



BICENTENNIAL MASS—A BICENTENNIAL Mass of Thanksgiving for the nation's military was offered recently in the Shrine of the Immaculate Conception in Washington, D.C. Seven bishops and more than 100 military chaplains celebrated the Mass. In the photo above a soldier in colonial uniform presents the flag at the Offertory to Cardinal Terence Cooke of New York, Military Vicar of the U.S. Armed Forces and principal celebrant. (RNS photo)

Long range planning set for consultation

A series of briefings is being scheduled by the Office of Catholic Education in preparation for consultation concerning a policy proposal made by the Archdiocesan board of education at its March 16th meeting. The policy proposal asks that "each

Annual Acies slated Sunday

INDIANAPOLIS—The annual Acies ceremony of the Legion of Mary will be held on Sunday afternoon, March 21, at 2:30 p.m. in St. Monica Church, 6131 N. Michigan Road (Northwestern Ave.). The pastor of the host parish, Father Albert Ajamie, will be the homilist.

The unique Acies ceremony is held annually in hundreds of locations around the world. The active and auxiliary legionaries will come together in the Acies, which means an "army set in battle array," to renew their pledge of fealty to the Mother of God. The rites include the Rosary, special prayers and Benediction.

Special buses will be available for those attending the Acies at St. Monica's on the following schedule: No. 1—leaving St. Paul and Paul Cathedral at 1:45 p.m. and Holy Angels at 2 p.m.; No. 2—leaving St. Philip Neri Church at 1:45 p.m. and Barton High Rise Apartments, 555 Massachusetts Ave., at 2 p.m.; No. 3—leaving St. Paul Hermitage at 1:15 p.m.; St. Bernadette Church at 1:30 p.m.; No. 4—leaving St. Joan of Arc Church at 1:30 p.m.; Immaculate Heart of Mary Church at 1:45 p.m.; St. Augustine Home for the Aged at 2 p.m.

The public is invited to attend the Acies ceremonies.



FATHER AJAMIE

Women Religious to meet March 21

INDIANAPOLIS—Sisters representing organizations of religious women from the five Indiana dioceses will meet in Indianapolis on Sunday, March 21, at St. Patrick Adult Education Center, 931 Woodlawn Ave., from 1 p.m. to 5 p.m. The Sisters will share insights for programs for diocesan and parish involvement, and will discuss plans for Impact Day V to be held in the spring of 1977 at Fort Wayne.

Impact in Indiana, originating as a regional effort of the National Assembly of Women Religious (NAWR), is an ongoing attempt to bring Sisters together on a statewide level for input, sharing and support. Impact Days have been held periodically since 1971. Over 300 participants from Indiana, Illinois and Kentucky attended Impact IV in Evansville in November.

Education board approves merger at Richmond

BY FR. THOMAS WIDNER

A resolution approving the proposed merger of St. Andrew and St. Mary schools and education programs in Richmond was unanimously passed by the Archdiocesan Board of Education in its meeting on March 16 at St. Rose parish, Franklin. The resolution is now to be submitted to Archbishop Blakup for final ratification.

The resolution was one of seven which were approved at the meeting and two which were rejected. Also passed were resolutions receiving the report of the Education Boundaries Committee, advancing the long range educational planning process to the consultation stage, changing the date of the next Archdiocesan board meeting, and approving the board constitutions of the Indianapolis Central, Indianapolis North, and Indianapolis South education districts.

A RESOLUTION TO ACCEPT the board constitution of the Indianapolis East district was postponed pending clarification of an item denying representatives from three parishes as being qualified for election to the Archdiocesan Board. The action reflects a problem in the overlapping of the Central and East districts. Approval of the parish board constitution of St. Mary parish, North Vernon, was withheld pending deletion of an item outlining duties and responsibilities of the board administrative officer. The item takes certain functions of the officer's responsibility out of his hands and denies accountability to the board.

In reports submitted from the districts, Indianapolis West reported that Ritter High School expects to be \$21,000 over budget by the end of the fiscal year. A clarification from the Chancery Office is being sought to determine whether or not this amount must be paid through parish assessments this current year or next year.

Indianapolis North went on record as opposing the report of the Educational Boundaries Committee recommending the transfer of St. Luke parish from the North to the West district. Chatham High School announced that it had received a large number of requests from students and parents at Ladywood-St. Agnes for transfer to Chatham High School in the fall of 1978. As a result, a decision was made at Chatham to call a moratorium on applications for transfer until the Ladywood-St. Agnes School situation is better resolved. Accordingly, the transfer requests to Chatham will be filed by priority until the 1978-79 school year in accord with Chatham's admissions policy.

LAWRENCEBURG district reported a complaint made to the IHSAA concerning the scheduling of basketball games on Ash Wednesday. New Albany district reported on the status of the Catholic Education Foundation drive in that area. A full time public relations developer is working for the Foundation. John Barrett, a counselor at Providence High School, is the developer. To date 145 calls have netted pledges totalling \$80,000. The Terre Haute district reported the decision of the board there to continue the operation of Schutte High School. The decision was reached after conditions for continuing operation were met.

The next Archdiocesan board meeting is scheduled for April 27 at St. Lawrence parish, Lawrenceburg.



RONCALLI CHAPEL DEDICATED—Several hundred persons attended the Open House last Sunday following the dedication of the Bob Taylor Memorial Chapel at Roncalli High School. The chapel honors the memory of five students and young alumni who have died since the school opened six years ago. Shown above, left to right, are: Father Jim Wilmoth, religion teacher; Jeanne Taylor, sister of Bob Taylor and a Roncalli student; and Bernard Dever, principal. The dedication plaque which they are admiring was a gift of the senior class. The engraving reads: "Dedicated to our fellow students as a sign of faith in the Resurrection in which they now fully share." In the background is the Crucifixion mural executed by St. Meinrad artist Father Donald Walpole. (Photo by Dave Skripsey)

ARCHDIOCESE PARTICIPATING

Eucharistic Congress role offered to youth

BY FRED W. FRIES

Thousands of teen-agers in the Archdiocese are expected to take an active role in next summer's Eucharistic Congress in Philadelphia. Under a program called S.I.G.N. (Service in God's Name), they will join with young people in dioceses throughout the country (eligibility age ranges from grade school to college) in pledging hours of service to their fellow man. This service can take a variety of forms ranging all the way from collecting food for a poor family, to performing odd jobs around the neighborhood or even singing in the parish choir.

SPECIAL CARDS have been provided to each diocese for reporting the hours of service pledged, and these cards will be placed on the altar during the Youth Mass to be celebrated on August 6. Authorities are hopeful that the service hours will total 100 million from across the country by that date. An hour of service is defined as a "60-minute period of time spent by an individual in performing one or more acts that are intended to benefit one or more other persons." Pledge fulfillment deadline is December 31, 1978.

IN THE ARCHDIOCESE of IN-

dianapolis the program is being handled under CYO auspices with Father Donald Schneider serving as general coordinator.

To stimulate interest in the S.I.G.N. program, a special workshop will be held at the annual Archdiocesan CYO Convention in late April. A slide presentation will be featured depicting activities in each diocese which could be part of Operation S.I.G.N. on the local level. The slides have been provided by parish CYO units.

Father Michael Albright, Terre Haute Deaneary CYO Director, and Ed Loughery, Indianapolis Deaneary Junior CYO President, are serving as co-chairmen of the Committee for S.I.G.N.

Cardinal Suenens to speak at Congress

PHILADELPHIA—Cardinal Joseph Suenens of Malines-Brussels, Belgium, winner of the 1978 Templeton Prize for Progress in Religion, will deliver a keynote address Aug. 4 at the 41st International Eucharistic Congress.

The cardinal will open the Clergy and Religious Day of the International spiritual gathering to be held Aug. 1-8 in Philadelphia.

Evansville priest running for House

EVANSVILLE, Ind.—A priest here has announced he will seek a seat in the U.S. Congress from Indiana's Eighth District.

The priest, Father Clark Field, 39, is one of six candidates seeking a victory in a May 4 Democratic primary election.

Father Field was granted a sabbatical to run his campaign by Bishop Francis Shea of Evansville. He also received permission to run from Bishop Henry Sonnenker of Owensboro, Ky., where he was ordained.

Parents are given tax break

ST. PAUL, Minn.—Minnesota Gov. Wendell Anderson has signed into law a compromise income tax deduction bill which will give parents of all elementary and secondary school pupils in the state an estimated \$1.3 million a year tax break.

The law allows parents to deduct up to \$500 for each child in kindergarten through grade 6 and up to \$700 for each child in grades 7 through 12 for educational expenses, such as tuition, textbooks and transportation.

Because parents of children who attend public schools do not have to pay tuition, buy textbooks and furnish transportation, the law will primarily affect parents of nonpublic school children.

THE LAW BECOMES effective immediately, and the deductions may be taken on 1975 state income tax returns, said Sen. Joseph O'Neill, chief author to the state Senate version of the bill.

Before adjournment of the last session of the Legislature, the Senate had approved a version calling for a \$1,000 deduction level and the House had approved a \$600 deduction.

The income tax deduction is of special benefit to middle-class families who itemize deductions and who have more than one child in Catholic schools.

AN EARLIER INCOME TAX credit law, ruled unconstitutional by the Minnesota Supreme Court, benefited all taxpayers, especially lower income families, because the credit represented a larger proportion of what they paid.

Deductions are subtracted from gross income to arrive at taxable income, while credits are subtracted from the final tax due.

REPORT FROM THE CHANCERY

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

CHANCERY OFFICE—Archbishop Blakup is continuing to step up his work program. He is now in the chancery on a half day basis. He recently spent three days attending the Indiana Catholic Conference Delegate Assembly at Notre Dame. He also participated in the opening of the National Knights of Columbus Bowling Tournament. Plans are being made for the Archdiocesan celebrations of the Mass of Priestly Commitment and Chrism Tuesday, April 13, at 7:30 p.m. and for Priesthood Ordinations Saturday, May 22, at 11 a.m. Both events will occur at the Cathedral. After significant delays, the Lay Employees' Retirement Plan is about to become operational. The cause of the delay has been the difficulty in gathering accurate information about lay employees' salaries, hours of work, and years of service. In many instances, this information was not maintained in an orderly fashion in parishes and institutions. We are now ready to contact former employees who meet the criteria to qualify for a pension so that they can verify the information we have from parishes and institutions, exercise their options, and begin receiving benefits. Simultaneously, billing of parishes and institutions will begin for the lay retirement program. Further details will come at a later time. Plans for Archdiocesan participation in the Eucharistic Congress in Philadelphia, including a pilgrimage, are being developed by Rev. Francis Tuohy. The Congress, to be held Aug. 1-8, has as its theme "The Eucharist and the Hungers of the Human Family." Archbishop Blakup will attend and participate in many events including the liturgical celebration of the American Catholic Czechoslovakian community. It is hoped that Pope Paul will attend. Further details will come at a later time.

CATHOLIC CHARITIES—The Birthline Volunteers of Richmond and Connersville will be convened for a teaching seminar for the Pro-Life Speakers Bureau during the first week of April. The next pre-Cana in Indianapolis will be April 11. In Clarksville the next pre-Cana sessions will be held on March 25 and March 28. The third annual city-wide Mass for Senior Citizens will be held in Little Flower Church in Indianapolis at 11 a.m. April 7. A Mass in Vietnamese will be said in the Cathedral on Saturday, April 10. Father Huang is the celebrant and will be available for confessions and consultation. He will celebrate a Mass in Terre Haute at St. Joseph Church on Sunday, April 11. Steve Kramer of Catholic Charities is assisting the St. Vincent de Paul Archdiocesan Council in convening new branches of that organization in Terre Haute, Richmond and Indianapolis.

