

# THE CRITERION

Archdiocese of Indianapolis

Vol. XVIII, No. 24

Indianapolis, Indiana

March 23, 1979



9/79

OFFICE OF ARCHBISHOP

ARCHDIOCESE OF INDIANAPOLIS

1350 NORTH PENNSYLVANIA STREET • INDIANAPOLIS, INDIANA 46202  
TELEPHONE (317) 635-2579

March 20, 1979

My dear Family in Christ:

His Holiness, Pope John Paul II, has accepted my resignation as Archbishop of Indianapolis for reasons of health. These health reasons during the past month have reached that level whereby I could not completely serve my Archdiocesan Family. Therefore, I became convinced that the only course open to me was to resign as Archbishop of Indianapolis.

God is and has been good to me. My years as Coadjutor Archbishop and as Archbishop of Indianapolis have been truly happy ones. They have been made happy because of you, the priests, religious sisters and brothers, and laity, young and old. I have so many reasons to be grateful to so many.

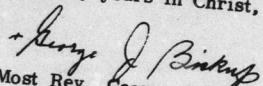
I also wish to acknowledge the support and cooperation of leaders and laity of other religious jurisdictions.

During the time I have had the privilege of being Archbishop of Indianapolis, I realize that what has been accomplished is the result of our sharing together in the great apostolic mission of Christ Our Savior. I am most grateful to God and to each one of you.

As to the future, the Archdiocesan Board of Consultors will meet within a week to choose an administrator for the Archdiocese to serve until such time as the Pope appoints the next Archbishop of Indianapolis.

Please be assured of a continued remembrance of you in my prayers as I ask your prayers for me.

Devotedly yours in Christ,

  
Most Rev. George J. Biskup  
Archbishop of Indianapolis

**BEFORE AND AFTER—**

The building at the left houses the present St. Vincent de Paul facilities in Indianapolis. At right is the former Sacred Heart parish grade school. It was announced this week that the St. Vincent de Paul Society will open its warehouse and store at this site on Union street thus moving from the old Columbia street location.

**\$100,000 fund drive announced****St. Vincent de Paul moving to new warehouse**

by Peter Feuerherd

Peter J. Hammes, president of The Society of St. Vincent de Paul of Indianapolis, announced in a press conference on March 19 that the Society plans a new warehouse facility in the former Sacred Heart grade school. The new warehouse is designed to store donations of used clothing, food and furniture in 20,000 square feet of space which will replace the old warehouse on 23rd and Columbia St. The donations are used exclusively for the poor and the destitute of the Indianapolis area and are administered by the all-volunteer organization.

Hammes, who was joined at the conference by Franciscan Father Thomas J. Vos, pastor of Sacred Heart parish, and Father Lawrence Voelker, head of archdiocesan Catholic Charities, explained that the Society is instituting a \$100,000 fund drive to pay for the maintenance of the new facility.

"This new building has been offered by

Sacred Heart parish," Hammes said. "Our old building is a totally inadequate facility. Growth in our activities will benefit the entire Indianapolis community."

**THE LEASE** agreement between the Vincentian Society and Sacred Heart parish will provide, according to Father Vos, "the opportunity and incentive for us to maintain the building." Maintenance has been figured at \$10,000 a year which will be paid for through the fund drive. The move is expected to take place by July 1 of this year.

The work of the St. Vincent de Paul

warehouse program is done through the work of volunteers, with the assistance of four used trucks, donated by local businesses.

Over \$100,000 worth of furnishings and clothing were distributed to the poor and unfortunate of Indianapolis through the work of the Society last year. The new warehouse is designed to increase that effort.

**R. F. BENJAMIN**, warehouse fund chairman, stated "We don't deal purely with the Catholic community. We go where the need is. Just yesterday, in fact, a lady came to us who was evicted from her apartment. The

Society found a place for her and found her a job. We try to help people who are desperate."

Benjamin emphasized that the Society is totally dependent on volunteer labor. "We are not an archdiocesan or parish program. We have no other source of income other than what people give us. None of the money will be used for salaried help."

Solicitation for funds will begin prior to Easter, with heavy emphasis on obtaining corporate funding for the project. Everyone, however, is reminded that even a donation of 50 cents will provide for the use of one foot of warehouse space for an entire year.

**Black Catholics in Carolina conclave**

by Father Joseph G. Vetter

HENDERSONVILLE, N.C.—"Never before have all the elements of the church in the United States joined together in a working unity of purpose to observe, define and develop the church's future direction of activities in the black community," said Marist Brother Cyprian Rowe, executive director of the National Office for Black Catholics.

He was commenting on the "unprecedented" NOBC-sponsored Conference on the Apostolate of the Church in the Black Community, held March 13-16 in Hendersonville. It attracted nine bishops and 158 invited delegates for discussions on how the church should respond to the needs of its 900,000 black members.

Comparing the conference to the recent gathering of Latin American bishops at Puebla, Mexico, the NOBC leader said in a welcoming message to delegates. "All of us, at Puebla and at Hendersonville, know that something in the nature of a religious summit is imperative.

"**ALL TIME** for equivocation has passed and now is the acceptable time for Christian men and women to speak as clearly and boldly as did Christ in the synagogue of Nazareth when he rose and read Isaiah to those assembled: 'The spirit of the Lord is upon me; therefore he has anointed me. He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners, to announce a year of favor from the Lord.' " Brother Rowe added.

During the conference's keynote address, Benedictine Father Cyprian Davis, a historian of St. Meinrad Archabbey, discussed the Catholic Church's relationship with blacks and concluded that, with the growth in the number of black Catholics over the past 40 years, a new chapter in the history of the church may

have only just begun.

In the conference's final session, delegates approved position papers on the church's ministry among blacks in nine areas—social issues, the black parish, black vocations, Catholic education, the black family, black leadership, prison ministry, youth ministry and worship in the black community.

The position papers had been prepared and distributed in advance to participants. During the conference, delegates formed task forces to discuss the papers and recommend their approval, amendment or rejection.

The NOBC will now put the approved position papers in final draft and submit them again to commissions elected by mail from among delegates to the conference.

**POSITIONS** expressed in the refined statements will be sent to the National Conference.

**Appeal for Catholic Relief Services**

My dear Family in Christ:

St. John tells us that while Jesus was in Jerusalem during the Passover festival, many believed in His name, for they could see the signs He was performing. We need to show by our lives and actions that we, too, believe in His name and others need to see the signs we perform in His name.

One of the great signs of the care and concern that Catholics have for the needy of the world is the Catholic Relief Services. The work of Catholic Relief Services is motivated by Christian compassion for the poor. Its programs are intended as a living expression of the love of one human to another, out of one's love for God.

Next Sunday is the Catholic Relief Services

conference of Catholic Bishops, local dioceses and parishes, and will establish direction for future NOBC efforts.

Most task forces called for programs of ministry specifically designed for and directed to black Catholics. Catholic schools and educational opportunities for blacks received high priority. Involvement of lay persons in leadership positions in the church was stressed. There were calls for more black bishops, particularly as Ordinaries.

The conference was two years in preparation and expenses were paid with a grant from the Schubert Foundation of Cleveland. Bishop William Johnson of Orange, Calif., chairman of the U.S. bishops' liaison committee with the NOBC, and Walter T. Hubbard, president of the NOBC board of directors, were co-conveners of the conference.

Annual Appeal. I invite you to share in the work of overseas relief by your prayers and your financial contributions to the collection next Sunday. Your generous response to this annual appeal is indeed a sign of your compassion for the poor.

Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis

March 12, 1979



**PLEASE GIVE US 6 WEEKS  
ADVANCE NOTICE**

Name .....  
New Address .....  
City .....  
State ..... Zip .....  
New Parish .....  
Effective Date .....

**ATTACH OLD  
ADDRESS LABEL HERE  
FOR CHANGE OF ADDRESS  
OR INQUIRY**

P.S. If you are receiving duplicate copies please send both labels.

**THE CRITERION  
CIRCULATION DEPARTMENT  
P.O. BOX 174  
INDIANAPOLIS, IN 46206**



## Instituted 'shared responsibility'

## 'Sense of duty' pervaded bishop's tenure

by Peter Feuerherd

"Community is at the heart of Christian education not as a concept to be taught but as a reality to be lived."

This quote from the 1972 Bishops' Pastoral Message on Catholic Education, *"To Teach as Jesus Did,"* could be considered the cornerstone of Archbishop George J. Biskup's "shared responsibility" policy in education.

Father Gerald Gettelfinger, superintendent of education for the Indianapolis Archdiocese,

Gettelfinger: "There was a crisis in 1969 with the schools."

The crisis, he notes, was the problem of financing the high schools.

Father Gettelfinger, nominated for superintendent by Archbishop Biskup in 1970, emphasizes that the problem of financing private Catholic education plagued the first year of the archbishop's tenure.

"The continuing crisis of the schools went on. We knew that we wanted people on the local level to make decisions about their schools. Rather than have diocesan high schools, for instance, we instituted inter-parochial high schools that are governed by district boards of education."

**THIS PROCESS** of local control over educational policy was a "tone setter," which is a credit to the openness of Archbishop Biskup's administration.

Local needs are taken seriously. This is evident in the action by the New Albany Board

of Education to take over Providence High School in Clarksville and also by the Terre Haute District decision in 1977 to close Schulte High School.

All educational decisions are initiated through the local boards of education. Few dioceses in the country have this kind of "shared responsibility," the foundation of Archbishop Biskup's educational policy.

"The idea," the superintendent continues, "is for the people who are using institutions

and living with those institutions to make decisions about them rather than have someone on the top say 'you will do this or you will do that.'"

Archbishop Biskup's approval of a Board Evaluation Commission in 1973 to study the feasibility of a board structure eventually bore fruit in September 1975 when the archbishop ratified the institution of local boards, establishing a vehicle for lay participation and

(See SENSE OF DUTY on p. 15)

Readers are invited to express your thanks to Archbishop Biskup for his years of service to the Archdiocese by writing him at his home:

Most Rev. George J. Biskup  
4320 Cold Spring Rd.  
Indianapolis, IN 46208

considers this policy to be the most far-reaching accomplishment of Archbishop Biskup's nine-year tenure as leader of the archdiocese.

"Shared responsibility is the collaboration of the laity with the pastors in making decisions for Catholic education. The archbishop set the tone for the whole process when he assumed leadership of the archdiocese in January 1970."

The process of shared responsibility took shape in 1975 with the formation of local boards of education throughout the archdiocese. On these boards are lay people, priests and professional educators who design policy for the total educational needs of their particular areas. These policies are then sent to the archbishop for ratification.

**THE SECOND** Vatican Council Decree on the Apostolate of the Laity is a foundation for the policy: "Shared responsibility is a theological principle which states that each member of the church has the right and the obligation to assist the church by offering time and talent so that its mission will become more effective."

Archbishop Biskup's role in implementing "shared responsibility" is explained by Father

## Board approves Columbus schools plan

A consolidation of the two Columbus elementary schools, St. Bartholomew and St. Columba, was approved by the Archdiocesan Board of Education in action at the monthly meeting this past Tuesday. The action now requires the ratification of the diocesan administrator who will temporarily govern the archdiocese in lieu of the resignation of Archbishop Biskup.

Discussion of the consolidation at the board meeting concerned the cooperation of the two parishes. According to Benedictine Sister Anna Rose Lueken, principal of St. Columba and administrator of St. Bartholomew, there seemed to be some hesitation on the part of the two parishes to join together in a cooperative school venture at the beginning of this year.

"St. Bartholomew School," she said, "has been concerned for perhaps five years about its future. The building is in need of major repair, enrollment has not been very good and the city has turned the street outside the building into a major traffic thoroughfare."

The effected consolidation means that St. Bartholomew students will attend St. Columba parish school.

The public school district has expressed an interest in using St. Bartholomew parish school on a temporary basis due to a fire in one of its schools this past winter.

In other board action, members failed to approve a measure which would have required district boards to meet four times a year in order to have valid representation on the archdiocesan board.

A resolution was approved extending the board's gratitude to Archbishop Biskup "for all that he has done personally to strengthen Catholic education in the Archdiocese." The resolution also pledged the board's cooperation with the administrator to be elected and the new archbishop when he is appointed.



**ANOTHER OP'NIN, ANOTHER SHOW**—Amy Donkle, a junior at St. Mary-of-the-Woods College, talks with a young theatre goer during audience warm-ups prior to a Peppermint Stick performance.

## Woods student players begin seventh season

**ST. MARY-OF-THE-WOODS, Ind.** — The Peppermint Stick Players of St. Mary-of-the-Woods College has begun its spring tour throughout the midwest—and, once again, the children's theatre group is enjoying a sold-out season. The ensemble was founded in 1972 by Providence Sister Kathryn Martin who heads the Indiana Arts Commission and Theatre Coordinator, Educational Programs for the National Endowment for the Arts.

The Peppermint Stick Players have two important goals: to give college theatre majors a realistic and skill-oriented touring experience and to bring live theatre to as many children as possible.

**THIS YEAR** the group is offering two new productions: "Mother Goose," written by Sherri Carper, a professional member of the cast, with original music by Jewel Dirks; and Susan Zeder's "Wiley and the Hairy Man."

Penny Koob, SMWC instructor in theatre and allied arts, conceived and directed "Mother Goose." According to Ms. Koob, the production was written for children ages kindergarten through grade 3 and is "a potpourri of all the elements of theatre—dance, mime, and puppetry."

"Wiley and the Hairy Man," directed by Sister Kathryn, is geared for older children grades 4 through 6.

**A FIVE-PERSON** acting company will

perform both plays. Two of the five are SMWC drama students, who were selected by audition—Sue Ellen Pabst, a freshman from Terre Haute, and Amy Donkle, a junior from Beloit. The other three, Sherri Carper, Gerry Snyder and Timothy Herron, are artists-in-residence at the Woods.

The professional members of the cast had formal training at Indiana University and have had extensive experience in Theatre.

The Peppermint Stick Players are appearing under the auspices of the Indiana Arts Commission, and with the cooperation of The Children Theatre of Terre Haute, Inc.

## 'Be like disciples'

## Pope tells rectors

**VATICAN CITY**—Pope John Paul II told rectors of Roman ecclesiastical colleges that the common life in their institutions should not be "a mere complex of external relationships." The common life in the ecclesiastical colleges should be "modeled on the spirit which animated that of the apostles and the first disciples in the Cenacle: 'All these with one mind continued steadfastly in prayer . . . with Mary, the mother of Jesus,'" the pope said.



**MR. PRESIDENT**—Gene Westing, member of St. Mary parish, Rushville, has been elected head of the Richmond district board of education. Westing already represents the Richmond district on the Archdiocesan board of education. (Photo by Fr. Thomas C. Widner)

scholars discuss significance

# 'Redemption' theme of papal document

by Stephanie Overman

Pope John Paul II's first encyclical "really is an essay on redemption," said Jesuit Father Avery Dulles who urged that "not all attention . . . be centered on questions of social order." Father Dulles, professor of systematic theology at The Catholic University of America, was one of a number of theologians, educators, social ministers, ecumenists and lobbyists who commented on the encyclical, "Redemptor Hominis."

Father Dulles said, "The theology of redemption that brings together the mystery of creation and redemption overcomes the dichotomy between the sacred and the secular."

The church, the sacraments and Christ are very close to the pope's heart. Also, his understanding of priesthood, Eucharist, penance, private confession, absolution—he is very conscious of their value. It all fits in with his Christian personalism," the theologian said.

The president of Catholic University, Edmund D. Pellegrino, called the new document, "a rich and broad tapestry depicting the nature and dignity of man as it is illuminated by Christ's redemption of all mankind."

PELLEGRINO, who is also president of the Society of Health and Human Values, found the encyclical valuable both as an educator and as a writer on technology and human values.

The encyclical says that "technology, unrestrained by ethics, can lead to the spoilation of the earth and to the use of man as means, rather than end," Pellegrino said. "Technology must be subservient to ethics. Person above things, spirit over matter."

## technology, economics, human rights and social order also stressed

Theologians will be working on the encyclical for a while because it is a very tightly reasoned document, said Eugene Fisher, executive secretary for the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops.

