

THE CRITERION

Archdiocese of Indianapolis

Happy First Anniversary!

by Valerie R. Dillon

Ninety parishes and 28,000 miles . . . an avalanche of paper . . . lots of meetings, listening and consultation . . . the limits of "these darned old 24-hour days" . . . and "the fulfillment of all the pastoral aspirations I've ever had."

This capsules Archbishop Edward T. O'Meara's first year as pastoral shepherd of the archdiocese, a year which ends today. Tomorrow (Jan. 10) marks the first anniversary of his installation as the Fourth Archbishop of Indianapolis.

Archbishop O'Meara, who succeeded Bishop Fulton J. Sheen as director of the Propagation of the Faith in New York, administered that post for 10 years. When his appointment here was announced, the archbishop said he was "thrilled at the challenge and overjoyed at the chance to be a pastor."

Now, a year later, he was asked if the job was all he expected it to be.

His response: "I find it the fulfillment of all the pastoral aspirations and longings I've ever had. Preaching the word of God, leading a parish liturgy, being of comfort and assistance to people, initiating some very important programs—it's all very satisfying."

On arrival last January, Archbishop O'Meara announced his first priority was to make himself "visible" throughout the archdiocese. By 1980's end, he had visited virtually all diocesan offices and more than 90 parishes—most of them outside of Indianapolis—had been to many other parishes for meetings, and had met almost every priest in the archdiocese. With some 50 parishes left, he promises: "I'll stay at it until I'm finished. I'm starting on Indianapolis parishes now."

THE NORMAL SCHEDULE for a parish call is a visit with the pastor, a parish liturgy and finally an informal meeting with the people—"and sometimes half of the parish shows up."

"I try to make it a meaningful visit," says the archbishop. "People say things right out, and I'm amazed they stay. Sometimes they wait two hours to have a word with me."

According to Archbishop O'Meara, most people want to talk about their priests—"how they appreciate them and are grateful for their ministry. They ask me, 'You wouldn't think of moving our priest, would you?'"

And how do people react to his visits?
"Many are amazed I'm there and so pleased I came. Their welcome has been tremendous," says the archbishop. Then a smile spreads over his face. He remembers that at one place—he thinks it was Lawren-

ceburg—"a little lad about 3 years old came up to me, both of his hands loaded with cookies, and he announced: 'I'm a cookie monster!'"

A highlight of the archbishop's first year was his visit to Holy Angels Parish in Indianapolis where he recalls "the liturgy was so beautiful."

Another highlight was "the reception I got from the young people of high school and college age." Archbishop O'Meara has been to every Catholic high school and college. He confessed he was "almost scared" of the youth before their meetings. "But they were so warm and friendly, it got off right."

ASSESSING THE archdiocese's strengths, the archbishop cites "the faith of the people—really a deeply rooted attachment to Our Lord and a commitment to living deeply Christian lives."

Describing the priests as "charming in their diversity," Archbishop O'Meara says he is greatly impressed "with their unity and the way they help each other. People say they are brothers and they really are."

A third "tremendous resource to the church" are the religious communities, both men and women. In the archbishop's words, "their service is so great and they make such a contribution to the life of the church."

A year ago, the archbishop said that as ordinary of a diocese, he foresaw his role as "the authentic teacher of the message of the church." Has this view altered with a year's experience?

The vision is still there, but Archbishop O'Meara has discovered that "people don't change their minds about convictions they hold deeply and strongly, even if someone in authority articulates a different point of view. Now I know there's more to being a teacher than just saying: this is the way it is."

"It's a lengthy and continuing process. Reflection, study and prayer must also be involved. The archdiocesan press and bishop's letters should play a role."

Archbishop O'Meara reports that his letters have elicited a very positive response. Reaction to a letter on racism was varied. "Most writers were positive to what I had to say," said the archbishop. Some were negative but offered what the archbishop calls "thoughtful and studied dissent." A few, he admits, were "blatantly racist."

ANOTHER GOAL he cherishes is "to facilitate unity in the archdiocese." How can sharply differing views of church and of issues be expressed without destroying such unity?

Archbishop O'Meara sees this as a very complex and difficult question. Admitting there are no easy answers, he observed, "Diversity within unity—it's an art we haven't mastered yet . . . how to differ with each other in non-essentials, and still stay in touch with each other."

"There are some things in the church about which we cannot disagree if we would regard ourselves as Catholic," he stated. "For instance, the Triune God and the Lordship of Jesus are central to Christian belief. Not to accept these is to put oneself on the outside."

"Then there are other things where there is some room for disagreement—usually in the application of a principle. There is a hierarchy of truths; not every belief is as important as every other."

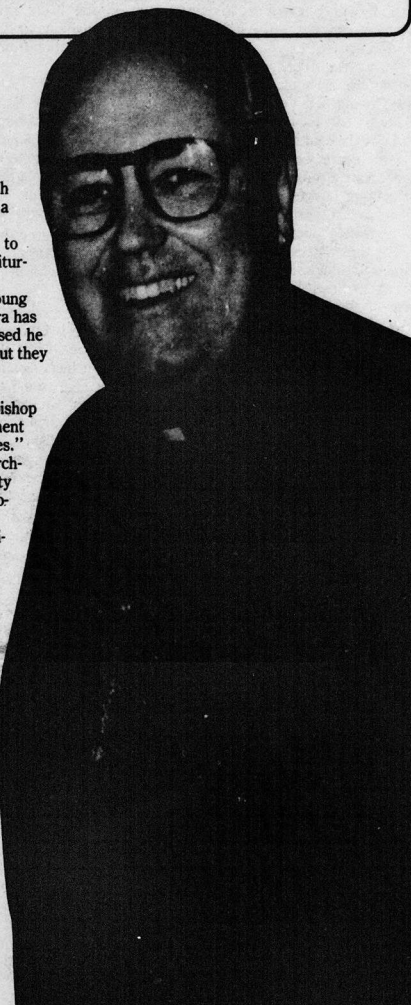
However, the archbishop believes there is a need for the people to "respond positively" when the church leadership takes a strong position on an issue or matter.

His second year goals, aside from finishing parish visitation, are priestly vocations and more knowledge about archdiocesan programs. "We're not in the numbers game, but vocations are one of my large priorities."

Archbishop O'Meara acknowledged a need to understand better the various thrusts of the archdiocese in the many programs it sponsors. He realizes "I can't tell everybody how to do their work—I'm not God. But I do need to understand in depth what each program involves so I can supply the leadership the church expects of me."

The archbishop sees his second year as a "decision-making time,"

(See **FIRST ANNIVERSARY** on page 5)



Looking Inside

What are the church's issues this year at the state legislature? Intern reporter Jim Jachimiak of Franklin College outlines these on page 2.

In *Generally Speaking*, Dennis Jones tells the tale of a man who wants to work—page 6.

This week, a double *Know Your Faith* section begins on page 7.

Msr. Bosler, on page 13 in the *KYF* section, discusses the Gospel reading for the Feast of the Immaculate Conception.

What movies should you still try to get to? See page 20 where James Arnold picks the best and worst of the 1980 crop.

THE CRITERION

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Indianapolis, Indiana

ICC prepares to face conservative legislative session

by James Jachimiak

New leadership and the conservative nature of the 102nd Indiana General Assembly may have a negative impact on issues of concern to the Indiana Catholic Conference (ICC).

During the 1981 session of the state legislature, scheduled to open this week, bills having heavy fiscal impact are less likely to become law, said Raymond R. Rufo, ICC executive director.

Rufo explained that the legislature's conservative make-up, coupled with lack of a large budgetary surplus, will mean that some ICC-supported legislation may be less likely to pass in 1981.

The three posts considered most important in the legislative process—governor, speaker of the House, and president pro tem of the Senate—will be occupied by newly-elected officials.

"Given the projected political and fiscal realities of the 1981 session, the ICC and others concerned with moral and human needs issues face a stiff challenge if these concerns are to be enacted into law," said Rufo. He added, however, that "past experience has demonstrated that hard work, persistence and concerned citizen

response have put through major legislation judged difficult to pass prior to a session."

As conference lobbyist, Rufo represents the ICC's Board of Directors, which is made up of the six bishops and lay representation from Indiana's five Catholic dioceses.

