VOL. XIV, NO. 22

INDIANAPOLIS, IND., MARCH 7, 1975



Word from the Archbishop

My dear Family in Christ:

In the Gospel today, Jesus teaches that his gift of himself should illuminate our view of the world. Today, I ask that your view of the world include a look to the hunger and starvation that is present in so many parts of the world. Recognizing the serious economic difficulties in our midst, nevertheless, we need to give thought and consideration to those who

find themselves in conditions much more serious than ours.

As announced to you previously, this week-end is the Bishops' Overseas Relief Appeal—an annual appeal on behalf of the world's poor. You have always been very generous to this cause in the past and on behalf of those whom you have helped, I thank you for it. Last year in our Archdiocese, you contributed \$45,460.39. This amount was multiplied 261/2 times by

the Catholic Relief Services in goods and services for the needy overseas. You can see that your contributed dollars are used wisely by the administrators of Catholic Relief Services.

On behalf of the needy overseas suffering from starvation and mainutrition and lacking proper clothing and housing, I urge you to open your hearts once again and share with the less fortunate the gifts God has given you.

I pray that you and your family draw closer to God and to each other as you continue your Lenten preparation for the celebration of the Resurrection of the Lord.

With every good wish, 1 am

Devotedly yours in Christ.

+ Lunge J. Biskup

Most Rev. George J. Biskup Archbishop of Indianapolis

Black Catholics receive grant to fund work in race relations

Frank James, chairman of special funding for Archdiocesan Black Catholics Concerned (ABCC), this week announced receipt of a \$2,500 grant to be used to promote the organization's work in race relations.

The grant, given anonymously through the Archdiocese, will help fund the Human Awareness Potential Seminars designed especially for pastors, teachers, parents and others involved in schools.

The sixth in the seminar series is scheduled for April 21-22 at Alverna Retreat House. Those interested in attending should send a check for \$18.50 payable to Alverna, to Mrs.
Frederick H. Evans II, ABCC chairman, 1705 Kessler Blvd., West Drive, Indianapolis 46208.

Mrs. Evans said reservations should be made as early as possible since attendance is limited to 25 persons.

Pope expresses grief

VATICAN CITY—Pope Paul VI has expressed his sorrow over London's Feb. 28 subway accident in which

The papal secretary of state, Car-dinal Jean Villot, telegraphed the Pope's condolences March 3 to Cardinal John Heenan of West-

1700

IN OTHER ABCC activity reported

—Compliation of a recommended book list on Black History has been completed. Father John LaBauve, S.V.D., pastor of St. Rita Church, said the list should be in the hands of all parochial and high school principals and district board presidents by March

-The "Contribution of Blacks to —The "Contribution of Blacks to the History of the Church" program will be resumed April 6 at Martin Center, according to Mrs. Jerry Harkness, chairman of the Lay Leadership committee. In addition, a second lay leadership workshop is being planned for later in the year.

—Plans are being laid for a Vocations Retreat to be held April 25-26 and conducted by Father Kenneth Stewart, O.F.M. Cap., National Vocations Director of the National

Office for Black Catholics.

—The Culture and Worship com-

—The Culture and Worship committee is arranging a liturgical music workshop to be held July 26 under the direction of Avon Gillespie, professor of music education, Capitol University, Columbus, O.

A general membership meeting will be held at 3 p.m., Saturday, March 8, at the Urban Ministry Center, 1456 North Delaware St., Indianapolis, followed by Mass. Anyone Interested in the organization is invited to attend and participate in its activities.

Charities begins new Birthright counseling line

Catholic Charities Birthright has been established at 1515 South Meridian St., Indianapolis, and last week began offering an alternative to abortion for women experiencing a problem pregnancy.

At the heart of the service is a telephone crisis line manned by volunteers from parishes in the metropolitan area. Twenty-one-volunteers recently completed an eight-week training course.

The number is 635-4808, and phones will be answered from 8:30 a.m. to 12 midnight Monday through Thursday and from 8:30 a.m. to 4:30 p.m. on Friday. At present, there is no phone contact available on week-ends.

Letters are being sent this week to pastors, principals, and heads of diocesan organizations explaining the service and asking their help in publicizing the number. Posters and promotional materials are being prepared.

CATHOLIC CHARITIES Birthright is a separate operation from Birthright-Lifeline, which has been available at St. Elizabeth's Home since August, 1972. The latter is a statewide 24-hour phone hookup manned by personnel

The Charities service offers prenatal medical and legal information and counseling to help a pregnant woman, married or single, of any faith, to have her baby. Assistance may include such things as arranging for a pregnancy test, providing transportation to medical appointments, furnishing maternity or baby clothes.

No financial help is given, but, when necessary, volunteers will refer the mother-to-be to the appropriate community agency.

THE SERVICE also has a speakers' bureau and will, upon request, arrange a program for a parish, school or organization.

Volunteers are trained in weekly sessions, usually two hours long, for eight to ten weeks. Sessions are led by physicians, nurses, lawyers and Charities personnel and cover such topics as pre-natal development, legal aspects of abortion, community resources and counseling techniques.

Upon completion of training, most volunteers help in phone counseling. If preferred, however, a volunteer may aid in transportation, clerical or clothing areas.

Fatima to host unique 'Seder of Reconciliation'

INDIANAPOLIS—A "Seder of Reconciliation" will be held at Fatima Retreat House at 12 noon, Tuesday, March 11. The Seder, the Passover feast which commemorates the Jews' flight from Egypt, will be co-apposated by the retrest house and sponsored by the retreat house and the Indiana Regional Office of the Anti-Defamation League of B'nai B'rith

(ADL). The idea for the ecumenical Seder was proposed by Father Richard Terrill, chairman of the Archdiocesan Ecumenical Commission, as an ap-propriate demonstration of the Holy Year spirit of reconciliation. Assisting in coordinating the event is Robert Gordon, Indiana Regional Director of

PARTICIPANTS will be mothers of pre-school children gathered at the retreat house for a monthly Leisure Day. Prior to the Seder meal, they will hear explanations of the significance of Passover in the life of Christians Also taking part in the program will be Father Kenny C. Sweeney, Fatima director, and Rabbi Jonathan Stein of the Indianapolis Congregation.

A MOTIVATING factor behind development of the "Seder of Reconcillation," according to Gordon, is the recognition by Jewish and Catholic clergy and laity that the Passover and Easter seasons all too often led to a separation of the religious communities and, in times past, was frequently the source of hostility.

Perhaps through the symbolic reliving of the Passover story, lessons about the preciousness of freedom will be remembered and passed on to succeeding generations, Gordon said

Fr. Terrill re-elected commission chairman

Father Richard Terrill, pastor of St. Philip Neri parish, Indianapolis, was re-elected chairman of the Archdiocesan Ecumenical Commission during a meeting held last Saturday in

during a meeting held last Saturday in the Chancery.

Father Aurelius Boberek, O.S.B., St. Meinrad, had been re-elected vice-chairman and Mary Kaye Tolen, Richmond, elected secretary-treasurer.

Named to the Standing Committee were Father Francis R. Tuohy, chancellor; Father Karl Miltz, member of the Scecina High School faculty; and Thomas Kibler, Indianapolis Susinessman.



SPANISH ACCENT—Among those who addressed the workshop on Ministry to Hispano-Americans held Monday at St. Meinrad were, left to right, Father Richard Teall, C.S.C., Pontifical College Josephinum; Jerome Martinez, coordinator; Very Rev. Hilary Ottensmeyer, O.S.B., president-rector, St. Meinrad College; Rt. Rev. Gabriel Verkamp, O.S.B., archabbot,

St. Meinrad Archabbey; Very Rev. Daniel Buechlein, O.S.B., president-rector, St. Meinrad School of Theology; Archbishop Robert Sanchez of Santa Fe, New Mex.; and Auxiliary Bishop Patrick Flores of San Antonio, Tex. Speakers discussed the special problems encountered in ministering to the religious needs of the Spanish-speaking community.

Two bishops address workshop

ST. MEINRAD, Ind.-Archbishop Robert Sanchez of Sante Fe, N.M., Bishop Patrick Flores of San Antonio, Tex., and Father Richard Teall of the Pontifical College Josephinum were the main speakers at a workshop on ministry Hispano-Americans Monday, March 3, at St. Meinrad

Seminary.
The workshop, funded by Lilly Endowment, was designed primarily for the 400 seminarians here but attracted diocesan personnel from 15 states who are administration and ministry to Hispano-Americans

Father Daniel Buechlein, O.S.B., president-rector of the School of Theology, noted that "Ministry to Spanish-speaking members of the Church involves many difficulties. Because 28% of U.S. Catholics are Spanish-speaking, these dif-ficulties demand our immediate attention.

Tomorrow's priests, he said, must be aware of the obstacles to effective ministry in this field and learn how to overcome them.

Speakers and group discussions that followed explored the identity of Hispano-Americans; their

culture, spirituality and economic situation; the Church's response to spiritual needs and seminary training; and the theology of liberation and ministry to

minorities.

Among those in attendance from Among those in attendance from the Archdiocese of Indianapolis were Father Stephen Hay, administrator of St. Mary's parish, Indianapolis; Father Joseph Dooley, co-pastor of St. Thomas Aquinas, Indianapolis; Sister Mary Catherine Duffy, S.P., St. Mary-of-the-Woods, (nd.; and Mike and Kathy Gable of St. Mary's parish, Floyds Knobs,

'WORLD HUNGER' THEME OF CONVENTION

Catholic women to meet

NEW ALBANY, Ind.—For the first time in more than a decade the Archdiocesan Council of Catholic Women is returning to this city on the

Women is returning to this city on the Ohio River for its annual convention. Headquarters for the two-day affair—Tuesday and Wednesday, March 18 and 19, will be the Holiday Inn. The theme for this year's convention, which seores of women from all sections of the Archdiocese are' expected to attend, is: "international Women and World Hunder."

Women and World Hunger."

It is to be noted that all activities are

based on Eastern Daylight Savings

THE PARLEY will open on Tuesday

THE PARLEY will open on Tuesday with registration from 1 p.m. until 2 p.m. The regular meeting of the Board of Directors is set for 2:30 p.m.

A social hour and reception is scheduled for 6 p.m. with the Convention banquet to follow at 7 p.m.

Banquet guest speaker will be Mrs. Anita Araya, Methodist missionary from Chile, South America, who will talk on "Conditions in the Third World." Her comments will be based on her personal experience as a Chilean missionary.

At 9 p.m. on Tuesday a musical group from Providence High School

group from Providence High School will present a Rock Cantata based on the Biblical story of Joseph, entitled: "Joseph and the Amazing Technicolor Dream Coat."

Registration will resume at 9 a.m. on Wednesday.

CONVENTION speakers on that morning will include an Al-Anon representative at 10:30 a.m. At 11:15 a.m. Sister Mary Catherine Vukmanic, O.S.U., will address the delegates. Her subject will be: "WOMAN-for God's Sakel"—a discussion of the

role of women in the Church today. Sister Vukmanic is a member of the Ursuline Sisters of Louisville, Ky., and holds a doctorate in systemic theology from Southern Baptist Theological Seminary. Presently chairman of the Theology Department of St. Mary's College, St. Mary's, Ky., she has taught theology at several institutions of higher learning including St. Malert Seminary. cluding St. Meinrad Seminary.

Speakers for the luncheon at 12:30

p.m. include Father Frank Quinlivan, C.S.C., of South Bend, chairman of

Capital Punishment parley slated at ND

WASHINGTON—The National Council of Catholic Laity will sponsor a Conference on Capital Punishment at Notre Dame, Ind., March 23-26.

