



VOL. XIII, NO. 34

INDIANAPOLIS, INDIANA, MAY 31, 1974



MASS IN GASOLINE ALLEY—Father James Bonke, associate pastor of St. Christopher parish, is shown above offering the 6 a.m. Mass on Race Day for track personnel. Another Mass was offered at 7 a.m. in the infield for those attending the race. Msgr. Francis Reine, St. Christopher pastor, and retired Father Leo Lindemann, who resides at the rectory, spent the day at the track hospital to administer spiritual service if necessary. "Thank God our services were not required," Msgr. Reine said, "since the race was one of the safest in history." (For related item, see Tacker on Page 3)

TO RELIEVE WORLD FAMINE

Meatless three days a week is proposed

BY JO-ANN PRICE

NEW YORK—Bread for the World (BFW), a new national Christian organization dedicated to fighting world hunger, has urged U.S. Christians to abstain from meat three days a week as a way of aiding nations facing food shortages.

"We are suggesting this as a spiritual act," said Rev. Eugene Carson Blake, president of BFW. "If Christians would abstain from meat on Mondays, Wednesdays and Fridays—starting now—it would be a cultic, visible act demonstrating our concern."

This would have not only a symbolic effect but an immediate practical effect, said Dr. Blake, who proposed the idea at the May meeting of the BFW

New series lifts lid for Know-Faith

Roles played by various members of the family and the difficulties they encounter will be discussed during the summer schedule of KNOW YOUR FAITH, which begins today on Page 6.

In this week's paper the duties of the Christian husband and father are examined and in subsequent issues such personalities as the working wife, the divorced Catholic, and the handicapped adult will be featured.

Different groups of authors have contributed articles for the series, all of them knowledgeable and concentrating on an area in which they have particular experience or expertise.

Today, for instance, the theme article is written by John J. McHale, who is director of publications of Marriage Magazine, St. Meinrad. One of the complementary columns is written by Eugene S. Geissler, father of a large family himself and one of the pioneers of the Catholic Family Movement. He is an editor with the Ave Maria Press at Notre Dame, Ind.

Also represented are Robert McGovern, a liturgical artist and editorial cartoonist, and Father Paul F. Palmer, S.J., for many years professor of sacramental theology at Woodstock College, Maryland.

The people who prepare and offer the KNOW YOUR FAITH articles, insist they have a winner in this summer's series. Turn to Page 6 and see how right they are.

board here. The idea was approved unanimously.

CATHOLIC AUXILIARY Bishop Thomas Gumbleton of Detroit said economists have estimated that a reduction in meat eating by Americans could increase grain reserves throughout the world since much grain is now used to feed cattle. These reserves could be used to aid nations threatened with widespread starvation.

"By doing a form of fasting—which is a traditional religious action going back to the Old Testament—we would help maintain a level of awareness in this country about the problem of hunger in the world," Bishop Gumbleton said.

"It's so easy to read something in the paper about six million people starving in the sub-Sahara, and then forget it," he said. "But if you feel hungry once in a while, it keeps you aware that there are many many millions of people in the world who feel that hunger all of the time."

BISHOP GUMBLETON said that "if this idea could catch on we would be declaring that as a nation we are going to be concerned about the problems of hunger in the world." He said he felt that young Christians, particularly, were interested in fasting and abstinence to show their social concern.

"I don't think it's really asking too much," Bishop Gumbleton said.

Dr. Blake said that "we are aiming at the Christian constituency of the whole country" with the meatless proposal. The Presbyterian leader, who is the former general secretary of the World Council of Churches, added, with a smile:

"I think it's the first time we've ever tried to get American Protestants interested in such an action as abstaining from meat—and I doubt if it would have been suggested if the Catholic Church has not changed its fasting rules."

Marian grants

INDIANAPOLIS—Marian College has announced the awarding of 108 tuition scholarships and grants to next fall's incoming freshman class, with a total financial value of \$61,650.

Sixty-three of the recipients are from Indiana, including 27 from 20 Indianapolis-area high schools.

Applications to the Catholic coeducational college, which has a 1973-74 enrollment of 950 students, are running 18 per cent higher for the fall term, according to Paul A. Hammerstein, director of admissions.

Nine men to be ordained in Cathedral on June 8th

Nine new priests for the Archdiocese of Indianapolis will be ordained by Archbishop George J. Biskup in a joint ceremony to be held in SS. Peter and Paul Cathedral at 11 a.m. Saturday, June 8.

The candidates for ordination are: Rev. Mr. Carlton Beever; Rev. Mr. David Brandon; Rev. Mr. David Coats; Rev. Mr. Harry Monroe; Rev. Mr. Michael O'Connor; Rev. Mr. Carmen Petrone; Rev. Mr. Joseph Schoettle; Rev. Mr. Mark Svarczkopf and Rev. Mr. Kimball Wolf.

The ordination is being planned as an occasion of celebration for the entire Archdiocese. The class of ordinands is one of the largest in recent years and the

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first in several years to be ordained in a joint ceremony. Moreover, holding the ceremony in the Cathedral is intended to symbolize its importance to all members of the Archdiocese.

THE ARCHBISHOP will be assisted by Msgr. Joseph Brokhage, pastor of St. Matthew Church, Indianapolis, and Father Daniel Buechlein, O.S.B., president-rector of St. Meinrad School of Theology.

Msgr. Brokhage is director of personnel for priests and seminarians.

Priests of the Archdiocese will celebrate and the new deacons will assist. Installed acolytes and lectors also will perform their respective ministries and students from St. Meinrad College will usher.

The Liturgical Commission, working with the ordinands, has selected a program of both traditional and contemporary music. A small mixed choir will be located on a side altar. Instrumentation will feature the organ, trumpet and flute and a guitar ensemble.

Families of the ordinands will participate in the Offertory procession.

AN INFORMAL RECEPTION, hosted by the Archdiocese, will be held in the gym at Cathedral High School immediately following the ceremony.

Seven of the young men to be ordained completed their studies at the seminary at St. Meinrad, one at the North American College in Rome (Rev. Mr. Svarczkopf), and one at St. Mary's Seminary, Baltimore (Rev. Mr. Monroe).

Seven are graduates of the Latin School of Indianapolis.

Since January the ordinands have spent their final semester in pastoral training in assigned parishes. Most returned to parishes they served last summer, prior to this fall's final academic semester.

Following is biographical information on the individual ordinands:

Rev. Mr. Carlton Beever

The son of Carlton and Delores Beever of Gary, Ind., he attended St. Bernadette School and Latin School, Indianapolis. He was graduated from St. Mary's College and St. Meinrad School of Theology.

Rev. Mr. Beever is presently serving as a deacon at St. Joseph Church, St. Joseph Hill, which he considers his home parish. He was also assigned to St. Joseph's in the summer of 1972 under the Summer Ministry Program for seminarians.

During previous summers he lived and worked at Hoosier Boys' Town at Schererville, Ind., and was involved in the New Orleans, La., Witness Program.

While at St. Meinrad, Rev. Mr. Beever did pastoral work at Evansville State Hospital, participated in volunteer programs for the aged, taught family religious education at St. Benedict parish, Evansville, and adult religious education at Our Lady of Springs, French Lick.

He will celebrate his First Mass of Thanksgiving at St. Joseph Church, St. Joseph Hill, at 11 a.m., Sunday, June 9. A buffet luncheon-reception will follow immediately.

Rev. Mr. David J. Brandon

The son of Mr. and Mrs. Jerry O. Brandon, members of St. Philip Neri parish, Indianapolis, he attended St. Philip grade school and Latin School of Indianapolis. He received a bachelor's degree in Biology from St. Meinrad College and his M. Div. degree from St. Meinrad School of Theology.

Rev. Mr. Brandon served his deacon pastoral semester at St. Augustine Church, Jeffersonville, and was also at the parish as part of the Summer Ministry Program.

While in college he participated in various service projects sponsored by Cooperative Action for Community Development and was especially involved in work with retarded children. Later he engaged in CCD work at St. Ferdinand parish, Ferdinand, for two years, and participated in a Clinical Pastoral Care program sponsored by the School of Theology in conjunction with Deaconess Hospital, Evansville.

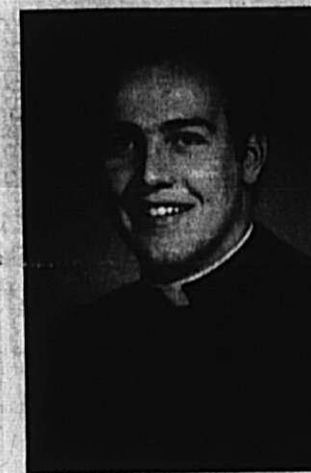
He will offer his First Mass of Thanksgiving at 11 a.m., Sunday, June 9, at St. Philip Neri. One of the celebrants will be an uncle, Father Edward Hession, of the Fort Wayne-South Bend diocese. The homilist will be Father Timothy Sweeney, O.S.B., of St. Meinrad. A reception will be held at (Continued on Page 3)



REV. MR. BEEVER



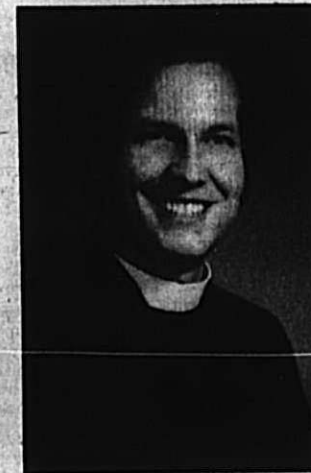
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REV. MR. PETRONE



REV. MR. WOLF

PAPAL BULL ISSUED

Holy Year officially opens

VATICAN CITY—The 1975 Holy Year was proclaimed solemnly and officially on Ascension Thursday with the reading of a papal bull in which Pope Paul VI said he hopes that pilgrims to Rome will find a realization of the themes of renewal and reconciliation.

The proclamation was essentially ceremonial in nature because Pope Paul had announced his intention of holding a Holy Year at a general audience in May 1973.

