

# THE CRITERION

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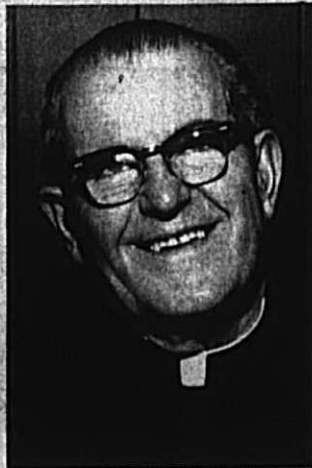
MONSIGNOR GOOSSENS



FATHER OFER



FATHER SAHM



FATHER STRANGE

## Four priests set to retire in July

The Chancery Office has announced the retirement of four priests of the Archdiocese, effective in July.

The retirees are Msgr. Victor L. Goossens, Director of the Propagation of the Faith, Father Paul Ofer, pastor of St. Mary parish, Mitchell; Father Edwin Sahm, pastor of Immaculate Heart of Mary parish, Indianapolis; and Father Bernard Strange, pastor of St. Francis de Sales parish, Indianapolis.

Father Ofer is 71, and the other three retiring pastors are 70.

Following are biographical sketches of each of the retirees.

### MSGR. VICTOR L. GOOSSENS

Msgr. Goossens was born in Vincennes and ordained at St. Meinrad in 1930. His first assignment was as assistant pastor of Holy Cross parish, Indianapolis. In 1938 he became an instructor in Religion at St. Agnes Academy.

In 1945 Msgr. Goossens was appointed pastor of St. Anne's parish in the Mars Hill area of Indianapolis. In the same year, he was named Archdiocesan Director of the Society for the Propagation of the Faith and also Secretary of the Archdiocesan Home and Foreign Mission Board. During his 30 years in these positions, he helped raise more than \$12 million in mission contributions.

In 1949, he became Administrator of St. Mary's parish, Indianapolis.

### Terrence P. Charlton ordination June 26th

INDIANAPOLIS—Rev. Mr. Terrence P. Charlton, S.J., will be ordained to the priesthood by Archbishop George J. Bishop at 3 p.m. Saturday, June 26, at Brebeuf Preparatory School. He will celebrate a Mass of Thanksgiving the following day at St. Joseph Church here at 12:30 p.m.

Rev. Mr. Charlton is the son of Mrs. Phyllis M. Charlton and the late Kenneth G. Charlton. He is a graduate of St. Joseph Elementary School and Brebeuf Preparatory School.

The ordinand entered the Society of Jesus in 1966 at Milford, O. He received a B.A. from the University of Detroit and an M.A. from Fordham University in New York City.

He taught philosophy for three years at Xavier University, Cincinnati, O., and has been studying theology at the Jesuit School of Theology in Chicago for the past two years.

He will serve as associate director of the Office of the Propagation of the Faith until the end of the current calendar year. His successor as Director of the Propagation of the Faith Office has not yet been announced.

### FATHER PAUL OFER

Father Ofer was born in Bloomington, Ind., and was ordained at St. Meinrad in 1929. He was assistant pastor of St. Mary's parish in Washington, Ind., until 1935, when he moved to St. Charles Borromeo parish in Bloomington.

In 1938, Father Ofer was named administrator of St. Mary's parish, Navilleton. He became pastor of St. Mark's in Perry County in 1942. From 1949 to 1970, he was pastor of St. Mary-of-the-Knobs. Since 1970, Father Ofer has served as pastor of St. Mary's parish, Mitchell.

### FATHER EDWIN SAHM

Father Sahm was born in Linton, Ind., and attended St. Meinrad College and Seminary. He was ordained in 1932.

He served for one year as associate pastor of St. Mary's parish in Lanesville, and then was assigned to St. John's church in Indianapolis in 1933. In 1938, Father Sahm became associate pastor at St. Joan of Arc parish, Indianapolis.

Archbishop Joseph E. Ritter appointed him to found Immaculate Heart of Mary parish in 1945; he became the pastor officially in 1948, a post he has held since that time. While at Immaculate Heart, he has directed the expansion of the parish plant to include a school, convent, and rectory.

Father Sahm's diverse ministries have included work with members of the deaf-mute community for which he learned the sign language.

In 1953 he was appointed to serve as a judge on the Archdiocesan Marriage Tribunal. He has also served as head of the Northside Deanery and as a member of the Board of Catholic Charities.

Father Sahm is an accomplished musician, and, beginning in 1955, served for 16 years as Archdiocesan (Continued on Page 7)

## Ordain women? Commission sees no biblical ban

BY JOHN MUTHIG

VATICAN CITY—The Pontifical Biblical Commission has voted 12-5 that scriptural grounds alone are not enough "to exclude (the) possibility" of ordaining women.

Seventeen members were present at a recent plenary session of the commission at which the unanimous decision was rendered.

In a third of three votes, the majority of the international team of biblical scholars also agreed that, if the Church were to open up the priesthood to women, it would not be contradicting Christ's original intentions. The vote here was also 12-5.

No change in Catholic teaching about the ordination of women is possible without the approval of Pope Paul VI, who presumably would not base a decision on the opinion of Scripture scholars alone.

IN A SPEECH ON April 18, 1975, the Pope said that Christ did not call women to Orders, and, "We cannot change the behavior of the Lord."

Reliable Rome sources, not connected with the biblical commission, made the document available to the press.

The position taken by the Scripture scholars is different from that of bishops and others who maintain that serious biblical as well as theological and traditional objections stand in the way of ordaining women.

The commission consists of biblicists appointed by the Pope. It plays a consultative role to the Vatican's Congregation for the Doctrine of the Faith, which asked it to study the question of women's ordination. The congregation is preparing a document on the question of the ordination of women.

SEVENTEEN OF THE 20 commission members attended the plenary session in April at the Vatican and voted on three statements concerning the question of ordaining women.

All 17 expressed agreement with the following statement: "It does not seem that the New Testament, by itself alone, will permit (us) to settle in a clear way and once and for all the problem of the possible accession of women to the presbyterate."

On the other statements the 17 split their votes.

The group was presented this statement:

"Certain people think that in the scriptures there are sufficient indications to exclude (the) possibility (of ordaining women), considering that the sacraments of the Eucharist and Reconciliation (Penance) have a special link with the person of Christ and, consequently, with the male hierarchy, as borne out by the New Testament."

Twelve commission members voted that scriptural evidence alone does not indicate that the priesthood must be all male, while five members said they felt that the Scriptures do call for a male priesthood.

The third statement read:

"Some people wonder if the Church hierarchy, entrusted with the sacramental economy, would be able to entrust the ministries of Eucharist and Reconciliation to women in light of circumstances, without going against Christ's original intention."

Five members felt that women's ordination would violate Christ's intention, but 12 members said that (Continued on Page 7)

## Political disputes, idealism mark Habitat deliberations

BY JO-ANN PRICE

VANCOUVER, Canada—Participants in the United Nations Conference on Human Settlements (Habitat) here wound up deliberations on the world housing situation June



LONG JUMP RECORD HOLDER—Nancy Gawrya set an all-time record of 15 feet four inches in the Class A Long Jump competition in the Cadet Girls' Track Meet held on June 6. Her coach called the mark "good enough to win most girls' high school varsity meets." The 13-year-old athlete was graduated this year from St. Simon's School, Indianapolis, where she set numerous CYO all-time track records. (Photo by Tom Revard)

## St. Simon girl rewrites CYO track record book

BY DENNIS SOUTHERLAND

Some people might call Nancy Gawrya greedy. Others might call her an opportunist. All would agree, though, Nancy Gawrya is a very talented young lady.

After the June 6 CYO Cadet Girls' Track Meet Nancy held sole possession of six CYO records, was tied for another and anchored one record relay team.

A June graduate at St. Simon School, Indianapolis, Nancy's litany of records includes the Class "A," "B" and "C" Long Jump and the Class "A" and "C" 220-Yard Dash. In addition, she has tied the record in the Class "B" 220-Yard Dash. The Eastsider also holds the 100 Yard Dash Class "C" record, and in 1974 she was a member of the Class "C" St. Simon record-setting 440-Yard Relay Team.

Her coach, St. Simon's Assistant Principal, Carl Wagner, calls Nancy "a unique and outstanding young person." "Not only is she a fantastic competitor, but she is also a leader in the classroom," added Coach Wagner.

WAGNER HAS COACHED track at St. Simon for 10 years. "It certainly is a pleasure," he commented, "to work with a young person like Nancy who possesses such a competitive spirit."

Nancy is the daughter of Mr. and Mrs. Joseph Gawrya, of St. Simon parish. She has two brothers and four sisters. Last week-end, Nancy was presented the "Father Feltman Girl

Athlete of the Year" award from her home parish.

The young athlete says she has no idea at present whether she wants to compete in the Olympics someday. Responding to the question, she modestly replied: "Although I think about things like that, I don't know whether I am good enough."

ALTHOUGH HER SUCCESS covers a wide vista in the track record book, the Long Jump is definitely her favorite event. Her record 15'4" leap in the Class A Long Jump smashed the previous mark by 1'2". According to her coach, "Most 15'4" leaps will win girls' High School Varsity Meets."

Nancy plans to enroll at Stonybrook Junior High School this September for the ninth grade and the following year at Warren Central High School.

At St. Simon, Nancy actively participated in other sports. She starred on the League Champion Basketball team. She was also a member of the St. Simon's fall and spring Kickball teams that won Division titles and on the school Volleyball team. This summer, Nancy is swimming for the Miramar Club team.

Call it greed, opportunism or talent, Nancy has posted paramount achievements in her short 13 years. Eight CYO track records is a mark that should stand for many years.