The conference, whose theme is "Punishment in a 'Civilized' Society," will be conducted at the Center

will be conducted at the Center for Continuing Education at the University of Notre Dame.

Roger L. Shinn, Reinhold Niebuhr professor of social ethics and acting president of Union Theological Seminary, New York, will be the keynote speaker. Other scheduled speakers will include Dr. Karl Menninger, chairmen, of the hoerd speakers will include Dr. Karl Men-ninger, chairman of the board, Menninger Foundation, Topeka, Kan.; Patricia McNeal Dolan, professor of history, Indiana University, Bloomington, Ind., and Robert K. Thomas, professor of anthropology, Wayne State Univer-sity. Detroit. sity, Detroit.

the Indiana Catholic Conference Committee of Poverty and Justice and Father Lawrence Voelker, Archdiocesan Coordinator for the In-diana Catholic Conference. Father Quintivan will speak on: "The Right to Food - a Christian Commitment" and Father Voelker on "Where to Go From

THE CONVENTION will close with a THE CONVENTION will close with a concelebrated Mass at 3 p.m. with Archbishop George J. Biskup serving as the principal celebrant. Father Stephen Hay administrator of St. Mary parish, Indianapolis, and director of the Apostolate to the Spanish-Speaking in the Archdiocese, will give the homily.

Reservations must be in by Monday, March 10. Reservations Chairman is Miss Marie Miller, Route 1, Floyd Knobs, Ind., 47119—telephone: 812-923-8947.

Mrs. John Thompson, ACCW Public Mrs. John Thompson, ACCW Public Affairs chairman, announced that plans are underway to provide a chartered bus to take persons in the indianapolis area to New Albany for the Wednesday day sessions. It may also stop in Columbus to pick up delegates there. Details can be obtained Trom Eileen Davis, 359-0046.

Mrs. Arkie McCullum of St. Mes.

Mrs. Arkie McCullum, of St. Mary parish, Navilleton, is president of the New Albany Deanery Council of Catholic Women, which is hosting the convention.

Pope Paul steps up public appearances

VATICAN CITY-With the Holy Year just over two months old, Pope Paul VI has stepped up the number of scheduled public appearances and religious ceremonies, giving increasing numbers of pilgrims a chance to "see the Pope."

On Wednesday, Feb. 26, the 77-year-old pontiff began holding two weekly general audiences—one for foreigners in the new Papal Audience Hall, and another immediately af-terward for Italians in St." Peter's

On Sunday, March 2, the Pope was morning Mass for pilgrims at St. Peter's. His original Holy Year schedule, announced months ago by the Central Committee for the Holy Year, noted that the Pope would either celebrate, preach or preside at a public Mass every Sunday in the basilica. Yet, except for special feasts or ceremonies which have fallen on Sundays, the Pope has delegated cardinals to celebrate the Sunday Holy Year Mass-up to now, that is.

PLANNERS OF papal ceremonies have shown concern for cutting corners where possible in order not to overtax the Pope's energies.

Early in the year, when the Pope was suffering from a slight cold, they abolished for several weeks the use of the portable throne and asked the Pope to cut down on the length of his address to the general audience.

During Lent, two penitential processions in St. Peter's Square which preceded papal Masses were led by cardinals instead of the Pope himself. Some have speculated, however, that, in addition to the strain such a procession might have, security risks in today's violent society were too great to permit the Pope to walk in St. Peter's Square.

POPE PAUL, who likes to meet the public and considers his weekly audience a meeting between a pastor and his parishioners, has expressed his delight in seeing so many

Despite numerous kidnappings, terrorist bombings and shootings throughout the world and in Italy Itself and despite the toll of old age, the

Pope remains one of the world's most visible leaders.

His Holy Year schedule shows, in fact, that Pope Paul is his father's son. Speaking about his father, Giorgio Montini, to a group of visitors from his home diocese of Bresica, Pope Paul once said: "To my father I owe the examples of courage, the imperative of not giving in weakly to evil, the vow never to place life above the reasons for life. The lesson learned from him can be summed up in one phrase: to be a witness."

Two mini-workshops in education slated.

The Office of Catholic Education will sponsor two mini-workshops for members of parish and district boards of education during March. The workshops are adaptations of the Shared Responsibility II programs offered throughout the Archdiocese

The first workshop will be held March 11 at Christ the King Church, 1827 Kessler Blvd., Indianapolis, the second March 31 at St. Mark Church, 6040 South East St., Indianapolis. Registration both evenings will begin at 7 p.m. with the workshops scheduled for 7:30 to 10 p.m. Board members who missed the fall program are urged to attend.

Archbishop to confer diaconate March 15

ST. MEINRAD, Ind.-Three young men from the Archdiocese are in-cluded among those to be ordained to

cluded among those to be ordained to the diaconate here on Saturday, March 15. Archbishop George J. Biskup will officiate at the 10 a.m. ceremony.

The Archdiocesan ordinands are: Conrad Cambron, St. John the Baptist, Starlight; Mark Gottemoller, St. Jude, Indianapolis; and Jack Porter, St. Patrick, Terre Haute. A fourth member of the class who is studying in Louvain, Belgium, will be ordained deacon at a later date. He is John Kirby, a member of immaculate Heart of Mary parish, Indianapolis.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Court bans abortion on demand

KARLSRUHE, Germany-West Germany's supreme KARLSHUHE, Germany—West Germany's supreme constitutional court, declaring that the constitution guarantees everybody's right to life, and physical inviolability, overturned a law authorizing abortion on demand within the first three months of pregnancy. The law took effect last June. However it was never operative because a federal injunction was immediately placed upon it.



FASHION SHOW PLANNED—Co-chairmen Nancy Foley FASHON SHOW PLANNED—Co-chairmen Nancy Foley, left, and Barbara Snyder look over some of the fashions to be shown at the Spring Fashion Show sponsored by the immaculate Heart of Mary Women's Club at 7:30 p.m. Tuesday, March 11, in the parish auditorium. Carolyn Churchman, radio personality, will be the commentator. Besides members of the Women's Club, men, teen-agers and children will model the fashions. Tickets are \$1.75, and may be purchased at the door. Wine and cheeses will be

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Peace demonstrators jailed

WASHINGTON—Sixty-two persons—including Jesuit Father Daniel Berrigan—were arrested March 1 in a peace demonstration at the White House. Those arrested and 700 supporters outside the White House said they were protesting President Gerald Ford's request for \$520 million in aid for Vietnam and Cambodia, the treatment of political prisoners in South Vietnam and the President's clemency program. The demonstrators FR. BERRIGAN were arrested when they refused to leave the White House



were arrested when they refused to leave the White House at the end of a daily tour. Experimental parish on its own

OKLAHOMA CITY—The first experimental, non-territorial parish established in the United States, the Community of John XXIII has withdrawn from the "ec-celesiastical jurisdiction" of the Oklahoma City ar-chdiocese. The withdrawal followed several months of impasse between the community and Archbishop John Quinn of Oklahoma City over liturgical practices in the community, ending in the archbishop's withdrawal of the assignment of the community's pastor, Father William

Catholic Charities hunts jobs

NEW YORK-Two New York Catholic Charities programs designed to find jobs for the unemployed have been expanded as state Labor Department statistics indicated that the unemployment rate in the city reached 10.6% in January. Msgr. James J. Murray, executive director of Catholic Charities, announced that the organization's Archdiocesan Vocational Services for those out of work and its Neighborhood Youth Corps for high school dropouts from low-income families have relocated to larger

Zaire Church faces persecution

ROME-The Catholic Church in Zaire faces outright persecution and virtual suppression should President Mobutu Sese Seko carry out his threat to close down every Catholic church in that African country, according to reports arriving here. Mobutu's announced plan is to elevate the People's Movement of the Revolution to



the status of a church and to promote
"Mobutism" as a national ancestorworship church of African "authenticity,"
with himself as messiah. He has already taken over all
schools, most of which were operated by the Catholic
Church or other Christian churches.

In capsule form . . .

Plans for an experiment with educational vouchers in East Hartford, Conn., include nonpublic schools, private and Church-related ones. ... The diocese of Richmond, Va., has offered to donate land in downtown Richmond for a proposed national black cultural center . . . Lawyers for Life, a volunteer organization of pro-life attorneys, is seeking to file legal briefs in three pending abortion cases in St. Louis, Mo.

A coalition of religious, labor, business and civic groups has launched a Council on National Priorities and has launched a Council on National Priorities and Resources to focus on the "unprecedented" economic situation in this country . . . A United Nations report on capital punishment states that only 25 of the 138-member countries have abolished the death penalty . . The right of natural parents to determine the religious upbringing of an adopted child has been upheld in the upper house of the English Parliament.

The movement of dissenting French priests called Exchanges and Dialogue, which in 1968 demanded the right to marry and to enter the world of work and politics, has declared itself dissolved . . . The Portuguese Bishops' Conference has asked priests to abstain from party politics and not to become candidates for public office . . . Boy Scouts in the Greensburg, Pa., diocese may now earn a special Holy Year patch.

The Argentine Bishops' Conference has produced the first four of 10 television documentaries for nationwide distribution . . . The film "The Exercist" has been barred in Muslim Tunisia as "unjustified" propaganda in favor of Christianity ... Dublin, Ireland, will be the site of the 13th World Methodist Conference in August, 1976.

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Names . .

B.V.M., resigned after 18 years as president of Mundelein College,

Philadelphia appointed a panel of 42 prominent Catholics to help direct the 41 st International Eucharistic Congress to be

held in August, 1976.

Madalyn Murray O'Hair,
the country's best known
atheist, has been dropped
from the board of the
American Humanist
Association Association.

Edward H. Levi, new U.S. Attorney General, is the grandson of one of the leading Reform rabbis in this country and the greatgrandson of two outstanding leaders in European liberal Judaism.

Sister Jeannine Daigle resigned as director of the Northern Maine Medical Center in Fort Kent, Me., following a decision by the hospital's board of directors allow voluntary sterilizations.

John E. Cosgrove, long associated with social development activities of the U.S. Catholic Conference, has been made a Knight of the Order of St. Gregory.

Cardinal Vicente Enrique y Tarancon of Madrid was reelected to another three-year term as president of the Spanish Bishops' Con-

Patrick F. Geary, 31, of Cleveland has been named a staff attorney in the Office of General Counsel of the U.S. Catholic Conference.



PIANO MEDALISTS—Outstanding soloists in the recent plano competition in the annual CYO Music Contest are shown above with Father Donald Schneider, CYO Director, and two of their mentors: Mrs. Gary Hofmeister, left, a private teacher, and Sister Joseph Ellen of Immaculate Heart of Mary School. The medal winners on the plano bench are Kevin Riordan, Immaculate Heart, and Shannon Sellers, St. Ambrose, Seymour. Standing, left to right, are: Cathleen O'Bryan, Immaculate Heart; Michele Hager, St. Columba, Columbus; Michael Sullivan, Our Lady of Lourdes; Mary Ellen Orbaugh, St. Lawrence; and Beth Schelle, Our Lady of Mount Carmel. [Related photo on Page 7]

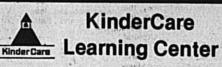
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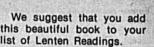
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Holy Year 1975 Share it with the world



THE TACKER

Back for an encore

BY FRED W. FRIES

Remember the fine series sponsored last fall for retired citizens and their guests in the Oldenburg area? The program proved so popular that a similar series has been launched for this spring.

The opening session was held on March 6. (Mail delivery being what it is, we didn't get the news in time to announce it in last week's paper). To kick things off, Sister Mary Jane Peine, O.S.F., retired art professor at Marian College, was scheduled to present what promised to be an informative and entertaining program "Color and How It Affects Our Lives."

