

# the CRITERION

Archdiocese of Indianapolis

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INDIANAPOLIS, INDIANA, FEBRUARY 28, 1975

## High school tuition to be increased \$25

Tuition at the four interparochial high schools located in Indianapolis will be increased \$25, to \$400 a year, beginning with the 1975 fall term.

The schools affected are Scelina, Chatard, Roncalli, and Ritter High Schools.

The \$400 will be charged for the first student in the family. Present tuition is \$375.

Families having two children in school will pay \$590, up from \$550, and families having three or more enrolled will pay \$675, up from \$625.

Non-Catholic students will pay \$650 each, an increase of \$25.

THE INCREASES WERE approved by the Indianapolis District Coordinating Committee (IDCC), which represents the four Indianapolis school districts. Tuition at the three other Archdiocesan high schools—Our Lady of Providence at Clarksburg, Shawe, at Madison, and Schulte at Terre Haute—is set by the respective district boards.

Mrs. Betty Moebis, IDCC president, said that it has been the practice to raise tuition by \$50 in alternate years in an effort to meet rising costs.

"Rather than face a probable \$75 to \$100 tuition increase in the 1976-77 school year," she said, "the committee chose to implement the more gradual increase."

Incomplete figures from placement tests given eighth grade students planning to attend an Archdiocesan high school show a 5% increase over last year's totals. The tuition hikes are not expected to affect prospective enrollment to any appreciable degree. Tuition and/or fees at the private Catholic high schools in the Indianapolis area also are being raised.

THE IDCC ALSO has approved a new lay teacher salary schedule to become effective next September. In a letter sent this week to Indianapolis pastors and principals, Mrs. Moebis stated:

"The proposed plan is a six year schedule which will, in 1980-81, find elementary and secondary teachers receiving the same pay for corresponding years of service. Base will be 80% of the Indianapolis Public School schedule, with an additional 2% for each year of experience."

## St. Mary's College gets new president

NOTRE DAME, Ind.—John M. Duggan, vice-president for student affairs at Vassar College, Poughkeepsie, N.Y., has been appointed president of St. Mary's College here.

Holy Cross Sister Kathleen Anne Neilligan, chairman of the corporate board of St. Mary's, said Dr. Duggan's appointment is effective July 1, 1975.

He will succeed acting president William A. Hickey, who will return to his position as vice-president for academic affairs.

Dr. Duggan, who is also a professor of psychology at Vassar, joined that college's administration in the winter of 1969 after serving as vice-president of the College Entrance Examination Board for five years. Earlier, he served for four years as assistant dean of freshmen at Yale.



NEW LEGION PRESIDENT—Francis McConahay, a member of St. Bernadette parish, Indianapolis, was recently named to a three-year term as president of the Indianapolis Office of the Legion of Mary. Other officers include Ollie Devins, St. Francis de Sales, vice-president; Connie Zeller, St. Luke, secretary; and Robert Hoffman, Christ the King, treasurer. Msgr. Cornelius B. Sweeney is the spiritual moderator.

The goal of the schedule, Mrs. Moebis noted, is to restore equity between elementary and secondary teachers and to reduce rather than increase the financial difference of teachers with many years experience in Catholic schools.

Currently Archdiocesan lay teachers are being paid an average of 75% of the amount earned by a public school teacher with the same experience and degree level. The target goal is 82% of public school salaries.

ACCORDING to the new schedule, a licensed teacher with a master's degree and one year's experience will earn \$7,316 in an Archdiocesan high school and \$7,297 in an elementary school. Maximum base for a high school teacher with a master's and 15 years' experience will be \$11,337; in the grade schools, maximum will be \$9,671.

Maximum additional salary for high school coaches will be \$1,800, with moderators of major organizations and administrative positions allowed up to \$300 at the discretion of the principal.

## Diocese breaks with Girl Scouts over program

BY JUDY BAEHR

PHILADELPHIA—The conflict between the Archdiocese Department of Youth Activities (DYA) and the Girl Scouts of Philadelphia, which has been simmering for more than two years, came to a final boil with the archdiocese's decision to withdraw sponsorship of its 334 Girl Scout troops and form a new affiliation with Camp Fire Girls, Inc.

Although rumors of the impending action had been circulating for some time, the official announcement was not made until Feb. 25 by Father Francis X. Schmidt, DYA director, and Mary Jean Hart, chairwoman of the Catholic Committee on Girl Scouting.

About 8,600 girls (approximately one-fourth of the Girl Scouts in Philadelphia) will be affected by the transfer, which becomes effective July 1, according to Father Schmidt.

THE CONFLICT between the Archdiocese and the Philadelphia Girl Scout Council first erupted in May 1973, when a troop leader revealed that the council had been working, unknown to Catholic leaders, on a new program which it planned to introduce for 12 to 14-year-old Cadette Scouts—a "To Be a Woman" merit badge. Among its requirements were obtaining information on sexual intercourse, rape, pregnancy, birth control and abortion, venereal disease, and menstruation and menopause.

The proposal met with outrage from concerned parents and troop leaders. Father Schmidt criticized the badge as "shoddy," "unworthy of Girl Scouting" and "diametrically opposed to Catholic belief and morality."

Father Schmidt pointed out that the Department of Youth Activities was not at odds with the humanistic goals of the Girl Scouts.

But, he continued: "The Girl Scouts at the local council have known for a long time of our serious misgivings at the overall future direction of the Scouting program in Philadelphia."

HE SAID THAT "for Catholic religious educators to find purpose in sponsoring Scouting, they must be able to maintain adequate moral and religious safeguards and influence on all aspects of the program, especially those dealing directly with one's conduct toward others and toward God, and in the development of one's self-awareness." No such policy exists in Philadelphia, he added.

He noted also that the Girl Scout program is continually changing, and that, in agreeing to be a sponsor, a parish agreed to support the program's publications, training, workshops, without knowing what changes would be made.

## Appointment

The Chancery has announced the appointment of Rev. James Arneson as administrator of Our Lady of Providence Mission, Brownstown, retaining his assignment as administrator of St. Joseph parish, Jennings County, and St. Anne Mission, Jennings County. The appointment is effective March 4, 1975.

## LEGISLATIVE MEMO

### Tuition credits expected to die in committee

BY B. H. ACKELMIRE

INDIANAPOLIS—A bill that would grant state tax credits for gifts to nonpublic grade and high schools is not expected to be acted on by this session of the Indiana General Assembly, according to sponsor Sen. Burnett Bauer (D-South Bend).

Bauer said this week that Sen. Larry Borst (R-Indpls.), chairman of the Senate Finance Committee, to which the bill was assigned, informed him that tax credits wouldn't get a hearing.

Only a demonstration of wide public support for the measure might convince Borst to change his mind, Bauer said, and time is running out.

The bill would allow state tax credits up to \$50 per person and \$500 per corporation for contributions made to any grade or high school, public or private. It is similar to a measure already on the books regarding gifts to Indiana colleges and universities.

Death in committee is also predicted for the cumbersome, 190-page revision of the Indiana Penal Code, which has been amended to remove a section on abortion.

Initially the code contained abortion regulations but neglected to insert several of the restrictions approved by the 1973 legislature.

The Indiana Catholic Conference staff first noted that the restrictions were missing. Senator Bauer brought the matter to the attention of a committee hearing and the amendment was quickly tacked on.

In effect the amendment erases references to abortion in the proposed code and lets stand intact the present abortion regulations.

The House has passed a bill requiring those who recruit or supervise migrant farm workers or food processing workers to register with the Indiana Department of Labor. The contractors would have to keep records in both English and Spanish.

Indiana colleges would be exempt from liability for the actions of drunken students in a bill approved by the Senate and awaiting House action.

Senate sponsor Thomas J. Teague (D-Muncie) said the measure was requested by Notre Dame officials, since the university's proximity to Michigan, where 18-year-olds may purchase beer, poses particular problems.

The other state universities also favor the bill, Teague said.

A bill permitting pari-mutuel betting with county approval was passed in the House by a surprisingly wide margin, 61-38. This despite vigorous behind-the-scenes opposition of the Indiana Council of Churches. The more conservative Senate is expected to defeat the bill.

The measure allowing 18-year-olds to drink alcoholic beverages legally will get a public hearing after all, according to Rep. Chester F. Dobis (D-Merrillville), chairman of the House Public Policy Committee, which has the legislation.

Dobis, bowing to heavy demand for the hearing, doesn't think it will do any good. He insists there aren't enough committee votes to move it onto the House floor.

## Vatican probing Eastern Europe

VATICAN CITY—Two of the Vatican's top diplomats were in communist-ruled countries of East Europe at the end of February, sounding out how best to improve conditions for Catholics there.

Archbishop Agostino Casaroli, secretary of the Vatican's Council for the Public Affairs of the Church, was in Czechoslovakia. His task was described to NC News Service by a member of the council as "a last-ditch effort to save the Church in Czechoslovakia." It was a three-day visit (Feb. 24-26).

Archbishop Luigi Poggi was in Poland for a month's visit to as many dioceses as possible, and for direct negotiations with government officials. In view is an eventual concordat between the Vatican and Poland's communist government.

In Czechoslovakia, since Soviet tanks crushed Alexander Dubcek's attempt at "communism with a human face" in 1968, the hard-line government which holds power has continued to oppose any relaxation in the state's anti-Church attitude.

OF THE DOZEN Czechoslovak dioceses, 10 are without residential bishops and only two have apostolic administrators, that is administrators with formal approval from the Vatican.

Of the 3,500 priests in the country more than 500 are impeded by the (Continued on Page 6)



HELPING HIS FATHER—A young Cambodian boy loads his father's weapon during a lull in the fighting near Phnom Penh. [RNS photo]

## Senior Catholics 'coming of age' in numbers, activities

Catholics of retirement age are beginning to find their place in the sun—right here in the Archdiocese.

Coming out of the shadows isn't easy. The typical parish revolves around the school and the growing family. Older members are often forgotten—left out of things. Not intentionally, of course. But whether they remain an active part of parish life may depend on such vagaries as the energy of the pastor, the presence of an interested associate, or the imagination of the women's club president.

Lately, however, the Church has begun to discover or re-discover its older parishioners. The encounter can be a humbling experience. These are, after all, the Catholics who have given the longest service, the most faithful allegiance. They deserve better than to be shunted aside when they may sorely need the comfort and community of their Church.

The Simeon Project, sponsored by Catholic Charities, hopes to recruit and train a corps of volunteers to work for and with the elderly. The project is well under way in Terre Haute and

getting off the ground in Indianapolis.

AN IMPORTANT aspect of the project is involving the elderly themselves, making the most of their experience, borrowing their skills and urging them to preserve the unique features of a fading heritage.

Studies show that most retired persons are independent, maintain their own homes, are in relatively good health and feel they still have something to contribute.

Giving of themselves was emphasized by those older persons who attended the Conference on Aging held last August at St. Mary-of-the-Woods College. Their list of good works was impressive. They are not stick-in-the-muds. If they feel "at home" in the parish, an important part of parish life, they will retain their strong ties to the Church and—with a little encouragement—continue to play a participatory role both as a group and as an individual.

THIS IS demonstrated by the growing number of parish clubs or organizations composed of retired persons. But it is nowhere more evident than in the preparations now underway for the second annual Indianapolis Citywide Mass for Senior Catholics.