Fisher said the document is "very good in terms of ecumenism. The pope places it very high on his agenda." He said the encyclical has great emphasis on Christian unity and the mission of the church to preach the Gospel to the world, but added that this will include dialogue, not just conversion.

Fisher also said that one of the strongest aspects of the encyclical is that it sets the whole discussion in the spiritual view of humanity.

"THE QUESTION that has lingered in the church is how does one see and understand social justice as essential to Christian life? The pope's approach goes a long way towards resolving that debate," he said. "Social justice is essential. There is real progress in the understanding of that whole question."

The social justice emphasis is especially encouraging to lobby groups such as Network, the organization's executive director said.

"I strengthen looking at unjust structures. There's work still ahead of us but it's an af-

firmation for those in social justice ministry," said Dominican Sister Carol Coston.

"I liked the encyclical raising questions of consumption patterns of rich countries and the ways that limits the freedom of societies marked by shortages. I liked the whole questioning of the money spent for armaments," Sister Coston added.

Sister Coston said she found sections 15, 16 and 17, those devoted to problems of technology, economic systems and human rights, the "strongest" parts of the document. She said she found much of the document "rather traditional."

"I DON'T THINK of the encyclical as a breakthrough, but I think it's reiterating, and maybe that's necessary," she said.

Pope John Paul II's first encyclical is consistent with his three predecessors, a spokesman for Catholics United for the Faith said.

"It strikes us that John Paul II is doing what his name implies—he's following very faithfully and with great imagination and vigor the line laid down by John XXIII, Paul VI and John Paul I," said K. D. Whitehead, executive vice president.

"It's exciting that the encyclical has an emphasis on man as understood in the

Christian revelation. Over the centuries the church has revered doctrine about God, now we're learning more about what man is as a creature of God. This comes out clearly in the encyclical," he said.

THE DOCUMENT outlines "truths that are badly needed by the world and saying them very well," Whitehead added.

Although "Redemptor Hominis" shows Pope John Paul II's forceful personality, it is not yet a new path, according to Whitehead.

This encyclical may not yet be a new path, but it establishes where Pope John Paul II is now, Father James E. Ratigan, president of National Federation of Priests' Councils, said.

"It gives us an insight into who he is at this stage. As he grows in the papacy, we'll see what future documents will say to us," Father Ratigan said.

The document was not written with a broad understanding of the church, is not from the point of view of someone who has the international view Pope John Paul will have in a few years, Father Ratigan said, but it does have a way of looking at theology which is positive, that goes along with more modern trends.

"His understanding of social justice is the essential element. It seems he's moving us further along," Father Ratigan said, adding that the pope presents one Gospel, with no dichotomy between the social Gospel and the spiritual Gospel.

"The most important thing to keep in mind," Father Ratigan said is that this encyclical "flows from his experience and reflection as a bishop. At this stage of his development, it is not the reflection of the Holy Father."

washington newsletter

## Encyclical seen as call to social action

By Jim Castelli

WASHINGTON—"If I were a diocesan social justice director who was under-funded," says a Catholic activist not in that position, "I'd bring a copy of that in to my bishop."

The remark indicates that the new encyclical will be seen as a shot in the arm to Catholic social activists.

The 70s have been a difficult time for all people working on social justice issues and the situation has been complicated for those organizing as Catholics by a continuing theological debate over the role of support for social justice in the church's mission.

But Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops, says the encyclical makes it clear that concern for human rights and social justice is an integral part of the church's work.

HE CITED one section in particular: " . . . the church cannot remain insensible to whatever serves man's true welfare, any more than she can remain indifferent to what threatens it."

Bishop Kelly also said the pope apparently wrote the encyclical with an eye toward his role as a world leader and human rights symbol as well as his role as head of the Catholic Church.

The pope emphasized the human dignity of each man and spoke of the need for dialogue with members of other religions and non-believers.

The quotation Bishop Kelly cited will probably become fairly familiar to American Catholics in years to come. Few people ever read encyclicals cover-to-cover; most come in contact with them through quotations carefully selected to bring about moral pressure.

Bishop Kelly himself probably became the first to use the new encyclical in that political sense in a letter to Secretary of Health, Education and Welfare Joseph Califano dated the same day as the encyclical.

Bishop Kelly urged Califano to reject federal funding of research and clinical trials on in vitro fertilization, or "test tube babies." He cited this quotation from the encyclical:

"THE DEVELOPMENT of technology . . . demands a proportional development of morals and ethics. For the present, this last development seems unfortunately to be always left behind. Accordingly, in spite of the marvel of this progress . . . (it) cannot fail to give rise to disquiet on many counts."

"The first reason for disquiet concerns the essential and fundamental question: Does this progress, which has man for its author and promoter, make human life on Earth 'more human' in every aspect of that life?"

One quotation from the encyclical is likely to be used often by church groups concerned with the arms race and world poverty:

"We all know well that the areas of misery

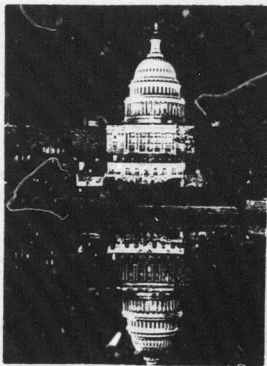
and hunger on our globe could have been made fertile in a short time if the gigantic investments for armaments at the service of war and destruction had been changed into investments for food at the service of life."

The pope's support for the United Nations Universal Declaration on Human Rights will most likely be repeated in the coming debate over U.S. ratification of the 30-year-old document.

FINALLY, the encyclical's attack on the consumer civilization is likely to be repeated often in the continuing debates over the exploitation of natural resources such as energy, development for the world's poorest nations and international economic relationships:

"Everyone is familiar with the picture of the consumer civilization, which consists in a certain surplus of goods necessary for man and for entire societies—and we are dealing precisely with the rich, highly developed societies—while the remaining societies—at least broad sectors of them—are suffering from hunger, with many people dying each day of starvation and malnutrition . . ."

"The principle of solidarity, in a wide sense, must inspire the effective search for appropriate institutions and mechanisms, whether in the sector of trade, where the laws of healthy competition must be allowed to lead the way, or on the level of a wider and more immediate redistribution of riches and of control over them, in order that the economically developing peoples may be able not only to satisfy their essential needs but also to advance gradually and effectively."



Archdiocese of Indianapolis

THE CRITERION

520 Stevens, P.O. Box 174  
Indianapolis, IN 46206

Official Newspaper of the Archdiocese  
of Indianapolis

Phone 317-635-4531

Price: \$7.50 per year  
20¢ per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.  
USPS 138-100

Fr. Thomas C. Widner, editor & general  
manager; Dennis R. Jones, associate  
general manager; Sr. Mary Jonathan  
Schultz, OSB, administrative asst./mt.  
Peter Feuerherd, news reporter; Agnes  
Johnson, circulation director; Marguerite  
Derry, advertising sales.

Published weekly except last week  
in December.

Postmaster: Please return PS Forms  
3579 to the Office of Publication.







QUIET MORNING—An early morning mist rises from a placid Lake Monona in Madison, Wis. A duck serves as a silent sentry. (NC photo by Ray Barth)

by Msgr. R. T. Bosler

Q. I had been a Catholic for 30 years, but now I am a Christian. Praise the Lord! I'm writing in regard to your column on what it means to receive Christ as your personal Savior. I know Christ as my personal Savior. I accepted the Lord two-and-a-half years ago. I've been saved, "reborn," "born again," and I know I have eternal life through Christ dying for my sins. Everyone needs salvation—we are not elite. We did have to change churches because we were not able to grow in the Word—there was no Christian fellowship.



A. My recent answer to the question, "What does it mean to accept Christ as your personal Savior?" has overwhelmed me within many lengthy letters from Catholic charismatics or Pentecostals, describing how their own conversion through a rebirth or baptism in the Spirit had made them better Catholics and brought them to close intimacy with Jesus for the first time.

They are proof that the Spirit is truly the source of the charismatic movement within Roman Catholicism and that Catholic Pentecostals need not join some fundamentalist Protestant sect or form a new little church of their own, as some, including the writer of today's letter, have done.

A few of the letters expressed an attitude I can hardly be happy about. This, for instance:

"As I read your answer I realized that you

do not know Jesus as your personal Savior, because you were teaching unbelief to the people who read it. I'm going to ask you: Why do you think Jesus died on the cross? Was it not to save you and me from our sins? Do you know Jesus personally? I mean: Is he real to you?"

When I read that, I wanted so badly to get hold of the letter writer and shout, "How do you think I could remain in the priesthood for over 40 years if I weren't convinced that Jesus is real and my personal Savior and the Savior of all mankind?"

It's not true of all Pentecostals, by any means, but too many of them think that unless a person experiences what they call the baptism of the Spirit or rebirth, he or she is not fully a Christian. The Spirit touches us in many ways.

As a seminarian and as a priest during annual retreats I had moments when I sensed the closeness of Jesus in a new way and felt that my life had been changed. Long before the charismatic movement I gave spiritual direction to persons who had experienced remarkable conversions. And I am sure that many of the old-time Catholics who spent hours talking with Jesus before the tabernacle

## letters

### Jesus Christ as personal savior; the crucifixion as 'personal victory'

To the editor:

I would like to respond to the phrase, "Do you know God as your personal Savior?" and what it means to me.

It began when I went to my priest-friend, Father Smith, who took me and my husband to our first prayer meeting. The love and peace I saw in the people was overwhelming. Their love for Jesus flowed out in song, sharing and Scripture. I knew these people had something I needed, and I wanted their recipe of love.

As I came to grow in God's love, the daily turmoils became less burdensome. I was able to rejoice in times of sadness as well as in times of gladness. My attitudes were changing toward people, and a new gentleness began to spring forth from my heart.

Most important of all, I have a hunger for the reading of Scripture. The Mass was so much more alive than ever before and what the Lord did for me on the cross became a personal victory. I found that Jesus is always there waiting to listen to me and show me his

will. He never rejects or condemns and is always constant in his love for us.

I also found a new desire to help the poor and wanted to give service to others. I met some beautiful people who are willing to live together in a Christian, Catholic community, called Ephesus, and to do the work the Lord calls them to do for others.

They live in the center of the poor and illiterate and reach out to those who are less fortunate and in need of food, clothing, and spiritual ministry. These people also have been baptized in this great love of his Holy Spirit and want the Lord's fruits to be multiplied among His people.

I thank Jesus that I can be a small part of doing the Lord's work, and that he touched my heart so that I, too, can spread his love to others. What better friend could I want to know personally than God's own Son and my Savior, Jesus Christ.

Diana Kowalski

Indianapolis

### Church needs prayer and sacrifice

To the editor:

The Vatican reported that an estimated six million Catholics have been killed by Russia since the Communist takeover.

Instead of praying for our brothers in Russia, we here in the United States are playing games with the liturgy and sacraments. Change this; change that. We have no persecutions to keep us busy so we toy with the liturgy.

Salvation is not in some pragmatic updating of the Mass but in the Sacred Heart of Jesus. What we need is prayer and sacrifice, not more changes.

In the United States, we tend to overemphasize the Resurrection. Many churches have taken their crucifixes down. The Blessed Mother did not like the cross, but she did not walk away from it. We were redeemed by the cross. Why then do we ignore it?

Christ did not say "roll back the tombstone and rise with me." Rather, He said, "Pick up your cross and follow me." When one emphasizes the Resurrection before the Crucifixion, it is like putting the cart before the horse. The Resurrection is our reward only if we follow the way of the cross as Christ did.

We must earn heaven. It is not handed to us on a silver platter without sacrifice on our part. Let's get back to the cross of sacrifice.

This is what the martyrs and saints based their lives on. Bishop Sheen said we should give up some of our dope and drink and bring sacrifice to the Mass. The martyrs walked into a den of lions. All we have to do is walk into a church on Sundays. Is one hour too much to sacrifice?

Maybe we need some persecutions like those in Russia. We never appreciate anything until it's gone. Let's bring prayer, sacrifice, obedience and discipline back into the church. In other words, fall in love with God instead of ourselves. Christ bore the cross for love of us. Will we not bear it for love of Him? Let us return to the cross. The one on our rosaries is a good place to start.

Patrick Greenough

Martinsville, Ind.

### Still waiting

To the editor:

In 1963 Pope John XXIII was asked what church doctrine needed re-emphasis today. He replied, "The Doctrine of the Holy Spirit."

It has been 15 years since the Vatican II Ecumenical Council and I do not hear the shepherds heeding the voice of their master. Consequently, the sheep are starving—or haven't they noticed?

Why aren't the hierarchy writing books on the Holy Spirit like Billy Graham's book, "The Holy Spirit"?

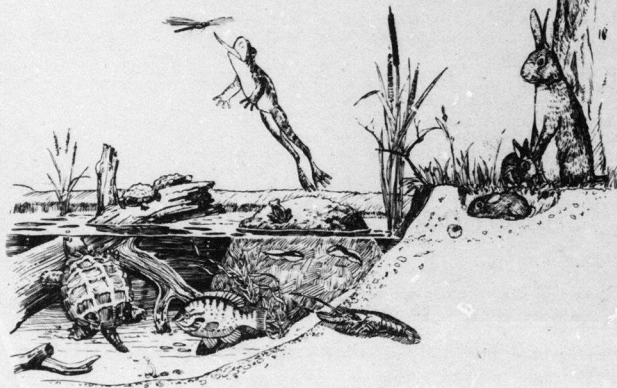
Mary Enright

Indianapolis

1979 United Press Syndicate

# the active list

The Criterion welcomes announcements of parish and institutional activities. Keep them brief listing event, sponsor, date, time and location. No pictures, please. Announcements must be in our office by 10 a.m. on Monday of the week of publication.



## March 23

St. Roch parish, 3600 S. Meridian St., Indianapolis, will sponsor a Monte Carlo night from 7:30 p.m. to 12:30 a.m. in the parish hall. The public is invited.

The St. Francis Hospital Center Auxiliary's Easter basket sale is now underway and will continue through April 12. Prices for the handmade baskets in a variety of colors, shapes and sizes start at \$1.75. Baskets are on sale at Beech Grove area banks, Sanders Cleaners and the National Bank of Greenwood.

A Monte Carlo Night will be held at Secunia Memorial High School, Indianapolis, from 8 p.m. until midnight.

**Father Michael D. Barton**, a Verona father, is now seeing a long-time dream fulfilled in his work as a missionary priest in Africa.

Prior to his ordination at Little Flower Church, Indianapolis, on Dec. 14, 1975, he spent three years of theological study in Valencia and Granada, Spain. He also spent some time in Egypt before taking up his present assignment as pastor of Sacred Heart parish in **Juba** in the southern **Sudan** in Africa.

Besides ministering to the needs of the parish, Father Barton is in charge of a large mission which consists of 26 villages, one of which is a leper colony.

The bishop of Juba allots \$80 a month to each pastor. This is not adequate to cover even the cost of food and the missionaries are dependent upon outside help for their many needs.

The Sudan is listed among the 25 poorest countries of the world and only about one in ten persons can read or write. Father Barton hopes to get some literacy centers started in the villages on a self-help basis.

The problems there are numerous: no Catholic schools or dispensaries, no chapels and, of course, no electrical or plumbing facilities. The vast population, Christian in name only, has lacked Christian leaders. As a result, the people have lapsed into their pagan rites and customs.

Mrs. Mary Barton of Indianapolis, mother of Father Barton, had the joy of visiting her 30-year-old priest son in Juba. She has a request: "Remember the Juba missionary and his people in your prayers. Pray for continued good health for Father Michael so that

The event is sponsored by the school's Booster Club.

The Home School Association of St. Philip Neri School will hold its annual festival at the school from 5 to 9 p.m.

The Sounds of '79 (minus 10) will be presented by the Holy Name School at Our Lady of Grace Center, Beech Grove, at 8 p.m. The 69-member band will present a concert of light classical music, pop and novelty numbers. The program is under the direction of J.J. Craney, director of music in Holy Name parish.

## March 23-24

A spring rummage sale will be held in

the Gregorian Room of St. Joseph parish, Terre Haute, from 10 a.m. to 4 p.m.