AT A RECENT Board of Directors' meeting, issues were chosen for their moral component, human needs dimension, degree of support among Catholics throughout the state, and the possibility of enactment.

According to Rufo, legislation is being considered this session in the area of prison reform as a result of a court edict to deal with overcrowding and facility changes.

In dealing with problems of the elderly, the ICC hopes to enact a bill to strengthen the role of the State Board of Health in inspecting and licensing nursing homes. This would establish remedies for violations of health and safety regulations. The ICC also backs a patient's bill of rights, establishing free exercise of religion, personal rights, privileges, responsibilities and other human dignity needs for nursing home patients.

Here is other proposed legislation which the Catholic Conference plans to support:

- An Adult Protective Services Act to address problems of adult victims of abuse, neglect, exploitation or degrading treatment in private residences because of age, disability, or lack of mental or physical capacities.

- An amendment to Indiana's State Housing Financing Agency law, which would make low-interest home improvement loans available to families earning less than \$20,000 a year.

- An income tax credit for contributions to both public and non-public elementary and secondary schools. Present law allows credit only for contributions to public and private colleges.

- **LEGISLATION TO** strengthen the parents' role in a minor's decision to have an abortion. The Supreme Court banned parents' veto over a minor's decision to have an abortion, but supported a consultative relationship between parents and teenager.

- Under present law, in order for children to obtain certain welfare assistance, one parent must leave home. The ICC feels this damages the stability of the family. A bill being considered would allow the unemployed parent to remain in the home.

- Another welfare bill would pay the medical costs of pregnancy and delivery for women who are potentially eligible for Aid to Families with Dependent Children (AFDC).

- A package of four bills would set statewide standards and eligibility requirements for the needy. It also would establish local funding to meet financial crises faced by township trustees due to the property tax freeze.

- Enactment of a bill which would end the practice of withholding a bonus from a piece-rate paid to migrant workers.

- A bill to make grants available to public and non-profit agencies for pre- and post-natal services for pregnant adolescents, excluding abortion.

THERE IS SOME legislation which the ICC will actively oppose.

During last year's legislative session, the conference was the only group to fight a bill allowing minors to obtain medical diagnosis and treatment from the moment of conception through birth without parental consent. The ICC will lobby against the bill if it is introduced again this year.

The ICC opposes several regressive amendments to the 1979 Juvenile Code because they are contrary to the conference's call for a reasonable balance between punishment and rehabilitation of youth. At the same time, the ICC will support an amendment to the Juvenile Code to extend funding of a study of the needs and quality of juvenile services in the state.

"These are the issues that we are going to monitor," said Rufo. While he projects these bills will be introduced during this

year's session, they may not be acted on for three to four weeks after introduction.

"There is no question," Rufo said, "that the political mood of the 1981 General Assembly is going to be conservative on money matters. The session will be dominated almost entirely by budgetary concerns particularly with the state's surplus for this year down considerably from previous years."

Governor-elect Robert D. Orr will give the first official indication of his legislative priorities in his State-of-the-State message some time after his Jan. 12 inauguration. Also unknown are the legislative priorities of Rep. J. Roberts Dailey (R-Muncie), new Speaker of the House, and Sen. Robert D. Garton (R-Columbus), who will be President Pro-Tem of the Senate. Dailey's post is considered the most influential in the legislature.

New sabbatical policy announced

A policy governing sabbatical leaves for priests of the Archdiocese of Indianapolis has been promulgated by Archbishop Edward T. O'Meara.

The policy provides that all priests may apply for a sabbatical after each seven years of priestly service to the archdiocese. The normal length of such a sabbatical is envisioned as three months.

Defined as "an extended period of time away from a priest's normal assignment," the sabbatical may be either formal study to enable the priest "to become more effective in his work, more satisfied, and more prayerful," or may have as its purpose "prayer at a place established for the development of the spiritual life."

According to the policy, which was approved both by the archbishop and the Priests' Senate, the sabbatical policy is "an institutional expression of support for the priest's own perception of his need to grow as a person."

"In providing both time and financial resources, this policy affirms that the best investment of the resources of the Church is in the development of its people," the statement said. "In investing in the growth of priests, the Catholic community invests in its own total growth."

The policy distinguishes a sabbatical from a vacation, a sick leave, or a leave for special studies, which normally involves extended work toward a degree undertaken for a specific archdiocesan need.

Ritter football player named to national Catholic all-star team

Mark Schoppers, a senior at Cardinal Ritter High School in Indianapolis, has been named to the All-Catholic, All-American prep football team.

Schoppers, son of Mr. and Mrs. Philip Schoppers of Brownsburg, is one

of 55 players named to the team by the Chicago Catholic, newspaper of the Chicago Archdiocese in its 30th annual competition.

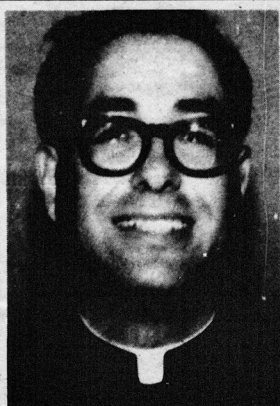
The 5'11", 180-pounder was a starter for two years on both offense and defense. He played the positions of nose man and guard, and served as captain of Ritter's football team.

"He was rarely off the field," said Rick Carrico, football coach at Ritter. Schoppers also was named most valuable lineman and was chosen for the Coach's All-State team. In addition, Carrico said, "he is an excellent student and has been for four years."

Schoppers ranked first in his class at Ritter last year. Because he participates in an accelerated academic program, he has a grade point average of 4.2 out of 4.0, Carrico explained. He also is a member of the Student Council and National Honor Society and Ritter's varsity track team.

Schoppers and his family are members of St. Malachy's Parish in Brownsburg. He plans to attend Wabash College next year.

When he learned that Schoppers was named to the honors' team, a delighted Coach Carrico remarked: "And he's not even very big!"



APPOINTMENT—Father Robert Gilday has been appointed vice-officials of the Metropolitan Tribunal. With the Tribunal since July, he also is associate pastor of St. Matthew's Church, Indianapolis.



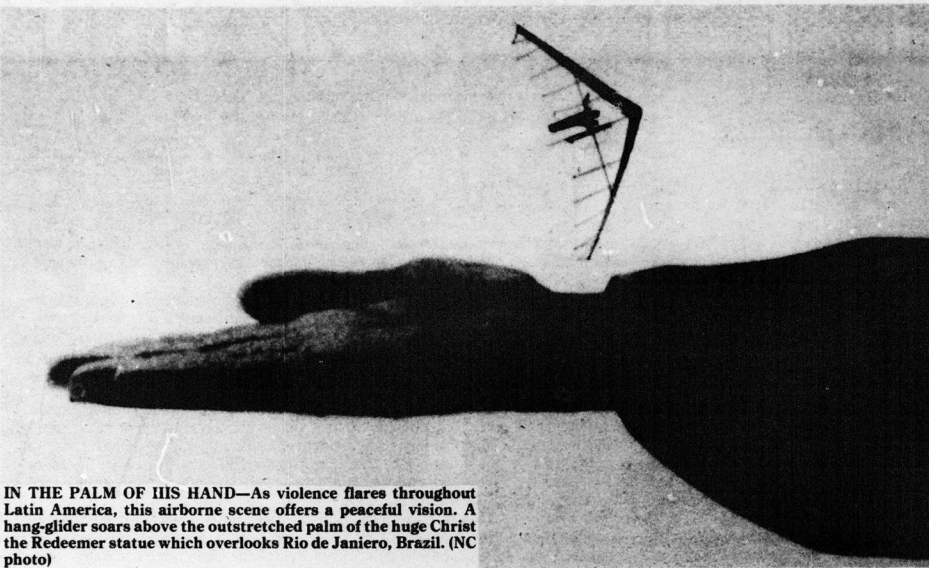
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IN THE PALM OF HIS HAND—As violence flares throughout Latin America, this airborne scene offers a peaceful vision. A hang-glider soars above the outstretched palm of the huge Christ the Redeemer statue which overlooks Rio de Janeiro, Brazil. (NC photo)

El Salvador and Guatemala top Latin American human rights violators

WASHINGTON—El Salvador and Guatemala top the list of human rights violators in Latin America, according to a Council on Hemispheric Affairs (COHA) report. Bolivia is a close third.

