

Wide spectrum of topics covered at NCEA parl

BY THOMAS J. BARBARIE

ST. LOUIS—"I hear there's more than 5,000 Catholic nuns in town," a St. Louis taxi driver said to his fare. The driver heard right: in fact there were 11,747 Catholic educators—priests, Religious and laity—in St. Louis for the 75th annual National Catholic Educational Association convention in the city's brand new Cervantes Convention Center.

In one of the best attended speeches, Sulpician Father Raymond Brown, a professor at Union Theological Seminary in New York, minimized the differences between Catholic theologians and bishops.

Father Brown said most prominent theologians are generally in agreement with the pope and bishops. He criticized the secular media for treating with contempt statements from pope and bishops upholding traditional moral precepts.

He heaped stronger criticism on what he termed "the ultraconservative Catholic press," which he said regularly stands against a united front made up of "centrist" theologians and bishops.

He also warned his listeners to be cautious of heeding individual bishops who oppose theologians. For a bishop to challenge theologians on theological matters, the bishop must be willing to submit his work to the theologians for review, said Father Brown.

ANOTHER SPEAKER, Elinor Ford, a professor at Fordham University, told her audience that students must be loved before they can be educated.

Miss Ford delighted the large crowd with her highly personal delivery.

"It doesn't matter," she said, speaking (See WIDE SPECTRUM, Page 3)

Folk musicians' workshop slated

A workshop for folk musicians will be held at the Latin School of Indianapolis on Saturday, April 22, from 10 a.m. to 4 p.m. Father Ed Gutfreund will conduct the program titled "On Our Way to Meeting for Celebration."

Father Gutfreund, author of "With Lyre, Harp... and a Flatpick," a "how to" book for folk musicians at worship, is the leader of the folk musicians' forum for the Archdiocese of Cincinnati.

The activities for the day's workshop include music, prayer and the opportunity to share ideas. A display will feature books and recordings from North American Liturgy Resources, publishers of music by the St. Louis Jesuits, Carey Landry, Father Gutfreund and others.

Registration fee is \$5 per person or \$20 for five or more registering together from the same parish before April 15. Those attending the workshop are asked to bring a sack lunch.

For more information, contact the Archdiocesan Office of Worship, 1350 N. Pennsylvania St., Indianapolis, 46202, phone (317) 635-2579.



SUDDENLY IT'S SPRING—After an arduous winter that some people thought would never end, warm spring weather finally came to the Archdiocese this past week with temperatures climbing into the high 70's. There were welcome signs of better things ahead like the chirping of robins and this lonely crocus in the woods lifting its petals to the warming sun.

— a family tradition —

Father-son maintenance team serves Richmond parish

BY CAROL FASNACHT

RICHMOND, Ind.—Families serve God in many different ways.

For the family of Joseph "Pete" Clark, service to God has meant a total of more than 50 years maintaining the church and school grounds at St. Andrew parish here.

Pete's father, Lawrence, started it all more than 40 years ago, first digging graves in the church cemetery and then for 33 years serving as caretaker for school, church and rectory.

He died in February at the age of 84, but son Pete has already put in 16 years on the job, maintaining, painting, remodeling and repairing the same structures his father did. The two worked together about

12 years. And now Pete's son, Mike, 21, has been working with his father the past year, saving money to attend vocational school.

PETE DESCRIBES the job the three have shared through the years, remembering helping his father as a youngster. "It's just plain maintenance—that's what Dad always did, and we're just doing what he did."

That "just plain maintenance" includes a lengthy list of roles. The Clarks have worked as steeplejacks, installers of new ceilings in the school, rectory remodelers and constructors of library bookshelves.

When a Spanish lab was added to the school, Pete constructed the

partitioning walls. When the need was for a broom closet, he built one.

As Pete and his son walk through the buildings they clean and care for, they recall the number of times each has been painted, reworked and remodeled.

The years have brought many changes in procedures, materials and, of course, people. Pete's father began with a hand-fired furnace, sitting up "many a night" pulling "huge clinkers" (formed from impurities in the coal) from the furnace.

Heating went from hand-fired to stoker to oil, just as cleaning progressed from hands-and-knees to electrically powered scrubber-buffers. Painting used to be done by brush alone, with rollers an unknown

until relatively recent years.

"Old Mr. Clark," as Pete's father was known to many at St. Andrew's, at one time mixed his own concentrate for cleaning everything from floors to the boiler. He officially retired at age 79, five years before his death.

THE CLARKS HAVE SEEN the school change from St. Andrew's to Seton Catholic, a recent consolidation with Richmond's St. Mary parish. The school cafeteria was this year renamed "Father Hillman Hall" in honor of the late Father Richard Hillman, who was pastor when Pete first began as his father's assistant. The building which once housed as many as 12 teaching nuns is now unoccupied, (See FATHER-SON TEAM, Page 13)

Seminary enrollment dips slightly, but trend is up

WASHINGTON—The four-year rising trend in the number of U.S. Catholic seminarians stopped abruptly in 1977-78, with 1,200 fewer men studying for the priesthood than in 1976-77, according to statistics compiled by the Center for Applied Research in the Apostolate.

But CARA reported that the outlook over the next four years is "on the upward trend," due to an increase in the number of older men beginning seminary training at more advanced levels, particularly in religious orders.

DIOCESAN SEMINARIES were hit the hardest by the decline, showing a drop of 13 percent, from 11,326 students in 1976-77 to 9,839 in 1977-78. Religious-order seminaries, on the other hand, registered a one percent increase, from 6,006 to 6,057 students.

High school seminary enrollment dropped 14 percent, from 7,047 to 6,069, with religious-order seminaries showing a 19 percent decline and their diocesan counterparts a 17 percent decline.

On the college level, seminary enrollment dropped five percent, from 4,801 to 4,574. Religious-order enrollment increased 26 percent at this level, but enrollment fell 18 percent in diocesan seminaries.

CARA reported that "seminarians are entering at progressively later periods in

their lives," citing an increase in college and theology programs.

The greatest increase at the freshman level—23 percent—was in religious-order colleges. The largest decline was in the diocesan high school freshman class, which dropped 27 percent.

Using data since 1974 and applying a statistical tool called regression analysis, which predicts a likely future occurrence if past trends continue, CARA projected a one percent decline by 1982 in the total number of seminarians over the average of

the last five years.

THE OVERALL PROJECTED change is a 17 percent drop in diocesan seminarians and a 16 percent increase in religious order seminarians.

CARA predicts a decline in diocesan high school and college enrollment and a slight increase in diocesan theologates. In religious orders, it projects a drop in high school enrollment but an increase in the number of college, theologate and novitiate students.

"The prognosis for the diocesan clergy is definitely not an optimistic one, but the overall picture remains the same because religious seminarians support the grand total," CARA said.

"In summary, the short-range seminarian picture, though not a basis for unqualified optimism, at the same time is evenly on the upward trend," it said. "Big drops in diocesan college and religious high school programs introduce grounds for concern, but not despair, for the future."

France pays honor to Woods professor

ST. MARY-OF-THE-WOODS, Ind.—The French government bestowed one of its top academic honors Sunday, April 2, on a St. Mary-of-the-Woods College professor who has spent over 50 years studying and teaching the language and lore of France.

Sister Georgiana Terstegge, S.P., 72, became a "chevalier" or knight of L'Ordre des Palmes Academique (Order of the Academic Palms) during a ceremony in the campus Church of the Immaculate Conception.

Conferring the decoration on behalf of his government was French Cultural Attache Hugues de Kerrett.

L'Ordre des Palmes Academiques, the academic equivalent of the French Legion of Honor, dates back to the time of Napoleon. The decoration was created to recognize distinguished service in the field of education and is conferred on professors, scholars and scientists. Selection of honorees is made by the French Minister of Education.

DURING SUNDAY'S CEREMONY, Sister Georgiana received the insignia of the order, which consists of two metal palm branches in the form of a lengthened crown, suspended from a purple ribbon.

A member of the SMWC faculty since 1934, Sister Georgiana joined the Congregation of the Sisters of Providence in 1924. She received her bachelor degree from SMWC, her master of arts degree from Indiana University and her doctorate from the Catholic University of America. Prior to teaching at the college, Sister was on the faculty of high schools in Evanston, Ill., Malden, Mass., and Washington, D.C.

She is the author of six texts on the teaching of French and has travelled extensively in France, including two summers of study in Paris. During the 1967-68 school year, she taught at a girls' school in Ruelle-sur-Loir.

An American Translation Association (ATA) certified translator, Sister Georgiana began the translation training major at SMWC in 1974. The program was the first undergraduate translation major in the country, and remains one of a very few.

ALTHOUGH SHE RESIGNED as chairwoman of the French department in 1976 and was named professor emeritus at that time, she has remained active in the translation program. She says, however, that this will be her last year as a faculty member.

"I don't want to give up teaching. But I'll be teaching in other ways," she explained. "And I need the time for my other interests."

Those interests include her Tree Club, a

project she started in 1972 to provide funds for the planting of trees, shrubs and flowers on the SMWC campus. To date, Sister Georgiana is responsible for the planting of more than 200 trees. She will also continue teaching Saturday morning French classes for children—an activity she began 16 years ago.

A native of Terre Haute, she was joined at Sunday's ceremony by her brothers, Father Joseph Terstegge, a retired priest of the Evansville diocese, and one-time associate pastor of St. Mary's Church, Indianapolis, and Thomas G. Terstegge, of Terre Haute. Two sisters, also Sisters of Providence, and another brother are deceased.

Wide spectrum (from 1)

of methodologies, "whether we teach them in rows, in circles or hanging from the chandeliers. What matters is that the young person perceives that he or she is loved."

She urged the teachers present to become personally involved with their students. "Every time we look at a child and say, 'Kid, this is not your best,' we are saying, 'You can do better—and I love you.'"

While the convention dealt with a variety of topics in its workshops, including computers in the classroom, school discipline, reaching single people with education programs and many others, some of the participants indicated their principal reason for attending may have been simply the chance to mix with large numbers of fellow educators.

But the featured speakers continued to pack the huge Augustus A. Busch Jr. Hall for their presentations—right up to the last and perhaps the most eagerly awaited speaker of all, the Rev. Jesse Jackson, head of the Chicago-based Operation PUSH (People United to Save Humanity).

Mr. Jackson did not disappoint the gathering. A protege of the late Martin Luther King Jr., Mr. Jackson exhibited extraordinary oratorical powers of his own. He repeatedly moved the crowd to roars of approval and prolonged applause as he urged them to eliminate "the cancer of racism" from America.

"We need each other too much to remain so divided," said Mr. Jackson, who praised Catholic schools for their performance with black students, but urged even greater black enrollment than the current level, which he put at 5.5%.

At a press conference before his talk, Mr. Jackson ridiculed experiments which remove restraints. "We know non-values are themselves values—the values of

decay and decadence."

MR. JACKSON'S presentation closed out a convention marked by optimism about the future of Catholic schools. The sharp declines in the fortunes of Catholic education seem to have ended, and speakers, among them Cardinal John J. Carberry of St. Louis and keynote Norbertine Father Alfred McBride, called for Catholic schools to become more Catholic.

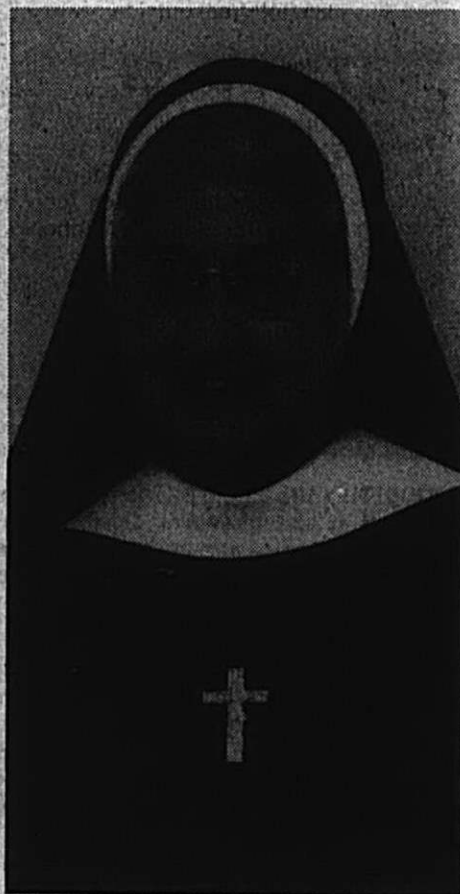
"With more boldness than ever," said Cardinal Carberry, "we must stand up and be proudly recognized as Catholic. Moreover, one must not flinch from showing political leaders that our school system is one of the great forces for the strengthening of the intellectual and moral fiber of our beloved nation. In no way, then, must our Catholic families be penalized by taxes or any other means for insisting on a Catholic education for their children."

Father McBride, executive director of NCEA's National Forum of Religious Educators, traced the history of Catholic schools in North America, then offered a look into the future. Catholic schools, he said could become "islands of transcendental identity" in an "intensely secular culture."

"With unblushing candor, these schools could be sharing the light of faith and be publicly proud of their religious heritage," Father McBride said.

'Crumbs of bread'

VATICAN CITY—Rural populations will receive only "crumbs of bread unequally distributed at mankind's table" unless rural technical development is matched by social and moral growth, said Pope Paul VI in a message to a rural life conference.



SISTER GEORGIANA

Enochsburg to host Seniors' Mass

ENOCHSBURG, Ind.—The Senior Citizens of the Lawrenceburg Deanery will be honored at a Mass and Dinner at St. John the Evangelist parish here on Wednesday, April 19. Pastors in the area will concelebrate the Mass at 11 a.m. with the dinner to follow in the parish hall.

Father James O'Riley, pastor of Holy Guardian Angel parish, Cedar Grove, and DCCW deanery chaplain, will be the principal celebrant. Father Ambrose Schneider is the host pastor.