INCIDENTALLY, all programs in the fourpart series are held at 4 p.m. on Thursday afternoons in the Academy recreation hall. The agenda includes a talk, informal discussion, refreshments, special entertainment and door prize drawings.

All you good people in Oldenburg, Hamburg, Enochsburg, Batesville and St. Mary-of-the-Rock who haven't signed up yet, here is your chance to enjoy an afternoon that should be both interesting and rewarding. Sister Marie Adelaide Speier, O.S.F., is again running the show and would be happy to answer any questions you might have. Address your inquiries to her at "Sisters of St. Francis, Oldenburg, Ind., 47036."

Here are the remaining programs on the

March 20-Susan Brames: "Beautifying One's Environment with Colorful Decorative Arrangements,"
April 10—Sister Carolyn Bissmeyer:

"Appreciating Music."
April 24—Sister Georgine Bocklage:
"Experiencing Life through Literature."

CHECK SIGNALS-Due to the inclement weather, the scheduled visit last Sunday of the Catholic Salvage Bureau truck to St. Luke parish, Indianapolis, had to be postponed until Sunday, March 9. It will be in the parking lot to accept donations of clothing and small household items after all the Masses.

GOOD SUGGESTION—The parish bulletin for Sacred Heart Church, Terre Haute, contains a suggested Lenten "good work" which can be performed by an entire family. It reads as follows: "On Sunday afternoon, when all the members of the family have finished reading the newspaper, spread the paper and give sections to everyone. Each person should cut out articles concerning anyone who might need our prayers . . . from the newborn to ac-cident victims. Paste these articles on poster board or construction paper and include these people in your prayers for the week."

AROUND AND ABOUT—Two Batesville girls, Jan Kahle and Rossanne Wissel, have leading roles in the Immaculate Conception leading roles in the Immaculate Conception Academy production of "Alice in Wonderland," slated Sunday and Monday, March 9 and 10, at Oldenburg. Curtain time is 2 p.m. on Sunday and 7:30 p.m. on Monday... Cheerleaders at Roncalli High School will conduct a day-long clinic and contest for parochial grade school cheerleaders in the Indianapolis area on Saturday, March 15... A Book Award has been presented to the Cathedral High School library by the University of Illinois Mothers' Association in recognition of Mothers' Association in recognition of outstanding academic achievement by Michael J. Sullivan, a freshman at the University. He is the son of Mr. and Mrs. Thomas Redmond of Indianapolis and a 1974 Cathedral graduate . . . Rabbi Murray Saltzman of the Indianapolis Hebrew Congregation, who was recently named to the U.S. Commission on Civil Rights, has been given a plaque for his two years of service as president of the Indiana Interreligious Commission on Human

BUT NO THANKS—A retired French Archbishop has refused to accept the Legion of Honor, France's most prestigious award, as a protest to the French parliament's recent approval of a liberalized abortion law. The prelate, Archbishop Claude Depuy, who once headed the See of Albi, asked President Giscard d'Estaing to strike his name from the latest list of those scheduled to receive "the nation's highest distinction.

SPREADING THE WORD—Talk about spreading the Good News! Children in the CCD classes at St. Luke parish, Indianapolis, are going to send it all over town. In celebration of Mission Sunday, the children will release 400 balloons in the parish parking lot on Sunday, March 16, at 9:45 a.m., each carrying a scriptural message handwritten by 7th grade CCDers. Following the launching, the children will attend the regular 10 a.m. Children's Mass and Father Joseph Wade, associate pastor. and Father Joseph Wade, associate pastor, will offer a special liturgy planned by the 3rd grade. Helping the youngsters with their mission projects have been Gracie Bill, parish director of religious education, Judy and Kan Cockett who keep the 7th party leach the 7 and Ken Corbett, who team teach the 7th grade class, and Jean Baehner, 3rd grade

GOOD QUESTION—Was it just a hap-pensiance that Catholic teams did not win a single game in last week's sectional basketball tournament (for the first time in memory), or are the schools actually putting less emphasis on sports and more on less emphasis on sports and more on religion and academics? Just wondering.

ADULT **EDUCATION** CALENDAR

Following is a listing of Adult Education programs received by the Archdlocesan Department of Religious Education. All programs are open to the public. For further in-formation on any of these, contact Sister Glichrist Conway, [317] 634-4453.

Sunday, March 9: "Up-dating Christian Doctrine," Father Bernard Koopman, Discission, St. Vincent, Bedford, 7:30 p.m.: "Pastoral: Behold Your Mother," Father Louis Schumacher, Lecture, St. Joseph, St. Leon, 7:30 p.m.

Tuesday, March 11: "Pre-Cana," Lecture/Discussion, St. Paul Center,
Bloomington, 7:15 p.m.;
"Lenten Study Group," Herb
Pfau, Discussion, Little Flower, Indianapolis, 7:30

Wednesday, March 12:

Communication: Parents and Teen-Agers," Daniel McGinley, Lecture/Discussion, Christ the ture/Discussion, Christ the King, Indianapolis, 8 p.m.; "The Call to Convergion," Sister_Gilchrist Conway, Lecture/Discussion, St. Lecture/Discussion, St. Rose, Franklin, 7:30 p.m.;
"Agape," Monsignor Raymond Bosler, Meal/Lecture, (Reservations), Little Flower, Indianapolis, 7:30 p.m.;
"The Eucharist: God's Gift for Renewal and Reconciliation," Father Alberts Alamie, Lecture/Discussion, St. Christopher, in-dianapolis, 7:30 p.m.; "Abraham and Isaac," Mr. "Abraham and Isaac," Mr. Brauner and Father Borchert meyer, Lecture/Discussion, St. Charles, Bloomington, 7:30 p.m.; "Lenten Discussion," Father Donald Schmidlin, Liturgy/Discussion, St. Plus X.—Indianapolis, 8 p.m.; "Parish Renewal," Pastoral Renewal Encounter Program Personnel, Liturgy/Lecture/Discussion, St. Anthony, Clarksville, 7 p.m.; "Religious Studies Program," Six Separate Courses, Ritter High School, Indianapolis, 7 p.m.

Thursday, March 13:
"Family Reconciliation,"
Sister Glichrist Conway,
Workshop, St. Matthew,
Indianapolis, 7:15 p.m.;
"Parish Renewal," Renewal Liturgy/Lecture/Discussion, St. An-thony, Clarksville, 7 p.m.

Indianapolis, 7 p.m.

Friday, March 14: "Parish Renewal," Renewal Team, Liturgy/Lecture/Discussion, St. Anthony, Clarksville, 7

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AT ALUMNI DINNER—Shown above at the St. Meinrad Alumni Association annual dinner held Tuesday evening at the Msgr. Downey Council, Knights of Columbus, are, left to right: Father Gerald Gettelfinger, chairman; Very Rev. Hilary Ottensmeyer, O.S.B., president-rector of St.

Meinrad College; Archbishop George J. Biskup; Father John Ryan, Alumni Association president; and Very Rev. Daniel Buechlein, O.S.B., president-rector of St. Meinrad School of Theology. More than 125 clerical and lay alumni attended the dinner meeting.

INDIANAPOLIS Calendar of Events

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

SATURDAY, MARCH 15 Annual Spring Card Party sponsored by St. Catherine of Sienna Court No. 109, Knights of St. Peter Claver, at 1 p.m. in St. Bridget's Hall, 80I N. West St. Tickets available at the door. Proceeds to We Care Food

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, 6:30 p.m.; K of C, Pius X Council 3433, 7 p.m. WEDNESDAY: St 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. p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Scecina 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

Central Catholic benefit slated

INDIANAPOLIS - The Central Catholic Athletic Committee will sponsor a Spaghetti Dinner and Monte Carlo in Sacred Heart Hall on Sunday, March 9. The dinner will be served from 12 noon until 4 p.m. with the Monte Catholic until 4 p.m. with the Monte Carlo continuing until 9 p.m. Prices for the dinner are \$2.25 for adults and \$1.00 for children under 12. There will

be no charge for pre-school youngsters.
There will be special games and entertainment for

Fatima offers special retreat

INDIANAPOLIS - Father Herman Lutz, co-pastor of St. Catherine parish, In-dianapolis, and a member of the Archdiocesan Marriage Tribunal, will direct a week-end retreat for separated and end retreat for separated and divorced women March 14-16 at Falima Retreat House. Reservations are necessary and may be made by writing Fatima, 5353 East 56th St., Indianapolis 46226 or phoning 545-7681.

Las Vegas Night

INDIANAPOLIS — St. Ann's Parents' Club will sponsor a Las Vegas Night on Saturday, March 15, beginning at 8:30 p.m. in the school hall.

Proceeds from the affair will go for school im-

GUILD TO MEET

INDIANAPOLIS — The Ave Maria Guild will hold its monthly meeting at 12:30 p.m. on Tuesday, March 11. Mrs. C. E. Baas will preside. The meeting will have a St. Patrick's Day theme.

MONTE CARLO NIGHT

INDIANAPOLIS - The St. Mark's Men's Club will sponsor a Monte Carlo Night for adults Saturday, March 8, in the school halt beginning at 6:30 p.m.



BETTER READING—Three Indianapolis teachers have completed the four-we BETTER READING—Three Indianapolis teachers have completed the four-week training course in the Right-to-Read program sponsored by the Indiana Department of Public Instruction. Shown receiving certificates of recognition from Phil Whitman, state regional Right-to-Read director, are, left to right, Sister Donna Watzke, S.P., and Sister Dolores Fritz, O.S.B., both of All Saints School, and Sister Ann Paula Pohlman, S.P., South Central Elementary. The training instructs teachers in diagnosing pupil deficiencies and developing improved reading programs. Dr. Dan McDevitt, Archdiocesan director of schools, said he hopes at least one administrator in each of the 12 school districts will complete the federally-funded course.

St. Jude plans benefit dance

INDIANAPOLIS — The Men's Club of St. Jude parish will sponsor its annual benefit dance on Saturday, March 8, at the Msgr. Downey Council, Knights of Columbus, U.S. 31 S at Thompson Road, The Continentals will play.

Continentals will play. Proceeds from the dance, by calling 786-8066.

which begins at 9 p.m. and WOODS; Ind. — Two In-is open to the public, will go dianapolis students, Dana is open to the public, will go to support the work of the St. Vincent de Paul Society.

Tickets are \$5.00 a couple and can be obtained from any Men's Club member or at the door. Advance table reservations can be arranged IN WOODS PLAY

MARY-OF-THE-Harnish and Ann Nohl, will have roles in the musical "Dames at Sea" to be presented this Friday and Saturday in the Cecilian Auditorium. Curtain time is 8 p.m. Admission is free:

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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 9-Holy Name Choir recital at 5 p.m. under the direction of Jerry Craney, followed by Holy Mass at 5:30 p.m.

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NIGHT

Saturday, March 8

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Proceeds for the Youth Athletic Fund



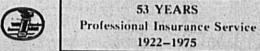














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Experience counts

West Germany's highest court last week departed from a worldwide trend and declared unconstitutional a liberalized law that would have legalized most abortions. The countertrend itself was important but so was the reason given for it.

The court ruled that until specific new legislation could be adopted, abortion would be legal only to save the life of the mother, or if the fetus could be proven to be deformed, or in the case of pregnancy resulting from rape.

The president of the court noted that many Western nations permitted abortion almost without restriction or under rules much broader and more relaxed than those outlined by the court. However, he said, the preservation of life took greater priority in West Germany because of the "bitter experience" of the Nazi regime.