COHA, a coalition of religious and civic groups, said in a review of Latin American events in 1980 that the two Central American countries had surpassed Argentina's 1979 record. In the two countries, with a combined population of 10 million, 15,000 people were killed as a result of political violence.

"More people died in El Salvador than in all the other nations of Latin America," COHA said. Close to 10,000 died in political violence there in 1980, "largely as the result of government-condoned rightwing death squad killings," it said.

In Guatemala "the number of political murders increased from a daily average of 20 to 30 in 1979, to 30 and 40 in 1980; guerilla groups are active in the country, but most of the violence is carried out by rightwing paramilitary groups," COHA said.

Elsewhere in Central America and the Caribbean, COHA said, Honduras "made halting progress toward a return to civilian rule, although there were signs of violence against strikers." Panama held free elections even though damaging to government candidates, but the National Guard remained the dominant political force.

The first year of Sandinista rule in Nicaragua "produced a mixed record . . . of tolerance and respect for human rights in spite of counterrevolutionary violence" while critics in the opposition increased because of government moves against labor, independent media and political freedom.

COSTA RICA continued its strong human rights policies, COHA said.

Cuba showed a mixed record. It has reduced the number of political prisoners in the past two years, but "reports are afloat that the jails are being repopulated by the hundreds." Cuba allowed a mass

exodus unparalleled by any other communist country, but also sent out common criminals and mental patients. In spite of claims of Cuban involvement in Central American violence, the Havana leaders have used restraint in this area, according to COHA. Cuban-U.S. relations remain tense, it noted.

In Jamaica the hope is "that gang politics will be replaced by a responsible two-party system." The Dominican Republic is given a clean slate except for the conditions of slavery in which migrant workers from Haiti are kept. Haiti is considered a dictatorship with flagrant violations of civil rights, COHA said.

COHA viewed Bolivia in the "ranks of serious violators as a result of the massive killings which took place after the July coup staged by Gen. Luis Garcia Meza . . . The bloody repression has continued."

Brazil kept up "its ambivalent march to a political opening and freedom, and at the same time the military arbitrarily arrests dissidents, pressures the media and curbs trade union activity," COHA said.

ARGENTINA, Chile and Uruguay still hold thousands of political prisoners without charges or trial and in the three nations secret police tactics against the moderate opposition "are the order of the day." A decrease in the number of killings and disappearances "may be attributed to their governments' success in eliminating political opposition and the fact that continued repression has intimidated all voices of dissent into silence," COHA said. It gave a similar appraisal to Paraguay.

Human rights fare better in Peru under the new civilian government, it said, although it has not investigated allegations that in the previous military regime Argentine refugees were murdered.

In the northern part of South America, the COHA review found democratic Colombia falling "into the hands of the military" and dissidents being tried by military rather than civilian courts. Guerilla and other forms of violence have brought about a long state of siege that

has allowed hundreds of cases of torture and arbitrary arrest. Ecuador and Venezuela were given good marks, although Venezuela's policy of support for El Salvador was criticized.

Guyana continued to use the language of socialism but its security forces beat members of the opposition, the government restricts the press (including church media) and assassinations of respected citizens place this country among violators. A December re-election of Premier Forbes Burnham was "riddled with fraud," according to COHA.

IN MEXICO there were instances of violations by state and local officials and the central government does little to prevent them, COHA said. Officials have not investigated the disappearance of about 300 political dissidents.

"It is ironic that the United States, a primary advocate of human rights, continues to support politically and militarily the regime of El Salvador . . . There is little cause for Washington's optimism over the appointment of Christian Democratic leader Napoleon Duarte as president," COHA commented.

On the other hand, "whatever its shortcomings, the pro-human rights policy of the Carter administration can be described as Americanism in action" for saving lives and helping to improve democratic society in some nations, COHA said. It voiced "the fear that the Reagan administration will abandon the strong human rights policy in order to shore up support among dictators . . . By emphasizing security over reform, such a policy can only serve to repeat the old scheme of repression breeding revolutions."

In a recent interview president-elect Ronald Reagan said human rights policies were often "unilateral actions" by which U.S. intervention had helped bring about changes in small nations like Cuba but had ignored violations in big powers like the Soviet Union. "I believe in human rights, but when you talk about them, the approach must be universal," he said.

Schillebeeckx cleared on nine points

by Jerry Filleau

ROME—The Vatican's doctrinal congregation has cleared a prominent European theologian, Father Edward Schillebeeckx, on nine points of church doctrine but has asked him to clarify his teachings on four new points.

In a telephone interview with the Rome bureau of the National Catholic News Service from his office at the University of Nijmegen, the Netherlands, the Dominican priest said he had received a letter Nov. 20 from the congregation. It said the congregation was satisfied with the clarifications he offered when he met with a congregation committee in December, 1979, and considers the nine points at issue in that meeting settled.

"But they found another four points that I have to clarify," he added. He said these all evolved around "my attitude toward the church magisterium (teaching authority)."

Asked if there were any specific church teachings at issue in the new questions, he said the letter asked him to clarify if "I accept the last word of the teaching office of the church" as it is contained in "the formulations by the councils."

Specifically, he said, the questions asked if he accepts the formulation by the fifth-century Council of Chalcedon stating that Jesus Christ is one person with a divine nature and a human nature.

"At the moment I have not given an answer to Rome," he said. "I am free to write an article in some review" clarifying his views on the subject.

He said he was not given a deadline for such an article by the congregation.

"But I will not write an article explicitly on that," he said, saying that he would clarify his views on that topic within the context of writing on some broader topic.

"Yes and no," said Father Schillebeeckx when asked if he was satisfied with the doctrinal congregation's letter.

He said that the letter cleared him of questions about the orthodoxy of his views in the three books on Jesus which were the focus of the earlier inquiry.

Asked if he anticipates further questions from the doctrinal congregation on the views expressed in a new book, he said he does.

Jarrell elected to liturgical board

Father Stephen Jarrell, director of the Office of Worship, has been elected to a two-year term on the National Board of Directors of the Federation of Diocesan Liturgical Commissions (FDLC).

As a board member, Father Jarrell will help shape and respond to the liturgical concerns of the church nationally. He also will serve on one of FDLC's national committees.

Father Jarrell will represent Region VII of the FDLC, which includes the dioceses of Indiana and Illinois. Each region is charged with making liturgical reform pastorally effective through development of education models and pastoral instruments of implementation.

Editorials

Christianity outranks politics

As 1981 begins rolling along the possibilities for optimism depend upon one's attitude, lifestyle and orientation. In general, one has to believe that life has something to offer in order to believe that anything is possible. One has to believe that life has meaning if one wants to think that things improve. But how does one come to realize life is meaningful? For some people that is not necessarily a given.

From the vantage point of being Christian, one cannot believe otherwise. The entry into human history of a God who so loved the world that He gave His only Son that we might live sets the stage for age upon age of believers who are so optimistic about life that they literally direct its performance. Unfortunately, even Christians do not escape the pessimism of human life.

Too often in human history we equate the particulars with the general direction. That is to say that we sometimes live in the notion that what is happening to us at this time is somehow ordained by God.

For example, the United States was built in the belief that somehow the creation of its government was the fulfillment of some divine plan. Nonsense! The existence of the United States no more realizes the full import of God's creation than any other nation. That does not necessarily mean, however, that its citizens are not in a position to bring to greater fulfillment the goals of Christianity. They can and they may. But they have to realize that such fulfillment relies not on governmental structures (though they may aid) but on individual conscience.

What of those Christians who struggle to maintain their Christian goals under repressive, oppressive and tyrannical governments in eastern Europe and parts of Asia? What of those Christians who find it difficult to maintain their Christian goals under our own American government?

The point is that Christian goals have little to do with the day to day movements of government. Such governments may influence or be affected by Christianity, but they are not the representation of Christianity.

Thus, Ronald Reagan's presidency and the conservative government trend can ultimately do no more and no less for Christianity than Jimmy Carter's could. It is

difficult to say that one could do better than the other either because the principles by which each man forms his government may more or less be influenced by Christian ones.