## REPORT FROM THE CHANCERY

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

CHANCERY—Archbishop Bishop has presided at two priestly ordination ceremonies this spring—one at St. Meinrad and one at St. Peter and Paul Cathedral—and has one remaining ordination, that of Rev. Mr. Terrence Charlton, S.J., who will be ordained a priest at Brebeuf Preparatory School on Saturday, June 26, at 3 p.m. . . . The dedication of the Calvary Chapel Mausoleum was held on Saturday, June 5. The remains of Bishop Chatard and Bishop Chartrand were transferred from the crypt of the Cathedral to the Mausoleum Chapel on June 8, 1976. In addition to Funeral Masses, a special Mass will be offered monthly in the Mausoleum chapel for all the faithful departed. . . . Harry Dearing, Archdiocesan Business Administrator, is conducting workshops throughout the Archdiocese to assist pastors, parish bookkeepers, accountants, and financial advisers with preparation of the annual financial report. Meetings are scheduled for Brookville, Terre Haute, New Albany, and two sites in Indianapolis. . . . An option to purchase the Kennedy School Building (old Sacred Heart High School) has been granted to Concord Center, a southside community organization, so that they can explore use of the facility for a many-faceted human resource center. The option to purchase is for 120 days. . . . Cathedral High School will be moving over the summer months, with June 30 the official termination date of their lease on the building at 1416 N. Meridian St. Remote plans for various possible uses of the building by the Archdiocesan agencies are now being studied.

### OFFICE OF CATHOLIC EDUCATION

As of June 9, 38 of 164 parishes and missions have returned the Data Collection Instrument for Parish Religious Education. Sister Gilchrist Conway is tallying this information for inclusion in the Office's annual report to the Archdiocesan Board of Education. . . . Volunteer Sisters are conducting Bible Schools in four parishes: St. Bernard, Frenchtown; St. Jude, Spencer; St. Joseph, Rockville; and St. Maurice, Napoleon. . . . On May 20, a survey about the extent of ministry to young people was sent to each parish in the Archdiocese. As of June 9, 48 of 140 parishes have responded. This information will provide a picture of Youth Ministry in the Archdiocese. . . . GENESIS II is a comprehensive, in-depth, and multi-media program in human and spiritual development and leadership formation. It is an adult education program for all members of the Church. In two preview sessions, priests, administrators, and lay people gave GENESIS II a positive evaluation. The program has been purchased and will be offered at two different times next fall in Indianapolis, as a pilot of the whole program. Aquinas Center in Clarksville is also planning to use these materials in the New Albany area.

### CATHOLIC CHARITIES

The May 15 Pre-Can in Indianapolis attracted 53 couples. The June 13 Pre-Can drew 55 couples, and the June 10-13 Pre-Can at New Albany had 25 couples registered. . . . Mary Nagy has been employed as the program convener to continue and expand the Birthline program in Indianapolis. Ann Hoeling, the past convener, is moving to South Bend. The New Albany Birthline program, PLUS-LINE, is planning a training program for 15 new volunteers in late June. . . . Diane Meyer detailed an organizational model of disaster relief for Catholic Charities staff members on May 25. The purpose was to further staff preparedness for disaster relief anywhere in the Archdiocese. . . . A Natural Family Planning program was conducted at St. Mary's parish in Richmond for 15 couples on May 15. The second session will be held on June 26 from 1 to 6 p.m. . . . The Indianapolis Council of the St. Vincent de Paul Society held its quarterly meeting at St. Patrick's on June 13. Joseph Smith was chosen President of the Council. . . . Father Huang of Dayton celebrated a Vietnamese Mass at the Cathedral on May 23. A second Mass was celebrated on June 13 at Our Lady of Perpetual Help in New Albany. Another is scheduled for July 11 at St. Mary, Greensburg.

### VOCATIONS OFFICE

Steve Banet and Cos Ramond will be ordained deacons on June 29 at Louvain, Belgium. . . . Deacons now serving in the Archdiocese include Rev. Mr. Joseph Dant at St. Gabriel's, Connersville; Roger Dunn at St. Paul's, (Continued on Page 6)

READER SURVEY  
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PAGE 5

And in the opinion of Barbara Ward [Lady Jackson], who with Anthropologist Margaret Mead dominated the forum of nongovernmental organizations, (Continued on Page 7)



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Injunction 'slows' abortionists

WASHINGTON—The District of Columbia government has filed an injunction seeking to bar an abortionist from his practice until it can decide whether his license should be revoked following a succession of malpractice suits filed against him by his patients and their survivors.

## Jim Farley dies at age 88

NEW YORK—James A. "Gentleman Jim" Farley "raised politics to a new level," a priest who knew him commented on Farley's death at age 88. "He was able to get the job done without a lot of shoddy work that's done in political managing," according to Msgr. Thomas McCarthy, now a Los Angeles pastor. Farley, an active Catholic, was an "elder statesman" of the Democratic party, best-known for managing the presidential victories of Franklin Roosevelt in 1932 and 1936. He later served as Postmaster General and Democratic national chairman. Farley died of a heart attack at his home in the Waldorf Towers June 9.



**GOLDEN WEDDING**—Mr. and Mrs. Lawrence F. Verberg will observe their 50th wedding anniversary with a Mass of Thanksgiving in St. Lawrence Church, Indianapolis, at 2 p.m., Sunday, June 20. A reception will follow in the parish hall for relatives and friends. The couple requests that gifts be omitted. The jubilarians are the parents of Robert L. Verberg of Columbus; Mrs. Marilyn Marten, Mrs. Virginia Neff and Larry E. Verberg, all of Indianapolis.

## Pentecost for all, Pope says

VATICAN CITY—Pope Paul VI told a throng in St. Peter's Square on Pentecost that the feast celebrates the fact that holiness is offered to everyone. "Today," he said before reciting the noontime Regina Coeli, "is the feast of holiness offered to everyone alive. It is a feast on which everyone should feel called to an intimate and inexpressible inspiring dialogue."

## In capsule form . . .

White-dominated Rhodesia got its first black native head of a diocese when Pope Paul VI named Bishop Patrick Chakalpa archbishop of Salisbury. Archbishop Chakalpa, auxiliary of Salisbury since 1973, succeeds English-born Jesuit Archbishop Francis Markall, 71, who resigned for reasons of health . . . One month after an earthquake devastated parts of his diocese, the archbishop of Udine, Archbishop Alfredo Battisti, asserted on Vatican Radio that owners of vacant apartments in the disaster zone are faced with a "serious obligation in conscience to place the flats at the disposal of quake victims" . . . Ireland's bishops encouraged Irish Catholics to play a full part in ecumenical efforts in the Directory on Ecumenism they issued in Dublin, June 11.

## Names . . .

Cardinal John Carberry of St. Louis, vice president of the National Conference of Catholic Bishops, will speak on "Mary, Star of Evangelization" at the 12th annual Wanderer Forum to be held in St. Paul, Minn., June 18-20.

Leo Schulte will retire after 48 years as director of finance and administrative services for the Detroit arch-

diocese. Pope Paul VI has named Msgr. Edward T. Hughes, pastor of Our Lady of Fatima church, Secane, Pa., auxiliary bishop of Philadelphia.

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**BLOOMINGTON**  
† MARY REGINA HALL, 68, St. John, June 8. Mother of Mary Catherine Wright and Edward Hall of Bloomington; Linda Ann Young of Mattoon, Ill.

† JAMES E. RUNYON, 66, St. John, June 14. Husband of Regina; father of five daughters and three sons.

**BROOKVILLE**  
† GREGORY D. RATZ, 17, St. Michael, June 15. Son of Mr. and Mrs. Joseph C. Ratz; brother of Kimberly and Todd; grandson of Mrs. Margaret Ratz of Brookville; Mr. and Mrs. Henry Hertel of Brookville; great-grandson of Mrs. Lulu Redelman of Brookville.

**INDIANAPOLIS**  
† DELORES J. BRUNS, 48, St. Jude, June 9. Daughter of Mrs. Mary M. Bruns; sister of Mary Elizabeth Teipen and Barbara O'Connor.

† HERMAN F. BAUMGARTNER, 77, Little Flower, June 10. Father of Edward H. and John F. Baumgartner.

† ELIZABETH ANN ZIEGLER, 62, St. Mark, June 10. Sister of Mary Derleth Anne and Edward Ziegler.

† CINDERELLA ALICE BLACKER, 55, St. Anthony, June 11. Wife of Charles L.; mother of Charles Arthur, Raymond and Frederick Wittman.

† LEONARD J. DUNCAN, 58, St. Patrick, June 12. Husband of Anna E.; father of Marguerite A. Conway, Patricia L. Brooks, Mary L. Huck, Deborah S., James C., Leonard T. and Donald O. Duncan; brother of Stella Roll, Gladys Amend, Lorene Yeagy and Gertrude Cloe.

† PATRICK MICHAEL SWEENEY, infant, St. Thomas Aquinas, June 12. Son of Mr. and Mrs. Michael Sweeney; brother of Elaine, Elizabeth and Katherine Sweeney.

† JOSEPH O.C. CAITO, 87, Holy Rosary, June 14. Husband of Clara; father of Magdalena Corsaro, Ida Mar Mascari, Mary Ann Schenbra, Marguerite Bova, Philip A. and John Catto; brother of Angelina Mercurio.

† BURTLE C. JARBOE, 93, Holy Name, June 15. Mother of Marcelle A. Quinn and J. Chester Jarboe.

† HERMAN H. WEBER, 73, Sacred Heart, June 16. Husband of Mary T.; father of Barbara Connaughton, Mary Barron and Donald H. Weber; brother of Albert Weber.

† DEBORAH E. CAIN, 16, Sacred Heart, June 12. Daughter of Mr. and Mrs. John Cain; sister of Michael Cain, Mrs. Pat Szczynski and Mrs. Katie Malloy, both of Chicago. Burial was at Roselawn Memorial Park, Terre Haute.

**JEFFERSONVILLE**  
† EMMA B. WHITE, 83, St. Augustine, June 7. Mother of Elaine Stiemler and Dorothy Brumback, both of Clarksville.

**NEW ALBANY**  
† WILLIAM C. CUMMINGS, Sr., 82, St. Mary, June 10. Father of Thomas Cummings of Haines City, Fla.; William C. Cummings, Jr., of Fort Lauderdale, Fla.; Joseph Cummings and Janice Reiss, both of Louisville, Ky.; Norma Oliver of Miami, Fla.; Esther Schulte of Huntington, W. Va.; Sister Mari Janice of Clarksville; and Sister Mary Julia of New Albany.

† HENRY E. KLEIN, 83, St. Mary, June 11. Husband of Elizabeth;

father of Henry J. Klein of Louisville, Ky.; brother of Magdalene Walt of New Albany; Marie Penn of St. Joseph Hill; and Edward Klein of Floyd's Knobs.