Indiana Central University, Indianapolis, will present a dinner theatre production of "The Impossible Years" in the main dining room of Schweitzer Center on the ICU campus. Dinner will be served each evening at 7 p.m. Tickets are \$6.50.

## March 23-25

Cooperative Action for Community Development, Inc. (CACD) will present its annual "Sounds of Spring" variety show/concert in the St. Bede Theater on the campus of St. Meinrad College at St. Meinrad Archabbey. Performances

he can achieve the goals that he has set for himself in the work for his Africans."

**Mrs. Maurice (Betty) Oelker of St. Lawrence parish, Lawrenceburg**, long associated with activities in the Girl Scouts, received the St. Anne Award recently for "outstanding contributions to the spiritual development of Catholic youth." The award was made in ceremonies at the Cathedral of St. Peter in Chains in Cincinnati. . . A **Russian Easter festival** will be celebrated at Christ the Saviour Orthodox Church at 5514 N. College, Indianapolis, on Saturday, March 31, from 11 a.m. until 5 p.m. The festivities feature authentic Slavic dishes. . . The **Indiana Knights of Columbus** have announced a state-wide mentally retarded fund drive for April 6, 7 and 8. K. of C. members will be on street corners, in shopping centers and other business locations offering a 20-cent Tootsie Roll in exchange for a donation to help the mentally retarded in Indiana. . . Indianapolis Catholic students on the dean's list for the first semester at St. Joseph College, Rensselaer, include **Theresa Braden, senior; Kevin Field, sophomore; Thomas Funk, senior; Donn Proctor, sophomore; Mary Michele Hampton, senior; and Theresa Hanley, sophomore. . . Connie Riggs**, a Terre Haute free-lance writer and a frequent contributor to *The Criterion*, has won three first-place and one second-place awards in the 1978 competition of the Women's Press Club of Indiana. She has won 12 WCPI awards and two national citations. Her column "Grub Street Journal" appears in Monday editions of the *Terre Haute Star*.

are at 8 p.m. on Friday, 2 and 8 p.m. on Saturday and 2 p.m. on Sunday.

## March 23, 25

The 16th annual Chataud High School Variety Show will be presented in the school auditorium. The production theme is "Broadway." Call the school office, 251-1451, for further information.

## March 24

The Catholic Daughters of the Americas will have the regular monthly meeting at 1:30 p.m. at 1324 N. Pennsylvania, Indianapolis.

An Irish stew supper will be served in the parish hall of St. Mark Church, Edgewood and U.S. 31S, Indianapolis, from 4 to 8 p.m. Pre-sale tickets are \$2 for adults and \$1 for children. At the door tickets are \$2.25 and \$1.25.

A liturgical music workshop will be held from 10 a.m. to 4 p.m. at Mount St. Francis Retreat Center, New Albany. The workshop is intended for parish choirs, directors, accompanists and anyone interested in establishing or reactivating a parish choir.

The Home-School Organization of St. Pius X School, Indianapolis, will sponsor a superlunch from 3 to 8 p.m. in Monsignor Ross Hall. A chili supper will be served and other food will be available. Other features include games, refreshments, handicrafts and awards.

"Migrations in History—People, Ideas or Cultures" is the theme of the 1979 History Day project to be held at Marian College, Indianapolis. Students in grades 6 through 12 will be involved in the competition for District 11 (Marion County). Winners will participate in the state contest at Indiana University, Bloomington, on May 12.

## March 24-28

A five-day campus renewal program will be held at Marian College, 3200 Cold Spring Road, Indianapolis. Two Passionist priests, Father Steve Luebert and Father John Hilgert, will conduct the program using as their theme: "Soundings: Meeting the Lord in Prayer."

## March 25

A musical program by the "Swing and Strings" group from Southport High School will be presented at 2 p.m. in the Centennial Room of the President Benjamin Harrison Home, 1230 N. Delaware St., Indianapolis. The program is free and open to the public.

The Kevin Barry Division, Ancient Order of Hibernians, will sponsor the Limerick Race and Reed Youth Band from Limerick, Ireland, in a concert at Cathedral High School, 3225 E. 56th St., Indianapolis. Admission is \$2. The public is invited.

Cathedral Arts, Inc., will present the St. Matthew Passion by J.S. Bach in

Christ Church Cathedral on the Circle in Indianapolis. The work will be performed in its entirety beginning with Part I at 4 p.m. Because of its length, there will be a break between the first and second parts. A special dinner will be held at the Hilton Hotel at 5:45 p.m. for those securing reservations. Part II of the concert begins at 7:15 p.m. For dinner information call Ann January, 317-636-4577.

Members of SDRC in the New Albany area will meet at Providence High School, Clarksville, at 7:30 p.m.

St. Catherine Altar Society will sponsor a card party at 2 p.m. in Father Busald Hall, Shelby and Tabor Sts., Indianapolis. Admission is \$1.25.

A Marriage Encounter information night will be held at Holy Spirit parish, 7243 E. Tenth St., Indianapolis. For more information call Kathy and Dave Clark, 317-897-1528.

## Mar. 24-31

The following Lenten programs are being offered during the week by Archdiocesan parishes:

► March 24-25: St. Mary Church, Indianapolis, a "Mary Sing" at 4:45 p.m. both days with traditional Marian hymns sung by the choir, soloists and the congregation; public invited.

► March 25: St. John Church, Indianapolis, a concert by the choir of St. Luke Church with Dick Dennis directing; 5 p.m.

► March 25: St. Mary-of-the-Knobs parish, Floyd's Knobs, a talk on family prayer with Mr. and Mrs. C. Korfage in charge; 10 to 11:20 a.m.

► March 27: St. Joseph parish, St.

Leon, a talk on "Sin, Conscience, Formation, Reconciliation," by Father John Sciarra, pastor of St. Barnabas parish, Indianapolis; 7:30 p.m.

► March 27: St. Mary-of-the-Knobs parish, a talk by Father Paul Koetter of Our Lady of Perpetual Help parish, New Albany; 7:15 to 8:30 p.m.

► March 28: Immaculate Heart of Mary parish, Indianapolis, a talk by Providence Sister Teresa Mount on "Who is Jesus for Me?"

► March 29: St. Barnabas parish, Indianapolis, a talk on "The Holy Spirit—Something You Can Live With" by Father James Sweeney of Our Lady of Perpetual Help parish, New Albany; 7:30 p.m.

► March 31: St. Benedict parish, Terre Haute, evening of recollection for men including those of high school age; Franciscan Father Richard Kaley will be the speaker; 5:15 to 8:45 p.m. Call 235-8651 or 232-8421 for reservations.

## March 26

A Lenten Penance Service for priests and Religious will be held at Holy Cross Church, 125 N. Oriental, Indianapolis, at 7:30 p.m. The service is sponsored by ARIA. Priests who will be available for confessions include Fathers James Byrne, Kim Wolf, Robert Sims, Fred Easton, Gerald Gettelfinger and Joseph Casey.

The fourth in a series of six reading workshops will be held at Marian College, Indianapolis, from 4 to 7 p.m. This session is directed toward mathematics instructors and is entitled "Mathematics Reading."

The eastside meeting of the SDRC will be held at 7:30 p.m. at Holy Spirit

**St. Roch Parish Hall**  
3600 S. Meridian St. at Summer

## Monte Carlo

**Nite**

Free Beer & Soda  
Chips & Pretzels  
Ham and Fish Sandwiches Available

**Fri., March 23**  
**7:30 p.m.-12:30 a.m.**

To Benefit St. Roch's  
Youth Activities

## Holy Trinity Church

901 North Holmes Avenue, Indianapolis  
(Corner North Holmes and West St. Clair)

## Spring Bazaar Adult Monte Carlo

Saturday Only — 8 p.m. to ?

## March 31 and April 1

Saturday — 10 a.m.-7:30 p.m.

Sunday — 10 a.m.-3 p.m.

Handmade Items — Baked Goods — Potica's

### Cafeteria Menu

Saturday — Roast Beef — 4-7:30 p.m.

Sunday — Fried Chicken — 12 noon-3 p.m.

2 Vegetables, Salad and Beverage  
(Sandwiches will be served)

Adults \$3.00

Children \$1.50



School Panel Room, 7241 E. Tenth St., Indianapolis.

## march 28

"Picnic at the Circus" is the theme for the luncheon style show sponsored by the St. Augustine Guild in Langan Hall at St. Augustine Home, Indianapolis. The event begins at 11:30 a.m. Tickets are \$8 and can be reserved by calling Mrs. John Powell, 317-546-8270. No tickets will be sold at the door.

A father-son evening will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 5:30 to 9:30 p.m. The

program will be directed by Father Gerald Kirkhoff, pastor of St. Philip Neri parish.

\*\*\*  
Thomas Murphy, an Indianapolis attorney, will speak on government and politics at the weekly meeting sponsored by the adult education class at St. Michael parish, 30th and Tibbs, Indianapolis. The fee is \$1.

\*\*\*  
St. Pius X School, 7200 Sarto Drive, Indianapolis, will have an open house from 9 to 11 a.m. for parents interested in enrolling children in kindergarten. Registration for children in grades one through eight is by appointment only, phone 255-0845.

## march 30

The quarterly meeting of the area groups of SDRS will meet at Alverna Center, 8140 Spring Mill Road, Indianapolis, at 7 p.m. There will be a pitch-in salad bar.

\*\*\*  
A Franciscan spirituality weekend retreat will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. The retreat is directed toward the average Christian person who would like to explore Franciscan prayer and utilize it in his/her own spiritual growth. Call

317-257-7338 for further information.

\*\*\*  
Father Louis Range, a Benedictine monk of St. Meinrad Archabbey, will direct a weekend retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For information call 317-545-7681.

\*\*\*  
The annual fish fry at Holy Spirit parish, 7241 E. Tenth St., Indianapolis, will be held from 5:30 to 8:30 p.m. The public is invited.

## march 30, 31

The Epilogue Players, an amateur

theatrical group comprised of people age 50 and over, will present "Separate Tables" at 8 p.m. at the Fort Benjamin Harrison Theatre, Indianapolis. Tickets are \$3 per person and \$2 for children under 12 and senior citizens. Anyone interested in joining the Players is invited to call Bertha Starkus, 846-5927.

## march 31

Chicago magician Danny Orleans will perform at the Children's Museum, Indianapolis, at 11 a.m. and 2:30 p.m. His show, "Magic over the Rainbow," involves the audience in magic tricks. The tickets are \$1.

## march 31

### april 1

Holy Trinity parish, 900 N. Holmes Ave., Indianapolis, will sponsor a spring bazaar and adult Monte Carlo. The bazaar will be held from 10 a.m. to 7:30 p.m. on Saturday and from 10 a.m. to 3 p.m. on Sunday. The Monte Carlo night begins at 8 p.m. on Saturday. See ad on page 6 for details.

### april 1

A class in Natural Family Planning will be held at Holy Family parish.

Oldenburg, from 7:30 to 9:30 p.m. For further information call Mrs. George Moll, 812-934-2786, or Holy Family rectory, 812-934-3013.

## april 6-8

Father Conrad Louis, a Benedictine from St. Meinrad Archabbey, will conduct a Scripture retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father Conrad will use St. Mark's account of the passion of Jesus for his conferences.

## socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; St. Bernadette, school auditorium, 6:30 p.m.; Little Flower hall, 6:30 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. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman 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 High School, 6 p.m.; St. Philip parish hall, 3 p.m.

# 'Get pros involved in using media'

CHICAGO—It is time to get the media professional involved in Catholic communications efforts.

That message, along with a call for a "national vision" in those efforts and emphasis on the importance of reaching the many diverse groups within the church, was the recurrent theme voiced during two days of hearings held here March 14-15 by the Communication Committee of the U.S. Catholic Conference.

The 36 witnesses ranged from diocesan communications directors to a CBS executive and the archbishop of Chicago.

But, whether they used film clips, role-playing, poetry recitation or simple testimony, most told the committee more of what it had heard in similar hearings March 7-8 in Washington, and is likely to hear again later this month in hearings on the West Coast: The church has little time to lose if it hopes to catch up with the sophisticated equipment and skills already possessed by

# "Share my joy"

Spread the word and news

Catholic Communication Campaign



**LISTENING CAREFULLY**—During a lull in last week's hearings in Chicago sponsored by the USCC Communication Committee, Charles J. Schisla, Archdiocesan director of the Catholic Communications Center, talked briefly with Bishop Joseph Cincely, auxiliary bishop of the Fort Wayne-South Bend diocese, and chairman of the Communication committee.

several other denominations.

**THE PURPOSE** of the hearings, held in the studios of the Catholic Television Network-Chicago, was to help set priorities for the use of the national share of funds to be collected May 27 during the first Catholic Communication Campaign. Half of the amount collected in each diocese will remain there.

Charles J. Schisla, Archdiocesan director of the Indianapolis Catholic Communications Center, feels the Archdiocese needs a year of planning and education before it attempts the collection.

"The collection was only announced the first of this year and it's not all that clear how the money will be used," were Schisla's comments.

Testimony at the hearings was as diverse as the people who gave it, Schisla said. And while there was concern about

the use of satellite communications and a Catholic television network, public affairs and religious programming, broadcasters themselves made an appeal for direct church involvement in the networks.

"A GOOD example of the kind of thing network officials are saying," explained Schisla, "was represented by the lack of a system networks could appeal to when we saw two popes die and two new ones elected last fall. The Church couldn't even provide commentators for these events."

The collection itself, however, which will be used to fund whatever the bishops approve at their meeting next fall has not been universally endorsed. The committee heard, for example, that six of seven dioceses in Michigan will not participate. That state is not alone in this reaction to what some see as a poorly planned effort.

According to Schisla, Indianapolis needs to prepare itself for a year, consulting pastors and laity as to the local uses of the collection. The timing for the collection during May is also a problem, he believes, due to the activities surrounding the 500 Mile Race.

"It is not so easy to set up a collection as one thinks," he remarked. "The Communications Collection is extremely important and it would be disastrous to rush into it and earn only resentment for it."

## Priesthood is service: Pope

VATICAN CITY—Pope John Paul II told young deacons of the archdiocese of Milan, Italy, that the diaconate and priesthood mean service. The pope received the group of deacons from Milan, who are to be ordained to the priesthood in a few months, and their seminary rector, Auxiliary Bishop Bernardo Citterio of Milan, on March 15.

## Travel Two Thousand Years in Only Fifteen Days to the HOLY LAND

with the Bible on your guidebook, under the direction of Father Jack W. PORTER

Veteran international traveler, historian, Professor, Author, St. Paul the Apostle Parish, Greencastle



\$1566 from to New York, June 18th

Holy Scripture comes alive for you as you walk the Way of the Cross. You learn, take deeper meaning as you pray where stood the stable in Bethlehem or kneel in the Garden of Gethsemane.

You will gaze out over the Jordan Valley from atop the Mount of Jericho, visit Nazareth, Cana, Mount of Beatitudes, many other holy places.

**PAPAL AUDIENCE**

Come to the Holy Land! On your way you'll stop for a pilgrim's audience with the Holy Father and a thorough tour of the Vatican and Rome.

On your return you'll trace the steps of St. Paul at Athens and Corinth in Greece. The first step is to send in this coupon today. By return mail you will receive a fact-packed folder which tells you what you can expect every moment of an unforgettable experience.

Rev. Jack W. Porter Ph.D. (1968) 1031  
St. Paul the Apostle Parish  
1031 E. Washington Street  
Greencastle, Indiana 46136

Please send your colorful folder:  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ Zip \_\_\_\_\_

# ABBHEY PACKING PLANT

Store Hours: 9 to 5 Tues.-Friday  
PHONE (812) 357-8291

- ★ Custom Slaughtering & Processing of Beef & Pork.
- ★ Sides of Beef For Sale—Processed and Frozen.