LITURGICAL COMMISSION—A pre-convention study booklet for the national meeting of Diocesan Liturgical Commissions to be held in Indianapolis in October has been sent to co-sponsors for final approval. It will be distributed to diocesan commissions about April 1. Representatives of the Federation and the Bishops' Committee staff will meet in Indianapolis on Monday, March 22. Evaluation of the new rite of the Anointing of the Sick is being sought at the end of the initial three year trial period. The Commission is consulting hospital chaplains and others for suggestions (Continued on Page 4)



KEYNOTER—Mildred Jefferson, M.D., president of the National Right to Life Committee, Inc., will be the keynote speaker at the opening of the second annual statewide convention of the Right to Life chapters on Friday, March 23, at 8 p.m., at the Atkinson Hotel. Reservations may be made through the Committee for the Preservation of Life, Inc., Indianapolis affiliate of the Indiana Right to Life, at P.O. Box 11-414, Indianapolis, 46201, or by calling 241-8527.

MARIAN COLLEGE IS THE ANSWER!

(But what are the questions?)

1. What Catholic college has more students from the Indianapolis Archdiocese than any other? (More than 300 are enrolled from Catholic and public high schools in the Archdiocese.)
2. What Catholic college supplies the greatest number of teachers to private and public elementary and secondary schools in the Archdiocese? (Nearly 200 lay teachers have received their undergraduate degrees or have attended classes at Marian for licensing requirements.)
3. What private college or university enrolls the largest number of valedictorians from Marion County high schools? (For the past three years Marian was the choice of more No. 1 students than any other school in the state.)
4. What private college in Indiana has an academically-distinctive student body with a high percentage of Hoosier Scholars? (About 40 per cent of Marian's full-time students from Indiana are recognized by the State Scholarship Commission as Hoosier Scholars.)
5. What private college in a metropolitan area charges \$500 less for tuition, room and board than other private institutions in Indiana? (The average private college cost for 1975-76 is \$3,350; Marian's is \$2,850.)
6. What Catholic college keeps quality education within reach of middle-income students who seek an alternative to state universities? (Some 60 per cent of Marian's students receive



some form of financial assistance—scholarships, campus jobs, state and Federal aid.)

7. What Catholic college today maintains a ratio of one priest or Religious to each lay faculty member? (The Sisters of St. Francis provide

26 full-time faculty members plus administrators. There are three Archdiocesan priests on the full-time faculty.)

8. What liberal arts college has launched a Cooperative Education Program in business and accounting? (Students entering the co-op

program after sophomore year alternate work and study semesters and still finish with their class.)

9. What small, private college maintains strong athletic programs for its students? (Marian fields representative teams in basketball, baseball, tennis and golf. Also, there is club soccer and a rugged intramural program for men and women.)

10. What Catholic college is observing its 125th Anniversary in 1978? (Happy birthday to us!)

WHAT ABOUT SCHOLARSHIPS?

Marian awards nearly \$100,000 in scholarships each year to outstanding entering students without regard to their financial need. The awards are based on superior academic achievement in high school and leadership potential. Few other colleges give such scholarships.

How are these scholarships financed? The money comes from endowed scholarships and from contributions made by organizations, alumni and individuals who care deeply about keeping Catholic liberal arts education alive and strong.

DEADLINES?

To be considered for a Marian College Scholarship based on merit, you must apply for admission by April 1.

In any case, the earlier your application, the sooner eligibility can be determined for other types of financial assistance.



For complete information about Marian's programs and for application forms, write or call—

**Admissions Director
MARIAN COLLEGE
3200 Cold Spring Road
Indianapolis, Indiana 46222
(317) 924-3291**



1975-76 Marian students from the Indianapolis Archdiocese

Marion County Catholic School Graduates

BREBEUF—
James Dossman
Thomas R. Jones
Donald Kuehr
William Kosman
Mark Mosley

CATHEDRAL—
Michael Brodnik
Stephen Condon
Thomas Eckrich
Thomas Kavanagh
Robert O'Donoghue
Joseph Pluckebaum
George Tate
Daniel Walker
David Zapp

CHATARD—
Eddie Barnett
David Bethuram
James Jackson
Greg Jensen
Alice Mattingly
Sharon McCarthy

LADYWOOD-ST. AGNES—
Rita Callahan
Anna Dillon
Marita Jansen
Mary Jo Kuehr
Kerry Leow
Jonni McKenzie
Nancy Stark
Stacy Varsen
Mary E. Wisland

LATIN SCHOOL—
Thomas Carson, Plainfield
Kenneth Eckstein, Batesville
William Lower
David Matern, Connorsville
Daniel Mattingly
John Starling, Shelbyville
John Werle
Darrell Woodard, North Vernon
Michael Scheidler, Greensburg

OUR LADY OF GRACE—
Magdalene Arzman
Lore Cody, Danville
Cecilia Deogracias, Edinburg
Debra Kramer

Beth Kreuzman
Susan Meley
Karen Osburn
Patricia Pekarek
Patricia Scollard
Catherine Sullivan
Deborah Wertman

RITTER—
Lisa Baker
Debra Burton
Daniel Carrier
Joseph Cochran
Patricia Dugan
Mary Ford
Mary Gardner
Mark Gallo
Vickie Hennessy
Philip Kern
J. Paul Kern
Susan Patterson
Thurston Reeves
Jeffrey Roach
Jacquelyn Thiesing
Elaine Watson

RONCALLI—
Gary Asher
Antoinette Benedict
Michelle Doran
Christina Ellinger
Anna Marie Heldenreich
Kevin Klaiber

ST. MARY ACADEMY—
Vicki Glosco
Rosemarie Grande
Jane Gurnerson
Margaret Johnson
Denise Joseph
Tanya Knarr
Linda Leonard
Sr. Judy Papesh
Margaret Sheehan

SECICINA—
Greg Bauer
Robert Cannon
Kathleen Doyle
Marie Early
Christine Fossan
Mary Margaret Hazel
Wayne Humbles
Joseph Jarboe
Anita Koers
Kevin Koers
Coleen Dangler Martin
Susie Quinn Mayer
John Nally
Cecilia Ritke
Debra Smith
Susan Torzewski
Mary Walker

Marion County Public School Graduates

Joan Zappa

ST. JOHN—
Josephine A. Jones

LAWRENCE CENTRAL—
Thomas Gillespie
Maryleise Happel
Lucinda Howard
Theresa McGimpsey
Kim Miller

MANUAL—
Frances Long
Robert Mack
Leo Messing
Rudite Treimanis

JOHN MARSHALL—
Deborah Byers
Frances Colon
Ronald McBride
Marie Washington

NORTHWEST—
Julio Campina
Paula Davis
Carla Finch
Robert Hahn
Danita Hillard
Ed Klemen
John Klemen
Vicki Marchetti
Patti Paguin
Cheryl Robertson
Greg Shires

NORTH CENTRAL—
Mel Arnold
Sharon Carter
Michael Kearns
Gregory Leggett
Lawrence Leggett
Robert Levin
Marc Lickliter
Kevin Lowe
Karen Rotramel
Kathleen Sullivan
Randy Washington

PERRY MERIDIAN—
Dianne Kramer
Joseph Zimmerman

PIKE—
Susan E. Neal
James R. Stout

SHORTRIDGE—
Elijah Chandler
Sue Ellen Clardy
Sylvia Shelton
Ronald Smith
Gennifer Fennell Tate

ARLINGTON—
Sherman Crouch
Dorrie Mack
Ann Pickard

ARSENAL TECH—
Shirley A. Barnes
Ramona V. Jones
Joy Ann Murray
Emery E. Myers
Teresa A. Reeves
Ivring Washington

BEECH GROVE—
Wendell Crook
Michael Doran
Janice Dreire
Jeff Page

BEN DAVIS—
Stan Benge
Janice Gosselt
Cathryn Johnston
Patricia Paquette
Debra Roseboom
Stephanie Doak Stout

BROAD RIVIER—
Marcia A. Moore
Steven Oenchain

CRISPUS ATTACKS—
Charzalia Cole
Kathleen Doyle
Bruce Council
Rayford Council
Paula Jones
Wade Woodford, Jr.

DECATUR CENTRAL—
Diane Burk
Robert Cooley
Janice McCartney
William McCartney
Deldre Palmer
David Record
Beth Survey

Other Graduates from Archdiocese

SOUTHPORT—
Kenneth Cain
Mary Schonhoff Smith

SPEEDWAY—
Kevin Carroll
Susan Hayes
Patricia Huffman
Ann Turner
Anthony Zappa

WARREN CENTRAL—
Catherine Curry
Susan Demott
Rosemarie Myers
Richard Mack
Michael Patterson
Stamatina Samson
Ann Turner
Anthony Zappa

WASHINGTON—
P. Anita Byers
Terry L. Bryant
Karen Dahmcke
Cheryl Gray
Mildred Guyse
Terry Nichols
Lynn Schaffer
Martha Schmitt
Evelyn White
Wanda Woodson

WOOD—
Susan Koehler

Mary Wissel (ICA)

BROOKVILLE—
Patricia Back (ICA)
Theresa Back (ICA)
Amy Binger (ICA)
Scott Vonderheide (Brookville)

BROWNSBURG—
Robert Rosemeyer (Brownsburg)
Cecilia Trueblood

BROWNSTOWN—
Jerome Disque (Brownstown)

BOGOSTOWN—
Becky Weber (Triton)

CEDAR GROVE—
James Fohl (Brookville)

CENTERVILLE—
Elaine M. Robe (Centerville)

CLARKSVILLE—
Richard Martin (Providence)

CLAYTON—
Virginia Belles (Cascade)
Leigh Taylor (Cascade)

CLIFFORD—
Steven Whitsett (Hauser)

CONNERSVILLE—
David Matern (Latin)

DANVILLE—
Lora Cody (Our Lady of Grace)
Jere McClargan

EDINBURG—
Cecilia Deogracias (Our Lady of Grace)
Branda Watler (Southwestern)

FRANKLIN—
William Rittman (Franklin)

GREENFIELD—
Raymond Hilson
Daniel Holzhausen (Greenfield)
Lynne Holzhausen (Greenfield)
Donna Hyderkhan (Greenfield)

GREENSBURG—
Robert Blankman (Greensburg)
Dennis Horan (Greensburg)
Sharon Horan (Greensburg)
Mark Mauet (South Decatur)
Mary Jo Mauet (South Decatur)
Kathleen Redelman (Greensburg)

Jane Scheidler (Greensburg)
Michael Scheidler (Latin)
Carla Schroeder (ICA)
Mary Jo Wenning (Greensburg)

GREENWOOD—
Frank Pangallo (Center Grove)

GUILFORD—
Henry Aheus (North Dearborn)
Jane Aust (East Central)
Don Duvant (North Dearborn)
Cynthia Hornbach (North Dearborn)
Thomas Hornbach (North Dearborn)
Mary Kay Gutzwiller (North Dearborn)
David Lyness (North Dearborn)
James Meyer (East Central)
Kenneth Meyer (North Dearborn)
Carol Miller (East Central)
Vickie Berton (East Central)

JEFFERSONVILLE—
Cheryl Daily (Providence)
Donna Holtman (Presentation)

HOLTON—
Keith Childers (South Ripley)