The papal bull—considered the most solemn form of documents issued by the Holy See—was entitled Apostolorum Limina, translated by the Vatican as The Memorials of the Apostles, meaning the tombs of SS. Peter and Paul.

AT THE CEREMONY a group of prelates, including Msgr. Guglielmo Zannoni, head of the archives of the papal secretariat of state, and Msgr. Virgilio Noe, master of pontifical ceremonies, received the copies of the bull from Pope Paul in the Vatican palace early on May 23 and then went in procession to the atrium, or open front porch, of St. Peter's Basilica for the official reading of the Latin document by Msgr. Zannoni.

After copies of the bull were consigned to officials of St. Peter's Basilica to be affixed to the doors of the church, Msgr. Noe and other officials departed for St. Paul's Outside the Walls for a similar ceremony.

In the afternoon the reading of the bull was again performed at the remaining two patriarchal basilicas in Rome, St. John Lateran's and St. Mary Major's.

At noon on Ascension Thursday, Pope Paul told crowds gathered in St. Peter's Square that his bull is "an invitation to take this event seriously" and to see it as "a very special and rich religious act."

The Pope told thousands in the hot, sunny square that the Holy Year is a "special period of spiritual favor" and offers Catholics "an opening to divine mercy that seeks to draw them into a renewed communion with the Church of God and the evangelical reign of Christ."

THE 1975 Holy Year will begin of-

ficially with the opening of the holy door in St. Peter's Basilica by Pope Paul on next Christmas Eve. The holy doors of the other three patriarchal basilicas will be opened on Christmas Day in similar ceremonies presided over by the cardinals who are titular heads of those churches.

In the bull, Pope Paul recalled the twin themes he assigned to the Holy Year—renewal and reconciliation—and noted that he had authorized preliminary Holy Year observances throughout the world on those themes.

THE POPE SAID he hopes that in the Holy Year "pilgrims to the tombs of the Apostles Peter and Paul and to the memorials of the other martyrs will come more easily into contact with the ancient sources of the Church's faith and life, in order to be converted by repentance, strengthened in charity and united more closely with their brethren by the grace of God."

The papal bull also specifies requirements for gaining a plenary indulgence and other spiritual benefits. An indulgence grants the remission of temporal punishment due to those sins of which the guilt has been forgiven, either in Penance or because of an act of perfect contrition.

Catholic Seminary confers 10 degrees

INDIANAPOLIS—Very Rev. Gerald Conway, president of the Catholic Seminary Foundation of Indianapolis, conferred 10 degrees during commencement ceremonies held on Thursday, May 23, in the seminary chapel.

Recipients of master of divinity degrees included Gus Guariglia and the Rev. Mr. Ronald Maupin of the Lafayette (Ind.) diocese; the Rev. Mr. Joseph Kakooza and the Rev. Mr. Lawrence Kanyike of the Archdiocese of Kampala, Uganda; the Rev. Mr. Matthew Jennett of the Peoria (Ill.) diocese; the Rev. Rita Kateme of the diocese of Bukoba, Tanzania; and Sister Theresa Aloyse Mount, S.P., retiring dean of the seminary.

In the document the Pope set out various goals he hopes will be attained by the Holy Year beyond the immediate spiritual enrichment of individuals.

First, he said, "generous efforts must be made to further evangelization." He then cited the need to promote an apostolate to ensure that "the leaven of the Gospel" permeates "workers, members of the academic world and young people."

The Pope also called for an outpouring of works of charity to strengthen and support "the moral consciousness" of all men.

He affirmed that the message of the Holy Year can shed light on many of the problems which torment men today, such as "economic and social questions, the question of ecology and sources of (Continued on Page 5)



JUBILARIAN—Father David Seneff, pastor of St. Mary's Church, New Albany, will mark his Silver Jubilee of ordination at the 11 a.m. Mass on Sunday, June 2. A reception will be held from 2 until 4 p.m. in the school hall. The jubilarian has been pastor of the New Albany parish since 1971.

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Veto homosexual rights bill

NEW YORK—Opposition by the archdiocese of New York was cited as a major factor in the defeat by the City Council of a controversial bill to bar discrimination against homosexuals in housing, employment and public accommodations. After the vote on May 23 about 100 supporters of the measure protested at St. Patrick's Cathedral against the Church's opposition to the bill.

Once over lightly . .

Sunday, Sept. 15, has been designated as Catechetical Sunday . . . The Extension Society has budgeted \$3.5 million for assistance to impoverished dioceses in the United States . . . The Young Women's Christian Association has joined a national coalition to fight attempts to gain a pro-life amendment to the constitution.

The High Court of the Republic of Ireland has ruled that it is unconstitutional to forbid a couple of mixed religion to adopt a child . . . Nonpublic high school students in Bergen County, N.J., have been given the right to attend the county's vocational and technical schools on a part-time basis . . . Hospitals are victims of inflation rather than culprits, a workshop sponsored by the Catholic Hospital Association was told.

Notre Dame's Reinhold Niebuhr Award for 1974 has been presented to the Council for the International Lay Apostolate, a student volunteer organization engaged in charitable projects . . . The Gaylord (Mich.) diocese is cooperating with the Michigan Department of Correction in finding jobs for ex-convicts . . . Gov. Malcolm Wilson of New York has signed a bill making the death penalty mandatory for convicted murderers of policemen.

Nigeria has 690 major seminarians studying in Rome, the largest number from any African country . . . Representatives of organizations of anti-abortion physicians from nine countries, including the U.S., have founded a World Federation for Respect for Life . . . The board of directors of the National Catholic Educational Association will meet in Washington, D.C., on June 13-14 to elect a new president.

The general secretary of the U.S. Catholic Conference has asked Congress to approve a bill to continue community service projects after phase-out of the Office of Economic Opportunity is completed . . . Volunteer teachers willing to work for room and board and a stipend are being sought for positions in Catholic schools in Texas . . . A bill to repeal Massachusetts' nine-year-old school integration law was vetoed by Gov. Francis W. Sargent.

Abortion law under fire

LOUISVILLE, KY.—Kentucky's new abortion law has not yet taken effect and already it has been challenged as being unconstitutional in a suit filed in federal court by the Kentucky Civil Liberties Union. The suit charges that "at least nine" sections of the new law are "patently unconstitutional."

Says South gaining tolerance

HOUSTON, Tex.—Auxiliary Bishop Joseph L. Howze of Natchez-Jackson, Miss., one of two black bishops in the country, predicts that the South will one day play a significant role in the cause of social justice. Citing the exodus of blacks to the North and the West in the 1940s and 1950s, the bishop said "a lot of people are returning to the South because of the social change and employment opportunities."

Wants statement explained

LONDON—The Catholic bishops of England and Wales have asked for clarification of the statement on the ministry of the Anglican-Roman Catholic International Commission. The two points for which the bishops sought clarification

were on the differences of interpretation published by members of the commission, and on the understanding of the role of the ordained minister in relation to the 1973 Mysterium Ecclesiae, which restated the Church's traditional teaching on the priesthood.

Pass protections for fetus

COLUMBUS, Ohio—A bill which would make withholding medical care from an infant who survives an abortive procedure a felony was approved by the Ohio legislature here and sent to the governor. The bill also requires that medical care be given to any infant who survives an abortion, and protects anyone from being ordered by a court to submit to an abortion.

Up with love!

LONDON—A crusade will be launched in London against cruelty and for love.

A rally to initiate the crusade has been organized here for May 2 by the Order of Christian Unity, an interdenominational group.

Lady Lethian, a Catholic, who is chairman of the group, said that cruelty today tends too often to conjure up a concept of suffering animals rather than human beings.

But the new crusade, she said, will call for love and compassion to end such cruelties as euthanasia, abortion, broken homes and the wrong kind of sex education.

She described members of the Order of Christian Unity as "modern moral moderates."



MARRIED 50 YEARS—Mr. and Mrs. Emil M. Zurschmied will celebrate their Golden Wedding Anniversary with a Mass of Thanksgiving at 5:30 p.m., Tuesday, June 4, in St. Michael Church, Indianapolis, where they are charter members. The couple was married in St. Mary Church, New Albany. They have two daughters, Adelaide (deceased) and Mrs. George E. (Marlan) Dinkel, five grandsons and two great-grandsons. No reception is planned because of the illness of Mr. Zurschmied, who is presently a patient at the Cold Spring Road Veterans Hospital. For many years he was caretaker and maintenance man at the Carmellie Monastery.

Names . .

Father Francis J. Quinlivan, C.S.C., has resigned as director of the Fort Wayne-South Bend diocesan Human Relations Commission to become director of the Justice and Peace Commission of the Holy Cross Fathers' Indiana and Eastern Provinces.

Archbishop Leo C. Byrne of St. Paul-Minneapolis has been awarded the Archbishop John Ireland Distinguished Service Award "for his pastoral concern for social justice."

Anne McCann of Pittsburgh is the first lay woman appointed director of a diocesan Fraternity of Christian Doctrine program.

Patrick Joyce, news editor of NC News Service, has been named editor of the Baltimore archdiocesan newspaper and will be succeeded by James E. Fiedler.

Mrs. Lee Kerwin, wife of astronaut Joseph Kerwin, will address the National Nurses for Life on June 8 in Washington, D.C.

The Catholic Interracial Council of New York presented the John LaFarge Memorial Award to Arthur Levitt, comptroller of New York state.

Msgr. Gilbert Chavez will be ordained auxiliary bishop of the San Diego diocese in a celebration in both English and Spanish.

Abbot Ambrose Southey, 51, is the first Englishman to be elected abbot general of the Cistercian Order since the 12th century.

Rep. Martin P. Mullen, Pennsylvania's anti-abortion and anti-pornography candidate for the Democratic gubernatorial nomination, blamed apathy for his defeat by incumbent Gov. Milton J. Shapp.

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THE TACKER

Better use name tags, ladies

BY FRED W. FRIES

Move over, St. Philip Neri graduates of 1934!

The post-holiday mail brought us news that another graduating class of 1934 is having its first reunion this year.

Miss Margaret McKenzie informs us that the 1934 grads of the old St. Joseph Academy in Terre Haute (no longer in existence) will be getting together for the first time on Saturday, June 1.