## COME VISIT

St. Meinrad,  
Indiana  
47577

Phone  
(812) 357-8290



**STORE HOURS:**  
Mon.-Sat.  
10:00 to 5:00  
Sundays  
11:00 to 4:00  
E.S.T.

## Abbey Press catalog gift items on display

- ★ Gifts for friends and loved ones of all ages;
- ★ Abbey smoked sausages and Luncheon meats;
- ★ Amish Country Cheese;
- ★ Party meat and cheese trays available;
- ★ Snacks and refreshment served.

Check for our weekly special

Abbey Packing Plant & Gift Shoppe  
is Located ½ Mile South of St. Meinrad on Rt. 545  
Browsers Welcome



# Exile: a common Christian experience

MARCH 25, 1979  
FOURTH SUNDAY OF LENT (B)

II Chronicles 36:14-17; 19:23  
Ephesians 2:4-10  
John 3:14-21

by Rev. Richard J. Butler

In the response to the word today, we are given the psalm: "By the streams of Babylon we sat and wept when we remembered Zion." It was a chant sung by the people in exile as they came to their senses and realized all they had done to bring them thus far. The exile had not come by accident, but because the people had loved darkness rather than light and because their deeds were wicked.

The tragedy of the exile was more than the embarrassment of the Chaldeans conquering the Jews; it was the recognition that God had tolerated the exile because of their infidelity.

EXILE FROM God is experienced in every generation and the church exists to provide the return for those who remember Zion and weep by the streams of Babylon.

It is easy to hear the Scriptures' accounting

of the exile of centuries past and to keep it at a pleasant distance; the challenge, however, of liturgical readings is to bring them into the context of the gathered assembly—each of us in our own posture before God.

As with the nation of the past, when evil is embraced, it grows and leads to exile. The realization of the exile is all too familiar, even in the present. For the Christian, geographical exile means nothing for we are not a people with a land; we are, rather, a people on pilgrimage. The exile of the Christian is alienation from the new kingdom which Jesus has proclaimed. We begin to experience that exile as we make ourselves distant from that kingdom.

How often we can wake up to discover that distance! At one level, the relationship is maintained by various routines, but suddenly, there can develop the distance.

The distance may be seen in our avoidance of coping with crises, our reducing prayer to routine, our making gods of ourselves, our busying ourselves to avoid open, relaxed sensitivity to our neighbor and those with whom we live.

IT IS for these situations that the new rite

of penance was introduced a year ago: to bring about and to celebrate reconciliation. During the Lenten season we have many occasions to remember Zion; to recall the formation in Christ of our youth, to make present the grace of our baptism, to set our minds on the heavenly kingdom toward which we journey in pilgrimage. In the remembering, we weep at the distance that separates us.

But Paul reminds us that the exile need not

keep us at a distance, for God has brought us to life with Christ when we were dead to sin. It is precisely in the context of exile that God initiates our call.

Much time was spent a year ago explaining the details of the new rite of penance; more time must now be spent experiencing its power as it returns again and again from exile on the Babylonian streams to the new life of the risen Christ.

## the Saints by Luke

### MARY and the ANNUNCIATION



...THE ANGEL GABRIEL WAS SENT FROM GOD TO A TOWN OF GALILEE CALLED NAZARETH, TO A VIRGIN betrothed to a man named JOSEPH, OF THE HOUSE OF DAVID, AND THE VIRGIN'S NAME WAS MARY. AND WHEN THE ANGEL HAD COME TO HER, HE SAID, "HAIL, FULL OF GRACE, THE LORD IS WITH YOU. BLESSED ARE YOU AMONG WOMEN." WHEN SHE HAD HEARD HIM SHE WAS TROUBLED AND KEPT PONDERING WHAT MANNER OF GREETING THIS MIGHT BE.

AND THE ANGEL SAID TO HER, "DO NOT FEAR, MARY. YOU HAVE FOUND GRACE WITH GOD. YOU SHALL CONCEIVE AND BEAR A SON; AND GIVE HIM THE NAME JESUS. HE SHALL BE GREAT, AND SHALL BE CALLED THE SON OF THE MOST HIGH. THE LORD GOD WILL GIVE HIM THE THRONE OF DAVID HIS FATHER, HE WILL BE KING OVER THE HOUSE OF JACOB FOREVER AND HIS KINGDOM WILL BE WITHOUT END."

MARY SAID TO THE ANGEL, "HOW SHALL THIS HAPPEN, SINCE I DO NOT KNOW MAN?" AND THE ANGEL ANSWERED: "THE HOLY SPIRIT WILL COME UPON YOU AND THE POWER OF THE MOST HIGH WILL OVERSHADOW YOU. HENCE THE HOLY ONE TO BE BORN WILL BE CALLED THE SON OF GOD. KNOW THAT ELIZABETH YOUR KINSWOMAN HAS CONCEIVED A SON IN HER OLD AGE, SHE WHO WAS CALLED STERILE IS NOW IN HER SIXTH MONTH; FOR NOTHING IS IMPOSSIBLE WITH GOD."

MARY SAID, "I AM THE SERVANT OF THE LORD. LET IT BE DONE TO ME AS YOU SAY." AND THE ANGEL LEFT HER.

St. Luke 1:26-39

## Jesuits willing to return to China

ROME — "The Jesuits would be happy to return and wish to serve China as they did during the last 400 years," said Father Pedro Arrupe, Jesuit superior general, after Chinese authorities indirectly invited them to return.

Foreign Jesuits were expelled from China 30 years ago.

Father Arrupe said Chinese authorities contacted the French embassy in Peking and said they would like to see the former Jesuit Aurora University in Shanghai resume

its activities as a medical school.

"They said they would welcome back the former professors," Father Arrupe added. Most of the professors there before the university closed were Jesuits.

Father Arrupe's statements were made available for publication March 20.

A JESUIT spokesman said the Chinese government has not directly contacted the Jesuits, and there has been no

definite invitation to the Jesuits to return or to reopen the university.

The Jesuits first went to China in the 16th century and had 10 missions with about 1,000 members when the communists took power in 1949 and expelled most of them. There are believed to be about 120 Jesuits still living in China, but they are not engaged in the active ministry. The exact number is uncertain because there has been no com-

(See JESUITS on p. 17)

**GYMNASTICS**  
with  
**TERRY SPENCER**

**AMERICAN TURNERS** REGISTER NOW  
LADIES FITNESS CLASSES

**ATHENAEUM TURNERS**  
401 E. MICHIGAN 635-6336

*Crucifixes*

All Sizes, Types  
and Composition

Dark Wood, Ivory Corpus	
12" .....	\$11.75
15" .....	14.35
Brass with Silver Corpus	
12" .....	8.75
Hand Painted Corpus on Wood	
Light Wood 16" .....	12.50
Hand Carved Corpus on Wood	
20" .....	53.75

(Add 4% Ind. State Sales Tax  
& \$1.00 Postage and Handling)

**Krieg Bros.**

Catholic Supply House  
(2 blocks South of Monument Circle)  
119 S. Meridian Street  
Indianapolis, IN 46225  
(317) 638-3416



## FOR LENT: HELP A CHILD

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

You are needed . . . to act as a Mom or Dad to an orphan in the Holy Land, Ethiopia, or India. The cost is very little. The satisfaction is great. More than half of the 1,800,000 refugees and war victims in the Near East are boys and girls. A great many are orphans. Some barely exist by begging for milk, food, clothing. Others are in the Holy Father's care — supported by the generous friends of Near East Missions. . . . You can 'adopt' one of these children and guarantee him (or her) three meals a day, a warm bed, love and companionship and preparation to earn his own living. An orphan's support costs only \$14 a month . . . \$168 a year. Send us the first month's support and we will send your 'adopted' child's photo. You can write to him or her. The Sister who cares for your child will write to you, if the child cannot write yet. A close bond of love will develop. Please send the coupon with your offering today.

CAN ORPHANS BREAD is the club (dues: \$1 a month) that comes to the rescue when orphans need milk, medicines, clothing. Like to join? SPARE \$1? Send \$1 every month.

A REMINDER

It's never too late to remember children in your will. The Holy Father knows where children are the neediest. Simply tell your lawyer our legal title: CATHOLIC NEAR EAST WELFARE ASSOCIATION.

Dear Monsignor Nolan:  
Please return coupon with your offering

ENCLOSED PLEASE FIND \$  
FOR  
NAME  
STREET  
CITY STATE ZIP CODE

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION



## NEAR EAST MISSIONS

TERENCE CARDINAL COOKE, President  
MSGR. JOHN G. NOLAN, National Secretary  
Write: CATHOLIC NEAR EAST WELFARE ASSOC.  
1011 First Avenue • New York, N.Y. 10022  
Telephone: 212/826-1480



## Self-fulfillment, yes . . but what of self-denial?

By Steve Landregan

For the Christian who would respond to the good news of Jesus Christ, self-denial is at the crux of discipleship. It is so because Jesus put it there when he said to his disciples: "If a man wishes to come after me, he must deny his very self, take up his cross and begin to follow in my footsteps" (Matthew 16,24).

In Matthew, this passage follows Peter's response to Christ's announcement that he "must go to Jerusalem and suffer there at the hands of the elders, the chief priests, and the scribes and to be put to death, and raised up on the third day" (Matthew 16,21).

Peter objected to the idea that as Messiah, he should have to suffer and said: "May you be spared, Master! God forbid that any such thing ever happen to you!" Jesus' strong rebuke of Peter must have taken the big fisherman completely by surprise. "Get out of my sight, you Satan! You are trying to make me trip and fall. You are not judging by God's standards but by man's" (Matthew 16,23).

**THEN JESUS** announced to his disciples the doctrine of the cross: "If a man wishes to come after me, he must deny his very self, take up his cross, and begin to follow in my footsteps."

The ultimate sign of Jesus' self-denial is the cross.

Like Peter, many of us find the cross an obstacle. To many, suffering and

death make little enough sense, but for the God-Man they make no sense at all. Jesus' human nature cried out against the cross at Gethsemane.

Self-denial must be voluntary. The incarnation was a free act of love and obedience by the Son to the Father. Thus he tells his disciples, "if a man wishes to come after me..." Many of Jesus' disciples chose to walk another path. One even betrayed him. There are even easier paths to follow for us today. It is possible to take Christ's name as a Christian yet never accept his Gospel.

But for the individual who accepts freely Christ's invitation to follow him, the next step is unavoidable. "He must deny his very self..." Self-denial is not the giving up of illegitimate pleasures. It is not simply leading a virtuous life. It means renunciation of that which is legitimate in the name of Jesus and in imitation of him. Jesus, in the words of Paul, renounced "equality with God" to be "born in the likeness of men." We too are called to renounce a part of our

humanity, a part of our freedom, so that we may become more like Jesus.

**EACH OF US** in denying self must "take up his cross." It is interesting that each is told by Jesus to take up his own cross. So often it is difficult to accept.

There are so many other crosses we would rather have than our own. They would give our life more meaning, fit in better with our lifestyle. Our cross is so burdensome, holds us down, keeps us back, overwhelms us at times.

Finally, the disciple is called to "begin to follow in my footsteps." When we deny ourselves, it is not to tone up our bodies, though we seem ready enough to fast and suffer for such a goal. The purpose of self-denial is so we may follow Jesus. In today's world that centers on self-fulfillment, self-identity, living the good life, we must practice self-denial if we are to follow in Jesus' footsteps. And we know that his footsteps may lead off the beaten path and into the wilderness.

When we take up our cross, where do

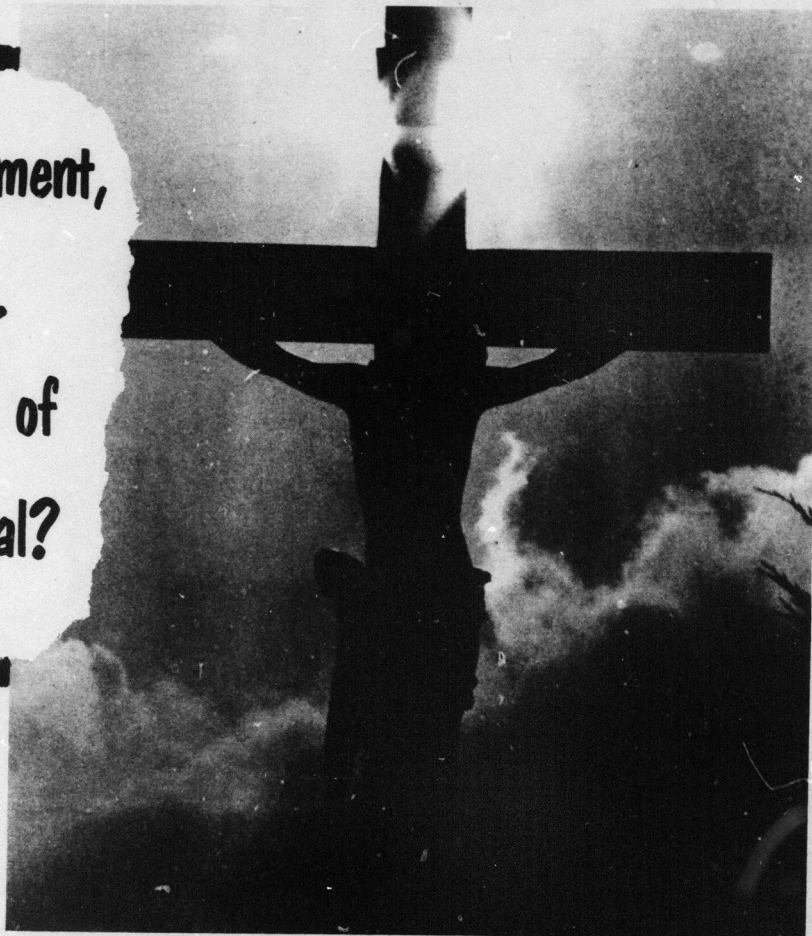
we go with it? Each of us will carry a cross through life, like it or not, admit it or not. The question is: What do we do with it? Where do we go with it? Do we drag it grumbling, try to run from it, or use it as an excuse to wallow in self-pity? Jesus calls us to carry our cross as he did, willingly, lovingly, on our journey back to the Father.

**ARCHBISHOP FULTON** Sheen speaks of the Western world as having Christ without his cross and the Eastern world as having the cross without Christ.

Christ without the cross is "an" imitation Christ, a phoney, not "the" imitation of Christ. Christianity without self-denial is "an" imitation Christianity, a phoney, not "the" imitation of Christ.

The world, particularly young people, does not lack the spirit of self-denial today. It lacks an understanding of it. Like the cross, when self-denial is separated from Christ, it is empty and meaningless.

1979 by NC News Service



**'The quintessence of Judaism', Nicodemus came to Jesus at night,  
under the cover of darkness.**

**Jesus admired the courage of this man who later would come . . .**



**Out from  
the dark  
to bury  
the savior**

**By John J. Castellet**

In reading the fourth Gospel, it helps to know something about how it was put together. Even the most casual reader, turning to it from any of the first three, has the distinct impression that he is in another world, in contact with a distinctive bit of literature. Christ seems different in this Gospel from the Jesus of the synoptics. Part of the answer lies in the fact that these latter rest on one tradition and John on another. And in addition, as it stands now, it is the result of a fairly complex process of composition involving at least three steps.

The basic material came from the witness of the beloved disciple. This material was first preached, and in the preaching was adapted to local circumstances. Eventually it was put into writing, already adapted, but only to be revised two or three times before it was given its present form by the final editors, who refer to themselves in John 21:24-25.

Each revision brought fresh interpretations, new insights into the mystery of Christ, a penetration resulting from reflection and experience extending over the greater part of the first century. The successive editors left their marks on the material — so much so that it is often

difficult to distinguish the style of Jesus' pronouncements from that of the author-editors. They recast his words not only in their own style but also in such fashion as to reflect their advanced understanding of what he had originally said.

**FOR THIS REASON,** the dialogues as reported present special problems. They seem to follow a rather fixed, artificial pattern, with a statement of Jesus' being misunderstood by his interlocutor(s) and so calling for further explanation. And in the ensuing explanation the interlocutor often disappears and the dialogue becomes a monologue in which it is not always easy to identify the speaker.