LANESVILLE—
Elaine Bachman (Providence)

LIBERTY—
Sr. Mary Moster (ICA)

LAWRENCEBURG—
Jane Craven (Lawrenceburg)
Thomas Diach (Lawrenceburg)
Joseph Nagy (Lawrenceburg)
Wayne Poore (North Dearborn)
James Ritzmann (Lawrenceburg)
Christopher Stolt (Lawrenceburg)
Mary Wilhelm (Lawrenceburg)
Greg Seamon (North Dearborn)

MADISON—
Rebecca Devery (Shaws)
Beth Hill (Shaws)
Susan Sommer (Shaws)

MARTINSVILLE—
Patricia Finney (Martinsville)

MILLHOUSE—
Donna Bruns (ICA)
Holly Bruns (ICA)

MORENGO—
Errol Toney (Morengo)

MOORESVILLE—
Michael Jerin
Deborah Medsker (Mooreville)

MORGANTOWN—
Cathy Mullis (Brown County)

MORRIS—
Sr. Donna Prickett (ICA)

NEW ALBANY—
Margaret Kochert (Providence)

NORTH VERNON—
Dorothy Fox (Jennings County)
Darrell Woodard (Latin)

OLDENBURG—
Noel Kurtz (Batesville)
Mary Beth Simmermeyer (ICA)

OSGOOD—
Gary Jahnligen (South Ripley)

PLAINFIELD—
Thomas Carson (Latin)
Cao Nguyen
LuAnn Elsberry (Plainfield)

RICHMOND—
Martin Crouch (Richmond)

RUSHVILLE—
Paul Jarboe (Rushville)

SEYMOUR—
Brent Doolan (Seymour)
David Pyle (Seymour)
James Simmons (Seymour)

SHELBYVILLE—
Julie Miner (Shelbyville)
Donna Powell (Shelbyville)
Richard Rosenfeld (Waldron)
John Starling (Latin)

SUNMAN—
Stephen Graf (North Dearborn)
Sandra Switzer (East Central)
Donnell Todd (Sunman Consolidated)
Sr. Joanne Weller (ICA)

TERRE HAUTE—
Quyen Le

VEVAY—
Greg Deaton (Switzerland County)
Kent Deaton (Switzerland County)

WILLIAMSBURG—
Mary Louise Nocton (Northeastern)
Robert Nocton (Northeastern)

THE TACKER

'Christ bearer'

BY FRED W. FRIES

A 73-year-old retired businessman works seven days a week bringing Communion to Catholic patients in Indiana's largest hospital. He carries out his apostolate in spite of the fact that he must carry portable oxygen equipment to relieve a serious emphysema condition.

Charles Curran, a widower who commutes to and from the 1,150-bed Methodist Hospital by public transit, has been an Extraordinary Minister of the Eucharist for more than three years. Averaging 100 Communion a day and sometimes exceeding twice that number when the patient load is exceptionally heavy, "Charlie"—as he is affectionately known—has distributed more than 100,000 Communion during his tenure at the hospital.

"He is my good right arm," said Father Francis Eckstein, long-time Catholic chaplain at Methodist.

"Charlie's contribution," he added, "is actually much more than just bringing the consolation of the Eucharist to our patients. People who tend to feel sorry for themselves find their spirits lifted when they see him making his daily rounds despite his own personal ailment."

"Charlie has also done a great deal," the chaplain added, "to foster an understanding and appreciation for the frequently misunderstood role of the Lay Minister of the Eucharist."

Father Eckstein stated that he and the hospital authorities have received scores of



CHARLIE CURRAN—a seven-day apostolate.

letters of appreciation from former patients who came in daily contact with Charlie Curran during their hospital stay.

"Many patients have described Charlie's visits as 'the sunshine' of their day," the chaplain said. "Reverence and cheerfulness are his hallmarks."

For 12 hours a day, seven days a week, Charlie Curran brings the spiritual consolation of the Eucharist to the sick and the dying. His is, indeed, a unique apostolate.

LENTEN RESOLUTION—As everyone knows, from time immemorial worshippers have had a tendency to occupy the back pews in church and leave the front pews vacant. To counteract this problem, the parishioners at St. Maurice Church, Napoleon, made a Lenten resolution: Each time they attend Mass, they will move up one pew closer to the altar.

FOR WOMEN ONLY—Women in management or with managerial aspirations are invited to attend a one-day workshop at St. Mary-of-the-Woods College on Saturday, April 3. The workshop, which will be held in the college library from 8:30 a.m. to 4 p.m., is entitled: "Management Techniques, Especially for Women." A tuition charge of \$25 is payable by the registration deadline, Friday, March 26. Details can be obtained by contacting the Office of Continued Education, St. Mary-of-the-Woods College, Terre Haute, Ind., 47776.

HERE AND THERE—Fr. Alan Hirt, O.F.M., son of Mr. and Mrs. Charles Hirt of Batesville will be ordained deacon on March 20 at St. Leonard College, Centerville, O. Debbie Fadely, Ritter High School student, received an honorable mention in the recent National Scholastic Art Awards Contest, Central Indiana Division, sponsored by L.S. Ayres and Co. and the Indianapolis Star. Father Nathan Mitchell, O.S.B., professor of theology at St. Meinrad, will conduct a Study Day at Our Lady of Grace Convent on March 20.

LET US PRAY—As readers know, Vicar General Father Francis Tuohy and Chancellor Father Robert Mohrhaus have been conducting the spring Confirmations while Archbishop George Biskup is recuperating from his surgery last fall. The acceptance of the non-episcopal ministers has been excellent, but at one Confirmation the following petition dropped up in the Prayer of the Faithful: "That Archbishop Biskup continues to regain his health so that next year he can come to confirm."

Senior Citizens

Day scheduled

INDIANAPOLIS—Senior Citizen Day at Fatima Retreat House will be held Tuesday, March 23, with Father Edwin Sahm co-conducting the program. It will begin with registration at 10 a.m. and will include talks, Liturgy and luncheon. The day will conclude about 3 p.m.

A Women's Retreat will be held March 26-28, with Father Robert Ross, S.J., directing the retreat. "Remorse, Reconciliation, Resurrection" is the theme.

For further information or reservations for any programs, call Fatima Retreat House, 545-7881.

Providence nun buried at Woods

ST. MARY-OF-THE-WOODS, Ind.—The funeral liturgy was offered for Sister Angela Marie Burke, S.P., 97, who died March 15.

She was head of the Journalism department of St. Mary-of-the-Woods College for 18 years and had charge of the mission activities for the Sisters in China for many years. Archdiocesan schools in which Sister Angela taught were St. Agnes and St. John Academies, Indianapolis. Immediate survivors include a brother Thomas A. Burke, and a sister, Cecilia Burke, both of Glencoe, Ill.

Sister Xavier dead at age 86

ST. MARY-OF-THE-WOODS, Ind.—A Funeral Mass was offered here last Monday for Sister Xavier McCabe, S.P., 86, who died on March 12. She retired from classroom work in 1970.

Teaching assignments in the Archdiocese included Holy Cross, Indianapolis; St. Gabriel, Connersville; and Holy Trinity, New Albany.

She is survived by one brother, John J. McCabe of Oak Park, Ill.

Sr. Andrea dies

INDIANAPOLIS—Word has been received of the death of Sister Mary Andrea Buegler, C.S.J., who died at Nazareth Convent, St. Louis, Mo., on March 1. Sister Mary Andrea was a native of Indianapolis, and taught school until her retirement in 1971.

She is survived by two sisters, Mrs. Norbert Pich of Ft. Myers, Fla. and Sister Francis Clare, C.S.J.; two brothers, Joseph and Carl Buegler of Indianapolis.

PLAN CARD PARTY

INDIANAPOLIS—The Little Flower Auxiliary, Knights of St. John, will sponsor a Card Party on Sunday, March 21, at 2 p.m. in the Little Flower Auditorium, 14th and Bosart. The public is invited.

DCCW TO MEET

INDIANAPOLIS—The South Deane Council of Catholic Women will hold its quarterly meeting on Thursday, March 25, at St. Jude School at 10:30 a.m. Members are asked to bring a sack lunch, and dessert and coffee will be furnished.

RUMMAGE SALE

Surplus School Books will be sold March 20 at St. Ann Church, 2850 S. Holt Rd.

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BRAZIL
† MARY M. FORREST, 85, Annapolis, March 16.
BROOKVILLE
† NORBERT M. FELLER, 79, St. Michael, March 16. Husband of Rose; brother of Eugene Feller of St. Leon, and Mrs. Viola Braun of Cincinnati, O.
CANNELTON
† THEODORE BALLOY, 72, St. Michael, March 16. Brother of Robert Balloy of Louisville, Ky.
CORYDON
† NORMAN S. CONWAY, 71, St. Joseph, March 9. Husband of May; father of Donald Conway of Osgood; Ronald and Thomas Conway, both of Corydon; and Dorothy Miller of Reseda, Calif.
FLOYDS KNOBS
† ALBERT E. LAMB, Jr., 40, St. Mary-of-the-Knobs, March 11. Husband of Patricia; father of Russell and Larry Lamb, both of Floyds Knobs; son of Mr. and Mrs. Albert E. Lamb, Sr. of Floyds Knobs.

Frances Nees, Paul, Harry and Albert Feltz.

† CLARA M. HUMMEL, 72, St. Peter and Paul Cathedral, March 17. Sister of Mary C. Shaver, and Lucille M. Yellon.

† AGUSTA A. SHUTT, 87, St. Patrick, March 17. Aunt of Bernice VanNoy.

† AGNES L. GRAVES, St. Patrick, March 17. Mother of Elmer J. Graves.

† MARTIN L. MILLER, 84, St. Patrick, March 18. Father of Vivian Hittle, Rosemary Newton, Shirley Pettit, Jean Neuge, Robert L. and Martin Miller; brother of Matilda Runnebohm.

† VIRGINIA C. CRAIG, 74, St. Augustine, March 11. Mother of Marie G. Croft and William Craig, both of Clarksville; John D. Craig of Charlestown; Lewis A. Craig of Watson; and Glen R. Craig of Nabb.

LEOPOLD
† BESSIE L. FARRIS, 79, St. Augustine, March 13. Wife of Clarence Farris; mother of Chris Farris of New Orleans, La.; John Farris and Rosemary Pearson, both of Indianapolis; Frances McKiernan and Doris Farris, both of Louisville, Ky.; Wilma Rainbolt of New Albany; and Dorothy Hahus of Rochester, N.Y.; Mrs. Anna Jeffers, Miss Elsie Schrader and Mrs. Roma Kroll, all of Louisville, Ky.

MADISON
† CLARA M. TAYLOR, 77, St. Mary, March 4. Mother of Graham Taylor, Jr. and Henrietta Taylor, both of Madison.

† ANNA MAE NORRIS, 79, St. Michael, March 4. Wife of Arthur; mother of John Norris of Indianapolis; Mrs. Mary Ann Branch of Anderson; Mrs. Evelyn Hugelback of Madison; sister of Mrs. Joe Wheeler of Las Vegas, Nev.; and Mrs. Elizabeth Vaughn of Madison.

MONTEZUMA
† GEORGE HODGE, 76, Immaculate Conception, March 13. No immediate survivors.