**RICHMOND**  
† Word has been received of the death of THOMAS BARTON, 41, former member of St. Mary parish, June 10. Father of Christopher Timothy, John, Virginia, Angela and Marcia Barton, all of Libby, Mont. Son of Mrs. Hazel Barton of Carmel; brother of Frederick Barton of Carmel; Mrs. Ann Baker of South Bend; Mrs. Sarah Denny of Carmel; Mrs. Pat Patton of Richmond; Mrs. Marsha Skrutny of Winneconne, Wis.

**ST. JOSEPH HILL**  
† LOUISE A.H. RENN, 78, St. Joseph, June 11. Mother of Edith Fendley of Sellersburg.

**TERRE HAUTE**  
† CATHERINE NEVILLE, 62, St.

Margaret Mary, June 11. Wife of Maurice N.; mother of Charles F. Neville of Kennelburg Port, Pa.; Robert J. Neville of Three Rivers, Calif.; Thomas N. Neville of Indianapolis; Miss Sally Neville of Columbia, Mo.; sister of Miss Margaret Kiley of Terre Haute; J. Carlton "Bud" Krook of Marshall, Ill.

† CHARLES T. BEARLEY, Jr., 25, St. Patrick, June 14. Husband of Roberta Rita; father of Michelle Louise, Rita Marie and Richard Leslie; son of Mr. and Mrs. Charles T. Bearley, Sr.; brother of Mark, Stephen, John, Manuel, Daniel, Brenda, Linda, Elizabeth and Helen; grandson of Martha Burton of Marshall, Ill.

† CATHERINE E. O'LEARY, 82, St. Ann, June 8. Wife of Michael P.; mother of Mrs. Albert J. Eldred of Terre Haute.

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## THE TACKER

## Honor Marian nun

BY FRED W. FRIES

A virtual cross-section of "Who's Who" among black Catholic clergymen in America, exclusive of the hierarchy, participated in the recent Silver Jubilee Mass for Sister Francesca Thompson, O.S.F., assistant professor of theatre and speech at Marian College.

The Mass of Thanksgiving for Sister Francesca, who is widely known in her field throughout the country, was offered in St. Bridget Church, Indianapolis, her home parish, on May 22.

Principal concelebrant of the liturgy was Father Clarence J. Rivers, nationally famed musician and composer from Cincinnati. Other concelebrants included Father Lawrence Lucas, syndicated columnist from New York, and Father Edward Branch, pastor and administrator of St. Monica parish, Louisville. Another concelebrant was Father Robert Hartman, former pastor of St. Bridget parish.

The homilist at the Mass was Rev. Dr. Henry H. Mitchell of Claremont, Calif., author of "Black Preaching and Black Belief."

Rev. Andrew Brown, pastor of St. John Missionary Baptist Church in Indianapolis, sang "His Eye is on the Sparrow" as an Offertory hymn. Other music was rendered by the Holy Angels Choir of Indianapolis with Sister Patricia Haley, S.C., of Louisville as guest soloist.

Sister Francesca taught at St. Joseph School, Cincinnati, and at Immaculate Conception Academy, Oldenburg, before taking her present post at Marian College. She earned her doctorate in theatre at the University of Michigan and lectures frequently throughout the country.

**MISSING PERSON**—Anna M. Jones of Edinburg, Ind., is seeking the whereabouts of her aunt, Katherine Janice Matlocke, whom she has not heard from for over 50 years. According to Mrs. Jones, her aunt, who would be 73 years of age, was known to have been in the Henryville area during the winter of 1925. Later she lived in St. Mary's parish, New Albany, and also worked at St. Edward's Hospital there. Information about the whereabouts of Ms. Matlocke should be forwarded to Anna M. Jones, RR 3, Box 3, Edinburg, Ind., 46124.

**RICHMOND TO CELEBRATE BICENTENNIAL**—The churches of Richmond and the surrounding area will join in "Chetaqua '76," an interfaith bicentennial celebration on Sunday, June 20. Among a variety of religious services will be a Guitar Mass, featuring a Catholic youth choir, organized and directed by Father Ed Hilderbrand of St. Andrew parish. The day-long observance will be held in Glen Miller Park.

**BREBEUF REUNION**—All alumni are invited to attend the combined 10-year reunion of the 1966-67 graduating classes of Brebeuf Preparatory School to be held on Saturday, June 19, at the Krannert Community Center, Indianapolis. The observance will open at noon and roast pig will be the menu feature. Jim Klefer, 783-2062, can provide details.

**AROUND AND ABOUT**—Joseph T. O'Donnell and A. David Stippler, both of Indianapolis, were recently elected members of the Board of Directors of the St. Meinrad Alumni Association. Julia O'Donoghue, graduate of Ladywood-St. Agnes School, Indianapolis, is the first woman to be elected president of the student government of Xavier University, Cincinnati.

**CAMPUS MINISTRY**—Kathy Klingenberg, Marian College student, who is general chairman of the student Indiana Newman Federation in Campus Ministry, has announced plans for a state-wide Conference for the Newman Campus Ministry to be held next fall on the Indiana University campus at Bloomington. Dates for the parley are September 24 and 25.

**"PUPIL OF YEAR"**—Jean Lampert, Ritter High graduate, has been named "City Pupil of the Year" in annual competition judged by the Indianapolis Star. Miss Lampert, who completed high school without receiving any grade below an A, will attend Wittenberg University in Springfield, O., on an academic scholarship. With a major in secondary education, she hopes to teach English and physical education. At Ritter she was active in the band, the yearbook, and community service organizations and played on both the basketball and volleyball team. She is a member of Holy Trinity parish. Besides Miss Lampert, other Indianapolis high school seniors who were graduated with straight A averages and were cited by the Star include Dave Welch of Cathedral, Cynthia Schroeder of Secine, and Anne Garrett of Chastat.



**BENEDICTINE JUBILIARIES**—The six Benedictine Sisters above will mark their Golden Jubilee of profession at a Mass to be offered at 11 a.m. Thursday, June 24, in Our Lady of Grace Convent chapel. Archbishop George J. Blakup will preside. Pictured, left to right, front row: Sisters Cecilia Murtaugh, Madeleine White, and Anita Zinkan; back row, Sisters Mary Robert Palmer, Cleophas Wolf and Margaret Schafer.

## Six Benedictines to note their 50th anniversary

On Thursday, June 24, six Benedictine Sisters will celebrate the golden jubilee of their religious profession at a Mass at 11 a.m. in Our Lady of Grace Convent chapel, Beech Grove. Archbishop George Blakup will be present for the celebration.

Concelebrating the Mass with other visiting clergy will be the priest-brothers of the jubiliarians: Msgr. Leo Schafer, St. Mark parish, Indianapolis; Rev. Jerome Palmer, O.S.B., St. Meinrad Archabbey; Rev. Herbert Palmer, O.S.B., St. Charles Priory, Oceanside, Calif.; and Rev. Mathias Zinkan, O.S.B., a monk of Marmion Abbey working in the Benedictine missions in Guatemala.

The six jubiliarians at Our Lady of Grace are part of the class of ten young women who vowed their lives to God as Benedictines in the Convent chapel at Ferdinand, Ind., in 1926. Today, in 1976, these ten women are still active and serving the Church as Benedictines.

**SISTER CLEOPHAS** Wolf of St. Joseph parish, Evansville, has taught in the elementary schools in the Indianapolis and Evansville dioceses. She is sacristan at the Convent and teaches part-time in Our Lady of Grace Academy. She also served as the first subprioress of Our Lady of Grace Convent.

Sister Madeleine White, a native of Alexandria, Ind., has also taught in the elementary schools in both the Indianapolis and Evansville dioceses. She is assigned to return to St. Anthony School, Clarksville, for the next school year.

Sister Mary Robert Palmer from Murphysboro, Ill., has taught in the elementary and secondary schools in the Evansville, Indianapolis, and St. Louis dioceses. Sister will return to Transfiguration

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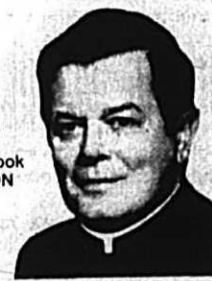
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## Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

## Share our bread

(Reprinted from the Texas Catholic Herald, official newspaper of the Diocese of Galveston-Houston.)

The 41st International Eucharistic Conference to be held in Philadelphia Aug. 1-8 may have more significance to the human family than its ecclesiastical sounding title implies. The theme of the conference, which planners indicate will involve approximately one and a half million people, is "The Eucharist and the Hunger of the Human Family."

During the week of the Congress, clerical and lay leaders will conduct conferences on such topics as world hunger, family life, freedom and justice, ecumenism, and the Eucharist. It promises to be a timely convocation of leaders and workers. What is important about this meeting is that, by its very nature, it will include the dimension of the spiritual in its approach to the problems of our day.

Too often when we face the numerous and gargantuan problems of our world we despair, or bury ourselves blindly in our work never realizing we are going in the wrong direction.

Often our first mistake is to assume we are alone, and that

we solve our problems entirely on our own. The error of this assumption is that we are failing to realize that man is by nature spiritual and that he is not alone. To fail to recognize man's spiritual strength is to be blind to the full scope of the problems of our time, of every age. To fail to call upon man's spiritual strength is to dehumanize him.

The coming Eucharistic Congress, if it does nothing else, will draw the attention of the world to the importance of seeing and drawing upon the whole of man, his spiritual and material dimensions.

By focusing upon the hunger of the human family, the Eucharistic Congress dramatizes one of the chief problems of today's world—the scarcity of resources and the inequity of their distribution. Man has many hungers—and all too many men are hungry. Too many hunger for a simple meal—the chance to live, to grow, and to do the many things that we humans must do. But we hunger spiritually as well. Not until we recognize that we have both spiritual needs and strengths and that we are not alone in our hungry world will we be able to share our bread and our lives in the spirit of the Eucharist.

## Teacher salaries are major school expense

BY FR. THOMAS WIDNER

The great strain of financing schools, including the salaries of teachers, administrators and other staff people in parishes remains a constant topic of conversation. We have already touched briefly on the schedules drawn up by the Indianapolis District Coordinating Committee (IDCC) for the schools and parishes in the city of Indianapolis. Such schedules outside the See city are drawn up either by district boards or by the individual parishes themselves.

