available to teach religion, much less staff an entire school today. Ritter High School several years ago began a program in which all teachers—priests, Sisters and laity—teach some religion. But whereas the teaching staff of the religion departments of the schools once were almost entirely priests and Religious, today—with one exception—the Archdiocesan high schools have only one priest on each of the respective faculties.

We should obviously pray for more vocations. But even more than that we should pray for the laity to assume its proper baptismal role and assist the priest and Religious teacher in the academic realm. Schools which assign laymen to teach religion as a second subject because they need fill-ins are doing the school, the student, and the Church a disservice. And the dwindling number of priests and Sisters who teach at the secondary level can only suggest the possibility of a future Catholic laity which may never know the benefit of close academic contact with them.

—T.W.

the yardstick

Article in 'Nation' dubbed 'hatchet job'

by msgr. george higgins

The editors of The Nation, in a recent editorial entitled "Meany's Veto," talk down to AFL-CIO president George Meany and his associates as though they were a bunch of reactionary clods who don't know enough to come in out of the rain. The leadership of the AFL-CIO is said to be "sclerotic." It is made up, we are told, of "aging golfers" who think that they are presiding over a labor movement when, as The Nation sees it, we don't have anything in this country that deserves to be called by that name.

President Meany is written off with disdain as "a vain old panjandrum" (pretentious official) who doesn't know what it's all about and ought to be put out to pasture. In summary, the editors of The Nation would have us believe that organized labor, under the leadership of stupid old men like Meany, is blocking rather than promoting social justice both at home and abroad.

The Nation's patronizing editorial is typical of what has been said about the American labor movement by dozens of other liberal intellectuals in recent years.

WHAT'S EATING THESE people?

the criterion

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What prompts them to indulge in such undisciplined cheap-shot rhetoric whenever they happen to disagree with Meany at all? Why can't they disagree, in a rational manner, on specifics without going into a tantrum about "aging golfers," etc.?

Part of the answer is that they are not as "liberal" as they think they are. In their recent attack on Meany, they give no indication that they might possibly be wrong or that there is another side to the question they are discussing. Nor do they leave any room for dissent from their infallible judgment.

The question they are discussing is timely and important. They had every right to raise it and to talk about it on its merits.

The question is: Should so-called labor leaders from the Soviet Union be granted a visa to visit the United States? This question surfaced recently (not for the first time, of course) when it was learned that a delegation of Soviet trade union leaders who had been invited to attend an American labor convention in Seattle were denied a visa at the insistence of the AFL-CIO.

The editors of The Nation think that this kind of anti-Communism on the part of Meany is "as out of date as a Stanley Steamer. Concern for the condition of the workers of the world takes the back seat while the old Cold War crusade is in the driver's seat."

They admit that Russians who call themselves trade union leaders are, in fact, Soviet bureaucrats and that "their job is to help the state control workers, rather than to represent them against management (which is, of course, the state)." Nevertheless, the editors of The Nation think that Soviet labor leaders should be admitted to the United States. Rightly or wrongly, Meany disagrees. He thinks that "labor leaders" who "help the state control workers" should be denied a visa.

There is obviously room for honest disagreement about this highly controversial matter. The trouble is, however, that the editors of The Nation, instead of stating their own position in a rational manner, simply beg the question and then proceed to do a hatchet job on Meany.

IN ALL HONESTY instead of
(Continued on Page 6)

by fr. thomas widner

When the American Catholic bishops identified message, community and service as the threefold purposes of Catholic education in 1972, they recognized the need for adult education as well as adult religious education.

Stating that the "Christian community should not be concerned only for itself," the bishops stressed that "formal programs of adult education at the parish and diocesan levels deserve adequate attention and support, including professional staffing and realistic funding. It should have a recognized place in the structure of church-sponsored education at all levels, parish, diocesan and national."

THE PUSH TO RECOGNIZE adult education was strengthened by Pope Paul's apostolic exhortation "On Evangelization in the Modern World" in 1975 in which he said that "evangelizing is, in fact, the grace and vocation proper to the Church her deepest identity. . . . Evangelization means bringing the Gospel to all areas and members of humanity and thereby transforming humanity from within and making it new."

This is accomplished, Pope Paul added, by the primary example of a Christian's life.

"Take a Christian," he said, "who, in the midst of his own community, shows his capacity for understanding and acceptance, his sharing of life and destiny with other people, his solidarity with the efforts of all for whatever is noble and good. He radiates in an altogether simple and unaffected way his faith in values that go beyond current values, and his hope in something that is not seen and that one would not dare to imagine."

"Such a vision clearly describes the person and work of Sr. Jane Bodine, Sister of Providence, who for the past seven years has been operating the United Southside Community Organization (USCO) Adult Education Center from the basement of St. Patrick convent near Fountain Square in Indianapolis.

The center's program provides an opportunity for adults to remediate basic and general educational deficiencies and prepare for the high school equivalency examination. Thus, the program serves to enhance the individual's sense of dignity and personal worth and to increase his ambition for self-improvement, to better qualify the student to obtain and hold a job, to give a student a better understanding of his rights and duties as a responsible and productive citizen. The program offers the same advantages to youth referred to the program by officers of the juvenile justice system and by social workers of youth agencies.

DESIRING TO DO something about adults who lacked basic education skills, Sr. Jane met with enthusiastic support from a variety of people when she set about to inaugurate the unique program which is not duplicated anywhere else in central Indiana.

"I first became interested in remedial adult education," she recounted, "when I was sent to evaluate a high school we Sisters of Providence operated in Texas. The school was located near winter quarters for migrant workers, and I began to wonder how our schools affected the community in which the students lived. I wondered what kind of Christian impact we were having. With their mobility, I thought it must be difficult for migrants to obtain an education. I didn't relate this experience, however, to my own in Catholic schools. I couldn't understand how people could go through school and learn nothing."

It is because she now knows that many people do go through school and learn nothing that Sr. Jane established the center.

The 1970 census revealed, for example, that of the more than 390,000 residents of the city of Indianapolis over the age of 25, more than 85,000 had entered high school but discontinued before the twelfth grade, more than 42,000 had terminated formal education between grades five and eight, more than 9,000 had entered elementary school but had dropped out before completing fourth grade, and just under 3,000 had no formal school whatsoever.

Further statistics indicate that in Indianapolis alone more than 18,000 young people leave the school system annually prior to completing high school. John J. Loughlin, former State Superintendent of Public Instruction, has been quoted as saying, "For every student who drops out with a fifth grade reading level, I can show you one who was graduated with only a fifth grade reading level." And the U.S. Office of Education reports that 64% of the unemployed do not have a high school diploma, and 62% of those on welfare have less than an eighth grade

living the questions

Unique adult education center operated by Providence nun



Sister Jane Bodine, S.P., director of the USCO Adult Education Center, left, confers with Sister Ann O'Hara, S.P., a volunteer teacher.

education. A study prepared for the U.S. Senate Committee on Education showed, moreover, that persons who do not graduate from high school represent a loss of \$237 billion in personal income and Federal, state and local tax revenue.

Sr. Jane reflected: "After having talked with a nun in Kankakee, Ill., who runs a similar center not just for migrants but for anyone, I spoke with our provincial who encouraged me to see what I might do. About that time, in 1970, I moved to St. Patrick's and Msgr. James Galvin, who was pastor then, said I was in the middle of the area with the greatest need. The neighborhood around St. Patrick's has

one of the highest drop-out rates in the city and one of the lowest literacy levels of adults."

Fr. Don Schmidlin, who became the next pastor of St. Patrick's, gave Sr. Jane free use of parish property to begin the center.

"The first money we ever received to buy things for the center came from Fr. Schmidlin's salary check," she stated admiringly. "I thought at that time the center would be a short-term operation. I thought we'd be able to take care of all the illiteracy within five years. But first night registration

taught me otherwise. Some of the people who came couldn't even fill out the registration forms. We had set the program up in cooperation with Fr. Larry Voelker who at that time was president of USCO (United Southside Community Organization). We hoped for a one-time crash program. But I saw then it wouldn't be so easily accomplished."

The first year saw operational costs of only \$150. In 1975-76 the center's costs rose to \$72,000.

The first year Sr. Jane appealed to Catholic schools operated by the Sisters of Providence for books and reading materials. Among the responses was \$50 sent through Sr. Margaret Duffy, then principal of St. Matthew School, from the children of that school. It seems that the children there take up a collection at some of their Masses and then vote as to what it will be used for. Sr. Margaret explained to them about the center where adults who did not have an education could be helped.

SINCE 1970-71, when the center first began, Sr. Jane has received grants from Lilly Endowment, Cummins Engine Foundation, Campaign for Human Development, Community Action Against Poverty (CAAP), and Community Services Program. She is proudest, however, of the volunteer service the center receives. Sr. Jane estimates that staff salaries and volunteer instructional services are donated at about \$30,000 per year.