She goes on to point out two other similarities with the St. Philip Neri observance: The reunion luncheon, which will follow a Eucharistic Liturgy in historic St. Joseph Church, will be held in the old school hall, and one of the honored guests will be Sister Catherine Helen Reilly, S.P., their 1934 home room teacher, who is now living in retirement at St. Mary-of-the-Woods.

Of the 16 graduates, two are deceased, and Miss McKenzie is hopeful that 12 of the 14 surviving members will attend the reunion.

"Some of us haven't seen one another for 40 years," she writes, "and I'm praying that we will be able to recognize one another without having to resort to name tags." Right on, Miss McKenzie!

ANOTHER REUNION NOTE—From Mrs. Joseph G. Kiesler comes word that the 1908 (that's 66 years ago, podner) First Communion class of St. Michael's parish, Bradford, will hold its annual reunion at her home in Greenville, Ind., on June 9. Mrs. Kiesler, who is a member of the class, reports that Father Albert Drexlerman, St. Michael's pastor, will offer Mass and participate in the old-fashioned country pitch-in dinner. Of the original 32 members of the class, 20 are still living, and Mrs. Kiesler expects "a large number" to attend.

SPEAKING OF REUNIONS—Not to be outdone by their elders, the St. Philip Neri graduates of 1934, the "youngsters" of the class of 1939 will hold their 35th year reunion on Saturday, June 8. We don't have any details other than the time, 6 p.m., and the place, Our Lady of Fatima Council, Knights of Columbus, 1313 S. Post Road. The contact is Mrs. Thomas Nohl, 359-1156.

'RACE DAY' MASSES WELL ATTENDED—Msgr. Francis Reine, pastor of St. Christopher parish, Speedway, reports that Mass attendance was "encouragingly good" both last Saturday and Sunday. "There was standing room only at the 5 p.m. Anticipation Mass on Race Day evening," he reported, "and the 6 p.m. Anticipation Mass and the four Sunday Masses were also well attended." He noted the "special effort" exerted to fulfill the Sunday obligation in the face of obvious inconveniences.

GOLDEN MILESTONES—Congratulations to Mr. and Mrs. Emil M. Zurschmied of St. Michael's parish, Indianapolis, and Mr. and Mrs. William J. Rosengarten of Holy Name parish, Beech Grove, on the observance of their 50th wedding anniversaries. . . The St. Cecilia Circle No. 278, Daughters of Isabella, North Vernon, recently observed its 50th anniversary with a special Mass and dinner.

NOTE OF THANKS—Father Paul Zoderer, O.F.M., has asked Tacker to express his appreciation to those who supported the benefit card party held recently at Sacred Heart parish, Indianapolis. He reports that the affair raised \$1,150 for the Brazilian Franciscan Missions and that the money will be used specifically for seminary training.

HERE AND THERE—The pupils of St. Luke School, Indianapolis, recently presented Deacon Larry Kanylke, who has assisted at the parish for the past semester, with a check for \$623. "Deacon Larry," as he is affectionately known, hopes to use the money, which the children raised through bake and rummage sales, to bring at least one of his parents over from his native Uganda to be present at his ordination next month.

TEACHER HONORED—Dennis Wuensch, seventh and eighth grade Social Studies teacher at St. Gabriel School, Indianapolis, was recently named one of the outstanding Elementary Teachers of America for 1974. Wuensch is now eligible to compete with other nominees throughout the country for the Outstanding Teacher of the Year award, which will be announced later in the year.

SPECIAL PENTECOST PROGRAM—The Sacred Heart Program, one of the oldest religious programs on the air is offering a special radio program on June 2, Pentecost Sunday, which the producers describe as "a refreshing concept in religious programming." Entitled "Windsong," the program features selections by the Medical Mission Sisters, the Robert Shaw Chorale and from Sister Germaine's celebrated album: "Songs of Salvation." The program, which is said to capture the spirit of Pentecost, can be heard over Radio Station WATI, Indianapolis. Listeners are asked to check newspaper logs for exact time.

PRINCIPALS DINE—The recently formed Association of Archdiocesan Principals held their first social event on May 24—a dinner at the Country Village Restaurant in Indianapolis.

CONTRIBUTION—Msgr. John J. Doyle, Ph.D., Archdiocesan archivist and historian, has an article on logic entitled "A Problem in Propositions" in Volume Six of John K. Ryan's scholarly "Studies in Philosophy and the History of Philosophy." The volume carries the title: "Heirs and Ancestors." Dr. Ryan is the former chairman of the Philosophy Department at Catholic University. Msgr. Doyle's "Christian Heritage" is appearing in The Criterion in serial form.

WRONG FOUNTAIN—Page three of last week's Criterion carried a photo of what was mistakenly identified as Bernini's Trevi Fountain in Rome. It is indeed a Bernini fountain, but not the famed Trevi, as your columnist should have known, having tossed the traditional good luck coin some years ago. Three lashes with a wet noodle to the Religious News Service photographer who made the boo-boo.

Extend terms
for Education
Board members

TERRE HAUTE, Ind.—The Archdiocesan Board of Education, in its monthly meeting held here last week, voted to extend by one year the terms of all present members.

The extension is an effort to stabilize board membership in preparation for implementing recommendations of the Board Evaluation Commission, which is expected to report its findings sometime this summer.

Previously the Archdiocesan board had recommended that all other Boards of Education make similar extensions of membership.

In other action, Father Gerald Gettelfinger, Superintendent of Education, was asked to investigate ways of improving the effectiveness of liaison between the board and the seven religious communities serving the Archdiocese. Evaluation of the experimental liaison program presently being conducted indicated the need for more direct involvement in matters of common concern.

EDUCATION
BOARD
CALENDAR

Following is the schedule of various education board meetings throughout the Archdiocese during June:

Archdiocese Board—7:30 p.m., Tuesday, June 25, Marian College, Indianapolis.

North Indianapolis District Board—No meeting scheduled.

South Indianapolis District Board—8 p.m., Sunday, June 2, St. Roch.

East Indianapolis District Board—7:30 p.m., Tuesday, June 4, Secena High School.

West Indianapolis District Board—7:45 p.m., Monday, June 24, Ritter High School.

Central Indianapolis District Board—7:30 p.m., Wednesday, June 5, St. Rita School.

Richmond District Board—No meeting scheduled.

New Albany District Board—7:30 p.m., Wednesday, June 12, Providence High School, Clarksville.

Terre Haute District Board—7:30 p.m., Friday, May 31, St. Margaret Mary.

Lawrenceburg District Board—No meeting scheduled.

North Vernon District—No meeting scheduled.

Nine to be ordained

(Continued from Page 1)

Secena High School from 2:30 to 4 p.m. A Mass of Thanksgiving also will be celebrated at St. Augustine Church at 11 a.m., Sunday, June 16.

Rev. Mr. David Coats

The son of Mr. and Mrs. George T. Coats, he is a graduate of St. Anthony grade school and Latin School, Indianapolis. He received his bachelor's degree from St. Meinrad College and his M. Div. from St. Meinrad School of Theology.

He served in the Summer Ministry Program and as a deacon at St. Paul's parish, Tell City.

Rev. Mr. Coats will offer a First Mass of Thanksgiving in his home parish, Mary Queen of Peace, Danville, at 4 p.m., Sunday, June 9. A dinner reception will follow at the 4H Fairgrounds, Exposition Center, Danville.

Rev. Mr. Harry E. Monroe

The son of Mr. and Mrs. Richard Monroe, members of Holy Trinity parish, New Albany, he grew up in New Albany, where he attended public high school. He received a bachelor's degree in Philosophy from St. Mary's Seminary College, St. Mary, Ky., and his M. Div. degree from St. Mary's Seminary University in Baltimore, Md.

He served summer ministries at Holy Angels and Christ the King parishes, Indianapolis. He also served his pastoral semester as a deacon at Christ the King.

Rev. Mr. Monroe will offer a First Mass of Thanksgiving at Holy Trinity Church at 11:30 a.m., Sunday, June 9. A reception for all parishioners will be held in the parish hall from 3 to 5 p.m.

that afternoon.

A Mass of Thanksgiving also will be held at Christ the King Church at 1:30 p.m., Sunday, June 16, with a reception in the school auditorium following Mass.

Rev. Mr. Michael O'Connor

The son of Mr. and Mrs. Omer J. O'Connor, members of Holy Name parish, Beech Grove, he attended the parish grade school and Latin School, Indianapolis. His first three years of college were spent at St. Mary's College, St. Mary, Ky. He transferred to St. Meinrad for his senior year and received a bachelor's degree in Philosophy.

He was ordained a deacon in April, 1973, and received a M.Div. degree from St. Meinrad School of Theology. He served as a summer minister and deacon at Our Lady of Lourdes, Indianapolis.

During his student days, Rev. Mr. O'Connor held a wide variety of summer jobs which influenced and later confirmed him in his choice of vocation. He spent four summers working with the Housing Authority of Indianapolis, seeing firsthand the problems of urban displacement. He also served as a CYO camp counselor, as a volunteer in the Christian Appalachia Project, and as an employee in the psychiatric center of a Washington, D.C. hospital.

He will offer a Mass of Thanksgiving at Holy Name Church at 6:30 p.m., Saturday, June 8. Concelebrants will be Father Robert Hartman, pastor, and Father Charles Lahey and Father Francis Bryan, associates. A buffet reception in the grade school cafeteria will follow the Mass.

Rev. Mr. Carmen Petrone

The son of Mr. and Mrs. Philip

Petrone, he grew up in Philadelphia, Pa., where his home parish is St. Martin of Tours. He attended the parish grade school and Cardinal Dougherty High School, also in Philadelphia.

He received his bachelor's degree from St. Meinrad College and his M.Div. from St. Meinrad School of Theology. He has served as a summer minister and as a deacon at St. Rose of Lima parish, Franklin.

While in college Rev. Mr. Petrone did extensive volunteer work with the elderly, serving for a while as director of a home for the elderly in Rockport, Ind. Pastoral care work was in mental and general hospitals.