A case in point is the conversation with Nicodemus in John 3. This gentleman is introduced as a Pharisee, a member of the Jewish Sanhedrin, thus representing the quintessence of Judaism. We are told that "he came to him at night," apparently to avoid the criticism of his peers, but in the context of John, something more may be intended by this notice. Throughout the Gospel there is a frequent contrast between light and darkness, truth and error, good and evil. In the course of the Last Supper, we read that when Judas left the meal, "it was night" (John 13:30). He preferred dark-

ness to the light; Nicodemus came out of the dark looking for the light (see John 12:42,46).

Just before the account of his visit we were told that many people, impressed by Jesus' "signs," were inclined to believe in him. But he was not content with a faith based simply on "signs." Only an acceptance of and complete commitment to him personally would do (John 2:23-25). He apparently sensed that Nicodemus was honestly striving to go beyond the shallow enthusiasm of the others (John 3:2).

This kind of faith required a radical spiritual rebirth: "I solemnly assure you, no one can see the reign of God unless he is begotten from above" (John 3:3). As so often happens in these dialogues, the phrase "from above" can also mean "again" — a misunderstanding possible only in Greek. Nicodemus understands it in the sense of "again" and accordingly asks an obvious question. This gives Jesus the opportunity to get more specific: "I solemnly assure you, no one can enter God's kingdom without being begotten of (water and) Spirit" (John 3:5). The words in parentheses seem to have been added to an earlier version of the discourse to bring out the sacramental implications and to indicate baptism as the means of rebirth in the Spirit.

**TO ILLUSTRATE** the mysterious reality of this birth from above, Jesus uses a familiar example: "The wind blows where it will. You hear the sound it makes but you do not know where it comes from or where it goes. So it is with everyone begotten of the Spirit" (John 3:8). (There is another play on words here: the same word means both "wind" and "spirit" in both Aramaic and Greek.) But Nicodemus does not get the point, and Jesus answers in mild amazement: "You hold the office of teacher of Israel and still you do not understand these matters? . . . If you do not believe when I tell you about earthly things (the example of the wind), how are you to believe when I tell you about those of heaven?"

At this point Nicodemus disappears from the narrative and the dialogue trails off into a magnificent monologue. But apparently Jesus' patient instruction bore fruit, for his questioner turns up again, coming to Jesus' defense (John 7, 50-51) and most significantly, helping to bury the body of the crucified Jesus (John 19:39).

Evidently the light of understanding dawned, and with it had come the courage of open allegiance — and under obviously distressful circumstances.

1979 by NC News Service



# Nicodemus was afraid but still became Jesus' friend

By Janaan Manternach

There was once a man named Nicodemus. He was a good man, a devout Jew, a Pharisee. Nicodemus tried always to love God and obey his commandments.

Nicodemus was always searching, thinking, questioning. His desire for holiness led him to study God's law for years. He became a respected teacher of

## Children's story hour

God's ways. People came to him for advice about how to love and serve God.

He became so well thought of that he was elected to the Sanhedrin. The Sanhedrin was the ruling religious body in Israel. Nicodemus was a learned leader of the Jewish community in Jerusalem.

Like everyone in Jerusalem Nicodemus heard about Jesus. He may even have gone out and listened to Jesus in the Temple or in the streets. Nicodemus sensed that Jesus was a very good man, a man of God. But he did not understand everything Jesus said. Nicodemus had many questions he wanted to ask Jesus.

**BUT IT WAS** dangerous to be seen with Jesus. Jesus was under suspicion. Many of Nicodemus' fellow Pharisees were angry with Jesus. They said Jesus was breaking God's law and teaching the



crowds to do the same. Nicodemus did not agree with the other Pharisees, but he was afraid to show his respect for Jesus in public.

So one night, under cover of darkness, Nicodemus came to the house where Jesus was staying. Jesus was happy to see him. Nicodemus said to Jesus, "Rabbi, I know you are a teacher sent by God. Your words and your actions show that God is with you."

Jesus liked Nicodemus. He could see

that he was a good man, honest and learned. It was obvious that he was sincerely seeking to know and love God better. Jesus sensed, too, that Nicodemus was afraid of what others might say. Jesus understood the situation and admired Nicodemus' courage to come at least at night.

They talked for a long time. Nicodemus asked many questions. Jesus said, "God loves the world so much that he is sending his only Son so people may

find abundant life. God wants everyone to live and be free. God has sent me to save people from darkness and sin. Whoever believes in me will live in God's light."

**NICODEMUS** was amazed at Jesus' knowledge of God. He did not understand everything Jesus said. He had learned much, but had even more questions. How could Jesus be God's Son? How was Jesus like Moses? Who is Jesus really?

As Nicodemus left Jesus, still in the dark of night, and found his way home through the narrow, winding streets, he knew Jesus was close to God. He respected and admired Jesus more than anyone he had ever met in his life. He felt that he was Jesus' friend.

Not long after, the Sanhedrin met to decide what to do about Jesus. Most of them were convinced Jesus was not teaching God's law. They felt he was leading the people away from God. Some wanted to silence Jesus. Nicodemus stood up bravely and argued against them. He said God's law commanded that no man be condemned without being given a hearing. The other Pharisees laughed at him.

The Sanhedrin later voted to capture and condemn Jesus. There was nothing Nicodemus could do to change their decision. He had to stand by as Jesus was condemned to death by the Roman governor. He helplessly watched Jesus die on the cross. Then he joined Jesus' friends as they buried Jesus' body. He risked his reputation and position. He was not willing to let the world know that he was a friend of Jesus and believed that God was with him.

## St. Jane Frances De Chantal

### Joy, suffering and glory release the Gospel's hidden energy

By Father Edward J. Farrell

Intuitively the Christian community takes certain people as "a lamp lighting the way through the darkness until the dawn comes and the morning star rises in our hearts" (II Peter 1, 19).

Among those valiant women who are a deep source of our identity is Jane Frances de Chantal. She is a transparency, a mirror of our own unfolding in suffering and faith, who creates hope and certainty for us. In her we are able to continue discovering what God is doing in us through our friendships, deaths and decisions. Four hundred years connect her with us. In grace and sisterhood she is our contemporary, therefore we are not excused from that holiness, joy and fidelity manifested in her because she received actively and dynamically the word of God and did it.

Jane Frances was born at Dijon, France, in 1572 and in her 20th year was happily married to Christopher de Rabutin, baron of Chantal.

**AFTER NINE** years of marriage, the death of three children, the birth of one son and three daughters, Christopher was killed in a hunting accident. Her grief and sorrow, care for her widower father and aged father-in-law, and the work of raising her four children were sources of suffering, redeeming transformation and liberation in her. After a few years the bishop, Francis de Sales, came to preach the lenten services at Dijon. He came frequently to her father's house and spoke often with Jane

about her mourning, the strength and strictness of her personality, and the raising of her children.

He became such a friend to her that the children benefited almost as much from his friendship as their mother did. She spent considerable time with the poor, cared for the sick of the neighborhood and often watched during the night with those who were dying. When she told Francis the attraction she felt about entering a Carmelite cloister, he told her his dream of forming a new congregation of sisters. Her decision to join and lead the development of this group drew mixed reaction from her children, relatives and friends — ranging from the dramatic pleading of her son not to do it, to her elderly father saying: "Go. Go where God calls you."

Jane and Francis were the closest of friends. He once said of her: "In Madame Chantal I have found the valiant women whom Solomon had difficulty finding in Jerusalem." After 18 years of friendship and work together, he died. She felt his death with a great deal of pain and grief. Five years later her son was killed in a battle. The next three or four years were a time of hardship and poverty caused by the great plague. She put the resources of her convents at the disposal of the poor and the sick.

**ESPECIALLY** from her letters, and the letters of Francis to her, we see the pain she felt not only from the death of so many near her, but the pain in her soul, the interior anguish and darkness of spirit she felt in prayer and

faith. Vincent de Paul knew her and said: "She was full of faith and yet all her life long had been tormented by thoughts against it . . . I regard her as one of the holiest people I have ever met."

Joy, suffering and glory release the hidden energy of the Gospel at work in us and daily stir into flame the gift of God. "The spirit God has given us is no cowardly spirit, but rather one that makes us strong, loving and wise" (II Paul 1, 6-7). The new consciousness of woman today continues, explores and expands the mysteries of the Eucharist, the word and liberation. Especially the continuing revelation of the Eucharist manifests to woman the depth of her own personhood and her empowerment by the Eucharist to reveal to men who they are and who they are called to become.

Woman, empowered by the Eucharist, liberates the word of God and the body of Christ in our world. When we remember Jane Chantal we are remembered a little more with all those known and unknown holy people who "with the strength which comes from God bear their share of the hardships which the Gospel entails" (II Timothy 1, 8). "God will not forget your work and the love you have shown him by your service past and present to his people" (Hebrews 6, 10). "So tighten your loosening grip and steady your wavering hand. Don't wander away from the path but forge steadily onward. On the right path the limping foot recovers and does not collapse" (Hebrews 12, 12).

# Nun serves poor by becoming a 'connector'

*'Alone we're not much, together our gifts become enormous'*

By Father Joseph M. Champlin

St. Joseph Sister Barbara Walch has not been a nun long and only this summer will make her final vows. Yet despite her youthful age and appearance, she already displays great competence, confidence and courage in her chosen apostolate — serving the poor.

After graduating from the State University of New York and completing her community's initial formation program, Sister Walch spent two years working in the inner city of Utica, N. Y. Last fall we were blessed in having her come to our parish as a full-time Christian service coordinator.

She prefers the title coordinator to director, judging her role more as a facilitator for others who help the hurting rather than the individual who always provides actual goods and services to those in need.

**IN HER FIRST** two months she visited every social agency in the area — from the city's youth bureau to the county's office for the aging. At the same time she called upon our parishioners confined at home or in nursing residences — reaching between 50-100 persons in that short period. Finally, Sister Barbara grew familiar with our already existing and extensive groups of parish volunteers, such as the Golden Age Club, the Vietnamese Resettlement Committee, the youth group and the corps of Christian service workers.

At all the Masses during a pre-Thanksgiving weekend, she described her function to our people as a "connector." The young sister envisions connecting persons who possess gifts they wish to share such as time, talents, money, food, clothing or furniture with individuals in need of those gifts.

The following illustrations are not exclusively the result of her efforts, nor was she the person always initiating or implementing the charitable deed. But they do reflect a parish more and more concerned about reaching out to the hurting and, thanks to Sister Walch's energy and expertise, one more and more effective in doing so.

— **ONE OF** our sisters with another adult and several teen-agers took 53 pies, baked and freely donated by parishioners, to Unity Acres, a gift which provided desserts for the 150 homeless men who made this their temporary residence.

— A family unable to pay its utility bill was without heat, but embarrassed to ask the church for help. Concerned neighbors proved less reluctant, called the rectory, and within hours our Christian connector had resolved the problem.

— Word came on Thanksgiving eve about a large family without sufficient food, much less the extras needed for a holiday meal. Sister Walch and a lay volunteer immediately set off on a shopping spree, then delivered the groceries to a surprised and delighted household.

— **THE OWENS**-Illinois Company sent us a check for \$40.10, proceeds from the delivery of discarded glass bottles gathered at our monthly collection. That sum, by the decision of those who handle this ecology project, goes into a fund for the poor which the Christian service coordinator can tap for emergencies.

— More than 600 people assembled for the Thanksgiving Mass and each one, young and old alike, brought forward during the presentation of gifts, an item of food for the poor. The individual gifts ranged from a small can of peas to a \$6.99 ham or a three-pound container of coffee, but together they formed an impressive mound of foodstuffs valued at more than \$1,000. Transferred to the parish pantry, they will aid families in need over the months ahead. Alone we are not much; together our gifts become enormous.

— Following that holiday's Eucharist, a young man married only four months, backed his truck up to the church. He delivered four sacks of potatoes and a 50-pound bag of onions. "This was my first attempt at growing," he said. "I told the Lord last spring, 'You take care of my garden, I will give half of the crop to the poor.' This is part of that half; the rest I have delivered myself to others."

1979 by NC News Service



*For parents and children  
after reading 'story hour'*

## KNOW YOUR FAITH

### Discussion questions

1. How do you define self-denial? Discuss.
2. What did Jesus teach us about self-denial during his public life?
3. Reflect upon this thought: "Like Peter, many of us find the cross an obstacle. To many, suffering and death make little enough sense, but for the God-Man they make no sense at all. Jesus' human nature cried out against the cross at Gethsemane."
4. Discuss this statement: "Like the

cross, when self-denial is separated from Christ, it is empty and meaningless."

5. How did Nicodemus deny himself?
6. How can we identify with St. Jane Frances de Chantal? Discuss.
7. Discuss this statement: "Woman, empowered by the Eucharist, liberates the word of God and the body of Christ in our world."
8. How does your parish practice self-denial? What part do you have in this effort?

1. After reading the story of Nicodemus in silence or aloud together, discuss it using the following or other questions:

What kind of person was Nicodemus? Why did Nicodemus want to talk to Jesus?

Why was it risky for Nicodemus to go to Jesus?

What did Nicodemus say to Jesus that expressed his belief in him?

How did Jesus feel about Nicodemus? Why?

What did Jesus and Nicodemus talk about?

What new questions were raised in Nicodemus' mind after he had talked to Jesus?

How did Nicodemus feel about Jesus after they had talked?

In what way did Nicodemus try to save Jesus from the others who were part of the Sanhedrin?

What did Nicodemus do after Jesus died on the cross? Why?

2. This story of Nicodemus tells how

he became a friend of Jesus. Write a story that tells how you became Jesus' friend. Describe in your story how you feel about Jesus and how you think he feels about you. What is there about you that you feel Jesus would find attractive? What do you find particularly attractive about Jesus?

3. Buy some "write-on" slides from your local camera store. Create a simple slide-show that you can use to help you tell the story of Nicodemus using your own words and visuals. For example, the first slide might be a close-up of Nicodemus' face; the second slide might show him going to Jesus during the dark of night; the third slide might be Jesus and Nicodemus talking together; the fourth, Nicodemus leaving Jesus; the fifth, Nicodemus standing up against the Sanhedrin; the sixth, Jesus dying on the cross while Nicodemus and others stand helplessly by; the seventh, Nicodemus with Jesus' friends burying his body; and eighth, the face of Nicodemus looking happy.



Getting parents, teachers, children working together

# Holy Angels 'PUSHES' for excellence

by Peter Feuerherd

Indianapolis Mayor Richard Hudnut has declared March as "push for excellence" month in the city's public and private schools. People United to Save Humanity (PUSH), is sponsoring this "push for excellence" program. Led nationally by Rev. Jesse Jackson and in the Indianapolis area by Rev. Henry M. Williamson, the program is geared towards revitalizing the education of the nation's youth.

Holy Angels school, located in the core of Indianapolis' inner city, is an enthusiastic supporter of the PUSH program. As Sister Marion Weinzapfel, principal of Holy Angels, puts it "the whole idea of PUSH is to get parents, children, and teachers working together."

The program calls for students to commit themselves to study every school night for at least two hours, free from the distractions of television, stereo, or radios. Parents pledge to monitor their children's study hours and to become involved in the work of the school. Teachers promise to make meaningful homework assignments, to call parents if a child is absent two consecutive days, and to generally increase their expectations of student performance.

Father Clarence Waldon, pastor of Holy Angels and a member of the local PUSH governing board, says, "Some of the things that PUSH is saying have needed to be said for a while. The program is designed to put peer pressure on the side of study. The public relations give the program credibility. For example, if a kid's favorite disc jockey says that learning is good, the kid will listen."

A RECENT walk through the three floors that make up Holy Angels School made it evident that the 200 students and their teachers take the PUSH program seriously. The children learn in an "open school" pioneered through funds from Lilly Endowment Inc. in 1971.

Although it is an "open school," Holy Angels is a model of disciplined education where parents sacrifice to pay the \$441 yearly tuition because of its reputation in the mostly black community.

Sister Marion explains the "open" concept, "We've finally reached the point where its working. Our school allows for individual needs, and it facilitates a team spirit among our teachers. We use contained groups and if a child acts up, everyone knows it. It helps to build social responsibility."

The staff of Holy Angels is encouraged "to have high expectations of our children. An open concept demands that you have a better-than-average teacher. Discipline is something we work on every day."