He was referring, of course, to the murder of millions of Jews and other minorities, and the physically and mentally handicapped which took place in the diabolical Nazi effort to

develop "the master race."

The phrase "bitter experience" recalls statements made recently by Dr. Bernard Nathanson, one of the founders of the National Association for the Repeal of Abortion Laws and a former director of the largest abortion clinic in the United States.

Writing in the New England Journal of Medicine, Dr.

Nathanson stated that although he was proud of the clinic's record of maternal health in the course of performing 60;000 abortions, "I am deeply troubled by the increasing certainty that I had in fact presided over 60,000

is now legal for about half of the world's population and it may indeed be the most frequently used means of controlling birth.

New York and the International Planned Parenthood Federation both have estimated that there were 55 million abortions in the world during 1974. In the United States alone last year, there were an estimated 900,000, or 28 abortions for every 100 live births. In some cities, the nation's capital, for example, there were more abortions than births.

So while West Germany's

So it would seem that those

who have experienced at close hand the demoralizing extremes of a disregard for life are dropping out of the abortion parade. For that we should be grateful. Yet it is woefully apparent that the parade is still gathering steam and recruiting millions of followers. Abortion

The Population Council of

highest court may recoll from the nightmare of 30 years ago, the contemporary nightmare of abortion appears to be spreading inexorably across the face of the earth. How many more "bitter experiences" must there be before we come to our

Forbidden alternative

Dr. Henry Pitney Van Dusen was a celebrated Presbyterian theologian, a former president of New York's famed Union Theological Seminary. Therefore his and his wife's death through a suicide pact startled and shocked a great many people. The outpouring of sympathy was to be expected. What is unexpected, however, is the considerable body of sentiment supporting their action.

The Van Dusens were elderly-he was 77, she 80and in poor health. They feared being separated. In a letter they explained why they were taking their own lives. "Nowadays it is difficult to die," they wrote. 'We feel this way we are taking will become more usual and acceptable as the years pass."

"This way" was a lethal dose of sleeping pills.

Dr. John C. Bennett, another respected theologian who succeeded Van Dusen in the seminary post, was quoted as saying that what the couple did was the right thing under the circumstances. Similar agreement came from the president of the New York Theological Seminary and other prominent churchmen.

Yet the fact remains that orthodox Presbyterian doctrine,

which professed, forbids the taking of life. So does Jewish belief and the belief of every major group of Christians.

The fact that the couple was longtime members of the Euthanasia Society of America has been cited as influencing their decision to commit suicide. Yet there are two strains of philosophy within the society-active and passive euthanasia. The Van Dusens had publicly supported passive euthanasia. In simple terms, that means death resulting from the removal or non-use of extraordinary or artificial life support systems. It is a far cry from taking a fatal dose of barbiturates, as the Van Dusens did, and it is disturbing that that very clear distinction has become blurred in the aftermath of the couple's death.

The anguish and derstanding expressed by the couple's many friends and fellow church members was warranted. By all reports the Van Dusens were remarkable people, much loved and loving. No one but God can or should judge them. But neither must their suicide be stamped as appropriate, permissible behavior for believing

Who's got the secrets?

U. S. Representative Robert F. Drinan has demanded formal access to the files the Federal Bureau of Investigation has compiled on him. The Jesuit from Massachusetts knows the files are there. He sneaked a peak while making a tour of the FBI offices recently and he says he saw 20 to 30 index cards bearing his name.

The FBI retorted that Father Drinan broke the rules, that he was specifically asked before the tour not to examine any filed data. "He completely disregarded this request and delved into a file drawer con-taining index cards," Director Clarence E. Kelley said. For shame, Father!

It's a little late in the game, it seems to us, for Kelley to be insisting on the sanctity and inviolateness of FBI data. The

new U.S. Attorney General Edward Levi has publicly confirmed what many have suspected for a long time. The FBI has been misused by Presidents of both parties, prostituted for personal and political purposes.

What is even disgusting, longtime director J. Edgar Hoover compiled dossiers on Presidents, members of Congress and other prominent Americans and used that same material to per-petuate himself in power, to silence his critics, shame his enemies and regale his cronies.

Before the FBI's complaints about one nosey congressman will be taken seriously, the agency had better look to its own tattered reputation as a keeper of secrets.

THE YARDSTICK

Despite faults, seniority system necessary

BY MSGR. GEORGE G. HIGGINS

It is tragically true that black workers are usually the last to be hired even in good times and the first to be fired or laid off in bad times. To some extent, there is a causal relationship between these two factors, especially in industries or plants which are operating under a union contract.

The reason that black and other minorities are the first to be let go in a time of recession is that white male workers have greater seniority under their collective

bargaining contracts and, for better or for worse, union seniority prevails in the case of layoffs.

But should it prevail? Many ob-servers think not. Carl Rowan, the nation's most widely syndicated black lumnist and former director of the United States Information Agency, is a case in point.

In a recent column, Rowan pointed

out that there is a built-in conflict of interest between the male white worker who "under circumstances of brutal discrimination" was hired 15 years atto and the black or other minority worker who was hired six months ago under pressure from the federal Equal Employment Opportunities Commission.

IF THE WHITE worker is told that,

despite his seniority, he is being laid off because his employer, under the law, cannot fire the recently hired minority worker, he is naturally going to be angry. But if the black or other minority worker—who might never have been hired if the federal government hadn't forced the issue—is told that he is being laid off first because of lower seniority, he too is because of lower seniority, he too is going to be angry.

Rowan asks himself and his "How does a decent society reconcile these different views of fairness and justice?" While he admits that "Solomon never had a tougher challenge," he rushes in nevertheless where even wiser men than Solomon would fear to tread and answers his own question unequivocally and without qualification: "I know which way wisdom lies. It is to give sexual, way wisdom less. It is to give sexual, racial and ethnic justice precedence over seniority. That is the only way to break a circle that is not only vicious but destructive of everything the nation stands for."

This answer does credit to Rowan's innate sense of justice and fairness. It is a simple—I almost said simplistic answer to a complicated problem, but I wonder if Rowan has fully thought it through in terms of all its logical

DOES HE MEAN that union security provisions should be completely ignored in all cases—or only in some Does he mean that all newly-hired

minority workers should be given preference or precedence—or only some of them? More specifically, does think that a newly hired black he think that a newly hired black worker should be permitted to bump another black worker with greater seniority—or only another white? This is not a rhetorical question.

In some industries (the auto in-In some industries (the auto industry, for example) there are thousands of female, black, and other minority workers with 15 years seniority or more. Does Rowan believe that "sexual, racial and ethnic justice" should take precedence over the seniority of these veteran members of the UAW, or would be put them in a separate category, and humo policy. separate category and bump only those senior UAW members who happen to be white, male Caucasians?

Or take the example of the United Farm Workers of America. The central issue involved in the continuing struggle between the UFWA on the one hand and the Teamsters and anti-UFWA growers on the other is the issue of seniority administered through a union hiring hall.

The Teamsters and the majority of California growers are opposed to this type of seniority set-up. The UFWAwith good reason—not only favors such a set-up but will fight for it to the

DOES ROWAN AGREE with the UFWA in this regard, or would he argue that here, too, "sexual, racial and ethnic justice" should take

precedence over seniority? If he holds the latter position, how would he administer his formula in practice? Would he give precedence to a newly hired female Mexican-American farm worker over a male Mexican-American with greater seniority on the grounds that "sexual, racial and ethnic justice" should take precedence? Or a newly hired black or Puerto Rican with less seniority than a Mexican-American, whether male or female?

If he would abolish seniority in these cases, he must be prepared to answer to the UFW for undermining what this union considers to be the only possibe alternative to the notorious system of hiring farm workers through labor contractors without regard to seniority.

I have raised these questions (and could raise many more) not for polemical purposes, but simply to suggest, that, in my opinion, Rowan has vastly oversimplified the seniority issue. He is correct that seniority provisions create a real problem when they conflict with the rights of minority workers who have been grossly discriminated against for generations both in terms of hiring and firing. But it is easier to raise this problem—and easier to wax rhetorical about it—than it is to solve it.

To abolish the seniority system, far from solving the problem, would only make matters worse and over the long haul would be a great disservice to minority workers themselves.

DALE FRANCIS SAYS

When blackbirds take priority over babies

BY DALE FRANCIS

It would have been difficult to believe if it hadn't been there in black and white. The New York Times presented an astonishing example of just how confused it is on questions of what is important. In

one editorial, it angrily chided a jury in Boston for a decision that might slow down abortions. In the very next editorial, it fairly wept with compassion over the slaughter of

This essay is not intended to denounce the New York Times. There is no need for denunciation. The need is for understanding and compassion. The Times' editorial writers really are unable to un-derstand. Had there been any understanding at all they would never have allowed the conjunction of the two editorials which show just how distorted their thinking is.

The first editorial was a peevish complaint about the way the Edelin

I am writing about the editorial entitled "Holding line on food"

I hold down a full-time job and farm

123 acres on evenings and week-ends. By most farmers' standards, I am strictly small-time, but I feel my

problems are the same as theirs—except that their problems are bigger.

With fertilizer prices skyrocketing, maintenance and repair parts (when you can get them) getting higher each

time I go to the dealer, higher gasoline prices confronting us, falling grain and beef market prices, and with a pretty dim outlook for market prices part fall.

cutting back on production in 1975.

I had originally planned on cutting

my beef cow brood herd by 20% and my cropland by about 15%. But since the first of the year, and all the dismal

forecasts being put forth by the agricultural economists, I am

seriously considering cutting back When a construction worker, a

factory worker, or newspaper employee works 40 hours per week, he knows what the take-home pay will be.

And if he works overtime, he knows that there will be time-and-a-half or double-time pay coming to him. What

such assurance does the farmer have?

fall, I, for one, am planning on

case came out in Boston. The Times doesn't like the idea that 12 laymen should have been asked to consider a case in which the question of when human life begins is raised. This, the Times believes, must be left to professional physicians, theologians and bleethicists. It is not the and bioethicists. It is not, they say, something to be considered by lay

THE TIMES editorial noted with disgust that apparently the decision was finally made on the basis of photographs, because what the jurors saw in the photograph "looked like a

Obviously the Times is right. The jurors did say that the photographs were decisive. When they saw the photographs they saw a baby, some one not some thing. That did influence their decision.

In the movie "Alfie," it was ap-pearance that was decisive for Alfie. A totally amoral person, he had arrange an abortion for a girl friend. But when the abortion was completed, Alfie was shaken. He hadn't expected it to look like a baby, he said over and over

NONE. When a farmer puts in 14-16

hours a day for six or seven days a week, does he get any more pay? NO. Sure, the world needs to be fed; but

so does the farmer. And his family. If the factory worker works extra hard

and increases production, he is given extra pay for his extra work. It should

be the same way for the farmer. Why should the farmer work 14-16 or more hours a day, (and into an early grave in many cases) with no descriptions.

many cases), with no guarantee whatsoever that his grain and livestock will bring him enough to live on until the next harvest? If the farmer

were given some sort of guarantee what the prices will be next fall, he can plan his production and labor ac-

cordingly.
I sincerely believe the United States

farmers can feed the world. Easily, And they will do it. IF, and only IF, they can have some sort of assurance

that their long hours in the hot sun and freezing winds will bring them enough money to make it worthwhile. Enough to feed themselves, clothe and house their families, and maybe,

just maybe, have enough left over to contribute to all the needy peoples, countries, and causes that our faithful missionaries keep telling us about week after week after week.