He served week-ends at St. Bernard's, Frenchtown, for two years and also was head sacristan at St. Meinrad's for two years.

He will offer a Mass of Thanksgiving in his home church in Philadelphia at 3 p.m., Sunday, June 16. Father Thomas Ostidick, O.S.B., St. Meinrad, will give the homily.

Father Albert Ajamie, pastor, will be the homilist when the new ordinand offers a Mass of Thanksgiving at St. Rose of Lima, Franklin, at 10:30 a.m., Sunday, June 9.

Rev. Mr. Joseph Schoettle

One of 15 children of Mr. and Mrs. Thomas J. Schoettle, members of St. Mark parish, Indianapolis, he attended the parish grade school and Latin School, Indianapolis. He received his bachelor's degree from St. Meinrad College and his M.Div. from St. Meinrad School of Theology.

Rev. Mr. Schoettle participated in the Summer Ministry Program at St. Lawrence, Lawrenceburg. He served his pastoral term as deacon at St. (Continued on Page 5)

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BEHIND THE NEWS

BY MICHAEL WILSON

DUBLIN—The Catholic Church in the Republic of Ireland—or Southern Ireland as it is sometimes called—is today facing problems similar to those faced by the Church in other lands. The difference is that it is only just awakening to that reality.

Those problems are the rise of materialism in a hitherto rural country, an influx of ideas and standards formerly alien to this land, and a new lay administrative thinking based on close to 50 years of political freedom.

The complexity of those problems in a nation that has always been Church-led and mostly Church-dominated, must be considered also against the aspect of a fratricidal war being fought across the border in Northern Ireland.

FOR THE FIRST time in the history of this predominantly Catholic country the Church is finding that the people are no longer looking only to the Church for guidance, but also to their own elected local and national political leaders.

There exists a distinct danger, unless the Church becomes more involved at a grassroots level, that religion may

A Sleeping Church Stirs

● ALL THE TROUBLES ARE NOT IN THE STREETS ●

become a "Sunday only" affair.

It is not so much that the politicians are placing themselves in opposition to the Church as that the Church has not progressed sufficiently in keeping with the world or the Second Vatican Council.

It is almost as though the Church in Ireland has been fighting a rear-guard action to maintain the traditions and teachings of the Counter-Reformation Tridentine era.

To a great extent the priest in Ireland today has not taken into full account the evolution since the late 19th century, when priests were the leaders of the people because they were largely the only educated people.

IN FORMER YEARS—and this is not

so long ago—the parish priest tended to be a figure of God to the people of his parish. They knew little about him and even less about his way of life.

That has changed. The tremendous amount of publicity given the Vatican II, the informed reporting of discussions on points of the faith in Irish newspapers, radio and television have sparked new awareness in the laity.

Compared with pre-Vatican II years, it may be said that the bishops and the priests have taken strides, some gigantic, others very much less so, to meet the awakening of the laity to theological, catechetical and sociological matters.

But those strides appear more theoretical than real. There persists an aura of aloofness between priest and people at the parish level.

There is great need for the Church in Ireland to come more into day-to-day personal contact with the people and especially with the youth.

IRELAND DOES FACE special problems. One is the terrific emigration from rural areas. Churches that were built to hold hundreds now muster a handful.

Today it is the youth of the cities—of Dublin, Cork and others—the students and the newlyweds who are noticeably more indifferent to the Church and regular Mass attendance than they were 10 years ago.

The Irish Bishops' Conference tends to be middle-of-the-road conservative in outlook and they face similar opposition as in other countries when they speak out on such matters as divorce and birth control.

Many devout Irish Church-goers feel that legislation permitting divorce should exist, even though they would not embrace it. Similarly, the civil rule that contraceptives may be imported by individuals for personal use but not be sold in pharmacies strikes the Catholic as nonsensical.

The real problem is that in Ireland, as in other parts of the world, the average Catholic, even the non-Catholic, is not highly sophisticated and not accustomed to drawing distinctions. He knows that he may obey the laws of the land or risk jail. When the state declares that certain matters are not illegal, then he is apt to consider them morally legitimate too.

THE AVERAGE Irishman does not get overanxious about changes: he has an ingrained common sense and wisdom in religious matters. The bishops, on the other hand, often show themselves somewhat in fear of a permissive society and tend to mistrust its laity, forgetting that the faith lies deep in Ireland. It is this faith that the bishops seem to wrongly mistrust.

The bishops are strongly against the Irish Republican Army (IRA) guerrillas and their perpetuation of terrorism in Northern Ireland, just as they are equally strong against the Protestant terrorists in the North.

It is completely untrue to say that the Irish bishops have not spoken out openly and strongly against the violence; they have and do so repeatedly. Unluckily, the Church is as powerless to act on either side of the border as the civil authority has shown itself to be.

The ultimate dangers of the violence in Northern Ireland will come when peace has been restored. It is in the aftermath of violence that the Church must seek to instill Christian charity and love in a youth brought up in an atmosphere of hatred and bloodshed.

EDITORIALS

Our new ordinands

On Saturday, June 8, nine young men will assume the burdens and the joys of being a priest of the Archdiocese of Indianapolis. With the exception of 1970, which saw 10 young men ordained, this year boasts the largest class of ordinands in recent years. We rejoice in this refreshing change.

We ask God's special blessing on these men committed to the future of the Church and ask their special blessing on the people they have been chosen to serve.

The ordinands will be joining a select outfit and a beleaguered one. The priesthood has not escaped the general loss of respect and credibility experienced by so many institutions. Many laymen are openly disillusioned by the marked increase in the number of those leaving the priesthood in recent years. Others are profoundly disturbed by the hostility which characterizes some departures. Often without even realizing it, people in the parishes may let a sense of disaffection influence their relationships with their own priests.

Lack of confidence can be a two-way street. Priests have had ample evidence of a lessening of loyalty and support for the Church. Their best efforts are too often greeted with apathy or

resentment. Then, too, there are many more professional pressures. Duties are more numerous and complex, changes must be absorbed, interpreted and promoted. The need for continuing education becomes imperative.

So it would seem this is not the finest hour in which to become a priest. Or is it? Certainly the opportunities for service to God and His people have never been more numerous or the need so obvious. In many areas of the Church the feeling grows that we have had enough of dissension and elitism, that it is past time for us to remember what it is that brings us together and keeps us united.

The great hunger in the Church today is for healing and for agents of reconciliation. So it may indeed be that the Man of the Hour or the Year or the Decade is he who forces us to understand what really counts and to hold fast to it.

What counts to this Archdiocese is that faith is still abundant enough to give us nine new priests, to give us parents who still consider a priest-son a precious gift, and families and friends who inspire and encourage vocations.

We rejoice in that basic fact and its fulfillment next Saturday.



"MY NEXT SERMON ON HELL IS GONNA BE A BEAUTY."

LETTERS TO THE EDITOR

Asks parish loyalty for diocesan newspaper

To the Editor:

Strong and convincing arguments have been made in the past few months for the continued emphasis on using the diocesan press as a way for Catholics to communicate with each other on the local (diocesan) level.

While offices such as the Catholic Communications Center and broader community groups such as the Indianapolis Cable Steering Committee investigate the role of the Church in TV, we think it would be a mistake to overlook the importance of The Criterion or the other diocesan papers

as most useful Catholic-to-Catholic networks.

It's regrettable that many Catholics who receive The Criterion by mail do not read it; it's more regrettable that fully one-third of the Catholic families in the Archdiocese do not even receive The Criterion. It's most regrettable that The Criterion does not have the resources (read: money) to offer greater news coverage, feature items, and more attractive layout.

And we're truly baffled by the number of parishes that display quantities of certain national weeklies such as Twin Circle, National Catholic Register and Our Sunday Visitor (National Catholic Reporter seems to be banned at latest survey). Why is it, we ask, that parishes promote these publications? Ask anyone in the trade, for example, the cost of printing in multiple colors and the cost of distributing so many copies gratis every week.

It's equally baffling why this should go on when these same publications so often take stands, subtly or not so subtly at variance with clear Episcopal guidelines while protesting their loyalty to the Holy See?

Far be it from us, who many think lean to the Left because of a congenital brain injury, to call for paper burning or

Likes Francis

To the Editor:

We were so glad to see Dale Francis, will have a column in The Criterion. Our family never missed it when he wrote for the Sunday Visitor. Thank you for carrying it.

Mrs. Evelyn G. White
Waco, Tex.

statements are in contradiction then both can not be equally true.

If someone says the Catholic Church is the Church founded by Jesus Christ and guided by the Holy Spirit and someone else says it is not, then it is obvious that both can not be equally right. Both may be equally sincere but both can not be equally right.

Chesterton wrote voluminously. He wrote novels, short stories, poetry, biographies, histories and volumes of essays. If not everything he wrote was of equal merit, he always wrote clearly and logically. It is a sad thing to think that he is ignored today in the universities, even Catholic universities. But the sadness is not that a great man is ignored but that a generation is being deprived of an opportunity to encounter a mind that might challenge them to think.

He will be re-discovered. Some of what has been written on the occasion of his anniversary suggests he's been lost, but it is the generation that ignores him that is lost, not GK.

Keep lower limits

The U.S. Senate recently defeated an effort to permit the states to raise the speed limit from 55 to 60 miles an hour. Supporters of the faster speeds say they will try again soon. You can bet they will, thanks to the intensive lobbying of some trucking and commercial interests.

It should be recognized that certain elements of the economy have been hurt by lower speed limits on the nation's highways. Not, however, to any degree which won't yield to adjustment. The most important aspect of all this is that what started out as an emergency measure to save fuel has turned out to be one of the best things that has ever happened to the mortality tables.

Dramatic decreases in highway deaths have been registered in every state of the union. There has been a decline of a minimum of 25 per cent in fatalities and an even greater reduction in the number of accidents. Safety experts have put it on the line. More than 12,000 lives will be saved this year thanks to one thing and one thing only: the lowering of speed limits to 55 miles.

Should Congress knuckle under to pressure at some future date, it will be doing a grave disservice to the motoring public. In view of the

undisputed claims of safety experts, it is not exaggeration to say that Congress has a moral obligation to hold the line.