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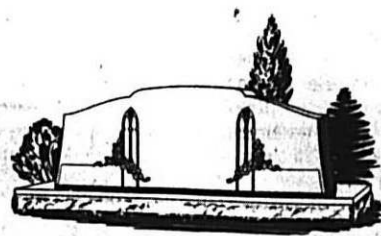
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NEW ALBANY
† DOROTHY M. MURPHY, 47, Holy Family, March 8. Wife of John Murphy; mother of Jack Murphy; daughter of Mr. and Mrs. John L. Stovall; granddaughter of Nora Meyers.
† ANNA A. HURRLE, 69, St. Mary, March 13. Mother of Fred C. Hurst of Jeffersonville; Pauline Hurst of Borden; and Mary Hollen of New Albany.
RICHMOND
† HERMAN S. SCHROEDER, 77, Holy Family, March 10. No immediate survivors.
STARLIGHT
† CLARENCE A. SCHINDLER, 81, St. John, March 10. Father of Leonard Schindler of Murray, Ky.; Wilfred Schindler of Homestead Springs, Fla.; Cornelia Porter of Floyds Knobs; Jane Rowan of Borden; Bernice Mull of Jeffersonville; and Allene Wilson of Chicago, Ill.; and Mary Rose of California; stepfather of Edward Smith of New Albany; Audrey Nickols of Borden; and Farn and Ernestine Lee of Bennettsville.

TELL CITY
† HAZEL BIRCHLER, 81, St. Paul, March 11. Sister of Ed Lorenz and Mrs. Delilah Bender, both of Tell City.

TERRE HAUTE
† FRANK E. GALVIN, 80, St. Patrick, March 10. Husband of Alice; father of Mrs. Julie Brown, Huntington Beach, Calif.; brother of Mrs. Josephine Benzer, Dubuque, Iowa.

† JOHN H. SNOW, 72, St. Ann, March 15. Father of John W. Snow of Youngstown; John L. Snow of Anaheim, Calif.; Maurice Snow of Michigan City; James F. Snow, Michael Kevin Snow and Mrs. Mary G. Hair, all of Terre Haute.



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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.

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Criterion Comment

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

—Pope Paul VI

Self-image

For an individual to face the challenge of living, nothing is so important as the way he sees himself. A good self-image is vital if a person is to grow through life reasonably healthy and happy. It is because many people are unhappy with themselves that they are unhappy with everything around them. People are incapable of loving others if they are incapable of loving themselves. Indeed, the man who does not love himself cannot even love God.

This concept proposes crucial problems for the Church when it is evident in those who call themselves Catholic. It is crucial when it is evident in our leadership. That some people feel they must apologize for being Catholic indicates a severe problem with identity in the Catholic Church. It is not just simply a superficial question of standing up to be counted. It is a question of feeling good about one's religious convictions.

The priests and Sisters who have pastored us, taught us, guided us, are for the most part products of an environment in which feelings were largely things to be repressed and not to be proud of. Feelings were suspect. So the only way one could function well was to create an environment in which everyone knew what the rules were. That environment we called seminary, rectory, convent, monastery. In other words, a comfortable atmosphere was created for people who couldn't function outside them.

The most radical change in the Church in the past few years is actually the radical change of persons. Centers of training for priests and Religious have had

to recognize the human makeup of the people who inhabit them. For people have to feel good about themselves in order to function in a world hostile to their convictions. A seminary, a convent, a monastery, a rectory to which people can go and be safe from the world outside is a tragedy. There is little difference between the men and women who run to them to escape the world's problems and the men and women who run from the cities to escape its problems. Our seminaries and convents, etc., must be places our priests and Sisters can go to for the strength to return to the world which needs their love.

We cannot help but notice the struggle our priests and Religious are enduring to love themselves better so that they may better love those whom they serve. Self-image is difficult to remake but it is being done. That the layman loves the priest and Religious because of themselves and not because of their function is a troublesome thing for the priest and Religious to understand. When God created man, he saw that man was good before man had even moved about, before he had accomplished anything. Life is beautiful because it is and not because it works well.

The greatest temptation we can overcome in Lent is the temptation not to be ourselves. It is the temptation to run for the more comfortable choice. It is the temptation to turn God's love into an aberration. Our priests and Religious need the support of people who love them because they are lovable people and not just because they do things for others. It hurts to discover that. But like the death of Jesus, it is a redeeming hurt.—T.W.

Alternatives?

The announcement of the proposed change of ownership of Ladywood-St. Agnes School coupled with the announcement of the possibility that Brebeuf High School may become co-educational has fanned the flames of controversy in Catholic education. As usual, money is the problem. There just isn't enough of it. There are practically no schools in the Archdiocese which are not facing some sort of financial pinch.

The money gets tighter as the arguments rage, and the hard decisions keep getting put off. Bringing up the sins of the past does no good, for the past is past and we are living in the present struggling for a future. Part of the pain of the present is in trying to live on the glory of the past when in fact we need to build a future that is still nebulous. Do we know what the needs are, or are we just trying to keep things going as they were?

The vital question remains: What is Catholic education? Over the years we have built a

competitive school system and taught ourselves to believe that we could compete on an equal basis with the public school system. Monetarily, that has never been true. Academically and morally one might question the premise. Catholic schools do not need to compete; we need to be an alternative.

The real test of our school controversy today is the test of basics. Everywhere in our life today we see people getting back to "basics." The superfluous nature of our society has caused us to question the need of it all. This has happened to education, too. What really makes a Catholic school Catholic?

Where are the products of Catholic schools who are willing to proclaim themselves Catholic? Where are the products of Catholic schools who are not ashamed of their convictions? Where are the products of Catholic schools who show care and concern for the needs of mankind? Where are the products of Catholic schools who are willing to challenge the values of society? If these products exist, and we believe they do, then we need to get about the business of living for Christ. If these products do not exist, then we need to find alternatives to Catholic schools.—T.W.

Reader asks return to reverence

To the Editor:

Alice Dailey's Cornucopia article "Bewildered: what will change achieve?" hit the bull's eye with me.

She makes some fair points—fair for those who love the ultra new and the just a little yet of the old.

When the Church replaced the dignity and solemn air of adoration with the pedestrian practice of congregational singing, I first thought it made Mass closer to a then-popular "Hootenanny."

Now, I am happy with the change as

The word "communication" permeated nearly every discussion during the state Delegate Assembly at Notre Dame last week. The Listening Sessions had begun as a means of providing greater communication among Catholics and their religious leaders and came to a climax by identifying communications as the greatest need.

To dilamias the assembly with that conclusion though would be unfair. Each diocesan delegation was asked to come up with priority needs resulting from the parish discussions. Evansville identified the need for an educational process to aid an understanding of what it means to be Catholic. Fort Wayne-South Bend called for effective communication between pastors and people. Gary spoke of the need in terms of communicating change so as to better reflect the Church universal. Lafayette called it the need to help people know what "Church" is. And our own Indianapolis delegation said that "to be followers of Christ, we need communication and education."



BY FR. THOMAS WIDNER

BY DALE FRANCIS

It was a pudgy little boy named Joel Kupperman, a member of radio's Quiz Kids nearly 40 years ago, who said in a review of a book about penguins, "This book tells me more about penguins than I care to know."

I thought about that the other night when Rita, our sixth grader, brought me some work from her religion class rather than the usual math.

The class has been studying Scripture, and it was the first time I'd really got a good look at the textbook. There was nothing doctrinally wrong in the textbook that I could see but it was deadly dull. And it was dull basically because it told the young people studying more than they really need to know.

I'm not certain exactly what I do mean. I don't find the textbook in error. I don't even find it failing to teach all that should be taught. I guess what I found lacking in it was that sense of joy that should be present in all who love Jesus Christ and who are happily members of His Mystical Body which is the Church.

CARDINAL JOHN WRIGHT called for joy in the teaching of catechetics a couple of weeks ago when he spoke to an international group of catechetical experts. I imagine there are a great many catechetical experts who wouldn't really know what he was talking about.

But if we are to teach what should be taught about God, about His Son, about the Church, the final product should be joy. The Catholic who understands the faith, who really catches the idea of what it means to be a Catholic, must be filled with joy.

Perhaps you can think of persons you know who you think are good Catholics or you can remember those you knew in the past. If your experience matches my own, then what they had most

THESE PRIORITIES came from laymen not from priests or nuns. They were worked out in long hours of discussion, the tiring and taxing democratic process. The greatest miracle of the assembly was the working together of the individual delegations and the assembly as a whole. That the priorities identified were similar affirms that a great deal more unity exists than many suppose.

But what about those priorities? The ones already mentioned concerned the lay response to the discussion on what it means to be Catholic. A loss of identity which needs leadership through effective communication and education was described. So what is the priority need? I have already indicated some of each diocese's answers.

In the Indianapolis delegation a realization was evident that somehow a spiritual basis had to exist. In employing the phrase "follower of Christ," the group incorporated the notion that a spirituality or spiritual life encompassed all of the needs that could be listed. The hint told us that when we identified what it meant to be Catholic in the parish listening sessions we were identifying externals. But what holds those externals together? The Indianapolis

delegation called it simply being a follower of Christ.

That term has to make us take a second look at what each of us thinks being a Catholic is. We can push it a little further by looking at the Lafayette priority—the need to know what Church is. For a Catholic Christian, a life in following Christ is lived out in the Church. We cannot do without it. We may call ourselves Christians, but we cannot call ourselves Catholics if we are not going to be faithful to the Church. A follower of Christ does not necessarily have to be a Catholic, but a Catholic certainly has to follow Christ through the life he lives in the Church.

IT MAY BE THAT we have discovered we do not understand the meaning of Church. Priests study Church in the seminary in courses under the heading of ecclesiology. But we might question the value of such courses when we see priests and pastors acting independently or contrary to policy of the Archdiocese or the Archbishop himself. For the primary representative of the Church in the Archdiocese is the Archbishop. The policies established by him, whether independently or through shared responsibility, must be ac-

cepted and followed by all. No pastor can ignore them. No layman can truly call himself Catholic and yet behave as though the Archbishop does not exist. The analogy carries through in the Church universal. However little the person of the Pope touches our individual lives, no Catholic can ignore his teachings even when such teachings are delivered non-infallibly.

I believe that the greatest problem uncovered by the laity in this Archdiocese and apparently the laity throughout the state is the lack of a sense of Church in our lives. For a true sense of Church calls us together. We seem instead to be bent on following the individualistic roles created for us by society. We demand our rights rather than accept our responsibilities. We want what is good for me rather than what is good for us.

These attitudes are found deep in our Catholic Church in this Archdiocese. There are 20 laymen reflecting a diversity in race, geography, age, and sex who found that the struggle to come together is more painful than simple. They found for themselves that loving God and one's neighbor is a constant battle with selfish needs. But they have crossed a barrier. And I trust that their influence will not end now.

DALE FRANCIS SAYS

Joy should be the product of our teaching

In common was a joy in living, a happiness that fairly beamed from their faces.

You could not associate solemnity with them; a long face and a pious manner have nothing to do with the living of the Christian life. Those people I've known who I sensed were closest to God were laughing people. The happiest place you can visit is a cloistered convent where the Sisters you meet are smiling and laughing people.

BUT CAN YOU teach joy? I think you can, for the joy comes from the believing in and loving of Jesus Christ. So there must be in the teaching of religion something of proclamation. It is not enough just to teach the facts, you must teach the living faith.

No one who does not possess it can teach it. It would be quite possible for a teacher to know all the facts, to be able to report the events of the life of Jesus Christ, to discuss Scripture on a scholarly level but not to have faith. That teacher could instruct others in the facts but never even come close to transmitting the joy of the Christian life simply because he did not possess it himself.

