

**READING THE NEWS**—Father Francis Tuohy (right) has been appointed by the Archdiocesan board of consultors to act as temporary Archdiocesan administrator since the resignation of Archbishop Bishop (center) last week. Tuohy will conduct the business of the Archdiocese until a new Archbishop is appointed, an action not likely to occur for three to nine months. At left is Father Robert Mohrhaus, Archdiocesan chancellor. The

three look over the account of Archbishop Bishop's resignation as broadcast through the National Catholic News Service. The board of consultors includes Tuohy and Mohrhaus. Other members are: Msgr. Cornelius Sweeney, Msgr. Richard Kavanaugh, Msgr. Leo Schafer, and Father John Elford. (Criterion photo by Fr. Thomas C. Widner)

## Archdiocese reacts to Court ruling

"We don't have to worry about the federal government getting involved—now we can concentrate on justice," explained Father Gerald Gettelfinger, archdiocesan superintendent of education, commenting on the March 21 Supreme Court decision on unions and collective bargaining for lay teachers in Catholic schools.

The 5-4 decision ruled that lay teachers employed by church-related schools are not covered by the National Labor Relations Act.

With its decision, the Supreme Court upheld a Seventh Circuit Court of Appeals decision in the case of National Labor Relations Board vs. Catholic bishop of Chicago, a corporation sole, and Diocese of Fort Wayne-South Bend, Inc. The Circuit court had said in August 1977 that the National Labor Relations Act does not apply to Catholic schools.

Four justices, led by Justice William Brennan, strongly dissented from the majority opinion, contending that by its decision the court was amending the National Labor Relations Act to provide an exclusion not intended by Congress.

Indianapolis archdiocesan schools determine salary structure for teachers through local boards of education. There is a regulation, however, that stipulates that Catholic school teachers in the archdiocese be paid 80-90% of the local public school's salary. Father Gettelfinger explained that at this time there is no  
(See ARCHDIOCESE on p. 2)

# THE

Archdiocese of Indianapolis

# CRITERION

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## Mixed results for ICC

by Peter Feuerherd

The Indiana State Legislature is winding down its 1979 session at a hectic pace. March 28 was the last day for final passage of all bills. This has necessitated some high-powered political maneuvering designed to save endangered bills.

The results of the lobbying efforts of the Indiana Catholic Conference have been mixed. H.B. 1414, which provides for the funding of private agencies which offer alternatives to abortion, while prohibiting the use of government funds for abortions, has passed second reading in the Senate. By a 24-22 vote on March 19, a life support proposal was amended into the original bill. ICC observers believe this amendment may put H.B. 1414 in jeopardy.

S.B. 122, which would have provided for a prohibition against using private insurance funds to pay for abortions, has died in the House. Ray Rufo, chief lobbyist for ICC and its executive director, explained, "Rep. Thomas Mauzy (R-Warsaw), chairman of the Insurance Committee, failed to hold hearings. The bill therefore is dead in the House."

A consideration was weighed to amend it into H.B. 1414, but sponsors decided against this because of risks to 1414's survival. As a result, S.B. 122 must be considered dead.

**THE CODIFICATION** of Juvenile Justice Laws, H.B. 2107, was amended by an ICC proposal designed to establish an independent study for recommendations to improve the juvenile justice system of the state. The ICC amendment passed the Senate

by a 42-0 margin. The bill is now eligible for third reading, and observers consider it to have a good chance for final passage.

ICC backed legislation that is still alive includes H.B. 1689, which would affirm public school responsibility for handicapped education; H.B. 1312, which would provide for energy assistance for poverty-level elderly; and, S.B. 457, which would provide protection for elderly on Medicaid. All three bills are either up for a final vote or already on Governor Bowen's desk awaiting official signing.

**OTHER ICC** backed legislation has not fared so well.

H.B. 1180, which provides for pupil screening for vision and hearing for pre-school children, passed the House by a 92-1 margin,

but has been stripped of its funding in the Senate, thereby rendering the legislation virtually meaningless. H.B. 1243, which would have specified a maximum \$150 deposit for a rented dwelling, was effectively killed in the Senate after passing in the House. A pro-life measure, H.B. 1039, which would have provided for nutritional supplements for low income pregnant women, was defeated in the Republican dominated Senate on a straight party line 19-26 vote. Sen. Charles Bosma (R-Beech Grove) was the only legislator to cross party lines to vote for the proposal.

## Offices closed

The Criterion offices will be closed on Good Friday, April 13.



FATHERS STEVE BANET and JAMES BONKE



FATHER STEVE JARRELL and MRS. MARIE MITCHELL

*Implications for eucharist, penance seen*

## Liturgy group offers new confirmation proposals

by Peter Feuerherd

"Our major thrust will be to go out of the classroom with much more involvement demanded of the family and parish as a whole," explains Father James Bonke, new chairman of the Archdiocesan Liturgical Commission, discussing the commission's guidelines for Confirmation. The guidelines were established in collaboration with the Office of Education and the Office of Worship.

The new Confirmation guidelines, approved by former Archbishop George J. Biskup, call for the sacrament to be administered to

persons 13 to 18 years of age, a change from the former policy of sixth grade Confirmation. The policy, if implemented, would break Archbishop Biskup's eight-months moratorium on Confirmations. Any new change in Confirmation procedures, however, will have to be approved by the future archbishop.

"An invitation for Confirmation would be extended to 13 year olds," states Father Bonke. "The general norm should be between the ages of 13 to 18. But it will be up to the individual person. We're taking out the idea of grade level and making eligibility through an age span."

**THE GUIDELINES** call for a catechetical program for recipients of the sacrament. They provide a minimum of 20 contact hours of instruction for candidates along with four hours of instructions for sponsors. In addition, a volunteer service program for Confirmation candidates would require 30 hours of work in a parish or community project. Frequent reception of the Eucharist, communal celebration of the Sacrament of Reconciliation and involvement in the total parish community is also recommended.

The liturgy commission, which functions as an advisory body to the archbishop, is also working on other projects, the chairman explains. "One of the most important of these is the development of the concept of lay ministry."

**LAY MINISTRY** is an important part of the work of the church. It includes such diverse forms of service as ushering, leading the congregation in song and administering Communion. Father Bonke, who is the pastor of Nativity Parish in Indianapolis says, "In a parish like mine, where I'm the only priest, it is almost mandatory that we have lay ministers. The work of the commission is to let people see that their role is really a ministerial function: that it is a role of serving the community of worship. All these ministries are vital to a good liturgy."

The Liturgical Commission is made up of 15 people, both lay and religious, who do their work through four committees. Father Bonke and Mrs. Marie Mitchell, vice chairwoman, oversee the activities of the committee on art and architecture, clergy formation, ministries in worship and liturgical music. Membership in the work of the subcommittee is open to all. Participation of interested volunteers is encouraged.

The art and architecture committee is "basically responsible for giving consultation

to parishes who desire renovation of a present church or the building of a new church. It also reviews all proposals, with the assistance of the archbishop, for any new building projects."

Other committees take on an educational role by communicating liturgical innovations throughout the archdiocese. The clergy formation committee is designed to "be responsible for programs that will assist the clergy in being updated and renewed through liturgical formation."

The ministries in worship committee, Father Bonke continues, "is directly responsible for programs that will bring about awareness of the vital role of lay ministries."

This program took the form of two workshops last fall on the subject of lay ministry which were held in Indianapolis and New Albany. The emphasis on lay involvement in the liturgy has been a part of the commission's work since Archbishop Biskup appointed its first lay member, Charles

Gardner, when Father Albert Ajamie, pastor of St. Monica's in Indianapolis, was commission chairman.

Sacramental guidelines are being formulated for the reception of first Eucharist and first Penance. The guiding philosophy is to promote family and parish support for recipients of the sacraments.

"Our programs demand a greater faith awareness on the part of parents," according to Father Bonke. This awareness will be strengthened by handbooks and training sessions for the parents of first communicants.

"The Confirmation program will be a demanding one. I expect that there will be some strong opposition to the plan in some places," says the priest. The chairman of the Commission is quick to point out, however, that in implementing the new guidelines it is hopeful that they will make the sacrament a more rewarding spiritual experience for all concerned—the individual recipient, the family and the parish community.

## Archdiocese (from 1)

unionization of lay teachers in the archdiocesan schools.

"This decision is at least consistent with the government's decision on tax-credits," stated Father Gettelfinger, who saw in the Supreme Court's decision an assertion that the government should have a "hands-off" policy with regard to private, religious schools. The superintendent did explain, however, that the church does have an obligation of justice and fair pay for its employees, in the spirit of the church's own social teachings.

In Washington, Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, called the ruling "a necessary and welcome recognition of constitutional and legislative restraints on encroachment by government agencies." The USCC had filed a friend-of-the-court brief in the case.

A brief statement from the Chicago archdiocesan chancery office said the Supreme Court "acted with wisdom and sensitivity" in affirming the Seventh Circuit Court's earlier ruling.

"To have decided otherwise and to have allowed the National Labor Relations Board to interfere in Catholic schools' operations would have meant a breach of the Constitution's guarantee of institutional integrity for

religious enterprises," the statement said. "The court has recognized the necessity of the ultimate authority of the religious leader over church schools, their teachers and their curriculum."

Stephen J. Noone, director of schools for the Indianapolis archdiocese, commented on the court's decision. "We're in the dilemma because the church supports the concept of unionization." Noone emphasized that we don't know at this point what the effect of the court's decision will have locally.

## Announcement

The second of two practices for the Christ Mass choir will be held at Little Flower Church, Indianapolis, on Wednesday, April 4, at 7:30 p.m. The choir is composed of volunteer singers from parishes throughout the Archdiocese, and it is necessary that they attend this practice if they were unable to make the first practice.

The Christ Mass will be celebrated at SS. Peter and Paul Cathedral on Tuesday, April 10, at 7:30 p.m.



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# Liberation theology spurs church thinkers

by Agostino Bono

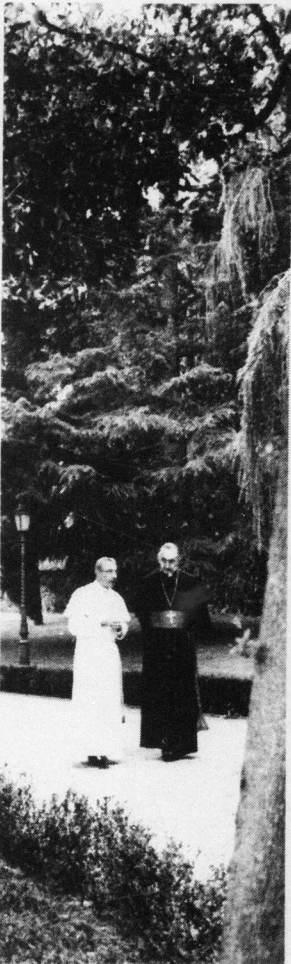
The theology of liberation sometimes seems like many theologies in search of several liberations.

This theological movement, spawned as a Christian response to the social problems of Latin America, has been controversial since it began taking coherent shape about 12 years ago.