Funding has been obtained during the past year through the Division of Employment and Training under Title I of the Comprehensive Employment Training Act. The center now serves in part as an agent to serve clients referred by the Division. In addition, funds from the State Department of Public Instruction helped cover salaries for 1½ teachers and 1½ teacher aides as well as a small amount for instructional materials. A grant was also obtained to cover the cost of the program serving youth under 18. The funding is on a one-year basis. (Continued on Page 5)

AN EXPANDING HORIZON

A fresh look at Catholic schools

BY FR. THOMAS C. WIDNER

An Indianapolis woman, a 1960 graduate of Schulte High School, Terre Haute, offered the following insight this past week-end:

"I went through eight years of Catholic elementary school and four years of Catholic high school never realizing the sacrifice my parents made. They grew up in the depression and had nothing. They wanted me to have everything. I think a lot of parents were like that."

"They sacrificed for me to go to Catholic school, and I never thought twice about it. The thing they didn't teach me was to appreciate what they did because they wanted me to have everything they never had. So I grew up taking my education for granted and thinking it didn't involve any sacrifice."

"When I read your column about Mrs. Dvorak, the woman from Sacred Heart parish, I learned something I never really realized. Mrs. Dvorak, probably like my own parents, gave all she had and she's tired. She sacrificed then, but nobody's sacrificing now. It's not because we're unwilling to sacrifice. It's just that nobody ever taught us that we had to sacrifice in order to keep our Catholic education alive for our children. I just took it for granted that my children would have the same Catholic school I had."

I BELIEVE THIS WOMAN recognized something very important. The existence of Catholic schools in the past depended solely on the efforts of those who wanted their children to attend them. Catholic schools not only helped keep the faith alive among children; it also provided a means by which the poor were able to lift themselves out of poverty into the mainstream of society. Indeed, Catholic schools probably more effectively provided upward social mobility than passing on the Catholic faith. They have been most successful in helping the poor become less poor.

But those goals were accomplished because families saw this happening. And it could be done at remarkably little cost. Teaching Sisters worked for nothing, and parents didn't have to involve themselves extraordinarily in terms of time or money. That situation no longer exists. Education "period" costs money and a lot of it. And parents can no longer just send their children off to school without taking some responsibility for what goes on there.

There is a core of Catholic people who see the school as the best means of preserving and passing on the faith. But I do not believe that the vast majority of Catholic people believe that because there are less expensive means of handing on the faith. We now recognize, for example, the primary importance of parental

guidance and teaching and the untested potential of CCD suggests incredible possibilities.

I BELIEVE THAT WE will continue to see Catholic schools (both elementary and secondary) close one by one until Catholics begin to see schools providing services for people not simply confined to a single parish. We are as yet unwilling to unite to provide Catholic education in schools for larger geographical areas rather than simply single parishes. The problem belongs to all of us and not simply one of us.

It is discouraging to have people call up or stop in the Criterion Office asking for publicity to advertise this or that school. St. Anselm's school offers this advantage while St. Dismas' school offers that one. We only end up pitting one Catholic school against another.

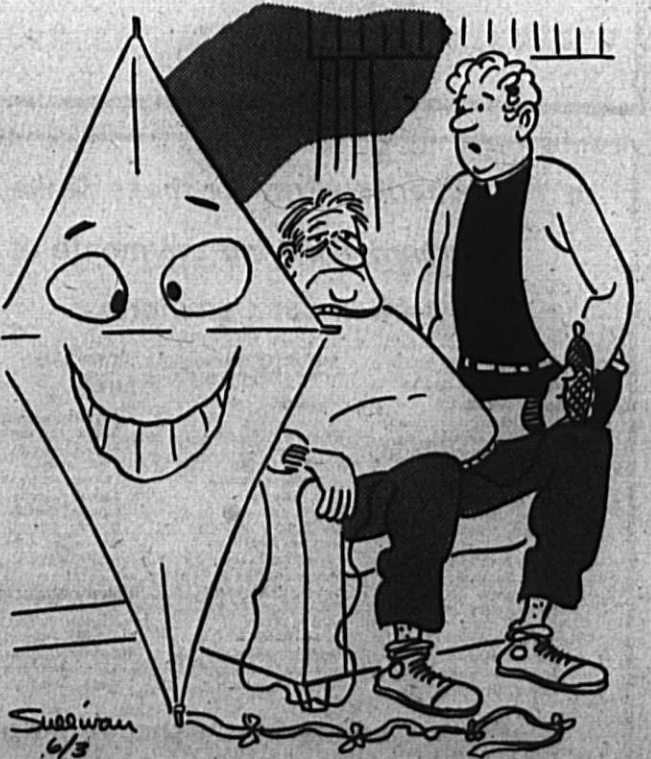
If we want to reach more students, the Catholic population is hardly the group to turn to—it is limited in numbers, and Catholic parents are making their own decisions as to whether or not to send their children to them. To add enrollment, Catholic schools must turn to the larger

community. Of course, each school is then faced with the question of purpose. But an individual school cannot answer that question by itself.

DESPITE THE CATHOLIC public's apparent dislike of words like "mission" and "evangelization," the Catholic public is going to go down the drain unless it overcomes its selfishness and attempts to isolate itself from society.

I am convinced that most Catholics want their schools to be problem-free worlds in which their children can study, protected from life going on around them. This is not so different, after all, from what any ordinary parent would want. The problem is that it's not very Christian. And unless we are serious about being Christians, then all Catholic schools should close down immediately.

I think that at least some people today are not sacrificing because they never knew how. I think some are unwilling to do so simply because they don't care. I think some don't sacrifice because they know full well what a good Catholic school teaches, and they find their own lives in conflict with such Christian values.



* WHY DON'T YOU TRY A RETREAT, ED? *



Elizabeth Thuneman, right, volunteer teacher from Cathedral parish, checks with Frances O'Hara, a student, during a class at the USCO Adult Education Center in Indianapolis.



Student Alice Thomas, left, and Nancy Pirtle, volunteer teacher, at the USCO Center. During the last school year the Center served 575 students. [Photos by Fr. Thomas Widner]

Unique adult education center

(Continued from Page 4)
and Sr. Jane is again busily writing proposals.

All of this suggests the enormity of the problem. In 1975-76 the center served 575 students. They came from throughout the city as well as from surrounding counties.

"We have developed outreach centers at both St. Ann parish and Holy Angels parish," Sr. Jane continued. "St. Francis de Sales parish has also indicated an interest. Our staff consists of a director who also serves as an instructor, four certified teachers, five paraprofessional teacher aides (three of whom are also certified teachers), and a volunteer staff of 20 adults and 20 high school students. The center at St. Patrick's operates daily 9 a.m. to 3 p.m. and in the evenings 6:30 p.m. to 9:30 p.m. Our volunteers the first year included many Sisters. Our communities hadn't yet been encouraged to get involved in volunteer work and they responded very well. It is more difficult to get Sisters now since they are involved in many other projects. But we have lay volunteers from parishes like St. Plus, Holy Name, Immaculate Heart, St. Patrick's, St. Thomas Aquinas and elsewhere.

"I see the program as a service of the Church although we receive public funding because it is served by members of the Church. The only reward these Church members get is their output, their contributed services.

"We operate with a board approved by USCO. All that the Church gives us are the facilities. I had read the bishops' statement 'To Teach As Jesus Did' and I had gone to the Office of Catholic Education and asked, 'When are you going to get involved in teaching the poor?' I even talked with Archbishop Bishop, and he endorsed the program enthusiastically.

"I think education is the way to help creatures of God become better creatures of God. We try to help adults help themselves. We write out weekly goals for each student and evaluate

them on a weekly basis. We give them their own folders with lesson plans and try to make it as much a self-help program as possible. We try to make the student independent of the teacher but accountable to the teacher for help if the student needs it."

IN RESPONSE TO A question about how many grade levels a student could advance through the program, she replied: "I don't think it's realistic to speak of grade levels in terms of adults. And I'm not convinced grade levels have any value for children. We speak of progressing in skills. In fact, I've had to design a special system of progress for adults."

"We measure progress in terms of hours spent at the center, and it varies for each student. The assumption in most school systems is that the number of hours a student spends in front of a teacher is the productive thing. But here we allow a student to progress according to the time he can spend here."

"So there are goals, work to be completed, and then we interpret the student's progress in terms of units. We evaluate the work he must cover depending on where he started. It depends on how we perceive the difficulty students have with different areas. Then we state it in terms of student objectives assigned to units of progress. His or her progress is then plotted on a graph."

"We call the units of progress per hour the 'Uphigh'. I think the system will be serviceable when it can be perfected."

When asked what her own goals were for the center, Sr. Jane responded, "I won't be satisfied until we put ourselves out of business."