The first one was an instant success—attracting more than 700 participants, the largest such gathering of older Catholics on record.

This year's Mass will be held at 11 a.m., Monday, April 7, at Little Flower Church and will be followed by a luncheon in the nearby Scelina High School cafeteria.

The main celebrant will be Archbishop George Biskup. Numerous concelebrants are expected, especially those pastors and priests

who work closely with senior parishioners in one capacity or another.

COORDINATING arrangements is Father Robert Scheidler of the Latin School. While serving as associate pastor of Christ the King parish, Father Scheidler was instrumental in (Continued on Page 5)

## Churches to host ecumenical event

Four Catholic churches in the Indianapolis area will host World Day of Prayer programs on Friday, March 7, under the sponsorship of Church Women United.

The annual ecumenical event promotes prayer and fellowship among women of different faiths. It is one of the largest international religious events, with women in 169 countries meeting in a common hope for religious unity and understanding.

Approximately 300 congregations in the Indianapolis area take part, with churches rotating the host duties in their particular neighborhood. Times of programs vary, with increasing emphasis this year on evening programs to accommodate working women.

Catholic churches hosting services and the times they will be held are:

St. Jude, 5353 McFarland Rd., 10 a.m.

St. Joseph, 1375 South Mickley Ave., 7:30 p.m.

Immaculate Heart of Mary, 5692 Central Ave., 10 a.m.

Holy Spirit, 7241 East 10th St., 7:30 p.m.

The theme of this year's program is "Becoming Perfectly One."

## Alumni dinner Tuesday

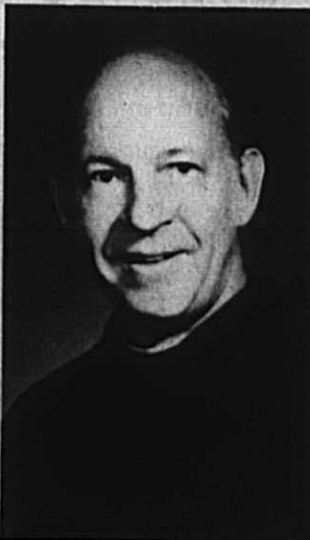
Scores of clerical and lay alumni from the Archdiocese are expected to attend the Eighth Annual St. Meinrad Alumni Dinner on Tuesday, March 4, at the Monsignor Downey Council, Knights of Columbus, 511 E. Thompson Road, Indianapolis.

Father Eric Lies, O.S.B., Associate Director of Development at St. Meinrad and executive secretary of the Alumni Association, will be the principal speaker. His talk will concern the new Speech and Homiletics programs recently opened at the seminary as the result of a million dollar gift.

Archbishop George J. Biskup is planning to attend, and Archabbot Gabriel Verkamp, O.S.B. will head a delegation of a half-dozen St. Meinrad officials. A reception at 6 p.m. will precede the dinner.

The dinner on March 4 is one of 12 such regional gatherings for alumni scheduled this year in various parts of the country.

Father Gerald Gettelinger is chairman for the Indianapolis meeting.



FATHER ERIC LIES

## SINGERS NEEDED

All interested men and women singers are invited to participate in the mixed choir being organized by the Liturgical Music Subcommittee to sing at the Mass of Priestly Commitment and Blessing of Oils and possibly at ordinations this spring. Choir practices have been scheduled for 7:30 p.m., Monday, on March 10 and March 17, Little Flower Church, 13th and Bosart, Indianapolis. An additional practice will be held preceding the Mass of Commitment at 6:30 p.m., Tuesday, March 25, SS. Peter and Paul Cathedral. Further information may be had by phoning Charles Gardner, at Little Flower, 357-8352.



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## U.S.-Panama treaty promoted

WASHINGTON—The administrative board of the U.S. Catholic Conference (USCC) has urged the United States and Panama to negotiate a treaty involving the Panama Canal in which "the main benefits from the canal should accrue to Panama, as a nation with principal control over its natural resources." The board said that a "fair compensation should accrue to the United States for its investment in Panama."

## Lima bishop mediates strike

LIMA, Peru—Auxiliary Bishop Luis Bambaren of Lima braved the crossfire between army and striking police units in efforts to mediate and care for the wounded men. Archdiocesan sources here also confirmed in the aftermath of heavy rioting early in February that the prelate, known for his pastoral care of the poor in Lima's slums, had started conversations with the interior minister, Gen. Pedro Richter Prada, as the 20,000-men police force went on strike for higher pay and a change of command.

## Koreans release jailed bishop

SEOUL, Korea—A Catholic bishop whose statements and activities for human rights brought about his trial and imprisonment by the Park Chung Hee regime was among approximately 150 political prisoners released in mid-February. Bishop Daniel Tji Hak Soun of Won Ju celebrated a Mass Feb. 18, three days after his release, in the Seoul cathedral before an overflow congregation. Bishop Tji, 54, was sentenced in August to a prison term of 15 years, when a military court found him guilty of inciting to rebellion.

## Restore funding, Ford urged

WASHINGTON—The U.S. Catholic Conference's Committee on Health Affairs has told President Gerald Ford in a letter that proposed cutbacks in health care programs already budgeted are "unacceptable to us." "We do not feel that cutbacks on funds at this time will help achieve the goal of improving the health care delivery system," Bishop Maurice Dingman of Des Moines, Ia., committee chairman, wrote. "Therefore, the Committee on Health Affairs urges you to continue to support full and adequate funding for health programs."

## Christian infighting deters unity

SAN DIEGO, Calif.—The divisions in the Christian world are "draining our witness to the world of credibility," the chairman of the U.S. Bishops' Committee on Ecumenical and Interreligious Affairs said here. In his report to the annual National Workshop for Christian Unity, the chairman, Archbishop William W. Baum of Washington, said these divisions "can be an obstacle to the faith of many." "Though our faith in the Gospel will always endure in the hearts of some men and women in the world," the divisions are "a cloud that obscures the source of hope we ought to share with them," he said.



## Court to review abortion law

WASHINGTON—The U.S. Supreme Court has issued a temporary restraining order against the most restrictive state abortion law now in effect and has agreed to review a case involving state aid to colleges with religious affiliations. The Court issued the injunction against a Missouri law, which restricts abortion by requiring parental consent for abortions on minors and the consent of a husband for a wife's abortion, requires the informed consent of a woman before an abortion, bans abortion by saline injection and makes the intentional killing of a live fetus second degree murder. The school aid case involves a Maryland law providing aid to 18 private colleges, including five with religious affiliations—four Catholic, one Methodist.

## Drive for amnesty advances

MADRID—Cardinal Vicente Enrique Tarazona of Madrid has joined a drive by the National Commission on Justice and Peace to seek amnesty for about 600 political prisoners in Spain. Overcoming some government resistance, the commission managed to gather 160,000 signatures last year in a nationwide effort on behalf of those jailed during labor and political demonstrations. The Spanish Bishops' Conference invited the government "to review the status of those jailed by restrictions on rights which now it is more willing to recognize."

## Soviet visitors deny persecution

NEW YORK—While pickets marched outside protesting the Soviet Union's imprisonment of a Baptist minister, a group of Soviet religious leaders inside New York's Interchurch Center were telling reporters that their country does not discriminate against Jews or persecute Christians for their religious beliefs. There was one Roman Catholic in the group, Msgr. Chaslav Krivaitis, administrator of the Vilnius, Lithuania, archdiocese, who denied reports that Lithuanian Catholics are persecuted. In a statement certain to infuriate Ukrainian-rite Catholics throughout the Western world, one delegate said the Ukrainian-rite Catholics are now Russian Orthodox.

## In capsule form . . .

Despite hard times, the Bishops' Campaign for Human Development may have collected more money last November than in the previous two collections, the CHD director said. . . . The bishops of Pakistan have undertaken a nationwide program on natural family planning. . . . A new report reveals that up to 12% of juniors and seniors in New York City high schools may be alcoholics or "problem drinkers."

The Corbett Foundation donated \$750,000 to Xavier University, Cincinnati, to help in building a new sports center. . . . The Priests' Senate of the Cleveland diocese has called for stiff gun control laws. . . . A federal judge dismissed a \$1 million bias suit filed by a Polish Catholic against Arizona University claiming he was fired because of his religious and ethnic background.

The National Conference for Priests on Charismatic Renewal will be held at the College of Steubenville, O., June 23-28. . . . A criminal justice office has been established in the Oakland, Cal., diocese to assist persons accused or convicted of crimes. . . . The two-year-old Diocese of Tulsa has begun publication of its own newspaper.

Pope Paul has established a new diocese in South Vietnam. . . . A bill appropriating \$800,000 to make birth control devices and information available to the public was approved by a Minnesota House of Representatives subcommittee despite official Catholic opposition. . . . The Priests' Senate of the Diocese of Lansing, Mich., has urged the 177 priests of that 10-county area to observe two days of fast weekly through the remainder of Holy Year.

An informal survey revealed that at least 25% of U.S. dioceses have some form of pastoral program for divorced Catholics. . . . The University of Arizona will house a collection of Jesuit historical documents on the Southwest being shipped to this country from the Vatican. . . . In 1974 there were 434 Catholic newspapers and magazines in the U.S., Canada, and the West Indies, according to the Catholic Press Association.

## Names . .

Father Michael O'Dwyer, 87, who served as superior general of the Columban Fathers for a quarter of a century, died in Ireland.

Melkite Archbishop Hilarion Capucci, sentenced to 12 years in prison for smuggling arms into Israel, has refused to appeal his sentence on grounds that the Israeli government has no juridical right over him.

Mrs. Genevieve Sullivan Davidson, last surviving member of a family that lost its five sons in World War II, died in Waterloo, Ia., of cancer.

Episcopal Bishop John H. Burt of Ohio has threatened to resign from the episcopacy if the 1978 General Convention of his Church does not approve ordination of women to the priesthood.

Paulist Father John B. Sheerin, former editor of Catholic World, has been appointed general consultant to the U.S. Catholic Bishops' Secretariat for Catholic-Jewish Relations.

L. Milton Woods, treasurer of the Lutheran Church in America and a vice-president of Mobil Oil, predicted that economic normalcy would not return until the end of the century.

Canadian Minister of Justice Otto Lang was received in a private audience by Pope Paul.

Father John Beno has been elected chairman of the Pueblo (Colo.) County Democratic Central Committee, the first clergyman elected to the post.

Josephite Father Vincent D. Warren, once kidnapped by the Ku Klux Klan because of his work in the black community, died in Baltimore at the age of 85.

Joseph A. Breig, well-known author and columnist, has retired as associate editor of three Ohio diocesan newspapers.

Rabbi Marc Tanenbaum, director of national interreligious affairs of the American Jewish Committee, will be keynote speaker at the National Catholic Educational Association convention on March 31 in Atlantic City.



JOIN BLOOD DONOR PROGRAM—One of the latest parishes in the Archdiocese to affiliate with the blood donor program promoted by the Archdiocesan Council of Catholic Women is Holy Name, Beech Grove. An on-site drawing is scheduled in the parish school on Saturday, March 8. Officers of the Holy Name Blood Bank are shown above with the pastor, Father Robert Hartman. Pictured, left to right, are: Joseph Matis, Helen Griffin, Father Hartman, Mary Matis and Ed Griffin.