All Senior Citizens of Southeastern Indiana are invited to join the celebration. Dinner tickets are \$2.50, and advance reservations should be made through the respective parish CCW presidents.

The Lawrenceburg Deanery observance is the fifth to honor Senior Citizens this year. The Indianapolis, Terre Haute and New Albany Deaneries held the event on April 6, and the Richmond Deanery observance is set for April 19 at St. Mary, Rushville.



AT CURSILLO PROGRAM—Cursillo members of central Indiana were entertained last week by Dave Boyer (left), popular singer with Youth for Christ, in a concert at the Indianapolis North Side Knights of Columbus. With Boyer is Brice Fennig (center), local director for Youth for Christ, and Bob Buckner, chairman of the Post Cursillo Committee. Boyer travels internationally giving concerts to Christian organizations.

Alcoholism 'chalk talk' set

"The Family and Alcoholism" will be the focus of his "chalk talk" when Father Joseph G. Martin, nationally known teacher, lecturer and consultant in the field of alcoholism, comes to Indianapolis, Thursday, April 20.

Sponsored by Fairbanks Hospital and the Archdiocesan Social Ministries, Father Martin will speak at 8 p.m. in the Murat Theatre.

Tickets are \$3 in advance from Fairbanks or \$3.50 at the door. For ticket information, call 638-1574 in Indianapolis or 800-382-9088 (toll free) outside of the city.

Having provided consultation services for the United States Army, Air Force, Navy and over 20 different state governments, Father Martin has been involved with alcoholism since 1959. He has made several instructional films about the subject including "Chalk Talk on Alcohol" and "Guidelines for Helping Alcoholics."

Father Martin taught high school before the Baltimore Archdiocese assigned him to spend full time as a professional in the alcoholism field in 1970. By then he had already lectured extensively on alcoholism after being treated for the disease himself in 1958 at Guest House, a facility in

Michigan for priests suffering from alcoholism. He still finds time to serve as associate pastor of St. Joan of Arc Church, Aberdeen, Maryland.

Fairbanks Hospital, founded in 1970, is the only hospital in Indianapolis that exclusively treats alcoholism and alcohol-related problems. Realizing the importance of the family in the treatment of alcoholism, the hospital has developed a family treatment program during recent years.

LCWR schedules regional meet

The administrators of 29 Congregations of women Religious in Indiana and Michigan will gather at St. Mary College, Notre Dame, Ind., for the spring meetings of the Leadership Conference of Women Religious (LCWR). Stated for April 10 to 12, the assembly of Sisters will grapple with the concrete implications of the Third Inter-American Conference, held last November in Montreal. That Conference, which drew leaders of both women's and men's Congregations from Canada, Latin America and the United States, attempted to identify currents of renewal in the Americas and the implications of those trends for the future of religious life.

Sister Mary Maxine Telpen, chairperson of the Indiana-Michigan LCWR regional section and a delegate to the Montreal Conference, will convene the group on April 10 to hear a panel of participants from the Montreal meetings.

Workshops slated

Harry Dearing, Archdiocesan business administrator, has scheduled a series of workshops designed to cover questions on Unemployment Compensation for School Employees. The workshops will be held as follows:

St. Columba parish hall, Columbus, 7 p.m., April 17; Providence High School, room 104, Clarksville, 6:30 p.m., April 19; Scecina High School library, Indianapolis, 7 p.m., April 24; Ritter High School library, Indianapolis, 7 p.m., April 25.

The workshops, directed especially to pastors and principals, are meant to answer questions concerning the unemployment law.

Action due on tax credit bill

WASHINGTON—The House Ways and Means Committee will debate and vote on a scaled-down tuition tax credit bill that includes non-public elementary and secondary schools but provides less money than similar bills in the House and Senate.

The bill to come before the committee April 10 and 11 was introduced by Rep. Charles Vanik (D-Ohio) March 22, two days after House members gave tuition tax credits a vote of confidence by sending a White House alternative back to the rules committee.

The administration considers tuition tax credits wasteful and instead backs an increase in existing college loan, grant and work, study programs.

While it extends tax relief to non-public school parents, the Vanik bill costs considerably less than the Senate bill and its House counterpart, both of which would allow a credit of up to \$500 for tuition paid to virtually all schools, public and nonpublic. The non-partisan Joint Committee on Taxation estimates that the tuition tax credit bill in the Senate would cost \$5.3 billion a year by 1983, while the Vanik bill, when fully implemented, would cost \$1.4 billion.

BEGINNING THIS YEAR the Vanik bill would allow the parents of elementary and secondary school students, public and non-public, a tax credit of half the tuition, up to \$50. In 1979, the credit ceiling would

be raised to \$100. It would stay there through 1980, the final year of the bill.

On the college level, the credit ceiling would be \$100 the first year, \$150 the second and \$250 the third.

Senate meets

A lengthy proposal outlining a positive program for developing vocation education at all levels in the Archdiocese was presented to the Priests' Senate by Fr. Jeff Godecker at the April meeting.

Acting immediately on part of the proposal, the Senate members discussed the prospect of vocation recruitment now that the Latin School has been closed. Fr. Mike Welch, Archdiocesan Vocation Director, presented his views indicating that "two models for high school vocation programs outside a seminary are being used successfully in various parts of the country."

The Senate members agreed to discuss the vocation problems with their priest constituents seeking suggestions for future recruitment and programs and questions relating to local assistance from the Vocation Office.

Fr. Godecker's proposal included recommendations concerning programs for college and university as well as high school levels. These were tabled until the May meeting.

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editorials

Evangelization needed more than ever

Word has returned to Indianapolis that at least one parish in the Archdiocese has, through its board of education, unanimously rejected the educational proposal concerning evangelization. The word is that parish "X" does not believe this to be the work of the Church.

That proposal ought to be rejected, but not because evangelization is not the work of the Church. The proposal needs to be rewritten as a plan of action for beginning a process of evangelizing. As it stands, the proposal is weak and says nothing other than that evangelization is a good idea.

Recently, a report was released by the Priests' Senate Committee on the Selection of Bishops. Dioceses in the past few years have been advised that processes should be set up to describe the qualities desired by clergy, Religious and laity in the bishop who serves them as well as the needs of a particular diocese. Such information is to aid in the selection of a bishop in a given place.

A committee headed by Fr. Jack Minta, pastor of SS. Peter and Paul Cathedral parish, presented a report at the Senate proceedings in March which was full of fine detailed information. Although it presented no recommendations, the committee did ask that the report be discussed further.

Most interesting was the section on population data which, among other things, gave a county-by-county percentage of the "unchurched," i.e., those who have no affiliation with any Christian church. The material was borrowed from the findings of the Glenmary Research Center in Washington, specifically the work of Douglas W. Johnson, Paul R. Pickard, and Bernard Quinn in a work entitled "Churches and Church

Membership in the United States in 1971."

Catholics make up 10.3% of the total population of the 39-county Archdiocese of Indianapolis. That's a Catholic population of 207,411. Protestants make up 40.8% of the total, or 825,135. The "unchurched" make up 48.9% or 989,820. It is not clear from the information how the Jewish population or other non-Christian religions enter into the figures, but it can be readily guessed that such additions would not be sufficient so that the total of "unchurched" would decline greatly.

The county in the Indianapolis Archdiocese with the highest "unchurched" population is Brown (83.9%). The lowest is Ripley (24.4%). Twenty-six of the 39 counties have "unchurched" population percentages above 50%. Besides Brown, two are above 70% (Vermillion, 70.6%; Vigo 71.2%). Thirteen more are above 60% (Fayette, 61.4%; Hendricks, 63.3%; Henry, 64.1%; Johnson, 61.7%; Marion, 63.3%; Monroe, 68.5%; Morgan, 68.7%; Parke, 63.3%; Putnam, 69.9%; Scott, 60.0%; Switzerland, 61.6%; Washington, 60.1%; Wayne, 60.3%).

As the above statistics show, not only is evangelization a good idea; it is the principal work the Church should be doing. Our internal concerns are becoming a bore. With no sense of mission, of spreading the Gospel, not to ourselves, but to the guy living next door to us, we as Church members are about as interesting and as useful as a stale loaf of bread.

Any Catholic or group of Catholics not in some way directing the Church outwardly are doing little for the Church of tomorrow. Moreover, they are making today's Church a very selfish, self-centered movement which appears faddish to some and not worth bothering about to others.—T.W.

— 'remember, remember' —

TV series seen as needed reminder of Hitler's tyranny

BY MORRIS S. CASUTO

From April 16-19 the National Broadcasting Company and its affiliate stations will present a nine-hour "mini-series" devoted to an attempt to explain to American audiences the terror, degradation and slaughter which was visited upon European Jewry by the servants of National Socialism.

From the date of Hitler's assumption to the leadership of Germany to the final demise of the Third Reich—climaxed by Hitler's death—approximately six million Jews and perhaps four million non-Jews perished in the death camps by gas, bullets, fire, clubs, starvation, disease and all the other instruments of death that Germany, the



Editor's Note: The author of this article, Morris S. Casuto, is the Indiana Regional Director, Anti-Defamation League of B'nai B'rith.

most "civilized" and technologically adept society in Europe, had at its disposal.

A REASONABLE PERSON would have thought that after the millions of documents, hundreds of thousands of feet of damning film (film incidentally taken by the Nazis themselves) and thousands of sworn affidavits that the reality of that terrible period described as the Holocaust would not be in question. One would have thought after the Nuremberg and Eichmann trials that the American, indeed all Western educational systems, would have made the study of the Holocaust the sine qua non of an educated citizen. One would also have thought the impetus to remember would have been overwhelming especially in light of the failure of the democratic Weimar Republic, which could not prevent the rise to power of Nazism.

Unfortunately, all these assumptions have proved false. Unpleasant reality is always better forgotten; we pretend the Holocaust and Nazism were unique eruptions; we believe the Nazis were insane and evil and their psychosis could not possibly affect Western society today. We forget, too, the failure of Western democracies, America included, to open their gates (whatever happened to Emma Lazarus' famous words on the Statue of Liberty?) to those desperately seeking a haven and thereby proving to Hitler that the democracies were not only hypocritical, but did not want the Jews either.

The nine-hour NBC series then should be looked upon with some hope that at last Americans will learn something about the nature of political evil and the danger of hatreds which encompass and destroy

whole peoples (what happened to the Jews was so terrible, that a new word was created to explain it—GENOCIDE). This series, though, must be considered only the preface to a serious attempt to have the history of this period adequately taught in all schools, at all levels.

Perhaps not surprisingly, this series itself has already fallen afoul of anti-Semites who believe that such a program would only create sympathy for Israel, when the reality of the massacre of one-third of the world's Jewish population is made known. Needless to say, these gentlemen look upon this series as a Zionist plot and even deny the reality of the Holocaust!

IN A WORLD WHERE literally hundreds of fascist groups would have you believe "up is down" and "in is out," it is imperative for our citizens to understand, to the best of our ability, the lessons of the past; and be aware of the dangers such groups as the National Socialist Party of America present, not by their numbers, for they are minimal, but by their attempts to deny, distort and destroy historical truth. We forget at our own peril the type of philosophy these outcasts represent.

The Jews will not forget the lesson of the Holocaust! We dare not let you forget, for the dangers of that period, if left unlearned, are dangers to us all. The battle has been joined, but the major engagements will not be fought in the streets, but they will be waged in the classroom and in our houses of worship.

After Dachau and Auschwitz we all live with both the fear and the hope of man's potential both for good and evil. Those

who lie in massed graves command of us, REMEMBER, REMEMBER what has happened, and live with the oath that it must never happen again—to any people.

— the word
this sunday —

By Father Donn Raabe

THIRD SUNDAY OF EASTER

"They recognized Him"

Acts 2:14, 22-28
Psalm 16:1-2; 5, 7-11
1 Peter 1:17-21
Luke 24:13-35

During this time after Easter the Gospel accounts concern Jesus' appearances after the Resurrection. Something about the Resurrection changed Jesus. He was the same Person, but somewhat different—almost all the "appearance" accounts in the Gospels say that He appeared different, and they didn't recognize Him until something triggered their faith, and they recognized Him. For the Emmaus disciples it was in the breaking of the bread—the way He was and how He did it revealed Him. It was because of those revelation experiences that His followers came to believe. Belief for each of us also involves the "eyes of faith," which reveal Jesus alive and at work in our lives. We are blind to His presence, but He is not blind to us. We need to "see" Him in our lives as He is present in us, through us and to us. That is how we really become members of the Body of Christ—body parts of the resurrected Lord.

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letters to the editor

Parent wonders about alternatives

To the Editor:

I am a parent of a student at Latin School. Last week in an interview on Channel 8, Father Robert Mohrhaus was asked where the students from Latin School would continue their studies.

"They will continue their education at Catholic boys' schools in their home districts," was his reply.

I would like to ask Father Mohrhaus where he has all these Catholic boys' schools?

Liked front page

To the Editor:

I am writing to compliment you on your front page of the March 17, 1978, issue of *The Criterion*. The line drawing of the crucified Christ was a most meditative picture! And Mrs. Tuttle's poem was excellent as well! In fact, I read it to our congregation on Good Friday during the service and again at our evening celebration of the Stations because I had received so many favorable comments about her poem earlier in the day.

I can only urge you to keep up with the excellent journalism that is so evident in your newspaper. Thank you!

Thanking you for making your March 17th issue so reflective for me.

Rev. William Jaeger
St. Joseph Church
Lockport, Ill.

Deplores lack of support for priests

To the Editor:

My experiences during two years in two areas of this Archdiocese have made me consider our priests in a new light. From

No valid reasons

To the Editor:

No valid reasons have been given by the Archbishop as to why closing the Latin School is necessary. The enrollment of the school is down since 1972, but is it not better and more economical to have 80 students who yield 10-15 priests than 154 students who yield a lower percentage of priests? And why are new dormitory facilities imperative? The old dormitories can certainly be improved, and even this action is not immediately necessary. Why are more priests needed for the Latin School? One complaint of many priests is that there are too many priests at Latin School in the first place.