THE PUSH program has had its effect on pupil performance according to Sister Marion. "We've seen an attitudinal change. Even first and second graders are taking pride in their work and making an extra effort. Any school, predominantly black or totally white, can benefit from a program like PUSH."

What is the purpose of a Catholic school in a predominately black Protestant inner-city area? Father Waldon explained that one of the major purposes is as an evangelical tool. "We don't have many Catholics in our neighborhood. The school is a way to touch people. Historically, public school education in the inner-city has never been good. Black people realize that education is the only way up the social ladder, so they come to us." Father Waldon emphasized that a school like Holy Angels is a good vehicle to counteract the anti-Catholicism in black neighborhoods, fostered by some evangelical Protestant churches.

Father Waldon says that Archbishop Bishop has been a strong supporter of the work of Holy Angels parish, especially its school. However, the young pastor sees a need to develop a blueprint model for all Catholic inner-city schools. "They (Archdiocesan officials) leave the decisions, for the most part, up to the people on the scene. There is no

master plan that affirms that the inner-city parishes need schools."

According to Father Waldon, the church needs inner-city schools because, "if the church loses inner-city blacks, we'll end up with a doughnut hole that gets bigger and bigger." This doughnut effect, as the priest describes it, has resulted from the fact that the bulk of Catholic population has moved from the inner-city to the suburbs, leaving a hole in the center of Indianapolis where there is little or no Church presence.

"THE CHURCH'S money and people are in suburbia, and that's where its mind is. The inner-city and suburbia are two different worlds. Finding answers to the problems of the inner-city parish can help the entire church."

The emphasis on evangelization, according to Father Waldon, is one concept the inner-city church can give the outer church. This is evident in Holy Angels School, which has a predominantly non-Catholic student body. Evangelization is especially evident at the parish liturgy, where a special effort to reach out to newcomers is always extended. This often takes the form, unusual in most Catholic parishes, of introducing new church members to the entire congregation from the pulpit.

"As Pope Paul VI said," the pastor reiterated, "the church needs your gift of blackness." It behooves the black community to evangelize the Catholic Church. My goal (with Holy Angels parish), is that we will be of service to the entire church."



O ANTIQUA—Fr. Tom Vos, pastor of Sacred Heart parish, Indianapolis, carefully removes the contents of the metal box taken from the cornerstone of Kennedy High School since it has come down. The ceremony was witnessed by Harry Dearing (seated), Archdiocesan business administrator, and Fathers Robert Mohrhaus and Francis Tuohy. The box yielded several 1914 newspapers, medals, and a glass tube containing a scroll with the names of those present at the time of the building's dedication. (Photo by Fr. Thomas C. Widner)

**Grinstein Funeral Home, Inc.**  
 SAM H. PRESTON—HAROLD D. UNGER—F. EDWARD GIBSON  
 Embalmer  
 The oldest Funeral Establishment in Indianapolis  
 Founded 1854  
 1601 E. New York Street, Indianapolis, Indiana 46201  
 (317) 632-5374

Patronize  
Our  
Advertisers

## Chateau de Repos, Inc.

Small private nursing home in quiet surroundings near Lafayette Square shopping center. Excellent care and food. No Medicare or Medicaid references.

Phone 293-1554  
 5055 West 52nd Street, Indianapolis



## MONUMENTS AND MARKERS

NOW OPEN  
 Monday thru Saturday  
 8:30 a.m.-5:30 p.m.

Master Charge & Visa Cards Honored  
 Notary Public Service

## MANIER MEMORIALS, INC.

"Across from Holy Cross Cemetery"

Bluff Road  
 at Pleasant Run Pkwy.  
 788-4228

## MARQUETTE MANOR OFFERS MORE THAN A CONDOMINIUM OR ORDINARY APARTMENT COMPLEX.

Exclusively for people 62 and over. Independent living in gracious surroundings in prestigious northwest Indianapolis location. One-time residency fee, beginning at \$26,000, guarantees lifetime occupancy and future security. Easily affordable monthly service fee covers maintenance, utilities, personal services, amenities too numerous to list. On-premise health care center. Model apartment open daily. Accepting applications for future occupancy.



Telephone 298-9700  
 for details.



## Highlights

Archbishop Biskup began his career in the Archdiocese as co-adjutor to Archbishop Schulte (above); clockwise from then on, he is seen in various stages of his term of office—gathered with the bishops whose dioceses make up the province of Indiana; with the Archdiocesan delegates to the statewide conference at Notre Dame University preceding the national Call to Action conference in 1977; with the superiors of the religious communities based in the Archdiocese; with the 1977 ordinands to the priesthood; and conducting business signing contracts initiating the Archdiocesan pension plan for lay employees, clergy and Religious.





# Shepherd of the Indianapolis Archdiocese

Archbishop George J. Biskup was born in Cedar Rapids, Iowa, on Aug. 23, 1911, the son of the late Frank and Julia (Kuda) Biskup.

After receiving his bachelor of arts degree from Loras College, Dubuque, in 1933, he attended the Gregorian University in Rome, where he was ordained on March 19, 1937.

The newly ordained Father Biskup served as assistant pastor at St. Raphael Cathedral in Dubuque until 1939 when he resumed studies, this time at the University of Iowa. He taught at Loras College and Loras Academy from 1940 until 1948. During these years he also served in parishes in Dubuque, Walford and Key West, Iowa.

IN 1948 he was called to Rome to serve in the office of the Sacred Congregation for the Oriental Church, a position he held until 1951. During this time he was named a papal chamberlain by Pope Pius XII, and on his return to Iowa in 1951, he was appointed chancellor of the Archdiocese of Dubuque and pastor of St. Joseph Church, Key West, Iowa.

An appointment as vicar general of the Archdiocese of Dubuque came in 1952. That same year he was elevated to the rank of domestic prelate.

In March 1957 he was appointed auxiliary bishop in Dubuque and was elected administrator of the Archdiocese of Dubuque in 1962, when the see was temporarily vacant prior to the appointment of Bishop James J. Byrne.

ON FEB. 3, 1965, he was named bishop of Des Moines, where he served until his appointment two years later, on July 26, 1967, as coadjutor archbishop of Indianapolis with the right of succession.

Archbishop Biskup arrived in Indianapolis and officially assumed the duties of coadjutor archbishop and pastor of Holy Cross parish in October 1967.

On Jan. 14, 1970, he became archbishop of the See of Indianapolis upon the resignation of Archbishop Paul C. Schulte.

## Sense of duty (from 3)

local formulation of educational policy.

Archbishop Biskup's style of leadership, according to Father Gettelfinger, was to be an "enabler."

"He wants local people to make decisions, to assume responsibility. His style was one of enabling leadership to take hold.

"This whole business of shared responsibility implies risk. The archbishop has obviously been willing to risk by giving boards of education legislative authority. It all involved his willingness to trust his leadership."

THE "ENABLING" style of leadership was the hallmark of Archbishop Biskup's tenure. All archdiocesan agencies (not just the board of education) were given space to

develop. As Father Gettelfinger says, "He (the archbishop) was firm when necessary, but always open. Once a decision was made, however, he stood behind what he had ratified, no matter how much heat was generated against it."

What kind of person is the archbishop? Father Gettelfinger describes him as "a warm, gentle man, someone who always expects the 'homework' to be done."

The superintendent emphasizes that the archbishop always had compassion for the priests of the diocese, helping many through personal and professional difficulties. And, perhaps the most important for a man in such a responsible post, "the archbishop's sense of duty pervaded his whole tenure."

## Major events during the years of Archbishop Biskup

December 1970	Establishment of a Development Office for the Archdiocese of Indianapolis.
March 1971	Approval for the home celebration of the Mass.
April 1971	Established a Priests' Personnel Board to assist in determining clergy appointments in the Archdiocese.
June 1971	A Summer Ministry Program for archdiocesan seminarians was inaugurated with the placement of 35 college and theology students in parish and agency positions.
December 1971	Approved the formation of the Priests' Senate.
July 1972	Formed the Archdiocesan Ecumenical Commission.
November 1972	Signed contracts for the design and construction of the first mausoleum and chapel in the Archdiocese of Indianapolis to be located at Calvary Cemetery, Indianapolis.
August 1973	Created an Archdiocesan Business Office and appointed the first business manager.
October 1973	Delegated authority to boards of education to legislate educational policy in the Archdiocese of Indianapolis.
February 1974	Announced the establishment of an Archdiocesan Retirement Fund Drive to finance programs for all employees, including priests, Religious and laity.
July 1974	Created a Vocations Office for the Archdiocese of Indianapolis.
March 1976	Initiated Long-Range Educational Planning for Total Catholic Education in the Archdiocese of Indianapolis.
February 1977	Approved a resolution implementing a procedure for teen-age marriages in the Archdiocese which went into effect in January 1978.
August 1977	Announced that effective October 1977 the option of receiving Communion in the hand would be possible in the Archdiocese of Indianapolis.

2313 W. Washington St. 632-9352

Indianapolis, Indiana

# USHER

## Funeral Home, Inc

Anna C. Usher

Wm. A. Usher

Frank E. Johns

## DALE CARNEGIE COURSE

INCLUDES THE FOLLOWING  
Effective Speaking — Human Relations — Self Confidence  
Memory Training — Selling Your Ideas  
Overcome Worry and Tension

Enroll now for NEW APRIL CLASS

Call 545-7641 for information

Presented by Robert D. Hanes & Associates  
Accredited by Council for Non-Collegiate Education  
Also NEW SALES & MGT. COURSES STARTING



## Now Open



(Limited Supply)  
Shipments Arriving Daily

New American Bible — \$16.95

HOURS:

Monday, Tuesday, Wednesday and Saturday  
8:30 a.m.-5:30 p.m.

Thursday and Friday—8:30 a.m.-8:00 p.m.

Master Charge & Visa Card Honored

—Notary Public Service—

## Manier Religious Supply, Inc.

Bluff Road at Pleasant Run Pkwy.

"Across from Holy Cross Cemetery"

788-4228

DO IT YOURSELF AND SAVE!

# UPHOLSTERY FABRIC

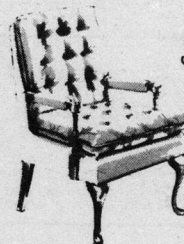
... by the yard or by the roll.  
Shop in our new 6,000 sq. ft.  
fabric warehouse and save!

## Circle Fabric

Formerly United Upholstery Co.

3205 N. Shadeland Ave. 545-2318

OPEN DAILY  
10 a.m.-5 p.m.  
SATURDAY  
10-4 p.m.



## Save 20%



From the fine makers  
of Conover Furniture Co.,  
a 20% savings on sofas,  
love seats, chairs and  
ottomans. Handsomely  
style and comfortable.

Enjoy the pleasures of owning fine furniture from  
Shadeland Interiors. May we suggest a pair of  
conversational chairs for the master bedroom or  
living room.

Come by this week. Free delivery in central  
Indiana area.

Free yardsticks while they last.

## SHADELAND INTERIORS



71st and St. Road 37  
842-4252

OPEN: Mon.-Thurs. 10-5:30;  
Fri. 10-8 and Sat. 10-4

today's  
music

# 'Heart' sings of identity

by Charlie Martin

Two sisters, Ann and Nancy Wilson, are the lead vocalists for the group known as Heart. Heart has released several chart hits, and their latest is the title song from their recent album, "Dog and Butterfly." Heart's music fills a range of types and styles yet it is always characterized by the dynamic lead vocals of the Wilson sisters.

"Dog and Butterfly" is a mellow, lyrical ballad. The song uses an interplay of poetic images to skillfully build a theme of searching for identity.

The story unfolds as a person reflects on her life journey and the discovery of the inner emptiness within it. Her needs are unfulfilled, her relationships show mutual abuse rather than any significant acts of caring, and the confusion inside her seeks resolution and healing.

LIKE A dog chasing an elusive butterfly, her lifestyle leads to frustration. She learns that happiness cannot be seized or forced, and that she must rediscover her real self. While she experiences her world "growing colder" from this lack of purpose and happiness, she remains puzzled as to how to restore a balance of choices that will more meet her needs.

The song's story parallels our own questioning and search for life's meaning. Each of us wants to be happy. We want to know who we are and what lifestyle choices will enable us to continue personal growth.

We can identify with a level

of dissatisfaction in the way that we live. We possess an intuitive awareness that we could live more fully, love more givingly, and respond to others more completely.



In the image of the dog and the butterfly lies a directive for our searching. As long as the dog jumps around frantically, the butterfly will evade him. If by chance the dog captures the butterfly, undoubtedly his over-reaction will kill it. Only if the dog allows himself to become gentle and patient will the butterfly alight on his fur.

WE MUST form our own happiness. We are charged with developing our talents and abilities. None of us will realize our potentials if we abdicate these responsibilities. However, these responsibilities do not imply that all of our goals must be attained immediately, but rather, they ask us to commit ourselves to a process.

Like the dog wishing to experience the butterfly, we will discover only frustration if we seek instant happiness. Real happiness cannot be seized, for the process of discovery requires patience and a learned self-acceptance.

Our search for happiness and identity requires that. Jesus tells us that our lives are encircled by the Father's love. As we strive to fill that which is hollow and empty within us, we can search with confidence. We do have the power to be patient. We can grow more gentle, not forcing life to give

us what in truth we are not ready to receive.

Jesus reveals to us our final calling. We are called to experience happiness as a unity with our Father, and further, as a unity with all those we love. Because of this promise, we can surrender our restlessness and receive this inheritance of real happiness and peace.

(Address correspondence to Charlie Martin: 1107 South Washington Street; Bloomington, Ind. 47401)

## DOG AND BUTTERFLY

There I was with the old man/Stranded again/So off I'd run/A young world crashing around me/No possibilities of getting what I need/He looked at me and smiled/Said, no, no, no, no, child. CHORUS: See the dog and butterfly/Up in the air, he like to fly/Dog and butterfly/Below she long to try/She rolled back down to the warm soft ground/Laughing, don't know why/She don't know why, dog and butterfly/Well I stumbled upon your secret place/Safe in the trees, with tears upon your face/Wrestling with your desires, frozen strangers/Stealing your fire/The message into my mind/Only words that I could find/REPEAT CHORUS. We're getting older, the world's getting colder/For the life of me, I don't know the reason why/Maybe it's living, making us give in/Hearts rolling in, taken back on the tide/We're balanced together like the ocean upon the sky/Another night in the strange town/The moonlight holds me, light as down/Voice of confusion inside of me/Begging to go back where I'm free/Feels like I'm through/I know the old man's words are true.

Written by: A. Wilson, N. Wilson, S. Ennis  
Sung by: Heart  
© 1978, by CBS, Inc.

**JAMES H. DREW**  
**Corporation**  
Indianapolis, Ind.

**SCHWINN®**  
**RALEIGH**  
**Sales & Service**  
Everything for the serious cyclist and the fun-loving bike rider... of any age!

• Complete line of accessories  
• Exercises • New catalogs  
• Factory trained repair technicians  
• Parts and supplies  
• Skateboards, parts & accessories

5506 Madison Avenue at Epler  
Indianapolis, Indiana 46227

**786-9244**

Hours: 10 AM - 8 PM Mon - Sat  
Closed Sundays

"Fun begins at any age"

**Supreme**  
**bicycle**  
**store inc.**  
George Dudgeon's

Attention:  
**BRIDES TO BE**

DANCES RECEPTIONS  
  
**PHOENIX**  
MUSIC FOR ALL OCCASIONS

The Phoenix Band can reproduce the delicate sounds of Dylan and Diamond to the Funkiest of Rock and Disco at reasonable rates.

**The Phoenix Band**

Easy Listening, Top 40, Disco and Country  
at it's best!

(317) 784-2102

## Taxes Figured in Your Home

Or in our office by appointment. Save time, trouble and money!