The Church had its problems with Carter, for example, in disagreeing with his foreign policy decisions concerning El Salvador although in general, the Church was very supportive of Carter's human rights views.

Reagan, on the other hand, has said that human rights must be looked at in a universal sense and he already has signalled a possible move to regard human rights in a you-scratch-my-back-I'll-scratch-yours sense. That is to say, Reagan seems to be in favor of human rights policies when they also favor us. Pragmatic politics, to be sure, but is it Christian?

And Reagan's secretary of agriculture has already indicated he believes food to be one of the most important weapons of the 1980's—thus hinting a movement away from a fairly traditional American support for assisting the hungry of the world no matter who they are. Reagan may generally favor the notion of human rights but we have yet to see how such a notion is to be carried out practically.

All of which is to return once again to the role of Christianity in government and in our lives. No matter who we are or where we are in this world, Christian belief supercedes all other commitments. That is the invitation Jesus Christ has offered. One may be forced to live under repressive regimes or one may be able to choose to live in the freedom of democracy. Either way one is still invited by Christ to choose His way, one which says that Christ's message—if it conflicts with any political message—must be the path to be chosen.

If there is anything to be noticed about the 1980's it is that Christianity will increasingly come into conflict with all kinds of political regimes. Even our own. The trends toward greater knowledge of Scripture and the Church are admirable. Such studies need to assist individuals in forming conscience so that applications to what is going on around us may be made. So that individuals may assume responsibilities and act on them.

The issues are there—Christ and His Church stand for life and against abortion; for human rights and against political repression; for peace and against war; for freedom and against slavery. Certainly such issues do not exhaust our Church. But they will do for openers. What have we done to call ourselves Christians lately?—TCW

Washington Newsletter

Reagan delays action on family issues

by Jim Lackey

WASHINGTON—As the administration of Ronald Reagan prepares to take office the question of the family and how the new government should deal with issues that affect it has become one of the many transition-period skirmishes taking place in Washington.

The effort to gain the new administration's attention on some domestic issues like the family has been little noticed compared to the extensive debates so far over Reagan's nominees for Cabinet posts and his plans on issues such as energy and foreign policy.



Nevertheless, the debate over how the new administration should address family policy has been going on since even before the Nov. 4 election. It pits groups which fought hard to short-circuit last year's White House Conference on Families against other organizations, including some church organizations, which think government needs to make a concerted effort to meet the needs of the modern family.

At the center of the debate is the federal Office for Families, a little-known and still infant agency tucked away within the Department of Health and Human Services (HHS). President Carter announced formation of the office with much fanfare before 300 delegates at the annual meeting of the National Conference of Catholic Charities in 1979.

"This office," he said, "will provide the focal point for the development of federal policies and programs affecting families. It will be deeply involved in implementing those regulations and recommendations that are generated by the White House Conference on Families."

THAT, THOUGH, was before the White House Conference itself became so controversial. Reagan questioned the work of the conference during his campaign for the presidency and his Family Policy Advisory Board urged that the Office for Families be closed and that Reagan appoint a family policy czar, similar to the federal energy czar appointed during the 1973-74 Arab oil embargo, to oversee all federal activity involving families.

"This formal presidential adviser on the family," according to the board's recommendation, "would be responsible for assuring that the family movement and the administration continue to work together

for the achievement of mutual policy goals."

The czar, rather than being a mile away in the bureaucracy of HHS, would have an office at the White House.

But officials at both Catholic Charities and the U.S. Catholic Conference think the Office for Families should not be terminated. "It would be a tragedy to abolish the one place where we've just begun to evaluate the effect of government policy on families," said Mathew Ahmann, Catholic Charities associate director for governmental relations.

The debate over the existence of the office has its roots in the debate that took place over the White House Conference on Families itself. On the one side are those who say the problem with families is that government has intervened too much in family affairs—providing contraceptives to teen-agers against their parents' wishes, for example—and that an Office for Families and the White House Conference on Families can only exacerbate the situation.

On the other side are those who would argue that government economic supports such as Social Security, Medicaid and mortgage tax deductions have helped ease the strains on today's family. A small government office concerned with family life, the argument continues, could monitor government's effect on families, recommending new ideas that might further aid families and calling for abandonment of programs which create new strains on family life.

THOUGH THE debate outside the transition goes on, there are indications that an actual decision on the office's fate may be weeks or months away.

Connie Marshner, who headed the Reagan



board which recommended the office's abolition and also led the "pro-family" forces at the White House Conference on Families, said at the end of December that she had heard no response from Reagan transition officials to the board's recommendations even though those recommendations were more than a month old.

And a spokesperson in the Reagan transition press office told NC News that the transition teams established by Reagan for each government department or agency have only made confidential recommendations or supplied advice to the president-elect and his Cabinet nominees. Any policy-making decisions, especially on something as small as the Office for Families, won't take place until well after Reagan is sworn into office on Jan. 20.

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Bishops urge U.S. to welcome ethnic diversity

WASHINGTON—A committee of U.S. bishops has published a 4,500-word statement calling on Americans to welcome ethnic diversity and to unite in efforts to eliminate ethnic prejudice from national life.

"We urge all Americans to accept the fact of religious and cultural pluralism not as a historic oddity or a sentimental journey into the past, but as a vital, fruitful and challenging phenomena of our society," the bishops said in their statement, issued Jan. 4.

"Americanization does not call for the abandonment of cultural differences but for their wider appreciation," said the statement, published by the bishops' Committee on Social Development and World Peace.

The statement, titled "Cultural Pluralism in the United States," was developed in response to a request by delegates to the 1976 bicentennial Call to Action conference sponsored by the bishops in Detroit that the hierarchy give greater attention to America's ethnic riches and cultural diversity.

A subcommittee headed by Bishop Stanislaus J. Brzana of Ogdensburg, N.Y., wrote the statement.

Calling on both the church and the country at large to understand and accept cultural differences, the statement urged specific actions such as providing parish worship and religious education activities in languages other than English, teaching in Catholic schools about the church's broad range of cultural experience, including in seminary training the history of ethnic communities and opening leadership positions in the church "to those of all ethnic backgrounds who are canonically eligible and qualified."

"WE ASK THAT the public and private sectors give consideration to those ethnic groups who have too long been unrepresented in large and important areas of American life," the statement said.

"With special urgency we call public attention to the continued immigration of the large Hispanic population, one of the oldest ethnic American groups, which is just now beginning to receive appropriate recognition," it added.

The statement also said that ethnic discrimination can take place within the church itself because of the existence of

"ecclesiastical minorities," such as Catholics of the Eastern Rite.

"The differences which the Catholic Eastern Churches reflect are differences of theological insight, spirituality, liturgical practice and church discipline.

"Despite the rapidly increasing numbers of such fellow Catholics in our country, discrimination against them in the valid expressions of their traditional customs, practices and discipline seems to persist," the statement said.

The statement rejected the "melting pot" theory. "Any measure of reflection would indicate that this would not, and indeed should not, be the future for America. The total homogenization of people within a nation is no less disastrous, as history shows, than that same process among nations."

INSTEAD, THE document called for "integration" rather than "assimilation" of ethnic groups into society. "It (integration) is a continuing process that demands constant vigilance, not just on the part of lawmakers and public policy designers, but also on the total citizenry.

"All institutions must reflect this com-

mitment in order to live up to the American ideal . . . In a special way, because of their moral authority, the churches must be leaders in upholding human dignity."

Although overt hostility to immigrant groups as in the 19th and early 20th centuries has largely disappeared from American life, the statement noted that "for too many . . . discrimination has taken on more subtle and less visible forms."

It added, "The Catholic ethnic in a special way has been singled out in some circles, as if this identification handicapped such a one for reasons both of religion and national origin."

The statement also noted the existence in the past of the "national" parish which served particular ethnic immigrant groups.

"The many great ministries rendered by these parishes have not received the praise, gratitude and support they have deserved, neither from historians of the past nor scholars of the present day," said the statement, which also noted that in some cases national parishes should continue to serve a new generation of immigrants.

Pro-life group opposes funding of test-tube baby clinic

NORFOLK, Va.—Pro-life opponents of the nation's first test-tube baby clinic have abandoned legal efforts to close the clinic and instead launched a petition drive to cut off public funds for Eastern Virginia Medical School, which with Norfolk General Hospital operates the clinic.