Jerry Cord

again. It looked just like a baby sleeping, he said and suddenly he was shook by a conscience he hadn't

THE EXPERTS to whom the Times would leave such questions offered contradictory testimony. What kind of expertise is it that fails to recognize that there is never a time that what is in the womb is not a separate person. not an appendage of the mother but a new creation?

But if the Times was upset that the U.S. system of justice leaves things to a jury rather than to elitists, it was more upset that the verdict might slow

The conviction of Dr. Kenneth F. Edelin for manslaughter is a blow not only to physicians who perform legal abortions but also to the women who need these operations or may need them in the future . . . " the Times' editorial says editorial says.

The careful euphism "operations" is

designed to conceal the fact that what is involved is destruction of human life—but then this is the way the

BUT FOLLOWING this editorial, in which the Times expresses its concern that something might slow down the millions of abortions that have been

committed in the past few years, there is a show of compassion for birds. The Times is concerned because in Kentucky and Tennessee it

decided to kill starlings and blackbirds that have been roosting near military installations. The editorialist shows his com-

passion, writing, "The polgnant spectacle of millions of dead and dying birds ought to make the Army and muncipal officials reconsider this hideous project, particularly as they cannot achieve their objective by this mass slaughter."

I am not belittling the compassion of the New York Times for birds. It is a senseless and hideous project. It deserves the criticism that the Times

BUT HOW CAN reasonable men— our assumption is that the men who determine the editorial policies of the Times are freasonable men—show outraged compassion for the slaughter of blackbirds and have none at all for the slaughter of unborn in-

fants?

If the Times is unable to see the life in the womb as being a human person, then surely it is impossible to fail to see that it is life in progress. How can you weep over "the poignant spectacle of millions of dead and dying birds" and have no tears for millions of dead

lives forn from the womb?

Yet, as I said, what is certain is that the Times' editorialists really can not see the incongruity of their position. God help them, they really are as blind as they seem to be

as they seem to be.

God, lorgive them. They know not what they do. That's what Dur Lord said of those who nailed Him to the cross. And that is what we must say of those who weep over blackbirds and true that more leaves in the said of the said o urge that more infants in the womb be

The CRITERION

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Official Newspaper of the Archdiocese of Indianapolis

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Price: \$5.00 per year

Entered as Second Class Matter at Post Office, Indianapolie, Ind. Editor, Rev. Msgr. Raymond T. Bosler; Associate Editor, B. H. Ackelmire; Managing Editor, Fred W. Fries; Cir-culation, Agnes Johnson; Advertising, David Skripsky, Marguerite Derry.

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4



"" AND 50, BROTHER FIDELIS TOOK HIS WINE RECIPE
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THE WAY IT WAS, 200 YEARS AGO TODAY!"



Versailles, Ind.

LETTERS TO EDITOR

Farmer has to eat, too, writes Jerry Cord

To the Editor:

Several years ago there were some excellent books written, i.e. "Has the Catholic Church Gone Mad," "Trojan Horse in the City of God," "The Protestantization of the Catholic Church," and, more recently, one titled "Pagans in the Pulpit."

Reading these and many others helps us to better understand the statistics appearing in the press. Recent reports state the 18% (633 million) of the world's population was

million) of the world's population was baptized Catholic, yet 20% of the world's parish-churches (19,000) are

priestless. In the United States, where we have more than enough priests to spare for those priestless parishes, only 70% of those baptized 14 to 15 years ago made their First Communion, and 53% of them have been confirmed.

Then we read the NORC report by

Father Greeley and find that less than 50% of the adult Catholics now attend weekly liturgy in the United States, a drop of 25% in 10 years. It further reveals that 43% approve of premarital sexual relations, 83% approve of artificial birth control, and 70% approve abortion, while confession. prove abortion, while confessing less and receiving Communion more. In addition, 86% of these American

Catholics said they never thought of leaving the Church. Had they been reared Baptists, Jehovah Witnesses, or even atheists, they would be just as positive in their statements about "not

positive in the property of th

Elizabeth, Ind.

OAOAOAOAOAO QUESTION 6 BOX OAGAGAGAGAGA

Why don't we baptize by immersion?

BY MSGR. R. T. BOSLER

Q. When did infent beptiem start and why doesn't the Church have immersion beptiem as in the New Testament?

Testament?

A. The two questions are interrelated in the first days of the Church, nearly all those baptized were adults, and baptism then was by immersion. Preparation for baptism was very extensive, requiring a long period of study, known as the catechumenate. known as the catechumenate.

There, is little mention of infant baptism in the early Church. Some of the first Christian writers, like Tertuillan, were against it. However, Hippolytus of Rome, who lived in the last part of the second century and the first part of the second century and the first part of the third, quoted a contemporary as saying: "The Church received from the Apostles the tradition of also bap-tizing children."

There are no direct references in Scripture to the baptism of infants, but there is great stress on the necessity of baptism for everyone,

e.g.: "No one can enter into God's kingdom without being begotten of water and Spirit." (Jn. 3:5) And there are instances of whole families being baptized and accepted into the Church, which may or may not have included infants. It must be admitted that in the first three centuries baptism of infants and children was not considered essential, as it was later. considered essential, as it was later. In the fourth century it was not uncommon for people to postpone baptism of their children so that they could grow up, marry and settle down and then be baptized after they had sowed their wild oats, as the saying goes. Some postponed baptism until their death bed, so that they "could go straight to Heaven."

was from the fourth and fifth centuries onward that baptism of infants became common. And once society became Christian and nearly all the baptisms were those of infants, the practice of immersion slowly disappeared, since infants could not understand the significance of dying to the old man in the waters and rising to a new life with Christ. The Church felt herself empowered to decide that pouring instead of immersion was sufficient for the same reason she felt empowered to decide which of the early writings of the Church were to be considered inspired and part of the Scriptures—because she believed the Spirit of Christ was with her helping

make decisions.
Since Vatican Council II, the Church has been encouraging the use of immersion, but so far there has been no great enthusiastic response.

Q. Do we have to believe, literally, in

G. Do we have to believe, literally, in an Eve who was cursed by God, and, if so, could a pope emancipate women from this bondage?

A. The story of Adam and Eve is an allegory, not a literal history of how mankind began. It is folklore used to teach many important lessons revealed by God. The points of the story are important, not the details. The principal truth taught is that mankind in the very beginning of its existence brought evil upon itself and turned from God because of pride and turned from God because of pride and disobedience. To describe some of the evils mankind could thank itself for, the story graphically listed some everyday evils that people experienced at the time the story was told: the woman suffers the pangs of childbirth and subjection to her husband. The man struggles with thorn and thistles as he cultivates the ground and gets

his food by the sweat of his face. This is not supposed to be a revelation that woman is to be subject to man; it merely reflects the reality of life when the story was told.

The Genesis story is an admission that the subjection of women to men is an evil. And a Christian might very is an evil. And a Christian might very well argue that once Jesus saved the human race from sin, subjection of women to men is an evil that ought to be removed. St. Paul, in his first letter to the Corinthians, indicates that he did not recognize this as an evil to be abolished, but then neither did he abolished, but then neither did he recognize that the evil of slavery could be abolished; he accepted it as a

reality of life, as he did the subjection of wife to husband. In the last century one of the most conservative of popes, Gregory XVI, finally condemned slavery as an evil that must be abolished. One of these days, a pope will condemn the inequality of women will condemn the inequality of women as an evil to be abolished.

Q. We are people in our late sixtles and early seventies, all hard of hearing. When we go to confession, we don't always hear what our priest is saying, and it is frustrating. How often do older folks have to go to confession if one has no serious or mortal size? if one has no serious or mortal sins?

A. As I have said often before, there

is no obligation to confess at all if you are not aware of a serious offense against God. Your sins are forgiven with your own act of sorrow and especially when you devoutly receive Communion. If you want the help of the sacrament of penance to overcome special, weaknesses. special weaknesses, make your confession and then say: "Father, my hearing is bad. I won't be able to understand your advice. Please give me absolution. I'll say the Lord's prayer for a penance. If this is all right, please tap on the screen." Or choose please tap on the screen." Or choose whatever you want for a penance. The priest will understand.

e 1975, Universal Press Syndicate

1974 church attendance remained stable at 50%

PRINCETON, N.J.—Weekly attendance at U.S. churches or synagogues remained at 50% of the adult population in 1974, about the same level as the previous three the latest annual Gallup Poll of church attendance shows.

The percentage of Catholics who attend church weekly, 55%, is the same as last year and down only two points from 1971. The Protestant percentage has remained at 37 since 1971

1971. Over the past decade, however, Catholic church attendance has declined more than that of Protestants or Jews. In 1964, 71% of Catholics attended church weekly, and 38% of

Protestants. Jewish weekly attendance at synagogues was 17% in 1964 and 16% in 1974.

THE ANNUAL GALLUP audits of church attendance over the past 10 years indicate that the peak years were 1955 and 1958, when 49% of the adult population attended in a typical week.

Breakdowns of poll results into various categories indicate that:

—Women are more likely to attend

church in a given week than men are.

— Attendance rises with age.

— Married persons are more likely

than single persons to attend church in a typical week.

-College-educated Catholics are

more likely to attend church than Catholics who have not attended college, whereas Protestant attendance is about the same for those who have attended college and those with a grade school education. Among both Catholics and Protestants, at-tendance percentages are lowest among those with high school

among those with high schools education.
—According to geographic regions, attendance is highest for Protestants in the South and for Catholics in the Midwest. For both faiths it is least in the Far West.

—For both faiths, attendance is

highest among professional and



Christian Heritage

A history of the Catholic Church in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

This information is derived from The Diary of Calvin Fletcher. Other entries in the diary have a bearing on the story of Bishop Brute's visitation:

Monday, June 5 . . . Roman Catholic priest called on me to see about the Irish prisoner in jail . . .

Thursday, June 8 . . . Roman Catholic priest Mr. Shaw (sic) called on me. He had a private room at my house to say Mass. He has called to inquire about the aid necessary for a

catholic in jail for murder . . . Friday, June 9 . . . Shaw the Roman Prist called & took tes. Found him an intelligent man . . .

Now Brute and Petit reached Logansport, their first objective, on 5 June, the very day of Shawe's first visit to Fletcher.

No doubt it took a day or two longer to go from Vincennes to Logansport than to indianapolis, but Shawe must have been in Indianapolis at least a day before he called on Fletcher. But whether Father Shawe

rode part way with the bishop or made the trip to Indianapolis by himself, it is certain that he would not have gone to Indianapolis without an express order from the bishop.

THE QUESTION IS whether Bishop Brute sent him to see what could be done in behalf of the Irishman in jail or simply to make a pastoral visit to the

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Catholics in Indianapolis and the surrounding country. In the latter case, we should have to conclude that the priest learned of Thomas Finch's plight only on his arrival and that on his own initiative he approached the lawyer "to inquire about the aid necessary for a Catholic in jail for

SW CHAPTER SEVEN MAN

There is nothing to tell us whether Father Shawe's intervention affected the outcome of the case. The diary does, however, tell us what the

Calvin Fletcher was 38 years old. A native of Vermont, he had come to Indianapolis in 1821 and had become one of the most respected and in-fluential citizens of the little town. His diary reveals him to have been devoutly religious. In his preparation for Finch's trial he was conscientious, not to say scrupulous. Calling on the prisoner, he found him "a young Irishman of the common grade with great vivacity & apparent good intention & indeed with good character."

With his partner he traveled out to the canal to examine the scene of disturbance in which Sheridan was

The trial opened on Tuesday, 18 July, and continued until Saturday; indeed, it was after midnight when the jury brought in its verdict. Fletcher spoke to the jury for three hours and a half and Brown spoke nearly as long.