I find the Archbishop's explanation that "... no one has been able to give me serious reasons why I should reject the official recommendation" very weak. The adopted resolution calls to divert money "for vocation education at all levels." But as of yet, no program for high school vocations to replace Latin School has been developed. Will Latin School students, who are seriously considering giving the rest of their lives to the Church, be left out in the cold in terms of serious vocational guidance?

Dan Mahan
Latin School of Indianapolis

schools?

In the 1960's, I was on a committee trying to get a Catholic boys' school located in the southeast district of the state, comprising Ripley, Dearborn, Franklin, Fayette and Rush Counties. These counties have no Catholic boys' school in the entire area, and we were told that no money was available for such a project.

This area had at least nine students attending Latin School when the closing was announced.


With world conditions as they are today, I cannot foresee the Priests' Senate recruiting of college men as the answer to the declining interest in the priesthood unless they are trying to promote the idea of married priests. If that is the case, I must admit they have taken a major stride toward their goal.

Al Enneking

Batesville, Ind.

Write it down

The *Criterion* welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The *Criterion*, P.O. Box 174, Indianapolis, IN 46206.



the past treatment of them as quasi-dieties, the pendulum sometimes appears to be at the opposite extreme.

Lay people frequently consider our liturgies either too outmoded or ultra modern. Opportunities for spiritual growth are "too pious," not like "the good old days," or too "touchy-feely." When various programs are presented throughout the year, perhaps 5% of the adult population comes. If 60% of the parents come for sacramental preparation meetings, it is a good turnout. Can we be surprised when discouragement sets in and further efforts are slow in coming?

Children learn from example. Some of us don't provide moral support for our priests, are uncooperative, haven't tried to advance in knowledge and love of God since our teens and fight every sign of growth in the Church. (We are the Church—clergy and laity.)

Then we lament the laicization of our priests and wonder why our boys rarely consider a life in the priesthood.

I realize our priests are human and not perfect. But which of us is ready to have his/her every action or decision held up for public scrutiny and criticism?

Many of these statements probably apply to Sisters, Brothers and monks as well, but I've had little contact with any of them.

Perhaps in the next stage of our development, Religious and laity will work together under the guidance of the Holy Spirit to put our views of these roles into Christian perspective.

Margaret Anderson

City Withheld

Agrees with closing of Latin School

To the Editor:

As a Latin School alumnus and member of the first graduating class, editor for two years of the *Twin Towers*, co-editor of the first *Latline* and one of the most devoted bench warmers the Latin School basketball team ever had, I feel that I have a duty to speak out on the proposed demise of the school. Contrary to what you might expect, I agree that the school should be closed.

Before addressing your hate mail to me fellow alumni, students, faculty, parents and friends, please consider these sound reasons which I conclude must be behind the recent decision of the Priests' Senate and the Archbishop.

1. The Latin School has produced only a small fraction (63%) of the priests ordained for the Archdiocese in the past 10 years. How can this compare with the numbers coming from IUPUI and Arsenal Technical High School?
2. The Latin School is located in the inner city, much too dangerous a place for potential clergy. Why shouldn't the Archdiocese complete the exit from the

Praises tabloid

To the Editor:

Congratulations on the *Criterion's* new tabloid format—it looks terrific, handles easily and is jam-packed with good reading to boot. The choice of type faces and the sharpness of the art are particularly fine.

I can imagine the work, worry, trial and error that went into the change. The staff could not have produced a more attractive product. Again, congratulations.

B. H. Ackelmire

Indianapolis

Editor's Note—The letter writer served as Associate Editor of the Criterion from 1969 to 1975 and is now on the editorial staff of the Indianapolis Star.

Raps DeKalb answer to Mrs. Collins

To the Editor:

In the March 17th *Criterion* issue George B. DeKalb of Bloomington took issue with all that had been previously reported in a letter from Mrs. Mary Collins, a delegate to the International Women's Year Conference in Houston, Texas.

Not having been to the IWY, I was interested in Mrs. Collins' report and explanation of the indecent and pornographic materials displayed at the State House. These materials had been brought back from the IWY: It was shocking to learn that they had been a part of this conference which was to have promoted the cause of womanhood.

Since the display at our Indiana State House, it has been reported that other delegates returned to their states with these same materials which they felt needed to be seen to be believed. Mr. DeKalb's letter strongly attacked Mrs. Collins. Rather than attack or berate her, we owe her our gratitude. She reported what she heard and what she saw to the Hoosiers who elected her as a delegate.

Inner city already begun by other Catholic high schools and even by I.P.S. which is closing Wood High?

3. The Latin School is not coed. Isn't it a proven fact that celibate clergy are more likely to come from coed schools? At least, I'm sure my old classmates and I would have warmed to such an argument.
4. The Latin School is too small. We all know that quality education only occurs in big schools. The bigger, the better! It is a myth that students in small classes with personal attention from teachers are more likely to learn. Witness the unquestioned success of our big city high schools and junior highs.
5. The Latin School cannot compete on a state level in varsity sports. What hope is there for a group of budding scholars and intellectuals when Tourney Time comes around? Any school that allows ordinary kids with limited ability to play on the team can't be all good!
6. Latin School students are too unrealistic. These are the 1970's! What sense does it make to devote so much energy to a seedbed of future Christian leaders? The Church should lower its sights and concentrate on producing more individuals who are "well adjusted" to the apathy and materialism of our time.
7. Finally, and most importantly, the Latin School is losing money. Prudence dictates that the Archdiocese divert its monies into a more profitable venture; perhaps the Indiana Pacers or the Indianapolis Racers. The buildings, too, could be sold and used for a more suitable purpose, such as an American Health Studio or a discotheque.

I hope, dear friends, that the above will be taken in the spirit which was intended.

Mike Casnik
Latin School Class of '59
Indianapolis

She has displayed great integrity and fortitude in what must have been a very discouraging experience at the IWY.

Mr. DeKalb's defense of Maoism, Communism and Socialism was evidenced by way of his citing that the Maryknoll philosophy and magazine espouse world socialism and "are great admirers of the new China and its revolution." This brings some question to the minds of many Maryknoll supporters, myself included. Hopefully the Maryknoll Fathers will comment on this for us.

Mr. DeKalb's defense of lesbianism is the sort of thing we are treated to so often in the secular press these days—and now, too in our Catholic weekly. "In a world full of hate who really cares how two people love each other? Is it not better to love than hate?"

Mrs. Collins is an Isaiah of her time. We should all "take heed." Rome fell after its society abandoned a moral code. We should learn from history.

Flora Walker
Indianapolis

—the tacker—

She outgrew coloring contest, but younger brother wins

BY FRED W. FRIES

In connection with our recent Easter Coloring Contest, we received the following communication from a young Criterion reader in Connersville:

Dear Editor:

My sister, 8 years old, and my brother, 5 years old, entered your Easter Coloring Contest. I am 9 years old and past the age limit in your contest. I think that your age limit should go at least to age 11.

Last year I entered the contest. I didn't make it, but I had fun doing it. I was planning on trying again this year.

I know pretty many boys and girls that



are past the age limit, but would like to enter.

Sincerely,
Michelle Lynn Ratz
1305 Indiana Avenue
Connersville, Ind.

Tacker Note: We laid aside Michelle's letter (it arrived right after the contest was announced) with the idea of getting back to it after the entries had been judged and the winners selected. We dug the letter out two weeks later, and it suddenly dawned on us that the name "Ratz" was the same as that of one of the contest winners. Yes, you guessed it: the winner in the one-to-five-year-old category, by an incredible coincidence, was none other than Tommy Ratz, the five-year-old brother whom Michelle cited in her letter.

We thank Michelle for a charming letter (she decorated the stationery with a free-hand Easter drawing in color), and found it so convincing that when the time for the next contest rolls around, we will vote to restore the age limit to 11. We were probably mistaken in believing that interest in coloring contests terminates at the age of eight. As Michelle points out, there might be "pretty many" older boys and girls who would like to have entered.



GREENWOOD PRINCIPAL HONORED—Sister James Michael Kesterson, S.P., right, principal of Our Lady of the Greenwood School, was recently honored by the Greater Greenwood Chamber of Commerce for "outstanding contributions in the field of religion." Presenting the plaque at the annual Awards Banquet is Geri Bell, spokesman for the Chamber. Sister James Michael has revitalized the music program at Our Lady of the Greenwood and has set up an annual retreat for eighth graders. In addition she was cited for her work in developing a learning center for student and community use. (Franklin Daily Journal photo)

ECUMENICAL BEAN SUPPER—Members of the Scottish Rite and the Knights of Columbus will sit down to the annual "ecumenical" Bean Supper at the Scottish Rite Cathedral in Indianapolis on Friday, April 28. Some 2,500 persons are expected to participate in the evening of good food and good fellowship, with the tickets evenly divided between Knights and Masons. Distinguished guests will include the Knights of Columbus Supreme Physician, Dr. John H. Griffin, and Stan Maxwell, the illustrious Sovereign Commander of the Supreme Council, Scottish Rite. Tickets are available at the respective K. of C. Councils.

NAMES IN THE NEWS—John D. Foster was recently named Director of Educational Services at St. Francis Hospital Center. . . Constance K. Riggs is the new assistant vice-president for development at St. Mary-of-the-Woods College. . . Jack Woodside is the new varsity baseball coach at Brebeuf Preparatory School. . . Father Francis Buck, pastor of St. John the Apostle Church, Bloomington, is serving his second term as president of the Family Service Association of Monroe County.

IT'S THAT TIME AGAIN—Early entries in the annual Class Reunion sweepstakes: Cathedral High School's class of 1953 will hold its 25th on campus at 6 p.m. Friday, June 23. Other classes planning reunions this summer include those of 1928, 1963 and 1968, with the dates still pending. Details can be obtained by calling Marilyn Jamieson at 542-1481, Extension 5. Incidentally, the annual CHS alumni reunion will be held on the campus on Saturday evening, June 24, and Ms. Jamieson has details on that event also. Meanwhile, preliminary plans are underway for a 25th year reunion of the 1953 graduates of Holy Cross elementary school, Indianapolis. No place or date has been selected, but class members are asked to contact Anne [Griffin] Blackburn at 357-2202 or George Steinberger at 787-2486.

FREE FILM SERIES—Three short films will be shown in Butler University's Gallahue Hall at 7:30 p.m. on Wednesday, April 12, as part of the current Holcomb Series. The general topic is "Common Sense and Chemistry Sense." Admission is free.

HITTING THE ROAD—Four staff members at Marian College will present a workshop panel at the annual conference of the National Association for the Education of Young Children, slated next summer in New York City. Appearing at the parley, set for August 17-20, will be Dr. Lilly McEachern, Sister Clare Whalen, Sylvia Reichel and Rochelle Cohen, members of Marian's elementary teachers' training department.

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— washington newsletter —

Civil rights still issue after tumultuous decade

BY JIM CASTELLI

WASHINGTON—This year marks the end of a decade since one of the most tumultuous years for civil rights in America's history, 1968.

That year saw the assassinations of Martin Luther King, Jr., and Bobby Kennedy; it saw urban riots and the publication of the Kerner Commission report which predicted that America would develop into two societies, one white and one black; and, of particular significance to Catholics, it saw the publication of the American bishops' statement on the "National Race Crisis" reaffirming the Church's commitment to civil rights.



INTERVIEWS WITH Catholics involved in the civil rights movement and a look at economic developments and opinion surveys taken over the past decade reveal these trends in civil rights:

—The concept that all people have basic civil rights is firmly embedded in American public life. Blacks, Hispanics, women, homosexuals, handicapped persons and various ethnic groups all demand recognition of their rights.

But, Father Rollins Lambert, a black

priest who was active in the civil rights movement in the 60s and is now a member of the U.S. Catholic Conference (USCC) staff, suggests that the fight against various forms of discrimination by some people who are relatively well off has hampered the efforts of the poor in fighting discrimination.

—In some ways conditions for black Americans have improved; in some ways they have not.

Father Lawrence Lucas, a black priest from New York City, argues that the status of blacks compared to whites has regressed in the past decade.

William Taylor, who heads the Center for National Policy Review at the Catholic University of America, says, "There has been significant progress from people who were suffering from discrimination but who were not so ground down by poverty and deprivation" that they could not recover.

But for a much larger group, Taylor believes, there has been no progress. "The civil rights laws were sufficient to deal with many of the problems linked with race, but not sufficient to deal with problems linked to race and poverty combined."

The median income for black families increased 105% between 1966 and 1976 and the percentage of black families earning \$15,000 a year or more jumped from 2% in 1966 to 30% in 1976.

But the median income for black

families is still only about 60% of the median income for white families, and unemployment among blacks is almost twice as high as it is among whites, with unemployment among black teen-agers hovering at the 40% mark.

Bishop Joseph Francis, a black auxiliary bishop in Newark, points out that infant mortality among blacks is almost twice that among whites, a situation that has worsened since 1950.

—There is far less overt racism in America than there was 10 years ago, but racism persists in more subtle ways.

"Racism is still with us," according to Msgr. Aloysius Welsh, director of the National Council on Interracial Justice, an organization which tries to act as a bridge between blacks and whites. "It is possible for people of good will to overlook institutional racism in their own systems."

—There is a growing debate over whether economic status causes more discrimination than race or whether racial prejudice is the major cause of economic differences.

Father Lambert says he is impressed by the argument of William Wilson, a black sociologist, that the black middle class has become more middle class than black in its views and has lost a sense of solidarity with blacks who are still poor. Father Lambert says America may be on the way to imitating the Third World countries which have developed two classes—a small, affluent consumer class

and a large class of the poor.