Salaries for teachers and administrators will vary widely throughout the Archdiocese. Many will try to develop some pay scale based on a percentage of what the local public schools system offers. For Providence High School in New Albany, for example, the district board voted a 90% of public school salary for its teachers. In the Indianapolis city parochial schools, the base is 80% to 90%.



THE FINANCIAL CRUNCH has hit many parishes mostly because teaching Sisters are no longer as available as they once were and the increased costs of hiring lay teachers would normally double school costs. Parishes can generally set their own scales for elementary school teachers, and since they are in abundance, some will take any pay just for the opportunity of a job. There are parishes in the Archdiocese which pay very well, and some which pay very poorly.

The scale is as varied as the school however, and the attitude of those who run the school. One parish was looking for a principal with no degree and was willing to offer a maximum salary of \$8,000. The reason was that the parish did not believe the school would be open much longer and did not want to sink much money into it.

In the Indianapolis city Catholic schools a lay elementary principal receives a maximum beginning salary of 35% above a lay teacher's salary at the comparable level. So, for example, if a school received an application from a prospective principal who had five years teaching experience and a

master's degree, the maximum starting salary would be \$11,377, since the salary of a teacher with the same degree of experience is pegged at \$8,428.

Inequities also exist in the pay scales for Directors of Religious Education. A part-time DRE in one parish in the Archdiocese receives only \$2,400 for the same responsibilities and the same time worked by a part-time DRE in a second parish who receives \$5,400. In these instances, there is rarely a scale to go by. It all depends on what a parish is willing to pay.

There are some helps to DRE's, however. Parishes can file a description of job opportunities with the Office of Catholic Education. Information includes a possible salary range. One parish in the Archdiocese has on file in the Office a salary offer of \$8,000 to \$12,000 for a full-time DRE. A prospective DRE who was first interviewed through the Office then visited the parish and was offered only \$8,400. Because of this injustice, the Office will not recommend any prospective DRE's to that parish until the inequity is corrected.

Full time DRE's in the Archdiocese receive as low as \$5,800 and as high as \$10,000 for their efforts. Again the responsibilities and duties are basically the same. In the instance of the \$5,800 DRE, there is an added responsibility of teaching music two days per week.

THE DRE IS A NEW and growing profession. In 1970 his "life" expectancy was only 18 months. In Indianapolis, however, the turnover this past year was not high at all. In fact, 20 of 28 DRE's in Indianapolis were in their third year. Only one left the profession entirely.

Any new profession needs built-in incentives if it is to be both creative and achieving. Certainly top salaries would help. But until the DRE is recognized on a par with the principal of the school, the offering price of a parish will not be high. Yet a principal of a school has responsibility for a program serving an average (in Indianapolis) of fewer than 200 children. A DRE has to develop programs which will serve a far greater number, for he must entice children in public schools and adults as well.

(One of a Series)

DALE FRANCIS SAYS

## Did you ever hear of 'Father' Machree?

BY DALE FRANCIS

Father's Day was an afterthought. Mother's Day came naturally. Then someone—it may have been a haberdasher or a manufacturer of after-shave lotion—said it didn't seem right to honor Mother and ignore Father.

People are sentimental about Mothers. They write poems about them, sing songs about them. We don't hear much about Father Machree and nobody spells out F-a-t-h-e-r in song. Gene Autry did write a song about "That Silver-haired Daddy of Mine," but you could tell that he always liked Champion best.



As a father, I am not complaining. I am simply noting a fact. It is a fact with which I am both comfortable and in agreement. There is a special quality about the relationship of a mother and child that deserves the honor it receives.

But I would like to write about the father of the family, and although I have started the discussion lightly, I would like to discuss it most seriously.

THERE ARE SPECIAL qualities that I believe the father must bring to his family, special contributions he must make, if the father is to fulfill the responsibilities of fatherhood.

In many ways a husband and wife must be equals. They must share in leadership and direction. It is really not right to say, as once it was said, that a father is the head of the family and the mother is the heart. That suggests a definition of roles that is too strict and a separation of duties that should not exist.

But the roles of fathers and mothers are not the same; they are not two identicals sharing a single responsibility. They are two distinct persons, complementary not supplementary to each other, each with a separate responsibility.

What must a father do? He must establish a pattern of confidence in the family. His wife and his children must know they can depend on him, not just for the providing of income for the family but even more for the kind of moral and psychological help they will need. The wife must know that he can be depended upon to support her in the rearing of the children, backing

her decisions taken during the day. She must have confidence in his love. The children must understand they can depend on their father, not only in the support he gives them when they do right but also for the discipline he requires of them.

A confident family is one that knows what is expected of its members. It is also a family that determines to make the best of whatever circumstances may be. A father out of a job, perhaps temporarily unable to provide material needs of the family, still must be the support of the family. He must provide the confidence that all will take as their own.

Second, I believe the father must provide the moral tone of the family. He must, through his concern for all people, convey to all the family the truth that we have obligations both in justice and in love to other people. He must be the one who lets it be known that derogatory terms towards racial

and ethnic groups must not be used. He must teach honesty and integrity. He does not necessarily do this in stated words—although it might be good if he did—but he does this most of all by example. Fathers are teachers, whether they intend to be or not. A father must show by truthfulness, honesty and integrity that these are important values.

Third, I believe the father must play an important role in the teaching of religion. In this both parents share. Because a mother is with the little children through the day, she has a special duty in their religious instruction.

BUT THE FATHER MUST set a religious tone. He must show by his words and his actions that he is a follower of Jesus Christ. He must pray because his children will, in seeing him pray, learn a lesson greater than any taught in school. He must encourage them to come to him with questions they have and he must

participate, along with their mother, in the children's preparation for the Sacraments.

Finally, a father must be a whole person. He must teach them, by example, compassion. He must show a caring for all things in creation, for nature, for animals and, most of all, for human beings. He must teach them that masculinity is not to be defined by physical strength but by moral strength, by being able to stand firm for principle, by meeting problems resolutely. He must convey to them the joy of life, teaching them the value of laughter, but he must not be afraid to show them by a tear a response to sadness.

A father, whatever else he may be, must show his wife and his children that he belongs to them and that they are, above all else, his most precious possessions, because he is possessed himself, as he possesses them, by love. And when he does these things there is reason to celebrate Father's Day.

THE YARDSTICK

## Union racism charges refuted

BY MSGR. GEORGE G. HIGGINS

Union members make substantially more money than nonunion workers for the same job, according to a study released by the government's Council on Wage and Price Stability. The overall proportionate wage advantage was approximately 11% in 1967. This differential increased to 14% in 1973 and to 16% in 1975. But the Princeton University professor who did the study, Orley Ashenfelter, said that the growing differential does not necessarily mean that unionism contributes to wage inflation.

The conclusion may come as a surprise to many of labor's critics. Even more surprising is Ashenfelter's finding that the average black male gains more by being a union member than any other worker, and that unions have tended to narrow the wage gap between black and white males. The wage advantage of black male union workers over black male nonunion workers was approximately 22% in 1967, 1973, and 1975. Ashenfelter says that, together with the fact that black workers are more likely to belong to unions than white workers, this implies that unionism tended to narrow the black-white wage differential by perhaps 3.5%.

ASHENFELTER's figures should give pause to those who say the labor movement is a racist institution. For example, a prominent black public official charged a few years ago that "while some unions have been leaders in equality of opportunity . . . the majority of unions . . . are still trying to escape with only token compliance with the law of the land."

This is exaggeration—sensational exaggeration that makes catchy headlines but hardly advances the racial equality cause. It would be closer to truth to say—as the black civil rights leader, Bayard Rustin, has repeatedly stated—that the labor movement is "the most integrated major institution in American society, certainly more integrated than the corporations, the churches, or the universities."

This is an unpopular statement at a time when a large segment of the liberal community—which tends to mold public opinion on such matters—is disenchanted with the labor movement and has written it off almost cynically as ultra-conservative. Yet it needed to be said, not in defense of the labor movement itself, which will have to answer for its own mistakes, but in the interest of truth

and of promoting the very cause of racial equality which labor's critics claim to be espousing.

No doubt some unions, in open defiance of the principles of justice and equality they claim to be guided by, still practice racial discrimination or try "to escape with only token compliance with the law of the land." These unions deserve condemnation. But to say that some unions are guilty of racial discrimination or drag their feet is a far cry from saying most unions fall into this category.

THE TROUBLE WITH THIS kind of oversimplified and high doctrinaire approach to racial discrimination in organized labor—aside from the fact that it is contrary to the evidence—is that it runs the risk of turning the black community and black workers against the entire labor movement at the very time when unions, as Ashenfelter's findings indicate, are more important to black workers than ever before.

Rustin believes—and so do I—that this kind of exaggerated criticism of organized labor is a great disservice to the black working-class community.

There is reason to think that most black workers understand this. But as Rustin says, the black workers "have a choice. They can fight to strengthen the trade union movement by wiping out the vestiges of segregation that remain in it, or they can, knowingly or unknowingly, offer themselves as pawns in the conservatives' game of bust-the-unions." Rustin's point, however unpopular in many circles, is well taken.

If black workers have a choice, so does the labor movement. It can either practice what it preaches about racial justice and equality—as a whole, including the most restricted craft unions, or bring down upon itself the enmity and hatred of the black community.

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\* YOUR CUE WILL BE WHEN I SAY THE WORDS, LOVE MATCH—THEN YOU LEAP OVER THE NET WITH THE RING.

## Time for regrets

BY RELIGIOUS NEWS SERVICE

NEW YORK—A mother of three children who had an abortion of "convenience" during her fourth pregnancy has described the mixed reactions resulting from the choice, and her realization that she is not the "modern woman" she thought she was.

"My husband and I are back to planning our Summer vacation and his career switch," said the woman, who signed herself as "Jane Doe" in a long Op Ed article in The New York Times. She was described only as a person involved in publishing.

"And," she continued, "it certainly does make more sense not to be having a baby right now—we say that to each other all the time. But I have this ghost now. A very little ghost that only appears when I'm seeing something beautiful, like the full moon on the ocean last week-end. And the baby waves at me. And I wave at the baby. Of course, we have room," I cry to the ghost. "Of course, we do."

The baby was aborted.

JANE DOE RECALLED that her announcement to her husband that she was pregnant "is not a memory I like to dwell on. Instead of the champagne and hope which had heralded the impending births of our first, second, and third child, the news of this one was greeted with shocked silence and Scotch."