The controversy has been augmented recently by differing viewpoints as to the position of Pope John Paul II. The pope was said to oppose it during his recent trip in Mexico, but then gave it qualified support less than a month later.

Also causing confusion was the shift of emphasis given to "liberation" by the pope when he spoke Feb. 21 in support of the theology of liberation.

**POPE JOHN PAUL II** supports a liberation which stresses liberation from sin



WITH JOHN PAUL I—Cardinal Jean Villot, Vatican Secretary of State, walks in the Vatican garden with Pope John Paul II following the pope's election in August. John Paul I was the second of three popes Cardinal Villot served as secretary of state over a 10-year span. The cardinal, who temporarily headed the church as camerlengo after the deaths of Pope Paul VI and Pope John Paul I, died March 9. (NC photo by Arturo Mari)

and from servitude to the devil. Proponents of liberation theology traditionally put the accent on liberation from political and economic oppression. Although both positions are tied to the same liberation in God, they may initially appear contradictory.

Confusion and controversy about the theology of liberation is nothing new and has swirled around this intellectual current since it began taking shape about 12 years ago.

In Latin America, it has been criticized by conservative churchmen and rightwing governments as a smokescreen for Marxist infiltration in the church. During the 1970s, liberation theology was looked upon with growing worry by conservative sectors of the Vatican fearful of its leftist political implications.

Yet, the theology of liberation received support from the Latin American bishops when they met at Puebla, Mexico, in February. Shortly after, Pope John Paul became the first pontiff to praise it publicly as positive for the church. His major criticism was an implication that it does not sufficiently stress spiritual liberation.

But he was said to be opposing it a few weeks earlier in Mexico. The pope did not mention the theology of liberation in Mexico, yet he warned priests and Religious against adopting a completely political view of their ministry. This and papal warnings about committing the church to partisan politics and partisan political ideologies was initially interpreted by many as opposition because of the political overtones of the theology of liberation and its use of Marxist terminology.

**WHAT** the pope seems to have done on Feb. 21 is to emphasize the other side of the same liberation coin. While Latin Americans focus on liberation from physical oppression, the pope focuses on spiritual liberation. He also laid to rest interpretations that he opposes the theology of liberation.

The pope warns against replacing spiritual liberation with political liberation and stresses that political liberation springs from spiritual liberation.

This hierarchy of values is compatible with traditional liberation thinking.

"We are not dealing with a liberation exclusively political. We are dealing with a political liberation with roots in the profound

## City parishes set for Holy Week

Palm Sunday, April 8, will mark the opening of the solemn days of Holy Week.

The three Indianapolis downtown parishes—SS. Peter and Paul Cathedral, 14th and Meridian; St. John's, Capitol Avenue and West Georgia Sts.; and St. Mary's, Vermont at New Jersey Sts.—will observe Palm Sunday with Masses, the solemn blessing of palms and processions.

At the Cathedral a communal penance service will be held at 4 p.m. on Saturday, April 7. The blessing of palms and procession will be at the 11 a.m. Mass with distribution of palms at all Masses, 7:30, 9:30 and 11 a.m.

An anticipation Mass at 5:30 p.m. on Saturday will open the Palm Sunday celebration at St. John's. Sunday Masses are at 6, 8 and 11 a.m. and 5:30 p.m. The eleven o'clock Mass will begin with the solemn entrance, procession and the blessing of palms. Palms will be distributed at all Masses.

From 3 to 5 p.m. on Palm Sunday, several priests will be available for the Sacrament of Reconciliation at St. John's.

Masses and the distribution of palms at St. Mary's will be at 5:20 p.m. on Saturday and at 8 and 10 a.m., noon and 5:20 p.m. on Sunday. A Spanish Mass will be held at 2 p.m.

relationship with Yahweh (God), a typically religious liberation," said Father Gustavo Gutierrez, a leading liberation theologian, five years before Pope John Paul spoke in Mexico.

The different emphasis may well stem from the different battles of the church in Latin America and in Poland, the home of Pope John Paul. The pope comes from a country where the spiritual nature of human beings is officially denied by the state and where Marxism means a communist government responsible for restricting religious freedom.

Throughout practically all of Latin America, Catholicism is free to preach its spiritual message and most government officials proudly proclaim their Catholicism. But the church faces problems when it preaches social principles and is often accused of being Marxist simply because it advocates justice.

**THE POPE**, however, is open to the general approach of the realities of other parts of the world. His numerous statements affirming church social teachings, including his first encyclical, indicate he is not opposed to church involvement in political and socio-economic issues.

The theology of liberation begins at sundown, says its chief spokesman. It gives new meanings to traditional theological terms. And it has been a center of controversy through the 1970s.

Even support from Pope John Paul II has become controversial regarding whether he is trying to reorient it toward spiritual liberation instead of the current stress on liberation from physical oppression.

In Latin America, where it was spawned, it has been criticized by conservative churchmen and rightwing governments as a smoke screen for Marxist infiltration in the church. During the 1970s, liberation theology was looked upon with growing worry by conservative sectors of the Vatican fearful of its leftist political implications.

Yet, the theology of liberation received support by the Latin American bishops when they met at Puebla, Mexico, in February.

**ALL THIS** has produced confusion about an intellectual current which tries to provide a Christian response to Latin America's pressing social needs. Some of the confusion results from the complex, indigenous nature of liberation theology and its innovative language.

The aim is not to refine theological concepts, but to apply Gospel teachings to contemporary social conditions. A result is the unique use of theological terms.

Salvation means "the total liberation of man" as a spiritual and physical being. "Sin" is applied not only to violations of personal morality, but also to socio-economic and political structures institutionalizing oppression and domination.

The point of departure for this theology is reflection upon the concrete reality oppressing concrete people, physically and spiritually.

Theology begins at sundown, after the theologian has spent the day in pastoral work

## Lenten penance services announced

The pastors of several Indianapolis' eastside parishes and at Greenfield have announced Lenten penance services during the next ten days. All services will begin at 7:30 p.m.

The schedule is as follows: April 2: Little Flower and St. Michael, Greenfield; April 4: St. Bernadette; April 5: Our Lady of Lourdes and St. Simon; April 6: Holy Spirit; April 8: St. Lawrence; April 9: St. Joan of Arc and St. Philip Neri.

Parishioners are urged to participate in these services as a preparation toward celebrating the feast of Easter.

with the people and learning their problems, explains Father Gustavo Gutierrez, a Peruvian and a leading theoretician of liberation theology.

Liberation theology also leans heavily on the social sciences as a means of understanding contemporary society.

**FOR FATHER** Gutierrez, liberation is a new term for the Old Testament concept of salvation. Examples are Moses leading the Exodus from Egypt and the numerous captivities and subsequent liberations of the Jews.

According to liberation theology, these examples show a total liberation: Spiritual salvation is incomplete if it does not include liberation from social, economic, cultural, political and physical slavery.

In Latin America, theologians of liberation say the immediate stress must be on liberation from physical oppression because of the subhuman living conditions of the majority. This misery and injustice is a result of

(See LIBERATION on p. 14)

## Seminarians to be ordained

Sixteen third-year theology students will be ordained to the diaconate at Saint Meinrad in the Archdiocese Church on Saturday, March 31. Bishop Francis R. Shea of the Diocese of Evansville will be the ordaining bishop.

The ordinands for the Archdiocese of Indianapolis include John Hall and Glenn O'Connor.

Hall is the son of Mr. and Mrs. Joseph Hall, Greenwood. He is a member of Our Lady of the Greenwood Parish, Greenwood. O'Connor is the son of Mr. and Mrs. Glenn O'Connor, Indianapolis. O'Connor is a member of St. Matthew Parish, Indianapolis.

In addition to the 16 ordinands who come from 13 dioceses, 14 of their classmates are to be ordained or already have been ordained to the diaconate in their home dioceses. An additional 11 students in the third theology class will be ordained deacons on dates to be announced.

## Seniors' Mass to be celebrated

Priests from throughout the central Indiana area will host an estimated 1,000 senior Catholic men and women at the annual Senior Mass and luncheon on Tuesday, April 3, in Indianapolis.

The Mass will be celebrated by Father Francis Tuohy at 11 a.m. in Little Flower Church, 1401 N. Bosart Ave., Indianapolis. Immediately following the Mass, a luncheon will be served in the cafeteria at Secunia Memorial High School, 5000 Nowland Ave.

Tickets for the luncheon are available at local parishes for \$3 per person.

The luncheon is served by the priests who don aprons, bandannas and chef's hats for the occasion.

This sixth annual celebration is being arranged by a number of committee members including Marie Roth, Margaret Shannon, Catharine Vitale, Anne Bowman Owens, Mary Ryves and Evelyn Prive.

## Notice

Included in this issue of The Criterion is a special insert for Union Fidelity Insurance Co.

## EDITORIAL . . . reading the papers

## Newspaper readers bear a responsibility too

by Fr. Thomas C. Widner

A reader recently contacted me regarding a "grudge" she has held against *The Criterion* for nearly seven years. About 1972 the paper ran an advertisement concerning a financial firm in Louisville, Ky., which later failed. This reader, because she felt she could trust an ad placed in a Catholic paper, invested quite heavily in the firm. Through lengthy litigation, she realized perhaps a third of what she had originally invested in the banking company.

Another reader called me even more recently having gone to see the film "The Deer Hunter" upon the recommendation of James Arnold's review in *The Criterion*. The film not only shocked but seriously offended this reader. She, too, had acted in lieu of trust in her Catholic paper.

Though these are only two instances with which I have become familiar, I somehow believe there are more. Many people regard as an axiom this almost blind trust in the Catholic paper. As a child I recall answering an ad in *Our Sunday Visitor* for purchase of a small tree guaranteed to grow. Well, it never did; maybe because I didn't know how to take care of it. But the tree didn't look anything like its picture in the ad. I felt gypped.

The incidents I have recalled suggest a problem indeed. As I see it, however, the problem is not only trusting the Catholic paper—it is one which I believe has become the number one problem of post-Vatican II Catholics—the importance of taking responsibility for one's own actions.

Our lives as Catholics before Vatican II, we sometimes seem to think, were governed by the notion that the church told us everything we could believe in and do. Many who no longer accept the church recall her in this regard. That is,



indeed, why they have chosen not to remain Catholic. They believe the church continues to tell them how to live without providing the means to live.

Since Vatican II our religious habits have taken a turn. We are no longer required not to eat meat on Friday. We are told it is a positive act of penance not to eat meat, but we are asked to choose for ourselves. No longer are we prodded into receiving communion once a year. We are asked, "Why wouldn't we want to receive communion more often?" And, for many Catholics suddenly to learn that the church has never required confession per se once a year has had the same effect of shock as an atomic attack.

The tragedy of change since Vatican II is not the shift from being told what to do to taking responsibility for oneself, but the lack of preparation we had in making that adjustment. It was an experience akin to going to bed one night knowing the world was alive and well and waking up to find it destroyed by war. Our whole interior beings have been ravaged.