Taylor and Father Lucas argue that racial prejudice is still a major factor in the gap between the rich and the poor in America.

—Within the Catholic Church, civil rights does not have as high a visibility as it did a decade ago, but economic issues such as full employment and welfare reform have a higher priority and deal with the problems faced by poor blacks as well as all poor people.

Black Catholics who testified at the bishops' bicentennial hearings in 1976 complained that blacks still do not have their fair share of power in the Church. Msgr. Welsh says that the NCCJ is working to promote equal employment opportunity and integrated education, particularly in Catholic institutions.

The bishops, acting on a recommendation from the Call to Action conference which climaxed their bicentennial program, plan another pastoral letter on race relations. The drafting process is expected to begin in early 1979.

Msgr. Welsh notes that there are no riots in the cities today, but there could be again some day if that 40% unemployment rate among black teen-agers doesn't shrink drastically.

In other words, it is difficult to determine whether the present low profile for civil rights is a temporary development or the lull before a new storm.

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—question box—

What is God's plan for beings in outer space?

BY MSGR. R. T. BOSLER

Q. Since there is a lot of talk about UFO's and the possibility of life on other planets, have theologians come up with any answers concerning God's plan for salvation for these beings, if they do exist? Is there any mention of this in the Bible? If there are beings on other planets, why wouldn't God have made it known to us through Holy Scriptures or in other ways?



A. Theologians are having a hard enough time striving for a better understanding of God's plan of salvation for the intelligent inhabitants of Earth. You can't expect them to speculate on what His plan might be for intelligent beings on other planets. If such beings exist, then God must have a separate plan for them which He has not made known to us.

We cannot look to the Bible for revealed information concerning the natural phenomena of the earth and the stars and planets we see, much less for knowledge of the universe we cannot see. God has made Himself known to the human inhabitants of earth and promised a marvelous future for them.

This revelation comes to us in the history of the chosen people of the Old Testament and is completed in Jesus the Christ. However, it comes to us through human writers who, though inspired, expressed it in the language and thought-patterns of their time, using the limited and frequently faulty knowledge of the world and natural phenomena available to them. Hence, they described Creation as the separation of waters above from waters below by a great dome that God created. And they wrote of the earth as stationary, around which the sun and moon move.

Christians mistakenly considered this a part of revelation, and so the Church condemned Galileo for teaching that the earth moved. Mistakes of this kind eventually led to the discovery of better methods of reading and understanding the Scriptures that modern scholarship has given us.

As to why God hasn't given us any information about inhabitants of outer space, maybe He is challenging us to find out for ourselves, as He has similarly challenged us concerning other secrets of nature and the universe.

Q. I was shocked to read that the Old Latin manuscripts of Matthew 1:16 reads: "Joseph, to whom was betrothed the Virgin Mary, was the father of Jesus who is called the Christ." According to my source, Jerome changed the text, and since his day the Latin manuscripts

contain the account of the virgin birth as now found in Matthew's Gospel. Was Jerome guilty of "scriptural vandalism"?

A. Your source is awfully ignorant. The Gospels were not composed in Latin but in Greek. Latin translations were needed almost immediately, and the Old Latin version began to be translated in the second century, a process rather haphazardly carried out by different people in different areas. When asked by Pope

Damasus I in the latter part of the fourth century to revise the Latin translations, St. Jerome said he found almost as many varieties as there were manuscripts. He made his revisions with the help of the Greek texts available to him.

Modern biblical scholars have far more ancient Greek texts to work from than did Jerome. Also, the new science of textual criticism enables them to be more certain of the original text, and they all uphold

Jerome's version of Matthew 1:16. The New English Bible, representing the very latest in scholarship, has: "Joseph, the husband of Mary, who gave birth to Jesus called Messiah." Moreover, it is in the remaining verses of the first chapter that Matthew spells out his belief in the virgin birth, and these verses were in the Old Latin version from which Jerome worked.

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—not by bread alone—

Good food 'creature comfort' at Fatima

BY CYNTHIA DEWES

A "good" religious retreat can be many things to many people. On the same weekend one retreatant may find peace and quiet, another intellectual stimulation, and yet another a time for intense sharing with friends. This is possible because a retreat is "good" for us when it meets our current needs.

Our Lady of Fatima Retreat House, on East 56th Street, Indianapolis, is a place where "good" retreats happen often. There are weekends for Women, Men, Married Couples, Serenity groups, Charismatics, Young Adults, Scripture scholars, Widows and Widowers, etc., as far as the imagination will stretch. In addition, there are days of recollection, evening lectures, workshops and special renewal days for mothers of young children and people over 50. Non-Catholic groups also use the retreat house from time to time as well as lay men and women, clergy and Religious from surrounding dioceses.

A PLACE SUCH AS Fatima, then, must be well organized for accommodating all kinds of people on all kinds of occasions. And one of the most important aspects of providing creature comfort for them is good food.

Sister Catherine Alberta Kunkler, one of the Sisters of Providence staffing the Retreat House, is in charge of the kitchen. She is aided by Mrs. Kay McDonald. When these ladies prepare a meal, the guests come away satisfied, not distracted by institutional cooking.

Sister Catherine Alberta says her work is "a life of love and service and dedication to God in serving all those who come to Fatima."

A "pinch-of-this-and-a-dash-of-that" kind of cook, she believes in using imagination based on long experience to produce really interesting food. One of her concoctions cooked by "ear" (figure that out) for lunch might be a split pea-cream of mushroom soup combination flavored

with real bacon bits and bacon fat.

Another favorite luncheon dish at Fatima is corned beef hash made from scratch. Buy a corned beef brisket, cook and grind it. Mix with ground onion and green pepper, and chopped boiled potatoes (1/4 potatoes to 3/4 meat). Moisten with just enough cream of celery soup to bind together. Serve hot.

A FAVORITE DESSERT at Fatima for many years and still much in demand is:

Apple Cake

Combine: 4 c. diced, peeled apples
2 c. sugar
1 c. oil
2 eggs
1 tsp. vanilla
Then add: 2 c. flour
2 tsp. cinnamon
1 tsp. salt
1 tsp. baking soda

Bake in a grease 9 x 13 pan at 325 degrees for 1 1/4 hours. Serve with whipped cream, or perhaps a powdered sugar and crushed pineapple frosting.

Reducing group-size recipes for home use is difficult, but here are a couple of

good tries:

Sister's House Dressing

4 c. vinegar
3 1/2 c. sugar
1/2 c. flour
2 tbsp. dry mustard
2 c. cooking oil
celery seed to taste
salt
onion juice to taste

Homemade Chicken and Noodles

Stew a 4-5 lb. hen with a few celery leaves, salt and pepper. Remove meat from bones, cutting into bite-size pieces, and strain broth. Simmer 12 oz. noodles (dry or frozen) in 4-6 c. of the broth until liquid almost cooks away. Meanwhile, saute one chopped onion and two chopped green peppers in butter. Combine chicken pieces, onion, green pepper and noodles. Add about 1/2 to 1 c. cream of mushroom or cream of celery soup, or enough to saute and flavor the dish. Serves 8-10.

Perhaps a tasty meal is not absolutely essential for a "good" retreat, but then, who can hear God's voice when one's stomach is growling?



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Anti-abortionists: religious fanatics or civic statesmen?

By Father John R. Connery, S.J.

The church says abortion is wrong. The U.S. Supreme Court says it is permissible. These contradictory positions illustrate pointedly the need and importance of distinguishing carefully between law and morality.

No one will deny a clear relationship between law and morality. The law can affirm an already existing moral prohibition, as in homicide legislation, or it can within reason even create moral obligations, as in contract legislation, where the good of the community demands it. But law and morality are not coextensive.

The fact that something is morally wrong does not necessarily mean there must be a law penalizing it. This is true even of ecclesiastical law. The church does not attach ecclesiastical penalties to all sins. It attaches an excommunication to abortion; it does not attach one to fornication or adultery.

IN THE PAST, all societies have even legalized actions which were considered wrong and even harmful to the community. Some societies, for instance, have legalized prostitution. The justification was that legalized prostitution was considered a lesser evil than legislation which would drive it underground and

create a worse problem.

What is the norm then for legislating against immorality? The basic criterion that because the state does not penalize some action it is not morally wrong. All one can infer is that it was not judged to be harmful to the community, or if it was judged harmful, the harm was less than that which would result from prohibitive legislation.

There is no reason, therefore, why the church should feel intimidated to speak out because some act or practice has been legalized. It is precisely at such times that a strong, clear voice is needed to protect the moral conscience of the faithful.

Law often plays a didactic role in relation to morality. When it reinforces moral norms by attaching civil penalties to immoral conduct, this role is a healthy one. But it can also be unhealthy. When some action or practice is legalized, or a legal prohibition removed, it can be overinterpreted and thus affect the moral conscience as well.

BUT LEGALIZATION does not make an act moral. And the church has a mandate from Christ to guide its people in matters of faith and morals. Especially when a moral precept is under threat, this mandate is pertinent. Nor is the

church in speaking out going beyond its competence or interfering in the civil sphere. It is pointing to the limits of civil authority and law, and trying to counteract an unwarranted impact on morality. Civil authority can have no complaint about this, or if it does, it is going beyond its own competence.

But the church goes farther than clarifying the distinction between law and morality. Currently, in conjunction with others, it is working for a restoration of previous legislation against abortion. It is also interested in preventing legalization of so-called mercy killing, and it would be concerned about any legislation that would constitute a threat to the morality of the community.

Is the church transcending its rights when it tries to influence legislation, especially in a society where church and state are separated? This might be true if the church were trying to impose some peculiar religious belief on society. An example might be an attempt to impose on society a prohibition of blood transfusions. Because such a prohibition would be based on a peculiar interpretation of the Bible, it would involve a religious belief.

But religion and morality are not the same, however intimately they may be united. Many moral norms are accessible

to people of all religious persuasions, and to some extent, even to people without religious persuasions. These norms form the basis of much of our legislation. All modern societies, for instance, although their religious makeup may vary considerably, outlaw homicide.

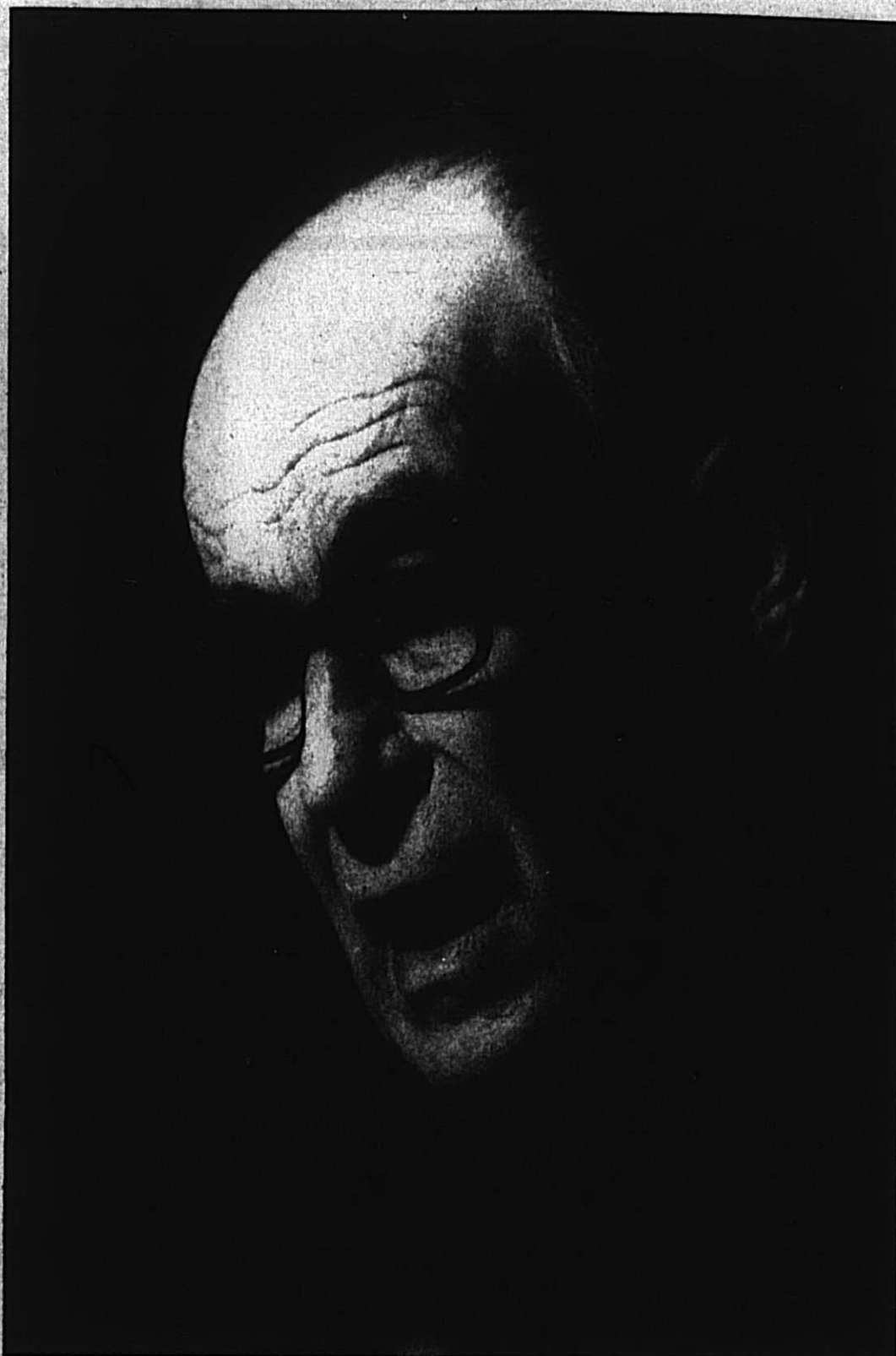
TO PROMOTE legislation on the basis of sound morality, then, is not the same as promoting it because of religious belief. That abortion legislation, for instance, falls into the former category is clear from the fact that societies with members of different religious beliefs have had such legislation in the past.