Some persons may find it more convenient or expedient to travel at faster speeds. But what has the country come to when a thousand lives a month can seriously be considered fair exchange for five or 10 miles more per hour?

DALE FRANCIS SAYS

Forgotten genius

BY DALE FRANCIS

When a Catholic magazine assigned a biography of G. K. Chesterton to a young critic, that critic proudly asserted he had never read anything written by Chesterton.

It is an interesting phenomenon, now that we've reached the 100th anniversary of Gilbert K. Chesterton's birth, that Chesterton has not only been relegated to a virtual anonymity, but that those who ignore him take pride in it.

I suppose the downfall of Chesterton in modern eyes is that he is a logical man. I'm not at all satisfied with the explanations that are offered for it but it really is true that today there is a kind of distrust of logic. Today no one seems to approve of the fact that two and two make four and there is an inclination to lean to the feeling that those who think two and two make five or three may have something. I'm not certain when in my life I first encountered Chesterton. It was not as early as one of my high school teachers had wished me to meet him because I remember that even while I was in high school a teacher kept telling me I should read him.

I CAN REMEMBER the philosophical-theological stage I was at when I came upon Chesterton. I was at the time thinking in terms of truth as being something unknowable. It might exist but if it did then the very fact that it was truth placed it beyond my finite comprehension. I was inclined to believe we were in the process of gaining a knowledge and understanding of the Infinite—a theological viewpoint you encounter in some confused Catholic theology today.

Then I came upon Chesterton. He

wrote beautifully but it wasn't his way with words that impressed me but the way he called his reader to use his mind, to use logic and common sense.

Chesterton had come eventually to the Catholic Church. He resisted for awhile but because he was a logical man, he couldn't very well continue to ignore logic.

He wrote in Orthodoxy: "A stick might fit a hole or a stone by accident. But a key and a lock are both complex. And if a key fits a lock, you know it is the right key."

ALTHOUGH HE was not a coldly analytical man, he was a man who believed that since man has been given the gift of reason then he should be expected to use it.

He came to the Catholic Church not in some burst of emotional fervor but by reason and logic. Of course, there is a role that grace plays in all true conversion but in Chesterton grace worked with the logic of his mind.

But Chesterton was always after his conversion formed by the Church. He wrote once about how it was that those who became Catholic spoke of the peace and rest they found in the Church. But, he said, that shouldn't be understood as if it meant the person who became a Catholic had ended his search for truth, had ceased to think. "To become a Catholic," he wrote, "is not to leave off thinking, but to learn how to think."

CHESTERTON WAS a man who thought Catholic. It may well be this why some today are inclined to turn him off. He had no doubt the Catholic Church is the Church founded by Jesus Christ. This is the kind of a certainty that makes some people today a little nervous, as if to suggest that there is a particular truth is an insult to all who might not have discovered it. But again logic certainly requires that when two

censorship by removal. But we do suggest that these national publications, with their mysterious financial backing, should find an equal in the local diocesan press.

With better support for The Criterion from parish councils and pastors, the paper could offer wider news coverage, local and national, and also feature champions of the Moderate Right such as Dale Francis. Furthermore, the printers could be allowed to splash color here and there. There could even be a cartoon section and not the meager one-framed item that is hardly motivation to turn to the editorial page before checking on the sports results.

Michael Shaughnessy
Bernard Survil

Indianapolis

Says prejudice counts, not sexual nature

To the Editor:

The difference that seems to count is that the prejudice against homosexuals can be voiced in a much more righteous tone than many biases.

Homosexuality is certainly a perversion of the moral and social order when practiced by those whose sexuality is in fact oriented toward the opposite sex. But it would be equally perverse for the homosexual to act against his own nature by feigning feelings and emotions and perhaps even espousing a state in life totally opposed to his real needs.

The homophile faces the same basic problems as any other man. And he must be ethically responsible in expressing his sexuality. What is a sin must ultimately be decided by the most just of Judges, He, Who knows the secrets of our hearts.

For argument's sake, let every expression of sexual love between two members of the same sex be a sin. It does not follow that a person's right to pursue a given profession or live in a certain neighborhood depends on his not being a sinner. If so, to the ash heap with us all.

A man must be judged (if at all) on what he is altogether. No one can be summed up in a label that only describes one facet of his life. And this label in particular could become a very insignificant one if trust and courage replaced the traditional fear and suspicion.

C.E.W.

Indianapolis

Asks regular diet

To the Editor:

We hope Dale Francis will be a "regular" in The Criterion. We enjoy his column.

Mr. and Mrs. W. Lamoureux
Indianapolis

positive action against job discrimination in hiring, promotion, classification and other aspects of work;

—To encourage women to run for political office and to press for child care legislation, full employment and job opportunities, ratification of the Equal Rights Amendment, and an extension of "truly protective legislation for all workers;"

—To encourage union women to take an active role in their unions and to move into leadership positions not only in their own unions but in the labor movement as a whole.

THERE HAS long been a need for such a coalition. With few exceptions, American unions have discriminated against women members, at least to the extent of excluding them from top leadership positions and have thereby hurt the labor movement as a whole.

It speaks well for the founders of the coalition, however, that they are not thinking in terms of getting even, so to speak, with the male leaders of the labor movement or of settling accounts with them over past grievances. They made it clear at their Chicago convention that they want to work with, not against, the present leadership of the movement and that they have no intention of seceding or setting up a separate women's organization parallel to the present labor movement.

Moreover, while they probably subscribe to many of the goals and objectives of the Women's Liberation movement they resisted efforts that would have extended the coalition's framework to include women outside organized labor, voting down amendments that would have opened the organization to "all working women" and to "women in the Welfare Rights Organization."

Membership was limited to union members and retirees of bona fide collective bargaining organizations.

MALE LEADERS of the labor movement have nothing to fear from the coalition. To the contrary, they have everything to gain by working with it closely and supporting its objectives, which, if achieved, will strengthen the entire movement immeasurably.

Male trade union leaders also have much to learn from the sophisticated manner in which their sisters in the movement conducted themselves at the Chicago convention. They put a great premium on unity as a necessary prerequisite to the success and deliberately tried to rise above any tensions that might exist between their respective unions or between affiliated and unaffiliated organizations.

Their decision to go for unity and to avoid potential rifts was put to a severe test over the farm labor controversy, but they met the test successfully and, in doing so, put their squabbling brothers in the movement to shame.

THE COALITION organizers, anticipating trouble over the farm labor issue, had included a clause in the interim bylaws saying that the organization would not get involved in inter-union disputes. This would have barred an endorsement of the Farm Workers boycott.

Theoretically, I would have preferred to see the coalition endorse the Farm Workers boycott. Realistically, however, I think I would have to agree. For the good of the cause, they simply couldn't afford, at this stage, to split ranks over an issue which was not of their own making and which they were in no position to solve on their own initiative.

I say this on the assumption that, even though delegates decided to table the Farm Workers issue temporarily in the interest of unity, they will strongly support the boycott as individuals, in cooperation with the boycott committees of their respective unions.

I dare say that even the Teamster delegates to the Chicago convention will not only support the boycott but will put the heat on the male leadership of their own Teamster locals to go and do likewise.

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QUESTION BOX

She learned 'truth' first time around

BY MSGR. R. T. BOSLER

Q. Am I crazy? When I hear and read some Catholics go on about how they were taught, I begin to doubt my senses. I was taught what constitutes sin and that such was displeasing to God, but not taught horrible punishments or that everything that happened was a punishment. I was not taught to worship the Blessed Virgin. I was taught never to put anyone above God and Jesus. I was taught to use the Virgin as my model for womanhood, but not to ever believe she had any power other than what God would choose to grant her. I was taught that devotion to her or the saints was admirable but certainly not necessary for salvation. I grew up knowing as much about the Holy Spirit as any classic Pentecostal and I was well aware of what Confirmation meant. I was taught stories from both the Old and New Testament, taught to love Jesus and that he dearly loved me, taught to think of him as a real person, with me always as a friend, taught that he was Lord and Savior and, believe it or not, taught songs about him. I hear Catholics claim they were taught only of the Blessed Virgin and never knowing Jesus. I read books on the horror of growing up Catholic and I ask myself: Am I crazy?



remember a nun who told us in religion class that the Blessed Mother cried when girls whistled. And I could fill many columns with the nonsense I learned from religious teachers as a boy. Much of our trouble in the past sprang from the notion that any holy person was prepared to teach religion, and, as a consequence, religious teachers received scarcely any formal preparation for teaching. It was presumed anyone could cram catechism answers into the heads of children.

Even though you received a good religious background, you should not be satisfied with what you learned as a child. A new and fuller notion of the Church and the meaning of Christ has developed in recent years, and all this is reflected in the teaching of Vatican Council II. The catechisms and religious text books of the past are inadequate for an understanding of our faith today. The Spirit is moving us continually to a better understanding of the revelation made in Jesus Christ. Don't be satisfied with what you learned in the past. Demonstrate that you believe in the Spirit and that He is with the Church as He was in New Testament times advancing us on the way to truth.

Q. To what commandments did Jesus refer when he said: "If you love me, keep my commandments"? Was it not the Ten Commandments God gave to Moses on the mountain?

A. It was to the ten and all the laws of God which are merely summarized in what we call the Ten Commandments. The passage comes from the fourteenth chapter of John, where Jesus so strongly equates himself with the Father. Jesus in the passage you quote, like God himself, as the Jerusalem Bible notes, asserts his right to love and obedience. For a fuller understanding of the text, we should remember that Jesus also said: "A new commandment I give you, that you love one another as I have loved you." And this gives a whole new dimension to the Commandments.

Q. Must we believe that all persons canonized by the Church are saints and, as such, worthy of our veneration?

Recently I have been studying the lives of Saints Conrad of Marburg and Elizabeth of Hungary. From what I read, Conrad was a sadist who abused his spiritual trust as Elizabeth's confessor by beating and otherwise brutalizing her under the guise of penance. This same Conrad was responsible for instigating a witchhunt in Germany which led to the torture and burning of many innocent people between 1227-32. As for Elizabeth, to have allowed herself to be dominated by Conrad is well-nigh certain proof that she was masochistic and—insane. That she was a pathetic victim of the mistreatment the Church customarily dealt out to women I shall not deny. But I do not think that her sufferings at the hands of Conrad entitle her to veneration.