While Fletcher thought himself to be "but poorly prepared," nevertheless he believed that he "succeeded nearer to what I would wish to have been always very ambitious to obtain than I

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did in my recollection." Still he appears to have been disappointed with the verdict, which was that Finch was guilty of manslaughter with a sen-tence of five years in the penitentiary. Whatever contribution Father Shawe made, it was not pecuniary, for Fletcher recorded that he tried the case "almost without fee or reward."

ALL THIS HAPPENED after Father Shawe's return to Vincennes, for the cathedral register shows that he baptized a baby there on 9 July. The register also tells us a little about his sojourn in the Indianapolis area:

"June 6 1837 performed the funeral service at the grave of Michael Sheridan in the forest near Indianapolis, Michigan Rd, Deceased Mar. 19, Shawe A.M.

"June 17, I baptized Lucy Ann Acre daughter of Edward Acre and Louise his wife, born June 14, 1837. Sp: Geo. & Mathilda Laws Shelbyville Shawe A.M.

"June 19, 1837, Interment of Joseph M. Simms son of Joseph M. Simms & Tabitha his wife, deceased May 18, 1837 aged 15 yrs 8 mo. at Shelbyville Shawe."

While there is no record of other activities, there can scarcely be any doubt that when Father Shawe went out to bless Michael Sheridan's grave the day after his call on the lawye rd confessions and celebrated Mass for the workmen on the canal. (To Be Continued)

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Renewal THE EUCHARIST (Part One)

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

Covenant means commitment. To enter a covenant means to give onself completely to another, to trust and to entrust oneself wholly to the other. Covenants are made by people in love when they pledge or yow "to have and to hold" each

other until death does them part. Covenants are made by intimate friends who swear to be true to each other for life.

involves risk, the risk of rejection and even betrayal. A covenant is an act of faith in God and in another person. A covenant demands something of the heroic, something transcends the sheerly human. For this reason covenants are sacred having God as witness and guarantor.
One further point—and this brings

BY URBAN STEINMETZ

I wonder how many Catholics who receive the Eucharist appreciate its

full meaning and carry it with them into the world. I make this observation because I wonder how many times I have received the Body of Christ with

little appreciation and how often I have

failed to bring Him outside with me. I know I have walked to the altar, head bowed, and felt temporarily holy thousands of times. But there is so

much more to the Eucharist than that.

We have called it Communion for very special reason. Communion with God is the top of the ladder of Love. Most of us want to go to the top and stay there. At first glance, perhaps that doesn't seem so hard. The first step of physically receiving the Eucharist and feeling spiritually uplifted for a short time is easy. Often

uplifted for a short time is easy. Often

in those moments I have felt warm and good and close to God-until I've thought about those other "steps" on

love's ladder. Those brothers behind me in the pews. That brother in front

of me who is offering me the host. Most of these brothers I don't even

COMMUNION is a joining together

in the Body of Christ. But, as we learned in our catechism, that Body is

a lot more than a little round piece of bread. The "Body" of Christ is Jesus, and everyone who believes in Him, joining together to do the Will of God.

So how can I "receive" that Body

and enjoy the spiritual growth that it

can give if I do not even know the other

parts of the Body? When I have no real

ntention to try to get to know them, or

We usually receive Communion with

a community of people (our fellow parishioners). When I receive Christ I

THE WORD

THIS SUNDAY

let them know me?

us to the Eucharist as the sign or sacrament of the New Covenant between God and man in Christ—to be effective, the covenant surrender or giving of self must be ratified or sealed by some external action or

THE COVENANT agreement of mind and heart and will between bride and groom is sealed in the flesh, the ultimate and irrevocable expression of their union as persons. Covenants between friends can be ratified by a gesture as simple as a handshake, or sealed by a ceremony as dramatic as the interflow and mingling of blood

from opened wrists.
In the Sinal desert God's covenant In the Sinal desert God's covenant of love and fidelity with Israel was sealed in the blood of animals. Half of the blood was sprinkled over the altar which represented Yahweh and half was sprinkled over the people. This symbolic action signified a kinship relation between God and His chosen

am saying, "I want to join You. I want to be an active member of Christianity.

I Joined Your group when I received the sacrament of Baptism, but by receiving Your Body and Blood, I am better able to follow the rules You set

for me-rules that I must obey if I am

to call myself Christian."

And what are those rules? Jesus summarized them again and again:
"Love God; love your neighbor as-

yoursell." He did not say, "Love God INSTEAD of your neighbor." He made it clear that loving God and loving others were all parts of the same love, and that we could not do one without

IN JESUS' DAY, some people wanted to receive Him without doing much about their neighbors. But He said, "No way." He told them, "First make things right with your brother. Then you can follow Me."

At no time did Jesus say, "Being a Christian is simple, Charlie, Just come to the altar, sing nice songs, praise God, receive this little host. Those actions alone will make everything beautiful." Instead, He said repeatedly, "Being a member of My

repeatedly, "Being a member of My Body is tough. You have to come to

grips with those strange and complicated beings called people. You have to learn to love them."

Over and over He spelled out the nuts-and-bolts of that tough loving: "Repent," He said, "make things right between you." He gave us specific directions: "If you have problem."

directions: "If you have problems with a friend, go back to him, and go back again, and if he still won't listen to

THAT'S LOVING the hard way.

can join the Body of Christ while I hate

the man next door. No way I can say,
"Hey, Jesus, I'm one of Your Body
now" while I refuse to work at
reconciliation between man and man.

Tough loving. We can't be members of the Body of Christ unless we work

at blocking out our hate and building

love for our fellow man. We have to be

willing to meet our neighbor, and get to know him, and care enough about him to put up with his abuse, and argue with him, and forgive him, and keep on forgiving him. We have to keep our levillating coan.

No it is not easy. But when you and

I finally make brothers of those people

around us, we find that loving is less

difficult. It is much more pleasant to

be a real working part of the Body of Christ than it is to face the world

keep our invitation open.

re is no other manner in which I

you, take another friend along."

'Communion' means

a joining together

people. Yahweh is not simply Lord and Israel servant. God is Father and Israel son. In the daring language of the Prophets, Yahweh is husband and Israel His chosen bride. Vatican II tells us that the Eucharist

Vatican II tells us that the Eucharist "renews the covenant between the Lord and man, and draws the faithful into the compelling love of Christ and sets them afire" ("Constitution on the Liturgy" No. 10). We rarely think of the Eucharist in terms of the New Covenant sealed in the sacrificial blood of the Lord. Let us do so now. Hopefully, such reflection will ignite a spark that will set our hearts "afire" when we participate fully in the when we participate fully in the

Eucharist.

Today the Eucharist or Lord's Supper is looked upon by many Christians as a sacred meal, a memorial of the Last Supper. The Eucharist is that. But it is so much more. We fix our attention on the words of institution: "Take and eat. This is my Body." We are inattentive to the words: "which is being given up for you." We do not always recall that the Body which is given TO us to eat is the Body of the risen Lord given FOR us in sacrifice.

WE HEAR THE WORDS: "Take and drink. This is the cup of my blood", but we fall to appreciate the words which follow: "the blood of the new and everlasting covenant which is being shed for you and for all men." At the Last Supper the disciples could not miss the significance of these added words. Irresistibly there came added words. Irresistibly there came to mind the old covenant of Sinal sealed in blood that was sprinkled on the people. But now they heard Jesus saying in effect: "To be sprinkled with my blood is not enough. My love demands a more intimate union. 'Eat my body, and drink of my blood.' "

To eat together, to drink together has been called the last sacrament of nature. To "break bread" with another is the ultimate sign of friendship, so

is the ultimate sign of friendship, so much so that the word companion is derived from the Latin word for bread, "panis," and the word for together,

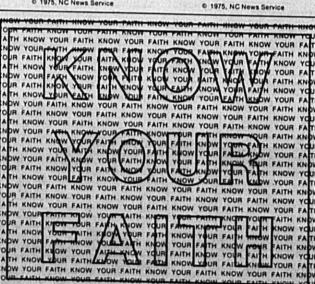
Among ancient peoples the greatest sin was a sin against a covenant, against a friend with whom you had broken bread. In this context Psalm broken bread. In this context Psalm 41:9, when applied to Christ, takes on poignant significance: "Even my bosom friend in whom I trusted, who ate of my bread, has lifted his heel

WE AS CHRISTIANS are table companions of the Lord. With us Jesus shares the bread of His body and the cup of His blood. "The cup of blessing which we bless, is it not a sharing in the blood of Christ? The bread which we break, is it not a sharing in the body of Christ?" But Paul goes a step further. We are companions of the Lord. Jesus no longer calls us servants but friends longer calls us servants but friends (cf. Jn. 15:15). But we are also companions of one another, of those who share our Eucharist. "Because there is one bread, we who are many

are one body, for we all partake of the one bread" (1 Cor. 10:16,17). There was a day when Christians reflected on their Eucharist in terms of covenant. The Fathers of Vatican II are hopeful that similar reflection will draw the faithful into the compelling love of Christ and set them afire. In the early days of the Church the pagan world exclaimed in amazement: "See how Christians love another!" But they did not know the mystery of the Christian Eucharist which motivated Christians to be a witness to the

pagan world. In this holy year of reconciliation, renewal and evangelization, prayerful reflection on the Eucharist as the sign of our covenant commitment in love to Christ and to one another will prove the most effective of all witness. "By this all men will know that you are my disciples, if you have love for one another" (Jn. 13:35).

o 1975, NC News Service





A priest breaks the Host as he celebrates Mass in Geneva, Switzerland. [NC photo by CIRIC]

Bread of Mankind

BY FR. AUGUSTINE HENNESSY, C.P.

St. Ignatius of Antoich died sometime around 110 A.D. If we did not know that he wrote seven authentic epistles, we might be tempted to think of him as a fictional character. A kind of Christian Everyman. But he is wonderfully real.

He sometimes signed his letters with a pet nickname. He called himself Theophorus which means a God-bearer. It could also mean "one who has been carried by God." So a legend was built around St. Ignatius. He was close enough to the time of Christ for the legend to say that he was the child whom Jesus picked up and set in the midst of His apostles when He wanted to teach them the spirit of His kingdom (Mark 9:35).

It makes little difference whether the legend be true or not. One thing we are certain of: Ignatius of Antolch knew the spirit of Christ's kingdom. He knew the meaning of a Christian community. He expected an encounte with Christ's cross. And he could never forget the part played by the Holy Eucharist in making a com-

HERE IS ONE of his memorable sayings: "Come together in common, one and all without exception in charity, in one faith and in one Jesus Christ . . . so that with undivided mind you may obey the bishop and the priests, and break one Bread which is the medicine of immorality and the antidote against death, enabling us to live forever in Jesus Christ" (To the Ephesians, 20).

As Christians, our privilege of coming together to "break one Bread" comes to us from our baptismal vocation. St. Paul tells us that by our Baptism we have been identified with the death and the resurrection of Christ so that we might die to our selfishness and then rise again to walk in a new way of life (Romans 6:3-5).

This new way of life is the way of Jesus who died and rose again to compact us together into a community of love. In that community, by divine design, all the members would be able to become mysteriously one Body in Christ; there they would be filled with His Spirit as they partook of one Bread; and then they would continue His work of redeeming mankind until the world would be made holy and whole again.