The petition drive began in mid-December and is led by the Tidewater Chapter of the Virginia Society for Human Life, whose president, Charles Dean, has been an active critic of the test-tube baby clinic.

Dean said that his group has given up legal research intended to halt the clinic and instead is using the petition drive and lobbying to cut off public support for the medical school unless it drops the clinic.

He said he has begun contacting public officials in the Norfolk area to gain support for his attempt to end public financing of the medical school. The drive began with about 400 petition copies distributed to churches and local organiza-

tions.

The petition campaign began Dec. 11, a few weeks after another group, Virginians Organized for Informed Community Expression (VOICE), was organized to fight the clinic opponents.

VOICE, formed by about 90 area community leaders, says its members include representatives of local religious groups. Dean says it is a front for the pro-clinic forces.

He added that the petition drive is not intended to hurt the medical school itself, but to end the clinic's efforts. The clinic opened in the spring of 1980 but has been unsuccessful in its work to produce a test-tube baby.

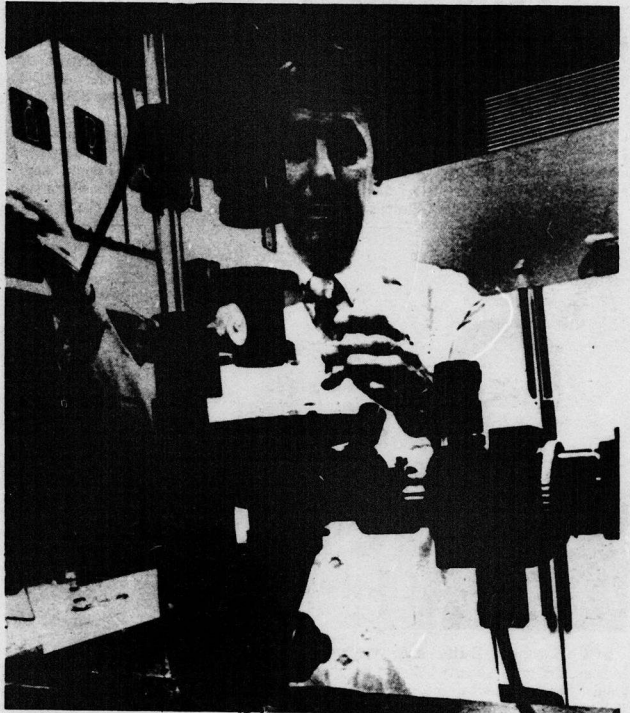
In October Dean predicted the clinic would close within several months to a year. Its establishment was opposed by Bishop Walter F. Sullivan of Richmond, Va., and test-tube techniques to produce human life have been criticized by numer-

ous church and pro-life groups.

In test-tube or "in vitro" fertilization, an egg is removed from the woman, fertilized by male sperm when the two are combined in a laboratory dish and a few days later is implanted as an embryo in the woman's womb where it develops in the

process leading to birth.

Babies conceived by the test-tube method have been born in England, Scotland, India and Australia. The world's first test-tube twins, two sets of them, are expected to be born in Australia within several months.



TEST-TUBE LAB—Dr. Jack Rary, a geneticist at Eastern Virginia Medical School in Norfolk, Va., works in laboratory at Norfolk General Hospital, which runs the nation's first test-tube baby clinic. (NC photo)

First Anniversary (from 1)

citing his decision to consolidate all archdiocesan offices at the former Cathedral High School building as one of these.

"I've learned, in a very practical way, that you don't make changes in isolation from the rest of the diocese. There's got to be lots of listening and consulting." Such a process, he admits, takes time.

"Many times you get harried and up-tight . . . everything seems to come in one day. These darned old 24-hour days need a few more hours in them," the archbishop declared.

But he denies being a workaholic. "I work hard, but I don't work irrationally. I don't work frenetically for 16 hours a day, then find myself so worn out I can't keep going."

What does he do with an occasional leftover hour? "I like to watch a sports event on television. I read. Sometimes I

listen to good music. And sometimes I hop over to St. Louis to see my mother and friends."

His greatest dislike in the job of archbishop? He laughs and answers instantly: "All the pieces of paper. Letters. Reports. Memos. All kinds of information." Archbishop O'Meara rises from his chair and goes to his chancery desk (once used by Gov. Al Smith).

"Look at that!" he says, picking up a great stack of paper. Then the archbishop does a surprising thing—he breaks into song: "Close the door . . . they're coming in the window. Close the window . . . Have you heard that little ditty?" he asks. "That's what this flood of paper is like!"

Clearly, here is a man who enjoys his life and the duties, the public role and the enormous responsibilities of being Archbishop of Indianapolis.

Generally Speaking

Are there any job openings out there for a baker?

by Dennis R. Jones

Recently, I heard about a man who doesn't have a job though he's ready and willing to work. He doesn't have any money to speak of, nor does he have a credit card to enjoy a favorite American past-time—"CHARGE IT!!!"

Though the United States contributed to his present situation, I'm convinced that our government would rather dig into it's hip pocket and stick him with a Chrysler Imperial than permit him to apply for two-bits worth of welfare or a nickel's worth of food stamps. And he's got a wife and six children to feed and clothe!

In these times of high inflation and raging unemployment, I could be describing your brother-in-law or a neighbor down the street . . . but I'm not.

Truong Quoc Hong, his wife, Vu Yen Phuong and their six children—ranging in age from six months to 14 years old—are Chinese-Vietnamese refugees.

Hong and his family are descendants of Chinese who migrated to South Vietnam. When the North Vietnamese gained control of the South, they were forced to leave their homeland. Maybe you remember reading about them . . . they were among the original "boat people."

They fled to Hong Kong where they found a temporary home. Their eventual journey to the United States a year later was again by boat with some 350 other men, women and children.

But, unlike most "boat people," they had friends in the U.S.—Jim Gillespie and his wife, Nhung (a native Vietnamese), are members of St. Susanna parish, Plainfield. Nhung's brother, Nguyen Van Phuong, had fled from South Vietnam and with the aid of Throng Quoc Hong, escaped North Vietnamese persecution.

After Phuong joined the Gillespies' in

Plainfield, Jim and Nhung decided that they'd sponsor Hong and his family. They were quickly faced with the reality that sponsoring a family of eight was beyond their financial reach and sought help from their parish.

In the spring of 1980, they approached the St. Susanna parish council, asking that the parish as a whole consider taking on this project. The council agreed and Norm Coomes, then council president, asked Jerry Sukay and his wife, Norma, to coordinate the effort.

With the help of Archdiocesan Social Ministries (ASM), a Catholic Charities' agency, the family was flown from Los Angeles (their port of entry) to Chicago and then to Indianapolis. On Nov. 25th, they arrived in Plainfield.

In addition to professional assistance, Social Ministries also helped with the mounting financial burden incurred by the parish. ASM provided a \$300 allowance for each member of the Hong family.

A big problem was housing. The refugees stayed with the Gillespies when they arrived, but with the two Gillespie children, the eight additional people created a crowded household for a while. That didn't seem to matter though—Nhung Gillespie said that she wouldn't have it any other way.

With the aid of Bob and Nancy Klueg, St. Susanna parishioners, a house was found and within 10 days, it was rented, completely furnished and ready for its new occupants.

According to Norma Sukay, "the major problem, in addition to the financial pressure, was and is the language barrier." She suggests that if a parish or organization is considering sponsorship of a refugee family, "it should contact the International Center of Indianapolis or find someone in the community who is willing to spend countless hours interpreting."

The complete St. Susanna parish family has been involved in the project in various aspects. For example, Patsy Lang, chairman of coordinating transportation for the family, has a number of people in



Providence Sister Marilyn Therese, DRE at St. Susanna, is shown holding Trong Khai Van, the youngest member of the Chinese-Vietnamese refugee family being sponsored by the Plainfield parish.

the parish who volunteered to take the family to their English lessons, doctor appointments and various other necessary trips.

The next major hurdle will be to help find a job for Hong so that he can support his family . . . he's a baker by trade. (Editor's Note: Maybe you can help. If you know of a job opening in Plainfield, contact St. Susanna at 839-3333.)