I've known those who might not be able to discuss the intricacies of theology, but who were able to pass on to others the joy of believing in Jesus Christ because they possessed that joy themselves.

John Vianney, who was to be known as the Cure d'Arles, had a difficult time getting through the seminary. There were those who said he wasn't very smart. But he passed on to others the joy of believing. I once read a book of his sermons. Though they probably lacked a quality of scholarship, they had a quality of joyful faith. He warned of the danger of Hell, perhaps more than we care to hear these days, but even in those sermons there was the joy of knowing that those who live in joyful accord with the Lord need not fear the pains of Hell.

WHAT WE NEED today is, of course, a fidelity to the orthodox

teachings of the Church. But that alone isn't enough. We need proclamation, the kind of proclamation that tells us that God loves us, that He wishes for us Eternal Life, that we can by loving Him only-begotten Son come to Eternal Life.

We need the kind of teaching that fills us to the brim with love so that love spills over to everyone we meet. When we are filled with love then it follows, as the night follows the day, that we cannot help but serve others. Because we love Him, then we must

love and serve the least of our brethren.

What we need is joy, the kind of joy that brings laughter and the calm assurance that so long as we are in Jesus Christ and He is in us then nothing can cause us dismay.

And this somehow is what must be found in the teaching of religion. If catechetics are to fulfill their proper purpose, then they must teach us not just facts but a living, happy faith.

Report from the Chancery

(Continued from Page 1)
for possible revisions or adaptations for the United States.

PERSONNEL OFFICE—Visits with the priests of the deaneries is continuing. Three items are being discussed: the proposed job description of deans; the geographical composition of deaneries; items of personnel work the priests wish to introduce. Among the items on the March 19 Personnel Board meeting agenda are: 1) Completion of a policy statement specifying the responsibilities of priest-teachers relative to the school in which they teach and the parish in which they reside; 2) First presentation of a policy for introducing newly-ordained into their ministry as priests; 3) Introduction of a policy statement clarifying the relationship of the Superintendent of Catholic Education and the Personnel Board relative to Priest-Teachers; 4) Appointment of priests to special ministries; 5) Appointment of those who will be ordained Deacons on April 3 to parishes for their deaconal ministry; 6) Opening of preliminary discussions about appointments to parish ministries.

VOCATIONS OFFICE—To be ordained deacons on April 3 at St. Meinrad are: Joseph Dant, St. Jude

parish, Indianapolis; Paul Koetter, St. Mary's parish, Floyd's Knobs; Harry Tully, St. Augustine parish, Jeffersonville; Steve Banet and Cos Raymond, both students at Loyola, Belgium, will receive the Diaconate in June. Michael Megel and Ralph Scheider, students at St. Augustine Seminary, Toronto, Canada, were admitted as candidates for Holy Orders on Feb. 22, 1978. The Eighth Grade Vocation Retreat will be held this month at St. Malachy, Brownsburg, and St. Barnabas, St. Monica, St. Luke, and Central Catholic Education Complex, all in Indianapolis. Interviews with seminary-college seniors are being held to determine which schools of Theology they will attend.

CATHOLIC COMMUNICATIONS CENTER—The TV Mass is underway. Softbound copies of the St. Joseph Sunday missals are available to shut-in viewers at no cost. The Center is indebted to St. Francis de Sales, St. John, St. Joan of Arc, St. Philip Neri, St. Christopher and Little Flower parish for items donated for the Mass. The Center is also indebted to Mr. and Mrs. This and Mr. and Mrs. Cassidy and the Mission Group at Little Flower parish. The 15-20 hours of weekly preparation for the TV Mass is the work of Ethel Brown and Mary Ellen Russell of the Center staff. The Center gratefully acknowledges their efforts.

—Compiled by Father Thomas Widner

LETTERS TO EDITOR

Adams calls for 'ultimate weapon'

To the Editor:

Nations today seek the ultimate weapon. Scores of persons around the globe labor assiduously, in the employ of governments, to come up with the deadliest weapon to be used against the "enemy."

Will it be the laser (death ray)? A perfected robot? Each country hopes to be first to achieve dominance in the field of weaponry.

The ultimate weapon—against tyranny, the scourge of atheistic communism, war, hunger, et al, is

available now—not just to governments, but to many peoples on the earth as individuals.

That weapon, which cannot possibly destroy, maim, or cause harm to man or his environment, is Mary's Rosary.

It has been used in the course of human history to stave off disasters. If those of us, familiar with its use, do not begin to say it, or at least some part of it, daily, once more, we do so at our own peril—and at the peril of our loved ones.

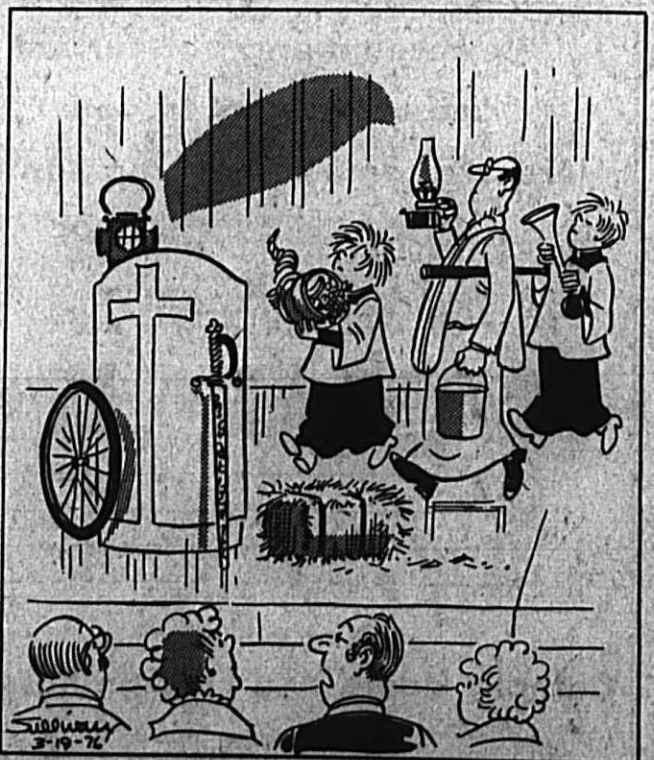
The Joyful, Sorrowful and Glorious mysteries, each one assigned to a decade of the full Rosary, are beautiful meditative prayers. A profession of our Faith precedes each five decades. The Lord's prayer precedes each decade.

The Rosary is exceptionally portable. And a decade can be slipped in most anytime—anywhere. Some, pressed for time, may be able to say only one decade a day. So... (line—think of the prayers storming heaven even on that basis!

Have you said your beads lately? Don't you think everyone should?

Betty Cull

Charles E. Adams



"IF THIS TURNS OUT TO BE A DULL SERMON, I'LL BE VERY DISAPPOINTED."

The CRITERION

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Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

CHAPTER EIGHT

BY MSGR. JOHN J. DOYLE

The rising prices that compelled St. Meinrad to raise its charges were not peculiar to Indiana or even to the United States.

When the bishop received replies to his inquiries concerning rates in other seminaries and had time to think things over, his mood was greatly changed; whatever differences there were in the rates would be less than the greater expenses of traveling to more distant seminaries. The prior appears also to have become less adamant in his attitude toward the diocesan students.

The outcome was that St. Thomas received a second influx of Indiana boys when some 15 or 20 students entered there in the fall of 1868, while most of the theologians, encouraged by the bishop, continued at St. Meinrad, through one or two transferred to the major seminary at Montreal, which one sees referred to in an adaptation of the French term as the Grand Seminary.

THERE WAS A NEW BISHOP of Louisville in the person of William George McCloskey. The postwar rising prices appear to have convinced him that it was extravagant to carry on two seminaries, for at the opening of the school year in 1869 he closed St. Thomas and brought the boys into Bardonia, where they joined the students at St. Joseph Major Seminary.

Father William Howlett in his history of the old school, written in 1906, gives a slightly melancholy account of the boys' three-mile trek from the old school, the wagons that carried their trunks trundling along beside them. Thus, it was that the Indiana boys, or at least some of them, attended two seminaries in Kentucky.

Apparently, however, none of the students of the diocese of Vincennes remained at St. Joseph for their theology course. Whether they left Kentucky after finishing the classical studies or only after the course in philosophy, they all went elsewhere for theology. Here there was a distinct cleavage: McCabe, two O'Donaghues, Curran, Logan, Kelly, Spelman, and Doyle went to Montreal;

Brueggemann, Schenk, Ewers, Diekmann, Book, Merckl, and Pierrard went to St. Meinrad.

Except for Hippolyte Pierrard, who was born in Belgium and grew up in Leopold, Ind., all those in the latter group were of German birth or parentage and probably were fluent in German, while the others either were born in Ireland or had parents that came from Ireland and probably knew little or no German. It is impossible to escape the conclusion that nationalistic feelings and attitudes constituted an important consideration in the seminarians' choice of seminaries.

One might surmise that the previous dissatisfaction of the Benedictines with the students' behavior and of the students with life at St. Meinrad was not altogether unrelated to this spirit of nationalism or, as it used to be called, racialism.

On July 1, 1868, when the vacation began at St. Meinrad, the theologians received notice from the bishop that in three weeks they were to come back in order to complete their course and to prepare for ordination to the priesthood.

This must have been the first summer session of the seminary, establishing long in advance a precedent for what has become an accepted part of its program. That by September relations between the bishop and the prior had become more cordial than they had been in the spring is evident, for when His Lordship arrived for the ordinations he made the trip to Monte Cassino and laid the cornerstone for the new chapel to be built there.

THE FEAST OF ST. MAURICE and his companions, the soldier martyrs, is no longer in our calendar. It used to fall on 22 September, and it was Bishop de St. Palais' patronal feast. On that day in 1868 he ordained eight priests in the St. Meinrad church, the largest number in one day since the diocese began.

Two of the eight were Benedictines; both were less than 24 years old and so needed to be dispensed from the canonical requirement of age, as did three of the others.

The only native of Indiana was the Benedictine Benno Gerber, but two others were born in this country, Herman Alerding and Henry Kessing,

the one in Kentucky, the other in Ohio. All the others came from Germany, but three of them—Victor Schnell, Michael Heck, and the diarist John Sondermann—were brought to Indiana in childhood by their parents and had at least part of their education here. Only the other Benedictine, Placidus Zarn, and Peter Siebmann appear to have arrived as adults.

Schnell's seminary course had been interrupted when he was drafted into the army in 1864 and spent several months in military service until his discharge at the end of the Civil War. Placidus Zarn was for a number of years a missionary among the Indians in the Dakotas.

The only extensive history of this diocese that has been written was that of Herman Alerding, published in 1883. In 1900 he became the fourth bishop of Fort Wayne and there a few years later wrote a history of that diocese. There must have been a genuine devotion to the alma mater in the hearts of these priests, for they came together at St. Meinrad in 1878 to observe the tenth anniversary of their ordination and the survivors returned for their silver jubilee in 1893.

THE REASONS FOR THIS extraordinary summer session and advancement of the date of ordination are not clear. There could have been an economic motive; the bishop would save the increased tuition cost for his six seminarians in the coming year. But there are other more likely explanations.

As has been noted, several were younger than the canonical age for ordination and were just reaching an age at which the bishop could dispense them. Moreover, there were never enough priests to meet the growing needs of the diocese, and there would be plenty for the new priests to do.