An objection to all of this, of course, is that as adults we should all along have had the good sense to know that being Christian means not acting out of blind obedience but out of a sense of one's free will. Even a cursory reading of the Gospels should teach us that Christ's invitation always calls for this free will acceptance of his message. There is little merit in carrying out his will because we are told to; the merit comes when we carry it out because we have chosen to. It is the hypocrisy of the Pharisees which constantly enrages Jesus. That hypocrisy consisted in saying one thing and doing another. To act without thinking involves a kind of hypocrisy for it acts out of a thoughtless faith.

When we read any publication, a certain amount of discrimination and judgement on the part of the reader is called for. In any publication, religious or secular, advertising is paid and the responsibility assumed by the newspaper is

not a recommendation to the reader to purchase a specific product just as the newspaper does not necessarily recommend events carried in its social calendar, or ideas or opinions expressed by individual writers. The newspaper carries advertising for the benefit of an advertiser who is willing to pay for the space. Likewise, a newspaper carries opinions and announcements for the benefit of those who wish to offer them. The newspaper is thus a forum, a means of publicizing products, ideas, opinions, etc. It does not offer itself as an authority to which readers are expected to submit without question.

Readers often question the rights of the press to do this and that. Readers ought to question their own responsibilities as readers not to take at face value what is offered by others. An intelligent reader cannot make judgements with regard to a specific issue, for example, on the basis of one writer's opinion. It must be made on the basis of several. It is moral and intellectual irresponsibility to act on the basis of a single opinion. Decisions call for interpretations of opinions. Opinions are drawn from observation of facts. Observations vary.

The electronic media has been a challenge to a literate society. While the United States may pride itself on its literacy rate, we no longer seem to be a nation of readers. That is to say, while most of us can read, many of us do not. Television has made it possible for us to be entertained and educated without having to bother to a great extent with a written language. This is not without difficulty, however. It may come as a shock to some elementary school age children to learn, for example, that "r-o-l-l-a-i-d-s" does not spell "relief".

It takes time to think and we often do not take the time. Such is the challenge before us in a literate society. To be wise in our judgements, we must be thoughtful in our decision-making processes. Answers do not just happen. They are created in time, with struggle, by thought, reflection and analysis.

## COMMENTARY . . . seeing movies

## What do film ratings suggest to readers about responsibility?

by Peter Feuerherd

If someone were to make a documentary major motion picture of my entire life, I am pretty sure that the Office for Film and Broadcasting of the U.S. Catholic Conference—if they could sit through all the boring parts—would issue it a "B" rating (morally objectionable in part for all). Being a believer in the salvific power of Jesus' death and resurrection, I just hope that it would not rate a "C" (condemned).

The fact is, I do not think my life is all that unusual; human frailty being what it is, surely most people have enough jealousy, lust, prejudices and general weaknesses to at least have some "morally objectionable" factors in their story.

The doctrine of original sin tells us that life itself is "morally objectionable in part for all." Reality is full of morally objectionable items; if you do not believe it, just take a look at the front page of your daily paper, where the death of thousands in whatever the most recent war is quickly capsulized.

Any good piece of art, including motion pictures, strikes us in such a way that we often respond, "That was real." A good motion picture propels us into someone else's reality, even though that reality may be distant from our own time and space.

The television phenomena of *Roots* is a good example of this, when millions of Americans, both black and white, became personally involved with the saga of the Alex Haley family, to such an extent that genealogists still have their hands full trying to keep up with the demands of people wanting to know about their ancestors. The desire to be a part of history is a need in all human beings; that is why *Roots* made such a personal impact for millions despite the fact that it highlighted some gruesome aspects of the slave system.

Any film that makes an impact and reflects the human condition in a realistic manner has to contain some "morally objectionable" material. That is one of the reasons why I have trouble accepting the guidelines which the USCC Film Board uses in its rating system.

In discussions about the church with young, college-educated "lapsed" Catholics, film ratings almost invariably come up. This is not to say that this is a major reason why this particular group tends to fall away from formal religious

practice, but it is often brought up as a symptom of the problems they see in the church. Their argument that the church values the sin of sexual expression outside marriage far out of proportion to other sins often takes concrete form in the judgements of the USCC Film Board.

For example, two recent films, *Same Time, Next Year* and *The Brink's Job*, help to illustrate some problems with the judgements of the Film Board. *Same Time, Next Year* deals with the adulterous relationship of a couple who meet once a year for 26 years. *Brink's Job* highlights the real life adventures of the small-time criminals who pulled off one of the greatest heists in history.

*Same Time, Next Year* was issued a "B" rating. *The Brink's Job* was given the rating of A-3 (morally unobjectionable for adults). These kinds of ratings make me wonder what the USCC Film Board is saying. Does it mean that plotting to steal millions of dollars is less morally objectionable (provided, of course, that you are over 21) than adultery, which is objectionable at any age?

I don't mean to split hairs here. Of course, the premises of both movies are blatantly "immoral." However, both films have value as entertainment. I saw *Same Time, Next Year*, and although it is flawed, it does have some valuable insights into human nature.

There is a need for the church to monitor films. The Motion Picture Association of America's rating system is too often geared towards getting a rating that will guarantee box-office success. Catholic parents do need some guidelines to insure that their children will see proper entertainment. In this regard the USCC provides a useful service.

However, I believe that the Film Board should scrap its present system and substitute just two categories, "suitable for children" or "not suitable for children." This would make provisions so that children would not be allowed to see violent films like *The Deer Hunter*, and also allow for adult, intelligent Catholics to make an informed decision about a film without its being stigmatized by a "B" or "C" rating.

This proposed system would, of course, put more responsibility on the parents of adolescents. It would be left to the parents' discretion to decide when their teenager is able to deal with mature subject matter. I think it would be a lot better system than the current "splitting of hairs" that characterizes the moral judgements of the USCC Film Board. It would also help to eliminate the need of some adult Catholics to use film ratings as a crutch instead of making the hard decisions about where to spend their entertainment dollar.



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**SALARY DISPUTE**—Some 150 members of the St. Louis Archdiocesan Teachers Association (SLATA) picket outside Bishop Dubourg High School in St. Louis prior to a dinner meeting of the Archdiocesan Development Appeal. SLATA represents about 300 lay teachers in nine archdiocesan

high schools who have been working since Jan. 31 without a contract. SLATA has promised more "informational" picketing until an agreement is reached. (NC photo)

## letters

### Objects to Martin column on sexuality

To the editor:

Later on this spring, we across the country are to be invited to contribute toward the fund for the new Catholic Communications Campaign. That would appear to be a very laudable project, but I must confess that I am stopped short when I come up against some of the items being communicated to our people today under good Catholic auspices.

The latest such example is found in *The Criterion* for March 16, page 24: Sexuality and Values. This article has a special note of introduction by the editor, stating that although it contains "morally objectionable material which would not otherwise be published," still "it is the editor's opinion that (the writer) has explained the sensitive material in a manner that will encourage mature judgment on the part of young people."

I cannot see a single good effect coming from reading this article and the words of the sexy song that would outweigh the possible and highly probable bad results, and I can see no excuse for printing such material in our diocesan newspaper, which is recommended as good reading for persons of all ages and backgrounds.

Especially objectionable is the fifth paragraph, which not only finds nothing wrong with a person harboring desires of this nature but which even praises them as being "healthy, flowing from the fullness of a life that risks discovering new dimensions of oneself and of relationships. We should feel no guilt about our desires or this ambiguity," the ambiguity understood as the "conflict over what we would like to receive from another and what we have been taught."

No guilt? How do you reconcile this attitude with Christ's own words: "What I say to you is: anyone who looks lustfully at a woman has already committed adultery with her in his heart." Matthew 5:28.

So until I am set straight on this matter, please excuse me from feeling any obligation to contribute toward wider communication of such questionable material.

(Mrs) Gertrude Hubbard

Richmond

### A paradox in 'joyful' picture

To the editor:

Apparently the men pictured (Criterion 3/16 page 3) at the recent Catholic Communications Hearing were not receiving very joyful testimony. The lack of joy in their faces cries out painfully in contrast to the bold-lettered backdrop, "Share My Joy."

This "paradox picture" might remind all of us to examine our thoughts and attitudes which are frequently reflected in our faces.

Just a curious aside—would the presence of women in the picture have intensified or lessened the paradox? Take another look!

C. Uchlein

Indianapolis

## washington newsletter

### 'Strange victory' for church schools seen in recent Supreme Court ruling

by Jim Castelli

WASHINGTON—The Supreme Court ruling that the National Labor Relations Board does not have jurisdiction over teachers in Catholic schools was a strange victory for the American Catholic bishops—one which may bear the seeds of future defeats.

The Archdiocese of Chicago and the Diocese of Fort Wayne-South Bend, Ind., argued that the National Labor Relations Act does not give the board jurisdiction over teachers in church-run schools and that, if it did, such jurisdiction would be an unconstitutional entanglement of church and state.

The U.S. Catholic Conference, the U.S. bishops' civil action agency, filed a friend of the court brief supporting the two dioceses.

Many people summed the argument up simply: It's inconsistent to hold that Catholic schools are too religious to receive most forms of government educational aid, but not too religious to be under the jurisdiction of a government agency like the NLRB.

Bishop William McManus, who was appointed head of the Fort Wayne-South Bend Diocese after his predecessor had begun the NLRB challenge, warned his fellow bishops last November that they were being supported on the NLRB issue by the very people who had fought hardest against federal aid to church-run schools.

THE BISHOPS' own legal challenge, he

warned, could lead to a court decision affirming a philosophy foreign to their own.

The court did not go as far as Bishop McManus feared; it ruled only that the NLRB did not have the legal power to deal with teachers in church-run schools and did not deal with the constitutional questions.

But the court treated the legal question in a way that only reaffirmed what Catholic officials believe are some of the worst elements of past school-aid decisions, holding that virtually any government involvement in a church-run school creates an unconstitutional church-state entanglement.

It is not inconceivable that the court could at some time in the future cite the NLRB decision in striking down federal aid under the Elementary and Secondary Education Act or the use of federal funds to hire temporary public service workers in church-run schools.

Some church figures see the NLRB decision as a victory against the "encouragement" of federal agencies into church institutions without a clear legal mandate.

But Bishop McManus also turned this argument around at the November bishops' meeting. He said that when Catholic teachers' unions were asked why they went to the NLRB for help, they said it was because school officials would not bargain with them.

THE COURT'S decision has raised a number of questions and possibilities that will be discussed in coming months.

Albert Shanker, president of the American Federation of Teachers, has called for legislation to extend NLRB jurisdiction to church-run schools.









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*'Each of you has received a special grace, so, like good stewards responsible for all these different graces of God, put yourself at the service of the Church.' I Peter 4:10*

by Msgr. R. T. Bosler

Q. Is it a sin to willfully and with full knowledge disobey civil laws, e.g., income-tax rules, seatbelt regulations, speed limits, crossing double solid lines, stop signs, etc.? If no direct danger to others or yourself is involved and the driving is done with proper concern for others, does that make a difference in judging those disobediences to be sinful or not?