In addition to the St. Susanna parishioners, Father Richard Zore, pastor of the parish, and Providence Sister Marilyn Therese, parish DRE, have been invaluable in their efforts to help the family.

Norma called the whole effort "quite an undertaking." She said that "it takes someone with a lot of time. But," she added, "the rewards are certainly worth it."

Check it out . . .

✓ The Human Relations Department of the Indianapolis Public Schools is sponsoring a birthday celebration for slain civil rights leader, Dr. Martin Luther King, Jr., at the Convention Center in Indianapolis. The observance is open to the public and slated for Thursday, Jan. 13, from 9 a.m. to 12 noon in rms. 203-204 at the Convention Center.

Donald McEvoy, vice president of the National Conference of Christians and Jews and a close personal friend of Dr. King, is scheduled to attend.

For additional information, please contact Wanda Slucher at 317-266-4828.

✓ Three religious communities of women—the Beech Grove Benedictines, the Oldenburg Franciscans and the St. Gabriel Province of Providence Sisters—are again offering a summer ministry program to the parishes of the Indianapolis Archdiocese.

Parishes interested in securing the help of the Sisters in the summer '81 program should send their request to Benedictine

Sister Eugenia Reibel at Our Lady of Grace Convent, Beech Grove, by Friday, Feb. 13.

✓ St. Vincent Hospital in Indianapolis announced it has begun enforcement of its visiting hours policy in an effort to provide better patient care.

Sister Theresa Peck, hospital administrator, urged all persons to visit patients only during the posted visiting hours. Acknowledging the importance of such visits, she emphasized that "moderation in visitation is important to the healing and recovery process."

Since St. Vincent began monitoring the hours, hospital personnel report "the halls are quieter, the rooms less crowded, and treatments, tests and consultations can be done without taking patients away from their family and friends."

General visiting hours are 3:30 to 8 p.m. for all patients except maternity, coronary care, cardiac recovery, intensive care, respiratory care and patients scheduled for surgery.

Maternity hours are 3 to 4 p.m. and 7 to 8 p.m., except fathers may visit immediately after delivery and stay in the room from 7 a.m. to 10 p.m. Parents of children in pediatrics and nursery may visit anytime. Two immediate family members may visit a patient before and after surgery. For other specialized patients, contact St. Vincent Hospital for specific times.

Archbishop O'Meara's Schedule Week of January 11

THURSDAY, January 15—Workshop for newly appointed deans, Chancery Office, 10:30 a.m.

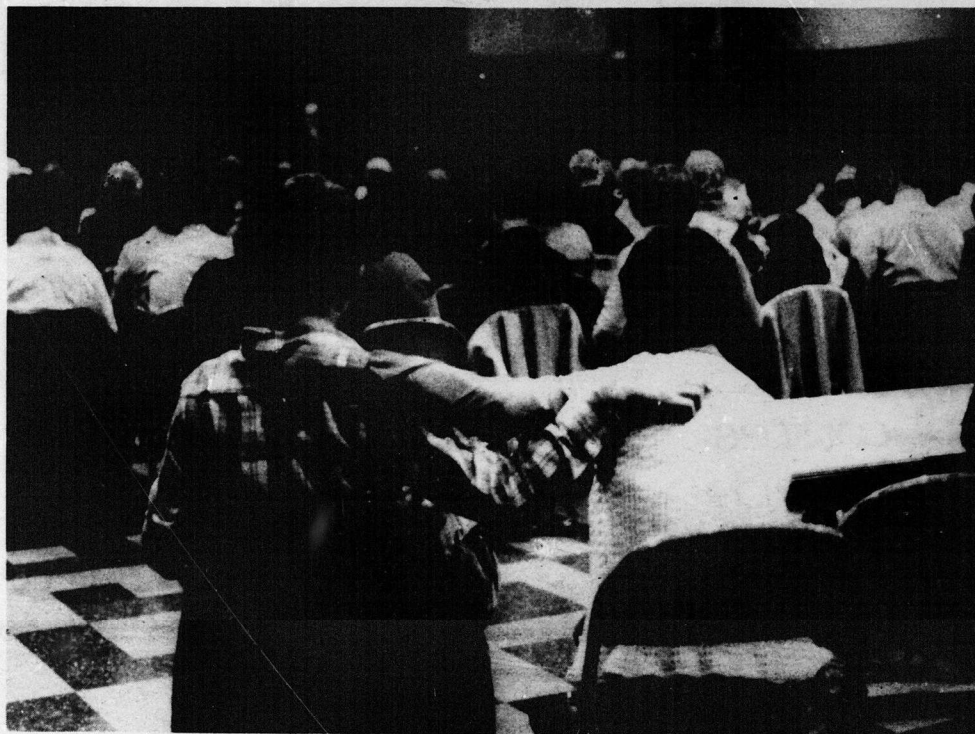
FRIDAY, January 16—United States Mission Conference meeting, Washington, D.C.

SATURDAY, January 17—Parish Visitation, St. Joseph Parish, Indianapolis. Mass at 5:30 p.m.



✓ Christopher Duffy (left), vice-president and general manager of WTHR-13 in Indianapolis, gives a hearty Celtic smile for the camera after being named chairman of the annual Shamrauction, Cathedral High School's largest fund-raising event, to be held February 21. Joining him are Mary Bindner, vice-president of George Bindner and Associates, who will co-chair the event, and Michael Conaty, the school's assistant director of development. The group hopes to raise \$175,000 for the northside Indianapolis High School.

KNOW YOUR FAITH



A mutual exchange of love constitutes the sacrament of marriage . . . Marriage is created through love and intimate personal consent. Yet, under church law, absence of such intimacy does not permit dissolution of the marriage.

(Photo by Fr. Thomas Widner)

Vatican II only one step in understanding marriage

by Don Kurre
(Second of two parts)

I am not altogether convinced that the Second Vatican Council made many great theological breakthroughs. The council does mark a growth in the Church's understanding of marriage, however. Some examples seem to support my skepticism.

The council was willing if only partially, to admit that procreation is not the only purpose of marriage. The council said, "Marriage to be sure is not instituted solely for procreation." However, it was also quick to point out, "By their very nature, the institution of matrimony itself and conjugal love are ordained for the procreation and education of children, and find in them their ultimate crown."

Taking another step forward, the council encourages parents themselves to make the ultimate judgement about having children. When making this judgement the council warns couples should be "submissive toward the Church's teaching office, which authentically interprets the law in light of the Gospel." The document "The Church in the Modern



World" declares "divine law" (as interpreted by the Church) "reveals and protects the integral meaning of conjugal love and impels it toward a truly human fulfillment." Procreation is for the Church the "integral meaning of conjugal love."

Couples have the right to choose—but, the Church warns—in circumstances where at least temporarily the size of their families should not be increased, the faithful exercise of love and full intimacy of their lives will be hard to maintain.

FINALLY IN THIS vein, I find it very confusing when on the one hand the council exalts marriage saying it is a "reflection of the loving covenant uniting Christ with the Church," and, on the other hand it condemns it saying, "Seminarians should be duly aware of the duties and dignity of Christian marriage . . . Let them perceive as well the superiority of virginity . . ." If the Church "is a kind of sacrament of intimate union with God and the unity of all mankind" and if marriage reflects that union, how can virginity be superior?

Perhaps the most significant change in the Church's theology of marriage lies in its acknowledgement that love is the foundation of the marriage relationship. The Church emphasizes that the mutual exchange of love constitutes the sacrament of marriage. Love caught up into divine love is the source of insti-

tutional marriage. So personal consent validates and makes real the ritual. Therefore, the marriage rite proclaims and celebrates an already existing bond between two persons.

The irony develops because the Church has acknowledged the power of love but has not developed an adequate theology or "process" for dealing with the dynamics of this continuing love and personal consent.

Marriage according to the Church is created through love and intimate personal consent. However, the Church often acts in the belief that once the bond is set, like so much super glue, it exists and operates independent or apart from the love and consent that originally gave it meaning and life.

Love and intimate personal consent is sacred, strong, and valid enough to create the marriage bond. Nevertheless, once love has been exchanged and consent given they are often no longer a real concern of the legal Church. Thus, love and mutual consent between two individuals is significant, presupposed, and required for the creation of the marriage bond but their absence is not sufficient for dissolving the external form of marriage.