Judging from the current status of education, however, Sr. Jane will be in business for some time. And her business is growing.

"One man who came to us," she said, "told me that he'd always been labeled 'stupid,' and he couldn't add or subtract. After he'd been here for a while, he was boasting about doing fractions. I'm amazed that someone could see doing fractions as a major achievement."

"A woman who came to us couldn't

count. Her children didn't know the names of common objects because she didn't know them. But she got by with people because she has a sweet smile."

"A man came to us who had been elected to his parish council. He couldn't read or write."

"Another man who couldn't read or write came to us for help because he'd been appointed to a managerial position in his job."

"Then there's the 14-year-old seventh grader who walked in one day saying he wanted to go to our school. He said, 'The longer I'm in the public school, the farther behind I get.'"

"Our referrals come from Catholic schools as well. We worked out a situation for one boy to attend a public school during the day and come here at night. And a girl in a Catholic school who had a truant problem and was rapidly developing personality problems is now reading at a high 10th grade level and is doing advanced algebra. All she needed was to have some fears removed."

THE FEARS WHICH SR. JANE speaks of are ordinary fears encountered by many young people—fear of competition, of failure. This often causes children to lose interest

and drop out. At the Adult Education Center they can progress at their own rate without fear or pressure. But they often come there as adults who recognize their need for education after some time has passed.

"I wish the Catholic community would become more involved," she said. "We need more volunteers because there are more and more people to be served. The illiteracy spreading in the country affects the whole community, not just the public sector. We have served a lot more people because of our contact with public agencies but to do that we need the volunteer service of people who know they are doing something in the name of Christ."

The ministry begun by Sr. Jane is not only valuable, it is necessary. What she continues to accomplish takes dedication and sacrifice, and she has poured out plenty of both. And she has acquired volunteers who have poured out as much. Her work is a real service in the cause of evangelization and is something that the Catholic community ought to be supporting.

Remedial education is necessary because the school system doesn't do its job in the first place. Catholics have a duty not only to assist in providing that remedial education, but also to become involved in public education to insure that such remedies do not become necessary.

features

CHILD'S LETTER TO CARDINAL

'Get well soon, John: that's Pope's orders!'

DETROIT—School children have been swarming Cardinal John F. Dearden of Detroit with get-well messages since he suffered a heart attack on April 27.

The greetings number well into the thousands, with entire classrooms, grades and sometimes everyone in a school writing to the cardinal.

Many of the letters have been accompanied by startling art work. One teacher explained that her class pictured the cardinal as "a cross between a 'baseball player' and (pardon me) a 'feathered friend.'" Some of the drawings showed Cardinal Dearden playing baseball, striking out his illness, and many showed a number of red birds.

There were also pictures of the cardinal going to the hospital, with one artist having him arrive in a sports car, leaning out the window waving, and talking to nurses. Cards were illustrated with drawings of flowers, rainbows, suns, hearts, crosses, churches, rockets, bottles of medicine, and astronauts.

LISAMARIE GAUCI confided to the cardinal that "my grandpa had one but he's fine now." She told Cardinal Dearden that "everyone will pray for you, even my three dogs, my two bunnies and my whole family."

Carlos Aponte used the occasion to ask a personal question: "Is Cardinal your real name?" But in a postscript, he added, "Get well soon, John, and thanks for opening the school a lot."

David Hoin used an authoritarian tone, telling the cardinal, "Get well soon. That's a order from the Pope." Yann Iannucci's style was more breezy: "Get well sooner or later, the sooner the better! Then pop out of bed and start going again. The old ticker should get well soon too! Do I have to

get Aladdin's lamp? I hope not, so get the ticker ticking again."

Some of the children included jokes or good news to cheer the cardinal. Bob Orlowski said, "Today is my mother's birthday. My brother and I bought a cake, decorations and presents with our own money. I wonder if you ever did that when you were 12 years old." Kelly Stano told the cardinal, "After 25 years of research, a doctor from Africa found out what really happens to people when they get sick. They get better."

BRIGID McNEELY, a fifth grader, decided to cover all the bases in her letter to Cardinal Dearden. "Cheer up! Get well! Happy birthday! Happy Valentines Day! Merry Christmas! Boom! Bang! It's July 4! Happy Easter! Trick or treat! (and all that cool stuff)," she wrote. "Altogether there are 13 people in my family and we have a lot of fun (we don't go to movies or fancy places, we don't have enough money.) I and my family will pray for you."

From St. Fabian's School in Farmington Hills came an envelope full of colorfully illustrated "If I were . . ." cards.

"If I were a pussycat, I would p-r-r-r-ray so that you would get well soon," said Laurie Cyrowski. "If I were a lion, I would roar your illness away," Joe Phelan told the cardinal. "If I were a squirrel, I would sneak in your room and jump on your bed and say 'Hi, get well soon,'" Jennifer Ewald said.

A doleful Steve Plejak told Cardinal Dearden he had heard about him on the radio and at school. "I'm saposta to chereing you up," he said. "But I'm not so good at that."

Another child asked Cardinal Dearden to "make my mommy and my daddy stop fighting. I you are to week you don't need to cause I understand."

But perhaps the most widespread sentiment among the children was summed up in Carol Williams' message to Cardinal Dearden: "When I found out you were sick, I opened my hotline to heaven."

letters

When will the Church unite? Mary Collins asks

To the Editor:

When is the Catholic Church going to really unite? I mean to the point where those in authority will study the facts, admit who our enemies really are, and quit being afraid to speak out against those who are weakening not only the structure of Christ's Church, but with their "milquetoast" attitude, are weakening our country as well.

Anyone who has read the goals of the NOW (National Organization for Women) group would know that it is spelled out in very clear words. They are strongly determined in their fight to keep the abortion laws as they are; they are for Lesbian marriages and for many laws that would let a woman "fulfill herself" in the marketplace while her children are in government-subsidized child care centers. It would definitely break down family life as we have known it, the backbone of society.

Yet, when a speaker was chosen for the CYO convention, they indiscriminately picked Virginia Dill McCarty to emphasize again the right of a woman to "fulfill herself" and to deny that family life is the backbone of our society.

I agree that our youth must be prepared for the future, as far as education and responsibility are concerned, but I resent their being given the idea that family life is not really important.

That the convention is "primarily for the benefit of the youth, not the adults" (Bernie Price, Criterion letter, June 3) is the most important reason for selecting speakers who will guide them to live true Christian lives. To present a speaker who worked so diligently for the ERA, which is definitely in conflict with our Catholic teaching, is not my idea of proper guidance.

But then, what is Catholic teaching? Father Hesburgh and his position in the Rockefeller Foundation is as disgusting as Ms. McCarty's speaking

to the CYO. The fact that some of the Rockefeller Foundation funds are used to provide contraceptives and abortion information to people in India (and probably other countries) should, I feel, keep any Catholic from being even remotely associated with the Foundation, let alone being in a high position in the organization.

Let us, as a Church that is supposedly "one," really unite and fight the enemy (anyone or anything that would destroy the true Christian way of life).

Ecumenism and good will are great to a point, but when we continue to shake hands with and be influenced by those who would destroy us, we are only going to reap disaster for our youth and for our country.

Mrs. Joseph [Mary] Collins
Indianapolis

Links Eucharist with Church's global responsibilities

To the Editor:

Recent discussions and the continued preoccupation of Church leadership with the form of Eucharistic participation—Communion-in-the-hand or not, as a question of respect for the Eucharist—marks the avoidance of the more fundamental need for leadership in relating and developing the meaning of the Eucharist for a questioning church population. This is the immediate question of global war and the Church's moral leadership role in preventing that annihilation.

The Eucharist is the concrete expression and reality of the Christ relationship with the Father and mankind participated in by the believing Church Body. This relationship includes all of mankind.

To relate honestly and reverently in the context of the Communion experience, we must begin to grapple with the political/economic collapse devastating not only major portions of the world, but also the United States itself as Wall Street dominated political factions sacrifice Constitutional rights and necessities to maintain the bankrupt structures.

The Church must morally and publicly defend pro-development efforts to block austerity and genocide, and lend support to the creation of a new economic order and global agriculture and industrial development. To do less is to relive the passive role played by the Church

earlier this century as Hitler moved from austerity to war to maintain World War I debts to politically dominant financiers. The present global re-enactment of such Schachtian economics totally pales the depths reached by humanity thirty-odd years ago.

It is within this moral fight—the fight to block the legalization of mind-destroying drugs, the fight to stop the wilful genocide and terrorism of which abortion is only the partial indication of moral depravity, the fight to relocate the fundamental quality of human creativity and perfection as the shared life of God himself—that respect, meaning and understanding

of the Eucharist will develop and unfold.

It is in this renewal, the reawakening of the Renaissance notion of the human soul, the renewal of the early Church community building which within centuries dominated the thinking of the world. It's within this renewal that the celebrating and receiving of the Eucharist will take on more universal concrete meaning and respect, totally oblivious to whether the participant accepted the host with his hand or not.