The "timing" of the fourth pregnancy was not right for either of them. He was planning a career change in the next year, "to stem the staleness that 14 years with the same investment-banking firm had brought him. A new baby would preclude that option." She, a freelance writer, had just taken a full-time job. Their last child had finally reached school age.

"It was time for us, we tried to rationalize," she wrote. "There just wasn't room in our lives now for another baby. We both agreed. And agreed. And agreed."

Abortion arrangements were made, and she arrived at the abortion clinic "that very Saturday" with \$125, accompanied by her husband who joined other men in the waiting room, "locked downcast in their cells of embarrassment."

She joined the rows of women waiting their turn to be "cycled out of there." She said that "unlike any other group of women I've been in, we didn't talk. Our common denominator . . . today was one of shame. We were losing life that day, not giving it."

"I BEGAN TO panic," Jane Doe said. "Suddenly the rhetoric, the abortion marches I'd walked in, the telegrams sent to Albany to counteract the Friends of the Fetus, the Zero Population Growth buttons I'd worn, peeled away, and I was all alone with my microscopic baby."

"There was just the two of us and soon, because it was more convenient for me and my husband, there would be one again," she wrote.

"How could it be that I, who am so neurotic about life that I step over bugs rather than on them, who spends hours planting flowers and vegetables in the Spring even though we rent out the house and never see them, who make sure the children are vaccinated and inoculated and filled with Vitamin C, could so arbitrarily decide that this life shouldn't be?"

Jane Doe said that "though I would march myself into bilsters for a woman's right to exercise the option of motherhood, I discovered there in the waiting room that I was not the modern woman I thought I was."

Her article closed with references to the "ghost" who "waved" at her.

## LETTER TO THE EDITOR

### Deplores lack of reverence in church

To the Editor:

Now that "hot" weather is beginning to creep in, we are beginning to witness at Mass what some call "beach" outfits (in most cases they are becoming more indecent even for that), and we are waiting for the voices of the Bishops and/or clergy on the serious matter of being properly dressed in the House of God!

When abortion was on its way "in" here in the U.S., had the Bishops and clergy, together with the members of the Church taken a firm stand (with the help of God and prayer), there wouldn't be legalized abortion here! We wonder if our religious leaders have ever heard of the sin of omission? Why are they becoming more and more "permissive," following the line of least resistance? Surely they know the Old Testament well enough to know what very great reverence and respect was shown in

the Temple of God!

He tells us that those who have been given much will have much to answer for; therefore we Catholics will have much to answer for, having been given EVERYTHING! In Holy Mass we climb to the very throne of God, and receive His very Soul in Holy Communion! When was the last time you heard a sermon of the real meaning of the Holy Sacrifice of the Mass, and/or received encouragement to spend more time after Mass in thanksgiving?

When was the last time you heard a sermon with "real meat" in it—the kind that makes you want to go out and be brave soldiers, with Jesus Christ, in converting sinners and saving souls? Rest assured, our time is very, very short and we had better make the most of it—AND SOON!

Clayton Marcum

New Albany, Ind.

## The CRITERION

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**Reader disagrees  
with his earlier answer**



**Q. We are taught by priests to forgive one another if in some way we hurt our fellowmen. Yet some priests can have such animosity, resentment**

A. Communal penance, if it is to include the forgiveness of sins, requires the private confession of sins and private absolution. So, if you attend such a ceremony and make a private confession of serious sin, that sin is forgiven. The new rite of penance or reconciliation does offer a general confession of sin and a general absolution in unusual circumstances, but this is not what is meant by communal penance.

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## NEW TESTAMENT

# MATTHEW AND MARK

BY FR. JOHN J. CASTELOT

The Evangelists did far more than simply record the already existing traditions of the Christian communities. They did this, of course, but each of them brought to his work his own viewpoint, his own theology. Even the Gospel of Mark, which seems like such a simple telling of the story, turns out, upon analysis, to be profoundly theological. Mark set out to present the earthly career of Jesus as a revelation: a revelation of the mystery of the Messiah and a revelation of the mystery of the Son of Man. These form the two big divisions of his Gospel.



Three sections are discernible in the first division, each of them ending with a remark about the reactions of different groups to Jesus' self-revelation. In 3,6 the Pharisees decide He should be put to death; in 6, 1-6 we see how His own relatives misunderstood Him; and in 8,27-30 Peter acknowledges that He is the Messiah. This confession of Peter marks the climax and conclusion of the first part of the Gospel. It is presented as a turning point in Jesus' ministry, which now takes a new turn: in the direction of Jerusalem.

IN THE SECOND PART of the Gospel Jesus reveals an even more profound mystery, that of the Son of Man. It is a sort of counterbalance to the revelation of the Messiah, for the Apostles shared to a great extent their compatriots' erroneous views about the Person and work of the Messiah. Jesus had to correct these notions. This He did by revealing Himself as the Son of Man, a mysterious title which had certain messianic connotations in the Jewish literature of the day, but which, of its very nature, stressed the humility of the Messiah.

He is, indeed, the glorious Messiah, but His path to glory will be the way of the cross.

This was not an easy concept for the disciples to grasp, and Mark calls attention over and over again to their lack of understanding. It may well be that the community for which Mark wrote needed this reminder of the real nature of the Christian life.

Basking now in the light of the Resurrection, they may have overemphasized a sort of theology of glory. This could have been really dangerous, for persecutions were sure to come, had already come, and they would have been doubly difficult to bear for Christians who forgot that their way to glory, like that of the risen Lord, had to be the way of the cross.

This is the key idea in the second part of Mark's Gospel: the revelation of the Son of Man. Very cleverly Jesus fuses, with this messianic title elements borrowed from the Suffering Servant prophecies of Isaiah, and the first section of this part of the Gospel contains three predictions of the passion and also of the fate of the disciples.

To underscore their lack of comprehension, Mark shows Peter recoiling from the very idea that Jesus should suffer—Peter, who had just professed that Jesus was the Messiah. The second section (11, 1-13, 37) contains Jesus' judgment on Jerusalem, ending with the prediction of its destruction, and the third is the account of the passion, death, and Resurrection.

MATTHEW'S APPROACH is quite different. From one point of view, his Gospel could be described as a majestic drama in two acts, complete with prologue and epilogue. The plot would be as follows. Emmanuel (God with us), the Messiah promised by the prophets, came to earth to fulfill the expectations of His people. He asked

them to accept Him and His teachings, to give themselves to Him completely. But He announced, too, that He was taking the Gentiles into His kingdom. Thus the role of the official Judaism of that time as the instrument of universal salvation, would be magnificently accomplished. But they would have nothing to do with either Him or the Gentiles.

The two acts in which this drama of salvation is played out comprise chapters 3-13 and 14-28. Chapters 1-2, the Infancy Gospel, and 28, 1-20, the Resurrection account, function as prologue and epilogue.

It would require a detailed commentary to do justice to the consummate artistry with which the author develops the plot. Especially effective is his use of the number five. Just by way of example, his Infancy Gospel is structured around five Old Testament citations. And the body of the Gospel is made up of five booklets, each consisting of a narrative and a long synthetic sermon which develop some aspect of the central theme of the Kingdom.

This five-fold arrangement was a deliberate imitation of the five books of the Law of Moses. Here, now, that Law finds its perfect realization in the Gospel. It seems quite clear that Matthew was written for Jewish Christians, accused by their compatriots of having abandoned the true religion of their fathers. Matthew reassures them that far from having abandoned it they have embraced it in its perfection.

IF YOU WOULD LIKE to check the five central booklets, here they are. Borrowing the terminology of Father David Stanley, we may describe them as follows:

The first (3, 1-7, 29) describes the Foundation of the Kingdom. The second (8, 1-11, 1) depicts the Dynamic of the Kingdom. The third (11, 2-13, 53) has as theme the Kingdom as a Mystery. The fourth (13, 54-19, 1) deals with the structure and conduct of the Christian community, which, however, is not to be identified purely and simply with the Kingdom. The fifth (19, 2-28, 2) comes to a climax in Jesus' prophecy of the fall of Jerusalem, an event which will mark a clear recognition of the Church as a vital organism unmistakably independent of Judaism.

Obviously this ordering of material is more logical and theological than chronological and geographical, but it has a majesty all its own.

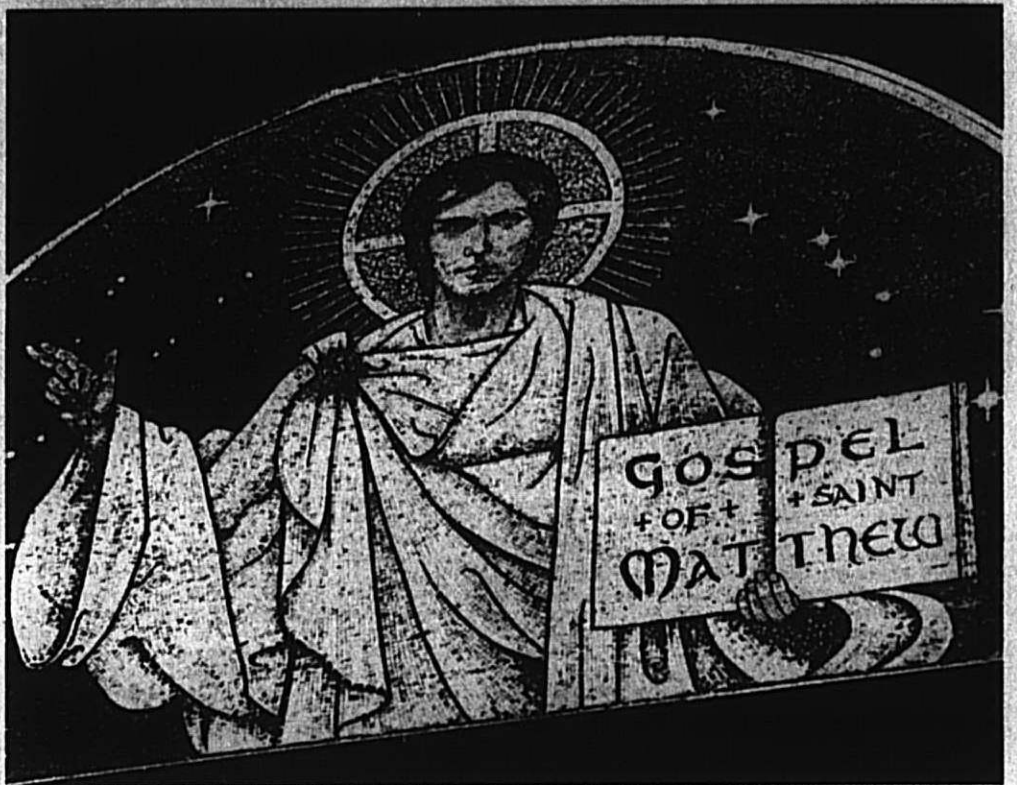
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## Report from the Chancery

(Continued from Page 1)

Tell City; Rev. Mr. Paul Koetter at St. Barnabas and Rev. Mr. Harry Tully at St. Christopher's, both in Indianapolis. Diaconate usually lasts one year prior to Holy Orders. Eight Theology students of the Archdiocese are serving in parish assignments this summer: Daniel Armstrong at St. Charles, Bloomington; John Brandon at St. Andrew's, Richmond; James Lasher at Our Lady of the Greenwood, Greenwood; Steve Schafflein at St. Vincent de Paul, Bedford; John Hall at St. John, Ted Land at St. Jude, Paul Shikany at Little Flower, and Kenny Taylor at Holy Angels, all in Indianapolis. During the past school year, 1,400 eighth-grade students participated in 29 vocation retreats throughout the Archdiocese. The Serra International Convention will be held June 28-30 in Chicago. Norman Hipkind, president of the Indianapolis Serra Club, will attend.