A. Conrad was, indeed, an unsavory character and an extremist. He is not venerated as a saint according to all the authorities I could find. Elizabeth of Hungary was anything but a sick woman. Only a person with a strong mind could have preserved sanity under the spiritual guidance of Conrad. She is not honored as a saint for anything Conrad asked her to do or endure. With her own money Elizabeth built and managed a hospital for the poor whom she served for many years. She is rightly honored as one of the great saints of the Middle Ages and a pretty good argument that a woman was able to exercise considerable initiative in Christendom.

Q. I am a Catholic aunt of a Catholic young man married to a non-Catholic young lady. They were married by a Catholic priest. During the girl's instructions before marriage, did she promise to have the children baptized in the Catholic Church?

A. The non-Catholic party is no longer required to make any promises regarding the children. The Catholic party promises to do all in his power to have the children baptized and reared in the Catholic faith. And the non-Catholic party must be told of this promise.

(Copyright 1974)

Nine to be ordained

(Continued from Page 3)
Lawrence and at Our Lady of Perpetual Help parish, New Albany.
The new ordinand will offer a Mass of Thanksgiving at his home parish, St. Mark's, at 4 p.m., Sunday, June 9. A reception will follow at The Sherwood.

Rev. Mr. Mark A. Svarczkopf

The son of Mr. and Mrs. Frank J. Svarczkopf, members of St. Michael parish, Indianapolis, he is expected

Preservation of Life Committee to meet

INDIANAPOLIS—The Committee for the Preservation of Life will hold a business meeting at 7:30 p.m., Wednesday, June 5, in Basement Room A of the Central Library, 40 East St. Clair St. Persons interested in joining or participating in activities of the pro-life movement are urged to attend.

Fish Fry, Festival slated at Assumption

INDIANAPOLIS — Assumption parish, 1117 Blaine Ave., will host a Fish Fry and Festival on Friday, May 31, and Saturday, June 1, for the benefit of the South West Health Center, which serves residents of the area surrounding the parish. Serving of food and "carry outs" will begin at 4 p.m. each day. Booths and a variety of games will be featured and the public is invited.

home this Sunday from Rome where he just completed his theological studies at the North American College.

The Rev. Mr. Svarczkopf grew up in Indianapolis where he attended Cathedral and St. Andrew grade schools. He attended Cathedral High School for two years before transferring to Latin School, graduating from there in 1966. He received his bachelor's degree from St. Meinrad College and then began his studies abroad.

He will offer his First Mass of Thanksgiving at his home church, St. Michael, at 2:30 p.m., Sunday, June 9. A reception in the parish hall will follow immediately.

Rev. Mr. Kimball J. Wolf

A native of Indianapolis, he is the son of Mr. and Mrs. Norman N. Wolf of St. Pius X parish, Indianapolis. He attended St. Andrew grade school and Latin School of Indianapolis.

He received his bachelor's degree in Biology from St. Meinrad College and his M.Div. from St. Meinrad School of Theology. His summer ministry work and deacon pastoral semester took place at Sacred Heart parish, Jeffersonville.

During student years, he participated in volunteer projects with retarded and handicapped children and spent many hours at work in hospitals.

He will offer a Mass of Thanksgiving in his home church, St. Pius, at 7 p.m., Saturday, June 8. A reception in the parish hall will follow.

The new ordinand will dedicate his First Mass to an uncle who greatly

influenced him in his choice of vocation, the late Father Howard Wolf of the Cleveland, O., diocese, who was killed in a plane crash several years ago. The homily will be delivered by Father Daniel Buechlein, O.S.B., St. Meinrad. A Mass of Thanksgiving also will be celebrated at Sacred Heart, Jeffersonville, at 10 a.m., Sunday, June 16.

Holy Year

(Continued from Page 1)
energy," as well as the "liberation of the oppressed and the uplifting of all men to a new dignity of life."

THE BULL SUGGESTED that the Holy Year pilgrims can aid "works of faith and charity for the benefit of our needy brethren in Rome and in other churches of the world."

The Pope also appealed in the bull for help for developing countries and peoples still afflicted by hunger and war.

He said also that he hopes that nations will "consider the possibility of wisely granting amnesty to prisoners, as a witness to clemency and equity, especially to those who have given sufficient proof of moral and civic rehabilitation, or who may have been caught up in political and social upheavals too immense to be held fully responsible."

The papal bull also expressed the hope that the Holy Year may further the search for Christian unity among all churches.

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EDITOR'S NOTE

Christian Heritage, Msgr. John J. Doyle's history of the Church in Indiana, does not appear this week. We regret the interruption but it was necessitated by space requirements. Next week we will carry another installment of Chapter Six.

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FATHER AND HUSBAND

BY JOHN J. McHALE

It's very easy to define the role of parenthood—just shower your children with love and affection and all will be well. Sounds easy, but how to go about implementing this noble lifestyle is another question.

We are always appalled at the slightest hint that there are some parents who do not love their children, but the cruel truth stares us in the face: Child neglect and child abuse are alarmingly on the increase. The stress of cultural forces and the fast-moving changes in society are largely responsible.

The abandonment of old style morality has left us with a kind of desperation in handling very sticky situations. Conditions, furthermore, are not always what they seem. When we look beneath the surface, as the TV camera did recently at the Loud family, there are some surprising sights. It's trite to say it, but real love, as in so many other life situations, is the

missing ingredient.

THE IDEAL FATHER should pattern his life after God, the Father, the time-honored image which is the best designation that mankind has yet devised to symbolize love and mercy and understanding. There is also a connotation of firmness when necessary, and a helping hand reaching out to all His children. Christ, who came from the Father, always spoke very tenderly of the father-son relationship. Human fatherhood is a sublime parallel.

A father's chief responsibility is to show his children how to live a happy life by living the right kind of life himself. A good place to begin is to demonstrate a warm loving relationship with his wife, the mother of his children. Children are alert creatures. Like father, like son, platitudes though it is, contains the whole story. If the father is a bouncer, then the children are going to have that much more difficulty in trying to overcome the setbacks of life.

Being a father means going fishing with your son, playing ball with the family, listening to your little girl fret over her Barbie doll, sitting calmly through piano recitals and ballet presentations. It does not mean that

every father has to turn into "Super-dad" day and night, acting like a child and playing constant pal, but it does call for reasonable attention, even if the moment is not always opportune.

A FATHER, at his best, manfully refrains from saying "I told you so" and he even lends a willing ear to his inquiring offspring just when Blanda has 10 seconds to kick the game-breaking field goal. He must sedulously practice the fine art of listening carefully not only to what is said but to what is meant.

The emphasis today is fortunately shifting from the father as the authority figure, whose only aim is to put bread on the table, to full copartnership with the mother. For much too long in many families, the mother has exercised the full authority with the father lingering quietly in the background.

Today, at the very beginning of life, many hospitals now allow the father in the delivery room to participate as fully as possible in the new birth. Fathers should also be close at hand in the cuddling and feeding process. Children need two full-time parents working together at all times. Nothing cements a closer family relationship than kind words, tender hugs and soft kisses from both mother and dad.

PARENTS NOW realize that the formative years in a child's life end at about the 14th year. After that, the child, depending naturally on its individual background and heritage, is nearly an adult, capable of making his own decision. Parents are often puzzled that the good example they tried so hard to give does not invariably produce results they expected.

Children, in the words of "The Prophet," "Are not your children. They are the sons and daughters of life's longing for itself." They have to live their own lives and the Sturm and Drang years call for almost superhuman parental patience. The only reasonable answer during these years is to let our children know that we will never abandon them, come what may. The accent always has to be on devotion, affection and ready forgiveness whenever it is necessary.

Reams of parental psychology have been written on the family relationship. We are all familiar with the bible of Dr. Spock, who has been regarded as the preacher, par excellence, of permissiveness. Parents need to keep abreast of developments and the latest psychological findings but new pronouncements, just because they are new, are not necessarily the best. Iron-clad discipline, by the same token, "just because it worked in my day" is not always the ideal means for rearing children. The best approach lies somewhere in between—firmness with gentleness but always with love.

(Copyright 1974, NC News Service)



A young father cradles his daughter in his arms as they attend a rally in Indianapolis in support of an anti-abortion amendment to the constitution. His example gives the child a humanistic and religious experience to build on (NC photo by B. H. Ackelmire).

CATECHETICS

What good fathers provide

BY EUGENE S. GEISSLER

It is no small matter to be a father in today's world. The fact that there are so many fathers—it is almost a common denominator—can only mean that being a father is a most fundamental and human thing to be. To be good at it is, for most of us, to achieve a measure of success in life. To fail at it is to fail miserably, it being a failure of such human dimension.

But when we are young fathers and our children are small we know that we will not fail and that is a good thing. Otherwise we might never get the job done, or even get started for fear of it.

In the end, we succeed and fail, we win and lose. Even when we try hard to be perfect as our heavenly Father is perfect, we realize sooner or later that we have only approximated our ideal, that life is more complicated than we thought it was, and that not everything was under our control after all.

The father (along with the mother) is a considerable part of God's providence for his children. He is expected to provide the necessities of life: not just the elementary three: food, clothing and shelter, but also in modern

times things like education, recreation, a broadly creative and humanistic upbringing, and, if he is Christian in any serious sense, initiation into the Christian religion.

Though it consumes considerable time and is important, to provide food, clothing and shelter is taken for granted. The same is true as well for the education and recreation that society provides through its schools and other institutions with the help of the father's time and tax money.

That leaves the "human thing" and the "religious thing" to talk about. These are the fine art of being a father: the education of the human heart for human living, and the education of the human spirit in man for his living with God here and hereafter, now and later.

To teach a child to have a heart for all creation, to love all God's creatures, and to do his duty to others (including God) is the epitome of human training for human living. It requires both discipline and love, or if you prefer, love and discipline.