Indianapolis

Ron Bettag

Defends secrecy at KC Initiations

To the Editor:

In reference to the letter of Mr. Dale Secret on the "Secrecy within the Knights of Columbus," which appeared recently in the Criterion:

Where has Mr. Secret been? Has he been living in a void, in a vacuum? Is he not aware that young boys and girls all over the world have their secret passwords when they have their clubs? Is he not aware that secrecy in Initiations is prevalent in civilizations all over the world. Has he not heard of "Greek" fraternities and sororities and their secret initiations? Has he not heard that our friends the Masons also have some secrecy in their in-

stitutions? Why single out one particular group such as the Columbian Squires of the Knights of Columbus for their secret proceedings during an initiation?

There are and always will be bonafide reasons for secrecy in Initiations. Why not find out something about these organizations. Lack of knowledge causes ignorance. Ignorance causes misunderstandings and prejudice. Don't we have enough of this in the world today? What causes it? Think about this, Mr. Secret.

Indianapolis

Joe Gawrys

question box

What about reincarnation?

by msgr. r. t. boaler

I read a very convincing book on reincarnation. It contained facts and statements taken from Jesus. A cycle was described as follows: birth, life and re-birth; sins committed in the past life are paid off by future lives, until you become united with God. There is no traditional hell, but if a soul chooses, it can remain lost. Where does Vatican Council II stand on this? I understand it had an open mind to new ideas. If it's not true, how could Christ be re-born?



A Vatican Council did, indeed, open the Church to new ideas, but the idea of reincarnation is not new; it is much older than Christianity, and in my opinion, is completely incompatible with Christian belief. I do not know what book you read, but if it implied that the resurrected Jesus was reborn and entered again into ordinary human existence, it completely distorts the New Testament belief in the resurrection. The resurrection of Jesus was the complete conquering of death and the entering into a new glorious life of freedom from any entanglements with the weaknesses and imperfections of this world.

When the New Testament talks about being born again with water and the Holy Spirit, it is not referring to a return to life again on this earth after death, but to the receiving of a new life here and now from union with Christ, which will make it possible for us to

share the life of the resurrection after death.

Vatican Council II is quite traditional in what it teaches about life after death: "Thus, when we have finished the one and only course of our earthly life (cf. Heb. 9:27) we may merit to enter into the marriage feast with Him and to be numbered among the blessed." (Const. on the Church par. 48) The quote from Hebrews referred to is: "Just as it is appointed that men die once, and after death be judged, so Christ was offered up once to take away the sins of many . . ." Note the "die once" and the "one and only course of our earthly life."

It is interesting to learn that your book refers to a need to pay off by future lives the sins committed in a previous one. Catholic Christianity has recognized this need as the basis of the doctrine of Purgatory. As far as hell is concerned, it is Christian belief that God does not want anyone in hell and that it is the individual who chooses for himself to be lost.

Q. From reading Jewish literature, I learned that pious Jews went on pilgrimage to Jerusalem three times a year for the feasts of Passover, Pentecost and Tabernacles. Please explain. I thought Pentecost was a Christian feast.

Jesus, his followers and all the first Christians were Jews who observed the Jewish festivals. It was during the Jewish feast of Pentecost, when Jews from all over the Mediterranean world were visiting Jerusalem, that the Holy Spirit set the Church upon its public career, according to Luke in the Acts. Thus, the Jewish Pentecost was

observed as a Christian feast when it became the birthday of the Church.

The three Jewish feasts are first mentioned in the Book of Exodus, ch. 23: 14-17: "Three times a year you shall celebrate a pilgrim feast to me. You shall keep the feast of the Unleavened Bread. You shall also keep the feast of the grain harvest with the first crop that you have sown in the field; and finally, the feast of the fruit harvest at the end of the year, when you gather in the produce from the fields." These feasts are later on named Passover, Pentecost and Tabernacles or Booths.

Passover was always a great memorial of how God freed his people from slavery and led them through the desert to the Promised Land. Pentecost and Tabernacles were harvest feasts that took on historical meaning later. It was only in the Christian era that Jews quite generally considered Pentecost a memorial of the giving of the Law to Moses.

The feast of Tabernacles lasted for seven days, during which devout Jews lived in little booths or huts made of branches. This came to be considered a memorial of how their ancestors lived in tents while in the desert.

Scholars, however, doubt this was the original significance and point to the fact that it was customary during the picking of grapes and other fruits for the workers to live in small huts or booths in the fields. Whatever the origin, during this feast the Jews gave thanks to God for giving them the Promised Land and they made gifts of fruit to the temple.



PLAN ST. SIMON FESTIVAL—The committee working on arrangements for St. Simon parish festival take time out for viewing downtown Indianapolis. The group includes from the left Edward Riha, Father Earl Feltman, pastor, Dorothy Riha and Josette Concannon. Vince Concannon, a committee worker, was not with the group. The festival is set for Friday, Saturday and Sunday, June 24, 25 and 26. (Photo by Sr. Mary Jonathan Schultz)

Calls human rights key to new society

WILLIAMSTOWN, Mass.—Defending human rights is tantamount to laying the foundations of the new society mankind longs for, Cardinal Raul Silva of Santiago, Chile, said during ceremonies honoring him at Williams College.

"Millions of men and women share our conviction that human rights is the cornerstone of a new society, a challenge to those who want to pursue the great ideals of our generations," he said.

WILLIAMS COLLEGE president, John W. Chandler, called Cardinal Silva "Chile's voice of conscience in defending against ex-

cesses of the left or the right prisoners arrested without charges, workers fired without cause, families beleaguered by the disappearance of their relatives."

Since the early 1970s Chile has gone through abrupt changes in political systems—from democracy to Marxism followed by a military dictatorship. Cardinal Silva's statements and actions, mainly his sponsorship of the Peace Committee and the Vicariate of Solidarity, have contributed to a greater awareness of human rights in Chile and abroad.

Sen. Ullrich, legislator, dies at age of 69

AURORA, Ind.—The funeral liturgy was celebrated for State Senator Wilfrid J. Ullrich, 69, at St. Mary Church on Monday, June 13. Senator Ullrich (D-Aurora) died unexpectedly while attending a legislative conference in Las Vegas.

According to a family spokesman, Senator Ullrich became interested in government through the Christopher movement. "He always spoke up for righteousness and was outspoken against abortion and other moral issues."

Survivors include his wife, Eleanor; four sons, Dr. Thomas Ullrich, Daniel W., James and Richard Ullrich, and a daughter, Mrs. Robert Wright.



RIGHT TO LIFE CONVENTION SPEAKER—William J. Bannon, left, will speak on Voter Identification at the National Right to Life Convention, which will be held at the Chicago Hilton June 16-18. At the right is Michele McCrae of Jeffersonville, president of Indiana Right to Life, who will be attending the convention. The photo was taken in the new Indianapolis office of IRTL at 33 N. Pennsylvania St. The state headquarters were formerly located in South Bend. Bannon is serving as a consultant for the organization on both the local and national level. (Photo by Ruth Ann Hanley)

the word this sunday

By Father Donn Raabe

TWELFTH SUNDAY OF THE YEAR

"Easy Answers"

Zechariah 12:10-11
Psalm 63:2-9
Galatians 3:26-29
Luke 9:18-24

Sometimes answers are easy. Peter's intuitive answer to who Jesus really was came easily—inspired. Answers sometimes come easier than the reality. "You are the Christ" with all of its connotations of power and success as the chosen of God comes much easier than the way being the Christ happens: suffering, rejection and death. Answering that I am a follower of Christ comes more easily than the way being a Christian happens: putting aside trying to save my life myself and giving it so others can also come to life in Christ. Being baptized into Christ means that I try to live Paul's words and eliminate the attitudes and ways of life that make me think I'm better and more important than the person on the opposite side of the fence or tracks; of the other nationality, creed, race or even than others in my own home. It's easier to feel we've inherited the promise of God to Abraham than to know we've also inherited Abraham's people's weakness of trying to get a nice, neat sure way to salvation: the easy answer way.

Abortion 'auction' deplored

NEW ORLEANS—The Catholic newspaper in the Archdiocese of New Orleans has condemned the American Civil Liberties Union (ACLU) of Louisiana for auctioning off an abortion as part of a fund-raising event.

In editorial, The Clarion Herald said the ACLU "has made a mockery of its claim to stand for civil liberties and made its contributors and supporters accessories after the fact in placing the life of a pre-born child on the auction block" by auctioning a complimentary abortion donated by Delta Women's Clinic in New Orleans.

THE ABORTION SOLD to the highest bidder, who was unnamed in news reports, for \$30. A representative of the clinic said the "street price" of the abortion was approximately \$150.