Another matter that may have played a part in the bishop's decision was that he had received notice of the opening of the Vatican Council in December 1869; he would have to leave Indiana no later than October, and he would be away from the diocese for a year; it would be necessary to make arrangements for this absence. One significant move was the transfer of Father Audran from the Cathedral, where he had been for 20 years; to Jeffersonville, a move that was made shortly after these ordinations.

(To be continued)



BOOTH PREPARED FOR BAZAAR—The St. Gerard Guild, a fund-raising organization for pro-life education, will man a handicraft booth at this year's Spring Charities Bazaar to be held Saturday, March 27, on the Glendale Shopping Center Mall. Committee members pictured above are, left to right, Ginger Warner, Flo Walker, Ruth Murphy and Margaret Mooney. Proceeds from the Guild booth will help purchase 21 pro-life billboards to be placed around Indianapolis in October, "Respect Life Month."

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Not Pictured: Sisters Thomas Joseph Ball, M. Thomasine Colbert, M. Helen Donovan, Rita Marie McAvaney, Alice Irene Mudd, Leonissa Schwarz, Assumpta Marie Winzen.

Sisters deceased since January, 1978: Sisters Louis Joseph Bauer, Albert Mary Busaid, Rose Mary Callahan, M. Sebastian Clancy, Georgiana Evans, M. Tarcisla Finn, M. Michael Gorman, M. Columba Hickey, Anthony Joseph Husling, Agnes Bernard Keating, M. Elizabeth LaFave, Mary John Long, Ann Xavier Manhart, Lillie Marie Monahan, Marie Antoinette Muehl, Anna Adelaide Nevins, M. Angela Reintjes, Mary Sanford, Catherine Joseph Walen.

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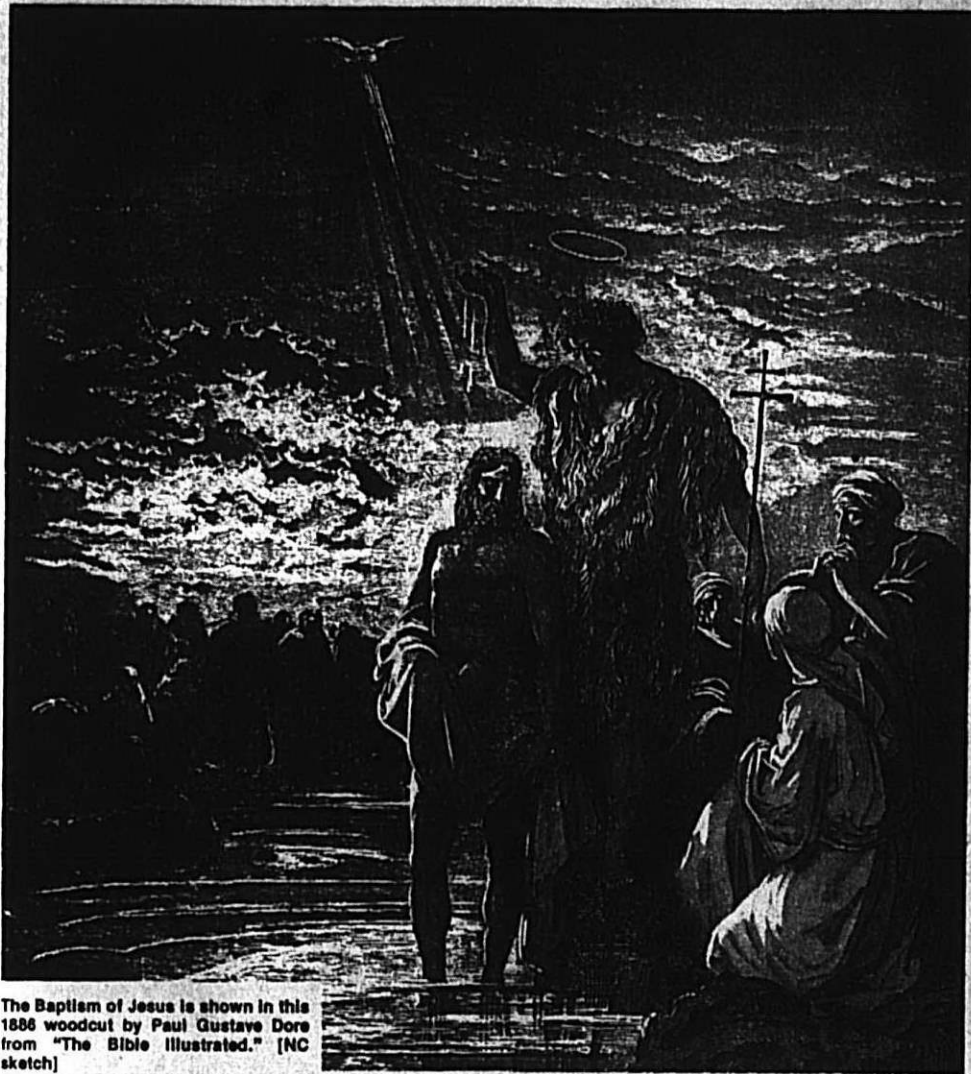
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The Baptism of Jesus is shown in this 1886 woodcut by Paul Gustave Dore from "The Bible Illustrated." (NC sketch)

NEW TESTAMENT GREAT EXPECTATIONS

BY FR. JOHN J. CASTELOT, S.S.

Jesus was born into a troubled world. He started his public ministry in an even more troubled world. His people were chafing under the rule of pagan foreigners. True, they themselves had asked the Romans to step in and take over Judea, but they had made their request out of desperation; they simply could not endure the misconduct of the Herodians. Herod the Great had been bad enough; his son, Archelaus was impossible.

The Roman procurators were a mixed lot, some good, some bad, some unbearably oppressive. Good or bad they were a constant thorn in the side of the Jews, an ever-present reminder of the low estate to which they, the people of God, had fallen. One dream, one sometimes fanatic desire possessed them: to be rid of alien domination and come into their own once more.

Their dreams, their hopes were centered on the coming of the one of whom the prophets had spoken, the one whom they now called the Messiah, the "anointed one."

THERE WAS NO AGREEMENT on when or where or how he would ap-

pear. The prophets had been far from clear on details; rather, they had given so many details that it was hard, if not impossible, to blend them all into a reasonable composite. Some of Jesus' contemporaries stressed one aspect of the messianic picture which had been sketched in the past, others stressed another. Most popular was the idea of a brilliant descendant of the royal line of David, a conquering hero who would lead the forces of Israel to a crushing victory over the pagans and raise Israel to the status of number one world power.

A strong minority emphasized the spiritual qualities of the Messiah and of his rule. He would be kind and generous, just and merciful, completely and sincerely devoted to Yahweh. Still others gave up trying to reconcile the apparently contradictory elements of the prophets' picture and looked for at least two Messiahs, one an invincible warrior and king, the other a saintly man of God. The Qumran sectaries, for instance, about whom the now famous Dead Sea Scrolls have told us so much, looked for a Messiah from the line of David and another from the line of Aaron: one a king, the other a priest. Associated with their coming in some mysterious way was to be one whom they called simply "the prophet."

One day a young man from Galilee turned up in the audience of a man who was creating quite a stir, John the Baptist, and submitted to his Baptism. His name was Jesus. He came from an insignificant little village called Nazareth. He had spent a very uneventful youth there and was now in his 30th year. He could trace his ancestry back to the great king, David, but the royal line had never rallied from the fall of Jerusalem back in 587 B.C. All the house of David now had to show for its prestige and glory was its family tree.

LITTLE DID THE CROWDS who pressed about the Baptist realize that in their midst stood the One for whose coming they yearned so ardently, the One who would raise the royal house of David to undreamed of glory and would establish an everlasting kingdom. But it was to be a kingdom of a far different sort from the one which the popular imagination had fashioned—and so no one took much notice of Him that day.

It was not long, however, before He drew a great deal of attention and attracted a fair number of followers. With messianic expectations running so high, it was only natural that many should at least entertain the hope that He might be "the one who was to come." Still, prudence dictated that He make no public, overt claim to being the long awaited Messiah. If He was asked point-blank, He usually managed to avoid giving a direct answer. Even after Peter's acknowledgement at Caesarea Philippi, "You are the Messiah," Jesus told him to be quiet and went on immediately to predict His passion and death. He did not deny the truth of Peter's confession, but it was going to take some time for the disciples to realize just what kind of Messiah He was and how He was going to work out His mission.

It is significant that Peter reacted rather violently to the prediction of the passion and death and Jesus had to reprimand him sharply. From this point on, especially in the Gospel of Mark, He refers to Himself consistently as the "Son of Man."

He simply did not like the title, Messiah. It conjured up too many false notions in the minds of His contemporaries. The title, Son of Man, was mysterious, but it suited his purposes. It had taken on certain messianic connotations since its introduction in the Book of Daniel. But the phrase itself, in its literal sense, suggested also authentic humanity, humility, lowliness, and served as a corrective to popular messianic ideas.

Throughout His public ministry He remained ultimately a mystery, even for His disciples. It was only in the light of their resurrection experience and with the aid of the Holy Spirit that they began to realize just who He was. By that time, of course, the real nature of His messianic identity and mission was clear and not open to misunderstanding. And so the apostolic Church had no hesitation about calling Him the Christ (Messiah) and could interpret His career eventually in this light in the four Gospels.

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Charismatic healing is not a 'cure-all'

BY FR. JOSEPH M. CHAMPLIN

"Why don't you bring your friend John to our prayer group? We will pray over him, lay hands upon the poor man, and he will be healed. Just like that. No problem."

Just like that. No problem. This promise of instant, easy healing came from a very sincere, enthusiastic, well-intentioned charismatic priest of a southern diocese. He commented in response to my description of a pastoral incident involving an individual we called John who struggles with severe family, physical and emotional difficulties. The ailing man has received medical treatment and psychiatric care with some success, but many of his troubles continue.

Suppose he does go to that prayer group and is not healed? What then? Will he now also feel guilty, believe he lacks faith, think God is punishing him by the sickness?

THAT IS ONE OF THE problems connected with the charismatic movement, tendencies which Father Richard Chacere, the Lafayette, La., Diocesan Director of Charismatic Renewal, confronted in a letter to prayer groups.

On this subject of healing, he wrote:

"The 'release of the Spirit' should not be presented to people as a 'cure-all.' In fact, for people with serious problems it can be dangerous. Often professional psychiatric help would be the best advice. "In some ways there are in some areas—especially fundamentalist ones—an exaggeration of 'claiming healing' or 'claiming our victory.' There is danger of the pendulum swinging to the other extreme that everyone should be healed, which only brings guilt and hurt. While God's general will is for our wholeness, He will be obviously not done perfectly on earth.

"We need to remember that Jesus learned obedience through suffering. So must we, even if God allows evil in our lives."

ON THE SUBJECT OF "Baptism in the Spirit," Father Chacere urges his people not to use the term. With Cardinal Suenens, he notes that we do

not maintain a duality of Baptisms, one in water and one in the Spirit. There is but one.

"The term 'release of the Spirit' seems more appropriate. It would clarify the fact that we firmly believe Catholics receive the Spirit at Baptism and Confirmation. The emphasis would then be on the power of the Holy Spirit becoming a matter of personal conscious experience."

On losing contact with former or non-charismatic friends: "We should be very careful not to segregate ourselves from our non-charismatic friends and be highly sensitive to the working of the Holy Spirit in every individual; discernment largely consists in discerning good, not evil in people!"

On using Charismatic jargon: "People should be instructed not to use phrases like 'the Lord told me' as that is offensive to others and implies an 'in-group' mentality and blocks Paul's admonition to test all things."