A father ought above all to reflect the loving kindness of God the Father by being kind but firm, by providing an environment and atmosphere that is marked with a love which fills the child's twofold need of tender care and firm direction.

When we speak of God as a loving Father, we do not mean that He does not make demands. "In bringing up your children," Paul says to the Galatians,

"correct them and guide them as the Lord does." The letter to the Hebrews says: "Has there ever been a son whose father did not train him? If you are not getting this training, then you would not be sons but bastards."

"We have all had human fathers who punished us, and we respected them for it; we ought to be even more willing to submit ourselves to our spiritual Father, to be given life." God is to be obeyed; His will is to be done. The right kind of love-discipline is a good foundation for a child's later relationship with God the Father and with Jesus. Discipline and discipleship are words from the same source.

TO LEARN TO LOVE and to love others is also essential for human living. Others are with us in the journey of life. We are together a pilgrim people. Together, not separately, we are the People of God. One of the most difficult things to teach children (and sometimes adults too) is that they are not alone in the world, that they must not only be responsible for themselves but also for others, that everything they do affects others, and that the fairness of an eye for an eye which comes so easy to children is not enough for a good life with others.

Only love is: a love that forgets self and continually forgives others. This kind of love spells itself out in terms of doing one's duties toward: others, toward God and neighbor. And who is my neighbor? "Neighbor" is variously defined as the people living next to us, as everyone, as anybody in need (the parable of the Good Samaritan). Any of the definitions is a good place to start.

Jesus our brother is our exemplar, not only for being a Son of God, a Child of God, but also for being a Man for others, which He was so supremely. The good and loving father turns to Jesus even in the difficulties of mere human living because Jesus our brother is Christ the Lord. To live human life fully is too much without Jesus.

What real human life asks goes beyond what man by himself can do and be. A father, because he wants the best for his children, looks in his search for ultimate meaning to what only God can provide, and finds himself dedicated to introducing his children to Jesus our brother who has promised to send His Spirit upon those who seek Him and ask for Him.

THE DIVINE SPIRIT finds an echo in the heart of man, which God has put there, and the human spirit, which is likewise of God, finds itself open to the divine Spirit that Jesus has promised to those who believe in Him. That is why a father will teach his children both to pray and to yield in their hearts to all that the Spirit has to teach them—through the words of scripture, through the fullness of his life in the sacraments, through the Church which is the body of Christ in the world. In a word, a father leads his children to the source of living water, which Jesus, in last Sunday's gospel, talked about to the Samaritan woman at the well.

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THE CHURCH AND I

More wartime memories

BY F. J. SHEED

Before the fall of France my wife and I found ourselves in Italy and France a couple of times, and once made our way through Spain to Lisbon and on by ship to New York.

We had to wait the greater part of a day in Irun. We spent the whole day wandering around Irun and returned to find that the three journalists who were on the journey with us had remained the whole time in the railway station. I asked why. One of them said, "There was menace in the air." I said, "Nonsense. The place was a lot gayer than Cardiff or Pitt-

sburgh." "That," said the other man, "was on the surface."

I asked how deep below the surface he could see the railway station. All the way from Irun to Lisbon they were writing articles on Spain. A little while after, the body of the one who had felt the menace was found floating in the Bosphorus. He had not trusted the Spanish Nationalists, but he had assumed that Communists were fellow creatures.

One thing about Franco never reached our world. Whatever the nature of his understanding with Hitler, there was no persecution of Jews in Spain. Franco has Jewish blood both on his father's side and from his mother's family, the Bahamondes. And he would not agree to let the Germans take over (Continued on Page 8)



A father and son walk through a riverside field in Wisconsin. (NC photo by George R. Cassidy)

THEOLOGY

The marks of a good husband

BY FR. PAUL F. PALMER, S.J.

In polygamous societies a good husband was measured in terms of the number of children he fathered, a good wife in terms of the number of children she bore him. Even among the monogamous Romans the word for marriage, "matrimony," was derived from the service the woman rendered the husband as mother of his children.

Fertility or fecundity was so overriding a concern in the lives of the Patriarchs that a wife felt constrained to share her husband with her handmaid, with other wives and concubines. Even the best of the patriarchs were more practiced in the art of husbandry than in the art of being a loving husband.

In the later books of the Bible, particularly in the Wisdom literature, the qualities of the woman as wife are stressed. "A good wife who can find? She is far more precious than jewels. The heart of her husband confides in her and he has no lack of gain. She does him good, and not harm, all the days of her life" (Prov. 31:10-12).

"A wife's charms delight his husband, and her skill puts fat on his bones. . . . Like the sun rising in the heights of the Lord, so is the beauty of a good wife in her well ordered home. Like the shining lampstand, so is a beautiful face on a stately figure" (Isr. 26:12, 17).

Fertility was still prized in the woman and fecundity was regarded as a blessing from God. "Children and the building of a city establish a man's name, but a blameless wife is accounted better than both" (Sir. 40:19). In the New Testament little is said

about the man as father, but much is said about the man as husband. Jesus reminds his Jewish audience of God's original plan for marriage in which "a man will leave father and mother and cleave to his wife until the two become one flesh" (Mk. 10:7).

CONTINUING. St. Paul tells the Christian husband that he must love his wife as his own body, that in loving his wife he loves himself, "since no one ever hates his own flesh, but nourishes and cherishes it, as Christ does the Church" (Eph. 5:28, 29).

Jesus introduces the revolutionary idea that the husband belongs to his wife, just as much as she belongs to him, that "Whoever divorces his wife and marries another commits adultery against her" (Mk. 10:11). It is precisely here that we have Christ's "liberation of woman," a point so often overlooked by women's lib.

Paul does not miss the point. He spells it out: "A man has no authority over his own body, but the wife" (1 Cor. 7:4). A Christian woman can echo the exultant cry of the bride of the "Canticum": "My beloved is mine and I am his" (2:15).

Time and again the "golden-tongued" Chrysostom, the most eloquent spokesman for Christian marriage in the early Church, will return to the text of Paul. "When, therefore, you the husband see a harlot tempting you, say: 'My body is not mine, but my wife's.' For the husband has no authority over his own body, but the wife."

MARRIAGE is a "covenant of love and fidelity," a "sharing in rights both human and divine." Aware of this, Chrysostom tells the husband to banish

from the heart of his wife all notion of mine and thine. "Say 'Even I am thine, my dearest; this advice Paul gives me when he says: The husband has no authority over his own body, but the wife. If I have no rights over my own body, but if it is you who have, much more have you rights over my possessions."

"Thus by your language, teach her never to speak of mine and thine. Again, never address her simply by name, but add some term of endearment, with honor and much love. . . . Prefer her before all others on every count, both for her beauty and her discernment, and praise her."

The "liberated woman" of today may well detect a note of male condescension in the passage just cited. But most women will agree with Dr. Theodore Rubin's pen picture of The Lovable Man: "He takes nothing for granted and knows that tender words and gestures are keenly appreciated. He is not afraid of words like 'I love you,' nor is he afraid to show what he feels. He does not think feelings and tenderness are antithetical. . . . He is not a flirt. He may appreciate other women, but he saves his tenderest moments and words exclusively for his mate" (excerpted by Quikbook from "Can You Make Me Happy?" 1974).

Personally I prefer the homilies of Chrysostom to the more prosy but equally insightful advice given by Dr. Rubin, "one of the country's best known psychiatrists." I quote the eminent doctor as a witness to the ancient saying, "Man is by nature a Christian." A good husband will live this aspect of his Christian witness.

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VIEWING WITH ARNOLD

'White Dawn' explores life in the Arctic

BY JAMES W. ARNOLD

"The White Dawn" restores to movies one of their oldest and most rewarding genres, the documentary of far-off places and strange cultures, combined with fictional adventure. The subject here is the Eskimo, and "Dawn" is undoubtedly the most interesting exploration of Arctic life since the legendary Robert Flaherty's "Nanook of the North."



The film begins according



GOLDEN JUBILIANS—Mr. and Mrs. William J. Rosengarten, Sr., will celebrate their Golden Wedding Anniversary with a Mass at 12 noon, Sunday, June 9, in Holy Name Church, Beech Grove. Friends and relatives are invited to attend the Mass and a reception to follow in the parish hall. No invitations are being sent. The couple was married June 10, 1924, in St. Patrick Church, Indianapolis. They have two children—William J., Jr., and Mrs. William J. Leppert—and nine grandchildren.

'Something for St. Bede'

PERU, Ill.—The handwritten note on the back of a menu read simply: "Do something for St. Bede."

That "something" turned out to be a gift of \$100,000 for St. Bede Abbey here.

The note was written by Dr. William M. Scholl—of Dr. Scholl's footpads' fame—some time before his death in 1968 at the age of 86.

The note was found in Scholl's personal effects after his death, and it was a major factor in prompting the directors of the Dr. Scholl Foundation to make a grant of \$100,000 to St. Bede Abbey recently. Dr. Scholl founded the foundation and the Scholl Manufacturing Company.

Dr. Scholl was one of 13 children born into a farmer's family living near LaPorte, Ind. Apprenticed to a local shoemaker, he worked nights making and selling shoes while attending Illinois Medical College and the Loyola University Medical School in Chicago during the day.

to tradition, with a shipwreck. Three seamen (Timothy Bottoms, Warren Oates, Lou Gossett—all first-class actors) are lost on a whaling expedition in Baffin Bay in 1896. They are found half-frozen by a nomad tribe, treated kindly and nursed back to health. With no other options, they join the community and share its lifestyle through a summer and two challenging winters.

WHILE MUCH OF the fascination in the authentic detail of primitive Arctic life—the film was shot entirely on forbidding locations in Canada's Northwest Territories, with Eskimos speaking themselves and speaking throughout in their own (subtitled) language—the theme is the classic one of conflicting cultures. The civilized men, rough as they are, consider themselves superior to their child-like hosts. They are at first both frightened and repelled. But as they begin to adapt they begin to take advantage, and the worst in both cultures is brought to a tragic confrontation.