There is no reason, then, why churchmen, simply because they are churchmen, should be disqualified from promoting such legislation. In fact they would be derelict in their duty as citizens if they failed to encourage and promote legislation geared to sound morality. The only requirement is that the welfare of the community be at stake, since this is where law and morality meet. It would indeed be ironic if those most interested in the moral welfare of the community were silenced by the doctrine of separation. Rather than simple separation this would really have to be classified as discrimination.

1978 by NC News Service



Santiago's Cardinal Raul Silva: 'My politics is only the common good'



By William Ryan

Cardinal Raul Silva of Santiago, Chile, once said his episcopal motto is based on charity, his politics on the common good, and his solution to problems on common sense.

After finishing high school in Santiago, he decided to become a lawyer. But after earning his law degree, he changed

Profile for today

his mind and in 1930 joined the Salesian Fathers. He was ordained a priest in 1938.

He taught canon law and moral theology at the Salesian Seminary in Santiago, then was director of two Salesian colleges there. From 1941 to 1959 he was director of the Salesian Theologate at Chile.

HE ATTRACTED national attention in 1956 when he became the first president of Caritas, Chile's Catholic charities organization, and was subsequently elected vice president of Caritas Internationalis for all of Latin America.

Ordained bishop of Valparaiso in 1959, he chose as his episcopal motto "The Charity of Christ Impels Us."

He said at a luncheon for newspaper

reporters, "I know that you are asking yourselves what is the political line of the new bishop of Valparaiso, and I will tell you. My politics is only the common good, and I will be on the side of every party and every person who has the same goal."

In May, 1960, when earthquakes and tidal waves devastated Chile, the nation's bishops chose him to seek the assistance of the world for the Chilean people. He toured the United States, Canada, Italy, Spain, France, Germany, Holland and Belgium. He raised money and supplies that enabled Chile to rebuild.

On May 14, 1961, he was appointed archbishop of Santiago. A year later he became the second cardinal in Chile's history.

ONE OF HIS most far-reaching moves was his involvement in 1962, along with Bishop Manuel Larrain of Talca, in a land reform program using church properties. This successful pilot project led to government initiatives to increase redistribution of land to landless peasants. In the 1960s he was an advocate of social action and church renewal at the Second Vatican Council.

Cardinal Silva is famous for his clear, decisive stands on freedom to preach the Gospel, church unity, domestic peace, social justice and human solidarity. In his private life he has been described as reserved, at times remote, even to his

close colleagues. But he becomes vibrant with compassion when he talks to crowds. People feel he is close to their needs and hopes. On more than one occasion tears have been seen on his face as he addressed his people.

The cardinal has been bitterly attacked from many sides. One such occasion came in 1972 when he told a group of leftist priests, who took over the Santiago cathedral for a time, that he would not help their efforts to foment a Marxist revolution. He was firm in reproving their movement, called Christians for Socialism, as "destructive of the church."

But he was also attacked from the right when he refused to tell Chilean Catholics they could not vote for the Marxist government of Salvador Allende.

"**THE CHILEAN** bishops chose to follow Vatican Council directives," Cardinal Silva commented at the time. "Catholics may vote according to their own consciences for whomever they think is worthy. The church does not

take political sides. The only condition for a Christian is the common good of the nation."

He was again criticized in September, 1973, when he was present at a Te Deum (a religious ceremony of Thanksgiving) on Chile's national holiday, attended by the military junta that overthrew Allende.

The cardinal pointed out that for the first time he had refused to intone the Te Deum, as is normal, as a public manifestation that he was not aligning himself with the new government. "I only agreed to celebrate Mass in memory of all those who have fallen in these days of violence," he also noted that two days after the coup the Chilean bishops attempted to publish a statement that did not please the new government and that was, in fact, blocked by the junta.

The archbishop of Santiago remains calm amidst the storms. "Every pastor in the church's flock must follow the only path possible," he said, "up to the cross of Jesus."

1978 by NC News Service

KNOW YOUR FAITH

Antonio Rosmini-Serbati:

His passion proved an earthly heartache

By Father John J. Castelot

Antonio Rosmini-Serbati's name is hardly a household word, but he was a man of real genius: philosopher, theologian and political theorist in an age of po-

Profile in history

litical ferment. A profoundly prayerful, intensely active man, he founded the Institute of Charity.

He was born in 1797 at Rovereto in northern Italy, then under Austrian rule and seething with nationalist unrest.

He was ordained a priest in 1821. For five years he studied a wide variety of subjects: mathematics, political science, education, medicine, Oriental languages, philosophy and theology.

BUT HE WAS no bookworm. While realizing the need for knowledge and

prayer, he was also involved in practical affairs. He managed the large fortune his father left him astutely; his intellectual interests and social station brought him into intimate contact with religious and political leaders, including the future Pope Gregory XVI.

He wrote much. A complete edition of his works, started in 1934, comprises 60 volumes and thirteen 700-page volumes of letters. They cover a wide range of subjects: the origin of ideas and certitude, the nature of the soul, ethics, government, church and state, law, metaphysics, grace, original sin, the sacraments.

His most influential writings were on spirituality. His spirituality sought a balance between contemplation and action. It is reflected in the Institute of Charity which he founded in 1828, not as the result of any special inspiration but, after long meditation on the Gospel, out of a desire to give the church people trained to help it in any eventuality.

His devotion to the church was a con-

suming passion and the source of deep heartache. In 1828 Pius VIII ordered him to devote himself principally to writing. Gregory XVI seconded this command and publicly expressed his esteem for Rosmini's "knowledge of matters divine and human."

IN 1848, King Charles of Sardinia sent him to Rome to negotiate a political agreement with Pius IX. The mission failed, but the pope kept him in Rome and told him he would be made a cardinal in the December consistory. However, political violence forced the pope to flee to Gaeta in November and Rosmini went along. He tried to get the pope to soften his stubborn stand against political freedom and the nationalist movement, but to no avail.

At this time the Vatican put two of his works, *The Five Wounds of the Church* and *A Constitution Based on Social Justice*, on the Index of Forbidden Books. He submitted without demur, al-

though he could easily have rebelled. Instead, he came to the defense of the church, especially in the matter of Austria's control of church matters in areas under its rule. In 1854 his works were formally reviewed and in a solemn session, with Pius IX presiding, it was declared that they were to be dismissed without censure. However, in 1887, some years after his death, 40 isolated propositions were lifted from his writings and condemned, rather vaguely, because "they seemed hardly in harmony with Catholic faith." They were statements which would seem commonplace today, but were then considered revolutionary and dangerous.

Through it all Rosmini maintained his intellectual and spiritual integrity, his dedication to the will of God. He viewed all his activity as a means of carrying out the divine will. This was his constant endeavor until his death at Stresa on Lake Maggiore, July 1, 1855.

1978 by NC News Service



How church and state's marriage ended

By Father Alfred McBride, O.Praem.

Ever since the days of Constantine, the control of Europe lay between throne and altar. This 1,500-year stormy marriage between the church and state dissolved in acrimonious "divorce proceedings" in the 19th century.

With Robespierre in France, Garibaldi in Italy and Bismarck in Germany, the thrones collapsed and the new secular states were born. The French Revolution, the unification of Italy and the creation of a united Germany toppled the kings and princes and the whole monarchical system, replacing it with varying forms of liberal democracy.

The ideas that led to the new politics were born in the 16th century Renaissance and matured in the 18th century Enlightenment. The major elements included a strong respect for the powers of reason, the growth of the scientific mind, a high regard for personal freedom and conscience and a new-found love for self-determination.

AT THE SAME time, this produced a critical attitude toward faith, a rank dis-

like for compulsory forms of authority and inherited privilege, a preference for the rights of the individual against the imperiousness of the rulers and a rebellion against all forms of forced belief.

The list of thinkers laying the groundwork for these approaches included Erasmus, Galileo, Descartes, Voltaire, Pascal, Locke, to mention but a few. What began in laboratories of science and the club rooms of philosophers eventually was translated into political action. The slogan of the French Revolution — Liberty, Fraternity, Equality — flew in the face of the old values of authoritarianism, caste systems and the principle of external compulsion.

The political upheaval was precisely that. The cool language of a gentle Erasmus or a mystical Pascal turned into the hot wars that ripped throne and altar apart and created the contemporary secular states. The dream that was born in rational calm took public shape at the end of a gun.

The church lost its privileges in France in 1789. The pope lost the papal states in 1870. By 1878, Bismarck's Kulturkampf

left the church in a virtual state of war with Germany. In less than a century, a cozy, often brilliant, sometimes brutal alliance of church and state came apart after 15 centuries of partnership.

WE HAVE already seen that the church felt a state of siege due to the attacks of the Protestants and the Rationalists. Now she had to face a literal state of political siege. She had fought off the Protestants in theology, the Rationalists in philosophy. Now she must cope with the secularists in politics. Nowhere was this more dramatically brought to her attention than in the fall of the papal states.

Ever since the time of Charlemagne, the popes controlled the territory of central Italy. They ruled the land both as secular heads and spiritual masters. The day Garibaldi marched into Rome that old order passed away. That shock, plus the French one that preceded it, and the German one that would follow it, stunned the consciousness of the papacy.

So much so, that the popes from Pius IX up to Pius XI practiced a self-imposed exile within the walls of the Vatican.

They styled themselves as "prisoners of the Vatican," and used this symbol as a protest not just against the theft of the papal states, but also as a condemnation of the appearance of the secular states and the ideals for which they stood.

IF THE spark of liberalism had any hope of influencing the papacy (as indeed it had for a while in the case of Pius IX,) it lost all credibility in papal minds the day Rome fell. The growth of secular states elsewhere only confirmed the ruling minds of the church in their resistance to the new politics.

In retrospect, we might partially sympathize with the reactionary attitude of the church. Rulers of institutions are usually conservative. And when they have had a good thing going, it is not surprising they will only yield to the new order with great hesitation.

We wish now that they had been more flexible. They weren't, both for good and bad reasons. We cannot rewrite the times. We can only hope the major lessons have been learned.

1978 by NC News Service

Who should speak for the church to the world?



Father Joseph M. Champlin

Yesterday a married man in his 30s preached at our parish. The father of three and an executive within a large local corporation, he is at the midpoint of his training for the permanent diaconate in our diocese. At each of the five weekend Masses, this candidate for ordination outlined the recent restoration of permanent deacons in the Church as well as the details of his own personal decision to seek that office.

He delivered a fine homily. The content was excellent; the word choice was superior; the delivery was above average; his presence was most impressive.

Afterwards, I told him that based on his quality performance he would be welcome as a regular preacher in the parish after ordination, and should consider this a part of his future ministry. Not every permanent deacon will or should be a homilist. That requires in candidates natural gifts and special training. This man has been blessed with those talents and could become an exceptional preacher of the Word.

THAT PROSPECT raises some interesting questions: Would his preaching be more effective in our own parish, among his neighbors, relatives and friends or in some other church? Would he be a prophet without honor in his native land or particularly powerful simply because he lives and works and plays among the laity?

Permanent deacons represent an attempt to build a bridge between the laity and the clergy; between the sacred and secular; between the institutional church and the workaday world. How

well they will link these separate spheres remains to be seen.

Some African bishops apparently fear that instead of fusing the elements involved, the permanent diaconate may diminish the laity's role in the church. Archbishop Jean Jadot, apostolic delegate in the United States, quoted in a 1977 Chicago Declaration of Christian Concern, relates hearing members of the African hierarchy maintain, "It will kill the laity in the church because it will reinforce the conviction already existing that to work for the church you must be ordained."

The signers of this declaration share similar fears. With opposing the diaconate restoration, they feel anxious about "the steady depreciation, during the past decade, of the ordinary social roles through which the laity serve and act upon the world."

ITS 47 SIGNERS caution lest the surge of permanent deacons create an impression "that one can work for justice and peace only by stepping outside of these ordinary roles as a businessman, as a mayor, as a factory worker, as a professional in the State Department, or as an active union member and thus that one can change the system only as an 'outsider' to the society and the system."

On the contrary, the Chicago Declaration argues such a trend clearly departs "from the mainstream of Catholic social thought which regards the advance of social justice as essentially the service performed within one's professional and occupational milieu."

The text sees support for its stand in paragraph 31 of the Vatican II Constitu-

tion on the Church. The bishops there stressed that "since the laity are tightly bound up in all types of temporal affairs, it is their special task to order and to throw light upon these affairs . . ."

The signers, as I read the declaration, would thus argue against quite specific, pragmatic social action steps being promoted in the pulpit by either permanent deacons or priests and bishops.

"Although we also yearn for a new heaven and a new earth, we insist the Gospel of Jesus Christ by itself reveals

no political or economic program to bring this about. Direct appeals to the Gospel in order to justify specific solutions to social problems, whether domestic or international, are really a betrayal of the Gospel. The Good News calling for peace, justice and freedom needs to be mediated through the prism of lay experience, political wisdom and technical expertise."

I would gladly put my name to those statements.

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Discussion questions

1. Discuss this statement: "The fact that something is morally wrong does not necessarily mean there must be a law penalizing it."
2. Why would a civil society legalize an action which is considered wrong? Discuss.
3. Discuss this statement: "When some action or practice is legalized, or a legal prohibition removed, it can be overinterpreted and thus affect the moral conscience as well." In what instances has this happened?
4. Is the church transcending its rights when it tries to influence legislation, especially in a society where church and state are separated? Discuss.
5. What is the difference between religion and morality?
6. When do law and morality meet?
7. When were the new secular states born? What kind of world changes did this bring?