Marlene Roder, ACLU executive director in Louisiana, said the ACLU had accepted the donation of the abortion for its fund-raising auction because, "The ACLU has traditionally taken a stand in favor of a woman's right to choose."

THE EDITORIAL SAID that the ACLU in the past "did, in fact, champion many just causes, including those of black citizens," but added, "now that \$30 'deal' to pump out a child from the womb of its mother might buy the death of a pre-born black baby."

"For an organization which has pointed to the auction block of slavery to win many an important black civil rights case," the editorial concluded, "the ACLU has come a long way in now auctioning death for the pre-born—and that long way is down."

Article in 'Nation'

(Continued from Page 4)

pretending that Meany has been soft on non-Communist dictators, they should have told the readers that he has rather consistently refused to recognize the credentials of Fascist as well as Communist labor leaders. More specifically, they should have reported that the AFL-CIO never once recognized the credentials of so-called labor leaders in Spain during the Franco regime, always opposed their coming to the United States, and, when they came, refused to meet with them.

Though this is a matter of record, the editors of The Nation slide around it by alleging that the AFL-CIO's policy with regard to non-Communist dictatorships has not been perfectly consistent.

That may well be true. But The Nation itself is open to the same charge. The Nation is all in favor of admitting so-called labor leaders from the Soviet Union, but was it also in favor of admitting labor leaders from Franco Spain? If not, does this mean that The Nation is soft on Communism? I rather doubt it. It may

mean, however, that the editors of The Nation think that Fascist labor leaders are more dangerous than Communist labor leaders. Meany obviously doesn't agree with them in this regard.

Whatever of that, the question as to whether or not Communist and/or Fascist labor leaders should be admitted to the United States is one that should be discussed on its merits.

To beg the question, as The Nation does, and to use it as a convenient jumping-off point for still another broadside attack on Meany and the AFL-CIO is not the "liberal" way to carry on a dialogue.

I might add, in conclusion, that the editors of The Nation have a long way to go before they can claim, with a straight face, to have done as much as that "vain old panjandrum," George Meany, has done for the workers of the United States whom, whether his liberal critics like it or not, he has been elected to represent.

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This Junior CYO kickball team from Holy Name parish, Beech Grove, took the junior league title. Pictured with the team are the coaches, Tom Goldsby at the left back and Herb Devore, right.



This Cadet "A" kickball squad from St. Gabriel parish captured the league championship. In the back row at the left are the coaches, Fred Thorman and Jo Lorenz.



This Cadet "B" kickball team from Little Flower parish are the 1977 tournament champions. Coach Cathy Pfarr is in the back row at the right.



This "56" League kickball team from Holy Name, Beech Grove, won their league championship. The coaches are Pam Kidwell, far left; and Helen Volk and Joni Wessling, in the middle, back row.

Two golf events on CYO slate

BY DENNY SOUTHERLAND

Two separate Golf tournaments highlight the CYO calendar during the next week.

Tomorrow, Saturday, June 18, more than 100 golfers are expected to tee off in the Twentieth Annual Junior Golf Outing at Ensley's Golf Center, 5000 West 56th St.

ENTRANTS COMPETE in three divisions: Freshman-Sophomore, Junior-Senior, and Adult. Within the division, participants vie for awards in both Boys' and Girls' and Men's and Ladies' categories.

Immediately following the golf action, participants will go to Marian College for swimming, volleyball and recreation. An outdoor Mass is scheduled for 5 p.m. on the campus followed by a picnic. Father Joseph Rautenberg will celebrate the Mass. Participants' families are urged to join the athletes for the outing, Mass, and picnic.

SIXTY GOLFERS are expected to open play Monday, June 20, in the Twelfth Annual Match Play Tournament at South Grove Golf Course.

Play begins Monday in Medal Play with Match Play continuing Tuesday, Wednesday, and Thursday. Golfers will be assigned flights following the opening round. Awards will be presented after the final round.

Junior CYO's to help drive for clean city

Next Tuesday, June 21, some 45 Junior CYOers will participate in a seminar co-sponsored by the Indianapolis Clean City Committee and the CYO Office.

Betty Stanford, project coordinator for Mayor William Hudnut's Clean City Committee, said that this is the first such seminar directed at the youth groups in Indianapolis.

The seminar will be directed at anti-litter education and is part of a continuing effort in the capital city. The Clean City Committee is a sub-committee of the Greater Indianapolis Progress Committee.

Members of the various parish CYO groups attending the seminar will become actively involved in the project and will work towards its goal of having a cleaner city.

Mrs. Stanford, who has been connected with many community projects, has taught school and is an honor graduate of Butler University.



TO OBSERVE GOLDEN WEDDING ANNIVERSARY—Mr. and Mrs. William H. Royse will observe their golden wedding anniversary on June 21 with a Mass of Thanksgiving and a family dinner at the home of Mr. and Mrs. Ralph Downs. Married at Holy Cross Church, Indianapolis, on June 21, 1927, Mrs. Royse is the former Marianne Schneider. The couple has five children including Anne Downs and Thomas J. Royse of Indianapolis; William H. Royse, Jr., of Fort Lauderdale; Charlotte Overman of Lompoc, Calif.; and Kathleen Beckley of Glendale, Calif.

St. Pius, St. Lawrence share girls' track titles in annual competition

The girls of St. Pius X annexed the Over-All Team trophy in the annual Cadet Girls' Track Meet held at John Marshall High School on June 9. In doing so, they matched a victory scored by the boys in their meet held a month earlier.

Meanwhile, in the Junior CYO Girls' Track Meet, the over-all title went to St. Lawrence with 118½ points. Little Flower finished second with 108½ points; Holy Spirit third with 95½ points; and St. Andrew fourth with 16 points.

The young St. Pius X athletes scored well in all three classes to accumulate their winning over-all score, finishing second to Holy Spirit in Class A and first in both Class B and Class C.

IN GARNERING top over-all honors in the Cadet event the St. Pius X girls accumulated 181 points. Holy Spirit came in a distant second with 155½ points, followed by St. Simon with 114½ points and St. Luke 69 points.

The Juniors competed in only two categories Class A and Class B. The over-all winners, St. Lawrence, abetted their top spot in Class A with a solid third place in Class B. Second place winner Little Flower took the runner-up spot in both classes of competition, while Holy Spirit snagged top honors in Class B, but dropped to third in Class A. Fourth place St. Andrew's scored all its points in the Class B events.

ONLY TRIPLE event winner in the Cadet competition was Beth Happel of the champion St. Pius X squad, who captured both the 100 Yard Dash and the

Elbow grease did trick

ST. LOUIS—An old remedy for dirt—elbow grease—was brought into play at the Old Cathedral after vandals sprayed obscenities and dollar signs on the building.

Auxiliary Bishop John N. Wurm, pastor of the church, credited restoration specialist, Jerry Beagle, for finding the right formula after 10 other applications failed.

The bishop said that Beagle then "tried just water and a bristle brush, not wire. He brushed for a while then rinsed with water and, believe it or not, it is coming off. A little elbow grease is best," the bishop added.

The method does not color the stone, as other solutions might, he said, "and only takes off about one-thirtieth of the stone's surface. It leaves no signs of damage at all."

He noted that the limestone is so porous that the paint went right through the stones. The Old Cathedral was built about 1831.

Brothers to convene

PROVIDENCE, R.I. — The National Assembly of Religious Brothers will hold its sixth national conference from June 23 to 26 in Providence, R.I. Theme of this year's conference is "Sexuality: The Celibate's Response."

Brother Charles Henry, the former provincial and superior general for the Christian Brothers, will be the keynote speaker. Father John Malecki and Mercy Sister Susanne Breckel, co-directors for the Consultation Services Center for the Diocese of Albany, will also speak.

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CYO Notes

New Youth Council President Ann Papesh has announced that the new council will hold its inaugural meeting at 7:30 p.m. Monday, June 20, in the CYO Office.

Entry Blanks for the Sub-Novice and Archdiocesan Swimming Meet are due by June 30 and July 7, respectively.

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Fr. Julius dies at age of 86

OAK BROOK, Ill. — The funeral liturgy for Father Julius Schott, O.F.M., 86, was held at St. Joseph Franciscan Seminary on Wednesday, June 8. Father Julius, a native of Connersville, would have celebrated the diamond

50th jubilee

INDIANAPOLIS — Mr. and Mrs. Robert O. Wells will mark their 50th wedding anniversary on Tuesday, June 21, with a Mass of Thanksgiving at Our Lady-of-the-Greenwood Church, Greenwood, at 5:30 p.m. The couple was married on this date in 1927.

Relatives and friends are invited to join Mr. and Mrs. Wells at the celebration of the Mass.

Mrs. Wells is the former Loretta Cord of Shelby County.

jubilee of his ordination on July 4.