CATHOLIC COMMUNICATIONS CENTER—The monthly briefing sessions held for department and agency heads during the last nine months at the Catholic Communications Center have been changed to monthly meetings at the Chancery to be convened by Father Robert Mohrhaus, Chancellor, to deal with broader issues. The first such meeting occurred on June 10. From June 1975 to June 1976, 22 priests participated in 26 taping sessions of Focus on Faith, the weekly inter-faith television dialogue. Twenty-four priests and nuns taped brief devotions for Sign On and Sign Off on the television stations. Since its beginning on February 28, the TV Mass has been broadcast from 19 parishes, institutions, and schools in the Indianapolis area.



A majestic mosaic on the facade of the St. Matthew's Cathedral in Washington, D.C. shows the Gospel writer whose work Father James Castelot describes as dealing

with a theme of Kingdom. Artist John de Rosen of Arlington, Va. composed the Matthew image. [NC photo by Bob Strawn]

## Diversity is a hallmark of the Church of 1976

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

"Whatever happened to the Church we knew back in the 50s?" an old friend asked me recently. "I remember going to Quebec one summer. Even though I didn't know much French, the Mass was in Latin, and everything was just like back in St. Louis."

His question and our shared recollections recalled a Catholic Church that was very much the same everywhere. I, too, studied in French Canada and in America. There were a few small differences—the French Canadian priests wore long coats and broad-brimmed hats. But the Mass was the same. The theological language heard in sermons or found in the catechisms was the same.

The one reality about the Roman Catholic Church that stood out when we grew up was its uniformity. There was a uniform language of doctrines, uniform moral convictions, uniform liturgical worship, and a uniform lifestyle. Every Catholic knew what it meant to be a Catholic. Any moderately interested non-Catholic could quite easily learn the basic characteristics of Catholic doctrine, morality, worship and life-style.

THAT IS no longer true. For better or worse the uniform pattern of Catholic teaching and living has disappeared. A visit to any two

parishes in any town or city dramatically confirms the lack of uniformity. The Roman Catholic Church today is marked by wide differences. In place of uniformity there exists a pluralism.

Even present catechetical efforts to clarify the Church's "basic teachings" highlight the pluralism rather than reveal uniformity. Four or five "catechisms" for adults have appeared in the United States within the past few years. Each presents a summary of Catholic teaching. Each is presumably orthodox. But each is different. Not in the sense of heresy. The affirmations of the Creed are present in them all. They all teach Jesus' law of love and Moses' 10 commandments. They all teach seven sacraments.

But they contain differences—of emphasis, of approach, of language, and at times of practical conclusions. There are differing theologies underlying them. These attempts at putting together for adults definitive explanations of Catholic teaching and practice reveal the same kinds of differences found for a decade in religion textbooks for children and youth. They give evidence that the time is not ripe for ONE catechism FOR ALL like the Baltimore Catechism once was.

Such is the fact of the matter. The Roman Catholic Church in 1976 in the United States and around the world reveals differences and diversity. Pluralism has replaced the uniformity we grew up with.

HOW ONE INTERPRETS that fact differs radically. Some rejoice in the richness of differences. Others lament the loss of security of uniformity. Whatever one's personal reaction to the fact, it is good to reflect on some facts of the Church's history. It was only in quite recent times that Church unity tended to become identified with uniformity. A close reading of the New Testament reveals a unity that tolerated striking differences—of theological understanding, of moral convictions, of worship and lifestyle.

The four Gospels which provide us with the early Church's understanding of Jesus present four differing views of Jesus. The four do not contradict each other, but they are quite different. Even something we would consider as important as the words of Jesus in instituting the Eucharist are recorded differently in Mark, Matthew, Luke and Paul.

John does not even record them. The date and circumstances of the Last Supper differ in John's account from the other three Gospels. The Church is defined in a rich variety of symbols rather than a standard uniform definition. Perhaps most disconcerting at first are the differing accounts of Jesus' Resurrection.

Jesus prayed that His followers be one. There is no evidence that He prayed for uniformity. The traditional Creeds of the Church profess one Church, but that one Church tolerated rich differences. St. Paul, who is most eloquent on the unity of the Church, fought for the legitimate differences between Jewish Christians and Greek

Christians. The identification of "unity" with "uniformity" gradually grew, reaching its culmination in the centuries immediately following the Council of Trent in the 16th century, and ending in the early 1960s.

TODAY THE CHURCH faces the challenging task of forging a deeper unity while respecting legitimate differences. The largely "cultural" uniformity can be replaced by a more profoundly spiritual unity. To achieve such creative unity, respecting the gifts of each within the community, Jesus and His Father give us the only Spirit, the Spirit of unity.

Moments of nostalgic recollection with friends is good. The good old days of uniformity had their good points. But they exist no more. Whether with tears or shouts of joy at their passing, we are all called to work together toward a new unity, deeper and richer because of our legitimate differences.

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## THE WORD THIS SUNDAY

By Father Donn Raabe

"FEAST OF CORPUS CHRISTI"

Exodus 24:3-8  
Hebrews 9:11-15  
Mark 14:12-16, 22-26

For the last three Sundays we have celebrated Solemnities of the Church: Pentecost, Trinity Sunday and today Corpus Christi (before that, Easter and Ascension). These feasts celebrate the essence of God in Himself and at work in our world: the Father raised Jesus from the dead to be our Savior and Lord and the Holy Spirit draws all to the Father by drawing all to accept Jesus as Lord and thereby share in His Resurrection glory in a beginning way here on earth and completely in heaven. The Feast of Corpus Christi centers on our conscious awareness of His working in our world and the deliberate Covenant choice which binds us together with Him: "Because we have seen what He has done for us": "All that the Lord has said, we will heed and do" (1st reading). But saying "yes" to the Covenant didn't take anything out of them except words. It wasn't their blood that sealed it. And so God's own Son, as one of us, with His own flesh and blood sealed the Covenant once and for all. He Himself went through the test, the Passover, for us (2nd reading). But that doesn't let us off the hook! Our Passover is every day. If the Covenant lives, it has to be made flesh and blood in us through our partaking in the flesh and blood of Christ unto eternal life. That is the ultimate triumph of the Covenant of Love between God and us.

## One-Parent Family problems are many

BY FR. JOSEPH M. CHAMPLIN

"Father, we are just a group of lonely people who get together for support."

Those words came from the lips of a woman in her 40s, divorced, mother of several and member of the One-Parent Family Council in a neighboring city.

I spoke about divorce and remarriage to some 40-50 persons of that group gathered on a Thursday night for their monthly meeting held in the dining room of a local hotel.



In operation since 1974, the One-Parent Family Council seeks to provide "a gathering point for area parents who, because of death, divorce, separation or desertion, are forced to depend solely on their own resources to maintain a good life for themselves and their children. The Council hopes to aid in this endeavor by (1) helping the parent to successfully adjust to his new situation, and (2) exploring the needs of child and parent in the one-parent household."

This is not a Catholic group, although many present were in practice or allegiance Roman Catholic. But the organization, or one similar to it, certainly deserves the Church's strong encouragement.

THE MONTHLY MEETINGS include a brief business session, a speaker or special program, followed by an After-Glow of dancing/socializing. Between those regular gatherings, the officers attempt to plan one social activity each week-end.

Sundays seem to present one of the most painful periods for the women in a one-parent situation. The ex-husband and father normally enjoys visitation rights on that day leaving her home—alone and lonely.

Going to movies, concerts, plays, lectures and other events for entertainment is another difficult time. Instead of renewing the one-parent's spirits, those occasions often depress them. "Do you realize how hard it is to go out alone?" The hurt in my questioner's voice and eyes was all too obvious.

This council's activities ease both situations. Sunday get-togethers help fill that day's emptiness; attending various people entertainments as a group

eliminates the unpleasant awkwardness of "going alone."

A discouraged single woman whose marriage has been annulled by a Church matrimonial court process wrote the other day in deep distress: "Isn't there some group I can join? Some organization—perhaps 'Over 40, Under 50 and Still Marching' would be a good title for it—to help me meet others? Some place besides a bar, in which I can become acquainted with others in my situation?"

More One-Parent Councils with heavy Church support and active involvement by Catholic parishes might well provide an answer to her search.

Those who are still together, and happily so, nevertheless, could benefit in these days from programs on parenting. Providing such informational and inspirational sessions should be high on the Church's priority list for the next decade.

AT HOLY FAMILY we used for that purpose one of our "Come to the Cabaret" evenings.

These twice a year events provide 55 couples (capacity of our renovated church hall) with an inexpensive (\$8.00 per couple) Saturday night out.

Seated at round tables, they sip wine, beer or soft drinks, munch on cheese and crackers, converse by candlelight and listen to two approximately half-hour presentations.

This year our committee invited a local pediatrician to be the featured speaker. His topic was a broad one: "The development of children at various age levels and their parents' expectations during those periods."