A. It might, or it might not. From New Testament times the church has considered obedience to civil laws a matter of conscience.

In Romans, St. Paul wrote: "Let everyone obey the authorities that are over him, for there is no authority except from God, and all authority that exists is established by God. As a consequence, the man who opposes authority rebels against the ordinance of God . . . You must obey, then,



not only to escape punishment but also for conscience's sake . . ." (Romans 13: 1-4, 5-6).

Paul's words are no argument for the divine rights of kings, nor can they be used to contend that an elected official was providentially chosen. Rather, the conclusion is that human authority comes from God because the Creator seemingly designed mankind in such a way, as Pope John XXIII in his encyclical "Pacem in Terris" put it, that "human society can be neither well-ordered nor prosperous without the presence of those who, invested with legal authority, preserve its institutions and do all that is necessary to sponsor actively the interests of all its members."

The whole assumption that the authority of law derives from God obviously leads to the

conviction that laws contrary to the common good or to the rights "to life, liberty and the pursuit of happiness," as the U.S. Declaration of Independence expressed them, are not to be obeyed.

During the late Middle Ages, when kings and local lords enjoyed absolute government and imposed many outlandish and unnecessary laws, theologians came up with the theory of the purely penal law, according to which the only obligation in conscience was to pay the penalty if caught.

Many modern moral theologians have applied the theory of penal law to most modern civil laws, arguing that in pluralistic, secular societies legislators must prescind from religious motives and have no intention of

obliging consciences but only of making laws effective by fines or other penalties imposed upon offenders.

Following this theory (which you may, apart from the tax laws), you may break the laws under the circumstances you describe so long as you are willing to pay the fine if caught. I exempt the tax laws because there is certainly an obligation in justice to support the institutions that serve the common good.

Personally, I am not happy with the penal law concept, for it divorces civil, political and social law from conscience and religion. Watergate and all the scandals in politics and business are arguments against what that leads to. It is not the intention of civil legislators that determines the obligation in conscience to observe a civil law but the recognition that God wants us humans to live together unselfishly, peacefully and justly, and that is only possible when laws are respected.

There are times when, for sensible reasons, we might break a parking or speeding law and take our chances on paying a fine without going against our conscience.

There can be times when we can honestly conclude that certain civil laws do not apply to given occasions or circumstances, when there is a presumption that the lawmakers did not intend for the laws to apply when this is verified. A policeman may not be willing to accept your explanation, but your conscience can be clear.

# Law and conscience

question box



## John's gospel challenges us

APRIL 1, 1979  
FIFTH SUNDAY OF LENT (B)

Jeremiah 31:31-34  
Hebrews 5:7-9  
John 12:20-33

by Rev. Richard J. Butler

The one who hates his or her life in this world preserves it to life eternal. The gospel calls for a radical wrenching from the comfort of one way of life and the embrace of a new life. It calls for a break sufficient to allow our life to grow in a new direction.

This is not always the image we have concerning the Christian way of life. In an age when the church is secure in the established ways of society and great stress and value is placed on the virtues of conformity, the gospel of hating one's life is not comfortable and, indeed, is rather suspect.

We train people from their days of youth to settle down with set routines and rituals which become the anchor of the later adult spiritual life and the measure or test of adult religion is often equating it to the religious style of youth.

But religion can never be that simple. We

should never confuse tradition—the handing down of faith from one generation to another—with the provincial clinging in adulthood to the practices of youth. The latter is often an escape from the challenge to grow up; the former provides the basis for continual adult conversions.

This season of Lent is a time to take seriously the challenge of John's gospel. It is not enough that Jesus came to us in the baptism of our youth; the Gospel calls for us continually to embrace all that baptism initiated. It is not enough for us to repeat rituals of earlier days; the Gospel calls for us to take hold of the traditions rooted in those rituals and shape new adult rituals to express the same traditions.

It is not enough to rest secure in the affirmations of our childhood days; the Gospel calls for us to face honestly the weaknesses of our adult lives and to surrender to the person of Jesus for the strength that he will supply.

This will not necessarily suggest revolutionary movements, but it will demand a revolution in our personal lives. The call of the Gospel during this Lent and repeatedly at each stage of life, is a call to hear about the grain of

wheat which must die to produce fruit; it is a call to say "no" to the past if we really expect to say "yes" to the future.

Jesus announces in the Gospel today that judgment has come upon the world and each of us in the context of that judgment must bring ourselves to say "no" to the world.

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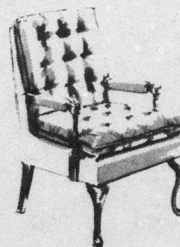
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## Why silly's not dumb: laugh at your mistakes, learn to like yourself more

By Sally Wall

From time to time, most of us experience feelings of dissatisfaction with ourselves. We don't like the way we behave and often that feeling stems from a very real knowledge that we are capable of behaving better.

Worse yet, which of us hasn't known a person who actually disliked us? In our most vulnerable moments such a person can seem to steal our sense of well-being. We wonder if something is wrong with us. A seed of insecurity is either planted or fed.

When these negative experiences happen only occasionally, we usually can set them aside. The wholeness of our personhood isn't threatened by temporary emotional ups and downs.

**BUT IF WE** habitually dislike ourselves, feel inadequate and live in lonely separation from others, we must take the matter seriously, for we're overlooking unique gifts which exist within each one of us.

Haven't we ever disliked someone upon first meeting and then, with longer acquaintance, come to appreciate them

in a new way? Perhaps our dislike of ourselves results from a rather superficial acquaintance with who we really are.

To know ourselves requires respectful attention. We need to look into our depths, not be afraid to see the deficiencies and frailties, the strengths and the talents, the failures and the triumphs that make us human. And then, we need to have compassion. Compassion is not a quality reserved only to give others. That same compassion exists as well for ourselves.

Before we can love and forgive others, we must first have learned to love and forgive ourselves. Before we can appreciate strengths, talents and virtues in others, we must have learned to appreciate our own strengths, talents and virtues.

**WHEN WE MAKE** mistakes, quite often they have a funny side. Laughing at oneself can take the edge off. Laughter is reconciling, healing.

And when we have done something we find difficult to forgive ourselves for, we should remember that God has told us over and over again that his forgiveness awaits us. We have only to ask. If God can forgive us our most serious transgressions, surely we can forgive ourselves.

We should constantly reach for perfection, but we should realize that we will be reaching throughout life. And each of life's experiences, whether our choices have been right or wrong, will have

taught us something. The key we should look for within ourselves is: Was I trying to make the right choice according to the Christian principles I hold? When things go wrong, for whatever reason, we must be able to stand up again, console ourselves with the realization that with God's help, we will be able to take forward steps. In the goodness that is within us, God exists. He has, after all, made us in his own image and likeness.

We are worthy to be loved because our Creator loves us. In the words of the psalmist, "It was you who created my inmost self, and put me together in my mother's womb. You know me through and through."

**ST. PAUL** assures us, "This is what love is; it is not that we have loved God, but that he loved us." He who made us and knows us best, loves us.

With such realizations we can begin to change our habits of self-deprecation. We can choose to express the best in ourselves and learn not to be ashamed of the small gifts we offer. A simple willingness to smile may seem a priceless gift when shared with someone who is lonely.

We can look for good responses from others and turn aside hurtful attitudes. We will find we are liked because we like, and loved because we love. And finally, our longing for perfection will be satisfied when, at the end of life's journey, we behold the Lord who is love beyond anything we can possibly imagine.

1979 by NC News Service

# Deaf hear, mutes speak, God reigns

By Father John J. Castelot

Each account of Jesus' feeding the crowds (Mark 6, 31-44; 8, 1-9) is followed by a series of parallel events: recrossing the lake, landing, controversy with Pharisees, dialogue about bread, miracle of healing. This is an obviously artificial, studied structure designed to further Mark's theological purposes.

The confusion and misunderstanding which follow each feeding lead up to the opening of a man's ears in one case and of a man's eyes in the

**'The man himself in no way  
expresses faith in Jesus' power  
to cure him. But then,  
how could he have heard  
of Him. As Paul tells us,  
'Faith comes through hearing.'**

other. This fits nicely into the evangelist's overall theme: Without faith Jesus cannot be understood, even by those who physically witness his miracles, even if, like the disciples, they are well disposed. In the long run, the latter are as uncomprehending as those who goad him into controversy. Only God can open their ears and eyes and, as it turns out, this was to happen only when "the Son of Man had risen from the dead" (Mark 9,9).

This helplessness of theirs is suggested by the fact that the deaf-mute (Mark 7, 31-37) contributes nothing to his cure, not even a necessarily unspoken gesture of appeal. He is inert, pitifully passive. "Some people" bring him to Jesus; Jesus relieves him of his infirmity, orders the crowd (not the man) to say nothing, and it is they who respond to the miracle. The man himself in no way expresses faith in Jesus' power to cure him. But then, how could he have heard of him As Paul tells us, "Faith comes through hearing" (Romans 10,17).

physical deafness dramatizes the spiritual deafness of his contemporaries. Unless they, too, are cured of their impairment, they will likewise be unable to believe. And unless their concomitant inability to speak is rectified, they will be unable to communicate the good news to others.

Jesus took the man off by himself, a pattern in many of the cures in the first part of Mark. He put his fingers into the man's ears and, spitting, touched his tongue. Then he looked up to heaven and emitted a groan. He said to him, "Ephphatha!" (that is, "Be opened!"). All of this is rather strange for one who can cure by a simple word or even from a distance. It smacks of the techniques common among so-called wonder-workers in the pagan world. But it may be that, since Jesus was in fact in pagan territory, the district of the 10 Cities, he was accommodating his technique to their culture.

The touching, the use of saliva, the groaning, all of these are attested in the popular literature of the time. Mark, by the way, was so anxious to have Jesus in genteel surroundings that he brought him by a fantastic itinerary from Tyre, where the preceding incident had taken place (Mark 7, 31).

However, it may also be that Christians in Mark's day actually exercised their charismatic ministry of healing in this fashion. The fact that he has preserved the precise Aramaic term used by Jesus (Ephphata) suggests that it had been retained in the tradition for use in comparable situations. And the procedure illustrated the efficacy of the sacramental system, in which

words and gestures produce their effects as visible channels of the power of the risen Lord.

AT ANY RATE, "at once the man's ears were opened; he was freed from the impediment, and began to speak plainly" (Mark 7, 35). Again, as is so common in Mark, Jesus enjoins them strictly not to tell anyone (Mark's "messianic secret") but, as usual, they disregard the order and proclaim it all the more loudly. "Their amazement went beyond all bounds: 'He has done everything well! He makes the deaf hear and the mute speak!'" (Mark 7, 37).

The words in which their reaction is cast are an allusion to Isaiah 35, 36, where the giving of sight to the blind, hearing to the deaf and the power of speech to the dumb are used as figurative signs for the blessings of the messianic age. It is thus that Mark points out the significance of the event: in Jesus the reign of God has entered human history.

