

the CRITERION

VOL. XII, NO. 37

INDIANAPOLIS, INDIANA, JUNE 15, 1973



BISHOPS AND MAJOR SUPERIORS—An historic meeting between the state's six bishops and the major superiors of women with headquarters in Indiana took place this past Monday and Tuesday at St. Mary-of-the-Woods, Archbishop George J. Biskup is shown above with the leaders of the communities located in the Archdiocese. From left are: Mother Marie Dillhoff, O.S.F., superior general of the Sisters of St. Francis, Oldenburg; Sister Mary Philip Seib, O.S.B., prioress of Our Lady of Grace Benedictine Convent, Beech Grove; Sister Mary Maxine Teipen, S.P., provincial of the Sisters of Providence in Indiana; and Mother Mary Pius Regnier, S.P., superior general of the Sisters of Providence. Theme of the meeting was: "What Can We Do Together for the Church in Indiana?"

LONG-TIME CYO DIRECTOR

William S. Sahn dies at age of 45

INDIANAPOLIS—Solemn Funeral Services for William S. Sahn, Sr., were held Wednesday morning (June 13) in Immaculate Heart of Mary Church. Archbishop George J. Biskup was principal concelebrant of the Mass of the Resurrection. Forty other priests concelebrated.

Mr. Sahn, the executive director of the Archdiocesan Catholic Youth Organization, died of an apparent heart attack Saturday, June 9. He was 45.

Father John Ryan, pastor of St. Anthony's parish, Indianapolis, and Archdiocesan Scouting Chaplain, called Mr. Sahn "sentimental, sensitive and concerned" in his funeral homily. He cited his outstanding devotion and leadership to Church and Catholic education and his family. (Full text of the homily is on Page Three.)

The father of nine children, Mr. Sahn is

also survived by his wife, Reva, and mother, Mrs. Walter E. Sahn. His uncle, Father Edwin Sahn, is pastor of Immaculate Heart parish.

FRIENDS OF THE family have taken steps to establish the William S. Sahn Education Trust to provide educational benefits for his children, who range in age from five to 18. Contributions are being received by the CYO Office, 1502 W. 16th St., Indianapolis.

A native of Evansville, Mr. Sahn was a graduate of the University of Notre Dame and an active member and past president of the Notre Dame Club of Indianapolis. He was named "Man of the Year" by the club in 1968.

He served as a member of the North Indianapolis District Board of Education and the Archdiocesan Board of Education, elected only last month to the Archdiocesan board's office of secretary. He was a tireless worker for Catholic education on all levels. Recently he was

(Continued on Page 3)

Connersville pastor, Father Mooney, dies

CONNERSVILLE, Ind.—Funeral services for Father Arthur P. Mooney, pastor of St. Gabriel's parish here since 1951, were held in the parish church Thursday, June 14.

Father Mooney died (June 11) less than a week following his 40th Anniversary of Ordination. He had been in failing health for several years, but his death was unexpected.

A parish celebration of his jubilee had

been planned for Sunday, June 17.

Archbishop George J. Biskup was principal concelebrant of the Funeral Mass. Burial took place in the parish plot of Dale Cemetery here.

A native of Brazil, Ind., Father Mooney was ordained June 6, 1933 following studies at St. Meinrad Seminary.

EARLY ASSIGNMENTS were as associate pastor of St. Ambrose parish, Seymour, and St. Mary's parish, Richmond. In 1940 he was named administrator of St. Mary's parish, Mitchell. Seven years later he was appointed pastor of St. John's parish, Ellettsburg.

He served as first Archdiocesan Rural Life Director and secretary to the Rural Life Board. He also was a member of the Archdiocesan Home and Foreign Mission Board.

IN CONNERSVILLE he served a term on the Fayette Memorial Hospital Board. He was a member of the Connersville Ministerial Association, the Knights of Columbus and served as Faithful Friar of the Father Peters General Assembly, Fourth Degree K of C.

Father Mooney recently completed an extensive liturgical renovation of the parish church. He also renovated the parish rectory and offices and constructed a new school building 14 years ago. In 1952 he erected a Lourdes grotto on the parish grounds.

He is survived by one sister, Miss Elizabeth Mooney of Detroit, several nieces and nephews. One brother and two other sisters predeceased him.



FR. ARTHUR MOONEY

Issues Holy Year message, names U.S. committee

WASHINGTON—In announcing special preparations for the coming 1975 Holy Year proclaimed by Pope Paul, Cardinal John Krol of Philadelphia, president of the U.S. Catholic bishops' conference, said a committee of prelates has been named to supervise the event in this country.



In a message to American Catholics, released on Pentecost Sunday (June 10), the cardinal termed the forthcoming Holy Year a "truly universal event, an experience of faith in which all Catholics—and indeed all men of goodwill everywhere—are encouraged to take part."

"It is also significant that the Holy Year will mark the 10th anniversary of the close of the Second Vatican Council," he said.

Test of message on Page 10

observing that the Council's theme was renewal.

Cardinal Krol, in announcing the three-bishop ad hoc committee to supervise preparation of the Holy Year in this country, stressed that unlike some past Holy Years when activity was centered in Rome, "the 1975 Holy Year will emphasize efforts at spiritual renewal carried out in local churches throughout the world."

Prelates named to the ad hoc committee for the Holy Year preparations are: Cardinal Timothy Manning of Los Angeles, Bishop Aloysius J. Wycislo of Green Bay, Wis., and Auxiliary Bishop Gerald V. McDermott of Philadelphia.

Cardinal Krol, in his message to U.S. Catholics, said the Holy Year will especially benefit those who have "lost the certainty of truth," those who no longer possess communication with themselves, and those so caught up in the "compulsive quest for pleasure" that they are disillusioned with life.

He tied the Holy Year to two other forthcoming events, the 1974 World Synod of Bishops in Rome, and the 1976 U.S. Bicentennial. He said the Holy Year emphasis on renewal and reconciliation are apropos the synod's thrust toward evangelization and the bi-centennial's stress on regaining a new unity among men.

Rufo appointed ICC director

INDIANAPOLIS—Raymond R. Rufo has been named executive director of the Indiana Catholic Conference, statewide coordinating body for the state's five dioceses.

Associate director since September, 1969, Rufo succeeds Col. John Christy, who has resigned.

The appointment was announced by Archbishop George J. Biskup, general chairman of the Conference, and Bishop Raymond J. Gallagher of Lafayette, executive chairman.

Bishop Gallagher said, "Mr. Rufo's appointment will result in continued growth and expansion of ICC's statewide undertakings. We are confident that under his leadership, the ICC will more creatively serve the spiritual, moral and material needs of the people of Indiana."

THE ICC serves as a forum for the exchange and coordination of ideas relating to internal concerns of the dioceses, and represents the Church at the state level on public policy issues.

Rufo, 39, has been the official lobbyist for the Conference and spokesman for the Catholic bishops in the Indiana General Assembly. He was one of the initiators of the interreligious Indiana Committee for Nonpublic Schools.

A NATIVE of Warren, O., Rufo received his bachelor's degree from Youngstown University, and did graduate work in urban studies at Akron University. Prior to moving to Indiana in 1969, he was assistant to the president of Walsh College, Canton, O., and earlier had been public relations director of United Fund, Youngstown.

Rufo served in the U.S. Coast Guard for three years. He is married and the father of three children. The family resides in St. Lawrence parish.



RAYMOND RUFO



BOMBED OUT—A Cambodian woman claps her hands in a prayerful attitude as she stands amid the ruins of her bombed-out home in a village some 20 miles south of Phnom Penh. (RNS photo)

SEVEN TO JOIN RANKS JULY 1

Appreciation dinner slated June 29 for retired priests

Archbishop George J. Biskup will honor all retired Archdiocesan priests, including seven who will retire on July 1, at a special dinner to be held Friday, June 29, at 5 p.m. in Our Lady of Fatima Retreat House.

He will be joined in the celebration, the first of a planned annual event, by members of the Priests' Senate, Personnel Board and Chancery Office staff. Special guest will be Archbishop Paul C. Schulte. The seven pastors who will retire July 1 from parish administration include:

Father John Bankowski, 70, pastor of St. Michael's parish, Cannelton;

Father Joseph Grothaus, 70, pastor of Holy Spirit parish, Indianapolis;

Father Matthew Herold, 72, pastor of St. Anne's parish, Hamburg;

Father Leo A. Lindemann, 75, pastor of St. Christopher's parish, Indianapolis;

Father James McBarron, 71, pastor of Sacred Heart parish, Terre Haute;

Father Amos McLoughlin, 71, pastor of St. Margaret Mary parish, Terre Haute;

Father Leo Schellenberger, 70, pastor of Holy Rosary parish, Seelyville.

The seven represent a combined service of 285 years in the priesthood to the Archdiocese.

FOLLOWING ARE brief biographical sketches of pastors:

FATHER BANKOWSKI

A native of Lwow, Poland, Father Bankowski entered the seminary from St. Andrew's parish, Richmond. He was ordained at St. Meinrad's June 7, 1927.

Following five years of service in the Louisville Archdiocese, he was named administrator of St. Mary's parish, Sullivan, in 1932 and five years later as pastor. In 1941 he became pastor of St. Vincent de Paul parish, Shelby County.

Father Bankowski was appointed pastor of St. Rose of Lima parish, Franklin, in 1949. Eight years later he became pastor of St. Michael's parish, Cannelton.

Upon retirement from parish administration he will reside at St. Mary's parish, New Albany, assisting there.

FATHER GROTHAUS

A native of St. Andrew's parish, Richmond, Father Joseph Grothaus was ordained June 7, 1927 at St. Meinrad Seminary following studies there.

Early assignments included Holy Trinity parish, Evansville, and St. Joan of Arc parish, Indianapolis.

In 1938 he was named pastor of St. Mary-of-the-Rocks parish, Floyd's Knobs, serving there for 11 years. He became pastor of Holy Angels parish, Indianapolis, in 1949, and pastor of Holy Spirit parish, Indianapolis, 15 years later.

He plans to reside in Richmond.

FATHER HEROLD

One of three priest-brothers who has served the Archdiocese, Father Matthew Herold was ordained June 10, 1924 after studies at St. Meinrad Seminary. A native of Akron, O., he entered the seminary from St. Peter and Paul Cathedral parish, Indianapolis.

His first assignment was as associate pastor of St. Joan of Arc parish, Indianapolis, where he served 10 years before being named pastor of St. Michael's parish, Charlestown.

In 1937 he was appointed founding pastor of American Martyrs parish, Scottsburg, and later in 1944 was named as pastor of St. Mary's parish, Rushville. He was named founding pastor of St. Andrew's parish, Indianapolis, in 1946. He served there 20 years until his appointment to St. Thomas parish, Fortville.

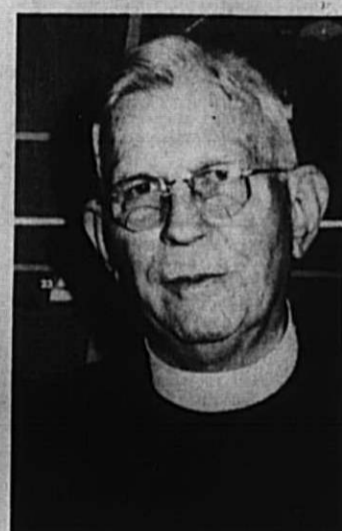
Father Herold was assigned to St. Anne's parish, Hamburg, in 1971.

One priest-brother, Father John Herold, died in 1968. Father Carl Herold, who served in the U.S. Navy as a military chaplain, resides in San Diego, Calif.

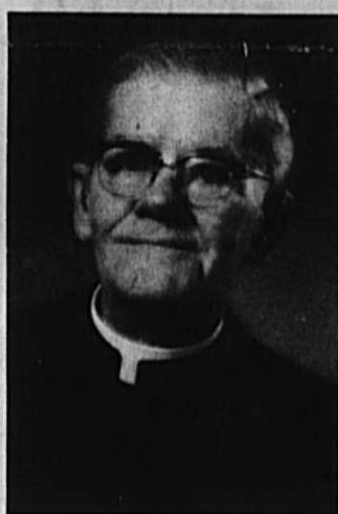
FATHER LINDEMANN
The founding pastor of St.



FR. JOSEPH GROTHAUS



FR. LEO LINDEMANN



FR. JAMES MCBARRON



FR. LEO SCHELLENBERGER

Christopher's parish in Speedway City, Father Lindemann has long been associated (since 1936) with the Indianapolis Motor Speedway, where he has served as track chaplain. He could be found in the field hospital at nearly every "500" race.

A native of Troy in Perry County, Father Lindemann entered St. Meinrad Seminary after completing the seventh grade at St. Paul's School, Tell City. He completed his seminary training at St. Francis Seminary, Milwaukee.

Following ordination on June 6, 1922, Father Lindemann was assigned to St. Boniface parish, Evansville. Other early assignments included St. John's parish, Vincennes, St. Patrick's parish, Terre Haute, and Holy Trinity parish, New Albany.

In 1935 he was named administrator of St. Martin's parish, Martin County. The following year he was assigned by Bishop Joseph E. Ritter to found the Speedway City parish.

Father Lindemann noted his 50th Jubilee of Ordination last year at St. Christopher's.

He is an active member of the Speedway Lions Club and was honored last year by the Civic Committee of Speedway as one of five recipients of the first annual Speedway Hall of Fame Award.

FATHER MCBARRON

A native of Holy Trinity parish, New Albany, Father McBarron entered St. Meinrad Seminary in 1915 and was ordained there May 25, 1926.

He served as associate pastor of St. Ambrose parish, Seymour, until 1933, when he was named to St. John's parish, Indianapolis. In 1934 he was appointed to St. Joan of Arc parish, Indianapolis. Three years later he was assigned pastor of All Saints parish, Cannelburg.

Father McBarron became pastor of Sacred Heart parish, Terre Haute, in 1940. He plans to reside at Holy Trinity parish, New Albany.

FATHER McLOUGHLIN
A native of Springfield, Ill., Father

McLoughlin's family moved to St. Peter and Paul Cathedral parish where he attended the parish school and received the sacraments. He entered St. Meinrad Seminary in 1915 and was ordained there May 25, 1926.

His first assignment was as associate pastor of St. Simon's parish, Washington. In 1934 he was named administrator of St. Patrick's parish, Daviess County, and the following year as administrator of St. Mary's parish, Daviess County.

Father McLoughlin was appointed pastor of St. Anne's parish, New Castle, in 1938, remaining 12 years until his assignment at St. Margaret Mary parish.

(Continued on Page 3)

Set Education Board session

The Archdiocesan Board of Education will meet at 7:30 p.m. Tuesday, June 19, at Secina Memorial High School, 5000 Nowland Ave., Indianapolis.

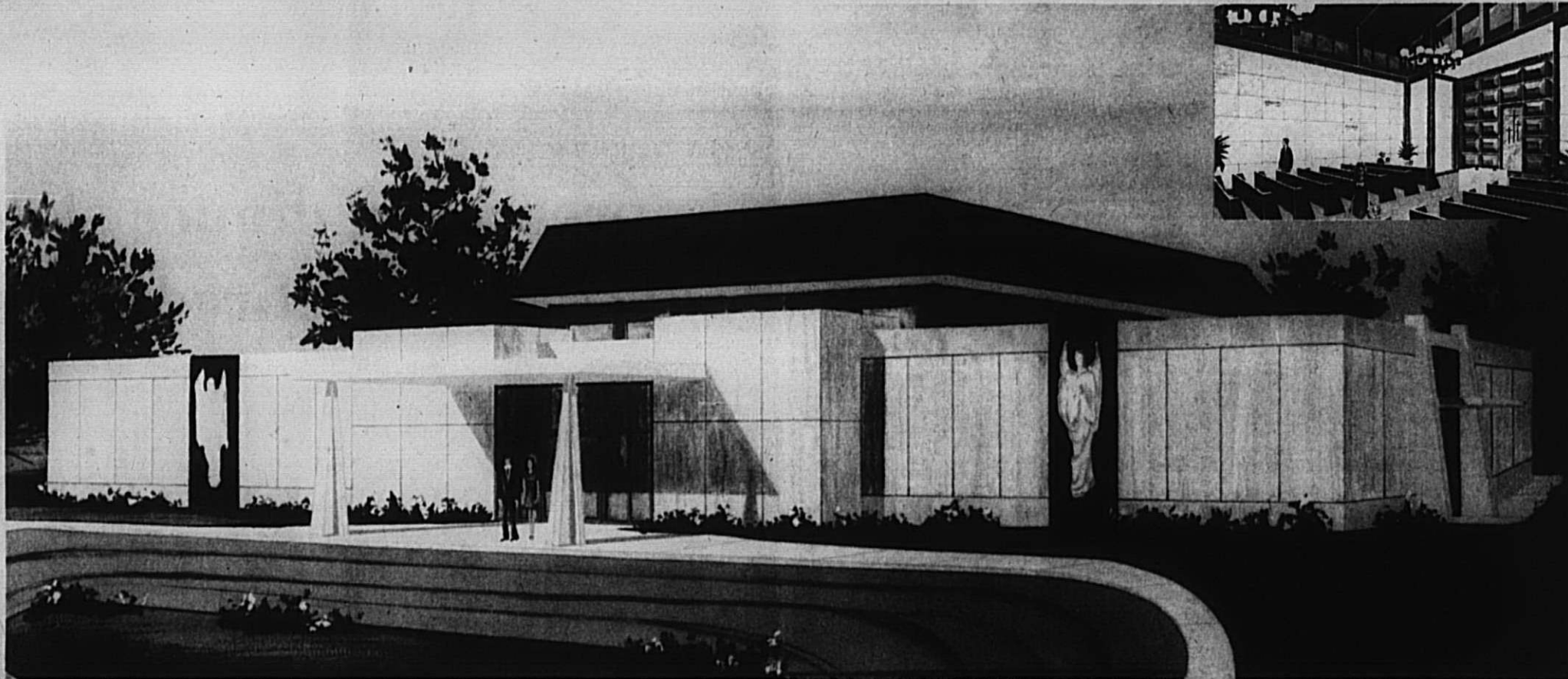
Two resolutions before the board will be discussed and possibly voted upon. One concerns the relation of the Central District in Indianapolis to the Archdiocesan board and to the Interdistrict Executive Committee in Indianapolis.