After a straight lecture on overall concerns involving youngsters from six months to 16 years, the audience, during a break, submitted written questions. His response to those inquiries formed the second presentation. A series of TELESPTS concluded the 8:30 to 11:30 p.m. evening.

As a sheltered celibate, I certainly learned much from the doctor's remarks about what it means to be a father or mother. Those couples, judging from the positive response, more importantly, felt better prepared for future parenting and very much reassured about the job they already have done.

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—Compiled by Terence Osburn



## St. Rita pastor to note Silver Jubilee Golf in CYO spotlight, two tourneys on tap

INDIANAPOLIS — Father John LaBauve, S.V.D., pastor of St. Rita's parish, will celebrate his 25th Anniversary as a priest on Sunday, June 27.

A concelebrated Mass of Thanksgiving will be held at 11 a.m. at St. Rita's Church. Bishop Joseph Francis, S.V.D., recently appointed auxiliary bishop of the Archdiocese of Newark, N.J., will be the principal celebrant, assisted by Father LaBauve, Father Patrick Commons, S.V.D., and Father Gerald Hellem, S.V.D.

The jubilarian is a Divine

Word missionary. A native of Abbeville, La., he studied at the Divine Word Seminary in Techny, Ill., and was ordained in Rome in 1951. He worked as a missionary in Louisiana, Miss., Pennsylvania, Texas, and Indiana before being appointed pastor of St. Rita's in 1973.

FATHER LABAUVE is National Chaplain of the Knights and Ladies of St. Peter Claver, City Representative on the Board of Directors of the Indiana Interreligious Conference of Human Equality, and Chairman of the Board of Directors of the Archdiocesan Campaign for Human Development.

He is also a member of the Board of Directors of the Indianapolis Urban League, the Board of the Archdiocesan Black Catholics Concerned, the NAACP, the Northern and Central District Boards of Education for the Archdiocese, and the Board of Directors of the Indianapolis affiliate of the

Southern Christian Leadership Conference.

HE HAS LECTURED on Catholic and secular college campuses throughout the world. In 1982, Father LaBauve received the Brotherhood Award of the National Conference of Christians and Jews.

Father LaBauve will also observe his jubilee anniversary in several other cities. On July 4 the Texas Knights and Ladies of St. Peter Claver will hold a celebration at St. Mary's Church in Houston. On July 25 he will celebrate Mass at St. Mary Magdeline Church in Abbeville, La., for his family and home-town friends.

More than 100 golfers are expected at Jack Enslay's 56th Street Golf Center Saturday, June 19, for the Nineteenth Annual CYO Golf Outing.

Golf stays in the CYO limelight next week when the Junior Boys tee off in the Eleventh Annual Match Play Tournament at South Grove

on Monday. The tourney lasts through Thursday, or Friday, if necessary.

Following the Golf Outing Saturday, the participants travel to Marian College for a swimming party, outdoor Mass and picnic. Father Gerald Kirkhoff, chairman of the Religious Education Department at Secolna High School, will celebrate the Mass.

Parents and families of the young people are invited to attend the activities at Marian.

In the Match Play Tourney, Monday will be medal play and flights will be assigned. Match play will open on Tuesday.

For both the Golf Outing and Match Play Tournament, trophies will be presented in all divisions.

### FESTIVAL GUIDE

For the convenience of Criterion readers, we are again printing a handy listing of Summer Festival and Picnic dates. Parishes are invited to submit dates of other picnics and festivals outside the Indianapolis area which they would like to see included in the weekly calendar. Affairs in the Indianapolis area will be carried in brief story form or as a part of the regular Social Calendar elsewhere in the paper.

St. Nicholas, Sunman (Turtle Soup Supper and Fish Fry)—June 27.

St. Michael, Brookville (Chicken Dinner and Festival)—July 5.

### PRIEST'S SISTER DIES

CLINTON, Ind.—Word has been received of the death of Mrs. Ruth White, sister of Father James Shanahan, pastor of Sacred Heart parish, on Saturday, June 12. The funeral liturgy took place June 15 in Midletown, O.

### CYO NOTES

Entries in the Sub-Novice and Archdiocesan Open Swimming Meet have been mailed. They are due in the CYO Office no later than July 1 and July 8, respectively.

Applications are being taken for both CYO Camps, Rancho Framasa and Christina. For information call 632-9311.

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### Schedule benefit garage sales

INDIANAPOLIS — The Committee for the Preservation of Life and Concerned Nurses for Life will sponsor benefit garage sales on Thursday and Friday, June 24 and 25, from 8 a.m. to 6 p.m. at four Indianapolis locations.

The sales will be held on

the Northside at Our Lady of Mount Carmel Church, 2703 Lakewood Dr. North; on the Southside at St. Roch, 3441 Brill Rd.; on the Eastside at St. Lawrence, 5251 Daniel Dr.; and on the Westside at St. Anthony, 610 S. Roena St.

Those with items to donate should take them to the location nearest their home as soon as possible. Proceeds will be used to purchase educational materials and to finance the programs of the two Pro-Life groups.

The Committee for the Preservation of Life is affiliated with the National Right to Life Committee, and Concerned Nurses for Life is associated with the National Center for Nursing Ethics. Both groups have films and programs available upon request.

For more information about the programs as well as the garage sales, call 241-8527 or 253-5982.

### Bottin to head Lay Franciscans

INDIANAPOLIS — Richard Bottin will be installed as Minister Prefect of the Lay-Franciscans, Holy Stigmata Fraternity, at their annual retreat to be held at Alvena Retreat House on June 18, 19 and 20.

Others to be installed at the close of the retreat are Joseph Striby, Minister Vice-Prefect; Peter Magnant, Treasurer and Novice Master; Jean Magnant, Secretary; Nellie Smith, Infirmarian; Evelyn M. Bottin, Librarian.

## Political disputes, idealism mark Habitat deliberations

(Continued from Page 1)  
the person making the greatest impact on the whole session was Mother Teresa of Calcutta.

The Vancouver Declaration of Principles which surfaced at the closing session harshly split the delegates. In calling for a new economic order, the document echoed the UN resolution linking Zionism with racism, passed last November by the UN.

"It is... the duty of all people and governments to join the struggle against any form of colonialism, foreign aggression and occupation, domination, apartheid and all forms of racism and racial discrimination, referred to in the resolutions adopted by the General Assembly of the United Nations," stated the declaration, which was strongly opposed by Israel.

Western countries, including the United States, Britain, France, West Germany and Canada, expressed sorrow that it was not voted on paragraph by paragraph because they agreed with many of its sentiments.

IN THE LAST-DAY measures, the conference approved 33 recommendations for national action on

settlement policies and planning, and a document on international cooperation, which postponed the decision about the location of a proposed new Habitat secretariat until the next UN General Assembly in New York.

Recommendation in another national action document called for "appropriate recapture" by public agencies of land speculation profits in human settlements.

Proposals on land use, and clean water by 1990 were probably the "most

concrete... results from Habitat," according to Danson. The U.S. delegation, strongly supported a worldwide clean water effort.

Church organizations plugged into Habitat in a number of ways. The Canadian Catholic bishop issued a supportive pastoral letter; Pope Paul VI sent a message; an interfaith Sunday was held; and 200 activists representing the World Council of Churches demonstrated against a government housing project in Manila, the Philippines.

## Ordain women? No biblical ban

(Continued from Page 1)

Christ's plan would not be transgressed by permitting ordination of women.

THE ISSUE OF ordination for women is hardly raised in Italy. But the Vatican has felt outside pressures—especially from countries like the United States and England—to change the traditional practice of ordaining only men.

In May, 1973, Pope Paul VI

established an International Commission to Study the Role of Women in the Church and Society. But the commission, which had only a temporary mandate, was dissolved in January.

Many women who have been backing women's ordination, as well as some commission members, viewed the pontifical commission as an excuse to do nothing about the issue of ordaining women.

The late Archbishop Enrico Bartolotti, who headed the commission, maintained that the group's mandate did not include study of the question. But in late 1974 the archbishop publicly called for a further study by competent bodies.

During the Holy Year, Pope Paul VI made several calls for the advancement of women in society—1975 was also International Women's Year. Those close to the Pope, however, say that he remains strongly opposed to advancing women to the altar as ordained priests.

In April, 1975, Pope Paul said that Jesus did not call women to the ordained ministry of the 12 Apostles, adding that "we cannot change the behavior of the Lord."

In that same speech he urged that women be permitted to serve fully as collaborators to priests. "We must recognize and promote the role of women in the evangelizing mission and in the life of the Christian community," he said.

## Four priests set to retire in July

(Continued from Page 1)

Director of Music. As a major seminarian at St. Meinrad in the early 1930's he wrote the music for the famous St. Meinrad school song "Sons of St. Meinrad," for which Father Robert Hartman composed the lyrics.

Father Sahm was one of the persons behind the founding of the annual "CYO-Parochial Schools Songfest" held for many years in the Hinkle Fieldhouse and participated in by thousands of youngsters from Archdiocesan schools.

### FATHER BERNARD STRANGE

Father Strange was born at Bramble, Ind., and was ordained at St. Meinrad in 1934. After one year as assistant pastor of St. Joan of Arc parish, he was transferred to St. Bridget's in Indianapolis in 1935.

In 1947, he began his ministry to the

black community of Indianapolis by assuming duties as pastor of St. Rita's parish. In 1973, he was transferred to St. Francis de Sales.

During the 1930's he pioneered the desegregation of Indianapolis' Catholic high schools, and during the 1940's, he served as chairman of the local NAACP membership drive. In 1942, he opened a Catholic Information Center at 25th and Shriver Sts., staffed by the Sisters of Charity of St. Vincent Hospital.

He visited Rome on May 24 to witness the elevation by Pope Paul VI of his friend Archbishop Emmanuel Neubaugh of Uganda to the College of Cardinals.

The Indianapolis Knights and Ladies of St. Peter Claver are hosting a retirement banquet for Father Strange at the Convention-Exposition Center on June 19.

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**COUPLE TO CELEBRATE 50TH JUBILEE**—Mr. and Mrs. George Joseph Putts will celebrate their 50th wedding anniversary next Wednesday, June 23, with a Mass of Thanksgiving in the Cathedral Blessed Sacrament Chapel, Indianapolis, at 11 a.m. A reception will follow from 2 to 4 p.m. at the Quality Motel, 1530 N. Meridian St., to which friends and relatives are invited. Putts is a member of the Knights of Columbus, Council #437, and his wife is a charter member of the Daughters of Isabella Circle #54 and an active member of the Council of Catholic Women. The couple asks that gifts be omitted.