After spending several years in parish work in Michigan, Father Julius was assigned to teach at St. Joseph Seminary in 1926, where he specialized in English and German. In his retirement years, he spent his time translating German texts and helping with the upkeep of the seminary grounds.

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viewing with arnold

War film with a difference

by James Arnold

"Cross of Iron" might be subtitled "Sam Peckinpah Visits World War II." It offers all we might expect from such a confrontation, which includes not only uncompromising violence but further education in director Peckinpah's moral vision of the world.

The things to know about Sam are (1) that he is a gifted director of action films ("The Wild Bunch," "Straw Dogs"), working here for the first time in the modern war film genre; (2) that he is never satisfied with surface alone, but deeply concerned with modern man's beleaguered moral balance; and (3) that while he is somewhat untamed, blunt and Hemingwayesque, he is basically a traditionalist who

believes in honor, decency and family.

"CROSS" is a battlefield movie, an old-fashioned, platoon's-eye view of combat that we've seen little of lately, in contrast to the war-related caper film ("Day of the Jackal," "The Eagle Has Landed") or the dramatized historical re-creation ("Midway," "A Bridge Too Far"). The fighting in "Cross" is fictional and centers on a single company of Germans on the crumbling Russian front in 1943.

The plot, depending on your viewpoint, is either hackneyed or archetypal. A new officer, a martinet (Maximilian Schell), is assigned to a battle-hardened group whose hero is a cool, gutsy non-com named Steiner (James

Coburn). Schell's Capt. Stransky wants to instill morale and discipline "to destroy the myth of Russian invulnerability"; as a Prussian aristocrat, he also wants to win his Iron Cross so he can "face his family" after the war. The men instantly hate him, except for a few corrupt types who can benefit by playing the game his way. But his real enemy is Steiner, a manly symbol of all the good soldiers who hate war but fight it as well as they can both for survival and to uphold a bitter sense of honor.

When the Prussian tries to fake his way to the medal by stealing the laurels of a brave dead lieutenant, Steiner opposes him out of loyalty to his friend and the truth. Stransky pulls several dirty tricks during the general chaos of retreat to get Steiner and his men killed. But the good guy survives to get his revenge and provide our catharsis, though it's more psychological than physical.

Peckinpah is a hard case, since he tries often to be honest down to the last drip of horror. But "Cross" shows more restraining than most of his films—evident not only in the cutting and

language, but in the strong efforts to show the human values that exist beyond the battle zone, the values that his suffering heroes, bearing their symbolic iron cross, have lost in the madness of

war. Especially touching is his use of a young Russian boy-soldier as a recurring symbol of the values of family, innocence, and life affirmation amid the cruel slaughter.

In short, "Cross" is a troubling film, full of the sort of ambiguous connections that force audiences to think and not just "enjoy" the spectacle. It's violent, at times fatuous in its anti-war rhetoric, but it has notes of complexity and grace. Rating: B—objectionable in part for all]



from the uscc film and broadcasting office

PBS to air travel series featuring James Michener

James Michener, Pulitzer-Prize-winning author, will host four TV specials to be broadcast by PBS over the next year. Each program will be devoted to an area of the world—Spain, Hawaii, the South Pacific—where Michener has spent considerable time in researching his popular novels. The first of these specials, ISRAEL: A SEARCH FOR FAITH, airs this Tuesday, June 21, at 8 p.m. on PBS channels.

In a 1965 novel, "The Source," Michener has recounted the long and troubled history of the land holy to three great world religions—Judaism, Christianity, and Islam. This documentary enables him to take his viewers on a tour of the sites revealed by the faithful and to show, rather than describe in words, the role these holy places played in the development of the three faiths and in the centuries-old struggle to control them. The result is an illustrated history lesson providing a broad overview of a unique subject from the point of view of the secular scholar rather than that of the believer.

THE FOCUS OF THIS documentary is on the past rather than the present. It studiously avoids the explosive issues of Middle Eastern politics although its historical account helps put them into perspective.

Without averting directly to the present realities of the Arab-Israeli confrontation, the film cannot help showing them as a natural part of the background—in the colorful Christmas celebrations in Bethlehem, one sees the heavily-armed Israeli soldiers discreetly guarding them.

The question preoccupying Michener's commentary is how religions which profess universal love and peace could have been involved in such a history of violent conflict. For him, the Holy Land is a puzzling contradiction because it "has borne witness to the best of man's aspirations and the worst in man's warring nature." His account of 4,000 years of violence concludes with the observation that this suffering was part of the price

humanity paid in its quest for a belief in a truth greater than itself. Others will conclude from the same historical evidence, however, that this violence stemmed less from religious than from political and national motivation.

EVEN WITH reservations about Michener's choice of emphasis, the documentary has much to recommend it, primarily in its conveying a sense of how historical events are interconnected. The best example of this is the way it uncovers the 3,000 years of history that lie 30 feet beneath the streets of Jerusalem, the earthly city sacred to Moslems, Jews, and Christians. Michener can be quite eloquent in presenting the Bible as history if not revelation.

It is difficult, of course, to make a film about the Holy Land that is unflawed by images already turned into

visual clichés by many earlier works. Albert Waller, the documentary's producer-writer-director, apparently felt he had no option but to stay with the expected historic landmarks—the Walling Wall, the Via Dolorosa, the Dome of the Rock—and record them as well as possible in support of the commentary.

One does not expect Michener to be a TV personality, but he is plainly uncomfortable standing in front of a camera. Perhaps he will be more at ease when he revisits some of the other areas of the globe that he has brought to life for millions of his readers.

This program and the other three in the series, "James Michener's World," is produced by the Reader's Digest Association and its presentation on PBS is made possible by a grant from Mrs. Paul's Kitchens.



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WED 50 YEARS—Mr. and Mrs. Bernard A. Cleary will celebrate their 50th wedding anniversary with a Mass of Thanksgiving in St. Jude Church, Indianapolis, on Saturday, June 25, at 1 p.m. A reception for relatives and friends immediately following the Mass will be held in the school hall until 4:30 p.m. Mrs. Cleary is the former Dorothy Fike. The couple has nine children including Paul, Dick, Tom, David, Larry, Leo and Betty Cleary, Carolyn Moulton and Linda Malnes.

this week's tv films

I NEVER SANG FOR MY FATHER (1971) (ABC, Sunday, June 19): Gilbert Cates' very solid, if not especially cinematic, adaptation of the Robert Anderson stage play about the very real problems of coping with aged parents. Gene Hackman and Estelle Parsons are the adult children, Melvyn Douglas the gruff patriarch in a drama that is moving and honest. Recommended for adults and mature youth.

MCCABE AND MRS. MILLER (1971) (CBS, Wednesday, June 22): Robert Altman's gloomy and often fuzzy view of what the Old West was really like, with Warren Beatty as a boorish gambler who starts a brothel and Julie Christie as a British madam who gives the joint some class until the Big Land Company muscles in. Until the final shootout in the snow, a very boring movie. Not recommended.

THE MOVIE IS a transplanted John Ford western (especially "Fort Apache") in more ways than one. Steiner and his men love each other with the quiet respect not of professional soldiers but of civilians determined to work out their miserable fate according to a code of humanity, decency, friendship, grace-under-pressure. These are precisely the values that Stransky (and of course, the Nazis) undermine out of selfishness, pride or perverted idealism. It's a case of humanity vs. inhumanity, honest heroism vs. fake heroism and insanity. A similar conflict runs through most Peckinpah films, as critic Mark Miller has pointed out. The tragic feeling in his other movies is that the bad guys are winning, but "Cross," for all its grimness, isn't quite sure.

The theme, applied to war movies, especially in the last decade, is not unique—the rotten big shots who profit in war after war, the stupid and immoral on one hand, vs. the decent fellows who do the fighting and dying on the other.

But Peckinpah's film is a notch better. Not only are the battle scenes predictably terrifying and realistic, with the horror underlined by quick passages of Peckinpah slow motion, but the stature and dignity of the men, especially Coburn's Steiner, are impressively suggested. Schell makes a superb, if perhaps overly wrought villain (at one point, he even keeps a pet rat), and James Mason and David Warner, as staff officers, project other moral and intellectual dimensions.

GOOD WAR films are bound to seem repulsive, at least occasionally, to justifiably sensitive souls.

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Forgiveness is part of loving

By Father John J. Castelot

When we think of living the Christian life, of practicing the virtues necessary for such living, it is sometimes easy to narrow our sights and distort our perspectives. Many are tempted, for example, to view that life and those virtues almost exclusively in terms of their direct relationship with God. Fundamental though such a perspective is, it is dangerously lopsided.

The Christian life is lived by human beings in a real world in interrelation with other human beings. That is why, when Jesus was asked which commandment He considered the greatest, He unhesitatingly quoted the command to love God completely, utterly, but then hastened to join to it the command to love one's neighbor. The two go hand-in-hand.