But Mark has placed the incident in this particular context to illustrate the point he is stressing throughout this section: Even the clearest indications of the role of Jesus in the divine plan go unperceived in their true significance. Only the power which he would wield as the risen Lord will enable the blind really to see, the deaf really to hear, and the dumb to proclaim the good news. Mark's readers were benefitting from that power, as are we, but they too ran the risk of missing the point and had to be alerted to the danger—as do we.

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# He couldn't speak or hear till Jesus came

By Janaan Manternach

One day Jesus and his disciples crossed the Jordan River into the area called Decapolis or the district of the 10 Cities. It was a foreign country to Jesus, even though it was not very far from his own home. The people who lived in the land of the 10 Cities were not Jews like Jesus. They were gentiles and had their own religious beliefs.

Jesus had been in this foreign land at least once before. Near the city of Gerasa he had cured a strange wild man who

cause he could not speak or hear.

A group of his friends ran back to get the deaf-mute. They brought him to Jesus. They begged Jesus to lay his hand on the poor man. They hoped Jesus could help him speak and hear.

Jesus smiled at the man. He took him gently by the hand and led him away a short distance from the crowd. Once they were alone, Jesus placed his hands around the man's head. He placed his fingers carefully into the man's deaf ears. For a moment he was silent and motionless. Then Jesus took his hands away from the man's ears. He spit into his own hands and rubbed them together. Then

he reached out and touched the mute man's tongue.

Jesus looked quietly up to heaven. He groaned deeply. Then he looked at the deaf-mute with compassion. He said to him, "Ephphatha!" which means "Be opened!"

ALL AT ONCE the man found that he could hear. He was able to talk. We can only imagine how he must have felt as his deaf ears were opened and his mute tongue was loosened.

The people who stood a short distance away watching were utterly amazed. They could hardly believe their eyes and

ears. The deaf-mute could now hear and speak. They were filled with wonder.

Jesus walked back to the crowd with the happy man who once could not hear or speak. Jesus told them not to tell anyone what they had seen and heard. He wanted them to keep it secret. But they were so excited and happy that all they wanted to do was to tell everyone about Jesus.

They told everyone they saw what Jesus had done. "He has done everything well!" they told anyone who would listen. "Jesus makes the deaf hear and the mute speak!"

1979 by NC News Service

## Children's story hour

lived in the town cemetery. But the citizens of Gerasa did not welcome Jesus into their town.

This time when the people noticed Jesus and his disciples they acted differently. They remembered how Jesus had helped that pitiful man near the cemetery at Gerasa. The man's whole life had been changed by his meeting with Jesus. He was now well and happy.

THE PEOPLE NOW thought of another suffering man who lived in their city. The man was a deaf-mute. He could not hear, nor could he speak. He spent most of the day just sitting around be-



## Dr. Susan Muto One of the laity's emerging spiritual leaders

By Father Adrian van Kaam, C.S.Sp.

Vatican Council II is a call to spiritual renewal of the whole people of God. In the wake of the council the Holy Spirit inspires many lay people to a new interest in the life of the spirit. The attempts, however, to live a spiritual life without insight into its foundations can be dangerous. The disaster of the Jonestown spirituality teaches us where unwise spiritual formation can lead.

The more widespread the interest in spiritual formation, the more urgent is our need for experts who see the danger this interest entails. We shall never have enough experts, especially now that the council called the people of God as a whole to grow to holiness.

In view of the need for experts the Holy Spirit seems increasingly to inspire lay persons to devote their life to prayerful reflection on the Catholic foundations of the spiritual life. In the history of spirituality we find men and women who have been outstanding in spiritual wisdom and leadership, most of whom followed the religious life. Now the Holy Spirit may repeat the story also among the laity called in baptism to grow to the fullness of the spiritual life.

ONE OF THE new spiritual leaders emerging from the laity is Dr. Susan Annette Muto. Not captive to any particular school of spirituality, she devotes her life to prayerful reflection on the basic spirituality of the church. Tireless research in the Scriptures, Church Fathers, Catholic doctrine and the spiritual masters forms the trustworthy basis of her teaching and writing.

Holy Providence prepared Ms. Muto well for this mission. He allowed her to become involved in studies that would later prove most helpful for her research in spirituality and the communication of its results.

She did undergraduate work in communications and literature at Duquesne University, from which she was graduated with high honors. Interested in pursuing her studies in literature and especially in the literature of spirituality, she entered the University of Pittsburgh and soon afterwards was awarded her M.A. in English

### Spiritual masters

literature. She continued her studies in literature and spiritual reading, and in 1970 received her Ph.D. also from the University of Pittsburgh.

AFTER A PERIOD of successful work as editor of the Jewish Chronicle of Pittsburgh, God directed her to the spiritual movement at Duquesne University, which is called the Institute of Formative Spirituality. Within the institute she deepened her understanding of ascetical and mystical theology. Here again she was not satisfied with only a seminary manual of this theology. She mastered the sources themselves from which these manuals are abstracted: the spiritual theology of the Scriptures, the Fathers, the classic masters.

She became deeply involved in the unique pro-

ject of the faculty and doctoral students: the systematic, scholarly development of a new science, that of formative spirituality.

Ms. Muto teaches courses in the art and discipline of meditative reflection and spiritual reading as preparation for and deepening of the life of prayer. She is now executive director of the institute and managing editor of its two journals, *Studies In Formative Spirituality* and *Envoy*.

LIKE HER LAY colleagues in the institute, she does not consider herself first of all a professor but a person called by God to fulfill with others a ministry in the church. Teaching spiritual formation is not a job but a ministry. This explains her dedication and the dedication of her colleagues which goes far beyond the call of duty. This dedication is rewarded with an increasing influx of dedicated students, not only clergymen and Religious but also lay people.

Besides speaking engagements in almost all states and in many foreign countries, Ms. Muto is also a prolific author. One of her best known works, relevant to practical spiritual formation, is called *A Practical Guide to Spiritual Reading*. Most recently she published, together with co-author, Father Adrian van Kaam, *Tell Me Who I Am: Questions and Answers on Christian Spirituality and Am I Living a Spiritual Life?*

Spiritual masters continue to be found among us in the 20th century. But perhaps this century will be especially remembered for those lay people who will have helped others to realize the fullness of the spiritual life.

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# The family . . . where the gospel begins to radiate

By Father Joseph M. Champlin

My partner at Holy Family Church, Father David Baehr, coordinated this year's parish parental preparation program for first penance.

Following previous patterns, he arranged two large group meetings in the church hall and small unit discussions at homes of parishioners. There was one Saturday morning hour-and-a-half period of instruction for the children, but our overall thrust sought to teach parents so they might teach their youngsters.

Father Baehr instituted a new and particularly clever element, a development possible because such programs for penance have been in operation at Holy Family for a considerable period of time. He asked several parents, veteran graduates of these sessions, to share their past experiences with this parental preparation of children for the sacraments.

I LISTENED with both interest and satisfaction to a most articulate mother describe her large family's positive feelings and practical use of this penance program.

I listened with interest because she made a pragmatic observation and useful suggestion for the other parents.

We ask the children to memorize one of the 10 prayers of contrition provided in the revised rite for reconciliation. There is no rigid emphasis on this point, but it seems to us a sound and beneficial pastoral principle that a young boy or girl know from memory some formalized, prayerful expression of sorrow for sin.

The mother agreed. She and her husband,

after working through this program with several children, concluded they should decide on one of the formulas for the sake of unity in their family prayer. They did not select the 10th and shortest Act of Contrition, no doubt much to the initial regret of their children.

HAVING MADE that choice, these conscientious parents then began to integrate this formula into prayer around the table or at bedtime.

I listened with satisfaction how good our parental program is, how much it helps the family, how Mom and Dad really are the best teachers of children in the ways of the faith.

Years earlier, as the woman mentioned to the group, she and her husband had strongly objected to the new approach. They felt then that this was the school's or the priest's or the nun's responsibility. They judged themselves inadequate for the task. Their view has changed today.

Her words echoed the final blessing of the father in the reformed baptismal ritual: "He and his wife will be the first teachers of their child in the ways of the faith. May they be also the best of teachers, bearing witness to the faith by what they say and do."

Those phrases in turn reflect this excerpt from paragraph 11 of the Vatican II "Dogmatic Constitution on the Church."

"FROM THE MARRIAGE of Christians there comes the family in



which new citizens of human society are born and, by the grace of the Holy Spirit in baptism, those are made children of God so that the people of God may be perpetuated throughout the centuries. In what might be regarded as the domestic church, the parents, by word and example, are the first heralds of the faith with regard to their children."

Pope John Paul II, reiterating his support for the family and its importance in the church's renewal, underscored to U.S. bishops from the South and Midwest the significance of such sound teaching in the home, school and pulpit. His comments:

"I am thoroughly convinced that families everywhere and the great family of the Catholic Church will be greatly

served...if a renewed emphasis is placed on the role of doctrine in the life of the church."

The apostolic delegate in the United States expressed similar sentiments when he addressed members of a workshop on the U.S. bishops' Plan of Pastoral Action for Family Ministry.

"The family...ought to be a place where the Gospel radiates," he said.

"Praying together as a family is both an expression and a mutual nurturing of the faith."

In their large country house, this Christian father and mother are living out those ideals: teaching doctrine, radiating the Gospel, praying together as a family and nurturing the faith.

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

1. After reading the story, "A Deaf-Mute," talk together about it, using the following or other questions:

— Why did the people of Gerasa feel more kindly toward Jesus when he visited their town a second time?

— Who, in Gerasa, needed to be touched by Jesus' healing power?

— How did Jesus respond to the people's request for help for the deaf and mute man?

— Even though the people believed Jesus could help their friend, why do you think they were amazed when he could hear and speak?

— Why, do you think, the crowd could not keep the healing of the deaf-mute a secret?

2. In relationship to the story of *A Deaf-Mute*, two stories that might be read to the children or that they might read on their own are *I Have a Sister: My Sister Is Deaf* by Jeanne Whitehouse Peterso (Harper and Row, New York, 1977) and *A Certain Small Shepherd* by Rebecca Caudill (Holy, New York, 1966). The second tells of the mysterious power of love as it touches a mute Appalachian child on Christmas.

3. If there is a school for the deaf in your area or if you know someone who is deaf, arrange to visit the school or the person. Children can be helped to understand and appreciate the gifts of the deaf and mute as they grow in an understanding and appreciation of their own gifts.

## Discussion questions

1. How do you view yourself? Reflect upon this question before you answer.

2. On a sheet of paper, list your good qualities. Then reflect upon the fact that each of us has unique gifts which exist within us.

3. How can knowing ourselves enable us to know God better? Discuss.

4. Discuss this statement: "If God can forgive us our most serious transgressions, surely we can forgive ourselves."

5. What is the lesson Jesus teaches in the story of the deaf-mute?

6. How can one physically see, hear and speak, yet not understand? Discuss. Do you see evidence of this today?

7. Can you relate the Gospel story of the deaf-mute to self-understanding and go on to the development of greater understanding of God? Discuss.