NEW CLAVER KNIGHTS AND LADIES—A new Council and Court of the Knights of St. Peter Claver was recently initiated at St. Francis de Sales parish, Indianapolis. Grand Knight of Council No. 173 is James Schneider and Grand Lady is Margaret Lee. Chief concelebrant of the installation Mass was Auxiliary Bishop Harold R. Perry of New Orleans. There were 21 men and 26 ladies initiated. They are in the group pictured above, following the Mass on Feb. 18.

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## Sunday Mass Schedule

Saturday—Anticipation Masses: 5:30 p.m.; 7:30 p.m.

Sunday—6, 7:30, 9, 10 & 11 a.m.; 12:15 p.m.; 5:30 p.m.

## Lenten Services

All Wednesdays of Lent—7:45 p.m. Novena in Honor of Our Lady of the Miraculous Medal followed by Holy Mass.

All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.

Sunday, March 2—Easter Cantata at 5 p.m. under the direction of Frank Schaler, followed by Holy Mass at 5:30 p.m.

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## THE TACKER

## A chance to serve

BY FRED W. FRIES

People with time on their hands who are looking for part-time volunteer work are invited to participate in the TELE-CLUB program sponsored by the Riley-Locke Memorial Association of which St. Mary's parish is a member.

Volunteers are asked to make telephone calls from 9 a.m. to 11 a.m., Monday through Friday, to the aged and handicapped and people living alone who feel the need to have someone check on them to assure their well-being. Volunteers can sign up for as little as one day a week.

Details can be obtained by calling Agatha Bobbitt, 634-9662. Shut-ins who would like to receive the free telephone service may call 639-4273.

**AROUND AND ABOUT**—Frances (Mrs. Thomas) Roland gave birth to an 8-pound boy on Feb. 24, the fourth monthly anniversary of her husband's death in a plane crash on the Lake Michigan shore line near Chicago. She named the baby Mark Anthony. Both mother and baby are doing well. . . . Ritter High School will present the musical "Oklahoma" on Saturday, March 1, (8 p.m.) and Sunday, March 2, (2:30 p.m.) in the Marian College auditorium. Tickets are \$2 for adults and \$1 for students. . . . Mr. and Mrs. Burt Nees of Holy Name parish, Beech Grove, marked their Ruby (40th) wedding anniversary on Feb. 8th.

**TRAVELING MUSIC**—The gregarious Catholic Bureau truck will be parked in the St. Luke parish parking lot before and after all the Masses on Sunday, March 2, to receive donations of discarded clothing (no milk coats, please) and small household items. Receipts will be available for tax credit.

**NAMES IN THE NEWS**—Sue Jardina, a member of St. Roch parish, Indianapolis, and a St. Mary Academy graduate, is on the latest Dean's List at Ohio's Mount St. Joseph College. . . . Five Indianapolis Catholic high school alumni have made the first semester Dean's List at St. Joseph's College, Rensselaer. They include: Mary Ellen Cross, Ritter; Ann Elizabeth Funk, Chatard; Joseph H. Guilfoyle, Latin School; Susan M. Malley, St. Agnes-Ladywood; and Debra Ann Perkins, Roncalli. . . . Dr. John D. MacDougall is the newly installed president of the medical staff of St. Francis Hospital Center. . . . Sister Rosemary Steward, instructor in education at Marian College, presented a faculty seminar on children's literature early this month at St. Jude School, Indianapolis. There are five Marian graduates on the St. Jude faculty.

**AROUND THE CIRCUIT**—Sister Jeanne Knoerle, S.P., president of St. Mary-of-the-Woods College, was recently named to the executive committee of the National Catholic Education Association. . . . Mrs. Clarence Cronin is the new president of the Tell City Deanery Council of Catholic Women. . . . Elton Geshwiler, mayor of Beech Grove, recently took over the gavel as president of the Board of Advisers of Our Lady of Grace Convent. . . .

**FINALISTS FOR SCHOLARSHIP AWARDS**—Joseph W. Higgs, Jr., senior at Brebeuf Preparatory School, and Kurt D. Hudson, Cathedral High School senior, are among 31 finalists competing for 15 Lilly Awards, entitling the recipients to a \$4,000 annual scholarship and a \$1,000 special study or travel grant while attending Wabash College. The Awards Program was set up by the college to honor the Lilly family.

**HERE AND THERE**—Mike Gable of St. Mary-of-the-Knobs parish, Floyd Knobs, Ind. and former lay missionary in Honduras, has a letter-to-the-editor in the February, 1975, issue of Maryknoll magazine. . . . A Funeral Mass was offered on Feb. 8 at Notre Dame for Father Aloysius Dayberry, C.S.C., who served as chaplain at Gilbault School, Terre Haute, in the mid-1930's. . . . Mr. and Mrs. James Tucker, members of St. Rita parish, Indianapolis, recently observed their 25th wedding anniversary. . . . Mrs. Mary Barton of Little Flower parish, Indianapolis, attended the ordination to the diaconate of her son, Michael, in Granada, Spain, last Dec. 22. He is a member of the Verona Fathers, a missionary community. . . . The Joint Commission on Accreditation recently renewed the accreditation of St. Francis Hospital, Beech Grove, for two years. . . . Bernice Fraction, opera singer with the Indianapolis Symphony Orchestra, recently gave two performances at Immaculate Heart of Mary School, Indianapolis, under a grant from the Indiana Arts Commission. . . . A Frank M. McHale Memorial Scholarship has been established at Marian College through a \$5,000 bequest granted to the institution by the late Indianapolis lawyer-banker.

**HELP FOR THE NEEDY**—Families attending Mass at St. Rita Church, Indianapolis, are being asked to bring along each Sunday a canned or packaged food item to be used to replenish dwindling supplies at Peace of Christ Home, 1642 N. Park Ave. The food is used to help needy families.



**REVIVAL SPEAKER**—Catholics are invited to bring their non-Catholic friends and neighbors to the five-day Spring Revival to be held at St. Rita Church, Indianapolis, March 2-6. Conducting the observance will be Father John Walter Bowman, S.V.D., above, nationally known mission preacher from Vicksburg, Miss. The principal address will be given at 7:30 p.m. each evening. The church is located at 1733 Martindale Ave. There is ample parking.

INDIANAPOLIS  
Calendar  
of Events

**WEDNESDAY, MARCH 12**  
Luncheon-Card Party at St. Mark's parish hall, 551 E. Edgewood Ave. The luncheon begins at 11:30 a.m.

**SATURDAY, MARCH 15**  
Annual Spring Card Party sponsored by St. Catherine of Siena Court No. 109, Knights of St. Peter Claver, at 1 p.m. in St. Bridget's Hall, 801 N. West St. Tickets available at the door. Proceeds to We Care Food Center.

**MONDAY:** St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus-X Council 3433, 7 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secena High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** K of C, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

## Monte Carlo

**INDIANAPOLIS**—The St. Mark's Men's Club will sponsor a Monte Carlo Night for adults Saturday, March 8, in the school hall beginning at 6:30 p.m. Sandwiches and refreshments will be available. Proceeds will benefit the youth program.

## Vatican statement scolds Kueng

**VATICAN CITY**—The Vatican's Doctrinal Congregation, acting on a mandate from Pope Paul VI, has admonished Swiss theologian Father Hans Kueng for opinions expressed in his two books "The Church" and "Infallibility? An Inquiry."

The congregation also ordered Father Kueng, who teaches theology at Tuebingen University in Germany, to cease teaching such opinions, and the German bishops were requested to see that the true doctrine of the Church is taught in Theology departments, seminaries and other Catholic educational institutions.

At Tuebingen, Father Kueng said the Vatican's admonition "is public acknowledgement that the secret procedures against me have proven impracticable."

The Swiss-born theologian vowed he would not "be diverted from accomplishing my theological service for men," and would not stop teaching "what can be upheld as Catholic doctrine on the basis of the New Testament and the great Christian tradition."

**THE CONGREGATION'S** official declaration said:

"In Prof. Hans Kueng's works, there are expressed several opinions which,

to varying degrees, are in contrast with the doctrine of the Catholic Church which must be professed by all faithful. We note only the following which stand out, leaving aside for the moment a judgment on some other opinions which Prof. Kueng defends.

"The opinion which places at least in doubt the very dogma of faith of the infallibility of the Church or reduces it to a certain elementary indefectibility of the Church in matters of truth, with the possibility of erring in the pronouncements which the magisterium of the Church in a definitive way teaches to believe, contradicts the doctrine defined by the First Vatican Council and confirmed by the Second Vatican Council.

"Another error which gravely prejudices the doctrine of Prof. Kueng concerns his opinion on the magisterium of the Church. In reality he does not adhere to the general concept of the authentic magisterium by which bishops are in the Church 'authentic doctors,' that is, invested with the authority of Christ and who preach to the people entrusted to them the faith to believe in and to follow in daily practice. . . . That is to say, 'the duty of authentically interpreting the Word of God, written or transmitted, is entrusted solely to the

living magisterium of the Church.'"

The "Magisterium" means the Church's teaching authority.

**FOLLOWING** publication of Father Kueng's books, the Doctrinal Congregation first asked him to come to Rome to explain his views before a body of theologians. He refused, both in 1971 and again in subsequent years when further requests for a personal appearance were sent him.

Father Kueng was reminded by the congregation that he was entitled also to be represented by "defense counsel" of his own choice. But instead of agreeing to meet with the congregation, he published an article in October 1973 in the Paris daily Le Monde in defense of his teaching.

A source in the Doctrinal Congregation considered the admonition to Father Kueng "a tap on the wrist which will have no effect on him and is too weak."

Attack is fatal  
to Karl Johnson

Karl F. Johnson, the recipient of a papal decoration from two different Popes for service to the Church, was buried from St. Joseph Church, Miami, Fla., on Feb. 22. A member of St. Luke parish, Indianapolis, he died of a heart attack on Feb. 20.

Besides noteworthy philanthropic activities, Johnson served on the President's Council of St. Vincent Hospital and on the board of the Catholic Youth Organization. He was named Man of the Year by the Notre Dame Club of Indianapolis in 1957, and was active in fund-raising projects for the University.

He was named a Knight of St. Gregory by Pope John XXIII in 1961 and a Knight of the Holy Sepulchre by Pope Paul VI in 1968.

Surviving are his widow, Mrs. Rosemary Johnson; his daughter, Mrs. David Klausmeyer of Houston, Tex., and seven sons, John W. and Stephen Johnson, both of Indianapolis; Paul, Robert and Karl F. Johnson Jr., all of Houston, and James G. and Christopher Johnson, both of Austin, Tex.

## Don't despair, Pope tells crowd

**VATICAN CITY**—Pope Paul VI, speaking from his study window in his first Angelus message of Lent (Feb. 16), said organized crime, abortion, recession, inflation and unemployment should not discourage mankind.

Pope repeats early  
warning to Jesuits

**ROME**—Pope Paul has repeated his earlier warning that he will approve no changes in the rules of the Society of Jesus governing access to the so-called "fourth vow" of special obedience to the Pope.

He so stated in a handwritten letter to the superior general of the Jesuits, Father Pedro Arrupe. This was confirmed to NC News Service by a Jesuit authority.