8. How did the church react to the new political order? What does this period of history teach us?

9. What were some of Father Antonio Rosmini-Serbat's contributions to the church?

10. How did Rosmini respond when his intellectual and spiritual integrity were questioned?

11. When and why did Cardinal Raul Silva first attract national attention?

12. How is Cardisilva affecting the modern world? What is his philosophy?

13. Discuss this statement: "Since the laity are tightly bound up in all types of temporal affairs, it is their special task to order and to throw light upon these affairs."

14. Discuss this statement: "The Good News calling for peace, justice freedom needs to be mediated through the prism of lay experience, political wisdom and technical expertise."

Father-son team (from 1)

with Richmond's several Sisters presently sharing the facility at St. Mary's.

The family job puts the Clarks, of course, in close contact with the pastor, Father Clifford Vogelsang. This has kept them aware of the changes made in the church, particularly since Vatican II.

"It takes a tremendous man to be a priest today, more than at any other time in our history," the father-son team agrees.

The soft-spoken Pete refuses to count the hours he works each week, but some days he can be found on duty from 6 a.m. to 6 p.m. Heating and maintenance during Saturday and Sunday activities are also part of his routine.

As he cares for the St. Andrew buildings, he is firm about the care he's received in return from his parish.

"My family has been taken well care of, both physically and spiritually. People don't realize what a great privilege it is to maintain a church. A church isn't just a building. There's a quiet presence there you can't find anywhere else. Dad and I have found it."



FATHER AND SON TEAM—Joseph "Pete" Clark and his son, Mike—the maintenance team at St. Andrew parish, Richmond—are carrying on a family tradition started more than 50 years ago by the late Lawrence Clark, Pete's father. They are shown above refinishing the cabinets in the rectory kitchen.

This free booklet tells why every father should make a will . . . even if he's young and healthy!

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Sr. Mary Canisius Barry, ex-teacher, dies

ST. MARY-OF-THE-WOODS, Ind.—The Mass of the Resurrection was offered Monday, April 3, at Providence Convent here for Sister Mary Canisius Barry, S.P., who died on March 31.

Sister Mary Canisius was born in Boston, Mass., in 1893. She entered the Congregation of the Sisters of Providence in 1912, pronounced her first vows in

1914 and her final vows in Aurora, Ill., and Malden, Mass.

Her teaching career covered nearly 50 years. She taught at a number of Archdiocesan schools including Sacred Heart and St. Benedict in Terre Haute; St. Anthony, St. Joan of Arc, St. Joseph, St. Andrew and St. Philip Neri Schools in Indianapolis. She also taught in Evansville, Chicago, 15.

KC sets 'Frolic'

INDIANAPOLIS—The Bishop Chatard General Assembly, Fourth Degree Knights of Columbus, will hold their annual Spring Fun Frolic at Monsignor Downey Council on Saturday, April 15.



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Names of entries in Criterion Easter Coloring Contest

ONE YEAR OLD

Kevin Grimley, Terre Haute.

TWO YEAR OLDS

Cindy Brown and Chip Dowden, both of Indianapolis; Jennifer Suba, Plainfield.

THREE YEAR OLDS

Regina Bosler, John E. Keefe and Anne Marie Price, all of Indianapolis. Christopher Joe Arsualos, Austin; Jeremy A. Buck, Springfield; Michael Condra, Marengo; Ann Coleen Curley, Greenwood; Kelly Eckert, New Albany; Katie Irby, Orlando, Fla.; Jana Loi, Floyds Knobs; Bryan Smith, Floyds Knobs; Michelle R. Welsh, New Albany; and Emily K. Willis, Lewisville.

FOUR YEAR OLDS

Kathleen Adams, Lisa Ankrom, Kevin Brown, Meghan Chamberlin, Kathleen Church, Dede Esslinger, Mindy Ann Lark, Raymond Lorenz, Melissa Anne Lyons, Amy McMullen, Nicole Miller, Alicia O'Brien, Jennifer Petronio, Cindy Ryan, Ryan Seibert, Chris Stahl, Chad Stanfield and David Wellhammer, all of Indianapolis.

Holly Clamplitt, Bedford; Genova Foster, Connersville; Marie Gleason, Bloomington; Beck Hellmann, Spencer; Tricia Lynn Hodges, Batesville; Trisha Lanning, Brookville; Stephanie Lawall, Cannelton; Trenton Mace, Scottsburg; Margaret Mary Padgett, Beech Grove; Rebecca Paurazas, Bloomington; Steven Ruble, Greensburg; Judy Saxon, Brookville; Jennifer Lynn Schaefer, Paoli; Cindy A. Siefert, Rushville; Denise E. Struwing, Connersville; Carmen Thomas, Sellersburg; Christy Voll, Terre Haute; Katie Wagner, Martinsville; Jean Walton, Terre Haute; and Jill Elizabeth Wiley, Scipio.

FIVE YEAR OLDS

Nicole Alsop, Thomas A. Ball, Boyd Baumgartner, Angie Boos, Jennifer Brown, Jennifer Clemons, Christie Cummings, Julie Cummings, Britt Dras, Dawn Dreyer, Amy Greer, Chad Hammes, Suzanne Heilwig, Mark Hofer, Kimberly Imbimbo, Nancy Kim Jenks, David Kidd, Monica King, Beth Knoerle, Mary Koesters, Kevin Kupec, Mary Lyn Barnett, Karen Morris, John O'Gara, Edward Parada, Matthew Pfeiffer, Andy Tuttle, Patrick Waugh and Janet Williams, all of Indianapolis.

Kristin Adams, New Salisbury; Gregory Amrhein, Westport; Ben Anderson, Converse; Jeremy Backer, Tell City; Anissa Castillo, New Albany; Carrie

Charlesworth, Brownsburg; Jessica Coleman, Columbus; Ken Colwell, Greencastle; Tony Corsaro, Connersville; Vince DeGeorge, New Albany; Valerie Evans, Terre Haute; Danny Fasbinder, Batesville; Lee Ann Firsch, Connersville; Mike Frey, Jeffersonville; Cory Fry, Richmond; Shawn Gerkin, North Vernon; Joey Gilles, Shelbyville; Robby Griffin, Nineveh; Mark Griffin, Beech Grove; Bottina Hanson, Connersville; Erik Hay, Leopold; Pat Hostetter, Greenwood; Angie Kalb, Plainfield; Kathryn Kelly, Broomfield, Colo.; Tasha Kramer, Greenfield; Brian Laker, Batesville; Timmy Leatherland, Georgetown; Cynthia Marie Lecher, Greensburg; Danny Martocchia, Columbus; Danny Payne, Bedford; Patrick Ploughe, Plainfield; Kim Porten, Speedway; Mandy Prifogle, Brookville; TOMMY RATZ, Connersville; Rodney Lee Roberts, Elizabeth; Michelle Diane Schuman, Sunman; Andrea Lynn Seavers, Guilford; Bradley S. Smith, Brookville; Sean Smith, Napoleon; Tina Strack, Lawrence; Staci Suba, Plainfield; Jennifer R. Sullivan, North Vernon; Tommy Walls, Bedford; Barbie Warrow, Terre Haute; Jason Welsenbach, Batesville; Shawn Welsh, New Albany; Norman Whitfield, Mooresville; Kerri Wilkinson, Clarksville; Clay Williams, North Salem; and Jackie Zeunik, Pittsboro.

SIX YEAR OLDS

Marie Beaver, Peter Brown, Cindy Buyoc, Shaune Campbell, Suzanne Clifford, Mandy Jean Evitt, Angela Hellwig, Nancy Huebner, Lisa Hughes, Brian Jentz, Theresa Lahey, Karen Larid, Jenny Lathrop, Rusty Lawrence, Blayne McCrary, Timothy Mc-Masters, Billy Method, Maureen Moylan, Vicki Nolan, Steven Otto, Virginia Sanders, Kathleen Speth, Tamara Tex, Jane Ward, and Ruth Wilson, all of Indianapolis.

Amy Alvey, Greenwood; Mindy Jo Arnold, Nineveh; Timothy Bedel, Oldenburg; Jeff Borge-ding, Connersville; Cynthia Blackburn, North Ver-non; Louis Brennan, North Vernon; Charlene Brinker, Westport; Tasha Cunningham, Columbus; Krista Gellert, Lawrenceburg; John A. Guarino, Madison; Heather Lynn Hall, Tell City; Jen Hartley, Columbus; Debbie Hellmann, Spencer; Jacquie Huxford, Rosedale; Martin Jones, New Albany; Mike Jones, Greenwood; Cindy Klene, Westport; Danny Lafayette, Bloomington; Lisa Lauer, Connersville; All Lipps, New Albany; Christopher Littler, Madison; Mark Mattingly, Mooresville; Shannon Meehan, Connersville; Paula Merrill, Floyds Knobs; Denette Miller, Greenfield; Nicole Lee Miller, Rich-mond; Stacy Miller, Elizabeth; Leah Prifogle, Brook-ville; Traci Riegan, Greenwood; Heather Ross, Brownsburg; Ken Saxon II, Brookville; Stevie Schafer, Scottsburg; Janet Schmidt, Greencastle;

Christina Schooley, Plainfield; Katie Scully, Terre Haute; Michelle Steinmetz, Danville; Sandy Stenger, Sunman; Christopher Stolz, Danville; Catherine Tuttle, Danville; Jenny Wagner, Brownsburg; Jack Williams, Hayden; Suzanne Elizabeth Wright, New Albany.

SEVEN YEAR OLDS

Daniel Alsop, Ben Bolanos, Angie Brammer, Jimmy Brown, Casey Campbell, Julia Church, Jimmy Dammann, Sally Donovan, Amber Lynn Gossett, Brian Griffin, Robyn Jarvis, Katie Hartman, Mike Hoff, Cheryl D. Jacobs, Dolores King, Kristopher Klein, Jodi Koehl, Leo Lichtenberg, Kevin Lynch, Lori Mackey, Jeanine Moran, Mary Nash, Tommy O'Gara, Jesse Percifield, Shelby Phelan, Diane Rivera, Regina Rottinghaus, Richard Rowley, Melissa Schweigman, Jeannine Smith, David Smock, Mark Sullivan, Matt Stanfield and Ted Thompson, all of Indianapolis.

Penny Bohman, Greensburg; Colleen Boland, Terre Haute, Mike Brylinski, Seymour; Julie Clune, Camby; Charles Crites, Mitchell; Mary Loretta Davis, Elizabeth; Patricia Davis, Camby; Kelly Ann Doyle, Greenfield; Michelle Eickholtz, Sellersburg; Laurie Evans, Beech Grove; Chris Gesell, Brookville; Kathy Gibson, Adams; Russ Goodhart, Brazil; Brian Griffin, Beech Grove; Todd Halbit, Greenfield; Amy Marie Hardy, Clayton; Robert Harpool, New Mid-dletown; Marlene Hartman, Sunman; Stephanie Hay, Leopold; Stacie Henenah, New Albany; Mindy Herzog, Cannelton; Tan-Vo Hieu, Paoli; Jeff Hilgenhold, Tell City; Gary Hoke, New Castle; Andrew Jackson, New Albany; Don Johnson, Rich-mond; Rick Kramer, Greensburg; Anita M. LaPlant, Elizabeth; Laura Lincoln, New Albany; Angela Martin, Bloomington; John Martocchia, Columbus; Jennifer McEvilly, Greenwood; DeDe McQueen, Guilford; Matt Moll, Greenfield; Darrin Orndorff, Sunman; Sheila Padgett, Greenwood; Amy Marie Poff, Sellersburg; Jeanette Price, New Castle; Paige Pride, Tell City; Kevin Redelman, Greensburg; Kim Retzner, Hanover; Ricky Ripperger, Metamora; Melena Rudolph, Tell City; Maureen Schumacker, Batesville; Monica Schwering, Greensburg; Claudia Soper, Jeffersonville; Carl Spaulding, French Lick;

Leona Staggs, Oolitic; Claudia Marie Struwing, Connersville; Rhonda Syetlick, Edinburg; Steve Thalhimer, Brookville; Michelle Timmermann, Pittsboro; Michael James Wagner, Columbus; Victoria Whitaker, Oldenburg; and Angela Yelich, Clinton.

EIGHT YEAR OLDS

Heather Abaujour, Caria Aton, Ricky Blackledge, Michelle Bryant, Andrea Dippel, Kellie Duncan, Crissy Earley, Michael Gehrich, Paul Goode, Julie Gries, Catherine Johnson, Karen Lynn Johnston, Carrie Lewis, Trina Lucas, Michael Mabry, Nick Melioh, Jason Smith, Almee Smits, Shannon Swisher, Laura Mae Troupa, Theresa J. Utt, Steve Vahnoy, Miltz Watts, Angie Waugh, Sarah Weinkauf, Jane Williams and Missy Williams, all of Indianapolis.

Almee Amrhein, Westport; Donnell Beyer, Waldron; Sandy Bradley, Osgood; Ann Marie Burton, Bedford; Rhonda Bush, New Albany; Stacia Carey, Cambridge City; Michelle Colburn, Colum-bus; Kristin Deffinger, New Albany; Dusty Derickson, Terre Haute; Laurie Didat, Floyds Knobs; Joni Geswein, Sellersburg; Nicholas Ray Goffinet, Tell City; Chris Harpenau, Columbus; Kevin Har-penau, Greens Fork; Rita Harpool, New Middletown; Sonia Harris, Camby; Tony Hartman, Harrison, Ohio; Maurica Hoffman, Laurel; Susan Jordan, Rushville; Mike Joseph, Nineveh; David Kramer, Greenfield; Debbie Kramer, Greensburg; Tina Krieg, Cannelton; Kevin Lauterbach, Columbus; Andy Lincoln, New Albany; Christy Mensching, Sellers-burg; Maria Miles, North Vernon; Tricia Miller, Borden; Judy Phillips, Guilford; Kathy Porten, Speedway; Julie Anne Ratz, Connersville; Lori Ann Rickets, Madison; Lisa Marie Roberts, Terre Haute; Melissa Scarlett, Vallonia; Karen Schmidt, Green-castle; Michael J. Schutte, Osgood; Lisa Smith, New Albany; Scott Stallard, New Albany; Monica Lynn Struwing, Connersville; BETH TAHY, Bed-ford; Kevin Walsh, New Whiteland; Nancy Waninger, St. Meinrad; Lucy Wenning, Batesville; Beth A. Williams, North Salem; and Jason Winkle, An-derson.