8. How do you view the greater participation of lay people in the work of the church? Discuss.

9. Discuss this statement: "Vatican Council II is a call to spiritual renewal of the whole people of God."

† KNOW YOUR FAITH



pass it on

## Youth minister intern learns about service

by Sister Ann Carver

One of the realities facing those of us in church ministry is the out-of-proportion percentage of older people in service in the church versus the smaller percentage of younger people responding to the present needs. The question: What are some ways that could attract and encourage younger people to do out service in the Catholic Christian church?

St. Patrick parish, Terre Haute, expressed a willingness to try out an idea: Employ a recent Catholic college graduate as a youth minister intern. Paula Sasso, a 1978 Holy Cross graduate, had indicated a willingness to follow calling and to share service in the Christian community.

Sister Ann Carver, S.P., who had taught and worked with Paula in several youth programs during her high school days and kept in touch during her time away in college, proposed the idea of the two of them teaming and offering their services to a parish with Sister Ann as parish director of religious education and

Paula spending the year learning while doing by directing her time to the teen youth of the parish.

IN JULY, Sister Ann and Paula joined the staff of St. Pat's. Paula received a Sister's stipend of \$5,300 for her services. She worked with Father Tom Richart with the teens of the parish. She encouraged Catholic young people to continue to learn about their religion, to share contemporary, meaningful prayer together at monthly liturgies and to engage in leisure-time activities with other Catholic young people.

Paula evaluated her talents and interests to see where she would like best to share them in the parish. She chose to work with the parish liturgy committee.

She trains lectors and Eucharistic ministers. She meets with the newly formed folk singing group of junior high school students of the parochial and public schools. Under her direction, several of the junior high religious education students assist in the pre-school program on Sunday mornings.

Paula now assists the deanery youth minister, Lorrie Scheidler, and the director, Father Jeff Godecker. She has helped with two senior retreats. She and Lorrie meet on a regular basis with some of the seniors to share prayerful reflections. Experiences like this might encourage some other young adult to give service within the Christian community.

**THERE ARE** periodic meetings between Sister Ann and Paula, where the activities are discussed to enhance the programs. The generation gap is a reality!

Paula lives with five Sisters of Providence at St. Ann's Convent as a lay associate member of the community. She shares in any aspect of the community living that she chooses and contributes her part toward the living expenses. This experience should enable her in her decision to enter a Religious congregation.

The church community of St. Patrick's has taken a chance to encourage a young person to share in the service of the Lord. Time will tell what the results and benefits will be; but the parish has made an attempt with the new program and the Lord is blessing our efforts in a positive way.

## the Saints *by Luke*

**D**OMINIC SAVIO WAS BORN IN RIVA, ITALY, ON APRIL 2, 1842. HE WAS SO FRAIL AT HIS BIRTH, HIS FATHER RUSHED HIM TO THE PASTOR FOR BAPTISM THAT SAME EVENING. AS A BOY, DOMINIC LOVED SERVING MASS, WHICH HE BEGAN AT AGE FIVE. ON THE DAY OF HIS FIRST HOLY COMMUNION, HE RESOLVED TO CHOOSE DEATH RATHER THAN SIN. FROM HIS EARLIEST YEARS HE EXPRESSED A DESIRE TO BECOME A SAINT.

HIS PASTOR RECOGNIZED HIM AS A SPECIAL CHILD AND ARRANGED TO HAVE HIM TRANSFERRED TO DON BOSCO'S ORATORY AT TURIN. DON BOSCO POINTED OUT THAT HOLINESS IS NOT NECESSARILY TORTURES AND HAIR SHIRTS, BUT IN THE CHEERFUL BEARING AND OFFERING UP OF EACH DAY'S SMALL CROSSES AND THE FULFILLMENT OF THE DUTIES OF ONE'S STATE OF LIFE.

DOMINIC SAVIO FOUNDED AND DIRECTED THE IMMACULATE CONCEPTION SODALITY, A GROUP OF BOYS WHO CARRIED ON AN APOSTOLATE AMONG THEIR SCHOOL MATES. HIS CHEERFULNESS MADE HIM VERY POPULAR.

AT THE AGE OF 15 HE BECAME VERY SICK, AND DIED ON MARCH 9, 1857.

POPE PIUS XII CANONIZED HIM ON JUNE 12, 1954.



**ST. DOMINIC SAVIO**



"CAN YOU LOOK AT HIM AND STILL HATE EACH OTHER?"

## Jersey bishop to speak

Bishop Joseph A. Francis, auxiliary bishop of the Archdiocese of Newark, N.J., will be the featured speaker at a program sponsored by Archdiocesan Black Catholics Concerned

(ABCC) on Sunday, April 8, at 6 p.m. The program, "An Evening With Bishop Joseph Francis," will be held at the new St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis.

Bishop Francis, a native of Lafayette, La., became the fourth black bishop in this country when he was ordained auxiliary of Newark on June 25, 1976.

Taking its theme from "The Year of the Child," the topic for the bishop's address will be "Our Children and Our Church: Involving Our Children in the Life of the Church."

The occasion for Bishop Francis' presentation is the 1979 membership drive for ABCC. At this time new and renewal memberships will be accepted.

ABCC has four central goals and it is seeking new members to help in fulfilling these goals. The goals are: 1) to promote, foster and encourage racial and social justice within the church; 2) to support and encourage vocations; 3) to assist in the creation of church liturgy that reflects and sustains the heritage of black people, and 4) to encourage lay leadership and participation among black Catholics.

All people interested in the future of black Catholicism are encouraged to attend. To provide information about the organization, Mrs. Amanda Strong, president of ABCC will be present with the membership committee, Father Kenneth Taylor, Mrs. Shirley Evans, Mrs. Leslie Lasley, and Mrs. Judy Harkness.



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You may apply for application at the Personnel Office on the third floor of the Fire Headquarters office, 301 E. New York St. Hours from 9:00 a.m. to 3:00 p.m. Monday thru Friday. Friday, April 27, 1979, is the cut off date for those wishing to apply for application for the current testing program.

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## Liberation (from 3)

"situations of sin" caused by unjust structures. These social sins must be combated by the church which has a responsibility to help find alternative structures, say the theologians.

Responsible for many social sins, according to liberation thinking, are political imperialism by the United States, a capitalist system fostering economic injustice and domination of national life by a minority at the expense of the majority.

**THESE POSITIONS** have definite leftist political implications in Latin America, where most countries in recent years have been controlled by rightist civilian and military governments. Advocating social change implies opposition to these governments.

The theology of liberation, however, does not set itself up as a political movement nor does it advocate what political movements people should join. Becoming involved in partisan politics is left as a personal decision.

"What the theology of liberation does is make you develop an awareness of the necessary political dimension of the Gospel," according to Father Gutierrez. "I don't say the Gospel reduces everything to a political dimension. It requires developing an awareness exactly so that the political dimension can become more evangelical."

These political dimensions also have drawn criticism because many liberation theologians acknowledge that they use aspects of Marxist social thought in criticizing social conditions.

**"WE CAN'T** be with the poor of Latin America without calling upon social analysis using terms like injustice, exploitation, exploiting class and class struggle to explain what is happening. To use certain notions to explain reality does not mean agreeing with the determined philosophical positions postulated by Marxism," said Father Gutierrez.

The theology of liberation received impetus from the Latin American bishops meeting in 1968 in Medellin, Colombia. At Medellin, the bishops committed the church to grappling

with the region's socio-economic and political problems as an attempt to apply Vatican II in Latin America. Although the bishops did not specifically mention the theology of liberation, they used such terms as "liberation" and "situations of sin."

Despite the controversies, liberation theology has gained in respectability.

When the Latin American bishops met in Puebla, Mexico, last February, however, they specifically supported the theology of liberation. This, coupled with papal qualified approval, indicates that liberation theology has enough support to continue being a force in Latin America.

## Providence High School to present 'Pippin' starting March 30

**CLARKSVILLE**—The cast and crew of "Pippin," the annual Providence High School spring musical are putting finishing touches on the production scheduled to open March 30.

This year's production promises to be distinguished by a carefully planned series of



**IT'S A PARTY!**—Feeling no pain at the retirement dinner for Fred W. Fries, former Criterion managing editor, were these present and former Criterion staff members. Left to right: Fr. Tom Widner, editor; John and Beatrice Ackbire, former associate editors; Fries, and Msgr. Raymond T. Bosler, former editor. Since his retirement Fries has attempted to indulge in his favorite pastime golf, but has informed the Criterion that he developed "sciatica," an inflammation of the nerve ending in the hip. His wife Liz has been "forced" to do the housework as a result. (Photo by Fr. Joe Ziliak)

special effects. Rolling fog and flashing lights contribute to the visual impact of the production. Despite its time frame of the Holy Roman Empire, "Pippin" is as modern as disco.

Dinner theater performances are March 30, and April 1, 6 and 8. Regular performances are March 31 and April 7.

Tickets for regular performances are still available at \$2.50 for reserved seats and \$2 for general admission. Contact Dale Durham at Providence (945-2538) for reservations. A few tickets are also available for dinner performances.

"Pippin," is the story of a young man's quest for personal fulfillment. The book for the musical, which had a six-year Broadway run, is written by Roger O. Hirson; the score is by Stephen Schwartz, composer of "Godspell."

The Providence production with full orchestra is directed by Rebecca Reiser and is produced and staged by Ray Day. Choral direction, voice and accompanists are under the direction of Melanie Williams. Vocal assistant is Paula Bourne. Choreographer is Bette Weber Flock.



**VISITING DELEGATE**—Archbishop Jean Jadot, Apostolic Delegate in the United States of Pope John Paul II is pictured here during the Mass he celebrated at St. Meinrad Archabbey on March 21. While there the Delegate, who is the Pope's personal ambassador, helped the monastery celebrate the 125th anniversary of its founding. The anniversary of the 170-member Benedictine Monastery coincided with the 1,500th anniversary of the birth of St. Benedict.

## 'Poor man's supper' slated for April 8

The Christian Lifestyle Associates will be hosts for the Poor Man's Passion Sunday Supper at Holy Cross parish hall, 125 N. Oriental St., Indianapolis, on Sunday, April 8.

The program will begin at 3 p.m. with a movie followed by small group discussions. A simple family style supper will be served at 6 p.m. The evening will conclude with a prayer service. Child care for the very young will be provided.

Reservations may be made by calling Bill and Liz Meredith, 637-6210, or Tom and Nancy Kerr, 846-0288.

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**MARIAN BASEBALL SEASON UNDERWAY**—Coach Lynn Morrell, above center, is entering his eighth season with the Marian College Knights, who play a 40-game NAIA District 21 schedule. He is shown with co-captains Tim Beringer, left, pitcher-outfielder from Ritter High School, and Ken Schmutte, infielder from North Central High School. Both are juniors. The Knights will host Bethel College on March 31 and St. Francis College on April 1 in doubleheaders, starting at 1 p.m. on Marian's field, located at 3200 Cold Spring Rd.

Q. My kids have come home with packets of this new efflorescent candy. Is it really safe?

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remember  
them

\* AUCKLY, Estelle M. 74. Our Lady of the Miraculous Medal Mausoleum Chapel, Indianapolis, March 26.