FR. ARRUPPE

One source within the Vatican's Secretariat of State commented that, because of the controversy over the fourth vow, "relations are very tense between the Jesuits and the Vatican."

The fourth vow raises Jesuit priests to the status of "professed" members of the society and renders them eligible for certain offices within it. At present only about half of the roughly 20,000 Jesuit priests—and none of the Brothers or "temporal coadjutors"—have been admitted to the fourth vow.

Opening his arms wide and raising his voice, Pope Paul told the crowd in St. Peter's Square below: "Let us lift up our hearts with better ideas, with good courage, with joyful and secure hope. There are so many reasons to strengthen our optimism. We would be doing well to reflect on them. This is an hour for moral strength."

Pope Paul added: "We believers, who are devoted to the leadership of the Church, have an extraordinary resource of spiritual and moral energy in the great and stupendous discipline of Lent."

Pope Paul added: "This has always been a time for fasting. The laws today have been somewhat mitigated. But there still remain the obligation and the benefit of some mortification, of some renunciation, according to the type of work and the health of each person."

## Marian to host Mature Living Seminar

The second Mature Living Seminar for older citizens will be sponsored by Marian College during March and April.

Eight topics on the general theme "Changing Attitudes—for Better or Worse?" will be treated during the sessions scheduled for Tuesdays, starting at 10 a.m. and continuing through 2 p.m.

Conducting the sessions will be

Frater Francis E. Bryan, theology instructor, and two retired members of the college faculty: Sister Mary Jane Peine, former professor of art; and Sister Georgine Bocklage, former associate professor of English.

All sessions of the Mature Living Seminar are open to the public with a fee of \$1 per session. The seminar will meet in Room 157 of the college administration building. No advance registration is needed.

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Dear friend,  
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Who cares if the baby born tonight in a refugee tent will have a clean blanket?  
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Who cares about the orphans of war?  
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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

## Diluting the message

James McNeil, executive director of the National Black Catholic Lay Caucus, is a man who doesn't mince words. This is obvious from some of the statements contained in an interview with him carried on this page. Take, for instance, what McNeil has to say about religious instruction:

"I wonder why, when a Catholic school becomes black and the enrollment becomes about 50 or 60% non-Catholic, the teachers become apologetic for religion and don't feel we should push our religion."

We wonder why, too.

McNeil's concern, of course, is primarily with the black community. Most of the schools with the non-Catholic imbalance he describes are located in predominantly black neighborhoods. However, the argument he makes is a good one whatever the racial composition or location of a school.

What is the point in calling a school "Catholic" if religion is soft-pedaled? Or if religious instruction is neglected? Why maintain "Catholic" schools if evangelization is a no-no and the only vocations talk is about shop class?

Muting the religious connection may seem justified in some instances—when it is defensive strategy in a hostile environment, or a bid for broader community acceptance, or a means to public or non-sectarian support. But whatever

the reason, there is a hint of hypocrisy in the implied disclaimers and the very real risk of short-changing those who expect a Catholic education in substance as well as sponsorship.

There is a fairly widespread opinion that Catholic schools in the inner city serve their purpose simply by being an alternative to substandard and undisciplined public schools.

Certainly we have no business operating schools unless academic standards are as good or better than those of public schools. And we have no business operating schools in which teachers or administrators cannot maintain the discipline and decorum necessary for learning. But is that enough? James McNeil says no. He believes that anything short of a truly Catholic school is patronizing, that it cheats the black Catholic.

Earlier this month Catholic Schools Week was launched in the Archdiocese with a special Mass at St. John's, Indianapolis. Delegations of children from schools all over the metropolitan area overflowed the church in a dramatic demonstration of the moving force behind Catholic education. That, to McNeil and people like him, is what Catholic schools are all about. Anything else is a poor substitute.

## Dr. Edelin's jury

In the aftermath of his conviction for manslaughter in the course of performing an abortion, Dr. Kenneth Edelin of Boston made some pretty heated statements about the jury impaneled in the case.

Among other things, he said that members of the jury were incompetent to judge his actions as a physician and that he should have to answer only to a jury of his medical peers.

That attitude reveals not only an ultra-elitist view of his profession but an ignorance of the history and workings of the jury system. A jury is not—and should not be—chosen for expertise or specialty. It is supposed to reflect a broad cross section of community experience, insight, and standards.

By Dr. Edelin's argument, a defendant's action should be weighed against technical or professional guidelines, not against moral and ethical principles binding all men, regardless of skill or station. Presumably, then, only a panel of Presidential assistants privy to the workings of White House influence is competent to judge whether or not a John Ehrlichman or an H. R.alderman did indeed conspire to obstruct justice.

Dr. Edelin made other charges against the jurors—that they had preconceived notions about his guilt, that they were religiously and racially

prejudiced against him and were incapable of rendering an objective judgment. We don't pretend an ability to read the minds and hearts of the jurors. The weight of evidence, however, would suggest that Dr. Edelin's accusations have little basis in fact.

The doctor obviously doesn't know what he wants when it comes to juries. First he wants one that by its nature would be exclusive, narrow, and predisposed in his favor, then he turns around and castigates another for not being objective enough.

## WHERE ARE MY KIDS GOING TO GET AN EDUCATION?

## A black Catholic speaks out

BY AL ANTCHAK

LOS ANGELES—"There are one million black Catholics in the United States. Their average age is 50. Do you understand what this implies? Can you assure me the Church will still exist in the black community in 15 years?"

The frank questions were asked here last week by James McNeil, executive director of the National Black Catholic Lay Caucus.

"White Catholics need to be concerned about the plight of black Catholics," said McNeil, who belongs to the Archdiocese of Washington, D.C., and visits black communities all over the country.

"People need to understand the crisis and the state of the Church in the black community. They need to understand the implications of this crisis."

"Has the Church given up on black Catholics?"

"Has the Church given up on evangelization in the black community through normal institutions?"

"It pains me to say it, but it seems that many in the Church have given up the idea of evangelizing the black community for an idea of service instead."

"Why be apologetic about Catholicism in the black community? Other groups go out and spread their word effectively."

"It is very evident to me that this is the situation in the black community."

McNEIL WAS IN Los Angeles for a preliminary planning meeting of the national convention of the Black Catholic Lay Caucus, which will take place here Aug. 20-24.

Married and the father of four children, McNeil voiced concern

## New York breakthrough lifts sagging spirit

BY MSGR. GEORGE G. HIGGINS

Art Buchwald, the nation's leading political humorist and one of its most valuable natural resources, was interviewed recently on TV about the tricks of his journalistic trade. Buchwald casually remarked—half in jest, half in earnest—that writing political humor is the easiest job in the world. He said that there is nothing to it, that you simply paraphrase the bad news that appears consistently in the morning paper.



"When people read the front page," he pointed out, "they are depressed, but when they read it a second time in what they have come to think of as a humor column in a less conspicuous section of the same paper, their spirits are lifted and they are able to face reality again for at least another day."

Buchwald's self-deprecating job description is to be taken, of course, with a grain of Buchwaldian salt. But we can be grateful that there are people like himself around—not many, to be sure—who are blessed with the charismatic gift of making us laugh at our leaders and institutions—and, last, but not least, at ourselves.

ON THE OTHER hand, not all news is bad. Occasionally our spirits are lifted by a front-page story which helps to sustain our belief that God is still in His heaven and that

something is right with the world.

Take, for example, the front-page story in the Feb. 12 issue of the New York Times reporting that St. Patrick's Cathedral and Temple Emanu-El, two leading houses of worship in New York City, are spending a year discussing the problems that have strained relations between members of their respective faiths.

In a convocation attended by more than 1,200 Roman Catholics and Jews at the Cathedral and, later, at the Reform Temple, spokesmen announced guidelines for their dialogue and appealed to all synagogues and churches in every neighborhood to initiate similar talks. Rabbi Ronald B. Sobel of Temple Emanu-El, spoke from the pulpit at the Cathedral—the first Rabbi to do so. Msgr. James F. Rigney of the Cathedral later spoke from the pulpit of Temple Emanu-El.

THAT DAY I didn't have to turn to Buchwald's column to carry me through the day with equanimity. I realize that one swallow doesn't make a summer and that one exchange of Catholic-Jewish pulpits and one round of interfaith conversations will not usher in the millennium. But I think it would be cynical to underestimate the long-range importance of this dramatic breakthrough in the field of Catholic-Jewish relations. The parallel ceremonies on Feb. 11 were historic and will have far-reaching effects throughout the United States.

The New York dialogue is only beginning, and like all new interfaith ventures will predictably have its ups

and downs. In the early stages, participants on both sides may tend to get discouraged by their inability fully to understand one another and communicate effectively on matters they consider fundamental and non-negotiable.

I wouldn't presume to suggest which so-called Catholic issues will give the Jewish participants the most trouble, but I think that Catholic participants will have to make a special effort to understand the Jewish attachment, in religious or theological terms, to the State of Israel—their attachment to the "land" which God swore to Abraham, Isaac and Jacob that He would give to their descendants.

THIS MATTER, unfortunately, was passed over in silence in the Vatican Council's declaration on Catholic-Jewish relations and in the Vatican's recent Guidelines on ways and means of implementing both the letter and the spirit of that document. The issue was also fudged in the preliminary New York guidelines referred to above.

Catholic participants in the New York dialogue need no assistance from yours truly in coming to a better understanding of the Jewish position on this matter. With apologies for intruding, however, I would call attention to a scholarly essay by Msgr. John Oesterreicher, director of the Institute of Judaean-Christian Studies at Seton Hall University, which I find helpful in coming to a better understanding of the Jewish attachment to the "land" as a religious and not

simply a political matter.

Msgr. Oesterreicher's essay is entitled "The Theologian and the Land of Israel." It was published a few years ago as a chapter in a symposium, "Brothers in Hope" (Herder and Herder, New York, \$7.50).

MSGR. OESTERREICHER notes that there is "a weighty difference" between Jewish and Christian approaches to the promised land. He says that to the Christian, no country is holier than the others; hence, "no land plays a similar role in the religious experience of the Christian as does the land of Israel in the experience of the Jews."

Though this lack of experience makes it difficult for the Christian fully to comprehend the Jewish attachment, it certainly does not forbid him to respect this attachment. In Msgr. Oesterreicher's opinion, there is "no religious tenet that imposes on him a detached or neutral stance toward the reality that Jews have regained their ancient land and now live under their own flag."

My guess is that when the participants in the New York Catholic-Jewish program revise their guidelines at the end of their year-long dialogue, they will say something like that about the Jewish attachment, on religious grounds, to the promised land of Israel. Meanwhile, Msgr. Rigney, Rabbi Sobel and their respective congregations are to be congratulated on having set such a good example for the rest of the country in the field of Catholic-Jewish relations.

DALE FRANCIS SAYS

## Trust in God's love—with no reservations

BY DALE FRANCIS

Jon Scher died two months and two days before his 24th birthday. He'd been a classmate of our daughter, Marianne, and I'd known him since he was first growing into his teens.

His death came unexpectedly. He'd had a bad cold but he went about things as usual. Then it went into his chest, there was a fever. Tuesday, when he went to the doctor, he was sent to the hospital right away. It was pneumonia, but almost immediately it seemed to be under control. His family visited him Tuesday night and a priest from the Friary came to see him.