THE CENTRAL DISTRICT resolution asks that the district continue to be represented in the Archdiocesan board and that a recommendation be made to the other four district boards in Indianapolis that the Central District have full representation on the Interdistrict Executive Committee.

Another resolution calls for appointment of a committee to study salary schedules of elementary and secondary administrators.

Father Joseph Beechem, pastor of St. Lawrence parish, Indianapolis, is the newly-elected Archdiocesan board president. Vice president is Jerry Stawick of New Castle.

This beautiful and majestic Chapel Mausoleum will be built in Calvary Cemetery



Archdiocese of Indianapolis Office of the Archbishop

May 7, 1973

My dear Family in Christ:

This brochure is presented to you as another step in bringing to reality the plans to build a mausoleum with a chapel in Calvary Cemetery, Indianapolis, Indiana.

This fitting and dignified edifice will offer much comfort and consolation to all of us who seek to share in the resurrection of Christ as we pass through death to eternal life. This added option in our Catholic cemeteries for Christian burial presents a truly beautiful tribute and memorial to our loved ones who have completed their earthly strivings to eternal life with Christ.

May I urge you to give serious consideration to this preparation for the moment in life which has a most important religious significance.

Devotedly yours in Christ,

George J. Biskup
Most Rev. George J. Biskup
Archbishop of Indianapolis



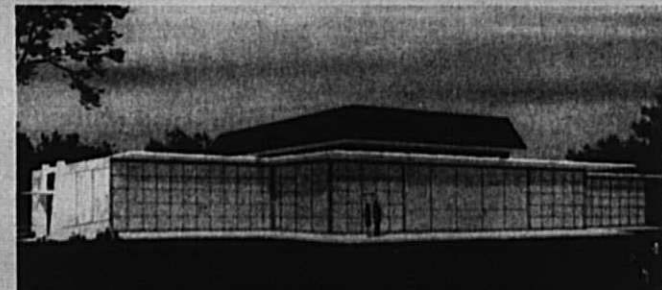
Archbishop
George J. Biskup, D.D.
Archbishop of Indianapolis



Rev. Msgr.
Cornelius B. Sweeney
Vicar General
Pastor St. Joan of Arc
Cemetery Board



Patrick M. Callinan
Diocesan
Director of Cemeteries



A Priceless Possession-- Peace of Mind

You owe it to yourself and your family to select your choice of space before the time of need, in beautiful Calvary Cemetery or in its magnificent Chapel Mausoleum. For you, such a purchase will mean the peace of mind that goes with the knowledge that a family obligation has been fulfilled.

For your family, it will mean a priceless sense of security. Those you love will not be faced with the purchase of burial accommodations during a period of emotional stress and therefore the disposition to overspend in such circumstances will have been eliminated. More than this, you will have given them a lasting and sincere expression of your thoughtfulness, reverence and love.

For complete details, with no obligation,
phone 784-4439
or mail this coupon today.

A Glorious Fulfillment

A glorious fulfillment of our spiritual and temporal needs will be realized upon selection of a final resting place in Calvary Cemetery or new Chapel Mausoleum.

Our faith teaches that the human body is sacred. It is an essential part of us, involved in all our service of God and in our salvation. It will rise glorified to enjoy the happiness of heaven.

Where you are buried, therefore, should not be dismissed as a matter of little consequence. It should reflect your life and devotions, your earthly journey toward eternal salvation. Only you can accomplish this. A great step in the proper direction is taken when you select property in a Catholic cemetery.

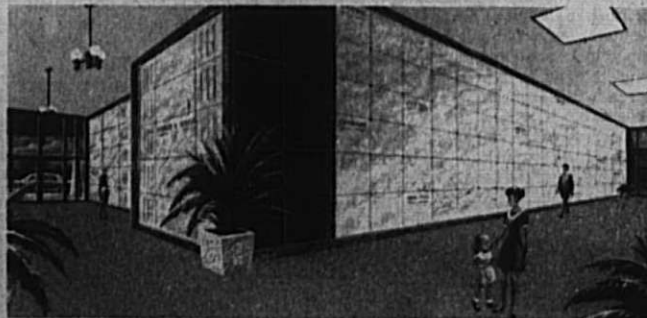
Selection of a suitable memorial before actual need, free of sorrow and uncertainty, is the sign of a prudent man—a man who recognizes the material needs of his family. Selection in a cemetery dedicated to the faith he has followed all his life is the sign of a religious man—a man who proclaims his hope of the resurrection by his choice of his final earthly home.

Traditional

The first mausolium was built in 353 B.C. for King Mausolus, from whose name the word "mausoleum" was derived. Our Lord, Jesus Christ, was laid to rest in a rock-hewn crypt which Joseph of Arimathea had provided "before need" for himself. This custom has prevailed among Christians since that time.

Mausoleum entombment, once considered for only the wealthy and the famed, can now be provided at costs no greater than the average ground accommodations. Through the years, people have preferred mausoleum burial because it is far more beautiful, protected from the weather, and crypts can be afforded by every family.

This trend toward mausoleum burial is for economy, simplicity and beauty. In the last few years Catholic Mausoleums have been completed in many Catholic cemeteries.



Permanence

Using only the finest materials, Calvary Chapel Mausoleum will be constructed so that it will be standing for centuries to come. The interior will be finished in polished marble. The exterior will be of granite. That this enduring stone will withstand the ravages of time is borne out by the fact that the pyramids of Egypt, built of granite 3,000 years ago, are still standing today.

To further insure the permanence of this mausoleum, a large endowed care fund will be established. A sizeable portion of the proceeds from the mausoleum will be invested in this fund of which only the interest is to be used to permanently maintain the mausoleum.

Calvary Chapel Mausoleum
P.O. Box 1244
Indianapolis, Indiana 46206

Please send me complete information about the Chapel Mausoleum to be built in Indianapolis, with complete details about Protection — Selection — Pre-Dedication Prices.

Name _____

Address _____

City _____ State _____

Telephone Number _____

THE TACKER

Bill Sahn was a man's man

BY PAUL G. FOX

Many kind and reflective words could be said about Bill Sahn, whose sudden death last Saturday shocked the entire Archdiocese. Our first thoughts go to his wife, Reva, and their nine children.

Bill Sahn was without doubt the most knowledgeable and effective layman in the Archdiocese. His friends are legion; their loyalty strong. He was a man's man, always dependable, generous with a kind word and his time, sympathetic to all good causes.

But most of all, he was optimistic and practical. He would not accept negative thinking about Catholic education. Yet he was eminently practical. He had a remarkable sense of timing which resulted in the important things getting done.

All who were privileged to know him were affected by his charismatic personality. He touched the lives of us all.

FOLLOWING is the complete text of the Funeral Mass homily given this past Wednesday morning by Father John Ryan to a misty-eyed overflow congregation in Immaculate Heart Church:

It is with a heavy heart and deep sorrow that I address these words to you today. It is only natural and human that we be saddened and weep at the loss of a dear friend. Christ Himself wept at the death of his friend Lazarus. And yet there is a feeling of joy that is surfacing above these feelings of sorrow.

We are all gathered here together today to pay our last respects to the mortal remains of Bill Sahn and to celebrate the entrance of Bill into the life of joy. Christ promised eternal life to all those who believed in Him and to those who would eat the living bread come down from heaven.

Bill believed firmly and had a deep love for the Eucharist and ate the living bread often. We have the consolation of the faith of the Church and the comfort of God's loving care and the warmth of God's love to help us shoulder this burden of separation and sorrow.

I am sure that the question arises in our hearts—why should such a young, dynamic and good person be snatched from the stream of life? When the Church is in so much need of leadership, why should a great lay leader be taken?

Bill Sahn was a sentimental, sensitive, concerned person. He truly loved life and every living thing. He was extremely dedicated to his family and everything that

he did. No one will ever know how many people he influenced or helped. The youth of the city and diocese will especially miss him. No one will ever know how much good he did.

The one thing that was first in his life and concerned him most was his Church and Catholic education. He spent long hours working at both. Next came his family. He was truly dedicated to his family and enjoyed every minute he spent with them and often said to me how good God was to him in giving him such a wonderful family.

Bill was the most alive and energetic man I ever knew. I am sure he did more work in his 45 years than most men would do in 90. Jesus tells us in the Gospel of St. Matthew that His disciples have to be the salt of the earth and the light of the world. Bill was that salt. He brought out the hidden talents and good qualities in everyone and he was a beacon of Christian living.

He saw a great future for the Church and community because he had great confidence in the youth of today. He made a lasting impression on all who knew him. He found his way into the minds and hearts of all who knew him and his life is indelibly sketched on the minds of all who worked with him. He really made the world a better place because he was here.

The question why should such a dynamic person be snatched from this life cannot be adequately answered, humanly speaking. But with our faith in the providence of God and our hope in the resurrection, the answer comes to us that God has chosen this time in his life to begin his eternal happiness with Him. Now will his fidelity, untiring effort and concern be turned into rich and radiant joy.

The goals and ideals set by Bill serve as a challenge to us all. The finest tribute we can pay to Bill is to try to imitate his Christianity and untiring efforts to benefit all. Everyone who knew Bill could not help being influenced. He would not want us to be overcome with grief but to be as positive and forward looking as he was and to build on the foundation he laid.

Bill Sahn was somehow more than a person. We thank God for him and for the enrichment he brought to our lives and we thank his family sincerely for sharing him with the Church and community. We shall ever remember him for his leadership, his friendship and his boundless energy.

May he rest in peace.

T. E. Brown principal at Brebeuf

INDIANAPOLIS — Father Carl E. Meirose, S.J., president of Brebeuf Preparatory School has announced the appointment of Thomas E. Brown as Brebeuf principal, effective July 1.

He will succeed Karl V. Hertz, principal since 1970, who resigned to accept a position as principal of the University of Chicago High School.

A native of Delaware, Brown holds degrees from the University of Delaware and a M.A.T. degree in economic education from Purdue University. He is presently pursuing a doctoral program at Indiana University.

For the past three years Brown has been associated with the School Social Studies program at Indiana University, currently serving as acting coordinator. He is also co-director of the National Science Foundation conference on social studies to be held this summer at IU for curriculum directors, supervisors and principals.

Since 1970 he has edited "News and Notes on the Social Sciences" and has published articles in the "Indiana Social Studies Quarterly." He is a member of the North Central Association task force on guidelines for change, the Association for Supervision and Curriculum Development, and the National Council for Social Studies.

He and his wife, Mary Ellen, presently reside in Bloomington with their eight children.



THOMAS E. BROWN

Appreciation dinner slated June 29 for retired priests

(Continued from Page 1)

Terre Haute, in 1950.

His brother, Father Anthony McLoughlin, also a priest of the Archdiocese, died in 1968.

Retirement plans include residence in Richmond.

FATHER SCHELLENBERGER

Father Schellenberger, the fourth of 12 children, and a native of Lanesville, entered the seminary in 1923 and was ordained at St. Meinrad Seminary in 1934. He enjoyed two memorable distinctions. He was the first priest to be ordained by Bishop Joseph E. Ritter and the first native son of his home parish, St. Mary's to be ordained in 90 years.

His first assignment was to St. Anthony's parish, Morris. Three years later he was appointed to St. Andrew's parish, Richmond. In 1943 he was called to the military service, serving with the East Coast Artillery Anti-Aircraft, Camp Davis and Fort Bragg, North Carolina, and Indian Town Gap, Pa.

The 95th Infantry Division, to which he was then assigned, crossed the Normandy Beach 100 days after the initial landings in Normandy. In action continually for the next year, he served as chaplain with the Third and Ninth Armies as they fought their way across Europe. The 95th Division returned to the States for reassignment in the Pacific, but Japan surrendered before his unit was shipped out.

FATHER SCHELLENBERGER con-

cluded his military career as chaplain of the disciplinary barracks at Fort Benjamin Harrison. While there, Archbishop Schulte selected him to serve as chaplain of the U.S. Penitentiary at Terre Haute.

While in the military service, Father Schellenberger received the following decorations: European-African-Middle Eastern Service Medal, German Occupation Medal, Victory Medal, American Theater Service Medal and the Bronze Star Medal for Meritorious Service in Combat.

Along with his assignment to the Federal Penitentiary, Father Schellenberger was named pastor of Holy Rosary parish, Seelyville, in December, 1946. Fifteen years later he retired from the prison service, at which time he received the St. Dismas Award in recognition of the redeeming virtues of St. Dismas—love, sorrow and repentance.

Upon his retirement, Father Schellenberger plans to return to Lanesville, where he will continue to remain active in the priesthood, assisting wherever his services may be useful or needed.

One of his brothers Father Otto Schellenberger, S.V.D., is doing missionary work in Australia. A sister, Sister Angilberta Schellenberger, a member of the Servants of the Holy Spirit, is also a missionary in Australia. He is the uncle of Father Donald Schneider, Archdiocesan CYO Director and associate pastor of Holy Cross parish, Indianapolis.

Film awarded blue ribbon

NEW YORK, N.Y. — The Franciscan Communications Center of Los Angeles, Calif., was awarded a blue ribbon at the American Film Festival here for its film "After the First."

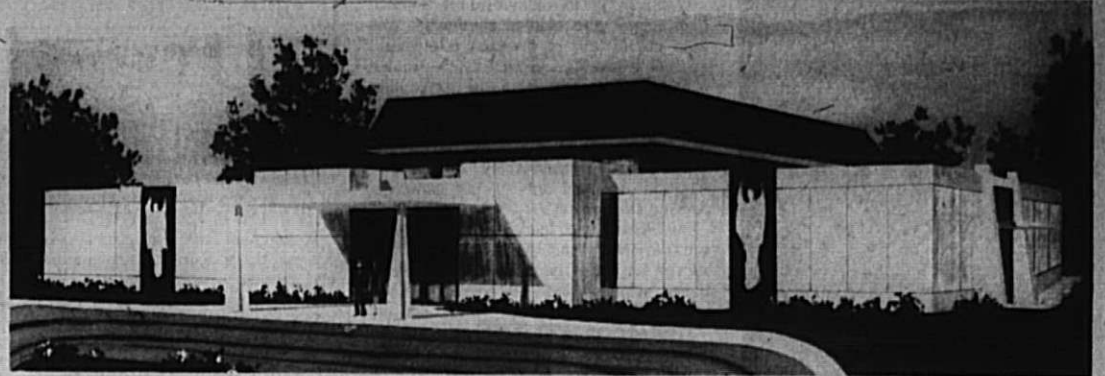
The film received its award in the Guidance Category for its handling of the relationship of a father and son in the face of personal controversy.

Holy Cross Festival slated

INDIANAPOLIS—Former parishioners and friends will join members of Holy Cross parish at the annual Festival next week-end. Festivities will get underway on Friday evening, June 22, and be resumed on Saturday, June 23. Hours on both days will be from 5 p.m. to 11 p.m. On Sunday, June 24, the Festival will be open from noon until 11 p.m.

Complete dinners and carry-outs will be available as well as beer and soft drinks. There will be a variety of games, booths and rides to appeal to festival-goers of all ages.

A stereo and \$500 in cash will be given away as special awards.



NEW CALVARY MAUSOLEUM—Above is an architect's rendering of the first mausoleum chapel to be erected soon in Calvary Cemetery, operated by the Catholic Cemeteries Association of Indianapolis. Representatives will soon be calling upon Catholic households in the Indianapolis-area to explain the

details of the plan. The first unit will include a Bishops' Chapel, which will contain the remains of former diocesan Ordinaries now in the crypt of St. Peter and Paul Cathedral and memorial plaques commemorating the early bishops of the old Vincennes diocese now interred in the Old Cathedral there.

INDIANAPOLIS

Calendar of Events

FRIDAY, JUNE 15

Annual Fish Fry opens tonight at Christ the King parish, 1800 Kessler Blvd. Fish and chicken dinners, Music, rides, booths and Bier Garten. Event continues Saturday night.

THURSDAY, JUNE 21

Annual Summer Festival opens a three-night stand at St. Anthony's parish, 375 N. Warman Ave. Fish and chicken dinners highlight menu. Entertainment for all ages.

FRIDAY, JUNE 22

Holy Cross Summer Festival begins today on the parish grounds at 125 N. Oriental St. The Festival continues Saturday and Sunday, June 23 and 24.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Seecina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Federation head

INDIANAPOLIS — Paul E. McClure has been named executive director of the Church Federation of Greater Indianapolis.

Residence for Slightly Retarded Men

Age from 18 to 35 years old. Moderate Rates.