One of the most important aspects of the love which we must show each other is a readiness to forgive. In the crush of daily life we are constantly hurting and being hurt, creating situations which can be corrected only by forgiveness and, equally important, by a willingness to accept forgiveness.

IT IS NOT surprising, then, that the New Testament issues repeated over and over urgent calls to forgiveness, to reconciliation. At the end of the first part of the Sermon on the Mount, after proposing the ideal of indiscriminate love, Jesus sums up His exhortation thus: "In a word, you must be made perfect as your heavenly Father is perfect" (Mt. 5,48).

One's first reaction is to protest that this is an impossible ideal. But upon reflection, one sees that the perfection referred to here is that of God's love. And while that is still an ideal, it is not an impracticable one by any means. For whatever other limitations we may have, every single one of us has the power to love, and so to be Godlike.

St. Luke, in his version of this saying of Jesus, helps us to get a bit more specific: "Be compassionate, as your Father is compassionate" (Lk. 6,36). Compassion, forgiveness — essential components of the Christian Life, basic ingredients of Godlikeness. In a striking passage, again from the Sermon, Jesus tells us: "If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at

the altar, go first to be reconciled to your brother, and then come and offer your gift" (Mt. 5,23-24). First things first! Worship of God is supremely important, but divorced from right interpersonal relationships, it can become a hollow mockery.

"PARDON, and you shall be pardoned" (Lk. 6,37). The Gospel of Luke has been called the Gospel of Great Pardons, of Forgiveness. Only he records that astonishing prayer of the dying Jesus: "Father, forgive them; they do not know what they are doing" (Lk. 23,34).

One day Peter asked Jesus: "Lord, when my brother wrongs me, how often must I forgive him? Seven times?" "No," Jesus replied, "not seven times; I say, seventy times seven times" (Mt. 18,21-22). Then, to drive home His point, He told the story of the merciless official who owed his master an immense sum of money. He pleaded and pleaded and the master went all the way and simply wrote off the debt. This official, in turn, refused even to be patient with a fellow employee who owed him a trifling sum. He had him thrown in jail.

When the master heard about it he was furious, and the story ends on this powerful note: "Then in anger the master handed him over to the torturers until he paid back all that he owed. My heavenly Father will treat you in exactly the same way unless each of you forgives his brother from his heart" (Mt. 18,34-35).

AGAINST A background such as this, the implications of a favorite prayer stand out sharply: "... and forgive us the wrong we have done as we forgive those who wrong us" (Mt. 6,12; Lk. 11,4). That these lessons made a deep impression on the Christian community is evident from these distant but clear echoes in the apostolic writings: "Bear with one another; forgive whatever grievances you have against one another. Forgive as the Lord has forgiven you" (Col. 3,13). "Get rid of all bitterness, all passion and anger, harsh words, slander, and malice of every kind. In place of these, be kind to one another, compassionate, and mutually forgiving, just as God has forgiven you in Christ" (Eph. 4,32).

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One of the hard things in life

By Russell Shaw

Forgiveness is one of the hardest things in the world. "Beware of the man who does not return your blow," that master of paradox George Bernard Shaw wrote. "He neither forgives you nor allows you to forgive yourself."

Like much that he said, this remark catches our attention by turning Christian truth upside down. But it also expresses a truth of its own — the truth of unredeemed humanity, for whom giving and receiving forgiveness do not come easily.

It is very different for those who presume to call themselves followers of Christ. At least it should be. The theme of forgiveness sought and granted runs through the New Testament. Nowhere does it receive clearer and more memorable expression than in the parable of the Prodigal Son.

MOST OF US identify easily with one or the other of the sons of the story — the prodigal who squandered his inheritance in riotous living and returned home abjectly penitent, or the narrowly righteous older son who complained that his father was too ready to forgive. But the real hero of the tale is the father. In fact, the parable could as well be called "The Prodigal Father." He stands for Christ's loving Father and ours — for God who is ready to forgive us with almost prodigal generosity, if only we ask.

Asking is all-important, and we have to mean it. In seeking God's forgiveness, lip service won't suffice. The parable takes it for granted that the Prodigal Son meant it when he turned away from his old way of life and came home to ask his father's forgiveness. So we must mean it when we seek God's forgiveness, for God can hardly forgive us for evil deeds which we intend to commit again if the occasion arises.

THE CENTRAL point of the story, however, is the father's eager willingness to forgive. It stands in sharp contrast with the older son's resentful attitude. From his own, very human point of view, of course, the older son is right. The father's response to his penitent younger son does go beyond the bounds of good sense, even beyond the bounds of justice. Such forgiveness can only arise from profound love.

But it is love — God's love and ours, modeled on His — that Christianity is all about. A person who loves as God does (or tries to love that way) will be ready to forgive (or try to forgive) as generously — as prodigally — as the father in the parable. One who doles out forgiveness according to narrow justice will imitate the older son. To act that way makes perfectly good sense — humanly speaking. But as Christians we are called to more

than good sense in regard to forgiveness and much else besides.

If we can err in our approach to forgiving others, we can err just as badly when it comes to forgiving ourselves. Basically, there are two ways of doing this: by being too hard on ourselves, and by not being nearly hard enough.

THE LATTER happens when we seek forgiveness from God and other people without being really sorry. Real sorrow isn't measured by tears and emotion. Its test is clear and concrete — the test of behavior. If we soon find ourselves slipping back into the same unloving, vicious behavior which originally touched off our so-called sorrow, we can be pretty sure it left much to be desired. In that case we are like small children, quick to say "I'm sorry" for their misbehavior when an adult reprimands

them, who do exactly the same thing again a few minutes later.

The other extreme is to be almost neurotically concerned with our past, repented misdeeds. Though they are truly sorry, some people find it next to impossible to believe that God can really have forgiven them. Though they don't intend it, they are in effect calling into question the very reality of God's love and Christ's redeeming sacrifice. Jesus died for our sins, and His sacrifice was sufficient to earn all the forgiveness necessary for any amount of sincerely repented human sin. The merit of what He did is there for the asking, whenever we ask rightly. All of us, no doubt, accept this intellectually, yet morbid obsession with old, repented misbehavior casts doubt on it in practice.

IN EVERYDAY life, forgiveness comes to us through other people. So God, respecting our human nature which He created, mediates His forgiveness — like His other graces — through the special community of believers which we call the Church. The wonder of the sacraments is that God uses human signs and instruments as channels of His grace. Instead of bypassing the human, as He might have done, He works with and through it. Thus the sacrament of Reconciliation, in which we experience God's forgiveness and renewed communion with Him, very naturally involves an experience of reconciliation with our fellows in the faith.

George Bernard Shaw was right. Forgiveness doesn't come easily to human beings. But it does come easily to God, our prodigally generous Father. It is possible for us to presume on His capacity for forgiving (as we may do if our "sorrow" is more show and emotion than reality) but it is scarcely possible to overestimate it.

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Forgiveness: does it really help?

By Father Alfred McBride, O.Praem.

Forgiveness scenes are among the most touching in all human memory. Jesus bringing forgiveness to the woman taken in adultery. Pope Paul VI and the Orthodox Patriarch locked in a friendly embrace after 1,000 years of hostility between the two churches. Protestant and Catholic women in Northern Ireland marching arm in arm for peace after untold centuries. Parents coming to prisons to comfort their wayward sons and daughters. Of all the signs of love, forgiveness is the greatest and most moving.

Despite the centrality of this Gospel teaching, the act of forgiveness remains one of the most difficult forms of love to promote. Far more persistent is the need for so many to hold and keep grudges. Whose family does not have at least one instance where some intimate relatives refuse to speak to each other? Think of those you know whose vanity was wounded years ago by a certain party and who wouldn't think of forgetting and forgiving the hurt? Tally up all the crimes of passion committed by those whose capacity for violence was greater than their power to forgive.

WHERE IS THE Christian parish

that is able to boast that it has purged itself of its last proud person who had been too wretchedly stubborn to offer the palm of peace to an alienated other? Total the body count in wars fought over real or imagined insults. Find a court reporter to record the rationalizations and self-deceptions of all those who make a positive virtue out of their stiff-necked attitude to forgiveness.

Listen to the excuses: She can't talk to me that way. I won't put up with his insolence. This is the last straw. Don't put your foot in this house again. I've had enough of your face and guff. After all I've done for you, look at the way you treat me. You aren't worth the room you take up. How did I earn a son like you. If you so much as come near me again, I'll . . . I hope you get all the grief you deserve. If I had known what you were like when I married you. Don't worry, I'll neither forgive nor forget what you did. And so on.

SOUND familiar? We don't have a garden of Eden yet. The kingdom of heaven may be here, but sometimes its luminosity and healing peace has yet to be fully experienced.