Call or Come In

**AAA Tax Service 631-4669**

3621 E. Michigan St.

**10% Discount** With this Coupon

**Columbus**

**Vetter's** Home Entertainment Center  
2523 Central 372-7833

**Brookville**

**PEPSI** Pours It On!

**Shelbyville**

**Hoosier Plumbing & Heating Co.**

Water Systems  
Plumbing Installations  
1127 Miller Ave. 392-3269

**Lawrenceburg**

Let Us Be Of Service To You

**Home Furniture & Appliance Co. Inc.**

Hwy. 50 West 537-0610

**Plainfield**



**The FIRST NATIONAL BANK and Trust Company of Plainfield**  
"A Good Bank to Grow With"

**Brownsburg**

**BROWNSBURG HARDWARE, INC.**

Lucas and Glidden Paints  
Electrical and Plumbing Supplies  
Brownsburg Shopping Center  
904 E. Main St. 852-4587

**Batesville**



**WEBERDING'S CARVING SHOP, INC.**  
HAND CARVING - PATTERN MAKING  
CHURCH FURNISHINGS  
R. R. NO. 3, BOX 117  
BATESVILLE, INDIANA 47006

**Terre Haute**

For Complete Building Material Needs See...

**Powell-Stephenson Lumber**

2723 So. 7th St. 235-4263

2 LOCATIONS  
11TH & LOCUST STS. & HONEY CREEK SQUARE



Open 19 Hours a Day  
7 Days a Week  
More Than The Price Is Right

## SEEK AID FOR TALBOT HOUSE

For more than 16 years the Talbot House has provided a unique service in the Indianapolis community by providing a temporary home and facilities for helping recovering alcoholics. The Catholic-sponsored and operated facility is open to persons of all faiths. It is badly in need of funds to continue its operation. Those who would like to make a donation to this worth-while endeavor are invited to use the coupon below.

### HERE'S MY CONTRIBUTION

Date \_\_\_\_\_ 19 \_\_\_\_\_

Talbot House, Inc.  
1424 Central Avenue  
Indianapolis, IN 46202

Please accept \$ \_\_\_\_\_ as my contribution to the effort of the Talbot House.

I understand that my donation will be used to further the cause of helping recovering alcoholics in any way the Board of Directors deems best.

Make checks payable to:  
Talbot House, Inc.

(signed) \_\_\_\_\_

(address) \_\_\_\_\_

(Contributions are tax deductible) (City) \_\_\_\_\_

(Zip) \_\_\_\_\_



## Play festival highlights weekend CYO activities

Parish junior CYO units will compete Saturday, March 24, in the second annual CYO one-act play festival at 12 noon at Roncalli High School. Festival competition was inaugurated last year.

Plays are divided into three divisions: light comedy, drama and comedy farce.

In the light comedy division, plays will begin at noon with "Save Me a Place at Forest Lawn," by Our Lady of Lourdes and "Mystery Manor" by St. Jude, both of Indianapolis; "You Don't Belong to Me," by St. Malachy, Brownsburg; and a play by St. Paul, Tell City.

The drama division will follow at 3 p.m. with "One of Us" by St. Gabriel, "The Well," by St. Jude and "Twelve Pound Look," by Our Lady of Lourdes, all of Indianapolis.

The festival will conclude with the comedy farce division at 6 p.m. with "The Little Man Who Wasn't There," by Nativity and "Between Eleven and Thursday" by St. Catherine, both of Indianapolis, and a play by Our Lady of Perpetual Help, New Albany.

Awards and critiques will be presented following each division.

The following list indicates the team and individual results from the CYO city wrestling meet held last Saturday, March 17, at Ritter High School, Indianapolis.

**Individual Scoring Winners:** 67 lb.: (1) Gary Roemke, St. Jude; (2) Joe Schenk, All Saints; (3) Mike Bowling, St. Mark; (4) Sean White, Little Flower.

72 lb.: (1) Ben Reichel, All Saints; (2) Jeff Carlson, St. Barnabas; (3) Scott Ellis, St. Simon; (4) Jim Lee, St. Lawrence.

80 lb.: (1) John Maio, Little Flower; (2) Phil Mascari, St. Roch; (3) Rex Pettit, Christ the King; (4) Dean Short, All Saints.

88 lb.: (1) Eric Black, St. Jude; (2) Jim Klee, Christ the King; (3) Dave Marshall, St. Barnabas; (4) Jon Schmoll, St. Roch.

93 lb.: (1) Eric Newkirk, St. Simon; (2) Tim Pfeiffer, Our Lady of Lourdes; (3) Steve Roemke, St. Jude; (4) Dan Alexander, All Saints.

98 lb.: (1) Dan Brannell, St. Simon; (2) Dan Fillenwarth, St. Lawrence; (3) Chris Maxwell, St. Jude; (4) Dale Brown, Little Flower.

105 lb.: (1) Mike McGinley, Little Flower; (2) Roger Wood, Mount Carmel; (3) Ed Bielski, St. Luke; (4) Brian Mohr, St. Roch.

112 lb.: (1) Mike Lee, St. Lawrence; (2) Isaiah Mance, All Saints; (3) Joe Breibach, St. Luke; (4) Jeff Moore, Little Flower.

119 lb.: (1) Tom Speth, St. Simon; (2) Grant Brook, St. Luke; (3) Paul Meunier, St. Malachy; (4) Kevin Troy, Mount Carmel.

126 lb.: (1) Aidan Moriarty, Little Flower; (2) Rick Kasters, St. Simon; (3) Charles McCahill, Little Flower; (4) Andy Soreev, St. Mark.

132 lb.: (1) Mike Hartkorn, St. Jude; (2) Mark Latz, Mount Carmel; (3) Mark Chappel, St. Malachy; (4) Tim Fillenwarth, St. Mark.

138 lb.: (1) Joe McGinley, Our Lady of Lourdes; (2) Mark Newbold, Christ the King; (3) Marcus Woods, St. Malachy.

145 lb.: (1) Greg Corsaro, St. Barnabas; (2) Jesse Clary, St. Jude; (3) Mark Pape, St. Simon.

160 lb.: (1) Steve Kirk, Our Lady of Lourdes; (2) Dave Jahnke, St. Jude; (3) Gary Nedlinger, St. Simon; (4) Dave Johnson, St. Michael.

175 lb.: (1) Mike Mappes, St. Roch; (2) Jeff Mascari, St. Lawrence; (3) Mike Scherrer, St. Malachy; (4) Mike Kirkhoff, St. Jude.

**Heavyweight:** (1) Andy McLung, St. Malachy; (2) Don McGuire, St. Malachy; (3) Gary Robbins, St. Jude; (4) Brian Lyons, Little Flower.

## remember them

\* BEELER, Paul I., 70, Holy Family, New Albany, March 12.

\* CAHILL, Martin R., 68, St. Philip Neri, Indianapolis, March 20.

\* DENU, Patricia, 26, St. Martin, Siberia, March 12.

\* FAHEY, Martin J., 86, Our Lady of Lourdes, Indianapolis, March 21.

\* FOUTS, Charles B., 55, St. Bernard, Frenchtown, March 12.

\* GOOTEE, Victor C., 74, St. Mark, Indianapolis, March 15.

\* HAYDEN, Bernard P., 71, Our Lady of the Greenwood, Greenwood, March 15.

\* HELBIG, Henry, 71, St. Anthony, Clarksville, March 12.

\* JOSEPH, Marie A., 77, St. Thomas Aquinas, Indianapolis, March 20.

\* JUNIPER, Helen S., 65, Little Flower, Indianapolis, March 16.

\* LEBAN, Sarah E., 52, St. Joseph, Indianapolis, March 20.

\* MANNING, Edna, 81, St. Mary, Richmond, March 16.

\* MATIAS, Henry, 86, Annunciation, Brazil, March 14.

\* PETER, Florence M., 84, St. Isidore, Perry County, March 9.

\* RICHARD, Frances M., 86, St. Mary, New Albany, March 17.

\* ROBERTS, Hugh Basil, 65, Holy Family, New Albany, March 14.

\* SCHAEFER, Beatrice M., 54, St. Augustine, Jeffersonville, March 12.

\* SCHIEDLER, Clara A., 93, Immaculate Conception, Millhousen, March 5.

## Jesuits (from 8)

munication with them for a number of years.

Father Arrupe also discussed the situation in Vietnam.

There are 38 Vietnamese Jesuits in Vietnam, 12 more than in 1975, and 11 candidates for the order, Father Arrupe said. In 1975 and 1976, all non-Vietnamese Jesuits were expelled from the country.

Work with students and the

operation of a television program center have been stopped, the superior general said.

The Jesuits still operate a pontifical college for Vietnamese seminarians, but there are fewer and fewer seminarians, because ordination to the priesthood requires previous authorization from the government.

# Indianapolis Classified Directory

## Help Wanted

**SALESPERSON**—Straight commission salesperson to sell automotive car mats to the import market. **IMPORTEX**, 1201 Story Ave., Louisville, KY 40202.

## PART TIME EARNINGS

Plasma donors earn \$10 each visit, twice weekly. \$5 new donor bonus with appointment and this ad. Call 635-1266.

**BLOOD PLASMA SERVICE**  
365 N. Illinois St.  
7:30 a.m. to 1:30 p.m.  
Physician in attendance

## Want to Buy

**ANTIQUES WANTED**—Oriental Rugs, Furniture, Glassware, Diamond Rings, Sterling Silverware, Electric Trains, Guns, Wicker, Anything Antique. Mr. Sexson—283-8371.

## Private Nursing

**CATHOLIC REGISTERED NURSE** with 10 years experience will do private nursing—days 299-5789

## Remodeling

**COOMER ROOFING CO.**  
ROOFS AND GUTTERS REPAIRED  
NEW ROOFS—GUTTERS  
Bonded and Insured  
636-7261

## Miscellaneous

**Can Goods and Usable Men's Clothes Including Work Clothes Always Welcome at Talbot House, 1424 Central, Ph. 635-1192.**

**HAULING**—Light weight hauling, moving, incinerator emptied or replaced, trash pick-up anytime.  
**CAMBELL HAULING**  
3515 Lindbergh Dr. 784-5620

## Auto Parts

**Wilson Auto Parts & Service**

2302 E. 38th St.

Complete Auto Service  
Front End Alignment

**HOURS:**  
Mon.-Fri. 8 a.m. to 6 p.m.  
Sat. 8 a.m. to 3 p.m.

253-2779

## RUSCO

Storm Windows and Doors

Free Estimates

Replacement Windows  
Awings  
Awning Windows  
Porch Enclosures  
Siding • Jalousies  
Roofing • Gutting

We Repair All Makes  
Storm Sash

639-6559

Carrico Home  
Improvement Co.  
2508 W. Mich., Indpls.

## Electrical

**Home Wiring**  
  
**LICENSED BONDED-INSURED**  
**FREE ESTIMATES**


**ALL TYPES OF ELECTRICAL SERVICE**

- 60 & 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND. WIRING
- REWIRING & REPAIRING
- ELECTRIC HEAT
- BURGLAR ALARMS

**J. G. ELECTRIC CO.**

South & East North & West  
787-4485—253-1142

## Plumbing

**Joe's Plumbing**  
  
24 Hour Service  
No job too big or small.  
Downspout and Sewer Openings  
**Joe Fowler**  
356-2735

## Plumbing

**Copeland Pump & Valve Repair**

All types of pumps and valves, de-watering flooded basements. Well pumps and sump pumps repaired or replaced.

Free Estimates

Call 784-7771

## Parish Classified

### Christ the King

"Buy The Best For Less"  
at  
**Richards Market Basket**  
1320 E. 52nd St. at Keystone 251-9263

**FARMER'S Jewelry and Gift Shop**  
Accouton and Bulova Watches  
Cross Pens, Gifts, Keys Made  
U.S. Post Office 20  
Remember Loved Ones With Gibson Cards  
Keystone Plaza—5250 N. Keystone  
Phone 255-8070

### Sacred Heart

**MILLER'S REGAL MARKET**  
"Serving the Southside Since 1900"  
Terrace at Madison Ave.

### St. Ann

**WALTER'S PHARMACY**  
Cor. Holt Rd. at Farnsworth  
244-9000  
QUALITY DRUGS  
EXPERT PRESCRIPTIONISTS

### St. Simon

**VICTOR PHARMACY**  
Free Prescription Delivery

8057 E. 38th St. 897-3990

### St. John

**JOHNSON LUGGAGE & PURSE REPAIR**  
REPAIR ALL LEATHER GOODS, COATS, ZIPPERS  
513 Illinois Bldg. 631-4883

### St. Catherine

**AERO**   
**TERMITE & PEST CONTROL**  
"STATE WIDE"  
786-0456  
1729 SHELBY

### St. Christopher

**ROSNER PHARMACY**  
THE REXALL DRUG STORE  
16th and Main Speedway, Ind.  
PHONE 244-0241  
FREE PRESCRIPTION DELIVERY

### St. Jude

**HEIDENREICH**  
We Phone Flowers Anywhere  
5320 Madison Ave. 787-9241  
Member St. Jude  
"THE TELEPHONE FLORIST"

**ORME'S Carpets and Interiors**  
LINOLEUM—HARDWARE—TILE  
CUSTOM FLOOR DESIGN  
5505 S. Meridian St. ST 4-1471

### St. Lawrence

**AIDE ELECTRONICS**  
Sales and Service  
We Service All Makes  
Hrs. Daily 9 a.m. to 7 p.m.  
Sat. 9 a.m. to 1 p.m.  
4721 N. Franklin Rd. 547-1384

### St. Mark

**We Love To Serve You**  
  
**ASSOCIATED SERVICE**  
Deep Rock Products  
4951 Madison 784-0664

### St. Matthew

**Maxwell Food Market, Inc.**

Featuring Choice Beef-Deli  
& Excellent Party Trays  
Fresh Produce Daily

5450 North Emerson Way

### St. Philip Neri

**Wolfe Shell Service Station**

1845 E. Michigan  
Exp. Lub. — Fire-Battery  
Srv. — Wash — Simoline  
★ SERVICE CALLS ★  
282-9967

**JORDAN Funeral Home**

"Home of Personal Service"

2428 E. 10th St. 636-4304  
John R. Sowers, Owner 636-4305

## television highlights

# Program explores teenage love

When a 13-year-old girl becomes romantically involved with a 17-year-old boy, problems arise. That's the subject of **"Sooner or Later,"** a made-for-TV movie airing Sunday, March 25, from 8-10 p.m. on NBC.

Jessie finds pulp romances more interesting than her eighth-grade class in sex

education. When she meets Mike, leader of a high school rock music group, she boosts her age to 16, inventing other details as the need arises.

What begins as a casual friendship becomes more serious and at a drive-in movie—her parents think she is with her girlfriend—Jessie confesses her real age. Mike is

at first furious, but, in the concluding scene, they both agree to continue keeping company.

Because puberty is an age of terrible anxieties about relating to the opposite sex, **"Sooner or Later"** may not be the most helpful experience for young teens, especially those caught up in its rock music and romantic fantasy. Its story is sweet and innocent in adult terms but your adolescents may see it as a scenario for finding "true love."

If one accepts the program as presenting a "real life" situation to be analyzed and discussed by young viewers with their parents, it does have potential value. Some educational groups are using the broadcast as a way of motivating teen-agers to think seriously about the difference between love and infatuation, and the need for honesty in relationships with others.

The primary responsibility for discussing the issues raised by this program is in the home. If the broadcast gets parents talking with their teen-age offspring about dating and sexual morality—setting standards but also listening to

problems—it will have served a good purpose.

Television makes the vocation of parenthood a state of eternal vigilance over what's on the tube. An hour earlier on Sunday, March 25, from 7-8 p.m., ABC airs **"Friends,"** which it describes as a "new comedy-drama series about life as seen through the eyes of three 11-year-olds." The premiere offering, unavailable for preview at press time, is about their premature introduction to the dating game. Enough said.

The pioneer wagon train moving West, once a TV staple, is back on the trail again with **"The Chisholms,"** a six-hour miniseries starting Thursday, March 29, from 8-9 p.m. on CBS.

The first episode is given over to explaining why the Chisholms and their five children—the oldest is 27, the youngest 12—leave Virginia for California, a dangerous trek in the years 1842-1844. After a neighbor proves a legal right to part of their farm, the Chisholms move on to stake a claim in the rich soil of the West.