"Dawn" is a gutsy film, directed by Philip Kaufman (who did the offbeat James Gang western, "Great Northfield Minnesota Raid") from a script by James Houston based on Houston's novel. It shrinks from few of the hard realities, including the comforts of sex in the northland, which may put off the squeamish and make it unsuitable for younger children. Like "Walkout," which was much more picturesque but the only recent film of comparable subject, it is clearly for audiences who take their movies and nitty-gritty rather seriously.

The non-Eskimo characters, unfortunately, tend to fit too neatly into one-level stereotypes. Oates is the sleazy braggart who will use any means to "escape" and

get home—eventually to return, of course, and cheat the natives out of their valuable furs. Gossett is the good-natured black who takes life as it comes. Bottoms (in his first role since "Paper Chase") is the kid who falls for a pretty Eskimo girl and decides he would like to stay. None of the changes or reactions or tensions in these men is especially profound.

YET THE CLASH of values is often intriguing. Oates pulls a classic hustle by letting one of the men beat him at knife-throwing for small stakes, then getting him to wager his daughters for the knife itself, a contest Oates wins easily. As the sailor tries to walk away, the tribesmen murmur sullenly until Oates hands over the knife. The man seems happy, but his wife berates him: "But you lost your two daughters, you dummy." Later, the seamen steal the Eskimos' boats and entire food supply in an attempt to get home. But when the plan fails and they straggle back, they are quickly forgiven and urged to share what little food the tribe has hoarded.

Gossett fancies himself an unbeatable wrestler, he attacks the Eskimo from behind, plus him, and boasts in victory. The Eskimo and his friend walk off: "We leave this place forever. These people are living with savages."

The Eskimos are somewhat

idealized. They are shown as generous and courageous (though obviously male chauvinists), in one of the world's most bitter environments. Their relation to nature is stoic and religious; their world is sacred. A poor hunt is the sign of God's displeasure. The hunter is forbidden to eat his first kill so that he may learn that he hunts "for others." The beasts are gravely respected. After a seal is speared and beached, water is poured into the dead creature's mouth. He was willing to die, the hunter reasons, in exchange for a drink, and the debt must be paid.

Yet there is a villain, an evil-looking shaman who works convincing magic and seems determined to blame the strangers for past and future bad luck. While the Eskimos seem unspooled and innocent, there are hints of the heart of darkness. In the large main igloo, during the dead of a dreary winter, a simple "make me laugh" game suddenly turns into a game of wife-swapping. Finally, their superstition clearly can lead them to vindictiveness and murder.

The music, oddly, is by Henry Mancini, whose idiom is usually jazz. But here he adapts a harmonic score from a simple haunting Eskimo chant. It is merely one more unusual ingredient in an imperfect, but uniquely compelling movie, in an age increasingly aware of ecology and the secrets of living with nature. (Rating not available)

The week's TV network films

HONOR THY FATHER (CBS, Friday, May 31): Paul Wendkos' film of Gay Talese's "new journalism" epic about the real life of a family deep in the New York Mafia.

ANY WEDNESDAY (1968) (NBC, Friday, May 31): Muriel Resnick's kitschy little comedy about the hardships faced by a millionaire who must divorce his wife of many years and actually marry the dumb blonde he's been spending Wednesdays with. This is what the world doesn't need now, another cheery comedy about adultery, and even Jason Robards and Jane Fonda are incapable of sparking a rescue job. Not recommended.

YOU CAN'T WIN 'EM ALL (1970) (ABC, Sunday, June 2): Tony Curtis and Charles Bronson swashbuckle as best they can in this silly 1920's adventure set in Turkey. The only rewards are the rare glimpses of the Turkish locales and matinee idol Fikret Hakan. Not recommended.

NO WAY TO TREAT A LADY (1968) (ABC, Monday, June 3): A campy black comedy with an anti-female twist. A mother-ruled psycho (Rod Taylor) wanders about New York strangling women while being pursued by a mother-ruled cop (George Segal). The hen-pecked Segal unfortunately stops the mayhem just in time to save his dominating girl friend (Lee Remick). It's an acting tour-de-force for Taylor, who assumes many disguises, but a bit on the sick side. Okay for adult Taylor fans.

WORLD OF HENRY ORIENT (1964) (NBC, Wednesday, June 5): Peter Sellers, as a dandyish concert pianist who preys with un-

Woods alumnae plan luncheon

INDIANAPOLIS — Graduates of 1974 will be welcomed by Indianapolis area alumnae of St. Mary-of-the-Woods College during a luncheon and business meeting to be held at 11:30 a.m. Saturday, June 1, at the Hillcrest Country Club.

Special guests will be Sister Jeanne Knoerle, president of the college, and Pierre Burke, director of admissions.

Mary Ann Murphy and Mrs. Larry Park are in charge of reservations.

Assuming duties as new officers of the groups will be Mrs. Michael Douglas, president; Miss Murphy, vice-president; Jeanne Hagelskamp, secretary; and Mrs. John Mulinaro, treasurer.

certain success on married women, shares this occasionally delightful comedy with the lively mischief of two female adolescents making a playground of Manhattan. This is one of the earlier films of director George Roy Hill ("Butch Cassidy," "The Sting"). Satisfactory for all, with probable special appeal for teen-agers.

THE PRIME OF MISS JEAN BRODIE (1969) (CBS, Thursday, June 6): Muriel Spark's extraordinary novel about a charismatic schoolmarm who lives vicariously through her students makes a strong, if vaguely disappointing film. The part won an Oscar for Maggie Smith, and Rod McKuen's theme music has become a sort of pop classic. Satisfactory for all, with solid appeal for women viewers.

St. John parish picnic Sunday at German Park

INDIANAPOLIS — St. John's parish will sponsor its Fifth Annual Picnic on Sunday, June 2, at German Park 8600 S. Meridian St. Activities will begin at noon. Games and booths of all descriptions will be provided. Beverages and homemade food will be available on the grounds, or families may bring their own picnic baskets.

A 25-inch color television will be given away during the evening.

The following ladies are in charge of the various committees: Mary Jo Keegan, Josephine De Groot, Vera Downs, Helen Lucas and Mary Ann Roman.

The pastor, Msgr. Charles Koster, invites old friends of St. John's to return for this annual homecoming.

Women to meet at Batesville

BATESVILLE, Ind. — The ladies of St. Louis parish will host the quarterly meeting of the Lawrenceburg Deanery Council of Catholic Women on Saturday, June 8. Registration will begin at 1 p.m.

Father Donald Schmidlin, director of Catholic Charities, will be the speaker. Members from all affiliated parishes are urged to participate.

Thirty years ago Sister Mary Manetto, S.P., superior of St. John Academy, marked her 50th anniversary. Cardinal Joseph E. Ritter offered the jubilee Mass.

More wartime memories

(Continued from Page 6)

Gibraltar and close the entry to the Mediterranean.

ONCE MORE I FOUND myself in Lisbon: one way or another I spent a lot of time there, waiting for plane or ship to get me to America. I should have liked to visit Fatima but had been warned to stay within reach of a telephone message: they never knew when they might find a berth for me. I got to know a lot of people. At one time it seemed certain that Hitler would take over Portugal—Salazar made it quite clear that Portugal was too small to resist.

He sent a great part of his army to the Azores to be out of the way. I used to go down to the wharf to see the soldiers embark, surrounded by delighted wives and mothers. It was the only time I ever saw women delighted to see their men go.

At a point it seemed that a German invasion was about to happen: I was told that Salazar and his secretaries stayed on their knees all night saying the Rosary. Churchill had said, "If the Germans land, we will fight them on the beaches... We will fight them with bottles"—and it is supposed to have added, "It's all we have." Bottles or rosaries, the Germans did not land in either country.

WITH ALL MY TO-ING and fro-ing, I spent most of the war in America. My wife and I avoided anything in the nature of propaganda—I remember after one of my talks a man rose in the audience and said, "You haven't even asked us for a destroyer." It would have been idiotic to go on talking as if the war were not happening. But we confined ourselves to relating our experiences.

My wife produced *This Burning Heat*, a book on the blitz as lived through by ordinary people known to her—our London office manager; Beatrice Warde, an American working in London for Lanston Monotype; Chesterton's secretary, Dorothy Collins; Caryll Houselander; our daughter's school mistress; members of the Grail; and Shane Leslie. The title came from St. Peter's first Epistle—"Think not strange this burning heat which is to try you."

IN THE PREFACE my wife wrote:

Theories abound as to the inevitably "De-spiritualizing effect of war. These documents show the spiritual effect of this war on a number of widely different people who are actually living through it. They suggest how under this especially searching trial men are asking questions almost as old as the

human race. The Philosopher in his study asks these questions, and the more comfortable his study the more negative his answers seem to be. The problem of evil is seen starkly from a cushioned armchair than from the gridiron of St. Lawrence."

"Gridiron," indeed, was not at all a bad figure for cities ablaze. But in so far as the saving of civilization was at issue in the war, Maise Ward's principal contribution to its saving came in her biography of Gilbert Keith Chesterton. It is curious how at every crisis in the war Chesterton leaped to men's minds. It was, I think, after the fall of Norway, or perhaps Tobruk, that the London Times quoted from his "Ballad of the White Horse."

I give you naught for your comfort
Yes, naught for your desire
Save that the sky grows darker yet
And the sea rises higher.

Aid Cambodian refugees

PHNOM PENH, Cambodia—Until recently, Cambodian refugees who became sick or received injuries had little chance of obtaining medical care.

But the situation is changing. Catholic Relief Services (CRS), the overseas aid agency of the U.S. Catholic Church, has initiated a program which recruits and finances medical teams and sends them to aid the refugees in Cambodia.

When CRS began its relief work in Cambodia last year, it became aware of the health needs of the civilian war victims. It issued an appeal for medical

personnel to operate refugee health programs.

Hundreds of applications were received from all over the world. Presently, there are six medical teams in Cambodia, each treating an average of between 250 and 300 people every day. Each team is made up of one physician and two nurses.

Medicines needed by the patients—many of whom are seeing physicians for the first time—are provided free of charge.

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