THE HOLY EUCHARIST Is the perfect fulfillment of this life of Jesus, which was begun in us by our bap-tismal vocation. This life first comes to us by the power of our Lord's saving Passion. St. Thomas Aquinas says very beautifully: "The Eucharist is the perfect sacrament of the Lord's Passion because it contains the very Christ Himself who suffered" (S.T. III q. 73, a.5 ad 2). And likewise it per-fects our own union with Jesus who suffered because what the Sacred Passion did for the world at large, this Eucharist does for the individual man or woman who believes in the promises of Jesus (S.T. III q. 79,

If the Eucharist unites us perfectly with a Christ who has suffered, it enables us to promote and achieve Christian unity with the rest of mankind. Jesus came to remove barriers to unity. Barriers like sin, selfishness, factionalism, prejudice, and all the ugly offspring of human meanness. It is not surprising that He did His work by tetting Himself be nailed to a cross. The very dimensions of the cross remind us that they are a sign of His enduring and all-embracing love. If the Eucharist unites us perfectly

THIS IS THE JESUS with whom we identify ourselves when we receive the Body of Christ. Rightly, we call this

experience Holy Communion. Our reception of this sacrament is not meant to end in a personal conversation with our Lord. It calls us to plunge into the same world and into the same work which stirred the human heart of Jesus. It is designed to make us share His eagerness to heal and to save the members of His own Body. This asks us to embrace people all over the world in our love.

So if we are perfected in our union with Christ who has suffered, we are also committed to the same kind of loving that He manifested on the cross.

Now look again at St. Ignatius of Antoich if we want to see what the Eucharist can do for us. He was so fired by the Spirit of Jesus that he wrote like a man driven mad by his love of the cross. He yearned to lay down his life for Jesus and for the Christian community.

die for his faith, he wrote to the Christians there: "I am God's wheat. I must be ground by the teeth of wild beasts that I may end as the pure bread of Christ" (To the Romans 4).

And lest they try to rescue him, he added: "Allow me to receive the pure light. When I reach it, I shall be fully a man. Allow me to be a follower of the Passion of my God" (Idem, 6).

In a less dramatic way, all of us must follow Christ in the same spirit. Just as wheat must be ground before it can become bread, so all of us must let our self-centeredness be ground down before we can become single-minded enough to be the pure Bread of Life which feeds mankind.

It is the vivifying and transforming ower of Christ's flesh in the Eucharist which breaks down our egotism, heals our selfishness, fills us with nourishment, and finally makes us one Christian community of

WHILE ON HIS WAY to the Flavian

First Communion: lesson for parents

BY FR. JOSEPH M. CHAMPLIN

Last month we completed our fourth parental preparation program for First Holy Communion. The Sister in charge and all of us who participate in it agree that through this four-year experience—a period mixed with many mistakes and deep disappointments

as well as positive results and in-spirational events—we have finally developed a reasonably successful system. In brief, the program

opens with a two-hour general meeting for all the parents in October, continues with one small group session in homes throughout November and concludes

with a concluding wrap-up including demonstration Masses, also in homes, during December. The Sadlier text, "Take and Eat," is used for both parent and child. Once a

youngster has finished the book and the parents judge that the child is ready for the Eucharist, they arrange an interview with one of the priests. The boy or girl then receives Our Lord for the first time with the family (about 50% select that option) or waits until our Solemn Parish First Communion Celebration at a Sunday Mass in May All the youngsters, even those who have already communicated earlier with the family, participate in this spring ceremony.

WE CERTAINLY WILL find ways in the future to improve aspects of this procedure. However, we did learn much in the process of polishing the program and I would like, in this and next week's column, to share with readers some opening consultant. readers some general conclusions or observations about these parental preparation efforts.

-First Communion time is a poten reachable moment for parents. As Sister and I drove home on those cold, snowy December nights after our concluding home Masses, we reiterated every evening just how effective the program seems to be.

Parents who begin in October with hesitation or even hostility slowly come to see its value and by the pre-Christmas Eucharistic celebrations normally are quite enthused. They find it draws them closer to their children; they discover a deepening of their own faith; they smile with surprise at how

months of joint home study; they react with amazement at the youngsters' quiet attention throughout this one-hour explanatory

Firm insistence on parental participation in the program is critical to its success.

In my optimistic naivete when we first initiated this system, I expected our fathers and mothers would rejoice over the opportunity for such intimate involvement in the religious formation of their children. Then came the folded arms, frowns, silent looks, out-of-hearing negative comments ("That really is the priests' and Sisters' job!" or "Why am I sending my children to Catholic school if we have to do

Some of the opposition developed, of course, from parents who didn't really care or who resented the effort entailed. However, most of the ob-jections arose, I think, from a sense of inadequacy on the part of parents, a lack of confidence in their ability to teach and train their children in this

ONE NEEDS TO BE patient during those introductory years, because parents and parishioners require time to accept the concept, and priests and instructors need time to perfect the program.
Sometimes, nevertheless, a soft-

ness of approach from parish leaders with regard to the new system can be misinterpreted as the absence of conviction about its value. We followed that path for three years and frequently came home from meetings very discouraged by the poor attendance.

This year the kick-off homily announcing our program took a much firmer stance. We set a definite cutoff date for registration, stressed the importance of parental participation, and indicated at least one parent was to attend each session.

The response has been gratifying. Negative comments either stopped or went underground. Parents arrived in good numbers for every session with an encouragingly larger number of fathers on hand. The feedback after the final Masses was in most instances very supportive, particularly from parents who initially had serious reservations about the new program.

en 1975, NC News Service

Prepared by a group of Indianapolis area priests. FOURTH SUNDAY OF LENT March 9

"Spiritual Insight"

I Samuel 16:1, 6-7, 10-13 Ephesians 5:8-14 John 9:1-41

In the first reading, Samuel by-passes all of Jesse's sons and anoints David as King. God instructs Samuel with these famous words: "Not as man sees does God see . . . the Lord looks into the heart." In the second and third readings we are told that Christ is the Light of the world. We share in His light through faith and Baptism. Jesus cured the blindness of the man as a symbol of the "Light" he gives at Baptism. By this light we learn to perceive and direct our lives with God's insight.

Are my thoughts and actions directed by secular custom and social pressure or by the Light

© 1975, NC News Service

Talented St. Rita cops another Cadet crown

BY DENNY SOUTHERLAND Heart, Jeffersonville, 72-40,

St. Rita's Giants exploded

Science Fair set Sunday

Contestants in the 1975 Archdiocesan Science Fair are preparing for com-petition this Sunday at Little Flower beginning at 12

Exhibitors from In-dianapolis should bring their entries to Little Flower on Saturday, March 8, between 2 and 5 p.m. Entries from outside Marion County must register on Sunday between 10 a.m. and 11:30 å.m.

The hall will be opened at 3:45 p.m. for public viewing and at 4:30 p.m. awards will be presented

The Little Flower cafeteria will be open for refresh-ments and food.

in the title game. Grant Johnson led Coach

St. Hita's Glants exploded for 32 third quarter points to capture their fifth Archdiocesan Championship in six years last Sunday at Scecina by crushing Sacred Award. Kevin Emly of Sacred Heart received the Mental Attitude Award.

ST. RITA jumped into an early first quarter lead, and led 30-23 at the half. After St. Rita's explosive third quarter, the score was, 62-35, and Sacred Heart could

CYO NOTES

Junior CYO One Act Play competition begins this week at various locations. Schedules have been mailed to all concerned.

Cadet Baseball and Wrestling Tournament entries have been mailed. They are due on March 31 and March 31 and March 11, respectively. The City Wrestling Tournament seeding meeting is Thurs-day, March 13. The preliminary matches are Sunday, March 16.

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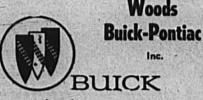
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were in double figures. Following Grant Johnson's 20 points there were Steven Beatty with 14; Rodrick Preot with 12; and, Joe Ray and Ronnie Johnson with 11

TABLE TENNIS

TOURNAMENT RESULTS

Freshman & Sophomore Girls'
Singles: 1. Dians Johnson, St.
Catherine; 2. Kim Farrow, Little
Flower; 3. Colleen Devore, Hely
Name; 4. Amy Marten, St. Pius X.
Freshman & Sophomore Boys'
Singles: 1. Bob Greer, St.
Catherine; 2. John Gwinn, St.
Michael; 3. Brian Miller, Our Lady
of Lourdes; 4. Corby Thompson, St.
Lawrence.
Junior & Senior Girls' Singles: 1.
Peggy Kinfey, St. Michael; 2. Kathy
Madigan, St. Michael; 3. Sharon
Glovanni, St. Michael; 3. Sharon
Glovanni, St. Michael; 4. Tina
Weeks, St. Michael; 4. Tina
Weeks, St. Michael; 5. Chuck
Laeisch, St. Catherine; 3. Mark
Catton, St. Catherine; 3. Mark
Catton, St. Pius X; 4. Steve
Fleetwood, St. Michael.
Freshman & Sophomore Girls'
Doubles: 1. Debble Johnson, Diane
Johnson, St. Catherine; 2. Sue
Spencer, Sue Pacanowski, Holy
Spirit.
Freshman & Sophomore Boys' Freshman & Sophomore Girls'

Spirit. Freshman & Sophomore Boys' Doubles: 1. Bob Greer, Jim Laetsch, St. Catherine; 2. Ron Koors, Mark Koleman, St. Mary,

Roors, Marx Koleman, St. Mary, Greensburg. Junior & Senior Ciris' Doubles: 1. Peggy Kinley, Ann Beyer, St. Michael; 2. Germaine Lammels, Betsy McDonald, St. Pius X. Junior & Senior Boys' Doubles: 1.

Mark Catton, Jim Murdock, St. Pius X; 2. Tim Hock, Tim Catton, Holy

Junior & Senior Mixed Dobuses.

1. Steve Fleetwood, Peggy Kinley,
St. Michael; 2. Jim Gwinn, Sharon
Giovanni, St. Michael.

Great Lakes West regional representative.

The workshop is designed for educators and those engaged in social action. Program and housing in-formation may be had by writing Sister Mary Ann Guthrie, O.P., 1069 Faxon, Memphis, Tenn. 38105.

Fashion show

Twenty years ago George A. Bischoff was installed as president of the Serra Club of Indianapolis.

John Bech's troops with 18 points. The only other Sacred Heart Cardinal in double figures was Mike Harold with 11 markers.

Spirit.
Freshmen & Sophomore Mixed
Doubles: 1. Sue Spencer, Andy
Hoffman, Holy Spirit; 2. Jerry
Hock, Sue Pacanowski, Holy Spirit,
Junior & Senior Mixed Doubles:

Workshop set

MARY-OF-THE-WOODS, Ind. — The National Assembly of Women Religious will sponsor a Joint Action Workshop March 22, 23 at Spaulding College, Louisville, Ky., according to Sister Luke Crawford, S.P.,

INDIANAPOLIS - The St. Mary-of-the-Woods College Alumnae Association will sponsor an evening of "fashion potpourri" at 7:30 p.m. Monday, March 10, at the Hunters Glen Apartments clubhouse in Carmel.
Reservations are being taken by Mrs. James Oeffinger and Mrs. Paul A. Scherrer, Admission is

St. Rita finished the year with a 26-0 record and Sacred Heart wound up with

CARD PARTY

INDIANAPOLIS - The Altar Society of St. Philip Neri parish will sponsor a card party at 8:15 p.m., Wednesday, March 12, in the Community Room, 550 North Rural St. The public is

† Remember them in your prayers Nolan, Kathleen Casserly and Mary Hines

BROOKVILLE *

† LOUIS J. MEIER, 48, Sf. Michael, feb. 26. Husband of Mary Frances; father of Mary Beth, Kathy and Joseph, all at home; son of Rose Mary Meier of Cedar Grove; brother of Alvis of Cedar Grove; brother of Alvis of Cedar Grove; and Mildred Losecamp of Harrison, O. LAWRENCEBURG

† ANNA FASNACHT, St. Lawrence,
Feb. 26. Mother of Martha, Mary
and Edward Fasnacht; sister of
Margaret Ensch and Helen Stell.