In witnessing the bonding of two human lives, the Church externally pre-empt's freedom and conscience declaring the bond eternal, regardless of the condition

of the love as it endures the passage of time.

"Where the intimacy of married life is broken off, it is not rare for its faithfulness to be imperiled and its quality of fruitfulness ruined." This confession marks the council's brush with reality and its attempt to understand the depth of human experience. The folly of the council lies in not having gone far enough. My observation has been that the intimacy of married life—if it is broken off—destroys its faithfulness and loses its quality of fruitfulness.

WHAT IT SEEMS the Second Vatican Council has done is to intensify the conflict between the individual and the community, between the internal and personal, and the external and social.

Nicolas Berdyaev among other theologians defines tragedy as the conflict between two equally noble virtues. Perhaps what is eternal and indissoluble is the conflict between the values which the individual is and the community has.

The Second Vatican Council did not provide the final solution to all the complications of human life. The example of Mary Ann and Steve illustrates that. But we have come a step or two further in our efforts to understand and make meaningful for our lives the death and resurrection of our God. My heart goes out to those caught in the transition.

Social ministry requires awareness

by Fr. Philip Murnion

In the Newark archdiocese for six weeks in the fall of 1979, almost 40,000 people met once a week in parishioners' homes to reflect on the Christian obligation to care for those in need.

Following this, 500 people representing their parishes turned out for a weekend training program devoted to doing the work of justice.

This remarkable outpouring of concern was the result of careful planning during the previous year. Parishioners in more than 200 parishes had committed themselves voluntarily to a program of reflection and



prayer on the challenge that Christ poses to their lives.

The closer they got to Christ the more they were reminded of their obligation to do something about the needs of others.

There are two elements of education for social responsibility:

1. Becoming more aware of the challenge of the Gospel in our lives;
2. Becoming more aware of people's needs and the injustices they suffer.

But education for social ministry truly leads to action when it leads people to realize that it is "we" not "they" who have needs and it is "we" not "they" who are suffering from injustice.

Then, the generalized concern people feel when they hear about people's problems turns to compassion as problems become immediate and personal. Compassion in turn gets people involved.

I think education for social responsibility

is more a matter of reflection than a matter of information. It is an opportunity to consider what is happening in people's lives, why it is happening and what can be done to meet people's needs.

AS SUCH, IT is education in dialogue—an opportunity to put at the center of attention the concerns we usually have to ignore as we struggle through busy days. It is also education for action.

You might say education for social ministry is reflective education, practical education and self-education.

Probably the best education in a parish comes from getting involved in people's needs and then reflecting on what is encountered. For example, if a parish gets people involved in helping each other obtain adequate medical care and then reflects on any obstacles encountered—e.g., the ways the expense of health care keeps some people from it—this will be an effective learning experience.

If parishioners working in similar occupations get a chance to discuss their work lives, then questions about charity and justice in the work place will take on new meaning.

If parishioners visit prisons or participate in bail hearings, and then reflect on their activity, questions of criminal justice will be seen in a new light.

Education for social responsibility can get misdirected when it assumes people do not know there is suffering or do not

care to do anything about it. Then education becomes either an immobilizing inventory of all the distress in the world or an attempt to arouse a feeling of guilt.

In fact, no one can go through a week without hearing about people's suffering. The news media survive by letting us know about human suffering. We constantly run into instances of injustice at work, at school, in our towns and neighborhoods.

Nonetheless, there surely are examples of suffering and injustice that go unnoticed—the family in the parish without enough food; the teen-ager quietly falling into the clutches of alcoholism; the woman physically abused by her husband.

THERE ARE QUITE a few publications that can be used in parishes as a basis for reflection: Scripture; statements of the popes on justice; statements of the U.S. bishops on housing, health, the handicapped and political responsibility; and many other books and pamphlets.

When combined with reflection on situations we actually encounter in daily life, these kinds of publications can help to illustrate the hunger and thirst for justice to be found in the midst of our own worlds.

Most people are aware of the suffering and injustice that they and others experience.

Most people care and would like to do something.

So education for social ministry is primarily an opportunity to sharpen awareness and to find ways to exercise our care.

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st. paul writes to the church in corinth

by Fr. John Castellet

St. Paul possessed a reassuring realism. He always kept both feet squarely on the ground, never letting his ideals throw him off balance. There were facts to be faced, facts some enthusiasts in Corinth preferred to ignore.

"Don't confuse us with facts!" they said.

This down-to-earthness stands him in good stead when it comes to coping with questions sent him from his parish in Corinth. Throughout the first six chapters of First Corinthians he dealt with reports

reaching him from various sources. Now, beginning with Chapter 7, he takes up their own questions: "Now for the matters you wrote about," he begins.

The first matter was that of marital relationships, not of marriage itself, but of a certain attitude expressed by some well-meaning idealists. He first quotes their viewpoint: "A man is better off having no relations with a woman."

There was a sense in which this might be true, Paul explains. If one wants to be completely and utterly free to devote all one's energies to the well-being of the community, that is fine. However, if one wants simply to be free of all responsibility, that is egocentrism at its worst.

BUT THERE was an even more sinister danger to be found in the attitude of the idealists. It might well reflect a growing trend among certain philosophers so to idealize the spiritual as to despise the material; to look upon the physical body as evil and marriage as

despicable. This trend achieved amazing popularity in the second century.

Paul may have sensed this danger. In any case he hastened to counter it with a realistic view of marriage as a rightful part of human existence. He knew that, realistically, most people are called to live married lives. Marriage must not be disdained or tampered with, he tells them. To begin with, the mutual attraction of the sexes is willed by God, created by God.

If this attraction does not find its legitimate fulfillment in the ennobling mutuality of the marriage relationship, it will seek that fulfillment in the degrading and dehumanizing practices of fornication in Corinth. Were the enthusiasts to have their way and impose their pet ideals on everyone, they might well drive people to debauchery.

Paul speaks of the mutual obligations of marriage partners, but, in doing so, he is not reducing the relationship to a cold, contractual deal. Rather, the circumstances encountered in Corinth force him to point out that basic rights to sexual relations are in fact involved, and they are equal rights.

A MAN CANNOT one-sidedly decide to abstain from lovemaking without giving any thought to his wife's desires and needs—and vice-versa. If they do decide to abstain, it is to be a two-way decision and the abstinence should only be temporary. It should, furthermore, have some worthwhile purpose. Paul singles out total, all-consuming dedication to prayer as an example.

As is usual with Paul, he gives this advice to the Corinthians but not "as a command." Paul exhorts, cajoles, and pleads but never commands. He has too much respect for freedom to give commands; an authentic Christian, an authentic human being, has to be free. To act under duress is to act inhumanely.

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WHO CAN HELP ME?—Education for social ministry involves becoming more aware of the challenge of the Gospel in our lives and becoming more aware of people's needs and the injustices they suffer. In any community, people can be found who have a desperate need for help. (NC photo by Paul Conklin)

The Story Hour

Council members agree with Paul and Barnabas

by Janaan Manternach

Paul and Barnabas arrived in Jerusalem the evening. It was Paul's second visit there since becoming a follower of Jesus. Jerusalem was one of Paul's favorite cities.

The whole church there welcomed them back to Jerusalem. The apostles and other leaders greeted them warmly. Paul and Barnabas reported the great things God had done through their preaching. They told of the many gentiles or non-Jews who were becoming followers of Jesus in places like Antioch, a city in the area known today as Turkey.

This news upset some of the Pharisees who had become followers of Jesus. "All gentile converts must be told to keep the law of Moses," they argued. "Only those who live like Jews can become Christians." Their words led to heated arguments among the Christians in Jerusalem.

These Pharisees argued that from the beginning all who followed Jesus were Jews. Jesus himself was always a Jew, they argued. The apostles and the whole Jerusalem community observed the law of Moses. Why shouldn't new converts be required to do the same?

Paul and Barnabas argued that God was calling many who were never Jews to become Christians. What counted was faith in Jesus, not Jewish laws. The two missionaries told how they had baptized many gentile converts without making them live like Jews.

The argument was so important that the apostles called a special meeting to decide the matter. Depending on the outcome, the church would remain exclusively Jewish or the church would welcome anyone who sincerely believed in Jesus.