Good care taken by Rev. Fathers

Providence Home

Jasper, Ind. 47546

Our 72nd Year

SPRING TERM ENROLLMENT

- Applications Now Being Accepted
- Entrance Date: June 18th

Advance counseling recommended. Call personally or phone for an appointment: 8:00 'till 4:30 daily—8:00 to 12:00 Saturday. Approved for Veteran Training Day or Evening Classes Available.

ATTEND IN AIR-CONDITIONED COMFORT

- NO PREVIOUS TRAINING NECESSARY
- NO CONTRACT COMMITMENT
- TUITION PAYABLE MONTHLY

- Secretarial • Stenographic • Typing
- Accounting • Finance • Business Administration

CENTRAL BUSINESS COLLEGE

C.R. Gent, Director of Admissions • R.W. Smith, Registrar
802 N. Meridian Street Phone 634-8337
THE INDIANA BUSINESS COLLEGE of Indianapolis

(AC0188)

New officers

BEECH GROVE, Ind. — Election of officers and appointment of four new members highlighted the recent quarterly meeting of the advisory Board of St. Francis Hospital Center.

Bernard W. Schotters was re-elected president of the board for the next year. Dr. Gene E. Sease was re-elected vice president, while Mrs. John J. Heidt continues as secretary.

New board members named include: Charles E. Bosma, Elmer Snow and Donald W. Tanselle.

SHAKY'S
South Side
NOW OPEN!
We Serve Fun
ALSO
PIZZA
Open 11 a.m. Daily
7940 So. U.S. 31
888-7236

DAVID J. FOX
MICHAEL J. FOX
ROSS E. COFFIN
RAY FOX
FOX FOX FOX
Insurance
Agency
Area 317, 925-1456
3454 Washington Blvd.
Indianapolis, Ind. 46205

WORKSHOP

ON

PRAYER & MINISTRY

June 21-23

ST. JOSEPH'S COLLEGE, PHILADELPHIA

June 28-30

MT. ST. JOSEPH COLLEGE, CINCINNATI

August 2-4 St. Louis

August 16-18 Chicago

August 9-11 N.Y.

OUTSTANDING SPEAKERS
& PRACTICAL "HOW-TO" SESSIONS

BROTHER DAVID STENDL-RAST O.S.B.

Practical Aspects of Praying Together

SISTER PAULA GONZALEZ S.C.

The future of Man; what we should know about genetic manipulation and behavior control

SISTER MARJORIE TUTE O.P.

Vision of Ministry in the 70's
SISTER JEANNE O'LAUGHLIN O.P.
Faith, Community and Value Development

FATHER THOMAS MCGONIGLE O.P.

Our Interdependence in Ministry

H. BRUCE CALKINS

Improving Communication in Parishes and Religious Communities; Projecting Resources for Ministry

SPONSORED BY
AQUINAS INSTITUTE OF THEOLOGY
AND COMMUNICATION, EVALUATION, PLANNINGIndividual tuition \$37
Group tuition (5 or more) \$33 eachCall or write:
COMMUNICATION, EVALUATION, PLANNING
160 Godshall Road
Collegeville, Pa. 19426
(215) 489-4107

GRAND OPENING

In Progress thru June 16



MAZDA—Car with the rotary engine—It's the car of the future.

See it NOW!

Roush-Shore **MAZDA**

Troy at South Meridian

Indianapolis

783-6691

HOLY CROSS SUMMER FESTIVAL

125 N. ORIENTAL, INDIANAPOLIS

FRIDAY, SATURDAY & SUNDAY, JUNE 22, 23 & 24

BEHIND THE NEWS

WASHINGTON—Enrollment in both high school and college seminaries has been cut in half in the past five years, according to a new survey by the Center for Applied Research in the Apostolate (CARA) here.

In the same period, however, enrollment in schools of theology—which involve the four years immediately before ordination—dropped only 12 per cent, according to the survey, CARA reported.

In October, 1967, there were 138 Catholic seminary high schools in this country, the survey showed. By October, 1972, 58 of these schools had closed. The total enrollment in seminary high schools decreased from 14,845 in 1967-68 to 7,570 in 1972-73, a 49 per cent drop.

THE TOTAL enrollment in seminary colleges declined in the same period from 7,554 to 3,940, a loss of 48 per cent. Eighteen out of 64 seminary colleges closed during that period, and the number of students preparing for the priesthood in the remaining 46 seminary colleges also steadily declined.

The decline at the theology level, where a comparatively slight 12 per cent was registered, challenges experts for an adequate explanation.

Overview of Seminaries

No definitive reasons are at hand to explain why the decline in the enrollment of the 55 theologates was only 625, from 5,122 in 1967 to 4,497 in 1972.

In the meantime many seminaries have opened their doors to non-seminarians, and seminary recruitment has become a highly competitive and time consuming affair.

THESE ARE some of the findings which emerged from a statistical study of enrollment in Catholic seminaries in the United States recently conducted by Father Adrian Fuerst, O.S.B., director of the seminary research department at CARA, and former president-rector of St. Meinrad School of Theology.

While declines in enrollments hit all levels of seminaries, the brightest picture emerged at the theology level.

Although 19 of the 73 theology schools which existed in October, 1967, ceased to operate their own academic program, only

eight of the 19 closed outright. Most of the others amalgamated into the Catholic Theological Union at Chicago and the Washington Theological Coalition in the



FATHER ADRIAN FUERST, O.S.B.
Conducted Seminary Survey

metropolitan area of the District of Columbia.

Father Adrian said his study does not explain smaller enrollment decline in the theology schools, but he did offer some possible explanations.

Enrollment may be sustained by an increasing number of students entering from colleges which are entirely outside the seminary system, he said, but it is also possible that the impact of the decline in the seminary colleges has not yet fully hit the higher level.

IN ANY CASE, he said that interesting and in some ways remarkable developments have taken place in schools of theology, including the amalgamation of some seminaries and the rise of "clusters" and "consortia"—cooperative ecumenical ventures which include Catholic schools.

He also cited the hiring of lay men and lay women, Sisters and Protestant ministers as teachers, changes in ad-

missions policies (at least 10 of the theology schools now admit lay men and women, Catholic and Protestant), greater freedom for seminarians, the development of a whole new area of pastoral ministerial training, and an increasing stress placed upon the individual's responsibility for his own personal development, especially his spiritual formation.

Father Adrian said that while his study covers all U.S. seminaries, it does not necessarily include all men who are preparing for the priesthood.

AN INCREASING number of these men are working outside the customary seminary system, residing in a house of formation, for example, while studying at a nearby university.

The study confines itself to seminaries as such—those with their own independent academic program.

Enrollment records of 181 seminaries were used in the study: 80 high schools, 36 four-year colleges, 4 junior colleges, 6 senior colleges (philosophates), and 55 theologates. All these institutions have their own academic programs and, as far as Father Adrian is aware, all U.S. Catholic seminaries which existed in 1967 are still operating in 1973.

CRITERION EDITORIALS

Reforming the electoral process

One fact has emerged clear in the still-murky Watergate mess: the electoral process in this country is in sore need of drastic change. Not the pussy footing, half-way measures being recommended by some party chieftains, nor the reforms in such peripheral areas as financial disclosure.

Rather, it is apparent that nothing short of radical overhaul will expunge the widespread public cynicism created—or is it confirmed?—by revelations regarding activities of the Committee to Re-elect the President.

The election of the nation's chief executive must be wrested from the hands of the powerful and the monied, the saboteurs and the slicksters, and returned where it belongs—with the people.

Because money and the sins it buys are at the root of the present fiasco, the first changes should be financial. Corporate or organizational campaign gifts should be outlawed and contributions limited to individuals. And there ought to be a tight lid on individual giving, a maximum of \$100 perhaps, certainly no more than \$500.

That way no candidate or party would be in hock to any particular interest group and no individual would be in a position to demand favors.

To effectively return the power of the ballot to the people, there should be a nationwide primary to determine presidential candidates. The wholesale defection of Democrats last November was

not a tribute to Mr. Nixon's vote-getting ability. It was a condemnation of a state and national convention system that permits the nomination of a candidate who is the choice of only a small minority of his own party. George McGovern was clearly not what the majority of Democrats wanted.

In a nation that publicly esteems the franchise as something bordering on the sacred, a pitifully small percentage of eligible voters bothers to go the polls. Most other free nations put us to shame in this regard. Nor is voter education the solution. The 20 to 30-year-old voter, the most highly educated and politically astute group in the nation, has the poorest of all voting records.

The solution is trust—a restoration of the belief that each individual's vote really does count and that the average citizen has as much influence in the political process as the party professional or the millionaire. It is going to take much more than half-way measures and half-hearted reforms to restore that trust.

—B. H. ACKELMIRE



"IT'S BEAUTIFUL! HAPPY FATHER'S DAY TO YOU, TOO, CHARLIE!"

Where do Berrigan, McAlister stand in relation to Church?

BY JERRY FILTEAU
FROM NC NEWS SERVICE

Philip Berrigan, the former Josephite priest, and his wife Elizabeth McAlister Berrigan, a former nun, are excommunicated from the Church.

When asked by NC News whether the two were excommunicated, Msgr. Porter J. White, chancellor of the Baltimore archdiocese, replied, "Of course, they are. That's automatic. They attempted marriage." Mr. and Mrs. Berrigan took up residence in Baltimore after they announced their marriage.

But the excommunication did not come as easily and simply as it might seem at first. It involves a strange combination of Church law and American civil law, along with a presumption of good faith on the

part of the Berrigans when they were married.

EXCOMMUNICATION is the severest penalty that the Church can impose on a person. It involves cutting the person off from active participation in the Mass or sacraments as well as any external union with the Church.

But excommunication is also an extraordinary penalty which is not imposed easily, as the story of the Berrigans' marriage illustrates.

On May 28 Philip Berrigan and Elizabeth McAlister, whose names were constantly linked over the past four years because of their antiwar activities, announced that they had been married by "mutual consent" since May 1969.

But their 1969 "marriage" did not excommunicate them automatically. They were not legally married by either civil law or Church law.

The couple said their marriage also had a second stage, when they "formalized" it in January 1972, while Philip Berrigan was in the federal prison at Danbury, Conn. Although they did not explain what "formalized" meant, it did not involve the issuance of a marriage license.

AGAIN THEY were not legally married, either in the eyes of the Church or in the eyes of the state of Connecticut.

If either of these "marriages" had become known, "there would have been reason for a religious superior or Ordinary (local bishop) to consider imposing penalties, but there would have been no automatic excommunication," said Father Thomas J. Lynch, assistant chancellor of the diocese of Hartford, Conn., and executive coordinator of the Canon Law Society of America.

Father Lynch added that Father Berrigan might have been "suspended"—stripped of some or all of his priestly rights and duties—if there was a serious danger of scandal. But further discovery of facts would have been necessary before he or Sister McAlister could be excommunicated.

But on May 28 Mr. and Mrs. Berrigan announced that they had obtained a marriage license in Montclair, N.J., and had exchanged vows before Paul Mayer, a former Benedictine priest and fellow antiwar activist who is now married.

Canon 2388 of the Church's Code of Canon Law says that clerics in major orders (deacons, priests, bishops) and nuns who have made the solemn vow of chastity automatically incur excommunication if they presume to contract marriage, even if it is only civilly.

SINCE THE marriage is officially recognized as a legal civil marriage in New Jersey, Philip Berrigan is excommunicated for presuming "to contract marriage, even by mere civil ceremony" while he was still a priest.

Elizabeth McAlister is also excommunicated, even though she was dispensed from her religious vows five days before the marriage and was therefore free to marry. Church law says that both the priest and his partner are excommunicated when they marry.

F. M. Saybolt, the state registrar of New Jersey's department of vital statistics, confirmed that New Jersey considers the marriage legally binding. He said it made no difference if Mayer, the officiant at the marriage, is not empowered to perform marriages in the Catholic Church. New Jersey accepts "every minister of religion" as a legal officiant, he said.

Msgr. John Rogg Schmidt, professor of canon law at the Catholic University of America, pointed out that the couple would not be excommunicated if the civil marriage was not legal.

But even then there is still one loophole. Father James Coriden, a canon lawyer at Catholic University, pointed out.

CANON 2388 SAYS that priests who "presume" to attempt marriage are excommunicated. But according to Canon 2229 when a penal law uses a word like "presume," full knowledge and deliberation are required before the penalty is incurred.

Canon law books say even "a small degree" of fear or ignorance can exempt a person from the penalty.

"That's why I'm always uneasy about the bald presumption of guilt in cases like this," Father Coriden said.

However, he added that in practice there is a presumption of full knowledge and will unless there is some evidence to the contrary.

Thus the Church considers the Berrigans excommunicated unless some adequate reason is given for revoking the excommunication.

THE YARDSTICK

Open letter to labor

BY MSGR. GEORGE G. HIGGINS

On May 9 the Executive Council of the AFL-CIO, after hearing a report from Cesar Chavez on the Teamster-Farm Worker struggle in California, voted unanimously to provide a strike fund of \$1.6 million to Chavez' organization, the UFW.

A few days later the writer of this column, in the course of a sermon delivered at the annual Memorial Mass of the Chicago Building Trades Council, called upon all of the unions affiliated with that body to follow up on the AFL-CIO's unprecedented action by supporting the UFW at the local level. An abbreviated transcript of remarks on that occasion is reprinted herewith in the form of an Open Letter to the entire American labor movement.

"I am deeply concerned with what the Teamsters are doing to destroy the Farm Workers Union in California and Arizona. If there are any Teamsters in the congregation today, I would like to tell them, for the record, that nothing gives me greater pain than to get into an argument between two unions.

"No one in his right mind wants to enter into a jurisdictional dispute as an outsider.

"I have nothing whatsoever against the Teamsters.

"I think they have an effective union in their own jurisdiction, but the die is cast.

"I WOULD PLEAD with the Teamsters in the various locals throughout the country to ask their leaders in the Western Conference of Teamsters and in the International Headquarters in Washington to take another look at their cards in this dispute before any further harm is done.

"One of the proudest moments in the recent history of the American labor movement occurred when the entire executive council of the AFL-CIO, after a careful review of the evidence in the Farm Workers-Teamsters controversy and after hearing Cesar Chavez at great length, did

something which I do not recall the movement's having done in a long, long time.

"Not only did the council vote to give full moral support to this cause, but it voted a per capita tax of four cents a member per month over the next three months, to provide a strike fund of \$1,600,000. This is the first time that any farm workers group has ever had a strike fund of such proportions.

"I would hope, however, that this money will not have to be spent fighting another union.

"IT MAKES NO sense in 1973 for the biggest and probably the wealthiest union in the world to engage in a life and death struggle with a union that can speak for, at most, no more than 50,000 farm workers—the most exploited workers in the American labor market.

"I urge you, in the good name of the American labor movement, now that the AFL-CIO executive council has acted unanimously on this matter, to take the leadership in your own community to help these poor people get organized into a union of their own choice.

"The farm workers want their own union. They want a union of their own choosing. They have struggled for 10 years to get such a union, and it now becomes the responsibility of the entire labor movement to see to it that this, the last of the major unorganized groups in our society is able to achieve the same kind of rights you people in the rest of the labor movement have had for generations. This is a very important test of the credibility of the labor movement.

"I urge you to make the nation proud of the labor movement by taking the lead in seeing to it that these people achieve the basic goal for which the labor movement was established. The basic goal of your movement—in addition to better wages and better working conditions—is the freedom of workers to determine which union will represent them. That's all the farm workers are asking. You owe it to them—and to the good name of the labor movement—to assist them in achieving this modest goal."

YOUR WORLD AND MINE

Corporate conscience

BY GARY MacEOIN

This year, as for the past few years, the spring season of annual meetings of our biggest companies has been enlivened by issues that were unimaginable as recently as 10 years ago. Instead of a lone rugged individualist challenging the level of directors' fees or the efficiency of top management, we have had a profound questioning of the morality of the methods used to make a profit.

The questioning has covered a wide range of issues: the importation of Rhodesian chrome in violation of United States treaty obligations; the justification for manufacturing anti-personnel weapons knowing they would be used indiscriminately against non-combatants; and more generally, the propriety and desirability of making money by feeding the war machine which consumes so large a part of national and world resources.

The most contentious issue this year was the concerted effort of the protesters, led by the Corporate Information Center, an organization supported by many American churches and with a Jesuit priest on its staff, to persuade American business to withdraw from South Africa.

THE ARGUMENT here is that our investments help to keep in power a regime which denies the basic rights of the blacks who form the vast majority of the population.

The challenged corporations have so far had no difficulty in getting overwhelming majorities of shares cast in their favor, because of the established system of proxies. In addition, a very small group of wealthy people control corporate economic power. This does not mean, however, that the companies take the

challenge casually. They realize that public opinion is important.

Their basic answer is that American companies pay better wages and provide better working conditions for blacks than do local companies. If they pulled out, they say, the rate of improvement of the blacks would slow down.

That does not mean that no results have been achieved. The evaluation by the South African Institute of Race Relations in 1971 of an experimental program introduced by Polaroid in response to criticism would seem to sum up the general results. "If it was intended to significantly improve the wages and working conditions of black South Africans in general, it must be regarded as a failure. If the intention was to create greater social concern among businessmen, it appears to have been moderately successful."

THAT NO SIGNIFICANT change has since occurred is the conclusion of a survey by the prestigious English newspaper, the Guardian, a survey that has deeply shocked the English public. It revealed that no English firm operating in South Africa was paying its black workers a living wage.