He woke up Wednesday morning doing all right. But the illness had placed a great strain on his system and Wednesday mid-morning his heart gave way. He turned to the nurse with a note of surprise in his voice and said, "I'm going now." And he died.

AT HIS MASS at St. Peter and Paul, the priest read from Jon's notebook, the poetry, the essays, the thoughts. One of the thoughts he read was what Jon left for us, a precious legacy for all of us. What Jon wrote was, "Trust God—with no terms."

Jon could have lived 100 years and never have written a more important line than this. For what Jon wrote is what we must do if we are to be truly

Catholic, if we are really to show our love for God.

Trust God—with no terms. So often our trust in God is made contingent on what He will do for us. We say to God, listen, I'll be good and I'll serve you faithfully if only You will do this for me. We bargain with God.

Even if we do not bargain with God we expect rewards from Him. If we show our love for God, if we live in accordance with His commandments, then we expect somehow we are going to be rewarded. If it turns out that we run into misfortune, if there is sadness in our lives, if we find suffering, then we express bewilderment. Why are we suffering? We've been faithful to God. How come He allows things like this to happen to us?

WHAT JON SAID in his legacy to us is that this isn't the way. The way is to simply trust God—with no terms, no conditions, no expectations, just trust God and no terms.

That he had the maturity of faith to write a line like that tells a lot about Jon. What tells more is that Jon didn't just write that line, he lived it.

You see Jon wasn't like everyone else. He was born with his body misshapen and small. He never reached five feet tall. His arms and hands were strong but he remained a little human being.

His mind was sharp, his voice deep, he was a big man trapped in a small misshapen body. He was talented in many ways but the chance of realizing achievement was limited.

Once I remember he was considered for work that he could have done well but there was no way he fit—there were cabinets too high for him to reach, work areas where he didn't fit. He didn't get the job. He wound up working on computers where all that was important was his mind, but he didn't get the chance other men had to

realize the full potentiality of his creativity.

EVERYONE LIKED him, he had more friends than anyone in his class, but even while he was included in the affection of all he was excluded by the way he was. And yet when they read

(Continued on Page 5)

## LETTERS TO EDITOR

### Reader asks protest against TV violence

To the Editor:

It seems to me that all people of good will should unite in a mighty act of protest against the diabolic cult of violence and cruelty being promoted on TV and other communications media (re Criterion editorial 2/14/75).

A few years ago, Prof. Frederick Wertham, well-known psychiatrist and author, said that the United States had become the most violence-prone nation in the world. He stated that the TV industry helps to produce this nationwide "cult of violence, the creation of a subtle, pervasive atmosphere in which human life is casually disregarded."

He warned that the human mind is such that violence in fiction can set off violence in life. "If democracy does not do away with violence, violence may do away with democracy. The simple fact is this: we have been conditioned to an acceptance of violence as no civilized nation has ever been before."

"How? That is very simple, too. You crowd the minds of the people with violent images, continuously, relentlessly, in every context and costume. It begins in the nursery with Popeye's fighting for fun and goes on to the glamorization of gangsters..."

Our religious leaders, teachers and

civic leaders should call on all citizens to demand less violence and cruelty and immorality in entertainment and sports. "A new Commandment I give you, that you love one another as I have loved you." These Gospel words should be broadcast by all communications media and from every pulpit and classroom. Unless we do this, social conditions and relations between nations will get worse.

R. L.

Springfield, Mass.

### Editorial 'naive'

To the Editor:

Your recent editorial on feeding the hungry and your implication that it is the "duty" of the farmer to do so, is ridiculous and naive.

If the American farmer is to operate at a terrific loss to feed the world, then everyone—all Americans, priests included—should donate a large portion of his wages to accomplish this end. What a pipe dream!

The American farmer should not be expected to do this on his own, cutting the little profit he has, without a lot of help from everyone else. He can not and he will not.

Mr. and Mrs. Larry Nocton

Williamsburg, Ind.

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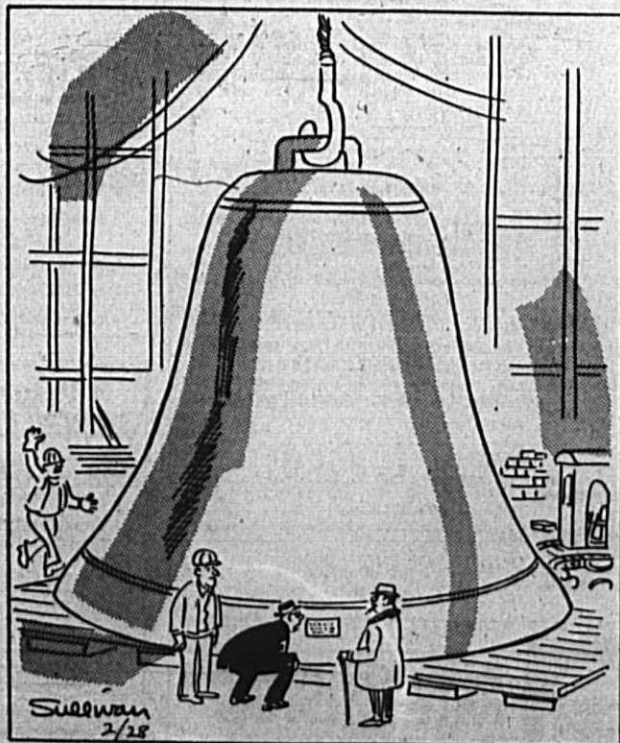


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Q.A.Q.A.Q.A.Q.A.Q.A.Q.  
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BOX  
Q.A.Q.A.Q.A.Q.A.Q.A.Q.

# Isn't it time we had non-Italian pope?

BY MSGR. R. T. BOSLER

Q. You recently said that a head of the Church and his advisers, set apart from any nation, is an ideal that must be upheld. Do we have this situation? For hundreds of years the Catholic Church of the world has had nothing but Italian popes and a majority of Italian cardinals making decisions for the entire Catholic world, even though the Italian race is a small proportion of Catholic members. This hardly seems like a head set apart from any nation to me. The Roman Curia goes into shock even at the mention of a non-Italian being elected pope.

A. I did not say the Catholic Church has completely lived up to that ideal, but that it still stands for it and strives for it. In the same article I said that I was well aware of the faults of the Roman Curia, for I lived in Rome six years and went through the experience of four years of the council. And I am also disturbed by the fact that papal decisions and teaching are too often influenced by local Italian problems



and politics. I yearn for the day when we have a non-Italian pope, for I think it is long overdue. But I am also convinced that we are the early Christians, living through the growing pains of childhood. As I said on the Catholic hour in 1960 (radio, that is): "If we are the first Christians, then we must recognize that the heaven of Christ's graces has only just begun to lead the Church to a better understanding of the truths revealed by the Divine Son. If we are the first Christians, then the present scandalous divisions in Christianity, between the Eastern and Western Churches, between Protestants and Catholics are but growing pains in the Body of Christ which is the Church. What has been achieved so far is the barest beginnings. Who can dream what the Church will be like when Christ has conquered and extended His kingdom to all races and peoples—and maybe to other planets?"

I hope the first non-Italian pope since Adrian IV will have imbibed some of the spirit of Rome, which is indefinable: it is realistic; it is pliable; it is warm; it knows how to survive.

Q. Someone asked you whether there were any pictures or statues of a smiling Virgin Mary. In the Museum Cathedral in Toledo, Spain, I saw the famous "White Virgin" which is smiling. Mary and the Child wear white robes, and both are dark-skinned. The statue, I thought, could be named the "Dark Virgin." The Child is sitting precariously upright on his mother's left arm, and she is helping him, with her free hand, to keep his uncertain balance. She is smiling because her baby is touching her face—a caress to make any mother smile! This statue is made of wood, then painted, like much of the historic art in Toledo.

A. Many thanks. There are many Black Madonnas: at Einsiedeln in Switzerland, and Czestochowa, in Poland, for instance.

Q. I am very concerned about the way they teach religion today. My granddaughter is getting very confused. She went to a Catholic school for eight years and now her teacher at C.C.D. reads from the Protestant Bible and says it's the same as the Catholic and also that you do not get favors or graces from a novena. Do you feel this

woman is qualified to teach the Catholic faith?

A. You may be unduly alarmed. First of all, you must presume that the pastor or his delegates have checked on the qualifications of this C.C.D. teacher. Secondly, there is only one Bible, with many translations. The Protestant Revised Standard Version has a Catholic edition which includes the books of the Old Testament left out in Protestant Bibles. And the New Testament of all the modern Protestant translations of the Bible are

acceptable. "Good News" and "The Way" which are Protestant translations are recommended by Catholic authorities as useful translations.

The teacher who criticized the novenas may have had the best of intentions. He or she was not necessarily against prayer or all novenas but against possible superstitions that surrounded some novena devotions. We must honestly admit that many people thought that if they made nine or thirty weeks in a row of some particular prayer they

would be sure to get a job or obtain a cure or gain a certain favor. There was, indeed, superstition involved in some of these novenas, and the superstitious prayer-letters are still being circulated with their ridiculous threats against those who break the chain. God looks at the hearts of those who pray, not at mathematical formulas. And a final word: young people frequently misunderstand and misuse their teachers.

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## Senior Catholics 'coming of age'

(Continued from Page 1)

laying the groundwork for interparochial activities and discussions. Out of one such gathering of representatives from five parishes came the inspiration for the annual citywide Mass.

Members of the central committee are Miss Marie Bagnoli, in charge of general information, and Miss Frances Graney, ticket chairwoman. Both are members of Christ the King parish.

Other committee members are Mr. and Mrs. Paul Kirchner, St. Andrew parish; Mrs. Mary Moriarty, Our Lady of Lourdes; Mr. and Mrs. Charles Garbe, Our Lady of the Greenwood; Mrs. Edward Stumph, St. Barnabas; Mr. and Mrs. Cecil Doyle, Immaculate Heart of Mary; Mrs. Cecilia Eschenbeck, St. Catherine; Mrs. Abigail Zeyen, St. Lawrence; Miss Mary Jeanne Reis, St. Luke; Susan Ley, Catholic Charities staff; Sister Mary Slattery, S.P., Director of Religious Education for the Central District; Miss Cecilia Adams, Holy Name; Sister Thomasina, Fatima Retreat House; Edna Joyce, Christ the King; and Bernice Borton and Alice Rehak, both of Little Flower.

Charles Gardner, music director of Little Flower, is planning special music for the Mass and ushering will be male members of Little Flower's senior group.

THE ONLY difficulty encountered last year—long, tiring cafeteria lines—will be solved by a sit-down luncheon. Waiters will be members of Socinea's senior class and priests, who already have been alerted to bring along an apron.

A program following the luncheon will be emceed by

Father Edwin Soergel, co-pastor of Our Lady of the Greenwood.

Invitations have gone out to 80 priests and lay Catholics outside the Indianapolis metropolitan area. Committee members are hoping that the out-of-towners will enjoy themselves so much they will go home and do likewise, so that next year the Third Annual Senior Catholics Mass will be celebrated simultaneously throughout the Archdiocese.