### Youth Council meeting slated

New Youth Council President Maria Cantwell has announced plans for the first meeting of the new Council. It will be held next Monday, June 21, at 7:30 p.m. in the CYO Office.

Events such as the Golf Outing, Match Play Golf Tournament, the Outdoor Dance, both Swimming Meets, the Tennis Tournament and the Talent Contest will be on the agenda.

Other new Youth Council Officers are: Vice-President Jane McLaughlin; Secretary Ann Papesch; and Treasurer Mary Ellen Spanke.

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## VIEWING WITH ARNOLD

## 'Billy Joe' may surprise you

BY JAMES W. ARNOLD

The surprising thing about "Ode to Billy Joe" is that the late 1960's pop song by Bobbie Gentry has been made into a respectable, rather than a rip-off movie. It tackles the "problem" of

teen-age romance with sympathy and skill, and while not everyone will approve of the answers, it's a rare dramatic film that comes very close to genuine, lived-through experience. Recall that Ms. Gentry's hit was an enigmatic, down-

home Mississippi ballad in which the girl singer is upset at mealtime when her parents casually drop the news that Billy Joe McAllister has jumped off the Tallahatchee Bridge.

The verses imply that the gal knows why, that there had been a tragic love affair unknown to anyone but the principals. At the end, life goes routinely on, and the balladeer picks wildflowers and drops them on the muddy waters. It's a prime example of open-ended art, in which everyone provides not only his own meaning but his own plot.

**FILMMAKER** Max Baer (yes, the ravenous Jethro of "Beverly Hillsbillies," the son of the late ex-heavyweight champion) has hired writer Herman Raucher ("Summer of '42") to provide the details. Whatever one may think of Raucher, he's not a cheap-shot artist; he is sensitive, with insight into the tragicomic of adolescence. The result is a tale of youthful sex-drive caught up in the religious and cultural inhibitions of the Bible Belt in the 1950's, but there are really no good guys and bad guys. Everyone does his best, but it isn't good enough. The villains are ignorance and Freudian repression—which is probably too glib. But it makes more sense than we expected.

Heroine Bobbie Lee (Glynis O'Connor) is a nubile rural 15-year-old who can't understand why her otherwise kindly, open Baptist parents don't think she's ready to entertain "gentlemen callers." The setting may be different, but the conflict is familiar. Billy Joe (Robby Benson) is the lanky, blue-eyed, vaguely strange 18-year-old neighbor who hopes to win her, if he ever has the chance. Toward each other, they are hopeful and eager, though outwardly shy, teasing and standoffish. Raucher tries to capture the backwoods rhythm and poetry in their talk, and frankly, it's a pleasure to listen to them, though we know they're headed for trouble.

**WHAT HAPPENS** is that the parents bend, but not soon enough; the frustrated Billy Joe gets smashed at a country jamboree where there is free-floating booze and sex and has a brief homosexual experience; he is overwhelmed with guilt and despair, both religious and psychological. The chain of events leads to suicide. The kicker is that although Bobbie Lee knows the truth, she allows herself to be disgraced as the presumed cause of the boy's misfortune, goes away to have an imaginary child, and lets her beloved friend become a legend. "I'll be back before long... after all, I'm only 15. What do I know of the world?"

On director Baer's track record, frankly, I'd hate to think what he'd do with this. (He wrote, produced and directed, as well as played the villain, in "Macon County Line," and last year performed similar chores in a family melodrama called "The McCullochs.") But "Billy Joe" trades its delicate territory with intelligence and compassion. All the

adult characters—the parents of all parties, Bobbie Lee's brother and even the minister—are complex and likeable. There are few extreme, typical "movie" scenes, except for an early hassle with some inevitable rednecks and the jamboree sequence, which for all its sweaty earthiness shows impressive filmic skill and powers of social observation.

Best of all, the movie is saturated in the everyday detail of time and place—working the land, henhouse and sawmill, grinding around in a tractor, schoolbus or rattling pickup truck; fanning oneself through a hot but intense church service; sitting in the parlor on Sundays amid the loed tea, radio, magazines and knitting; walking in the dusk along a country road;

greeting with joy and hilarity the arrival of a brand new inside commode.

The real challenge in movies, as in all art, is to make us see characters as real, as slightly blurred images of ourselves, as people to care about. "Billy Joe" makes it in that respect, although we might have preferred to have it come out differently or in our own way—as in Ms. Gentry's song.

Ill-starred teen-age love is an eternal theme. One longs for its presentation in a context of understanding and, in the long run, hope. For the so-called "Southern film," "Billy Joe" is an imperfect step toward maturity. (Rating not available)

## Set pastoral care at Olympics

**VATICAN CITY**—Archbishop Paul Gregoire of Montreal, Canada, said here that his archdiocese is preparing to offer pastoral and other assistance to athletes and visitors to the 1976 Olympic Games.

The 21st Summer Olympics will be held in Montreal from July 17 to Aug. 1.

In an interview on Vatican Radio, the archbishop said the Catholic churches of Montreal had been engaged since 1973 in organizing services for the games under the chairmanship of Auxiliary Bishop Leonard J. Crowley.

A pastoral service, centered in the Olympic Village, said the archbishop, will offer "psychological and moral" aid to athletes in cases of illness or even "difficulties in adapting to separation from their usual milieu."

Archbishop Gregoire said all the services were being organized in an "ecumenical spirit, thanks to the fraternal cooperation of Montreal's other Christian Churches, the city's Jewish community and its Muslim congregations."

## The week's TV network films

**THE CULPEPPER CATTLE CO.** (1972) (CBS, Friday, June 18): Gary Grimes as an adolescent coming of age (again) during a rather violent, but occasionally picturesque, cattle drive in the Old West. A first and somewhat confused film by director Dick Richards, who later did "Farewell, My Lovely." Strictly for diehard western fans.

**OLYMPIC VISIONS** (1973) (ABC, Friday, June 18): Released in theaters as "Visions of Eight," this is a compilation of eight approaches to the 1972 Munich Games by internationally famous directors. The styles range from straight documentary to satire to pure poetry, with the focus more on human drama than sports reportage. The highlights are Arthur Penn's study of pole-vaulters and John Schlesinger's impression of the marathon. Recommended, especially for movie buffs.

**CHARRO** (1969) (NBC, Saturday, June 19): An Elvis Presley western about a bunch of bad guys trying to

smuggle a golden Mexican cannon into the States. Elvis is the ex-gang member who finally stops his old buddies, without slinging a single song. A contender for the worst of all the Elvis movies.

**THE YOUNG SAVAGES** (1961) (NBC, Thursday, June 24): An early and minor John Frankenheimer film about an assistant DA (Burt Lancaster) trying to decide whether to make political hay in the prosecution of three teen-age gang members for murder. The film is based on Evan ("Blackboard Jungle") Hunter's book, and the cast includes Shelley Winters and Telly Savalas. Satisfactory social drama.

**MACHO CALLAHAN** (1970) (CBS, Friday, June 25): A multiple revenge melodrama, in which David Janssen, as an escapee from a Confederate prison, is first pursuer and killer, then pursued and killed. A steady diet of violence, including rape, without the depth to justify or support it. Not recommended.



**GOLDEN WEDDING**—Mr. and Mrs. Carl G. Simon will celebrate their 50th wedding anniversary with a Mass of Thanksgiving on Sunday, June 27, at 12 noon in Little Flower Church, Indianapolis. A reception will follow in Little Flower Hall to which friends and relatives are invited. The Simons are the parents of three children: Mrs. Jane Flagin of Indianapolis; Robert A. Simon of Baltimore, Md.; and Mrs. Marjorie Teare of Athens, Ga.

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## Elect officers of Talbot Home

**INDIANAPOLIS**—The Matt Talbot Home, Inc., board of directors recently elected the following officers: President, Leroy J. Keach; Vice-President, Thomas M. Clisco; Treasurer, John J. Roach; Secretary, John L. Grande.

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## D OF I TO MEET

**INDIANAPOLIS**—Our Lady of Every Day Circle #1133, Daughters of Isabella, will hold their monthly meeting in St. James Hall, Monday, June 21.

## 1976 SUMMER APPEAL



These three seminarians are representative of the thousands in Mission countries who have answered God's call to the Priesthood and receive support from The Society for the Propagation of the Faith.

Dear Friend,

What is the surest sign that the Church is deeply planted in a Mission country? The development of a local clergy. That is the ultimate step in a country's acceptance of Christ and His Gospel: the desire of its young men to take part personally in bringing Christ to the altar, and to preach, teach, and reconcile in His Name.

And we are seeing this wonderful sign in so many countries. Over the past ten years, there has been a steady increase in the number of seminarians in the Mission world, which means a like increase in the number of native priests who will be serving their own people within the next few years.

The difficulty facing the Mission Church is not the lack of vocations—they are there in abundance. Rather it is the ability to support the young men in their six-year course of study.

We in the United States have had to face soaring tuition costs. Two to three thousand dollars a year for college tuition is becoming more and more commonplace. It is a tremendous hardship for many families, but we are fortunate to have sources of assistance: State scholarships, student loans, Federal grants. In the Missions, the whole financial picture is scaled down—\$250 a year helps provide for one seminarian—yet, even this can be not only a hardship for his family, but an impossibility. As a yardstick, per capita income in Mission countries can be as low as \$50 a year. For a family with such an income, the cost of seminary training would be beyond their dreams. Happily, there is a source of assistance for Mission families, too. The Society of Saint Peter the Apostle, the sister organization to the Propagation of the Faith, has the specific purpose of supplying aid for the training of Native Clergy. It must provide twelve million dollars this year, the amount needed to support the 48,900 young men currently attending Mission Seminaries.

We need the help of all our friends in the Archdiocese of Indianapolis and all over the country to make this possible. With everyone taking part in the Summer Campaign for the Society of Saint Peter the Apostle, we can hasten the day when each parish in the Missions can claim a priest of its very own. A gift this summer, in any amount, may be sent to me and will be received with great gratitude.

Gratefully yours,

*Monsignor Loossens*

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