As for American firms, they came off only slightly better. An analysis of 350 of them showed very few paying more than the \$170 a month generally recognized as the subsistence wage level. A newly computed standard called the Minimum Effective Level is met by only one company, IBM.

The action has now moved to Washington where Congressman Charles Diggs of Michigan has introduced legislation to bar government contracts to American firms which pay lower wages in South Africa to blacks than to whites doing the same work. The bill is not expected to pass, but at least it is another straw in the wind.

The CRITERION

124 W. Georgia, P.O. Box 174,
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.50 a year

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Bodley;
Associate Editor, B. H. Ackelmire; Man-
aging Editor, Fred W. Fries; News Editor,
Paul G. Fox; Advertising Manager, James
T. Brady.

Published Weekly Except Last Week
in December.

Postmaster: Please return POST forms
5279 to the Office of Publications.

Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

CHAPTER FOUR

BY MSGR. JOHN J. DOYLE

As the Illinois country was in 1774 still under military rule, the enforcement of the tithes did not take effect there. After Clark's conquest in 1778 the Quebec Act ceased to affect the region. While Virginia assured freedom of worship to all, it was no part of that state's program to collect revenues for any church; nor was the Continental Congress, when it assumed control, of a mind to do so.

But the cake of custom does not suddenly break into pieces. As has been observed, the Kaskaskians were still paying some tithes, however inadequate, in 1789. There was reason enough for their contributions to be meager. Not only was trade with Detroit completely cut off; there was little chance of buying furs from the Indians, since by holding the northern posts Britain assured the Detroit merchants the control of that trade.

Moreover, Spain had closed the Mississippi River to American shipping and so had curtailed trade with New Orleans. Finally, frequent raids by the Indians, with British ammunition if not by British incitement, rendered even the cultivation of the fields perilous.

THIS COMBINATION of circumstances had reduced Vincennes to such straits in 1790 that Major Hamtramck was constrained to appeal to General Harmar for a supply of corn to avert famine. So badly off were the people, he reported, that three persons had died after eating "Indian potatoes" they had gathered in the woods. Henry Hay made note of the news of the famine in his journal; Major Murray was probably not displeased to learn of it. Conditions at Kaskaskia and Cahokia were not much different.

In such a state of affairs it was but natural that the priests should play one congregation off against another, as Father Gibault did when he induced the people to build a new church in Vincennes by telling them of the flattering offer he had received from Cahokia. Though Cahokia suffered from the misfortunes that beset the other French settlements, it remained more orderly and more prosperous than the rest.

It is no wonder, therefore, that it was the last to be left without a priest. Nor is it any wonder that finally all the priests defected to the Spanish side, where they could be sure of payment by the government.

THE CONSTITUTIONAL Convention finished its work in Philadelphia on 17 September 1787. Within a year the required nine states ratified the Constitution it had created, and the new government came into existence on 30 April 1789, when George Washington was inaugurated as President of the United States. Early in 1790 the garrison at Fort Knox took the oath of allegiance to the new government, as prescribed by Congress.

At this time also the government of the Catholic Church in the United States underwent a momentous change. John Carroll had never been happy with his status as Prefect Apostolic, removable at any time by the Roman Congregation of Propaganda, which exercised jurisdiction over missionary countries.

To his mind this status was too much like subjection to a foreign power to be acceptable to a people that treasured its newly-gained independence.

The next stage in the development of a missionary country is usually a Vicariate Apostolic, the presiding official of which is ordinarily a bishop. Carroll had no wish to see such a Vicariate established, for even when the Vicar Apostolic is a bishop, he is at the beck and call of the missionary Congregation, just as a Prefect Apostolic is.

HE LET IT BE known that he wished a diocese to be erected in the United States, having a bishop whose position would enjoy stability. He also strongly urged that the priests of the new diocese should have to right to submit to the Holy See the name of the one they desired to be appointed bishop.

He was happy, therefore, when both his wishes were granted: on 6 November 1789 Pope Pius VI created the diocese of Baltimore and appointed Carroll, the choice of the priests, as its bishop. It was provided, however, that the permission of the priests to propose their choice as bishop to the Holy See was not to be permanent, but for this time only.

Carroll was well pleased with his success in gaining these points, though his success in the second was only partial. Nonetheless, he was at first reluctant to accept the appointment; his experience as Prefect Apostolic for five years was not such as to encourage him to embrace the permanent office of bishop.

WHEN HE DID make up his mind to take the honor and the burden, he hesitated between neighboring Quebec and Dublin in the land of his ancestors as the place of his consecration. In the end, he yielded to the importunities of an English friend, Thomas Weld, to grant to his private chapel the distinction of witnessing the ceremony.

Accordingly, John Carroll received the order of bishop at Lulworth Castle in Dorsetshire on the Feast of the Assumption, 15 August 1790. The ordaining bishop was the Benedictine Charles Walmesley, the senior Vicar Apostolic of England; his assistants were two veteran priests of the

American mission, Charles Plowden and James Porter.

At this time the French Revolution was in progress, well on its way to the Reign of Terror. While the most severe measures against the Catholic Church had not as yet been enacted, there were those that saw the foreshadowing of things to come.

One of these was Father James Emery, the Superior of the Society of St. Sulpice. This community, founded in the previous century for the sole purpose of educating men for the priesthood, already had in its charge most of the French seminaries. Fearing that the government would soon suppress the seminaries, Emery was casting about for places where the Sulpicians might go on with their work.

WHEN HE LEARNED that there was an American bishop in England he wrote to Carroll to propose the opening of a seminary in the new diocese. The bishop's reply was encouraging, and Emery sent to London as his delegate Father Francis Nagot to negotiate on the matter. An agreement was quickly made, and within two years 11 priests and seven seminarians came to Baltimore, quite an accession to the 30 or so priests in the young diocese. On 3 October 1791 St. Mary's Seminary in Baltimore began its classes, which have continued to this day.

Even with the seven young men from France there was not a sufficient number of seminarians to occupy all the Sulpicians in teaching. Although none of them had had experience in parish work, Father Nagot, the Superior of the group, so far departed from the usual practice of the society as to permit some of the priests to accept appointments from Bishop Carroll to parishes in order to relieve the dearth of priests.

Some went to missions in the East and three were assigned to the Northwest: Michael Levaux, as vicar general, to Cahokia; Gabriel Richard to Kaskaskia; and Benedict Joseph Flaget to Vincennes.

As their fathers a quarter of a century before had appealed to Bishop Briand for a priest to live among them, so now the people of Vincennes sent a plea to Bishop Carroll to send a pastor to replace Father Gibault, who had left more than two years before.

The bishop's reply, written when Father Flaget was already on his way, assured them of the coming of a priest who "would win all hearts to Christ," and expressed the hope that "by their docility and fidelity in fulfilling their duties they would console and gratify him."

Some time before Carroll had written to Gibault regarding his expectation of the arrival of priests from France, whom he would send to the Northwest. He suggested that Father Gibault should interest himself "so that the expenses of their long voyage may be defrayed, at least their expenses from here." By that time, however, the veteran missionary was in New Madrid, and it is doubtful that he interested himself in the missionaries' expenses.

(To be continued)

QUOTE OF THE WEEK

"The (U.S. Supreme) Court's abortion decision has not changed everything. But it has changed something. The church and the state may yet bed down together once more. But things will never be quite so cozy again."

—Timothy E. O'Connell
America magazine (6-2-73)

WHAT ARE WE WILLING TO DO?

'Ambivalence on abortion' putting Catholics to test

BY JO-ANN PRICE

NEW YORK—The abortion decisions of the U.S. Supreme Court last January find Americans, including many Catholics, in an essentially "ambivalent" position on an issue which is putting this country "to the test," according to a lead editorial in the June 2 issue of the Jesuit weekly, America.

The magazine also includes two articles on the abortion issue. One by Prof. Robert M. Byrn, Fordham University law professor, supports a constitutional amendment to protect the right to life of the unborn. In the other, a Fordham doctoral student, Father Timothy E. O'Connell of Chicago, maintains that the Supreme Court ruling has "struck a serious blow at traditional Catholic civil religion" in the United States.

Questioning the Catholic response to the court's abortion ruling, America's editors note that it will not be easy to secure a constitutional amendment of any sort—either an "absolute prohibition" such as the 13th Amendment banning slavery, or a "state's rights" amendment such as the 21st, which repealed Prohibition.

"THE PROPONENTS of abortion are well-organized, well-financed and greatly encouraged by their victories in the Supreme Court," the editorial said.

"Moreover, many public opinion polls indicate that many Americans, including many Catholics, are in an essentially ambivalent position with regard to abortions.

"They are opposed to the traditional severely restrictive type of anti-abortion statutes. They are also opposed to the government making abortion easy, cheap and respectable."

In the face of political, financial and ecumenical concerns, it said, Catholics must give serious thought to the priority they will give to fighting for either type of constitutional amendment. The Church has "many problems" and "limited resources," and should consider these before embarking on such a crusade, it stated.

AT STAKE said the editorial are "millions of human lives" of both mothers and unborn children, as well as the Anglo-American legal principle that "no person would have untrammelled power over the life of another."

"What are we willing to do—and suffer—to prevent its abandonment by our country?" the magazine asked.

Prof. Byrn, who sought last year to have New York's liberal abortion law declared unconstitutional on the ground that under the 14th Amendment it violated the rights of unborn children, pleaded for an amendment to the Constitution which would "restore the Judeo-Christian ethic to our jurisprudence by mandating the right to life for all innocent human beings."

HE URGED: "The people must support the amendment, and the Church must

- opinion
- reaction
- analysis
- background

visibly and defiantly set about suppressing the high magic of the quality-of-life ethic."

Father O'Connell commented that the U.S. bishops' administrative committee statement of last February 13, stating that no one is obliged to obey any civil law that may require abortion, was based not on a "theology of liberation" but "good old scholastic theology."

The days of Catholic "civil innocence" and implicit trust in the government are gone, he said. The abortion decisions have shown that, "Our government is able to oppose itself to the natural law and the real common good."

Pope begs world to save Africa's drought victims

VATICAN CITY—Pope Paul VI urged the world to save hundreds of thousands of people in Africa, mainly nomadic herders of the vast Savannahs below the Sahara Desert, who face starvation in the wake of devastating drought.

Calling the African drought "a clammy of immense proportions," the Pope said he had been "stormed with telegrams" soliciting help for those who live in Africa's so-called Sahelian zone.

These peoples, he told Sunday crowds in St. Peter's Square May 27, "are dying of thirst, along with their only resource, their animals, because of an obstinate and burning drought."

He praised nations and international organizations for their work in the drought-stricken lands, and singled out the U.S. Catholic Relief Services.

FAO and the UN World Food Programs, have succeeded in mustering the approximately half-million tons of food deemed necessary to stave off starvation in the Sahelian zone.

FAO officials estimate that about 180,000 tons have already arrived in Africa, and more than 300,000 tons are on their way.

Problems of transport, however, are immense. The ports are crowded now and were hardly adequate to begin with, distances are tremendous (the Sahelian zone is about 2,000 miles long from the Atlantic to the Sudan), and the rains are due to set in about mid-June, isolating many areas.

AIRLIFTS ARE believed in FAO circles to be the only hope. In fact, the drought has driven a big part of the nomadic population to the cities and towns, which can be reached either directly by airlift or by a combination of airlift and trucking over paved roads.

One day after speaking to crowds about the Sahelian drought, Pope Paul ordered his pontifical council Cor Unum to bend every effort to help in relief work there. He pointed out that Cor Unum was set up precisely to coordinate the work of various national Catholic relief agencies.

The Pope emphasized that drought is a worldwide threat.

"It is not a question only of some countries of West Africa, where the situation is particularly serious, but also of vast zones of other continents," he said in a letter to the president of Cor Unum, Cardinal Jean Villot, the papal secretary of state.

"We are faced with a worldwide phenomenon which, with its growing dimensions, rightly cries out to everybody who has a heart open to the needs of others and watches the present and the future of our earth and of the human family."

SISTER SOCORRO GONZALO WRITES FROM AFRICA:

"To an American, the poverty of these missions is unbelievable!"

MONSIGNOR GOOSSENS ASKS:

"How can we Christians sit and sip our cold drinks--giving nothing--while thousands die of thirst and still say we are Christians?"

Fold a 5 or 10 dollar bill or a check with this clipping and MAIL IT NOW!

CATHOLIC HOME AND FOREIGN MISSIONS

MONSIGNOR VICTOR L. GOOSSENS, DIRECTOR
136 WEST GEORGIA ST., INDIANAPOLIS, IND. 46225

the Sailboat Shoppe
has moved in Carmel to
407 Industrial Dr.
846-2511
(131st St.)

SPECIALISTS IN CENTRAL INDIANA New & Used Boats & Equip.

• TANZER • FORMEX • CLIPPER
• SAIL MFG. • SEAFARER • SOUTH COAST

OPEN 7 DAYS A WEEK!

Water Problems?

HEAVY DUTY WATER SOFTENER WELL, OR CITY WATER RENT OR BUY

\$225 PER MO. Monthly Rental With Option to Purchase

- 16,000 GRAIN \$189
- 24,000 GRAIN \$209
- 65 gr. hardness, 6 parts p/m iron
- 32,000 GRAIN \$229
- 100 gr. hardness, 10 parts p/m iron

INCLUDES NORMAL INSTALLATION

Serving all of Johnson County

L&P WATER CONDITIONING
out-of-town call collect

709 E. PEARL ST. GREENWOOD 888-0304

FREE WATER ANALYSIS

NAPA

BROKE DOWN AFTER 5 PM?

With our convenient evening hours you can get the parts you need to repair your vehicle. And what about those SUNDAY BREAKDOWNS? Before you were stuck... Now you're in luck! Check our hours below.

Come out and see us in the Carmel Shopping Center

M & M Auto Supply

1947 W. Main St., Carmel 844-3973

Hours: Weekdays 8-8; Sat. 8-5; Sunday 9-2
Deliveries Except Sun.

Announcing...

The Rosary Program

Sponsored by
ST. MARY'S CHURCH
Indianapolis

Mon. thru Fri.—1:30 p.m.

Radio WSMJ-FM
(99.5 on your FM dial)



BY WILLIAM J. WHALEN

The religion of Hinduism began to take shape more than 3,500 years ago when Aryan people invaded the Indian sub-continent and brought with them their sacred lore known as the Vedas. The various parts of the Vedas, especially the Upanishads, comprise the scriptures of this, the oldest major religion.

The word "Hindu" is simply a Persian word for the geographical region known as India. Relatively few people follow the Hindu way outside of India itself but this religion commands the allegiance of about 85 per cent of those living in modern India.

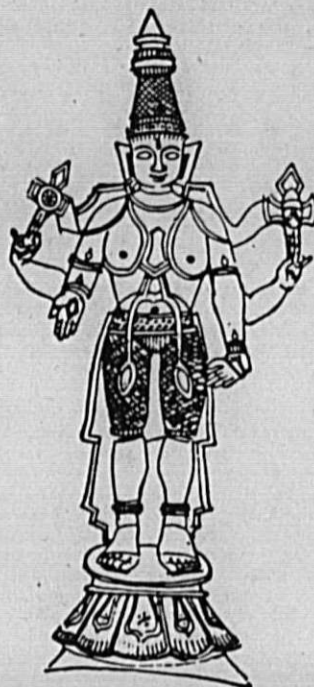
Belief in reincarnation or the transmigration of souls is taken for granted in Hinduism. Each soul (Atman) passes through an endless series of births, deaths, and reincarnations. In Judaism, Christianity, and Islam man is born and dies only once.

Closely tied to belief in reincarnation is belief in the law of karma. This law of karma means that everyone reaps what he sows. If not in this life then in the next. If he encounters poor health, poverty, personal tragedy in this life it is explained as the penalty for evil deeds in a previous existence. According to karma everyone gets what he deserves.

ANOTHER ASPECT of Hinduism, related to both reincarnation and karma, has been the caste system. Hindu society is divided into four main castes and as many as 2,000 subcastes.

Highest of the four castes is that of the Brahmins, who are the intellectuals and rulers. Then come the warriors, the merchants and farmers, and finally the workers. Even below the lowest caste are the millions of "outcasts" or untouchables. Membership in a particular caste has determined social status, choice of a marriage partner, occupation, eating habits, dress, and religious practices.

Gandhi took up the cause of the untouchables and called them "harijans" or "children of God." The new Indian constitution abolishes untouchability but discrimination has



"The average Indian peasant, however, is likely to follow a form of polytheism. Among all the gods he will choose one as his patron and cultivate devotions to this god." (NC sketch courtesy Claretian Publications)

not been completely eliminated any more than it has in the United States.

Viewing Hinduism as the religion of some 450 million people, we can distinguish between the folk religion of the Indian masses and the Hinduism of the educated and sophisticated elite. The latter may see Brahman as the God above all other gods, the supreme divinity.

BRAHMAN'S CHIEF attributes are seen through the main trinity of Brahman the creator, Vishnu the preserver, and Shiva the destroyer. Other aspects of the godhead are exemplified by literally

millions of other gods. Some educated Hindus embrace a form of pantheism while others see some distinction between the individual soul and Brahman.

The average Indian peasant, however, is likely to follow a form of polytheism. Among all the gods he will choose one as his patron and cultivate devotions to this god. It might be Vishnu or Shiva or an incarnation such as Rama or Krishna or some other god.

The Hindu passes through four stages of life. The young man is initiated into the religion and receives the sacred thread; he begins his spiritual journey under the guidance of a teacher or guru. Next come the years of marriage and family, career, and community life.