For similar reasons he feels phrases like 'Praise the Lord' should be avoided in the presence of those not involved in the movement.

On competing with parish activities: "Give the priest his appropriate place as leader and spiritual counselor and let the sacraments have their central place; try communal Penance services for healing of dissonance. Try not to regularly have a separate charismatic Eucharistic celebration which might take people away from their professional or parish setting."

On loyalty to the Church, he urged: "A willingness to submit to legitimate Church authority, locally represented by Bishop Frey."

Father Chacere recognized that he was writing at length, and by necessity and purpose in rather negative fashion. His phrases, however, were not chosen lightly or "without much prayer and reflection and consultation."

HE CONCLUDED: "So in the strength of My Lord I write to you in great confidence that you will receive these words with the love with which you have always received me. You are so dear to me and together we share an eagerness for spreading His Kingdom. May this help to bring us closer together . . ."

That reminds me of St. Paul communicating to the Christians at Corinth, Ephesus or Rome.

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'Shock' of the cross slows belief

BY AUGUSTINE HENNESSY, C.P.

One day, two young men were walking along a country road. They were disillusioned and dejected. Their whole world of hopes and dreams had been shattered by an event which occurred in the nearby city just a few days before. The man whom they hoped would be the liberator of their nation had been nailed to a cross like a common criminal. Though their talk was lively as they walked along, anyone could see that their faces were sad.

Suddenly they heard footsteps behind them as if someone were trying to catch up with them. The Stranger who joined them was friendly enough and extremely self-possessed, but, surprisingly, He seemed uninformed about the public execution of Jesus of Nazareth, "a prophet powerful in word and deed in the eyes of God and all the people." (Luke 24:19) So they told Him about their shattered hopes, the disturbing tales of some excitable women in their company, and the talk about a missing body and the vision of an angel.

Then the Stranger said to them: "What little sense you have! How slow you are to believe all that the prophets have announced. Did not the Messiah have to undergo this so as to enter into His glory?"

The risen Jesus confronted Cleopas and his bewildered companion with the most searching question He can ask any man or woman to ponder. He asked them to face the shocking unexpectedness of the cross. Yet when He began interpreting every passage of Scripture referring to Himself, they felt their hearts burning within them as He spoke along the way. And before He disappeared from their sight, they recognized their risen Lord as He broke bread with them in a wayside inn.

ON A RECENT SUNDAY, thousands of us who are sometimes bewildered believers gathered around other tables to break bread with this same risen Lord. We were there because He promised to be there with us and to nourish our life with His vitalizing

flesh. Like the young men on the road to Emmaus, most of us are still slow of heart to believe. The cross of Calvary never ceases to be shocking. Yet on this day we had the wonderful audacity to say "Amen" to a prayer which voiced our willingness to let our lives be stamped and engraved with the foolishness of our Lord's cross.

Here are the words we put into our prayer: "Father in heaven, the loving plan of your wisdom took flesh in Jesus Christ and changed mankind's history by His command of love. May our fulfillment of His command reflect your wisdom and bring your salvation to the ends of the earth." (Sixth Sunday of Ordinary Time.)

To say "Amen" to this prayer involves commitment to a brave kind of loving. It is a willingness to pattern our love upon the self-emptying love of Jesus Crucified. Such a prayer is a reminder that every Christian is called to be a living mirror wherein people looking for salvation can find a reflection of Calvary's wisdom. Our own fulfillment of the command of love is meant to be touched by this foolishness of God which is wiser

than men and that weakness of God which is stronger than men. (1 Cor. 1:25)

FROM THE BEGINNING, "the holy ones" of the risen Lord saw that there was breadth to the commandment of love as it was portrayed in the cross of Jesus. There is no room for insularity in Christian love. It is a summons to bring "salvation to the ends of the earth." Christian love cannot block out areas of influence for itself. It is pledged to reach everywhere if it is patterned after Christ's love.

There is also a high-mindedness about the Christian response to Christ's commandment of love. It takes its motives from loving mankind from the heart of God Himself. If love were committed to respond only to what is humanly lovable, there would be moments when indignation and a sense of outrage would entitle us to nurture hatred in our hearts. But there are no moments in the life of a Christian which are not meant to echo Christ's prayer, "Father, forgive them for they know not what they do." And this is not human sense. This is a reflection of the "Foolishness of God."

AND IT IS GOD'S mysterious love which gives depth to the commandment of love. The cross, upheld by a power outside itself, reminds us that our power of loving arises out of the gratuity of our Father's gift to us. Love that surpasses human understanding is the great revelation of Calvary. And it is this kind of love we are commanded to reflect in our lives as we try to bring "salvation to the ends of the earth." It does not make human sense but it does make Christians mirrors of God's wisdom.

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THE WORD THIS SUNDAY

By Father Donn Raabe

THE THIRD SUNDAY OF LENT

"By whose authority?"

Exodus 20:1-17
1 Corinthians 1:22-25
John 2:13-25

The Paschal drama is stepping up. The principles Jesus holds put him more and more into direct confrontation with the principles held by the religious leaders, signified by the activity of the temple merchants. "By whose authority are you doing all this? You, just one man, are defying all of tradition!" Jesus' authority is the heart of their religion—God and the consequences of the commandments—which they have neatly sidestepped in favor of their own self-interest which they call tradition. We need to be careful of that ourselves—whose principles are we living by?

QUESTION BOX

BY MSGR. R. T. BOSLER

Q. I would like an explanation as to why some couples can get married in the Catholic Church, get divorced, and then marry someone else in the Catholic Church and others cannot. I can remember when only virgins could get married in white and white dresses. Now divorcees, unwed mothers, and adulteresses get married in white as if their sin doesn't exist. Don't you think good girls should stand out from the sinners?

A. It all depends on the first marriage, which may not have been a marriage at all. The first marriage may have been invalid because one of the parties was previously married and did not reveal

this. Or for any one of the following reasons: Because one of the parties of the first marriage refused to have children, or refused to have more than one or two, or was incapable of marriage because of physical or psychological reasons.

There are many people who because of innate disabilities or faulty upbringing are incapable of marriage. They can't cope with the responsibilities of marriage, and they run away from their responsibilities. They are incapable of really being a husband or wife. They may be homosexual. They may be schizophrenic. They may have had no intention of being faithful to one person.

Today our better matrimonial courts are declaring invalid many marriages which a few years ago they would not judge at all. The Roman Rota, the supreme court of the Church for marriage cases, has led the way in recognizing that many persons are incapable of fulfilling the obligations of married life. It is not ready to accept incompatibility as a grounds for declaring marriages invalid because that reason was abused and considered a catch-all by civil courts. But the Church is ready to recognize that when two people are incapable of living together, there are grounds for considering them incapable of marrying one individual human being and such a marriage might be invalid.

Many persons who were turned down by church courts should reapply for consideration. Many priests need re-education in marriage court procedures. The Church now is trying her best to help married couples who have failed for reasons beyond their control. I write this as a judge of a matrimonial court with much experience.

And before I forget, I wonder what the Lord who forgave the woman about to be stoned for adultery would have to say about your demand that virgins be separated from sinners?

Q. How do you reply to the accusation that the Catholic Church requires the life of the mother in preference to the life of the child when such a dilemma is faced at or prior to birth?

A. There is a saying that good medicine is good morality. The Catholic Church has always taught that it is wrong to directly kill the child or the mother in such a dilemma. Respectable medical men have felt the same way. Because they have, it is rare today that this dilemma faces any physician. Prenatal care and Caesarian sections have solved the dilemma in most instances. In the rare cases where this cannot be the solution, and both mother and child are sure to die, every effort may be made to save the life of the mother even though indirectly this may result in the death of the child. The famous incident in the novel "The Cardinal" doesn't reflect reality.

Q. Is there a set fee for marriage or a free will offering?

A. This would vary from diocese to diocese and parish to parish. Some have set fees; some rely on free offerings. In some places the offering goes to the priest; in others the offering goes entirely to the parish. In more than 36 years of experience, I must say that I have been surprised at how often families spend several hundreds of dollars for florist's fees, a thousand or more for receptions, plus money for dresses and rentals for the man, and give \$10 or \$15 to the church, which furnished light and heat for an hour's rehearsal and two hours for the wedding, counting before and pictures after. I think that regularly contributing members should be expected to offer very little as a token, but those who do not support the church and outsiders should give as much as they give for the rental of the reception hall. One man's opinion!

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CYO NOTES

Boys' and Girls' Cadet Track Coaches meet Wednesday, March 24 at 7 p.m. in the CYO Office.

Little Flower "A" defeated St. Philip Neri last Friday for the Cadet Volleyball Post-Season Tournament title. Semi-Finalists were St. Jude and St. Pius X (Purple).

Members of the CYO Priests' Advisory Board meet next Thursday, March 25 at 8 p.m. in the CYO Office.

Plans are being finalized for the March Youth Mass, March 28, at St. Thomas More Church, Mooresville, at 5 p.m. Father Lawrence Voelker will celebrate the Mass.

Our Lady of Lourdes will host a City-Wide rally for Colleen McNulty, Archdiocesan candidate for recording secretary, on April 1 at 7:30 p.m. A fifty-cent donation will be requested. Those attending are asked to bring magic markers.

Entries for all Kickball leagues are due Monday, March 22, in the CYO Office.

On Tuesday, March 23, at 7 p.m. St. Catherine's Junior CYO will host a city-wide poster party for Colleen McNulty, Archdiocesan candidate for national recording secretary. All parishes are invited.

Roncalli slates 'Wizard of Oz'

INDIANAPOLIS — The Drama and Music Departments of Roncalli High School will combine talents and efforts in presenting the musical favorite Wizard of Oz on Friday and Saturday, March 26 and 27.

A special afternoon presentation will be given on March 25 for grade school students from the Indianapolis South Catholic School District.

Play event finals set

CYO thespians in all three categories advance to the final round this week-end. All matches are at Roncalli High School, beginning at 7:30 p.m.

Friday night, plays from St. Catherine, St. Louis, Batesville and St. Philip Neri compete for the title. The plays are: "The Trumpet," "Who Murdered Who," and "The Shock of His Life," respectively.

In Comedy-Farce, St. Barnabas, "A Most Inferior Witch," St. Catherine, "The Ledge" and Immaculate Heart of Mary, "A short Stretch at the Galluses," will vie for the crown.

Sunday evening, Dramas take the stage. In the finals are: St. Lawrence, "Anastasia," St. Charles, Bloomington, "The Lottery," and St. Barnabas, "St. Joan."

225 wrestlers in CYO meet

Approximately 225 wrestlers met last night at Ritter High School in the preliminary round of the 1978 City Cadet Wrestling Tournament. Results were not available at Criterion press time.

Grapplers competed through the quarterfinals and will resume wrestling Sunday, March 21, at 12:30 p.m. Weigh-in is at 12 noon at Ritter.

STANDINGS

CADET WRESTLING Through March 17

DIVISION I—St. Jude 7-0; St. Michael 6-1; Holy Trinity 4-3; St. Barnabas 4-3; Central Catholic 3-4; St. Malachy 2-4-1; St. Joan of Arc 1-8; St. Roch 0-6-1.
DIVISION II—St. Simon 7-0; Little Flower 4-2-1; Our Lady of Lourdes 5-1; Christ the King 3-2-2; Holy Spirit 2-3-1; St. Lawrence 2-4-1; St. Bernadette 1-5-1; Mount Carmel 0-7.