TICKETS FOR the luncheon, at \$3 each, will soon be available in every Indianapolis parish. The charge has of necessity been kept to a minimum.

Most retired persons are on a tight budget and the committee has no funding. In fact, a minor financial crisis ensued last year because some of the priests weren't aware they were expected to pay for their lunch. The committee emphasizes that there is no obligation for Mass-goers to attend the luncheon.

Speaking of money, isn't there some "angel" out there who can quietly pick up the tab for those who really would like to attend the luncheon but can't afford it? Committee spokesmen say they don't think there are too many older parishioners who stay away for that reason, but they are sure there are some.—B.H.A.

## Christian Heritage

A history of the Catholic Church  
in Central and Southern Indiana

CHAPTER SEVEN

BY MSGR. JOHN J. DOYLE

Father Deydier's diffidence appears to have continued. Word had come to Vincennes that there were German Catholics in Evansville, where no priest had ever visited, who had requested appointment of a pastor.

After some negotiations regarding ground for a church, Father Deydier went to Evansville early in May, accompanied by Joseph Fischer, a member of the cathedral parish, to serve as interpreter.

Even with such assistance, however, he became discouraged after a few days in Evansville and among workmen on the canal under construction nearby, and returned to Vincennes. To replace him, another priest, who probably knew no more German than he, went to Evansville, but in November this priest was reassigned, and Deydier returned to the town. Perhaps he had spent the intervening six months cramming his German, for he remained until his retirement more than 20 years later.

Meanwhile, two more priests were ordained. Shortly after Easter, Bishop Brute went to Baltimore for the third Provincial Council, of which all the bishops of the country were members.

Before the council opened he took Julian Benoit and Vincent Baquellin to Emmitsburg, where many priests and some of the bishops of America had been his students, and there conferred on them the order of priest.

It was Father Benoit who replaced Father Deydier for six months at Evansville; from there he went to Perry County, where he became the first resident priest. Nothing is recorded of Father Baquellin's first employment.

On 29 May, shortly after his return from the council, the bishop set out on what was intended to be the second visitation of the west part of the diocese. The account of this pastoral journey states that the subdeacon Benjamin Petit accompanied him. It says nothing of a third member of the party, but there is some reason to believe that there was such a one.

Amid feverish excitement over the rosy prospect of limitless progress, the governor of Indiana on 27 January 1836 signed into law a bill passed by the General Assembly, which authorized a program of mammoth internal improvements—railroads, canals, highways—that it was fondly hoped would place Indiana in the forefront of the nation.

Already one vast project had begun: the Wabash and Erie Canal, which would extend from Fort Wayne to Lafayette and thence to Evansville. It was to the workmen on this mighty ditch that Father Francois had been sent in 1835. The dream was that the new projects would bring cheap transportation into every nook and cranny of the state, boosting the profits of the farmers and cutting the prices of manufactured goods.

BY THE SPRING OF 1837, to the applause of all good citizens, men with picks and shovels were gouging holes in a dozen counties; at one of these Father Deydier made his brief visit in May.

Among the more important lines was the Central Canal, which would leave the Wabash and Erie at Peru and, after passing through Marion, Indianapolis, and Martinsville, rejoin it at Worthington.

Like the other fantastic schemes, this one produced little more than a series of miniature craters dotting the landscape to remind the following generation of their fathers' folly.

The sole emerging channel that ever carried traffic, and that but scanty, was one of about eight miles from Broad Ripple to the point where Kentucky Avenue meets White River.

In March men were digging away at the northern section of this stretch. Most of the diggers were Irishmen. One need not impute the frequent frays along the canal routes to a fabulous Gaelic racial or cultural proclivity to strife, though the prevalent religious bigotry of the time delighted to make such imputation. The exhausting and deadly dull plying of the shovel would engender contention in any diggers, and this would not be allayed by the three jiggers of whiskey that supplemented the daily wage of seventy cents.

One former foreman summed it up with the remark: "You wouldn't expect them to work on the canal if they were sober, would you?" There were altercations, and there were riots, and in one of those a workman, Michael Sheridan, lost his life. Another of the workers, Thomas Finch, was arrested and charged with murder. A week later two leading Indianapolis lawyers, Henry Brown and Calvin Fletcher, undertook his defense.

(To Be Continued)

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# Renewal

## CONFIRMATION

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

Children are lovable and they demand a lot of loving. But their contribution to the family is necessarily limited. It is not until they become young adults that they become aware that they can no longer be the center of attention, that they too must be attentive to the needs of the family.

What is true of children born of human parents is true of infants who are reborn of "water and the Spirit," who through Baptism become by adoption what Christ is by nature, children of God and members of the larger family which is the Church.

Baptized as infants, they become the center of attention in the Christian family of parents, priests, religious, and their older brothers and sisters among the laity. And much of the parish resources in terms of money and buildings is expended on them.

For these children too there comes a time to make a positive contribution to the "building up of the body of Christ which is the Church." The sacramental time is the day of Confirmation, when the Holy Spirit, received in Baptism as the life-giving Spirit, is received again as the prophetic Spirit, in and through whom they are consecrated to a life of service.

IN THE EARLY Church, when the Baptism of adults was the rule rather than the exception, the bishop immediately after Baptism laid his hands on the heads of the neophytes or newly born and called upon God to "make them worthy to be filled with your Holy Spirit, that they may be filled with your grace, that they may serve you according to your will."

The bishop then anointed them with consecrated oil, the oil with which kings and prophets and priests were anointed in the Old Testament, and

sealed them with the sign of the cross. From that hour they were to be living witnesses to the crucified and risen Christ, to Christ, the anointed one, whose image they bear through the seal stamped on their souls by the Holy Spirit.

In the Eastern churches, Baptism, Confirmation and the Eucharist, the three Rites of Christian initiation, are celebrated together even in the case of infants. In the churches of the West it has long been the custom to separate the rites and even to transpose them, so that many children receive Confirmation after their First Holy Communion.

Even today, Catholic bishops are not agreed on the appropriate time to administer Confirmation. Some prefer to keep the original sequence of Confirmation before first Communion, a practice more common in the past when first Communion was delayed to early adolescence. Others have decided to make Confirmation, after Holy Communion, the sacrament of adolescence or young adulthood. There are good reasons for both views but none altogether compelling. In the United States, the sacrament of Confirmation is generally received several years after First Communion.

MORE IMPORTANT than the age of reception is the meaning and significance of the Rite itself. If the gifts of the Spirit are received in early childhood, the grown child in his adolescent years will be called upon to activate and to vitalize the gifts he has received. If confirmed as a young adult, the young man or woman will receive the fullness of the Spirit and be motivated to a more intense life of service and dedication.

Perhaps we can even borrow a page from the more Spirit-minded of our separated brethren and, in doing so, recapture our devotion to the Holy Spirit, the "forgotten" member of the Trinity or divine community, in whom we call God "Abba, Father."

Pentecostal groups are found in almost every denomination. They impose hands on their members in what has come to be called a "Baptism in the Spirit." Some of these pentecostals deny that the Holy Spirit is received either in the sacrament of Baptism or Confirmation. They are against an organized church of priests and bishops, a church that is sacramentally structured. For them the "Spirit blows where it wills."

But there are Catholic pentecostals or charismatics who believe in the Church, who believe that the Holy Spirit has freely promised to be present and operative in the Christian sacraments. They too practice the laying on of hands in a "Baptism of the Spirit," but not as a substitute nor an optional rite for receiving the life-giving Spirit of Baptism and the prophetic Spirit of Confirmation.

THEY CALL UPON THE Spirit to renew, to vitalize, to activate the sevenfold gift of the Spirit received in Confirmation, the Spirit of wisdom and of understanding, the Spirit of counsel and fortitude, the Spirit of knowledge and piety, the Spirit of reverential fear. They ask too that the Spirit will manifest Himself at times through signs and wonders as He once did in the early Church.

In an age of unbelief, we should not easily discount the testimony of our Catholic Charismatics who claim that the Spirit still manifests His presence in miraculous gifts of healing and the gift of tongues.

In this the Holy Year of reconciliation and renewal, and of evangelization or witness, who are better equipped for the ministry of witness than those who have certainly received the charismatic gifts of the Spirit in the visible Rite of Confirmation, a Rite guaranteed by the Holy Spirit, the Spirit of Truth, the Spirit of Christ?

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An unusual form of witness is expressed by Father Vincent Luzzo, pastor of Immaculate Conception Church in the

Bronx as he roller skates with some young parishioners. (NC photo by Chris Sheridan)

## The need to witness

BY MARY MAHER

A few years ago teen-agers were wearing small red buttons with the slogan "I Am Loved" printed on them. They got these buttons free because at that time, a new perfume came out, and its name was "I Am Loved."

One of the interesting ways to inquire about the witness involvement of the button wearers was to ask the questions: "Are you really loved or is that button a plea to be loved? If you are loved, can you tell me that without a button?"

Bumper stickers were a high craze in those days, too. They seemed to witness to what one believed or wanted to believe. There may have been more appropriate ways of showing that we loved Jesus than honking for Him when we saw the bumper sticker that invited this on the highway.

By now, in 1975, we are over much of the button and bumper-sticker mentality. What remains is man's innate need to externalize what he genuinely values within. We call that the need to witness.

THE SACRAMENT OF Confirmation seals an inner faith life in man. Having sealed this character within, man of necessity wishes to give external evidence of this faith in Jesus. This is so because man has a firm body-soul unity. He cannot act with just one part of himself. But then we get to the basic question: What does this witnessing to Jesus look like? More fundamentalist religious bodies hold that witness means proselytizing—getting more membership for the churches and proclaiming to others that one has been saved. People alert to Roman Catholicism these days since Vatican II prefer witness that is possible through quality of life struggles for justice and love. Some, such as our social prophets, prefer striking external signs of action. I know one such man, quiet by nature and not given to limelight fever, who was expelled from the Philippines for his work in calling attention via radio to the sub-human wage and living conditions of the sugar field workers.

OTHERS PREFER NO deliberate external sign that stands in his relief. They may be even unconscious of their witness. My mother was one such person. Confined to bed for several years with a crippling illness, she spontaneously called our Lutheran neighbors to a kind of dialogue about faith long before ecumenism was a movement. She had forthright, unifying discussions around her bed. My mother's beauty was not self-conscious; perhaps it could have been more reflective had she wished that. There are many such Christian "heroes in the seaways," to use an expression from the song "Suzanne."

So it appears that the witness we are confirmed into in this sacrament is not of any one type. It looks just like the persons we are. The approach that seems most sound theologically is this: In the gift of the sacrament of Confirmation we witness by being who we are, by using the gifts God gave us. No superimposed pattern ought to exist. We look like Jesus' brothers if we look like ourselves as God's sons.

There is perhaps no more charming clarity of witness about what the Gospel is than a person who is genuinely accepting of himself, at peace with the reality that he is subject to both light and dark aspects of his personality. He does not appear more righteous than he is. He knows that he truly does need human af-

firmation to carry on the burden of witness. But he does shun too much human praise for he realizes that he cannot always keep masks from growing if he allows illusions about himself.