IN THE THIRD STAGE, the Hindu enters a period of detachment in which the former goals of pleasure, worldly success, and duty are left behind to pursue the goal of liberation from the limitations of life. In the fourth stage the Hindu prepares himself for passage to the next life.

To achieve the desired liberation the Hindu employs the various techniques of yoga which means "yoking of the mind to God." These techniques range from those which rely on posture and controlled breathing to those which emphasize meditation.

A member of the Brahmin castes follows a daily routine of ceremonial bathing, prayers, sacrifice, and visits to the temple. Marriages are usually arranged by the parents; bride and groom may not even meet before the wedding ceremony.

Hinduism is unusually tolerant of other religious beliefs. Many Hindus such as Gandhi have expressed their admiration for Jesus and the Sermon on the Mount without acknowledging the Christian belief in his divinity.

The Fathers of the Second Vatican Council praised many aspects of Hinduism: "... in Hinduism men contemplate the divine mystery and express it through an unspent fruitfulness of myths and through searching philosophical inquiry. They seek release from the anguish of our condition through ascetical practices or deep meditation or a loving, trusting flight toward God."

(Copyright 1973, NC News Service)

LITURGY

Sunday liturgy: family affair

BY FR. JOSEPH M. CHAMPLIN

Sam Galizia cuts hair for a living and jogs as a hobby. In the wee hours of the morning his attractive wife, Nancy, sometimes joins him on the daily run around Fulton and out into the country.

But now that this barber is in training for a first try at the Boston marathon race, he runs alone.

Nancy and Sam, with their five children, did work together on a common project several months ago. They planned our 11:15 Sunday Mass, and each member of the family took an active part in it.



The Galizias, like 60 other parishioners, had earlier volunteered for this task during a mini-survey taken at homily time at all the Masses on a summer weekend. We then assigned a specific Sunday to them and our two Sisters of St. Joseph—parish helpers—called at the home a few weeks in advance.

A THEME OF BAPTISM, death and resurrection had already been developed for that day. The nuns described this to them, supplied booklets containing the Mass texts, and outlined some possibilities for creative involvement on the family's part. They returned just before the big occasion to check details and finalize the program.

Nancy, an artistic individual who works well with needle and thread, made a new altar cloth of polyester material for the event and a banner illustrating the various Mass themes. Thus, white for Baptism, a purple cross for Lent; black background for death; figures with joined hands for the family participation; green sheaves for a spring Easter resurrection.

The Mass was in many ways a typical family affair. The unexpected happened, some things went wrong, we forgot to care for several details. Yet its warm, human quality touched many and certainly will not be soon forgotten by the Galizias.

The entire family walked in the entrance procession with four members carrying the altar candles. First mistake: we neglected to tell the bearers where these tapers should be placed or what to do afterwards. Result: some momentary confusion.

Eighth grader Sam, as one altar boy, bore the processional cross with Nancy's handsome banner draped over it. Second mistake: we left this matter to the last minute and couldn't locate a suitable standard for the large cloth work of art. Result: improvisation and a mid-Mass adjustment—moving the altar cross to a

forward position where this banner could be clearly seen.

EVENTUALLY THE FAMILY found its place in the front pews. At the liturgy of the Word, husband and wife stepped to the lectern with Nancy handling the first scriptural passage (and comments), Sam the second.

Mary Elizabeth (age 11), aided by the entire household, composed a series of General Intercessions. At the proper moment she walked to the sanctuary, stood next to the celebrant and read these petitions as he held the microphone. She then joined the family as they returned to the church's rear, took the wine, water, altar bread, monies and brought them forward to the altar.

After Communion it was Melanie's

turn. A freshman in the local high school, she read a thanksgiving poem her great-grandmother had written some years before.

Two others, however, stole the show (a bad phrase in this context). Jennifer (age 3) found it necessary to visit the bathroom in the middle of Mass. "Right now," she shouted to her embarrassed sister.

Peter, an active, uninhibited fourth grader was serving as a partner for his brother at the altar for the first time on a Sunday. His presence everywhere at the wrong time, but always with a smile for the congregation proved that this liturgy, while family planned, was not overrehearsed. It had the human characteristics of a home celebration.

(Copyright 1973, NC News Service)



"Nancy and Sam (Galizia), however, with their five children, ... planned our 11:15 a.m. Sunday Mass and each member of the family took an active part in it." (NC photo by Larry Hoyt)



"To an astronaut looking down on the Middle East it must appear as if some giant hand had taken an enormous meat cleaver and brought it down just east of the Mediterranean Sea. The result was the great Rift Valley through which flows the Jordan River." (NC photo courtesy Israeli Tourist Office)

CATECHETICS

Reverence for life: a Hindu tradition

BY FR. CARL J. PFEIFER, S.J.

Recently some friends of mine returned from a trip to India. They had taken many photographs during their travels and had put together a slide show. I spent a delightful evening with them viewing their slides and listening to their impressions of life in India.

I was struck by the number of slides which included cows wandering around freely in cities as well as rural villages. My friends had strong reactions to the cows, quite different feelings from the respect the Indians showed these animals. For the Hindus of India cows are not raised for milk or beef, but are considered sacred.

Although perhaps puzzling to tourists like my friends, the sacred cows symbolize one of the profoundest Hindu beliefs. They are a constant reminder of the sacredness of all living beings. Protection of sacred cows is to the Hindu an expression of the principle of non-violence (ahimsa) based on reverence for every form of life.

THE GREAT FIGHTER for Indian independence, Mahatma Gandhi, described the challenging Hindu ideal symbolized by the sacred cows. "Cow protection means protection of the weak, the helpless, the dumb, and the deaf. Man becomes then not the lord and master of all creation but he is its servant. The cow to



me is a sermon on pity."

The Hindu ideal of reverence for all life is translated into non-violent actions as diverse as abstaining from meat (lest an animal be killed) and the non-violent strategies of civil disobedience designed by Gandhi. The profound Hindu motivation for reverence receives a variety of interpretations, depending on the theological sophistication of the individual Hindu.

For some Hindus reverence for life borders on superstition or is accepted merely as a traditional practice of Indian culture. For others Brahman is a personal God who lives in all that has life.

Whatever the variety of theological interpretations of Hindu reverence for life, Hindu tradition recognizes life as sacred, as mysterious. For Hindus like Gandhi, reverence for life, symbolized by the sacred cows, is a central expression of Hindu faith.

Nourished on the most popular of Hindu scriptures, the Bhagavad-Gita, Gandhi and billions of Hindus accept as a guiding principle the words of Krishna in the Gita: "A man should not hate any living creature. Let him be friendly and compassionate to all."

WHILE COW PROTECTION may seem very strange and foreign to the average steak-loving American, the deep Hindu ideal it symbolizes presents us with challenging food for thought regarding our own attitudes toward life, and our Christian tradition of respect for life. Hindu reverence for life, mediated through the example and writings of Gandhi, profoundly influenced non-violent strategies in recent American history, particularly as advocated by Martin Luther King, Jr.

The Hindu ideal of reverence symbolized by sacred cows may stimulate us to probe

BIBLE LANDS

Valley of the Jordan

BY STEVE LANDREGAN

To an astronaut looking down on the Middle East it must appear as if some giant hand had taken an enormous meat cleaver and brought it down just east of the Mediterranean Sea. The result was the great Rift Valley, through which flows the Jordan River.

The rift, the result of a violent earthquake, begins north of Palestine where it divided a great mountain range into two ranges. Today they are called the Lebanon and Antilebanon mountains. The cleft in the earth's surface extends south, cradling the Sea of Galilee (675 feet below sea level), the Jordan River and the Dead Sea which at 1,300 feet below sea level is the lowest point on the earth's surface.

South of the Dead Sea the depression is called the Arabah and continues to the Red Sea where it creates a finger of the sea known as the Gulf of Aqaba.



AT THE NORTHERNMOST point of the Holy Land in the land of Dan stands the majestic Mount Hermon, a 9,100 foot peak in the Antilebanon range. The Arabs have given the mountain the name of the "sheik" because of its year-round snow cap that resembles a keffiyeh, the white headress so common in the area.

Mount Hermon is the traditional northern limit of the conquests of Joshua (Jos. 11:17; 12:1; 13:5), and its slopes have provided ample material for the pen of psalmists (Ps. 42:7; 133:3; 89:13; 29:6).

From the western side of the mountain the Jordan River begins its journey to the Dead Sea. It is born of four streams fed by heights of the Antilebanons, and its spectacular cascades and torrents are in sharp contrast to the lethargic stream that yields itself to the Dead Sea after following a serpentine course of about 250 miles.

THE NAME JORDAN is said to mean "strongly descending," but its true meaning is obscure. It's not difficult, however, to understand how the popular meaning developed. Above the Sea of Galilee the river rushes through a narrow gorge and drops nearly 900 feet in 10 miles. Below the lake the river descends another 600 feet before it empties into the Dead Sea.

This portion of the river is as stark as its headwaters are beautiful. Father John L. McKenzie says that "the bed of the river itself is frankly one of the ugliest streams in all nature." One can easily understand the reluctance of the leprous Namaan to bathe in its waters. (1 Kgs. 5:12)

Archaeological finds indicate that the valley was intensely cultivated in ancient times but today the river valley is almost useless because its low bed has made it impractical for irrigation.

The rift Valley of the Jordan, that has historically been a barrier rather than a means of communication, nonetheless was chosen by God to play an important role in his communication with man.

(Copyright 1973, NC News Service)

more deeply into our own Christian tradition as we grapple with the challenges of our times. Many vital issues of contemporary life revolve around one's reverence or lack of reverence for life: abortion, mercy killing, medical experimentation, pollution, civil disobedience, capital punishment, war and indiscriminate bombing.

(Copyright 1973, NC News Service)

PARISH LIFE

What is role of parish? Varied opinions voiced

BY JAMES J. PHILLIPS

Here are several statements about what a parish should be or do. They are all actual statements, some quoted, the others, I hope, accurately summarized. You will notice that it is impossible to agree with all of them because they often contradict one another. After you read them, it is hoped that you will write out your own statement and send it along to us.

1. A parish council member: "A parish has two things to do: provide a place of worship and educate the children."

2. Another parish council member: "If a parish has even a little more than is absolutely essential and does not share that with the poor, it has no business calling itself Christian."

3. A pastor: "I am afraid our Catholic parishes are in no position to tackle social problems. Relationships in the Church are at such an immature level that all of our efforts must be focused on developing mature relationships among the members of the parish."

4. Another pastor: "The mission of our parish is to help people realize what it means to be human. As they realize this,



they will worship Him Who is making them what they are."

5. A group of parish council members: "The mission of the parish is to save souls."

6. A pastor in a very poor parish: "The self-image of my parishioners is so poor that most of their lives are spent on the brink of despair. I see our task as helping them feel better about themselves."

WHAT DO YOU THINK?

What should a parish be or do? More specifically, what should your parish be or do? Please write out a summary of your views on this question and send them to this column, care of Know Your Faith, National Catholic News Service, 1312 Massachusetts Ave., N. W., Washington, D.C. 20005.

A serious attempt will be made to use the most interesting or most representative ones in future articles.

TWO RULES

1. Your name will be withheld upon request; but please sign what you write. Unsigned letters go unread—into the circular file (the wastebasket).

2. Please keep your comments to 100 words. (The longest of those quoted above has only 42 words.)

(Copyright 1973, NC News Service)

QUESTION BOX

Early Church had role for deaconesses

BY MSGR. R.T. BOSLER

Q. In the early church were there women deacons? What were their functions?

A. In the Epistle to the Romans (16:1) St. Paul commends Phoebe, "who is a deaconess of the church of Cenchreae." In 1 Timothy 3:11, the women described seem to be serving as deacons. These are the only Scriptural references. But deaconesses seem to have been very numerous in the early church, more so in the Eastern than the Western church.

The principal work of the deaconess was to assist at the baptism of women and give pastoral care to the women of the Christian communities. There are no indications that they served at the altar in any way.

Q. I have noticed several times in answering questions you have stated that "God took risks." Since God is all knowing and all wise, why or how would he be taking any risk when he must surely know in advance what the outcome will be of anything he does?

A. The only way we can know anything about God or speak of him at all is as he seems to be to us, not as he is in himself. Scripture speaks of God's anger. This can only mean that God sometimes seems to us to be angry. When I wrote that God took a risk in granting freedom to men, I was attempting to describe how his generosity in giving freedom seems to us.

Your question touches upon a problem that Christians have been wrestling with since first they began to search into the meaning of the revelation made in Christ Jesus. Two truths are clearly made known in that revelation: 1) man is free and

responsible for his destiny, but 2) by himself without God's grace man is incapable of saving himself. Hence the problem: how is man free if he is totally dependent upon God?

The problem can and has been extended. If God knows and is the cause of everything that is to happen, why did he choose to create a world in which men destroy themselves through sin? Our problem comes from the limitation of our knowledge; we get tangled up in the words that we use to describe God.

We say God knows all things, he causes all things. But what does that mean? We don't know how God knows; we don't know how God causes. And what is even a greater source of our problem is that we live in time and God is apart from time. He is eternal. And what relationship is there between eternity and time? We can't possibly know, for we can't help but think of eternity as time that goes on forever.

Remember the old missionaries who used to dramatize the length of eternity by saying such things as: "When a little boy with a toy bucket can empty the oceans, eternity will have just begun?" That was an entirely false notion of eternity. It is this inability to understand eternity that makes it impossible for us to reconcile God's knowledge with man's freedom.

Q. My Dad became a Catholic in another part of the country. My Dad's insane and doesn't know it. I doubt if the priest knew it either. I've talked to him and his conscience is Catholic. Does the Church consider him a genuine Catholic?

A. What's a genuine Catholic? Is a newly baptized infant a genuine Catholic? The reason the Church insists on infant baptism is that it brings out so clearly that it is God who saves, who gives the ability to believe, hope and love. Some insane people may be like infants, incapable of making a

free choice for themselves, incapable of using the ability to believe given to them by God, but this does not hinder them becoming children of God and members of the Church.

There are varying degrees of insanity. From my personal experience of ministering to patients in institutions I know that many of the insane are fully capable of believing, loving and being aware of sin. They can gain much help from their religious faith.

Q. If the missions and poor are in such great need as claimed, why doesn't the Catholic Church help them more? I hear claims that the Church does big business in Europe with motor cars and millions of dollars invested in corporations.

A. Like universities which have endowments they invest so that there will be a steady income each year to keep up their academic programs, so the Church does invest part of the money given to it for the missions and the poor so that there will be a steady income for the missionary and charitable activities the Church is committed to year after year. All the major churches do this. It is the most efficient way of using the money to assure that the charitable and missionary work can continue.

The Catholic Church just happens to be so much bigger than any other church and more world wide that its funds do seem large. Yet these funds are not being used to line anyone's pockets but to support the missionary activities of the Church. I personally wish the Church did not have to invest so much money, for money is power and power corrupts. It seems to be a necessary evil that all institutions have to put up with.

(Copyright 1973)

THE CHURCH AND I

Intellectual revival was creative period for Catholic publishing

BY F. J. SHEED

In the 20 years between the two World Wars we talked happily of the Catholic Intellectual Revival. By 1926, when Sheed & Ward began publishing, the Revival and our happiness in it were both at the flood. I first lectured on it in 1933 at Denver in Colorado. For the next dozen years, I must have given scores of talks on it, and other scores of lecturers were doing the same.

From the beginning I was fascinated by the word revival. From what sown were we all so delighted the Catholic intellect had revived? It must have been deep: our delight at our revival was at once an admission of the swoon and a measure of its depth. Certainly only the occasional Catholic voice had talked of the swoon while it was on. My wife's grandfather, William George Ward, while remaining a layman (married at that!) had become a seminary professor. He wrote:

The whole philosophical fabric which occupies our colleges is rotten from the floor to the roof. No one who has not been mixed up practically in a seminary would imagine to what an extent it intellectually debauches the students' minds.

W. G. Ward's son Wilfrid spoke of the state of siege in which the Church had accepted to live for the best part of three centuries—its whole energy given to defense of the city walls, not to development of the very life of the City of God.

THERE WAS TREMENDOUS missionary activity among primitive

peoples, a solid sacramental piety in the civilized world; but the thinking mind was not at work upon the revealed realities Christ had entrusted to the Church. In that dark time Newman was a blazing light, but his effect was not at once felt. Reading his essay on the Participation of the Laity, Pius XI wept—not tears of joy. There was the Cardinal in Rome who complained "Newman misceat et confundit omni"—he muddles and confuses everything. Theology had all been so neat and teachable.

I remember meeting in 1922 a parish priest who had won a gold medal in Rome: he was perfectly frank about it—all done by memory, he said. From the seminaries down to the catechism in the primary school, the one aim seemed to be a doctrinal teaching which could be memorized.

Theology had become not so much the study of God as of established theologians. With his mind searching into the meaning of the dogmas, Newman was making them harder to package for accurate repetition. With his interest in the light shed upon them by heretics, he was challenging the textbooks which dismissed the great challenges with some such phrase as "Luther, Zwingli, Calvin et alii novatores sextidecimi saeculi"—a lot of sixteenth-century troublemakers of the peace.