Chili Supper

INDIANAPOLIS — Assumption parish will sponsor a chili supper on Saturday, March 20, from 4 p.m. to 7 p.m. Proceeds from the event will be used for parish improvements. Tickets are adults, \$1.50; children \$1, and hot dogs 25 cents. Dessert and beverages are included. Carry-outs will be available.

For the engaged

LAWRENCEBURG, Ind. — The Lawrenceburg District Board of Religious Education is sponsoring a Pre-Cana Conference to be held at St. Michael School, Brookville, on Sunday, April 11. The Conference will begin with Registration at 1 p.m. The cost of the conference is \$3 per couple which includes the book "Beginning Your Marriage." All couples preparing for marriage are invited to attend. Registration should be made through the respective parish priests.

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ADULT EDUCATION CALENDAR

Friday, March 19: "Response in Personal Affairs: Faith Overcoming in Personal Relationships," Rev. Don Raabe, Lecture/Discussion, St. Thomas, Indianapolis, 8:15 p.m..

Sunday, March 21: "Bicentennial Catholicism," Mrs. Matthew Hayes, Lecture/Discussion, St. Monica, Indianapolis, 7:30 p.m.; Film Series—Variety of Topics, followed by Discussion, St. Monica, Indianapolis, 8:50/9:50 a.m.; "New Morality," Rev. Wilfred Day and Rev. Joseph McNally, 2-hour Presentation / Question / Answer, Holy Family, New Albany, 7:30 p.m.

Monday, March 22: "Introduction to Scripture," Rev. Patrick Kelly, Lecture/Discussion, St. Simon, Indianapolis, 7:30 p.m.

Tuesday, March 23: "The Gospel as first part of Story—from Galilee to

Jerusalem," Dr. Mary Jo Weaver, Lecture/Discussion, St. Charles, Bloomington, 7:30 p.m.; "Who Touched Me?" Sister Glichrist Conway, S.P., Lecture/Discussion, Lilly Center, Eli Lilly Co. Room 93/C/C, 11:30 a.m.-12:05 p.m.

Wednesday, March 24: "Respect for Life and Community: Commandments IV, VI, VII, VIII," Rev. Matthias Neuman, Mass/Lecture/Discussion, St. Charles, Bloomington, 7:30 p.m.; "Why Am I A Catholic?" Sister Luke Crawford, S.P., Lecture/Discussion, St. Lawrence, Indianapolis, 8 p.m.; "Getting to Know Jesus Christ," Rev. Martin Wolter, Lecture/Discussion, St. Michael, Greenfield, 8 p.m.; "Americanization vs. Romanization," Rev. Gerald Burkert, Film-strip/Discussion, St. Jude PAD, Indianapolis, 8 p.m.; "Your Hunger For Truth," Rev. Arnold Dearing,

O.F.M.Conv., Mass/Homily, St. Anthony, Clarksville, 7 p.m.; "Introduction to Epistles of St. Paul," Sister Mary Slattery, S.P., Lecture/Discussion, St. Thomas More, Mooresville, 7:30 p.m.; "Communication: Values and Change," Rev. Thomas Widner, Lecture/Discussion, Blue Room, Catholic Comm. Center, 12:20-12:50 p.m.; "I Was Hungry and You Gave Me To Eat," Rev. Donald Schmidlin, Mass/Lecture/Discussion, St. Matthew, Indianapolis, 7:30 p.m.

'DAMES AT SEA'

INDIANAPOLIS — Ladywood-St. Agnes School will present "Dames at Sea" as its spring musical March 26-28 in the LSA auditorium. Performances will be at 7:30 p.m. Friday and Saturday evenings and 1:30 p.m. Sunday afternoon. Tickets will be sold at the door.



CLAVIER COURT PLANS FASHION SHOW—The Knights of Peter Claver, Ladies Auxiliary, Court #97, will sponsor a Fashion Show on Sunday, March 26, at 2 p.m. in the Heritage House Smorgasbord, 4990 U.S. Highway, 31 South. The proceeds will go to their annual scholarship fund. For ticket information call 923-8888 or 928-1716. Committee members shown above are, standing left to right: Rita Guynn, Bernice Guynn, Annette Boyd, and Esale Edwards. Sitting left to right: Marie Cavanaugh, Yvonne Guynn, Catherine Saddens, and Barbra Dunn.

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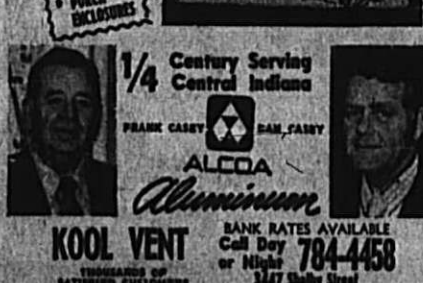
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VIEWING WITH ARNOLD

Love story made trivial

BY JAMES W. ARNOLD

Only a bunch of clowns could have made a mediocre movie out of the love story of "Gable and Lombard," and the writing-production team better get measured for pantaloons and bells.

The actors—James Brolin and Jill Clayburgh—are not really to blame, although their achievements are on different levels. Clark Gable was, apart from his extraordinary sex appeal and appetite for wenching, an ordinary, almost-dull fellow, and Brolin's off-screen Gable is convincing, limited (as the producers obviously decided) to uncanny physical resemblance and intelligent, moderate impersonation.

Since most of today's filmgoers have no similar recollection of Carole Lombard, the often dazzling Clayburgh can concentrate

on Lombard's vibrant style and spirit, which light up the screen almost as they did 40 years ago. The point is that both performers could have risen to the challenge of an infinitely better movie. So, indeed, could almost anybody.

AS SCRIPTED by Barry Sandler and directed by Sidney Furie ("Lady Sings the Blues"), the film tells us of the long 1930's love affair between the stolid matinee idol and the wacky, extroverted blonde beauty who was then Hollywood's favorite comedienne. (In 1937, Lombard was the movies' highest paid star). It is a classic match of opposites, and their affection is genuine, lasting and touching. The only "problem" is that Gable is already married—though estranged—to fiftyish socialite Ria Langham, who

won't give him a divorce. His studio boss, the legendary, oily hypocrite Louis B. Mayer (broadly played by Allen Garfield), is worried about the scandal, mostly for economic reasons.

So the harassed stars carry on their romance in secret—actually one of the poorest kept since Napoleon and Josephine—mixing idyllic private rendezvous with screwball gags, like Lombard watching the filming of "Gone With the Wind" disguised as a bearded Confederate soldier. We're encouraged to see this as a great love defying the stuffy conventions of the time.

Eventually, Lombard can stand the hypocrisy no longer, and makes the affair sensationally public. The old wife relents, the stars are deliriously married under the approving gaze of the whole civilized world, and there remains only the sad resolution—Carole's death at 33 in a plane crash in January 1942, and her husband's stunned grief.

THE BEST THAT can be said for all this is that—as far as the romance goes—it is the essential truth. Whatever one thought of the stars or their moral behavior, their love seems to have been valid. It was also, at various times, funny, dramatic and poignant. But the film has glorified and sentimentalized it out of its mind—ironically, a sort of last cheap profit-taking by the idiot, scandal-mongering media that made Gable and Lombard so miserable while they were alive. Their story, slight enough on the scale of human experience, is further trivialized to represent defiant Liberated Sex a generation before its time.

Even as a love story, the film short-changes its material. There is so much stress on sex and Lombard's aggressiveness and bawdy talk that we get little insight into the depth of their rapport and companionship, of the voids they filled in each other's psyches, of the meaning of their "love" as well as their chemistry. There is no suggestion of the tragedy of Gable's haunted later life, which was as pitiful as that of a hero in any romantic novel.

The whole truth, of course, has either been left out or re-worked to fit the film's simple-minded purposes. Gable was already

a star—an Oscar-winner, in fact—when he met Lombard. She had been married to William Powell, he not only to Ria (herself married three previous times) but to

another older woman, one of several he had used on his way to success. He'd had an affair with Joan Crawford (while she was married) comparable to the one with

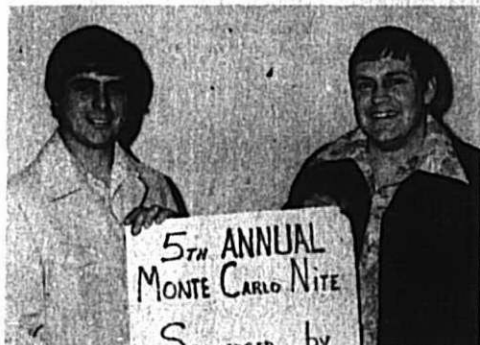
Lombard. The Hollywood of the Thirties was a moral swamp, and to suggest that moralistic pressure groups, like the old Legion of Decency, were the stickles of the period is like blaming the early Christians for criticizing Nero.

TYPICAL OF THE dishonest gloss in the film is the ending, showing Gable in uniform as he awaits news of Carole's fate. Actually, he was not then in service but making a movie in Holly-

wood. Gable, then over 40, resisted joining the Army, although he eventually did and served honorably.

Also incredible is the amount of important or fascinating detail that might have been included but wasn't: the hassle over "Gone With the Wind" (Carole wanted to play Scarlett); Carole's madcap middle-of-the-night visit to Ria Gable's bedroom, the Jean Harlow relationship, etc., etc.

In short, "Gable and Lombard" is biography on the level of a romance comic book. The subjects, for all the confusion in their personal lives (both had quit school in the 10th grade), were unhappy people who found a measure of happiness despite the distractions of a materialistic Disneyland. How horrifying that we have only this flick to understand and remember them. [Rating: B—objectionable in part for all]



PLAN MONTE CARLO NITE—Bill Stewart, left, and Tony Gurr are co-chairmen for the Fifth Annual Monte Carlo Nite to be held in the social hall of Holy Name parish, Beech Grove, Friday, March 26. Activities will get underway at 7:30 p.m. Admission is \$1.50. The parish Athletic Association is the sponsor.



IRISH FESTIVAL PLANNED—Cathedral High School will hold an Irish Festival this Sunday, March 21, from noon to 6 p.m. in the school gym at 14th and Meridian Streets. An Irish stew dinner will be featured, along with a variety of games and booths. Festival planners pictured above are, left to right, Don Giddens, Mrs. Joe Kennedy, and Brother Pedro Haering, C.S.C., principal.

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The week's TV
network films

BUSTING (1974) (CBS, Friday, March 19): Another Los Angeles cop movie, though a bit livelier and raunchier than most TV material. Elliott Gould and Robert Blake are the team of honest cops who do their best to nail a top vice czar, but find the system is stacked against them. Low-life stuff, salted by the comic chemistry between Gould and Blake. Not recommended.

CHISUM (1970) (NBC, Saturday, March 20): Routine late-career John Wayne western, in which Duke plays an aging Arizona cattle baron who is forced to face a challenge to his control by the crafty tough guy Forrest Tucker. The cast is loaded with several generations of cowboy movie favorites. Not recommended.

BUSTER AND BILLIE (1974) (ABC, Monday, March 22): An occasionally interesting, but more often schlocky and melodramatic tale about 1948 high school days down South. An independent-minded hero takes pity on the local bad girl, restores her to dignity, and falls in love. But the local bullies won't leave them alone. Violent and downbeat, not recommended for children or early teens.

TWO PEOPLE (1974) (NBC, Thursday, March 25): A talky but often photogenic love story, shot mostly in North Africa and Paris, with Peter Fonda as a Vietnam deserter heading back home to surrender and Lindsay Wagner as a bored fashion model he meets in Morocco. Not recommended.

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