THE JESUIT POET, Gerard M. Hopkins, has a lovely description of what witness is to the Christian: "Crying what I do is me, for that I came." The early Church was definitely a gathering of individuals of this mind. The book of Acts shows us how each person's gifts were at the service of the whole community. Paul's bold assertiveness was as much a gift as Peter's willingness to change when proven impulsive. The Lord's mother witnessed so quietly with her gift of attention to others' needs. The sacrament of Confirmation does what its name says: It confirms

man in the gifts that he has and sends him out to give these gifts to others.

Many of us in the past learned a kind of reserve about our gifts. This is fine if it means using them and accepting them to be used for ourselves and others. It can be an anti-sign of the sacrament of Confirmation if man coops up his gifts lest he become proud through their use. This sacrament exposes us to ourselves under the original Light of our baptismal faith.

In Baptism we entered the body of the Lord in time; in Confirmation we assert together how strong that body is. In so showing us who we are, the sacrament sends us forth to witness together to the Good News that each of us holds within himself like a unique seed awaiting fruit.

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## The road to maturity

BY STEVE LANDREGAN

The maturing of a Christian has been described in five stages: conversion, formation, witness, mission, and community.

The Holy Spirit is the motivating force behind all five stages. It is in the power of the Spirit that a Christian turns completely to Christ, yielding to the power of the Redemption in his life and seeking to conform himself as closely as possible to the will of God.

It is through the Holy Spirit that the maturing Christian is led deeper and deeper into the Word of God, into the Eucharist, into the prayer, study and dialogue with others that is the continuing formation that is never completed but never ceases in this life.

This yielding to the power of God in the life of a Christian and the seeking of a deeper understanding and union with Christ's redemption inevitably bursts forth in living witness in the life of a Christian. Christian witness is never something that is planned. One does not sit down and ask the question: "What can I do that is Christian today?" Rather it is the natural living out of the reality that is within us. To yield to the Spirit is to "put on Christ," to say with Paul "I live now, not I, but Christ lives in me."

MISSION, within the context of the five stages of the maturing Christian, is closely related to witness but is separate from it. It is based upon our call to be "other Christs" and at the same time it is wrapped up with the need of the Christian to seek Christ in others.

Simply stated it is the sharing of the love of Christ, the continuing of the work of Christ that bears witness to the Christian's incorporation into His body through Baptism.

Again, it is the power of the Holy Spirit that urges the individual Christian to step out and reach out in ministry to others in Christ's name.

Finally, the joy of real Christian community, the sometimes quiet, sometimes boisterous, always joyful sharing of the Lord and His work with our brothers and sisters is a great manifestation of the Holy Spirit among us.

THE GLUE THAT holds the Christian community together is not human friendship, but supernatural friendship; the love of Christ that we all share. To the extent that the Christian permits the power of the Holy Spirit to be operative within him he will share in the fullness of the fellowship of the Church community, the community that is called Christ, the community that bears Christ's name and is the sign of His love and saving presence in the world.

All of the sacraments of Christ's Church are integrated

into the maturing of a Christian and are necessary for his continued growth and sustenance.

But the Sacrament of Confirmation, the sign of the fullness of the power of the Holy Spirit working in the life of an individual Catholic, is in a unique sense the Sacrament of Witness since it symbolizes and actualizes the promises of Christ not to leave His disciples orphans but to return and dwell in them, strengthen them, teach them and bear witness on their behalf (John 16:26).

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## THE WORD THIS SUNDAY

Prepared by a group of Indianapolis area priests.

THIRD SUNDAY OF LENT  
March 2

"Discouragement and Faith"

Exodus 17:3-7  
Romans 5:1-2, 5-8  
John 4:5-42

Wandering in the desert and out of water, the escaped slaves from Egypt were quarrelsome (Maribah) and testy (Messah). Discouragement was easy. Faith was put to the test: "Is our salvation a fact or fiction? Is God really with us or are we being duped?" Discouragement is the same in any age. The Father in Son and Spirit, in physical and spiritual ways, then and now, tries to get through to us with the only message that can counter discouragement: HE STANDS BY US NO MATTER WHAT. That is the message of Paul: our salvation is an accomplished fact, and it happened when we were down and out. Our faith is based on something deeper than our moods. He stands by us whether or not we feel He is with us. He is the source of real life and is bringing it about in us even though we aren't aware of it.

When I'm down and out, do I still make an act of faith in God's love for me? What can I do to get back in touch with the living message that God does not give up on me?

## Initiating a Christian into a life of service

BY FR. JOSEPH M. CHAMPLIN

"I collected for the heart fund because my father has heart trouble and for the cancer society because my grandfathers died of this dread disease."

An eighth grade girl, preparing for Confirmation, wrote these words in her journal of service projects. She had been instructed a year earlier to undertake such activities which would "serve as a positive sign you are really ready and willing to let the Spirit work in you . . . you are determined to grow in the Spirit of Love."

My partner in the parish, Father Tierney, and I personally interviewed over 60 plus candidates for this sacrament of Christian witness. We read over completed questionnaires based on their textbook, listened as they recited from memory several basic prayers and the Ten Com-

mandments, asked a few questions about the Church's sacramental system, looked at a brief essay, "Why I wish to be confirmed" and, finally, checked over these service journals.

THE EXPERIENCE reinforced my opinion that young men and women in this age bracket generally do possess the basic maturity necessary to understand what this particular sacrament is all about. I have been a bit wary of the approach proposed in recent years which would delay reception of Confirmation until late teens or early 20s. Only at that time, according to this view, can an individual make a mature commitment to the Lord.

Pope Paul's Apostolic Constitution introducing the revised Rite for this sacrament states that by it "those who have been born anew in Baptism receive the inexpressible Gift, the Holy Spirit Himself, by which they are endowed with special strength. Moreover, having received the character of this sacrament, they are bound more intimately to the Church

and they are more strictly obliged to spread and defend the faith both by word and by deed as true witnesses of Christ."

I AM NOT HERE necessarily taking the other approach urged today which would push reception of Confirmation back closer to Baptism and prior to First Eucharist. My only point is that our contact with two groups of young people in the 7-9 grade level indicates most of them do fundamentally grasp what this sacrament means, accept the obligations contained within it as sketched by Paul VI and wish to receive "the inexpressible Gift."

How faithful in later years they will remain to this commitment is, of course, an entirely different question. But we could raise the same issue in the case of a couple entering marriage or a priest accepting Holy Orders or a religious making solemn vows.

"Do you think you are ready now for this sacrament or do you believe it should be put off until later in high school? Do you think he is old enough? Do you think he is mature enough?" These inquiries, posed to a dozen or more of the candidates as well as their parents, brought, in every case, an affirmative response.

THE YOUNG GIRL mentioned in the beginning of this article also noted these items in her service journal:

"I worked at a bake sale because it was for charity and at a car wash because it was for a needy family."

"I got up at 7:00 in the morning and made my father breakfast because he asked me and at 6:30 to clean a neighbor's house because she was in the hospital."

"I baked cookies for a lonely old person because I felt she would like to have home-made cookies and a cake for my sister's party because she needed one."

"I cut the grass of four senior citizens' houses because I wanted to help them out."

"I took about 10 different jobs at home because my Mom needed the help."

Will she always remain so idealistic, so close to the Church, so filled with faith and concern about others? We naturally hope so and pray for that intention. But at least she clearly understands now that a confirmed Christian has a special duty to serve others and lead persons to our Lord through labors of love.

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## Vatican probing Eastern Europe

(Continued from Page 1)

regime from working as priests. Only one seminary has been permitted to remain open, and that with a restricted, government-controlled enrollment. All Religious houses have been closed.

This is Archbishop Casaroli's third visit to Czechoslovakia as a Vatican envoy. In 1963 he was sent to Prague by the late Pope John XXIII, and he returned there in 1973 to give episcopal ordination to four new bishops.

### Lenten Pledge

ST. LOUIS, Mo.—During the first week of Lent, more than 5,600 persons here pledged themselves to fast twice a week and give the savings to the needy.

"Since its beginning on Ash Wednesday, we've had a very warm and generous response to the program," said Mrs. Rita Porter, coordinator for the archdiocesan Food for Life program.

Food for Life is a joint undertaking of the Archdiocesan Human Rights Commission and the St. Vincent de Paul Society here.

ARCHBISHOP POGGI is making his first visit to Poland as a delegate, attended the permanent work sessions which the Vatican and the Polish government agreed last July to initiate.

The exact status and actions of the new Vatican delegate to Poland will be hammered out in practice during this present visit, based on the results of Archbishop Poggi's diocesan visits, and on his talks with government officials will depend the imminence of any concordat.

There are still many problems to be settled despite the general easing of tensions that has marked relations over the past five years. The major problems are: restriction of religious freedom, including discrimination against practicing Catholics in government employ, the construction of churches, the removal of barriers to religious instruction, and vacant dioceses.

Basically, a council source told NC News, the Vatican wants progress in over-all religious freedom, and wants, in fact, an agreement to guarantee such religious freedom already implemented before it will sign a concordat.



The presentation, open to the public, is part of an overall abortion education program developed by the Indiana Catholic Conference. Featured speakers will be Father Lawrence Voelker, pastor of St. Thomas More, Mooresville, and two Birthright nurse-volunteers. Additional programs, to be announced later, will be sponsored by other district boards.

February 27. † BRIDGET C. REILLY, 82, St. Philip Neri, Feb. 22. Mother of

### Pre-Cana set in Richmond

RICHMOND, Ind. — A Pre-Cana Conference for parishes in the Richmond area will be held on consecutive Sundays—March 9 and March 16—at St. Andrew School. The Conference will open at 6:30 p.m. on both Sundays. A registration fee of \$3.00 per couple will cover both sessions. Registration blanks and detailed information can be obtained from the respective pastors. The Conference is open to the recently married as well as engaged couples. Refreshments will be served.

MORRIS † JOHN BUCKER, 83, St. Anthony, Feb. 14. Husband of Florence; father of Rhonda Call.

NEW ALBANY † ANNE NEDELKOFF, 40, Holy Trinity, Feb. 20. Wife of Dr. B. (John) Nedelkoff; mother of Robert, Elizabeth, Patricia, and Margaret Nedelkoff, all at home; daughter of Mr. and Mrs. George Kavanaugh of Somerville, N.J.

TELL CITY † JOHN A. NAVIAUX, 85, St. Isidore, Feb. 25. Father of John and Fred Naviaux; Mrs. Bertha Elder, all of Tell City; and Mrs. Helen Harpenau of Dale. Brother of Mrs. Emma Rugier of Bristol.

TERRE HAUTE † ANNA S. KENNEDY, 90, St. Patrick, Feb. 3.

† ELIZABETH C. HARLOW, 87, St. Ann, Feb. 18. Mother of Lois Hayes of Terre Haute; Jo Ann Taylor of Norman, Okla.; Betty Kovanic of Westville, Ill.; and Gerald and Thomas, both of Terre Haute. Sister of Ellen Beckman of Terre Haute and Joseph and Ray Murray, both of Indianapolis.

† ALBERT P. KULOW, 74, St. Patrick, Feb. 22. Husband of Gertrude; father of Carol of Terre Haute and Robert of Brazil; brother of Frank of Mesa, Ariz.; half-brother of Josephine Sullivan of Terre Haute; Florine Holmes of Anderson; and Margaret Allard of St. Petersburg, Fla.