IN THE LAST DAYS of the siege mentality at the end of the nineteenth century and the beginning of the twentieth, occurred the Modernist revolt of the Abbe Loisy, Father Tyrrell and a score of others. It was crushed: but it was not answered: the modernists too were dismissed as troublemakers of the peace: their questions remained. Wilfrid Ward was a leader of those who urged at once the rights of the thinking mind and the duty of respect for authority. Like all men who see both sides he got precious little thanks from either side.

Up to the death of Pius X, the repression was still on; theologians, philosophers, bishops even were being "delated" to Rome: fourteen books a year were being put on the Index expurgatorius. Under Benedict the number sank to three a year. His decision for freedom may have been helped by the discovery, on his first morning at the papal desk, of a list of names "delated" for disciplining by Pius: his own name was on the list. If, as I have been told, it was one of his auxiliary bishops who had delated him, their first meeting must have been interesting.

By the time we began publishing, all this seemed to have been forgotten. Freedom was in the Catholic air. I don't mean that the magisterium had abdicated, or that the relation between it and the theologians had suddenly become improbably ideal. I don't see how it ever can be. But the strain was relaxed. Theologians did not feel that they were working under the lash, as Newman had phrased it. I remember saying in my exuberance that if you wanted a book put on the Index you'd have to bribe a Cardinal. In 40 years of publishing we had no books "indexed," and were asked to withdraw only four (two of them temporarily).

THERE WAS, OF COURSE, the condemnation of the extremely right-wing, insanely nationalist, Action française, with a French Cardinal "unhatted" because of it, but the question at issue was hardly theological, and there was general acceptance of the rightness of Rome's action.

In the explosion which accompanied and followed Vatican II there grew up a contempt for the pre-conciliar Church which might have had some application to the time before Benedict XV, but had none to the twenties and onward. In those years the intellectual activity was enormous. Without it, Vatican II would have been impossible.

KNOW YOUR FAITH

PIZZA KING

NOW OPEN

7363 N. Michigan Rd.
293-447034th & Georgetown Rd.
293-4928

OTHER LOCATIONS

4th & Franklin Rd.
897-403221st & Franklin Rd.
897-3025Stop 11 & Madison
881-9379

Is Your Church or Organization
Planning a Fish Fry or Festival
Call

STARK, WETZEL FOODS, INC.
For Supplies

We Carry a Full Line of Products
and can Help you plan your event.
Call

Stark, Wetzel Foods — 631-1451

Ask for Jim Williams or Paul Brooks

Our New Campground is open . . .

All pads in shade . . . Water and Electricity at each pad . . . Country Store . . . Bath House . . . Riding Stables . . . PGA 18-hole golf course . . . Miniature Train 3 1/2 miles . . . Jesse James Cave . . . Coach Cave . . . Dome House . . . Tilt House . . . Tennis . . . Putt-Putt Golf . . . Shuffleboard . . . Nature Trails . . . More than 2000 acres.

90 miles south of Louisville, I-65 Park City exit
1 mile south on 31-W.

Mid-America's Playground . . . 101 Room lodge . . .
Coffee Shop . . . Dining Room . . . Fine Food.

PARK MAMMOTH RESORT 502-749-4101
PARK CITY, KENTUCKY 42160

J's PROFESSIONAL INVESTIGATORS

"Mem. Int'l Criminalists"
PATROL and GUARD SERVICE
Guard Dogs

255-4333

Reasonable Rates

ARMED GUARD SERVICE

4 HOURS TO 24 HOURS

7 DAYS A WEEK

Uniformed, Trained Armed Guards

PATROL SERVICE

Internal or External

Periodic Inspections of Your Property

Night Patrol: 7 Nights Per Week

Day Patrol: Sat., Sun. & Holidays

•COMMERCIAL • RESIDENTIAL • INDUSTRIAL

Smith Alsop PAINT

We're in the Yellow Pages under Paint

Indianapolis

1710 W. Morris

6323 Guilford Ave., Broad Ripple Store

6101 N. Keystone Ave., Glendale Center Store

5632 E. Washington, Irvington Store

5736 Crawfordsville Rd., Speedway Store

Terre Haute

640 N. 3rd St.

1300 Wabash

659 Wabash

Honey Creek Square

ORCHARD GOLF CENTER

9600 S. MERIDIAN (Hwy. 135)

Across from Meridian Drive-In Theatre



WEEK DAY SPECIAL

Starting Wednesday, May 30
Monday thru Friday — 1 p.m. - 5 p.m.

Play Both Carpeted Miniature
Courses and Slide As Many Times
As You Want On the GIANT SLIDE.
ALL FOR JUST

\$2

Aero TERMITE CONTROL INC.
786-0456
1729 Shelby—1535 N. Meridian
TERMITES, ANTS, ROACHES, RATS, MICE
Free Inspection
Ask About Our Comprehensive Lifetime Guarantee Plan.

BECKER ROOFING CO.
ROOFING—SIDING
GUTTERING
'Above everything else, you need a good Roof!'
+ FREE ESTIMATES +
2902 W. Michigan St., Indpls.
636-0666
Jim Giblin, Owner

Fieber & Reilly
K. C. Hayford
Insurance Agency, Inc.
"Constant Professional Service"
207 N. Delaware
Indianapolis, Ind. 636-2511

Same Day Service Between Indianapolis, Anderson, Muncie, Hartford City, Bluffton, Ft. Wayne and Auburn.
Renner's Express, INC.
"Pick-Up Today—Deliver Today"
635-9312 1350 S. West St.
INDIANAPOLIS, IND.

Grinstainer Funeral Home
Established 1854
HAROLD D. UNGER
1601 E. New York St.—Indianapolis, Ind.—632-5374

1/4 Century Serving Central Indiana
FRANK CASEY DAN CASEY
ALCOA Aluminum
KOOL VENT
BANK RATES AVAILABLE
Call Day or Night 784-4458
3447 Shelby Street
THOUSANDS OF SATISFIED CUSTOMERS

BEAT THE HEAT
COOL SAVINGS! AIR CONDITION NOW!
3-TON . . . \$14.88 mo.
2 1/2-TON . . . 13.23 mo.
2-TON . . . 12.39 mo.
NO EXTRAS
METROPOLITAN FURNACE
HEATING & AIR CONDITIONING
639-9848 639-9988

We have more room in store for you.

Enjoy more closet space all summer long. It's easy when you store your winter clothes with us. We'll give them the best drycleaning they've ever had. And put them away for safe keeping. Then return them to you whenever you say the word. Call us today about our winterwear storage. We'll be glad to make more room for you.

Sanders CLEANERS LAUNDRY
6 CONVENIENT SOUTHSIDE LOCATIONS
PLANT and OFFICE, 3700 MADISON AVE. 786-0484

ST. ANTHONY'S—SUMMER Festival
379 N. Warman Ave.—Indianapolis
Thurs.-Fri. & Sat. June 21, 22 & 23
\$2500 Given Away Saturday Evening
FISH & CHICKEN DINNERS
(Also Carry-outs from 5 P.M.)
• RIDES—FOR ALL AGES
• BOOTHS—PRIZES—FOOD
• FUN FOR ENTIRE FAMILY
• PRE-SALE OF "RIDE" TICKETS
Special Discount—Inquire at Rectory—636-4828

2313 W. Washington St. 632-9352
Indianapolis, Indiana

USHER Funeral Home, Inc

Anna C. Usher

Wm. A. Usher

Frank E. Johns

So long, Bill

BY FRED W. FRIES

They threw away the mold. This hackneyed cliché can be applied most appropriately to Bill Sahn.

Editorial comment since his untimely death last Saturday has extolled his abilities as a leader and an organizer and as a civil servant. He was all of these, of course. In these few paragraphs I Bill Sahn would like to point up one other quality to which I can attest from personal experience: On the field of sports, Bill Sahn was a fearless competitor.



some deft chipping and putting. Many a match was decided on the 18th green—with Bill dropping in a 25-footer to wrap up the marbles. Back in those early years, Bill's younger brother Walt (later a Notre Dame basketball star) used to come along as a caddy. Later on it was Bill, Jr., who just completed an outstanding athletic career at Cathedral.

One particular golf match at Willowbrook stands out in my memory. Back in the summer of 1957, Bill and I had a close one going. On the 11th hole I teed up the ball and hit a nine iron on the 117-yard hole. The ball took one bounce and disappeared into the cup for a hole-in-one. You could hear Bill Sahn's shout all the way down to 49th Street. You would have thought that he had made the ace himself.

MY ASSOCIATION with Bill goes back the entire 20 years of his tenure as CYO Director. Our careers—mine as managing editor of the Archdiocesan paper and his as head of the CYO—paralleled one another.

Down through the years Bill always referred to me as "Fearless Freddie"—a colorful if grossly inaccurate reference. We had many a spirited discussion about the handling of CYO news in The Criterion. Bill had a penchant for editorializing in his CYO reports. When he sent us a picture of a winning team (or even a third-place finisher for that matter), he would frequently close the outline extending effusive congratulations. It was not good journalism, but it was wonderful public relations.

MY MOST VIVID memories of "Big Bill" go back to his early years in the CYO post. Before his burgeoning duties and interests and his growing family responsibilities demanded more and more of his time, Bill and I got out every Saturday morning for a round of golf on the old Willowbrook Par-3 course on Keystone Ave. We had some highly competitive matches. While his polio-induced infirmity cost him a few yards off the tee, Bill made up for the loss of distance with

WHEN THE weather was too inclement to play golf on Saturday mornings, Bill and I would try our hands at another sport at which he displayed considerable prowess—table tennis.

When he executed a successful slam, the ball took on the shape of an aspirin and was just as hard to return.

FOR SEVERAL years during the CYO tennis tournament, Bill and I would engage in our annual "grudge" match on the asphalt courts at Riverside. Bill's slight lack of mobility was equalized by my encroaching senility, and the matches were usually nip and tuck. In doubles Bill was particularly devastating as a net man. Once I saw him shatter a racket putting away a carelessly-hit lob.

Bill's best sport, of course, was swimming—an activity at which, ironically, he met his death last Saturday. He used to comment that his physical impairment was no handicap in the pool. Needless to say, this was one sport in which I was wise enough to decline his challenge.

My memories of Bill Sahn: a fearless competitor. So long, Bill. I'll hit one for you.



CADET "B" KICKBALL CHAMPIONS—The team which has made the most appearances in CYO Cadet "B" Kickball final games—Immaculate Heart—made its first breakthrough this spring in the league title bout. The Northsiders defeated Holy Spirit, 10 to 5, to take home the championship trophy. Immaculate Heart, also the Division I champions in regular season competition, defeated Little Flower in the first round of the play-offs, 15 to 12, to qualify for the return bout with Holy Spirit, the Division II champions, who had defeated Immaculate Heart in the regular season 28 to 9. Shown with the new Cadet "B" champions are Assistant Coach Carolyn Howard (back row, left) and Head Coach Mrs. Janet Schnleders (back row, right).



JUBILARIANS—Mr. and Mrs. William H. (Jack) Kaiser will mark their Golden Wedding Anniversary on Sunday, June 24, with a Mass of Thanksgiving at 11 a.m. in St. Mary's Church. A reception will be held from 2 to 5 p.m. at the home of a son and his wife, Mr. and Mrs. William J. Kaiser, 1335 Miller Lane. No invitations have been issued.

CYO NOTES

The Junior Girls Track Meet, originally scheduled next week, has been cancelled by the CYO Office.

Junior Boys and Girls Softball Leagues will begin action June 17, playing through July 22 and followed by post-season tour-

neys. Coaches met this past Thursday evening for schedules and other materials. There will be 20 boys' teams and 19 girls' teams in the leagues.

The Junior Boys and Girls Golf Outing is scheduled Saturday, June 23, at Ensley's W. 56th St. Golf Center. Marian College will be the site for the concluding picnic. Trophies and blind par medals will be awarded at the picnic.

Qualifying round for the Junior Boys Match Play Golf Tourney begins Monday, June 25, at the South Grove Course. Several flights will be arranged in Freshman-Sophomore and Junior-Senior Divisions. Play will continue Tuesday through Thursday.

Subnovice Swimming Meet has been scheduled for 6 p.m. Monday, July 9, at the Brookside Pool. Deadline for entries is Thursday, July 5. Information for the 20th annual Archdiocesan Swim Meet will be mailed next week. The event is scheduled July 16 and 17 at the Broad Ripple Pool.

Questionnaires will be mailed to all Indianapolis parishes next week to determine whether sufficient interest can be generated to inaugurate a "B" Division in "56" football next fall.

EXCEPTION

BERLIN—The education secretaries of West German state governments agreed at a meeting here that in a forthcoming reform of the German language involving spelling, capitalization and the characters used, the word "God" will continue to be capitalized.

In writing, German nouns are always capitalized, but German language experts have recommended that common nouns no longer be capitalized, and that this policy be adopted by other German-speaking countries, such as Austria and parts of Switzerland.

Camp spaces at a premium

Precious few spaces remain in the two CYO summer camps in Brown County, the CYO Office reports this week.

There is no room for any boys at Rancho Framasa, but space is available June 17 and 24 at Camp Christina.

For girls, the weeks of June 17 and July 1 are open at Rancho Framasa. At Camp Christina

TUITION DANCE

INDIANAPOLIS—St. Philip Neri parish will hold its Annual Tuition Dance on June 16. Dancing will begin at 9 p.m. Refreshments available.

space is available July 29, 16th St. Fee is \$37.50 per week, which includes canteen and crafts. A deposit of \$15 is required with application.

Resident Boys School. LEMANS ACADEMY

Grades 5-8. Taught by Holy Cross Brothers. Small classes. Accent on learning skills: reading, math, study habits. Sports. 150 miles from Indianapolis. 650 acre campus on lake.

Write Brother James
Box E
Rolling
Prairie,
Indiana
46371

NOT SO USED CARS FOR SALE

1973 FULL LINE 1973

PINTO, MUSTANG, GRAN TORINO, GALAXIE, LTD, COUGAR, MONTEGO MX, MONTERO, IMPALA, LEMANS CUTLASS, CENTURY, MONTE CARLO, MARQUIS, CAPRI, THUNDERBIRD, LINCOLN CONTINENTALS

ALL CARS V8 AUTO. STEERING & AIR CONDITIONING
EXCEPT PINTO CAPRI

PHONE: 243-9325

Melkite Liturgy

INDIANAPOLIS — The Divine Liturgy of the Melkite Rite will be offered at 4 p.m. Sunday, June 17, in Little Flower Church, 13th and Bosart Ave. Celebrant will be Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin. The monthly celebration of the Melkite liturgy will be discontinued until September.

Indianapolis Parish Shopping List

ASSUMPTION	LITTLE FLOWER	ST. GABRIEL	ST. MARK
Waddy Hayden's PKG. LIQUOR STORE 2101 W. Morris 632-5714 OPEN 8 A.M. to 11 P.M.—Mon. thru Thurs. 8 A.M. to Midnight—Fri. & Sat. CHRIST THE KING "Buy The Best For Less" at Richards Market Basket 2350 E. 52nd St. at Keystone 251-9243	Emerald Beauty Shop 1730 N. Audubon Rd. Complete Beauty Service by Ann Call me: 353-2929 "I need your head to run my business!" NATIVITY McKEAND DRUG STORE "Your Parish Shopping Center" PRESCRIPTIONS, SICK ROOM NEEDS, COSMETICS, TOYS, GREETING CARDS 4835 Southeastern Ave. FL 6-7971	Jackson's Standard Service Complete 24 Hour Wrecker Service S & H Stamps 6279 W. 38th, Indpls. 293-3390 ST. JOAN OF ARC JIM CAMPBELL'S DATSUN AUTO + 21 Years Reliable Sales and Service + New and Used Autos 3219 W. Washington St. 637-2306 ST. JUDE ORME'S Carpets and Interiors LINOLEUM—HARDWARE—BUILT CUSTOM FLOOR DESIGN 5505 S. Meridian St. ST 6-1471 HEIDENREICH We Phone Flowers Anywhere 5230 Madison Ave. 787-7241 Member St. Jude "THE TELEPHONE FLORIST"	We Love All Credit Cards ASSOCIATED SERVICE Deep Rock Products 4951 Madison ST 4-6644 ST. MATTHEW Jolly Foods Super Market 5450 North Emerson Open 8 a.m. to 10 p.m. Featuring Choice Beef, Fresh Fish From the Coast and Imported Foods ST. PHILIP NERI VERA'S REGAL MARKET 2106 E. 10th St. (at Hamilton) NO PACKAGE MEAT — ALL FRESH CUT ★ Shop by Phone — Delivery Service ★ 632-3191 Wolfe Shell Service Station 1845 E. MICHIGAN Exp. Lub. — Tire-Battery Serv. — Wash — Simoniz ★ SERVICE CALLS ★ ME 7-0055 JORDAN Funeral Home, Inc. "Home of Personal Service" 2428 E. 10th St. 636-4304 John R. Sowers, Pres. 636-4305 ST. ROCH Locker Meats a Specialty CUSTOM CUT MEATS Open 8 A.M. to 8 P.M. PLENTY OF PARKING SPACE Buck's Quality Foods Meridian at Troy Ave. ST. SIMON Joe Lepper's Pets & Supplies Supplies for All Pets, Tropical Fish, Birds and Puppies 4800 Pendleton Pike (Ayr-Way Center) 644-8389 VICTOR PHARMACY Free Prescription Delivery 8057 E. 38th St. 897-3990 ST. THOMAS "FRESH CUT MEATS" PAT DOLLEN'S We buy our own fruits and vegetables from growers. This insures you freshness and good quality. 4907 N. Penn. WA 3-2599
HOLY ANGELS BRAUN & SCHOTT MARKET 1164 W. 30th St. WA 6-0645 ★ Fine Meats ★ Quality Fruits and Vegetables Clark's Walgreen Agency Photographic Equipment—Supplies Clark Prescription Pharmacy Plenty of Parking Space 2722 Northwestern Ave. 925-9225 IMMACULATE HEART "KNOWN FOR QUALITY" BO-KA FLORIST CUT FLOWERS, PLANTS FLORAL ARRANGEMENTS 5410 N. College 253-2323 LADY OF LOURDES PEACHERS DRUGS "PRESCRIPTION SPECIALISTS" 5648 E. Washington St. 357-1195 LADY OF MT. CARMEL USA Government Graded Choice and Prime Meats is Our Specialty. O'Malia Food Markets 2 Convenient Locations 19490 N. College Indianapolis 130 S. Range Line Rd. Carmel	TEETER'S South Side Pharmacy "FAMILY HEALTH SUPPLY CENTER" 1601 S. East St. 632-3583 Patronize Our Advertisers ST. ANDREW New & Used Quality Sewing Machines Complete Repair Service & Accessories Over 50 yrs. Experience CANON'S SEWING MACHINES 3728 E. 38th St. Court 544-4800 WHALEY MARATHON SERVICE STATE SAFETY INSPECTION 4101 N. Keystone Ave. Ph. 644-0027 ST. ANN WALTER'S PHARMACY Cor. 8th & W. 10th ★ QUALITY DRUGS ★ ★ EXPERT PRESCRIPTIONISTS ★ ST. CHRISTOPHER ROSNER PHARMACY THE BEAZALL DRUG STORE 16th and Main PHONE 344-0242 FREE PRESCRIPTION DELIVERY	ST. LAWRENCE AID ELECTRONICS Sales and Service We Service All Makes Hrs. Daily 9 a.m. to 7 p.m. Sat. 9 a.m. to 1 p.m. 4721 N. Franklin Rd. 547-1384 ST. MARK SUZUKI "Built to take on the Country" A & M Cycle Sales 7749 So. Meridian St. (Indpls.) 688-2834 Patronize Our Advertisers	

St. Philip Neri

ANNUAL TUITION DANCE

JUNE 16, 1973

Refreshments Available

Admission \$5.00 per couple

Dancing 9 till 1

CHRIST THE KING



1800 KESSLER BLVD. E. DRIVE

2 BIG DAYS

JUNE 15-16
5 P.M. TILL ?