PLAN SPAGHETTI SOCIAL—St. Catherine CYO will sponsor a spaghetti social at the parish, 1109 E. Tabor, Indianapolis, on Sunday, April 9, from noon until 5 p.m. The committee shown at left is planning the event. The group includes, front row, left to right, Marge McHugh, Ann Papesh and Cathy Lamperski; back row, Robert Noe, Father Harry Monroe and Pete Corsaro. Tickets for adults are \$2.25; for grade school children, \$1.25. There is no charge for pre-schoolers.

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activities calendar

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

april 7

The Glee Club of Notre Dame University will present a concert at Cathedral High School auditorium, 5225 E. 56 St., Indianapolis, at 8 p.m. The benefit program is for the CHS scholarship fund. Tickets will be available at the door.

april 7-9

A young adult weekend for both married and single persons will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis, beginning with registration on Friday evening. Entitled "Fully Human, Fully Christian," the program will be directed by Benedictine Father Jeremy King of St. Meinrad Archabbey and his team.

A Tobit weekend for engaged couples will be held at Alverno Retreat House, 8140 Spring Mill Road, Indianapolis, beginning with registration on Friday evening. Father Martin Wolter and Father Anton Braun will direct the weekend program.

april 8

Secena Booster Club will sponsor its annual spring dance, "Secena's Spring Fling," at the Miramar Club, 8351 E. Washington St., Indianapolis, from 9 p.m. to 1 a.m. Bob Wright's "Versailles" will furnish the music.

Advance tickets are \$5 per couple. Tickets at the door will be \$6.50. They are available from Sam and Joanne Ajamie, 356-7932, or Bob and Rita Walford, 896-9338.

The next meeting of Archdiocesan Black Catholics Concerned (ABCC) will be held at St. Andrew Church's parish office, 3803 N. Denwood Drive, Indianapolis, beginning at 3 p.m.

St. Ann parish, 2850 S. Holt Road, Indianapolis, will have a spring dance at the parish from 9 p.m. to 1 a.m. Paul J. Christie's "Notes to You" will provide the music. Advance tickets are \$8 per couple. At the door they will be \$7.

A dance, sponsored by St.

Susanna parish, Plainfield, will be held at Holy Family Council K of C Hall on Country Club Road, Indianapolis, from 9 p.m. to 1 a.m. Tickets are \$7 a couple. For reservations call Lois Carr, 839-3230, or Myrna Moon, 839-8043.

april 9

The Ave Maria Guild's annual spring card party for the benefit of St. Paul Hermitage, Beech Grove, will be held at 2 p.m. in the Student Center of Our Lady of Grace Academy, Beech Grove.

The Rosary Altar Society of Nativity Church, Indianapolis, will sponsor a public card party at the Eastside K of C Hall, 1313 S. Post Road, from 2:30 to 5:30 p.m.

april 9-14

The Archdiocesan Social Ministries office has scheduled activities for the coming week. Unless otherwise indicated, all meetings are held at ASM, 915 N. Holmes, Indianapolis.

—April 9: Alcoholism Help and Information (AHI) "Recovery" meeting at 2 p.m.

—April 10: Simeon meeting at St. Patrick parish rectory, Terre Haute, at 7:30 p.m.

—April 11: Simeon meeting for Holy Trinity parish, Indianapolis, at 7 p.m. (ASM office).

—April 12: Campaign for Human Development committee meeting at 7:30 p.m.

—April 12: Teen marriage counseling couples' meeting for the Terre Haute Deanery at 7:30 p.m. in the ASM office, 105 S. Fifth Street, Terre Haute.

—April 12: AHI "Not Sure" meeting at 7 p.m. and AHI "AA" meeting at 8:30 p.m.

—April 13: Happy Irish meeting at St. Patrick rectory, Terre Haute, at 11 a.m.

—April 14: Natural Family Planning follow-up session for February participants at St. Simon School, Indianapolis, at 7 p.m.

april 10

Magr. R. T. Bosler and Rabbi Jonathan Stein will conduct a Seder service at Fatima Retreat House, 5353 E. 56 St., Indianapolis, from 6 to 10 p.m.

Detailed information is available

by calling the Retreat House, (317) 545-7681.

april 11

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove. A business meeting will follow the dessert.

Sister Anne Doherty, S.P., will conduct the program for Leisure Day at Fatima Retreat House, 5353 E. 56 St., Indianapolis. The topic for the day is "Your Children's Sexuality: Living Is Learning."

The Women's Club of St. Michael parish, Indianapolis, will sponsor a style show and card party to begin at 8 p.m. Tickets for the affair called "Tiptoe Through the Tulips," will be \$2.50.

april 12

The Archdiocesan Council of Catholic Women will hold its annual

convention at the Hyatt Regency Hotel in downtown Indianapolis.

The seventh lecture in a series of eight on strengthening the family will be held at St. Thomas Aquinas parish, Indianapolis, at 8 p.m. Guest speaker will be Mike Kenney, an educational consultant.

The monthly luncheon and card party sponsored by St. Mark parish, Edgewood and U.S. 318, Indianapolis, will begin with the luncheon at 11:30 a.m. followed by card games at 12:30 p.m.

april 14

"Blizzard to Blossoms," is the theme for the card party at Holy Spirit parish, Indianapolis. Sponsored by the Women's Club of the parish, it will begin at 7:30 p.m. For tickets, contact Mrs. Ronald Chambers, 897-1218, or Mrs. Neatha Diehl, 897-1203. Tickets will also be available at the door.

april 14-16

Benedictine Father Hilary Ot-

tensmeyer will use as his topic, "The Parables of Jesus: A Mirror of Life," when he directs a men's weekend retreat at Fatima Retreat House, 5353 E. 56 St., Indianapolis. Reservations may be made by contacting Fatima, (317) 545-7681.

april 15

A spring dance, sponsored by the Women's Club of St. Joan of Arc parish, Indianapolis, will be held at the parish from 8 p.m. to 1 a.m. For ticket information contact Mrs. Thecla O'Donnell, 283-2426, or Mrs. Ruby Mertes, 283-3997. Tickets are \$3 per person.

april 16

Jug's annual chicken dinner will be served in the cafeteria of Chatard High School, Indianapolis, from 4 to 7 p.m. Adult tickets are \$3; children under 12, \$2. Proceeds from the dinner will benefit Chatard's Athletic Club.

The annual card party at St. Roch parish, 3600 S. Meridian, Indianapolis, will be held at 2 p.m.

socials

MONDAY: St. Ann, 8:30 p.m.; Our Lady of Lourdes, 8:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. SUNDAY: Cardinal Ritter parish hall, 3 p.m.

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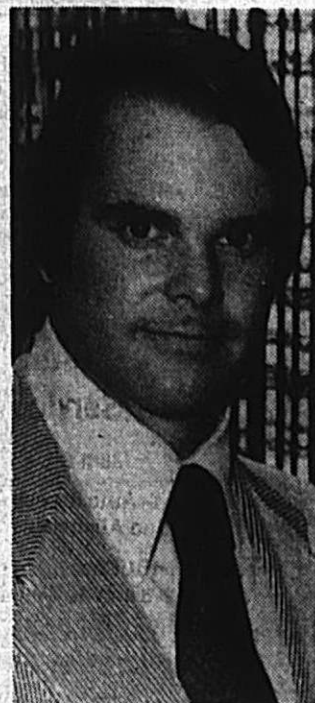
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cyo

KEYNOTER—Michael A. Carroll, special assistant for Indiana Senator Richard G. Lugar will deliver the keynote address at the 21st annual Archdiocesan CYO Convention to be held at Scecina Memorial High School, Indianapolis, April 14-16. The parley is expected to draw scores of teen-agers from throughout the Archdiocese.

One-Act Play Festival on tap

CYO Executive Director Bill Kuntz has announced plans for a One-Act Play Festival to be held on Saturday, April 22, in the Marian College Auditorium. Competing will be 14 plays in two categories: Comedy Farce and Light Comedy. According to Bill Bruno, co-chairman for the One-Act Play Committee, all plays will compete with each other in their respective categories. Plays will be presented only once.

The following awards will be presented: outstanding play, outstanding actor and actress, outstanding supporting actor and actress as well as for outstanding make-up and outstanding direction.

Bruno added, "We hope this Festival concept of competition will offer a competitive atmosphere. In this Festival, one very good play cannot be eliminated early in the contest. All plays will have the same opportunity for all awards."

Mrs. Frances Baker is the co-chairman with Bruno on the One-Act Play Committee.

Kickball opens

Eighty-six teams and 1,500 girls begin the 1978 CYO spring kickball season next Monday, April 10, at many sites around Indianapolis.

Girls compete in five leagues this year instead of the traditional four. A new 56 "B" League has been added to the other leagues, which include Cadet "A," Cadet "B," 56 "A," and Junior League.

Following the regular season, teams in the Cadet "A," 56 "A," and Junior Leagues will compete for a league title in post-season play-offs. In both the 56 "B" and Cadet "B" leagues all teams are involved in the post-season tournament.

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† BLOEMKE, Victor H., 79, St. Mary, Richmond, March 28.

† BRAUNECKER, Antoinette, 56, St. Paul, Tell City, March 27.

† DERMODY, Madge Hayes, 81, Annunciation, Brazil, March 29.

† FELDHAKE, Josephine E., 83, Sacred Heart, Indianapolis, April 1.

† HAAK, Laura, 78, St. Mary, Madison, March 24.

† HAYES, Lucinda Mae, 72, Annunciation, Brazil, April 4.

† KAISER, Frank, 60, St. Michael, Madison, March 27.

† KEBE, Frank L., 55, Little Flower,

Indianapolis, March 30.

† KENO, George D., 64, Stuart Mortuary, Indianapolis, April 4.

† KLEIFGEN, Nora, 92, St. John, Indianapolis, April 1.

† KRAUS, Lawrence T., 85, Holy Family, Richmond, April 1.

† LENTZ, Elizabeth V., 79, St. Ann, Indianapolis, April 1.

† MARTIN, Mary E., 67, St. Gabriel, Connersville, April 3.

† MORITZ, Robert, 84, Holy Family, New Albany, March 27.

† OSTERLING, Alma, 66, St. Mary, Rushville, March 31.

† SLINGER, Mary, 69, Holy Cross, Indianapolis, March 30.

† TUTTLE, Robert H., 90, St. Michael, Madison, March 25.

† WACKER, August Ted, St. Mark, Indianapolis, March 30.

† WINKLER, Kimothly Karl, 22; his wife, Christy, 20; and infant son, Kimothly Ryan, St. Joseph, Shelbyville, March 28. Killed in automobile accident.

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Pop rock groups tend to rise and fall in popularity, but Kansas is a group definitely on the "rise" side of this pattern. Their new album, "Point of Know Return," fuses excellent musical precision with energetic vocal quality. The album features more violin, synthesizers and acoustic guitar sounds.

"Dust in the Wind" is an example of this blend of a strong vocal with acoustic guitar. The song speaks of the transience of life's experiences, the momentary quality of achievements and the flight of passing time.

"All we do crumbles to the ground, though we refuse to see; dust in the wind, all we are is dust in the wind." In summary, life's significance is minimal, for everything we experience is lost or scattered like "dust in the wind."



LIFE DOES PRESENT many changes, and there is a degree of uncertainty about what will happen to us. All of us have at times faced difficulties that we never expected, changes that alter our goals and hopes.

There is a certain fluidity to our life's experience: today we can know the happiness of an achievement, the warmth of being loved, or the expectancy of hopes, but there are also tomorrows of failure, of fears and loneliness, and times when hopes seemed to have died. Life presents both possibilities. Consequently, it is important to see the continuity of time and life's experience. Judgments about life based only on the ups or the downs fail to take into account the

wholeness of life. Our lives seem to unfold as a process of growth through different stages or phases of growth. Once we knew and understood little about our thinking powers, but by the time we reach high school, we can analyze situations and make sound judgments.

THERE ARE TIMES when we feel and see only our own emotional needs, and there are other times when we respond to the needs of others. We grow in many ways, and as we discover more aspects of ourselves, we see that our potential is tremendous. Indeed, there are some areas where we may not be gifted, but for each of these areas, there are many other areas where we can grow and achieve.

We only really fail if we give up on ourselves, stop looking for qualities and abilities within ourselves, or let fears keep up from risking to try new possibilities for growth.

The song brings up the question of life's significance. Is there anything that lasts in life? Does it make any difference what one does in life or how one approaches life? The answer, of course, depends on one's perspective of life's purpose, and for those of us who find a special meaning for the revelation of God in Jesus, the answer can only be, "Yes!"

AS WE LOOK AT the continuity of life, we discover change. We feel both joy and pain. We experience both a history and a future. Yet this view of life's continuity reveals that through all aspects of this continuity, God is present.

In every scattering of life's "dust in the wind" the dust is in reality the seed for new growth, new relationships and new ways to enter into our human potential.

This seed can bring a surprising greenness even from barrenness and brokenness. Life's experiences cannot be judged only by the passing moment but are seen through a past

DUST IN THE WIND

I close my eyes only for a moment and the moment's gone
All my dreams pass before my eyes, a curiosity
Dust in the wind, all we are is dust in the wind

Same old song, just a drop of water in an endless sea
All we do crumbles to the ground though we refuse to see
Dust in the wind, all we are is dust in the wind

Don't hang on, nothing lasts forever but the earth and sky
It slips away, but all your money won't another minute buy
Dust in the wind, all we are is dust in the wind
Dust in the wind, everything is dust in the wind.