† WILLIAM F. SMITH, 58, St. Benedict, Feb. 26. Husband of Rosemary; brother of Betty Ambrose; son of Gertrude Smith, both of Terre Haute.

† JESSIE MARIE MENEELY, 69, Sacred Heart, Feb. 24. Mother of Hubert Davidson, Jr., of Terre Haute; Helen R. Vassler of Rosedale; sister of Mrs. Elmer Mann of Terre Haute.

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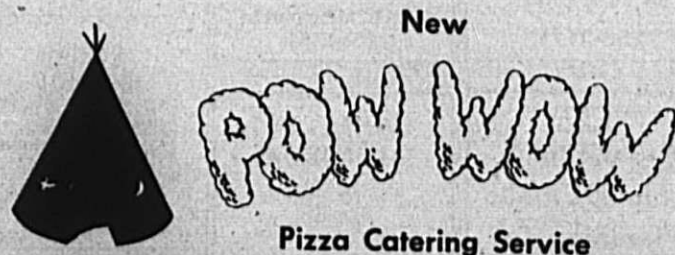
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## VIEWING WITH ARNOLD

## Redford's latest is a stunner



BY JAMES W. ARNOLD

Robert Redford, who has apparently found a niche in the Twenties and Thirties comparable only to Charlton Heston's in the Biblical period, comes on in "The Great Waldo Pepper" as the idealized barnstorming pilot of the post-World War I era, a charming, poignant hero in search of a stage to play out

his best scenes. It's a stunning flick, and Redford's growing army of fans will be enraptured.

"Waldo" is largely the product of the same skilled hands that created "Butch Cassidy" and "The Sting": the very hot director George Roy Hill, writer William Goldman, and top cinematographer Robert Surtees. Redford is again involved in the Gable-Tracy, male friendship mystique, not this time with Paul Newman but two talented newcomers Bo Svenson as his virile flying buddy- rival, and Bo Brundin as a gallant German combat ace

whom Redford idolizes.

(If there aren't many actors named Bo—much less in the same picture—there also aren't many movie heroes named Waldo. Compounding the irony is the fact that there is a well-known screenwriter—he won an Oscar for "Midnight Cowboy"—named Waldo Salt.)

THE MOVIE is deep inside the nostalgia trend. The early pilots—in jodhpurs, goggles, leather caps and long trailing scarves—were childhood gods for most persons now over 45, and director Hill, tenderly and in high spirits, re-creates the golden mood in the prairie towns of the midwest as these daredevils hustled through with their flying circuses of twin-winged jennies. The aircraft seemed hung together by the traditional baling wire and spit, but their fillers could entice them to do everything but make rain.

The film is also a throwback to the air adventure movies of almost everybody's youth—remember how the hero would get grounded, and his nice friend would go up instead, only to die in a crash? In fact, the "Waldo" distributor (Universal) made many of those early epics, including two of the best, "Air Mail" (1932) and "Men With Wings" (1938). Hill adds an extra twinge by beginning with the old Universal trademark—a globe circled by a monoplane.

MORE EVEN than that, "Waldo" is a movie about an innocent childhood dream that comes true, splendidly so. (That's not a theme we much associate with 1975). Redford's Pepper is "the world's greatest natural flier" who has just missed performing in pioneer aviation's

"fleeting moment of glory"—the aerial combat over France, a strange war of individual skill and gallantry whose curious chivalric quality will never be experienced again. Now in the 1920's, he seems on the verge of being cheated once more, as common sense, respectability (the Civil Aeronautics Board), and technical progress begin to make surplus his talents as a circus pilot.

The novelty was also wearing off. If you waited on the wings, some other guy would stand on his head or go out with roller skates.

The only guaranteed topper was to get killed.

But this flick is not allowed to become a tragedy, a jet-age lament for departed heroes. Waldo signs on as a stunt pilot in early Hollywood movies (more nostalgia and gentle satire) and is chosen to play the greatest fantasy of his boyhood—the moment when the German ace, after a valiant battle, refused to shoot down his foe, whose guns were jammed, but instead spared him after a final wave and salute. What's more, the actor in the other plane is the old German himself, and they decide to

stage a real battle, like friendly knights in a joust, while the awed moviegoers look on, pygmies on the ground.

It's an incredibly hard moment to bring off—romance in a cynical age. There is the idea of honor and comradeship, as well as of two artists (or champions), whom the world has passed by, doing their "thing" for possibly the last time. It succeeds, I think, but it's bound to be incomprehensible to some. There'll always be people like the one in the film who sees the two heroes take off their parachutes, in the WW I tradition, before getting into their planes, and asks, "What'd they do that for?"

NATURALLY, "Waldo" has some sensational stunt flying and crazy old tricks, like wing-walking (supervised by aerial expert Frank Tallman), and lots of old-fashioned fun, including a

sequence where Redford, trying a ladder-climbing stunt into a low-flying plane, sails right through the side of a barn. The hero's teeth sparkle, and he continues to wear a Twenties era cap with more dash than Gatsby ever had. Susan Sarandon, fresh from "The Front Page," provides the romantic interest in a part that is full of surprises.

The comedy-poignance range even includes some Show Biz satire. I like best the moment when the fliers complain to the esoteric movie director that the planes are not genuine combat replicas. "Anyone can supply accuracy," he says testily, "an artist provides truth."

"Waldo Pepper" provides both. [Rating not available]

## 2 retired nuns die at the Woods

ST. MARY-OF-THE-WOODS, Ind. — Two retired Sisters of Providence died at the motherhouse here during the past week.

Sister Clotilde Flaherty passed away on Feb. 18 and Sister Francis Aloyse Dalton on Feb. 21.

During her active career, Sister Clotilde taught at three schools in the Archdiocese: St. John Academy and St. Agnes Academy in Indianapolis and Schulte High School, Terre Haute, where she also served as librarian.

She is survived by two sisters, Hilda Williams of Indianapolis and Monica Cook of Chicago.

Sister Francis Aloyse was a native of Nova Scotia. She served as a nurse in the Sisters' Infirmary and the College Dispensary.

## Guild schedules fashion event

INDIANAPOLIS — "An Afternoon of Fashion and Wine" will be presented by the St. Augustine Guild at 1:30 p.m., March 19, at the Home on West 86th St.

The Damazell will feature California, New York and Italian inspired fashions while the guests sip a variety of wines. A variety of cheeses will also be served.

Mrs. Jerry Johnston and Mrs. Charles McGrew are co-chairmen. Guild members will serve as models. Proceeds from the event will benefit St. Augustine Home. The public is invited.



BUILDING THE SET—Sophomore Ann Sage, left, of St. Thomas Aquinas parish, and Junior Anne Heinz of Immaculate Heart parish work on the set for "Annie Get Your Gun," popular musical to be presented at Ladywood-St. Agnes High School on March 21, 22 and 23. Curtain time if 8 p.m. on Friday and Saturday and at 2:30 p.m. on Sunday. Students from all four classes make up the cast.

## ADULT EDUCATION CALENDAR

Following is a listing of Adult Education programs received by the Archdiocesan Department of Religious Education. All programs are open to the public. For further information on any of these, contact Sister Gilchrist Conway, (317) 634-4453.

Sunday, March 2: "Reactivating the Laity." Father Bernard Koopman, Discussion, St. Vincent de Paul, Bedford, 7:30 p.m.; "Pastoral: Behold Your Mother." Lecture/Discussion, Father Louis Schumacher, St. Joseph, St. Leon, 7 p.m.

Monday, March 3: "Religious Studies Program." Three separate courses, St. Ambrose, Seymour, 7 p.m.

Tuesday, March 4: "Pre-Cana." Lecture/Discussion, St. Paul Catholic Center, Bloomington, 7:15 p.m.; "Religious Studies Program." Five separate courses, Secunia High School, Indianapolis, 7 p.m.; "Lenten Discussion Group." Herb Plau, Discussion, Little Flower, Indianapolis, 7:30 p.m.

Wednesday, March 5: "The Sacraments: Signs of Renewal and Reconciliation." Msgr. Joseph Brokhage, Lecture/Discussion, St. Christopher, Indianapolis, 7:30 p.m.; "Man Reconciled with Nature." Michael Carroll, Harold Hamilton, Lecture/Discussion, St. Matthew, Indianapolis, 7:30 p.m.; "Vatican II and the Tradition in which it Developed." Father Robert Pelton, Lecture/Discussion/Liturgy, St. Charles Bloomington, 7:30 p.m.; "Lenten Discussion." Father John Zivnaska, Mass/Discussion, St. Plus X, Indianapolis, 8 p.m.; "Agape." Dinner/Lecture/Discussion Msgr. Raymond Bosler, Little Flower, Indianapolis, 7:30 p.m. (Reservations); "Observance of Lent." Rev. Louis Grossen, Lecture/Discussion, St. Anthony, Clarksville, 7 p.m.

Thursday, March 6: "Religious Studies Program." Six separate courses, Schulte High School, Terre Haute, 7 p.m.

## Workshop slated for RE directors at Lady of Grace

Self-evaluation will be the theme of a workshop for directors of religious education to be conducted by Sister Judith Shanahan, S.P., from 9:30 a.m. to 4 p.m. on March 4 at Our Lady of Grace Convent.

Parish Directors of Religious Education, Parish Coordinators, Adult Education Coordinators, and Pastoral Ministers are invited to attend.

Sister Judith is Director of the Department of Planning, Office of Catholic Education.

The major focus of the workshop will be evaluation as a means of expressing accountability to the parish community. Participants will explore methods of self-evaluation, program and teacher evaluation, and the preparation of a year-end accountability statement.

Participants are requested to bring a copy of their contract, role description, and a summary of programs for which they are accountable. Registration should be made by noon Monday, March 3, to Mrs. Marge Telpen, Office of Catholic Education, phone 634-4453. Fee is \$5, including lunch.



SISTER JUDITH

## The week's TV network films

GOLDEN NEEDLES (1974) (CBS, Friday, Feb. 28): A lightweight adventure flick in which Liz Ashley and Joe Don Baker pursue an oriental idol that carries the secret of eternal youth. Harmless schlock right at home on television.

WALKING TALL (1973) (ABC, Saturday, March 1): One of the few films ever condemned by the Catholic Film Office for violence, this is the souped-up story of a tough-cop Buford Pusser's one-man war against crime in rural Tennessee. The film is slick, but one is buried in equal tonnage of mayhem, moral outrage, and cynicism about civil rights. Not recommended.

THE HOSPITAL (1972) (ABC, Sunday, March 2): Paddy Chayefsky's weird black comedy about the slow, maddening disintegration of a modern medical center. It begins with some intriguing realism, high drama and compassion, but eventually finds a level somewhere in the vicinity of the movie "M.A.S.H." George C. Scott has some brilliant moments before things go out of control. Interesting, but not recommended for hypochondriacs with operations scheduled.

SOYLENT GREEN (1973) (CBS, Friday, March 7): A grim apocalyptic nightmare vision of what the world will be like in 50 years if all the

bad trends continue, and the good ones don't. Overpopulation, pollution, political corruption, tyranny, starvation. It makes manic depression look like a New Year's Eve Party. The most memorable sequence is the death by euthanasia of Edward G. Robinson, for whom this was the last movie. Grim but imaginative, worthwhile viewing, especially for sci-fi fans.

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