Sketching in the period and the tangled relationships of family and friends provides more loose ends than most viewers will feel are warranted. But when the Chisholms finally get their covered wagon rolling, well into the second hour, the drama moves and one gets a sense of the epic family adventure that the series hopes to achieve.

Based on the novel by Evan Hunter, who also wrote the script, the main plot premise has the Chisholms starting a month behind the last wagon train of the summer, crossing the plains on their own, and trying to reach the Rockies before winter sets in.

Robert Preston wears well as the hard-drinking, Bible-quoting father who keeps a rattlesnake as a pet. Rosemary Harris provides a touch of class in her performance as the pioneer mother, gentle and loving but capable of handling any situation.

However successful this TV variation on the theme of the "pioneer spirit that made America" may prove to be, Elmer Bernstein's musical score is distinctively and pleasingly American, based on themes from "Appalachian Spring," "Billy the Kid" and "Rodeo" by Aaron Copland.

The three remaining episodes of **"The Chisholms"** will air on consecutive Thursdays, April 5 (8-9 p.m.), April 12 (8-9 p.m.) and April 19 (8-10 p.m.).

Now that we have diplomatic relations with the People's

Republic of China, American filmmakers are clamoring for permission to show what was once off-limits for Western cameras. Providing a preview of the glut to come is a new British documentary, **"The Chinese Way,"** airing Thursday, March 29, at 9-10 p.m. on PBS.

The program focuses on the problems China faces in feeding its population of 900 million. The western half of the country with its mountains and

deserts is almost totally non-productive. In the eastern half, only 11% of the land is under cultivation, much of that subject to floods and droughts.

Since the communist "liberation" in 1949, there has been great progress in flood control and the reclaiming of arable land. This has been achieved basically by manpower and not modern machinery.

Self-sufficiency is the ideal for all agricultural communes, and the few which have achieved this are quite prosperous, engaging not only in farming but in the manufacture of everything the village needs, from brick homes to sewing machines. The poorer, less efficient communes and the few which

(See TV on page 19)

## tv programs of note

Sunday, March 25, 6-7 p.m. (PBS) **"The Advocate."** Various social and legal experts debate the effectiveness of the present juvenile justice system and whether rehabilitation or punishment should be the aim in dealing with delinquents.

Tuesday, March 27, 9-10 p.m. (PBS) **"Methadone: An American Way of Dealing."** Thousands of heroin addicts have acquired a methadone habit in government-sponsored, medically approved programs but this documentary suggests that the substitution of one potent drug for another only creates more problems.

Thursday, March 29, 10-11 p.m. (ABC) **"Closeup: Toxic**

**Wastes."** The growing problem of toxic chemical waste—the potentially dangerous garbage of industry—and how it is affecting the health and environment of communities around the country is examined by this news documentary.

Saturday, March 31, 12-12:30 p.m. (ABC) **"The Baby with Four Fathers."** Four youngsters increase the membership of their neighborhood gang by "adopting" an abandoned baby girl in a comedy of big-city childhood set in the 1940s, a program in the "ABC Weekend Specials" series.

## broadcasting highlights

TELEVISION: Sunday, March 25, **"Directions,"** (ABC) "Latin American Bishops' Conference: Let There Be Justice"—A discussion of the document issued Feb. 13 by the bishops of Latin America at the close of their historic conference in Puebla, Mexico.

Guests for the program are Father Virgil Elizondo, director of the Mexican-American

Cultural Center in San Antonio, Texas, and Jesuit Father Joseph O'Hare, editor-in-chief of America, the Jesuit national weekly publication. ABC Correspondent Robert Trout moderates the discussion.

Among the subjects discussed in the course of the half-hour are the central importance of Pope John Paul's insistence upon the bishops' earlier meeting at Medellin, Colombia, where the church unequivocally took up the cause of the poor, as the point of departure for the Puebla conference; the constructive role played by the progressive theologians in the composition of the document itself; and the role of basic Christian communities in the "new" Latin American church. (Check local listings for time.)

RADIO: Sunday, March 25 **"Guideline"** (NBC) continues its current series of lenten faith-sharing dialogues on the role of prayer in the life of the Christian today. The subject of this fourth dialogue is the Our Father. Guests are Father Peter Mann, a British priest and theologian currently working in the United States, and Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)

*Editor's note: This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.*

**BECKER ROOFING CO.**  
ROOFING — SIDING  
GUTTERING  
"Above everything else,  
you need a good Roof!"  
• Free Estimates •  
2902 W. Michigan St.  
636-0666  
Jim Giblin, Owner

**St. Elizabeth's Home**  
Area Code (317) 787-3412  
2500 Churchman Avenue  
Indianapolis, IN 46203

**Which Way?**

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood  
Family Stress

... love, life, care, and concern for the opportunity to grow and develop.

Funded by the United Way,  
Daughters of Isabella and service fees.  
(Non Sectarian Service)



## dining

**Beef 'n' Boards**  
**Tom Jones**  
OPENING MARCH 20  
The Musical "Tom Jones"  
One of Las Vegas' longest-running adult musicals  
A lavish buffet & a Broadway play all at one fantastic price!  
SPECIAL WED.  
MATINEE ..... Sat., April 4  
MATINEES EVERY SUNDAY

**CONCERTS**  
NEW CHRISTY MINSTRELS  
(Dinner & Cabaret) ..... Mon., April 9  
WOODY WOODBURY  
(Dinner & Show) ..... Mon., April 30  
HARRY JAMES & ORCH.  
(Dinner & Show) ..... Tues., May 22

FOR RESERVATIONS CALL 293-9664

**Sherlock's**  
A unique experience.

**Dining**  
**\* Dancing**  
**\* Drinking**

**Lunch** 11:30-2:30 **Dinner** 5:30-10:00  
Daily Closed Sunday

969 Keystone Way  
The Marketplace  
Carmel, Indiana  
844-4262





FILM FARE—Charles Grodin and Frances Lee McCain play parents selected to have the daily lives of their family filmed over the course of a year in "Real Life," a deadpan satirical comedy written and directed by Albert Brooks for Paramount. Sally Field (below) plays a courageous woman who throws herself into the struggle to gain union representation for the exploited workers of a southern textile plant, in the movie, "Norma Rae," a 20th-Century-Fox release. (NC photos)

viewing with arnold

# 'Days of Heaven'—magnificent movie

by James W. Arnold

*If you've been bad, God don't even hear you. . . if you've been good, you go to heaven and are saved from your fate.*

—child narrator, in "Days of Heaven"

"Days of Heaven" is one of those magic movies that comes along about once every 10 years to demonstrate the unique magnificence of the medium, and to make us realize that most of the "movies" we see and talk about and even admire are like children's drawings or carnival ride entertainments.

This awesome second film by young writer-director Terrence Malick ("Badlands") is finally getting around the country, thanks to four Oscar nominations, but you better see it when you get the chance. It's sheer pleasure for anyone who loves films, but it's not exactly fun night at the Saturday night flicks, and a lot of critics who approved "Midnight Express" or "Same Time Next Year" are nipping at it. That combination doesn't spell success in a pop culture arena dominated by thrills and sensations.

Let it be said that "Days" is as near-perfect cinema as we can expect this side of paradise: a moving narrative of ill-fated love, told in understated, distancing style that is almost as alien to the charged-up, gut-socking contemporary scene as the exquisitely visualized rural environment of 1916-18 in which it is set.

Nobody has denied the loveliness of its images, etched by Nestor Almendros, the cameraman for Eric Rohmer and Truffaut, as if he were

making his last film, a final testament to his talent. But like "Elvira Madigan," with which it has much in common,

"Days" uses its images as an inspired vehicle for its romantic, heart-cracking, yet socially conscious tragedy.

BRIEFLY "Days" is about a young worker, Bill (Richard Gere), his girl Abby (Brooke Adams) and young sister (Linda Manz), a 'down on their luck' trio from Chicago who follow the migrant worker railroad route to the Texas panhandle.

They harvest at a huge ranch owned by a lonely young man (Sam Shepard) who has a fatal illness. He falls for Abby, who is passing for decency's sake as Bill's sister, and the lovers accept the marriage as a temporary ruse, a sure way out of poverty.

But with the tone of biblical irony, it doesn't work out that way. The sensitive woman begins to love the rancher, and her love improves his health. Bill first tries to continue his affair with Abby, then watches and suffers, considers violence, finally decides to accept his fate and leave. But by then the rancher discovers the original duplicity, rages into a showdown and is killed. The

(See ARNOLD on p. 20)

## TV (from 18)

have achieved this are quite prosperous, engaging not only in farming but in the manufacture of everything the village needs, from brick homes to sewing machines. The poorer, less efficient communes receive no assistance from the government but are expected to improve on their own by hard work.

Despite the constant shifts of political ideology from the Great Leap Forward to the Gang of Four, the decentralized development of the commune has remained the official agricultural policy. Even if China's cities were destroyed by war, the communes would continue to function.

Reporter Julian Pettifer advises viewers that he has only been able to show what the government allowed him to show. Even so, he concludes that Chinese agriculture "may have reached the limit to what can be achieved by sweat and slogans."

Brightening spirits still bruised from a long and harsh winter is the cultural life radiating from "The Cleveland Orchestra's 60th Anniversary Celebration," airing Tuesday, March 27, at 8-9 p.m. on PBS.

The Cleveland Orchestra, well known from its world tours and many recordings, has maintained a close rapport with its home-town audience and is prized as one of the city's chief cultural assets. This special pride in what the orchestra has come to represent in the life of the city is apparent in interviews with former and current orchestra members, board trustees and the general public.

Under the baton of music director Lorin Maazel, the concert begins with Victor Herbert's "American Fantasy," the first selection played at the Cleveland Orchestra's 1918 inaugural concert, and continues with works by Beethoven, Prokofiev and Saint-Saens.

Under the baton of music director Lorin Maazel, the concert begins with Victor Herbert's "American Fantasy," the first selection played at the Cleveland Orchestra's 1918 inaugural concert, and continues with works by Beethoven, Prokofiev and Saint-Saens.

The conclusion starts with some imitation Victor Borge nonsense that turns into a genuinely warm "Happy Birthday" sung by audience and guest soloists—Beverly

Sills and Isaac Stern—to the orchestra. The concert selections are performed to perfection, the interviews and historical profiles are full of human interest and the overall effect of this pleasurable hour is the joy of great music without the stuffiness so often accompanying it.

## CYO Camp

The CYO Camps are now accepting applications from college students, graduates and teachers interested in working at the two CYO camps in Brown Co., Ind. this summer. Positions are open for specialists, general counselors and food service personnel. Contact Michele Goodrich at the CYO office in Indpls. 317-632-9311.

## Hey, Look Us Over

### . . . Spring Will Be Here Soon

There's no place in Indiana like VanBibber Lake for those great weekends, retirement or raising your family.

We have 390 acres of water for you to enjoy swimming, skiing or fishing.

We have travel trailers including nice camp sites from \$7,000 to \$14,000.

We have mobile homes including nice shady lots from \$12,500 to \$19,000.

We have modular homes from \$33,000 to \$42,000.

All travel trailers, mobile homes and modular homes are connected to our community sewer and water systems. No well or septic worries for you.

Let us show you around and we think you will agree that there's no place like . . .

## VanBibber Lake

8 miles northwest of Greencastle  
45 miles west of Indianapolis

739-6441

## Prime Rib with a view

Every night  
in the city's only  
revolving rooftop lounge

THE EAGLE'S NEST

No place  
does it  
like the Hyatt



HYATT REGENCY INDIANAPOLIS  
Washington at Capitol

# Arnold (from 19)

workers escape but only for a while. The police track them down. Bill is killed in turn, and the women go off alone to their separate destinies.

The tale itself is full of obvious universals and moral truths. Among them: that evil arises out of exploitation and greed in a land of incredible beauty and plenty; that sin and weakness corrupt love; and that the cruelty of intention is enough to earn guilt and punishment. The world of "Days of Heaven" is closed-in, a tight moral system in which sin causes its own retribution, and humans, by victimizing each other, turn love into sorrow in Eden.

**BUT THE** film's greatness lies in how its theme is wedded

to style. Malick's cool detachment, his refusal to get in too close, to settle for a single cheap emotion, has the opposite effect in the viewer.

It's like looking at the past through pictures in a museum and being suddenly overwhelmed by recognition and identification with the human condition. Even the haunting music by Ennio Morricone ("1900") seems to come from a distance. The pictures and sounds are what count and move us; there aren't 10 lines of dialogue that really matter.

Part of this extraordinary technique that both separates us from involvement, yet touches us deeply, is the narration by the child. She speaks matter-of-factly, in heavy Chicago accents, of great

truths in the stilted voice of a streetwise but always hopeful and vulnerable child.

Of the rancher, she says, "he had nobody to hold his hand, be by his side when he needs 'em . . . that's touching."

At the end, as she walks off down a lonely railroad track with a new and equally lost girl friend, headed for God-knows-what, she says simply, "I was hoping things would work out

for her, she was a good friend of mine." The image, plus the sound of innocent hope in the aftermath of tragedy, somehow beats all the sad endings you've ever seen.

If the understatement of tragedy and truth is Malick's main device, there are also continuing passages of visual splendor: a prairie thunderstorm, an attack of locusts, a vast nighttime brushfire, a pulsating life-or-death chase through a forest, and recurring images of people, animals and objects in low-light, or silhouetted against a glowing sky. Rarely has the ordinary

## tv film fare

**The Wizard of Oz** (1939) (CBS, Friday, March 23): The original Dorothy (Judy Garland) and friends go down the Yellow Brick Road one more time. *Recommended family entertainment.*

life of a people and a time been turned so successfully into an aesthetic object. *Rating: A-3—morally unobjectionable for adults.*

**The Ten Commandments** (1956) (ABC, Sunday, March 25): Cecil B. DeMille's undoubtedly colossal version of the Biblical story of Moses, with Charlton Heston in his most famous role. You may have to squint to see the orgies and panoramas on TV, and the first half is ponderous as well as phony, but this remains the classic of schlock religious films. *Satisfactory, especially for movie buffs.*

## film ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting.)

A-1: morally unobjectionable for general patronage

A-2: morally unobjectionable for adults and adolescents

A-3: morally unobjectionable for adults

A-4: morally unobjectionable for adults, with reservations for A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions

B: morally objectionable in part for all (C: not rated)

Agatha	A-3
The Brink's Job	A-3
The China Syndrome	A-2
The Class of	
Miss MacMichael	B
Days of Heaven	A-3
The Deer Hunter	B
Every Which Way But Loose	B
Fast Break	A-3
Halloween	B
Hardcore	C
Heaven Can Wait	A-2
Murder By Decree	A-3
Norma Rae	A-3
The North Ave. Irregulars	A-1
Same Time, Next Year	B
Superman	A-2
Take Down	A-2
The Warriors	C

## Criterion Readers:

Are you wondering what to do with your self-denial money? We recommend our current Lenten Appeal to you. Here are some things your donation can do!

- Feed a starving child with \$5.
- Provide medicine to treat a patient with \$7.
- Help feed a family for a month with \$15.
- Help clothe a destitute family with \$25.
- Supply medicines for a mission hospital with \$50.
- Support a missionary for a month with \$160.
- Furnish a classroom in a mission school with \$200.
- Outfit a mobile clinic to treat poor patients with \$500.

Because I have been unusually blessed, my special sacrifice is \$\_\_\_\_\_ to be used for the HOME MISSIONS\_\_\_\_\_; for the FOREIGN MISSIONS\_\_\_\_\_

Please remember the following intentions: \_\_\_\_\_

Name \_\_\_\_\_ Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

**CATHOLIC HOME AND FOREIGN MISSIONS**

136 WEST GEORGIA ST.

INDIANAPOLIS, IN 46225

## feeney mortuaries

### Our Family

Serving Your Family

Since 1916

### Feeney-Kirby Mortuary

1901 N. Meridian St. 923-4504

### Feeney-Hornak Mortuaries

#### Shadeland

1307 N. Shadeland  
353-6101

#### Keystone

71st at Keystone  
257-4271

Indianapolis



Harry Feeney



Mike Hornak



Mike Feeney