CHICKEN AND FISH DINNERS

ADULTS \$2.00

CHILDREN .75



Enjoy the Sing-a-long & entertainment in our outdoor Bier Garten.
PLENTY OF SEATING

rides...
games...
BOOTHs...

CAKE BAKING CONTEST

Age categories
15 to 20 41 to 50
21 to 30 51 to 100
31 to 40

Judges: Lou Sherman
Jim Gerard

• Charles Edwards' Dixieland Band
7-9 each evening

• Sing-a-long Swingers
at 9:00

• Amusements & Rides
KIDDIE GAMES
TEEN GAMES
ADULT GAMES

Booths for Young & Old

FUN FOR ALL
BOTH NIGHTS

"OLD FASHIONED COUNTRY STORE"



DISCUSS NEW CALVARY MAUSOLEUM—Archbishop George J. Biskup is shown above with Patrick Callinan, executive director of the Catholic Cemeteries Association, and representatives of the Acme Marble and Granite Co., Inc., at a recent meeting with area pastors to explain the plans to erect the first mausoleum and chapel in Calvary Cemetery. From the left are: Callinan; Don Pastula, operations manager in Indianapolis; Thomas Gardner, national sales manager; and Sid Hernandez, sales engineer. An architect's sketch of the mausoleum chapel can be found on Page 3.

Alfred Dowd named KC 'Man of Year'

NEW ALBANY, Ind. — Alfred F. Dowd, 83, a member of St. Mary's parish here, was named to receive the "Outstanding Layman of the Year" Award from the Indiana State Council, Knights of Columbus, at its recent state convention in Terre Haute.

A public reception will honor the recipient at 8 p.m. Monday, June 25, in Cardinal Ritter Council hall here. He is also a member of the Father Badin General Assembly, Fourth Degree, K of C.

President of the New Albany City Council, Dowd formerly served as Warden of the State Prison in Michigan City under three Governors. Since his retirement from that office he has actively participated in various civic and church affairs.

According to James J. Russell, State Director of Church Activities for the Indiana Council, "Al Dowd has retained an enthusiasm for life, an enthusiasm for people and for his Church. In his daily life he employs the tools of peace and love, communicating with all of his fellow men."



ALFRED F. DOWD

Golden Wedding

SHELBYVILLE, Ind. — Mr. and Mrs. Victor Hammerle will mark their Golden Wedding Anniversary with a Mass of Thanksgiving in St. Vincent's Church, Shelby County, at 6 p.m. Wednesday, June 20. A reception will follow in the parish hall.

The couple, who are residents of Holy Cross parish, Indianapolis, are noting their anniversary in the church where they were married.

They are the parents of five children: Robert and Ronald, both of Lomita, Calif.; Rita Walsh of Toledo; and Roseann Fitzgerald and Ruth Kinder, both of Indianapolis.

Remember them in your prayers

CORYDON

MARVIN HAYDEN, 61, St. Joseph, June 6. Husband of Mattie; father of Lancy of New Albany; Harry of Clarksville and Delbert of Brownstown. Two brothers and two sisters also survive.

BRISTOW

FRED J. HEEKE, 63, St. Martin's, Siberia, June 7. Husband of Anna; son of Mrs. Bertha Heeke of Louisville; father of Robert of St. Meinrad; Charles of Troy; Paul of Huntington; Pat of Evanston; Francis of Tell City; Daniel and James at home; Mrs. James Hanners and Mrs. Roger Sullivan, both of Louisville; Mrs. Joseph LaGrange of St. Croix and Mrs. Allen LaGrange of Tell City. Brother of Bernard of Indianapolis; Arnold of Ferdinand; Mrs. Edwin Ernst of Siberia; Mrs. William Antell of Central City, Ky.; Mrs. Perry Hagan, Mrs. John Cuneo and Mrs. Anthony Huen, all of Louisville and Mrs. Ray Flaminio of Jasper.

INDIANAPOLIS

MARY M. RAMSEY, 77, Holy

Name, June 6. Sister of Catherine Purcell and Edward F. Downey.

GILBERT F. GOEBEL, 48, St. Mark's, June 7. Husband of Clara; father of Audrey Singleton, Jean Rosengarten, Adolph Goebel, Mariene Pearson, Sister Mary Audrey, CSJ and Mrs. Joseph Ego; brother of John, Marie and Urban Goebel and Lorene Maloney.

GEORGE C. GREEN, Sr., 55, St. Michael's, June 7. Husband of Goldie O.; father of George C. Green, Jr., Shirley E. Lekse, Peggy Stevens and Martha Hiles; son of Howard P. Green.

MARY E. LYNCH, 69, St. John's, June 7. No immediate survivors.

ELIZABETH ANDREWS, 62, Holy Angels, June 8. Aunt of Louis Henderson.

LENA VONSTADEN, 83, St. Roch's, June 9. Sister of Margaret Quill, Marie Bennett, Hilda Huff, Leo J. and Albert Snyder.

GEORGE E. MATES, 81, St. Michael's, June 9. Husband of Mary; father of Nicholas R. and Michael G. Mates.

JAMES C. FLEETWOOD, 59, St. Michael's, June 9. Brother of Charles Fleetwood.

RALPH A. SCHNEIDER, 61, St. Luke's, June 9. Husband of Pauline F.; father of Linda Connolly and Sara Sanders; brother of Clarence J. Schneider and Mary Welch.

HAROLD J. MILAM, 66, St. Christopher's, June 9. Husband of Deslie; father of Mrs. Paul Serer and Harold J. Milam; brother of Harriet Cubert.

JOSEPH F. McHUGH, 62, Assumption, June 13. Husband of Dona, father of Thomas McHugh, Jackie Bohannon and Patricia Stonebraker, brother of James McHugh and Mary Hahn.

SHELBYVILLE
JAMES R. BARTLETT, Sr., 49, St. Joseph, June 1. Husband of Virginia; father of Diana Joan, James Jr., Thea Lynn, Thomas W.,

Richard, Cindy Sue, and Myron. Brother of Carl, William, Charles, Wray and Harry Bartlett, Gladys Come, Lena Jacobs, Dorothy Levell, Rosemary Procell, and Lucy Baker.

DR. CLARENCE J. PRICE, 81, St. Joseph, June 8. Husband of Bernadine; father of Mrs. Ralph Hamberg, Thomas P., Patrick H. and John A. Price; brother of Mrs. Howard Hyatt.

TERRE HAUTE
MRS. HAZEL JUDY GRAY, 83, Sacred Heart, June 11. Nieces and nephews survive.

Silver Jubilee

INDIANAPOLIS — Mr. and Mrs. Jerome Scheidler, members of St. Andrew's parish, observed their 25th Wedding Anniversary on June 12.

They are the parents of five children: Mark, Terry, John, David and William Scheidler.

Indianapolis Business and Service Directory

AN INEXPENSIVE AD
DOES A BIG JOB
CALL: 635-1531
Ask for Mrs. Roberts

BUSINESS SERVICES

CAMBRIDGE TRANSMISSIONS, INC.
"The Home of Quality"
343 W. McCarthy St., 432-4561
Indianapolis, Indiana
Delbert (Del) Cambridge
Owner

Barclay—Holland, Inc.
Heating & Air-Conditioning
Carrier Dealer
"We Service & Repair All Makes"
5511 N. College Ave.
257-2269

CERAMIC TILE CONTRACTOR
Quality Is Our Motto
Free Estimates
P. F. UBERTO Sr.
356-1554

DOVER APPLIANCE SERVICE CO.
Service on all makes:
Washers—Dryers—Disposals
Dishwashers
Room Air-Conditioners
For Sale
Reconditioned Washers & Dryers
352-1005

See a Bug...
Call Arab
TERMITES!
ROACHES, RATS, MICE
Free Inspection
545-1275
4035 Millersville Rd.

CARPET DEEP CLEANED!
• LIVING ROOM, HALL
\$29.95
Includes Soil Retardant and Anti-Static
STEEM KLEEN OF INDIANA
786-8228

RUSCO
Storm Windows and Doors
Free Estimates
Replacement Windows
Awning Windows
Porch Enclosures
Siding - Jalousies
Roofing - Guttering
We Repair All Makes Storm Sash
639-6559
Carriero Home Improvement Co.
2508 W. Mich., Indpls.

BUSINESS SERVICES

WALLCOVERING SPECIALISTS
Wallpaper, Vinyl & Murals
We Represent the Finest Quality Work
at Reasonable Prices
Free Estimates (247-4718)
Nick Arnold Danny Waltz
636-9684

Expert Furniture Refinishing & Repair
L. S. AYRES & CO.
Call our workrooms
262-3210

Jack Clark Roofing & Gutter Service
BUILT UP ROOFS
ASPHALT SHINGLES
SLATE TILE
Bonded and Licensed
125 Alton St., Beech Grove
787-0990

TOP SOIL FILL DIRT
PIT RUN-GRAVEL
Loaded on your truck or delivered.
EAGLE GRAVEL CO.
106th and Gray Rd.
844-2654
if no ans., call 787-3100

Gene Don
POINSETTE INC.
(Formerly Greiner-Taylor Inc.)
—Power Lawnmowers
—Garden Tractors
—Soil Tillers
—Sweepers
—Spreaders
Small Engine Parts & Repair
5422 MILLERSVILLE RD.
255-9845

BILL CIRIELLO SAYS
DON'T FUSS, CALL US!
Wm. J. Ciriello Plumbing Co.
702 Main St., Beech Grove
787-5391
24 Hour Emergency Service

SPIVEY Construction, Inc.
361 E. TROY AVE.
Attics Finished
New Rooms Added
Gutters — Plumbing
Garages — Furnaces
Complete Job
CALL FOR FREE ESTIMATE
ST. 6-4337
ST. 4-1942

Patronize Our Advertisers

BUSINESS SERVICES

Cook's Glass & Mirror Co.
Glass Tops — All Kinds
Mirrors — New & Refinished
Insulated Glass — Auto Glass
Commercial Store Fronts
Any Kind Glass Replaced
5703 W. Morris 241-9344

Commercial Building & Remodeling
Certified Plans and Construction
Management Furnished. Church and Office Buildings.
MATTOX ENGINEERING
784-4071

CHILD CARE

TOTTENDERS
Adult Baby Sitters
Vacation and Maternity Service
HOUR - DAY - WEEK
352-0702

FOR SALE

Singer Sewing Machines
(5). Some still in cartons.
These are Singers latest models—\$59. each.

New Stereo Consoles & Components. Some with 8 track tape, Garrard turntables. Prices start at \$79. for consoles, \$59. for components.

Bedroom Sets (brand new) \$89. each.
3 new Living Room Sets \$69. each.

UNITED FREIGHT SALES
1647 N. Shadeland
Mon.-Fri. 9-8, Sat. 9-5

MISCELLANEOUS

EXPERIENCED ORGANIST for Church Weddings. Reasonable Rates.
Call 293-3284

AMBULANCE SERVICE

Convalescent Medicare Approved
Anywhere in Marion County... \$20.00
Clip this ad & place near your phone
244-3707

HELP WANTED

CASHIERS

WEST 11th
SOUTHPORT BEECH GROVE
NORA 327 S. 11th AVE.
MILLERSVILLE 39th and ILLINOIS
Our stores offer the finest in working conditions and atmosphere the year 'round. You will be trained by us at our expense for greater self-confidence on the job. In addition, enjoy the security of steady employment; paid vacations; paid holidays; generous medical discounts; life, accident, disability and major medical insurance; company paid retirement program and opportunity to advance in merchandising.
Applicants must be 18 years of age and be able to work on alternating shift of days and evenings.
Apply in person with the manager at the above listed Hook's Store nearest you.
Hook Drugs, Inc.

Wm. Weber & Sons
"Purveyors of Fine Meats"
Beech Grove, Indiana
787-1391
Breaded Fish Portions For Fish Fries

JAMES H. DREW Corporation
Indianapolis, Ind.

SHIRLEY'S
Now Eastside Greenwood
FAMILY BUFFET
Chicken, Pasta, Salad and Potatoes
SUN. MON. TUE. \$1.91
Children 5-12 75c Price 1/2

Plainfield
The FIRST NATIONAL BANK and Trust Company of Plainfield
"A Good Bank to Grow With"

Martinsville
I.G.A. FOODLINER
Widest Selection Lowest Prices
1239 S. Main 342-4434

Phelps Drug Store
No. Side of Square
"Your Prescription Store"
DI 2-3321

Brownsburg
BROWNSBURG HARDWARE AND APPLIANCE CO.
Lucas and Glidden Paints
Speed Queen Appliances
Brownsburg Shopping Center
852-4587

Miriam Has A Dress For You For Every Occasion
Miriam's Town Shop
8 E. Main Brownsburg

Franklin
MARTINIZING CLEANERS
Lewis E. Henderson—Owner
52 N. Main FRANKLIN 736-7944

Central L. & M. Supply Co., Inc.
Complete Line Quality Building Materials
159 Cincinnati St. 736-7126

Mooreville
CITIZENS BANK
Offers FULL SERVICE BANKING
Member FDIC
KELLER'S
15 W. Main 831-4600
DIFFERENT DAILY SPECIALS
14 Variety Sandwiches
Family Room
Convenient Carry-out—Parking in Rear

Mooreville
I.G.A. Food Liner
Open 24 Hours 7 Days a Week
Carry Out Meals
Country Fried Chicken
Kosher Meats & Salads
Complete Line of Bakery Products
Hot Spudnuts Hourly
Special Occasion Cakes Made To Order
Bakery & Delicatessen 831-5272
159 N. Monroe 831-4653
MOOREVILLE

LEASE YOUR NEXT CAR OR TRUCK
From
McGINTY DODGE, Inc.
3419 So. East (U.S. 31 South)
Indianapolis, Ind.
787-8361

24 HR. ANSWERING SERVICE
10¢ PER MESSAGE
291-8081

Greenwood
N.B.G.
NATIONAL BANK OF GREENWOOD
Personal Service Bank
Member F.D.I.C.
KELLY CHEVROLET
Greenwood, Ind. 881-9371
PATRONIZE OUR ADVERTISERS

Shelbyville
Hoosier Plumbing & Heating Co.
Water Systems
Plumbing Installations
1127 Miller Ave. 392-3269
Huesman's Garage
GENERAL AUTO REPAIRING
Blue Ridge Rd. 398-4212
HARDIN OIL CO., INC. and QUICK STOP SERVICE STATIONS
Shelbyville and Franklin
Tippecanoe Press, Inc.
Printers—Stationers
392-4154

VIEWING WITH ARNOLD

New 'Lost Horizon' is 'too much'

BY JAMES W. ARNOLD

Ross ("Airport") Hunter's remake of "Lost Horizon" would probably have bombed even if it had been flawless, and it has as many cracks as a mail-order set of discount china. The world has changed ex-cruciatingly since the 1920's, when James Hilton wrote his novel and Frank Capra made the first movie, and the ideal of Shangri-La seems both less probable and more of a cop-out.