\* BOOTS, Lewis F., St. Lawrence, Indianapolis, March 21.

\* CLARKE, Hazel L., Immaculate Heart of Mary, Indianapolis, March 26.

\* CLIFFORD, Margaret Hornung, 77, Sacred Heart, Jeffersonville, March 24.

\* DAVIS, Barbara Weber, 95, St. Augustine, Jeffersonville, March 24.

\* LOERTZ, Erma, 78, St. Ambrose, Seymour, March 23.

\* MALOTT, Marvin R., Jr., 43, Our Lady of Lourdes, Indianapolis, March 21.

\* NESSLER, Gladys Young, Immaculate Heart of Mary, Indianapolis, March 21.

\* PRITCHETT, Marguerite M., 81, St. Benedict, Terre Haute, March 21.

\* RAVEN, Raymond H., 73, St. Gabriel, Richmond, March 17.

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

\* ROBINSON, Ethyl, 59, St. Patrick, Indianapolis, March 26.

\* ROGERS, George W., Jr., 82, St. Mary, Lanesville, March 24.

\* RUZATS, Marta, 82, SS. Peter and Paul, Indianapolis, March 22.

\* SECD, Daisie Mae, 68, St. Joseph, Terre Haute, March 22.

\* THOME, Robert L., 35, St. Joseph, St. Leon, Ind., March 17.

\* UNTERREINER, Linus J., 68, St. Susanna, Plainfield, March 27.

\* WALTZER, Mildred E., 72, Little Flower, Indianapolis, March 28.

\* YUCHUM, Mary Jane, 66, St. Ann, Terre Haute, March 22.

## INFORMATION REPORT TO CONSUMERS from the INDIANA RETAIL COUNCIL

six packets into his mouth, and washed it all down with a carbonated soda drink, he might experience a sore throat, a sore tongue, or swallowing difficulties. However, if your children enjoy one packet at a time, it seems to be a very safe and harmless confection.

Q. I've heard a lot about smoke detectors . . . but tell me, are they really needed? Won't I wake up when I smell smoke?

A. You might wake up if and when you smelled smoke. However, foul-smelling smoke isn't the only thing produced by a household fire. Many home fires smolder slowly for hours before bursting into flame and smoke . . . and these kinds of fires produce large quantities of poisonous gases, including the odorless, tasteless, and

colorless carbon monoxide. If you're awake when a fire is smoldering, you may feel a headache and dizziness. If you're asleep, you may never wake up. That's why you can't be sure that the smell of smoke will wake you and your family

Q. I understand that. But, let's say that a fire is smoldering in my house at night. How will a smoke detector help me?

A. Even if a fire is just smoldering, some smoke will be produced. A smoke detector doesn't require clouds of smoke to work; rather, smoke detectors are quite sensitive to tiny particles of smoke that would be released by almost any fire.

Of the two basic types of smoke detectors, a "photoelectric" model may

detect a smoldering fire sooner than an "ionization" detector, although the "ionization" model may be more effective with sudden, flaming fires. Either kind of detector, however, has a very high probability of giving you enough warning for a safe escape.

Q. Where should I install a smoke detector?

A. The primary job of a smoke detector is to awaken sleeping persons and warn them of danger. So, place your

Sadie Powell and Susan Colin.

In the light comedy division Our Lady of Lourdes presented "Save Me a Place at Forest Lawn" with Agnes Langenbacher and Mimi Crump, directors; "Mystery Manor" by St. Jude and directed by Sue Kaster; "You Don't Belong to Me" by St. Malachy and directed by Irene Pucinelli, Mary Kay Garrison and Gary Dyer. "Shock of His Life" performed by St. Paul, Tell City, and directed by Pat Jarboe was the last play of the light comedy division.

In the drama division Our Lady of Lourdes and St. Jude returned with their productions of "The Well" directed by Sue

Kaster, St. Jude, "The Twelve Pound Look" by Our Lady of Lourdes, was directed by Brian and Mary Ann Sullivan. St. Gabriel completed the division with their presentation of "One of Us" directed by Mary Jo Euvinio and Michael Raimondi.

After the judges critiqued each play awards were presented as follows:

**COMEDY FARCE DIVISION**—over-all play—Our Lady of Perpetual Help, New Albany; best actor—Pete Corsaro, St. Catherine; best actress—Mary Diehl, St. Catherine; best supporting actor—Steve Smith, OLPH, New Albany; best supporting actress—Ann Sinkhorn, OLPH, New Albany; best costume—St. Catherine; best make-up—Nativity; best direction—James McHugh and Antoinette Corsaro, St. Catherine.

**COMEDY LIGHT DIVISION**—over-all play—Our Lady of Lourdes; best actor—Tim Jarboe, St. Paul, Tell City; best actress—Dina Blanton, Our Lady of Lourdes; best supporting actor—John Zerr, St. Malachy; best supporting actress—Rita Cross, St. Malachy; best costume—Our Lady of Lourdes; best make-up—Our Lady of Lourdes; best direction—Agnes Langenbacher and Mimi Crump, Our Lady of Lourdes. **DRAMA DIVISION**—over-all play—Our Lady of Lourdes; best actor—John Swear, St. Jude; best actress—Monica Matthews, Our Lady of Lourdes; best supporting actress—Theresa Farrington, Our Lady of Lourdes; best supporting actor—Rick Bowman, Our Lady of Lourdes; best costume—Our Lady of Lourdes; best make-up—Our Lady of Lourdes; best direction—Brian and Mary Ann Sullivan, Our Lady of Lourdes.

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**CONTEMPLATIVE PRAYER COMMITTEE MEETS**—Members of a prayer-committee of the Association of Contemplative Sisters from across the United States met at the Carmelite Monastery on Cold Spring Road, Indianapolis recently. The association, formed in 1969, fosters the renewal and deepening of contemplative life within the Church. Carmelite Sister Helen Wang, of the Indianapolis Carmel is a member of the national coordinating committee. Shown in the picture are, left to right, Standing: Sisters Cecilia Wilms, Spokane; Helen Wang, Indianapolis; Anne Condon, Minneapolis; Jan Walker, Reno; Vilma Seclaus Barrington, seated: Sisters Mary Lavin, Cleveland; Jean Alice McGoff, Indianapolis; Constance Fitzgerald, Baltimore; Zita Wenker, Devon, Pa.

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music

# New album challenges life perspective

by Charlie Martin

A couple of months ago, I reviewed Carole King's new album, "Welcome Home," and its lead song by the same name, "Morning Sun" also comes from this album. It is refreshing in both its message and in its rhythmic way of uplifting the listener's spirit.

This song challenges our perspective of life experience. With bills to pay, tests to be studied for, decisions to be finalized, and hundreds of other pressing concerns, life can be burdensome.

These exterior pressures often affect us inwardly. We lose our sense of inner peace and become anxious about what we are doing with our lives. We may question past decisions, the direction of present relationships, and feel a sense of confusion about what we are seeking in the future. We have lost our "inner harmony that flows through our bodies and minds." Our focus moves inward and we are less able to see and respond to others' needs. We become preoccupied with our pain and inner searching.

Seldom do we remain static. We often experience changes. "Like the shoreline that divides the sea and sand, I'm a surface ever changing." Sometimes we forget this and wonder why we are growing different, both in our inner and outer selves. Our most subtle changes occur in our feelings.

**FEELINGS ARE** less controllable than other parts of ourselves. They often surprise us because they are so strong. We may be accustomed to feeling close to a person we love, then discover a sense of distance in the relationship.

We may feel accomplished because of reaching a set of goals, but at another time discover we have lost our sense of confidence. Each of us possesses corners and spaces of our persons that are not always known. A particular happening can bring an unknown part of ourselves to the surface. Then we are aware that we are changing.

When we base our security on a certain level of sameness, we limit our growth possibilities. We do not and should not always feel the same, think the same thoughts, or ask the same questions. Even our dreams change as life experiences alter our needs.

While consistency can be important for some areas of achievement, we are not called to be consistently the same person. Each individual holds a treasure of learning, discovery and wonder. Attempting to remain the same leads to a

boredom that robs our lives of this wonder and mystery.

**WHAT REMAINS** consistent in life is the goodness of our persons and the gifts of the world around us. When we are temporarily lost due to inner changes, we must be patient. Time will help us understand the newness within us.

Remembering how we have changed in the past helps us handle today's changes. During all of our changes, God's presence intertwines with our lives. He gives us all the gifts around us, the skies and the trees, the people who love us and, most importantly, our inner strength. He is with us in all of these gifts, gifts that stay with us through every change.

Our challenge is to allow ourselves to change and yet believe that this process reveals our growth to wholeness.

Our final change will occur in

the mystery of death, and through this change a new dimension of self-completion is found. While at times our changes will be scary and confusing, all are part of why we exist. We are constantly

growing and changing to be the person God invites us to be. We can move beyond our fears, for God's presence shines like the morning sun, even through the darkest hour of unexpected change.

## MORNING SUN

*Sometimes I feel like I've been living' much too long/And I've wasted too much time/I think I've lost the inner harmony that flows through me/And my body and mind/Like the shoreline that divides the sea and sand/I'm a surface ever changing/I get burdened by the things I just don't understand/And the mountains left to climb/CHORUS: But then the morning sun comes shinin' through my window/And it's good to be alive/It's gonna be a golden day/Green trees/ Blue sky./If I can only learn the lesson of the seasons/Of a balanced rearranging/Though they may not always come just when I want them to/Still they come and keep me high.*

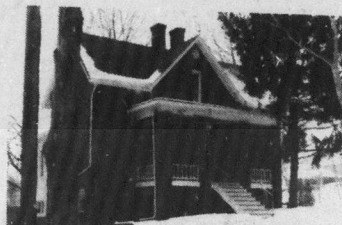
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## television highlights

## PBS to present Hawthorne's 'Scarlet Letter'

In an effort to show that public TV can produce its own quality dramatizations of literary classics—and not just import the British variety—a four-part series adapted from Nathaniel Hawthorne's "The Scarlet Letter" is presented Monday, April 2, through Thursday, April 5, at 9-10 p.m. on PBS.

Hawthorne's 1850 novel of Puritan America continues to be read and studied not only for its enduring literary style but because its complex themes of sin and retribution, guilt and innocence, the individual and society are as universal today as ever.

Based on the first episode, the WGBH-Boston adaptation is studiously faithful to the original. A narrator, speaking in the voice of Hawthorne, serves to explain the historical background and passages of time in what is essentially a story of inner torment.

The re-creation of 1642 Boston is that of a rough frontier community with few

inhabitants. The acting is intense, with pent-up emotions expressed more in dialogue than by action.

If comparison must be made with British literary adaptations, this PBS effort is an ambitious failure as TV drama. It lacks the British ease and facility with re-creating the feeling of a historical period, with restaging the printed page in dramatic terms, and with rediscovering literary characters through the depth of acting in all the roles, large and small.