One of the reasons why so many people find it hard to forgive is that they

think it won't work. They haven't seen the forgiven party healed and cured. They find that the offender too often keeps repeating the wounds. Sick of being abused and betrayed, people finally give up in despair, having come to the conclusion that forgiveness is a nice idea that doesn't work.

The apostles ran into such a situation. They knew how stubborn human nature could be and were puzzled that Jesus spent so much time talking about forgiveness. Surely he must see how useless it was in so many cases. Still they tested him on the matter. "How often must I forgive my neighbor and brother? Seven times?" In allowing for seven acts of major forgiveness they thought they were being somewhat generous.

THEY WERE astonished at Christ's reply. "Not just seven times, but seventy times seven." They knew that He didn't just mean 490 times, but always. He

didn't argue with them on the reasonableness of forgiving. In fact most of the time it seemed unreasonable. He called on them to make an act of faith in the offender, by believing that ultimately no one is beyond redemption. While alive they are capable of being reached, touched and healed by forgiveness.

Christ based His teaching on the mercy of God that was inexhaustible. If anyone could have washed his hands of the human race for all its foolishness, stupidity, insults and rejections of him, God could have been firm in line. Still God comes back again and again with His forgiving love, most of all in His Son Jesus. To err is human, to forgive divine. Jesus asks us to share in the forgiving and healing power of God to bring about peace and reconciliation among all peoples. An impossible dream for the doubters. A realizable hope for the true believers.

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KNOW YOUR FAITH

The Dameans

'Heard It in a Love Song', sung by Marshall Tucker

By The Dameans

Heard It in a Love Song

*I ain't never been with a woman long
enough for my boots to get old,
We been together so long now that both
need re-sewing.
If I ever settle down you'd be my kind,
And it's a good time for me to head on
down the line.*

CHORUS:

*Heard it in a love song, heard it in a love
song,
Heard it in a love song — can't be wrong.*

*I'm the kind of man who likes to get
away
So I can start dreaming about tomorrow
today.
Never said that I loved you even though
it's so,
That duffel bag of mine it's time to go.*

REPEAT CHORUS

*I'm gonna be leaving at the break of
dawn,
Wish you could come but I don't need no
woman tagging along.
Always something greener on the other
side of that hill,
I was born a wrangler and a rounder and
I guess I always will.*

REPEAT CHORUS

Written by Toy Caldwell
Performed by the Marshall Tucker Band
No Exit Music Co., Inc., B.M.I.

NOTE: This week's column is especially for our female readers. Men and boys are welcome to read on but they may become uncomfortable especially if they recognize themselves in the contents of this article.

Dedication: to all the ladies who have been left behind by the type of guy described in the Marshall Tucker Band's song, "Heard It in a Love Song."

The scene and the theme is so familiar. It's the guy who is in charge here. When it's good for him it's good, and when it gets old it's time to move on. That's supposed to be the sign of a man, a tough guy, a real cool character.

What about the girl? Oh, she's O.K. as long as she fits into his picture but when it's time for leaving, he "don't need no woman tagging along." Even when he's with her, he "never said I love you even though it's so," because that's not the cool thing to say.

WHAT IS particularly disturbing about this description is that you often hear it said — and even by girls — that men are like that — it's just the way they are and there's not much you can do about it.

A few things need to be said immediately. First, there is a difference between the way some men are and what they should be. Just because some men and boys act a certain way doesn't mean it is right. The more you let them get away with it, however, the more they will continue to do it and think it is right.

Secondly, one important consideration in love relationships is equality and mutual sharing. "Double standards" (which mean I can expect certain things from you but you have no right to expect

the same from me) cannot exist in friendship and love.

FINALLY, and most importantly, it is degrading for any person to accept an inferior attitude in love. Love is meant to build up the other but it works both ways. If one person is being built up and the other is being put down in relationship, you can be sure that it's not love that is happening here but one ego being fed while another is diminished. (In all fairness this article also belongs to the guys who get strung along by self-minded females). People were meant to be treated like people and never like dishrags which are used over and over and then thrown away when they get ragged.

You won't hear much about love in, "Heard It in a Love Song." You won't learn it from a lot of the rock groups and singers either even though they may be very popular and rich.

POPULARITY and wealth may convey a certain amount of power and influence but they don't guarantee right attitudes about love. Just witness the tragic love stories among the wealthy and

the co-called stars, often due to the temptation to use what they have just for themselves or to control and manipulate others. Only when relationships are founded on mutual care and respect and not just because we heard something on

the radio can there be the possibility that love — can't be wrong.

(All correspondence should be directed to: The Dameans; P.O. Box 2108, Baton Rouge, La. 70801.)

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Discussion questions

1. Why is it so difficult to forgive? Discuss.
2. What did Jesus say about forgiveness?
3. Discuss this statement: "Jesus asks us to share in the forgiving and healing power of God to bring about peace and reconciliation among all peoples."
4. What commandment did Jesus consider the greatest?
5. Discuss this statement: "Every single one of us has the power to love, and so to be Godlike."
6. Read in The Gospel According to Matthew, Chapter 5, verses 21 through 26.

7. In the Gospel According to Luke, read the story of The Prodigal Son, Chapter 15, verses 11 through 32. Discuss this story.

8. Discuss this statement: "As Christians we are called to more than good sense in regard to forgiveness and much else besides."

9. What is real sorrow?

10. Is it necessary to forgive oneself? Why?

11. How does the sacrament of Reconciliation involve an experience of reconciliation with our fellows in the faith?



Social service must be rooted in love

By Father Alfred McBride, O.Praem

When St. Vincent De Paul was on his death bed, a novice asked him what was the secret of Christian service? "My daughter," he replied, "you must learn how to love the poor so they can forgive you for the bread you offer them." This perceptive comment of Vincent was an effort to help the young Sister avoid the pitfalls of self righteousness and patronizing in her works of social concern.

He might also have added that love, proceeding from a strong prayer life, is essential if there is to be any long-range social service to the deprived. The late 1960s witnessed an extraordinary rise in social consciousness among the well-fed Christian middle class. The result was a flood of volunteers for inner-city work. Leaving traditional forms of Catholic ministry such as schools and hospitals, the new legions of idealists poured into the grimy tenements and rat-infested alleys and trash filled streets where the poor of America live.

Their intentions were admirable and their enthusiasm would match any crusader on the way to rescue the Holy

Land from the infidel. Chesterton, with the mighty beat of his ballads would clearly love to chronicle these armies of noble spirited Christians, anxious to prove that the fire of justice and charity had not gone out in secular America, let alone in the Church Catholic. They joined in civil rights marches, teachin's on the Vietnam war, soup ladling in startled city mission kitchens, concerted action against banks that red lined the poor, harassment of absentee landlords and others all too ruthlessly present.

THEY CELEBRATED peoples Masses, sang spirituals, stood by the Indians at Wounded Knee and Gresham, backed Marlon Brando's newly found social consciousness and Robert Redford's hopes for a protected environment. Windows shone, and floors gleamed; wood sparkled with new paint and undesirable insects were shooed away as these inheritors of middle-class sanitation scrubbed and cleaned the hovels of the poor. A new day was dawning. Christianity had a fresh enemy to defeat and loyal and persistent soldiers to prosecute the battle.

Or was it? Pacifists had sung, "Where have all the flowers gone?" But now one could adapt that poignant song to say, "Where have all the crusaders gone?" And so quickly at that. Barely seven years after the expectations had been raised all was eerily quiet on the inner city front. Smile buttons vanished. The burlap tapestries with flannel lettering about joy and love and hope disappeared. No songs now. No marches. No pleading with real estate rascals or tight fisted bankers. Not even any windex or lysol or lemon pledge.

If tracers were put out on the crusaders they would find hundreds of sheepish faces pursuing graduate degrees, buying farms or chic town houses, purchasing season tickets at the opera and for the games, scanning the fashion pages and checking the guest list for Saturday night's buffet.

What happened? Why did the steam vaporize so quickly? Perhaps lack of preparation was the greatest reason. In some cases the experience was simply a guilt remover or some other kind of escape. Maybe St. Vincent De Paul would argue that the spiritual power which yields

long-term commitment and motivation was never there in most cases. Who can say?

THE STORY does have a moral. Not one that rebukes the well-meaning sincerity of those who tried and basically failed. To have tried is itself a recommendation of interior and commendable idealism. No, the moral of the story is that enthusiasm is not enough to propel Christians into a major and significant commitment to a life of service to the poor and the deprived. Enthusiasm is all right for a starter. But there must be added a deep spiritual life. Sentimental love of the poor won't do. Sound love based on disciplined contact with the Holy Spirit is the inner power one will need in facing the admittedly enormous demands of inner-city work and other commitments to justice.

A new call is needed today. One that is more sober but also more insistent and challenging. Jesus says that the measure of our personal greatness is our capacity to serve the needy. Don't miss the chance.