The new film sticks surprisingly close to its ancestor, not only in plot and characters but even in specific shot ideas. E.g., the meeting between the hero (Ronald Colman-Peter Finch) and the ancient High Lama (Sam Jaffe-Charles Boyer) in the mysterious dark room is just as I remember it, and the white passengers still glimpse fearsome oriental faces through

the windows as the plane is refueled in the desert.

THERE IS ALSO that splendidly fake tunnel passage back to the roaring snows of Tibet, where Maria (Margo-Olivia Hussey) suddenly ages into a hag, and where the trip is like going from Miami Beach to Milwaukee in January. The Valley of the Blue Moon looks different but equally phony, like the Valley of the Jolly Green Giant. If the dialogue is updated, the sentiment is the same. The movie is a sort of testament to producer Hunter's theory that the film audience really wants to go back to the verities of the Thirties.

Color, of course, adds immeasurably to the beauty of the sets, and the snow scenes, shot near Mt. Hood, are more sophisticated than the originals, which were staged in a Los Angeles warehouse. So impressive are they that everything else seems plastic. Visually, indeed, Shangri-La is hard to take as Utopia, with its Las Vegas-Oriental ar-

chitecture, monks tending formalized gardens, and endless waterfalls. I'm afraid if it doesn't look like Forest Lawn, it resembles a concept of Heaven that might someday actually be erected under a dome in Anaheim, where you can bring the kids for a picnic lunch at family rates, with monks running the pony rides.

Undeniably new are the songs provided by Burt Bacharach and Hal David, a gifted and successful team whose contributions here are mixed. Bacharach's tunes are pretty and upbeat, especially "Share the Joys," which is unhappily beaten to death as background. But the ideas are decidedly Rodgers and Hammerstein—the blend of cultures inevitably recalls "The King and I"—and David's lyrics are generally miserable. In one number, Sally Kellerman and Miss Hussey compare the advantages of Shangri-La vs. the outside world, and the kids in Creative Writing I could have invented better ideas (rain vs. sunshine?) than David's. The spirit

of Lorenz Hart may still rest at peace.

DIRECTOR Charis Jarrott ("Mary, Queen of Scots") is known as a conservative fellow, and most of the numbers are obviously and unabashedly stagey. The seven songs also slow up the story, since they're jammed into the middle-half of the film. Incidentally, since the premiere two songs (including Finch's "If I Could Go Back") and a reprise have been cut, shaving 10 minutes of the original 2½ hours.

The story involves the hijacking of Finch, a world-

FINK HEADS CPA

BLOOMINGTON, Minn.—John F. Fink, executive vice-president of the Our Sunday Visitor national Catholic weekly press, was elected president of the Catholic Press Association during the joint national convention here of the CPA and the predominantly Protestant Associated Church Press.

famous UN peace trouble-shooter, and four strangers to the Tibetan paradise where the sun always shines, people stay young, and live contentedly by rules of moderation and kindness. Finch has been hand-picked to replace the dying 250-year-old High Lama, and to maintain the valley as a repository for all that is good in nature, thought and art through the inevitable cataclysm in the outside world.

The issue is whether Finch and his party will stay or try to go back, and we watch the varying effects of Utopia on his ambitious brother (Michael York), a cynical journalist (Miss Kellerman), an absconding businessman (George Kennedy), and a failing nightclub comic (Bobby Van in a Red Buttons role if there ever was one). Liv Ullmann stands about grinning as pretty love interest, the local schoolmarm-in-residence, and John Gielgud squints cheerfully as the Lama's inscrutable second banana.

Even the physical existence of Shangri-La won't stand too much analysis. (E.g., how does it expect to survive the fallout of worldwide nuclear war?) Philosophically, it seems based on the idea of salvation by escape from the world, which is itself irredeemable—a sort of selfish, naturalistic perversion of monasticism. When it's put to Finch that he will be abandoning those who need him so desperately outside, he replies: "I've found peace and love, and must hold onto them." The elite go to Shangri-La; if others came, "it wouldn't be beautiful for long." There are enclaves in suburbs built on the same principle.

THE IDEAL ALSO assumes that climate, diet and the need to compete for scarce resources are the causes of evil, rather than some flaw within man himself. (What happens if two men want the same woman? The one who wants her least, the film suggests, will have the good manners to let her go. Like "Patton," you persuade the other poor devil to be courteous.) Since heaven is on earth, there is no need to seek it elsewhere, or to satisfy the eternal hunger for God.

All this is too much, I think. Yet despite its faults, "Horizon" is occasionally both nice and pretty, and it stimulates the imagination. Shangri-La, I regret to say, is a nice place to visit, but you wouldn't want to live there, especially for 200 years. (Rating: A-1—unobjectionable for all)

The week's TV network films

GOODBYE, MR. CHIPS (1969) (CBS, Friday, June 15): James Hilton's lovely dry old teacher at an English boys' school, as performed by Peter O'Toole and set more or less to music by Leslie Bricusse. Sentimental, and milked hard, but touching as ever, in its portrayal of a noble scholar and a good marriage, with lots of lovely photography. Not great, but gently upbeat, if it catches you in the right mood. Satisfactory entertainment, best appreciated by adults.

GRAND PRIX (1964) (NBC, telecast in two parts, Saturday, June 16, and Tuesday, June 19): Under the guise of making a movie about automobile racing, director John Frankenheimer has constructed a sight-and-sound poem, a testament to the beauty of speed, motion and the machine. Rarely has the world been hurled into such breathtaking motion, though the TV commercials and small-screen may dilute the effects, as we participate in six magnificent races, each with a personality of its own. One of the half-dozen most visually beautiful entertainment films ever made. Highly recommended for all but small children and car-haters.

PETULIA (1968) (CBS, Thursday, June 21): Richard Lester's brilliant exploration of American society, especially the fondness for violence and souped-up experience built into its very fabric, hung on an ill-fated love story between a divorced San Francisco doctor (George C. Scott) and an unhappily wedded socialite (Julie Christie). The photography is gorgeous, and the editing is fascinatingly nonlinear. Undoubtedly one of the most expert films of the last decade. Recommended for adults and cinema buffs.

Lady of Grace Convent to open summer program with retreat

BEECH GROVE, Ind.—The Sisters of St. Benedict of Our Lady of Grace Convent will launch a seven-week summer program beginning with the community retreat from June 19 to June 23. Father Ambrose Wathen, O.S.B., from St. Joseph Abbey, St. Benedict, La., is the retreat director. The retreat, stressing Benedictine spirituality, will center around the gospels and the Rule of St. Benedict.

On Sunday, June 24, installation ceremonies will be held when Sister Mary Philip Seib will be installed as prioress for another four-year term of office. Sister Mary Philip was re-elected to this position at community election proceedings on March 24. Her first term as superior ended this month.

Members of the council will also be installed at this time. The appointed members include: Sister Mary Cecile Deken, sub-prioress; Sister Mary Judith Howe, treasurer; Sister Mildred Wannenmehler, directress of formation; and Sister Mary Gilbert Schipp, administrator at St. Paul Hermitage.

Elected members are: Sister Cleophas Wolf, Sister Mary Robert Palmer, Sister Marietta Lueken, Sister Phyllis Gronotte, Sister Patricia Ann Dede, and Sister Mary Margaret Funk.

FROM JULY 1 TO 12, Brother Ronald Fogarty, a Marist brother and clinical psychologist from Australia, will conduct a workshop dealing with interpersonal relations and the implementation of objectives and goals with newly formed commissions within the community.

These commissions include formation, retirement, apostolic work, finance, liturgy, future planning, education, and community living.

Dr. I. M. Arkin, who is on the staff in the St. Louis University School of Theology, will give a 10-day lecture series on the gospel of St. John.

The lectures are open to the public and will be held in the Academy Student Center from July 16 to 27. There will be two sessions daily from 9:30 to 11 a.m. and from 2 to 3:30 p.m. Fee for the series will be \$10.

Dr. Arkin will come to Our

Lady of Grace directly from a seminar at the University of Jerusalem.

INVESTITURE ceremonies for Postulant Rose Scherschel are scheduled for July 8.

On July 14, Sister Petronilla Fritz will mark the 25th anniversary of her profession with a silver jubilee liturgy and dinner. Sister Petronilla is the only jubilarian at Our Lady of Grace this year. She is on the staff at St. Paul Hermitage.

Sister Phyllis Porter will make first promises on July 15 while Sister Mary Luke Jones, Sister Juliann Babcock, and Sister Marian Yohe will make their final commitment. The date is July 29 for Sister Mary Luke and Sister Juliann and August 5 for Sister Marian.

The summer's program will be summarized in community meetings set for July 30 to August 1.

VOLUNTEER DIRECTOR—Mrs. Paul Lechner, a member of Holy Name parish, Beech Grove, has been appointed director of volunteer services at Methodist Hospital. For five years she served in the same capacity at St. Francis Hospital, Beech Grove. She will coordinate the activities of some 2,000 in-hospital volunteers and White Cross Guild members at Methodist.

SHAKY'S
Eastside, Speedway, Greenwood
CHILDREN 5-11, 1/2 PRICE
Bunch of Lunch
Max. thru Sat.
\$1.72

TEXT OF CARDINAL KROL'S LETTER ON OBSERVANCE OF THE HOLY YEAR

Dear Friends:

Last month our Holy Father, Pope Paul, announced that the Church throughout the world will observe 1975 as a Holy Year. He asked that the presidents of bishops' conferences everywhere explain the meaning of the Holy Year to the Catholic people of their countries and encourage their wholehearted participation. Pope Paul's announcement raises the questions: What is a Holy Year? What meaning does it have for us? What are we to do about it?

The tradition of the Holy Year has its origin in Old Testament times, when the Jewish people observed a Jubilee Year every seven years. This was a period in which debts were forgiven, slaves were freed, and neighbor was reconciled with neighbor.

The tradition was revived by the Church in the Middle Ages. The first Holy Year was observed in 1300. Pilgrims flocked to Rome to do penance, visit the shrines there, and receive the spiritual benefits of participation in the observance. In modern times Holy Years have

been observed every quarter-century. The last was held in 1950. The 1975 observance will be the 26th general Holy Year.

ALTHOUGH THE HOLY Year has its roots in ancient tradition, it is profoundly relevant for us today. For the heart of the Holy Year is its spiritual significance. As Pope Paul has explained, it aims at nothing less than "the interior renewal of man." And, in keeping with the tradition that began in Old Testament times, the special theme of the 1975 Holy Year is "Reconciliation." Through prayer, through penance, through good works we are encouraged to remove the barriers that separate us from God and from one another—to rekindle the fire of our love for God and our fellows. As St. Paul tells us, "Now in Christ Jesus you who once were far off have been brought near through the blood of Christ. It is he who is our peace, and who made the two of us one by breaking down the barrier of hostility that kept us apart." (Eph. 2:13-14)

The Holy Year is important for us, as individuals, and as a community—a community of Christians seeking to build community in our troubled times. Spiritual renewal will enable us to combat more effectively the forces of hatred, violence and oppression which divide man from man today.

It will help us to resist and reverse the process of demoralization which affects so many segments of our society. All true morality is founded on the divine law of God. The Holy Year will help us appreciate this fact more clearly and give it meaning in the troubled society in which we live.

FOR WHOM IS THE Holy Year intended? The obvious answer is, "everybody." Pope Paul has made this clear. Unlike some past Holy Years in which activity was centered in Rome, the 1975 Holy Year will emphasize efforts at spiritual renewal carried out in the local churches throughout the world. The special graces and spiritual benefits associated with the Holy Year will be available to all. The worldwide observance will indeed converge ultimately on Rome, and as in the past the Holy City will be thronged with pilgrims. But this Holy Year will be a truly universal event, an experience of faith in which all Catholics, and indeed all men of good will everywhere—are encouraged to take part in their own communities.

The Pope has described three kinds of persons for whom the spiritual renewal of the Holy Year is intended in particular: the person who, in the confusion of current ideas and ideologies, has "lost the certainty of truth"; the person who has become so absorbed in events outside himself that he "no longer possesses communication with himself"; and the person so caught up in a compulsive quest for pleasure that he finds himself at length "bored and disillusioned" by his

way of life. In describing these three categories the Holy Father has indeed sketched a portrait of modern man.

As we begin our preparation for the Holy Year, it is helpful to bear in mind two other important events, one of which will precede it and the other of which will follow it.

On the eve of Holy Year, in 1974, an international Synod of Bishops will take place in Rome. Its theme will be "The Evangelization of the Modern World." Bishops from many nations will study and recommend to the Holy Father ways in which the Church can more effectively bring the good News of Jesus Christ to the men and women of our times. The Holy Year, its emphasis is on spiritual renewal and reconciliation, will inevitably deepen and carry forward the Synod's effort to achieve greater understanding of the meaning of "evangelization" today.

THE SECOND EVENT, in our own country, will be the observance of the U.S. Bicentennial in 1976. The Bicentennial challenges Americans—so sorely divided in recent years—to achieve new unity among themselves; a unity based on shared commitment to common moral and spiritual values. Again, the Holy Year's emphasis on renewal and reconciliation will help point us in the direction we must go to bring this about.

It is also significant that the Holy Year will mark the 10th anniversary of the close of the Second Vatican Council. The theme of the Council was renewal.

The first and indispensable requisite of conciliar renewal is personal, spiritual, interior renewal. The Holy Year will be an occasion for us to review how far we have come in a decade and to re-commit ourselves to the work that remains in order to achieve the vast and inspiring purposes of the Council.

Today, Pentecost Sunday, is an appropriate time to begin our preparation for the Holy Year. We commemorate today the gift of the Holy Spirit to the Church—that Spirit who makes us one in Christ and inspires us, as he did the Apostles, to carry Christ's message far and wide into the world around us. Let us pray to the spirit that the Holy Year will be for all of us a time of renewal and reconciliation, and that we will find in the Holy Year the grace and strength to continue in our own day the work begun on the first Pentecost.

God bless you all.
John Cardinal Krol
President, National Conference of Catholic Bishops

NEW PROVINCIAL IS 36

ST. PAUL, Minn.—Father Francis E. George has been named provincial of the Oblate Fathers' central province, headquartered here. Father George, 36, is the youngest priest to be appointed to this position in the history of the central province.



ST. ANTHONY'S FESTIVAL—A hand-crafted birdbath of mosaic and broken tiles will be a principal prize at the annual St. Anthony's Summer Festival, scheduled next Thursday, Friday and Saturday at the westside Indianapolis parish. More than \$2,500 will be given away. Shown above admiring the birdbath created and donated by Francesco Bomben are, from left: Mrs. Angella Bomben, Ted Koehl, assistant festival chairman, George Brinker, festival chairman, and Emmanuele Bomben. The festival will feature dinners, refreshments, booths, games and children's rides. Father John Ryan is pastor of St. Anthony's.

Feeney-Kirby & Dorsey-Feeney

MORTUARIES

PRESENT YOUR PARISH ACTIVITIES
These announcements are made free of charge. To list your event, phone or bring the notice 2 weeks in advance to the Mortuary or Phone 923-1504

St. Jude Ladies Club
RUMMAGE SALE
School Cafeteria, 5375 McFarland Road
Friday, June 15—9 a.m. to 4 p.m.
Saturday, June 16—9 a.m. to 4 p.m.

St. Anthony's ANNUAL FESTIVAL
June 21, 22 and 23
Dinners and carry outs after 5 p.m.
Rides—Games—Food

Our Lady of Hope Hospital Guild
CARD PARTY
Sunday, June 17—2 p.m.
Little Flower Auditorium, 14th and Bosart

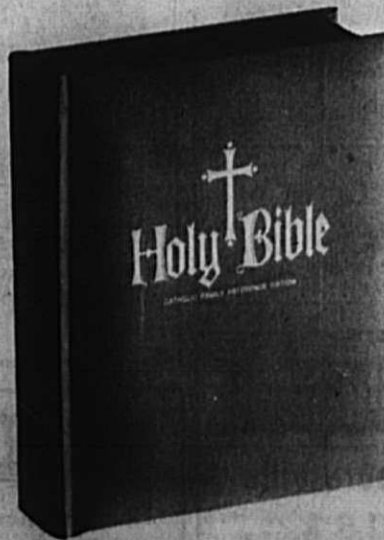
Members and guests of St. Clare Division, LAAOH are having an
EVENING OF RECOLLECTION
Wednesday, June 20
Fatima Retreat House, 5355 East 56th St.
Registration, 4 p.m.—Dinner 4:30 p.m.
\$5.00 per person
Reservations, 354-1903

Two Locations

19th & Meridian Streets
923-1504

5325 E. New York
351-1173

Gift Bible for Weddings, Birthdays, Special Occasions—White Is In!



- * White Family Bible
- * New American Bible Translation
- * (New Catholic Edition)
- * Large Size 8½" x 11"
- * Large Type
- * Family Record
- * Many Other Wanted Features

..... \$19.95

Mail Orders Promptly Filled—(Add 4 per cent Ind. State Sales Tax)

"We Specialize In Service"

Open Daily 9:30 to 5:30—All Day Saturday

KRIEG BROS. Established 1892
Catholic Supply House Inc.

(½ Block South of Ayres)
119 S. Meridian St., Indpls., 46225
(Area Code 317) 638-3416 or 638-3417

Smaller White Catholic Bibles with Family Record and Marriage Certificate—Silver Stamped & Silver Leaf
Edges.....\$12.75
White
Leatherette.....\$11.50

We Welcome Bank AmeriCard and All-Major Charge Cards