"The Scarlet Letter," however, is no small achievement in terms of educational value. National

Public Radio is broadcasting a number of programs related to this masterpiece of American literature and a 16-page "Viewers Guide" is being distributed through local libraries. Important as are the cultural enrichment aspects of this series, there is no reason why public television cannot equal the best of world TV dramas. "The Scarlet Letter" is a step in the right direction.

\*\*\*\*  
Africa still remains an unknown continent for many Americans who find past stereotypes and present realities difficult to reconcile, let alone understand. Trying to

break through this chain of misconceptions by focusing on one African country—Kenya—is the three-part documentary series, "Black Man's Land," airing Tuesday, Wednesday and Thursday, April 3, 4 and 5, at 10-11 p.m. on PBS.

The first program surveys the shocking history of European colonialism when the Imperial British East Africa Trading Company began looting Kenya in 1890. It was so rapacious that the British government replaced the company with a protectorate in 1895, intending to turn Kenya's fertile lands into a preserve for settlers on the order of South

Africa and New Zealand.

The African tribes failed to cooperate with the plan and punitive expeditions—burning out villages and killing their inhabitants—became standard practice.

For most viewers, the second program dealing with the Mau Mau uprising of the 1950s will be a revelation. Using newsreel excerpts of the time and recent interviews with those who had some part with the events, the program shows that well-publicized Mau Mau savagery against whites was a fiction created by Kenyan settlers in order to justify the military suppression of all advocates of independence.

During the state of emergency from 1952 to 1960, Africans killed 32 of Kenya's 40,000 white settlers. During that same time, 15,000 Africans were killed and hundreds of thousands were arrested and interned in "rehabilitation" camps where they were brutalized and tortured.

When the British Parliament confirmed reports of what was going on in the camps, it established an African

government upon which to confer independence. It was headed by the late Jomo Kenyatta, whose life is the subject of the third program. Under Jomo, Kenya became a model of stability in the cauldron of African politics.

These documentaries are a compilation of old photographs, forgotten newsreels, contemporary interviews, and exhaustive research assembled by David Koff and Anthony Howarth with a passionate commitment to justice and yet grounded in the objective detachment of the historical record.

Implicit in this account is that the experience of Kenya has relevance for all black Africa. If one could sum up its theme in a sentence, it would be that of a former officer in one of the brutal "rehabilitation" camps for Africans suspected of nationalist loyalties: "I think it is remarkable that they hold no grudge."

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

## broadcasting highlights

RADIO: Sunday, April 1—"Guideline" (NBC) Continues the current series of lenten faith-sharing dialogues on the role of prayer in the life of the Christian today. The subject of this fifth dialogue is prayer and action; the relation of prayer to social and political commitment. 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. (Please check local listings for exact time in your area.)



ANGUISH OF THE CRUCIFIXION—Olivia Hussey as Mary grieves over the lifeless form of Jesus played by Robert Powell after the Crucifixion in "Jesus of Nazareth" on NBC. This expanded presentation of the Biblical epic will be televised in four two-hour segments April 1, 2, 3 and 8. The additional footage does add to the meaning and scope of the film, including such scenes as Joseph's dream revealing that Mary has been chosen to be the mother of God, the young Jesus preaching in the temple, the healing of the paralytic, and the encounter with the rich young man. (NC photo)

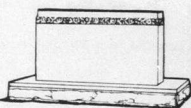
## tv programs of note

Sunday, April 1, 8-9 p.m. (CBS) "The Lion, the Witch and the Wardrobe." C. S. Lewis's story about four children and their adventures in the fantasy land of Narnia is retold in this two-part animated special, concluding on Monday, April 2, at 8-9 p.m.

Tuesday, April 3, 8-9 p.m. (CBS) "How Much for the Handicapped?" Providing facilities to assist the handicapped to lead normal and productive lives could cost more than the public is willing to pay in a time of inflation and

high taxes—a troubling social issue examined by this documentary with CBS News correspondent Marlene Sanders.

Thursday, April 5, 4-4:30 p.m. (CBS) "Razzmatazz." This month's CBS News program for kids visits an underwater park in the Virgin Islands, reports on Junior Firemen in New Jersey, shows how TV special effects work, and attends the National Horse Show in Madison Square Garden, New York.



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TV FARE—Robert Preston and Rosemary Harris, seated on wagon, are featured as Hadley and Minerva Chisholm in "The Chisholms," a four-part mini-series of a pioneer family's western trek. The cast also includes Timothy Oates, foreground, as David Haywood and Tenaya Torres as Youngest Daughter. The series begins April 5 on CBS. Aslan, the proud noble lion (below), sacrificing himself for the sake of the magical land of Narnia, is comforted by a human visitor named Susan in "The Lion, the Witch and the Wardrobe," animated special based on the book of that title from C. S. Lewis' classic fantasy tales, "The Chronicles of Narnia," April 1 and 2 on CBS. (NC photos)

viewing with arnold

## 'Warriors' presents urban violence as 'tribal myth' in low level action film

by James W. Arnold

"The Warriors" is another of those movies that is more fun to talk about than to see; at least, that's an objective judgment presuming a kind of ideal audience of civilized, literate and open-minded adults. Some impoverished street kids may find it an exhilarating expression of their fears and fantasies (or they may find it just stupid). But if we take that as an indicator of value, then comic books are art, and Bruce Lee is a greater star than Bogart.

You can see why this crazy flick is stimulating. It not only suggests profound questions about the nature of popular art (what is the test? who does the testing?). But it also gets right to the heart of an issue thousands of years old: does the quality of an artwork lie within itself, in the more or less perfect expression of a peculiar vision, or does it have a larger responsibility to the whole society? In short, can a good movie have had social effects?

IN CASE you've been vacationing in the Fiji Islands, "The Warriors"—such irony! when I was growing up in Brooklyn, I founded a red-jacketed club called the Warriors—is a film about New York teenage street gangs that takes them on their own terms: as tough, cool paramilitary organization that initiate their members into manhood and instill the values of loyalty, street-competence and survival.

Once this is accepted, the movie is a kind of tribal myth. It tells the story—classic because it has been told in every culture—of one gang lost far from home that manages to

struggle back through all the hazards and enticements of foreign territory, chiefly by running from, or knocking the stuffings out of police and other gangs who try to stop them. It's



the odyssey as it might be told, mostly in one-syllable expletives by a 16-year-old delinquent Homer with a cane.

THE FILM has been praised by the former Paul Robeson among others for its embodiment of the "slum fantasy" of heroism and fantasy.

Others note that three young men (two in California, one in Boston) have already been killed as a direct aftermath of the movie (fantasy slung over into real life?).

The social responsibility line is well represented by the Catholic DFB, which also thinks even a slum fantasy should be held to traditional artistic standards. In giving its C rating, the DFB complained about stilted dialog, one-dimensional characters and the lack of reality, as well as the constant violence and "glorification of vicious behavior."

The two sides are clearly not concerned about the same things. My own belief is that the autonomy of art is defensible—up to a point. I think we're far too concerned with whether the behavior of characters in a movie would be acceptable in real life. We're too concerned in general with matching movies and "real life."

There is a tendency to (See ARNOLD on p. 20)

## tv film fare

**You Light Up My Life** (1977) (ABC, Friday, March 30): This modest independent film about a poignant, funny-looking little comedienne who wants to be a singer occasionally glows, but tries to do too many ambitious things with an inexperienced crew. Appealing Didi Conn is the heroine who finally splits from possessive Dad and boyfriends; ex-adman Joe Brooks wrote, directed and composed the famous pop music. Satisfactory entertainment for adults and youth.

**Hustle** (1976) (CBS, Saturday, March 31): A grim detective film about contemporary Los Angeles with a Fall-of-Rome things-are-coming-apart-morally theme. Burt Reynolds is an honest cop up to his busy eyebrows in modern sin and corruption and a society that doesn't care, and he tries to do one last good deed. Not a great movie, but tough, in-

telligent, and morally aware. Satisfactory for adults who like it straight and without sugar.

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# Arnold (from 19)

overlook the function of movies as myth and fantasy, as a sort of souped-up metaphor for human feelings and relationships. When A shoots B in a movie, the director may be suggesting that this is OK in real life. But more likely, he is just dramatically representing

conflict and anger. These may represent realities we ought to be aware of (like the anger of slum kids), or they may simply be part of the psyche of a make-believe character who exists only in the story.

BUT IT'S true that movies

aren't made in a vacuum, and if somebody is going to depict the anger of today's urban dispossessed, he ought to be careful. In the case of "The Warriors," writer-director Walter Hill, whose work ("Hard Times," "The Driver") I have admired while others haven't, treats this explosive topic like an Arab telling Jewish jokes in Jerusalem.

Is this the right time for an

epic on the heroism, rather than the pitifulness, of macho street violence? Doesn't he live in the same city I live in?

On aesthetic or even movie-movie grounds, "Warriors" is considerably over-praised. (In this respect Ms. Kael goes bananas, comparing the movie favorably to "The Third Man" and "Intolerance" and director Hill to Carol Reed, Fritz Lang and D. W. Griffith. The truth is that "Warriors" is a cut below "The Education of Sonny Carson.")

The major assets are Andrew Laszlo's moody night shots of

the ominously empty slick-wet streets and cavernous subway stations. As Kael notes, they express the stylized city of a kid's fantasy: nothing but kids, cr'ss, streets, parks and subways. But the fights and chases are routinely crunchy fake-Peckinpah. The gang costumes are nice, but the irony of designer threads for street thugs makes them somewhat laughable.

The real weakness is in the writing, which takes little from Sol Yurick's rather sensitive 1965 novel. You have a cast of novice actors struggling with clichés that are nowhere near

as clever as subway graffiti. One potential moment of insight—a wordless meeting of gang members and middle-class prom-goers on a train—is outrageously sentimentalized. The gang leader even picks up a discarded corsage and gives it to his girl: "I just hate seeing anything go to waste." So, apparently, does Hill.

"Warriors" is not a good movie unless you except under that heading visceral entertainment for the unfortunate. It's a low-level action film with artistic potential left unfulfilled. NCOMP rating: C—condemned.

## 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 (an 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, condemned.)

Agatha

A-3

The Brink's Job

A-3

The China Syndrome

A-2

The Class of

Miss MacMichael

B

(It contains a non-stop flow of obscenities and an offensive depiction of sexual misbehavior.)

Days of Heaven

A-3

The Deer Hunter

B

(The film has a single instance of nudity, contains rough language, and graphically depicts the consequences of Russian roulette.)

Every Which Way But Loose B

(Contains unremitting violence and a low moral tone.)

Fast Break

A-3

Halloween

B

(Contains nudity and offensive violence.)

Hardcore

C

(The treatment of this theme is crude and simplistic, its characters shallow and melodramatic resolution unbelievable. Its voyeuristic coloration and the introduction of religious elements is handled in such a way as to ridicule Christian belief.)

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

(The adult-fantasy level makes somewhat less offensive the condoning of this particular brand of adultery, but there remains something intrinsically objectionable about the film's premise.)

Superman

A-2

Take Down

A-2

The Warriors

C

(The film contains extensive violence and glorifies vicious behavior.)

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