NEW ALBANY MISS LULA M. REISING, 84, St. Mary, Feb. 26, Sister of Miss

† TERRY L. YOKEM, 18, Nativity Feb. 26. Son of Mr. and Mrs. Clai R. Yokem; brother of Keith, Linda S., Camille R. and Mary M. Yokem; grandson of Margaret Yokem and Mr. and Mrs. Frank Schitter.

† MARCIA A. BOTT, 18, Holy Spirit, Feb. 26, Daughter of Mr. and Mrs. Robert J. Bott; sister of Kenneth, Susan C.and Carol A. Bott and Karen Curran.

† MABEL M. PATTERSON, 68, St. Bridget, Feb. 27, Mother of William and Charles Smith. † LOUISE C. GONDER, 90, Holy Spirit, Feb. 27. Mother of Mildred Weimer.

† FRANK G. JONTA, 65, St. Anthony, Feb. 28. Husband of Elia M.; father of David and Robert Jonta and Carol A. Penn; brother of Adolph J. Jonta, Ann Greenwell and Mary Radez.

f MARY V. MAHLER, 61. St. Bernadet, Feb. 28. Wile of Herman J.; mother of Greg W., Mark and Carmella Mahler, Rosalyn Lewis and Patricia Richardson; sister of Pearl Carroll and Cecilia Sears.

t ANTA M. WHEELER, 13, St. Bernadette, Feb. 28. Daughter of Mr: and Mrs.: Wilbur Wheeler; sister of John, Patry, Mary and Christins Wheeler; granddaughter of Mr. and Mrs. John Miller and Otto Wheeler,

† MARY F. GRAHAM, 69, St. Joan of Arc, March 1. Sister of Madelaine Madden.

† CECILIA REMMETTER, 87. Our Lady of Lourdes, March 4. Mother of Mary J. Deery. † EVELYN M. BECKOM, 52, Holy

Name, March 5, Wife of John J.; mother of Richard and Ginny Beckom and Diane Crumbo; daughter of Esther Tyhan; sister of Rosemary Tapscott.

t WALTER C. PATRICK, 83, St. Philip Neri, March 5, Husband of Prudence N.; father of T. Daniel Patrick, Margaret Hannan, Mrs. Zoe Booker and Sister Christine, S.P.; stepfather of Jack N. Nelan; brothe

TGLENN W. [BIIIY] AULER, 11, Little Flower, March 8. Son of Mrs. Karen Auler; brother of Lori Ann, Karen Sue and Theresa Lynn Auler; grandson of Mrs. Cecilia

† EDWARD P. COOKE, 59, Holy Spirit, Feb. 19. Husband of Dolores; lather of Dennis, Larry, Douglas, and Jeanine Cooke and Patrice Penn: grandfather of Kelty; brother of John Cooke, Joseph



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INSTRUMENTAL MEDAL WINNERS—Above are the medal winners in the instrumental division of the recent CYO Music Contest held at Cathedral High School. Shown, left to right, front row are: Steven Connors, St. Monica, trumpet; Rick Vorhies, St. Phillip, clarinet; Mary Hagerty, St. Phillip, clarinet quartet; Christine Lee, St. Mark, violin; Antoinette Collier, St. Ambrose, Seymour, flute; and Gina

Clara M. Reising of New Albany. † MARSHALL [Sandy] SANDBACH 74, Holy Trinity, Feb. 27 Husband of Marie.

PERRY COUNTY
† MARTIN SKRYNECKE, 74, St.
Isadore, March 4, Husband of
Esther; father of Marcella Glenn of
Gary; and Martin of Santa Barbara,
Callf.; brother of Frances Dunn and
Augusta Morthorst, both of Cincinnati; Veronica Beard of Bristow;
Mary Peister of Chicago; and Frieda

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LOUISE FITCH, 81, St. Margaret Mary, March 4. Wife of Harry;

† GLADYS M. MEAGHER, 75, St. Patrick, March 4. Mother of Alice Roth of Cincinnati; sister of Robert Haller of Parish, III.

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mother of Rosemary Small; sister of Mary McMahon; both of Terre CORRECTION

In the obituary column last week, we incorrectly listed "Edward Gallagher" as a survivor of Evin C. Peggs. The notice should have listed Edna Gallagher, a sister. We regret the error,

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'Stepford Wives' is creepy

The week's TV network films



BY JAMES W. ARNOLD

"The Stepford Wives" might be described as the lirst Women's Lib horror story. As a novel it was Ira Levin's successor to his "Rosemary's Baby," and his luck is holding up. It has now been made late. now been made into a superb adult movie chiller that makes "Rosemary"

seem, well, babyish.
The formula is really quite similar—a young wife suffering through what to be classic paranoia, but turns out to be alarmingly real. This time the neighbors are in the glosslest imaginable House Beautiful Connecticut suburb, and they are not devil-worshippers . but cracked utopians.

They have perfected a system for the maintenance of the male chauvinist society, with husbands dominant and wives as lovely but brainless geishatype helpmates. The heroine, a sensible mother and ambitious photographer played by Katharine Ross, sees herself and other recent female arrivals being sucked into this vortex. The issue: will anyone believe or help her, or is she destined to play out her life like an actress in an eternal TV commercial for floor polish and oven cleaner?



TO MAKE CONSECRA-TION—Sister Marianne Mader, S.P., will make her permanent consecration as a Sister of Providence at the 5 p.m. Liturgy in her home parish, St. Philip Nerl, on Saturday, March 8. She is the daughter of Mr. and Mrs. Eugene Mader and presently teaches at St. Philip Neri

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. Over-population, pollution, political corruption, tyranny, starvation. It makes manic

depression look like New Year's Eve. The most memorable sequence is the death by euthanasia of Edward G. Robinson, for whom this was the last movie.

movie. Depressing, but imaginative; worthwhile viewing, especially for sci-fi-

POLLYANNA (1960) (NBC. Saturday, March 8): The star-studded Disney version of the children's classic

about an orphan girl who

brings sweetness and light

to a cynical turn-of-the-

century town. Just a few in the cast: Hayley Mills, Jane Wyman, Karl Malden,

Wyman, Karl Malden, Adolphe Menjou, Agnes Moorehead. For sugar buffs, the Ultimate Disney Film. SKULLDUGGERY (1970)

(ABC, Saturday, March 8): An embarrassing early Burt Reynolds flick about a scientific safari in New

Guinea that comes upon a tribe of humanoid apes, and

considers raping them, baptizing them, exploiting them and using them in this

movie for a lot of terrible jokes. This is the sort of film

that makes one wonder about evolution. Not

BIG HAND FOR THE LITTLE TADY (1966) (NBC, Monday, March 10): An old-

fashioned, unliberated housewife gets involved in a Wild West poker game, circa

1896, when her spouse, who is betting the family fortune,

has a heart attack. It sounds better than it turns out, trick

ending and all. Oddly, this

began as a one-hour TV comedy and was padded desperately to feature movie length. Not recommended.

THE GENIUS of the story is that it is scary and funny at the same time, and cocur to one until long after director Forbes has labored the excitement is over. extra hard to make the what's more, "Wives" has a characters so genuine and disturbing element of truth the surface so convincing behind the facade of fan-

LAWMAN (1971) (CBS, Thursday, March 13): Michael Winner's preten-tious shoot-em-up, ob-viously influenced by the high style of Sergio Leone's spanhetti westerne with

spaghetti westerns, with a lot of legal philosophizing amid the usual mayhem. Burt Lancaster is a fanatical marshal, Robert Ryan a compromising sheriff, and Lee Cobb the cattleman who "owas" the toward and control of the cattleman who "owas" the toward and control of the cattleman who "owas" the toward and control of the cattleman who "owas" the toward of the control of the cont

tasy: wouldn't life be much easier if the satisfaction of our mates, in whatever role we'd like to carve out for them, were guaranteed? Don't some of our rigid social conventions, in social conventions, in suburble and elsewhere, already try to enforce a cookle-cutter pattern on

wives, husbands and kids? The cast here is exwives, husbands and kids?
The cast here is exceptionally intelligent, principally Paula Prentiss as Ms. Ross' likeable and lively friend, baldish Peter

Hibernian Hop

INDIANAPOLIS — The Hibernian Hop, a candlelight wine and beef dinner, will be held on Saturday, March 15, at Chatard High School. The affair is being sponsored by the Parent-Faculty Association.

Lee Cobb the cattleman who "owns" the town. An interesting precursor to Winner's "Death Wish."

Exclusively for western fans.

Masterson as her Masterson as her work-obsessed lawyer-spouse, and Patrick O'Neal as a sleekly sinister mastermind who once was an executive at Disneyland. The script by William Goldman ("Butch Cassidy") saves scene after scene with bright banter that keeps souply melodrama at keeps soupy melodrama at

BUT THE IMAGES are the most compelling, from the gorgeous's oft-focus Stepford neighborhood to the world's creeplest men's clubhouse and a light-filled supermarket ballet of doll-like where the life was a supermarket ballet of doll-like where the life was a supermarket ballet of dolllike wives that is the stuff of nightmares.

It's good to have film-maker Forbes back (after a stint as czar of the British stint as czar of the British film industry), with his deft touch for the eerie yet commonplace. Those who recall his "Seance on a Wet Afternoon" or "Whistle Down the Wind" have an inkling of what's in store. [Rating not available]

Charismatics slate Renewal

INDIANAPOLIS - The INDIANAPOLIS — The Monthly Day of Renewal sponsored by Indianapolis charismatic groups will be held Sunday, March 9, at St. Joseph parish hall, 1300 South Mickley Ave. Registration will begin at 12:30 p.m., with Mass at 1

Guest speakers will be Peter and Joan Edwards, South Bend, discussing "Daily Call to Love: Com-munity Living."

Those attending are asked to bring a covered dish for buffet dinner. Any person interested in learning more about the charismatic movement is welcome.

For the engaged

CLARKSVILLE, Ind. — A
Pre-Cana Conference for the
engaged will be held on
Sunday, March 16, at
Providence High School
beginning at 12:45 p.m. It is
being co-sponsored by
Catholic Charities and the
Aquinas Center. Interested
couples should pre-register
with their parish priests. CLARKSVILLE, Ind. - A

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Ave Maria GUILD MEETING Tuesday, March 11 — 12 p.m. St. Paul's Hermitage — Beech Grove

Kevin Barry Division Ancient Order of Hibernians St. Patrick's 105th annual BREAKFAST AND CELEBRATION Sunday, March 16 Mass at 10 a.m. - St. John's Church Parade starting at 11:15 a.m. Breakfast at 11:30 a.m. — Indiana Convention Center Tickets — \$6 — Call 353-9079 or 359-5262

> FISH FRY AND FESTIVAL Friday, March 14 — 5-9 p.m. Home and School Association St. Philip Nerl — 550 Rural **Public Invited**

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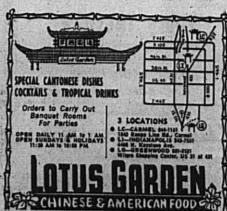


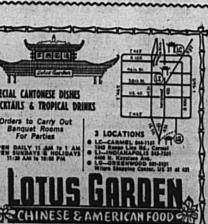
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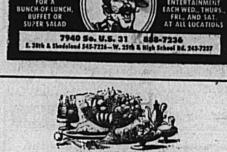
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