Written by: K. Livgren
Sung by: Kansas
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Trivia winner

Patricia Baldwin of Danville was the winning entrant in the film trivia contest this past week. Her entry was drawn from 38 correct contestants who identified Jeffrey Hunter as the actor portraying Christ in the 1961 remake of King of Kings. A check in the amount of \$5 has been sent to Mrs. Baldwin.

Forty years ago the Catholic Play Guild of Terre Haute presented its first dramatic production: "Death Takes a Holiday." Harry Staley played the leading role.

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—tv programs—

Comden and Green talent shines in PBS offering

BY T. FABRE

NEW YORK—Known primarily as a popular songwriting team of Broadway musical comedies, Betty Comden and Adolph Green join conductor Andrew Previn for a delightful conversation during the course of which they perform some of their familiar hits from "New York, New York" to "Make Someone Happy."

Succeeding in making viewers happy is this refreshing program "An Evening with Comden and Green," airing Sunday, April 9, at 8-9 p.m. on PBS channels.

Previn begins by saying that the only form of music on the concert stage that is distinctively American is the musical comedy. That opening line is the only stuffy moment in an hour during which Comden and Green alternately entertain with songs and skits from their lively repertoire and charm us with stories and anecdotes about theater and movie musicals.

They began their career as a team performing their own musical skits in New York's Greenwich Village. They recreate one of them for us, an operatic spoof titled "The Baroness Bazooka," in which the noble lady falls in love with Raoul, a common goatherd, at the annual Strawberry Rash Festival. It is as hilarious and zany as anything they have ever done, and one wishes they had kept on performing.

Success came when Leonard Bernstein collaborated with them in writing "On the Town" in 1944. Since then they have had a succession of hits including "Singin' in the Rain," "The Band Wagon," "It's Always Fair Weather," "Auntie Mame," "The Bells Are Ringing," and their current Broadway production, "On the Twentieth Century."

The hour affords viewers the opportunity of meeting two talented individuals who possess a rare combination of intelligence, personality and wit. They relish the precise nuance of words and enjoy showing how their lyrics should be acted as well as sung.

Yet, in spite of their fame, Betty Comden and Adolph Green seem very down-to-earth people who are amused by the same things

as the rest of us—especially Hollywood. What they say about that place is true.

This is the third program in the "Previn and the Pittsburgh" series which shows the breadth of the conductor's interests and the versatility of the Pittsburgh Symphony Orchestra he directs. The present season ranges over different aspects of music from film scores (for which Previn has received four Oscars) to symphonic and choral works. As the Comden and Green program demonstrates, Previn believes that music is for everybody and all that it requires is to give it a chance.

Sunday, April 9, 11-11:30

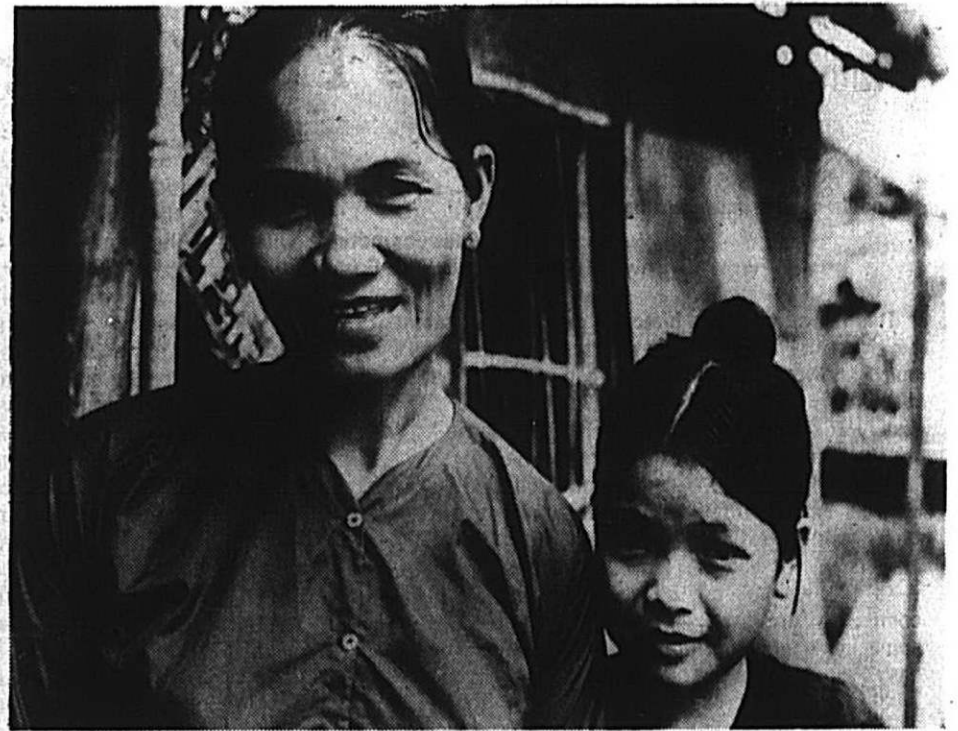
a.m. (CBS) "No Need to Tell the Children." Fairy tales as a popular form of myth expressing basic truths about the human condition is the thesis explored on this program in the fine "Camera Three" cultural series.

Sunday, April 9, 9-11 p.m. (NBC) "A Family Upside Down." Fred Astaire and Helen Hayes star in this contemporary story of family life in which aging parents are forced by circumstances to depend upon their grown children.

Wednesday, April 12, 8-9 p.m. (PBS) "Still Waters." The cycle of life in a fresh water pond in a central Massachusetts forest adapting to the seasonal changes over the course of a year is the subject of this "NOVA" program.

Saturday, April 15, 8-8:30 p.m. (PBS) "Old Friends . . . New Friends." The premiere of this seven-part series about relationships between generations looks at the father and son who share the well-known name of Hoagy Carmichael.

Religious Broadcasting Highlights: Radio, Sunday, April 9, "Guidelines" (NBC) presents a second interview with Barbara Stolz, an expert in the American criminal justice system and staff member of the Department of Social Development and World Peace of the U.S. Catholic Conference. Ms. Stolz will discuss the recently released USCC study on criminal justice and rehabilitation titled "A Community Response to Crime." Our interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Please check local listings for exact time in your area.)



AFTER THE WAR— During the Vietnam war, this woman sold soup in the streets of Saigon. Now, she and her family have a small farm in what the Vietnamese call a "new economic zone," an area where heavy fighting took place which is now being returned to arable condition. Many such changes are recorded on "Vietnam: Picking up the Pieces," a first-hand account of what has happened in Vietnam since war's end which airs over many PBS stations April 11. [NC photo]

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Sr. Mary Frieda Rohde dies

OLDENBURG, Ind. — The Mass of Christian Burial was celebrated for Sister Mary Frieda Rohde, O.S.F., at the Franciscan motherhouse here on Monday, April 3.

Immediate survivors include three brothers and two sisters, all of Michigan: Gene Rohde of Dexter; Joseph of Dearborn Heights; Harry of Brighton; Cecilia Kummer of Detroit

and Frances Huffman of Belleville.

A member of the Sisters of St. Francis for 66 years, Sister Frieda was a cook and housekeeper in Indiana, Illinois, Missouri, New Mexico and Ohio. In the Archdiocese, Sister Frieda served at Batesville, Clinton, Oldenburg; Holy Trinity, St. Mary's and St. Bridget's all in Indianapolis.

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'The Fury' is one big cinematic bloodbath

BY JAMES W. ARNOLD

People around me get killed.

—Kirk Douglas character,
in "The Fury"

This is one of movie history's great understatement, it develops, in the enfant terrible director Brian DePalma's latest horror show, "The Fury." It's a film in which almost everyone dies violently, in the now revered sick style of "The Exorcist," "The Omen" and DePalma's own "Carrie."

"The Fury" is perhaps the first movie that could literally be called a bloodbath. Viewers emerge from the theater scrubbing their hands like so many Lady MacBeths. For whatever reasons he does it—a dark naughty boy sense of humor, commercial profit, or simply to exorcise some hidden personal demon—DePalma has succeeded in the league of self-indulgence and excess. He has made "The Sound of Music" of bad taste horror film.

The project is laughable in spots, sometimes on purpose—the line between horror and slapstick is not that great—but it would be beneath even contempt if it didn't involve so much superb adult movie-making talent. DePalma is definitely the fellow to run a fright show, either at a carnival or the Museum of Art. He mixes Hitchcock and Fellini. He would be the ideal choice to film Dante's "Inferno," but I doubt I'd have the courage to watch it.

"THE FURY," scripted by John Farris from his novel, is basically one of those dark spy stories in which a sinister organization (of no apparent nationality) is determined to get hold of a valuable commodity for its own nefarious purposes. It used to be the Norden bombsight, then it was the atomic bomb or the laser death ray. Here, as a sign of the times, the prize is a young man of extraordinary psychic powers, the existence of which we are required to take on faith. Apparently these powers can

be of great benefit in the world political struggle, but in the film they are used only for murder and destruction. (The heroine of "Carrie" was similarly equipped). The boy is kidnapped by a group headed by John Cassavetes, who is always dressed in black, and pursued singlehandedly by his father (Kirk Douglas), who apparently—nothing is too lucid in this film—is an ex-James Bond type himself.

Somehow they all end up in Chicago [a novel locale at least], where Douglas enlists the aid of a friend [Carrie Snodgrass] and a girl [Amy Irving], who is sort of the Reggie Jackson of psi.

After endless chases and

orgies of violence, it appears that the good guys are going to rescue the boy from the villain's well-guarded castle. But unhappily* (or happily, depending on your taste), the kid has by this time blown his mind and goes berserk. After the smoke has lifted, the only ones left are Ms. Irving (the nice girl in "Carrie") and the smirking Cassavetes. To say that John gets what he deserves would be an understatement: it would be like saying Sodom and Gomorrah had a heat wave.

THE FILM BEGINS with an Arab terrorist attack on an Israeli beach resort, and the tempo picks up from there.

One of the gimmicks is that the psychic kids have such intense mental experiences that they burst the blood vessels of close bystanders, resulting in everything from nosebleeds to cerebral hemorrhages. After half-dozen preliminaries, providing enough gore to keep Dracula going for a year, the apex is reached in the horrific final scene in which one victim, spinning like a top, sprays plasma over several hundred square feet of soundstage. Of course, it's only a movie, but one wonders if, 30 years from now, they'll say, "That's entertainment!"

In other highlight scenes, brilliantly staged by

DePalma, an amusement park thrill ride flies out of control sending a car full of Arabs soaring through the plate glass window of a restaurant, and a tense chase, projected in slow motion, ends with Ms. Snodgrass getting her chance to fly through a windshield and "hero" Douglas shooting a jogger who is (perhaps) an enemy agent.

I hate to see anybody shoot a jogger in a movie, since it's likely to inspire weirdos who so far have settled for harassing runners with cars, rocks and beer cans.

The movie is at times very scary, aided by a constantly prowling camera (a literally creepy effect?) and very loud minor key symphonic music by John Williams, who has

become the Beethoven of schlock cinema. I wouldn't recommend it to Vincent Price on a night off, much less to sensitive souls of any age.

The bottom-line question is where filmmakers like DePalma are taking us, or more pointedly, the young audiences who come to be blasted out of their Adidas and permanent waves.

It's possible that such splendid visualizations of horror comic books serve as helpful release and catharsis for youthful tensions. (Out there, somebody is already saying, "At least there's no sex in 'The Fury'"). But there is also no recognizable respect for the human body, much less the spirit. In some quarters, it's considered a compliment this year to be called decadent. [Rating not available]

—tv films this week—

MCQ (1974) (NBC, Saturday, April 8): Routine John Wayne late career melodrama, in modern big city police setting instead of the Old West. Aging Duke fights high-level political corruption to track down a drug dealer responsible for killing his best friend, a fellow officer. **Not recommended.**

LADY AND THE OUTLAW (1974) (ABC, Sunday, April 9): Titled "Billy Two Hats" in its brief theatrical career, this is Ted Kotcheff's often interesting and humane western about two outlaws (Gregory Peck, Desi Arnaz) who run across a settler husband and his mail order bride while being pursued by a nasty racist lawman (Jack

Warden). The film, oddly enough, was shot in the Israeli Sinai desert. **Satisfactory for adults and mature youth.**

THE HAPPY ENDING (1969) (CBS, Tuesday, April 11): Richard Brooks' somehow unenlightening and therefore unfulfilled study of a middle-class housewife and her marriage slowly falling apart in Denver suburbia. Jean Simmons was Oscar-nominated for the role of the wife, but most interesting are the cuts to old romantic movies on TV to contrast with present reality. **Of mild interest for adults.**

FRAMED (1974) (CBS, Wednesday, April 12): This was tough action director Phil Karlson's follow-up to "Walking Tall," and it is the totally grim and brutal story of a man (Joe Don Baker) who comes out of prison and revenges himself on the bad guys who done him wrong. The Catholic Film Office gave the film a C rating in its theatrical version. **Not recommended.**

WHO IS HARRY KELLERMAN, AND WHY IS HE SAYING THOSE TERRIBLE THINGS ABOUT ME? (1971) (NBC, Wednesday, April 12): A lost and neglected jewel of a movie, this is playwright Herb Gardner's hauntingly sad and witty story about a rock music composer (Dustin Hoffman) who reviews his life and contemplates suicide on his 40th birthday. The direction by Ulu Grosbard is brilliantly cinematic and imaginative, and an audition sequence with Barbara Harris is one of the classics of film history. **Highly recommended for adults and mature youth.**

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