Peter stood up to speak first. "You all know that I have been preaching the Gos-

pel of Jesus Christ to gentiles. Many now accept Jesus as their Lord and Savior. They received the Holy Spirit just as we did. Why then should we place on them the burdens of Jewish laws? We Jews are saved by the grace of Jesus Christ. So are the gentiles."

Peter sat down. The whole council was silent. Then Paul and Barnabas rose up. They recounted the wonderful things God was doing for gentiles through their ministry.

Finally James got up. James was the leader of the Jerusalem church. "My brothers, listen to me," he said solemnly. "Our Jewish prophets agree with Peter, Paul and Barnabas. Our Scriptures teach that God's plan has always been to reach out to everyone who seeks him. We have no right to cause God's gentile converts any needless difficulties."

The whole council agreed. From now on, non-Jews could officially become Christians without having to live like Jews.

Paul was thrilled with the decision. He looked with pride at his role in the council. Later he wrote to the Galatian Christians boasting how the council had agreed with him. "I went to Jerusalem to explain my teaching," he wrote. "I wanted to be sure

my message agreed with what the apostles taught. They did not ask me to change anything of what I preached. In fact they agreed with me completely. They even recognized that I had a special mission to the gentiles, just as Peter's mission was to the Jews.

"We shook hands in friendship. They said they would preach to the Jews. I was to go to the gentiles."

Suggestions for parents, teachers and young people using the Children's Story Hour for a catechetical moment:

PROJECTS:

1. Rewrite the story as a play. Invite family, friends, classmates to help you present the play. Include the following scenes in your play:
 - a. Paul and Barnabas return to Jerusalem;
 - b. The argument between some of the Pharisees and Paul and Barnabas;
 - c. The special council;
 - d. Paul writing to the Galatian Christians.
2. Pretend that you are a reporter for the local Jerusalem daily newspaper and that you have been asked to report on the special meeting called by Paul and

Barnabas and the followers of Jesus in Jerusalem. Write up a report of the meeting and make it so interesting that everybody in Jerusalem is talking about the news of the council.

3. Interview three adults and three people your own age. Ask each one what he or she feels is the most important requirement for becoming a Christian. Take notes of what each person that you interview says. Compare their requirements with those of Paul and Barnabas. Compare their requirements with your own.

Read and discuss the story. Questions like the following may guide your conversation.

QUESTIONS

- Why were some of the Jerusalem Christians upset that many gentiles were becoming followers of Jesus?
- What did some Pharisees feel should be required of all new converts?
- Why did they call a special meeting?
- What did Peter say at the meeting? Paul and Barnabas? James?
- What was the outcome of the meeting?

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Discussion points and questions

1. Define what social justice means to you. Has this definition changed any from your understanding of the Church's teaching? How?
2. What seminar was able to attract 40,000 people in 1979 in the Newark archdiocese, according to Father Philip Murnion? Does this large number surprise you?
3. What does Father Murnion say is the purpose of education for social responsibility?
4. According to Father John Castelot, why did St. Paul not take up the position on marriage held by some idealists in Corinth? What was St. Paul's position?
5. Why does Father Castelot say that debauchery can result if marriage is not properly revered?
6. Individually, list as many concerns about social justice as you can rank them in order of importance. Now discuss your list with other members of your family or discussion group. Do you agree on many concerns?





SPECIAL MINISTRY—Deacon John Fairfax of Washington is a volunteer barber at the Little Sisters of the Poor Home for the Aged in Washington, D.C. "Loving and serving individuals and the community of persons in Christ is the deacon's most characteristic ministry," the American bishops state in permanent deacon guidelines. (NC photo by Richard H. Hirsch)



st. paul writes to the church in corinth

by Fr. John Castelot

Did St. Paul feel that married people somehow were not called to a life of Christian perfection? That conclusion often has been drawn from his remarks in Chapter 7 of First Corinthians, with most regrettable results for the self-image of the vast majority of the People of God.

Wittingly, or unwittingly, married people often have been made to feel like second-class citizens, not quite complete Christians. That is a shame. For Christian perfection is open to all. In fact, all Christians have the duty to strive for that perfection.

When Jesus said in the Gospel of Matthew, "In a word, you must be made perfect as your heavenly Father is perfect," he was not addressing an unmarried elite.

What could Paul have meant, then, when he wrote: "To those not married and to widows I have this to say: It would be well if they remain as they are, even as I do myself; but if they cannot exercise self-control, they should marry. It is better to marry than to be on fire."

There are circumstances in which singleness is to be preferred, Paul thinks, because it is more practical. Free of the inevitable concerns of married life, Paul believes a person can be more completely devoted to the service of the larger community, as he himself is.

ANOTHER important consideration, which will emerge later in Chapter 7, is the prospect of the imminent return of the risen Lord to establish a new order of things—a prospect which was very real to Paul and his contemporaries. Why change your status, then, why launch out on a new career, when it's all going to be over very soon?

Still, always the realist, Paul is well aware that what may be good for him personally is not necessarily good for everyone. Actually it may be positively harmful. Consequently he has no hesitation in recommending marriage for those who feel that the single life would be agonizing. Losing one's mind is not necessary in order to save one's soul—or to attain perfection.

Paul goes on after this discussion to restate the gospel ideal of a stable union, a permanent commitment joining husband and wife. The precise situation Paul then deals with is that of a Christian married to a pagan.

In such a marriage, if the non-Christian is willing to live in peace with the Christian, respecting his or her convictions and lifestyle, then by all means let the two stay together. The unbeliever is not automatically a bad influence in the community.

ON THE CONTRARY, the influence may well work in the opposite direction, with the pagan benefiting from association with the Christian and with the community to which he or she belongs.

Paul illustrates this by referring to the children of the couple. If the children did not profit by living in a Christian environment, then one would have to say that they were "unclean," completely subjected to pagan influences. But they are in fact "holy," constantly influenced by Christian example and enjoying the opportunity to grow into mature members of the community.

On the other hand, Paul continues, if the pagan party simply refuses to live in harmony with the Christian, then let him or her go. Paul writes: "The believing husband or wife is not bound in such cases. God has called you to live in peace."

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Personal, individual services needed in parishes

by Fr. Philip Murnion

Just before he died, Jesus gave one of his most powerful teachings. Tying a towel around his waist, he took a basin of water and went around the table during the last meal with his followers. Kneeling before each, Jesus washed their dusty feet.

His action so violently clashed with the usual customs of leaders that Peter rebelled. But Jesus insisted that the apostles understand his point: The leader is one who serves.

As parishes go about serving the needs of people this lesson is a good one to recall. For today, the services people require often are provided by public agencies and social service professionals. These services are often bureaucratized. At times they are anonymous and burdened by red tape.

Today the term "public servant" is sometimes used, not simply as a description for agencies, but as an expression of frustration when the red tape seems to have taken over.

The problem is not just a problem for public agencies. It is a problem for anyone providing services for people in need. The problem is this: There is a tendency for the focus to shift away from the people in need.

Then the person in need comes to be regarded more or less as an object who receives the good graces of those who provide them. The dignity, the knowledge, perhaps even the real desires of the person in need are not always kept as the priority.

THERE IS A greater need than ever today for people in parishes to serve each other. Parishioners should not think that

they are no longer needed since public agencies are doing everything that can be done. No amount of publicly organized service eliminates the need for individuals and groups willing to serve.

In many parishes there is, in fact, an increasing emphasis on individual and personalized service. Parishes are:

1. Developing numerous services for the elderly—recreation and nutrition programs, programs of visiting and phoning shut-ins, even help in dealing with city agencies;
2. Making new efforts to help the grieving and widowed learn to deal with their difficulties;
3. Organizing groups called FISH (For Immediate and Sympathetic Help) to respond to calls for help. FISH provides a variety of services such as shopping for shut-ins, minding children when a parent goes out, cleaning the house for a sick

person or helping a frail person get to a medical appointment;

4. Providing periodic bus trips to the local cemetery for those who otherwise would not be able to visit the graves of loved ones;

5. Arranging for special dinners on Christmas and Thanksgiving for people who otherwise would eat alone.

A parish's efforts to serve can, of course, reach beyond the parish boundaries. There are many examples of cooperation among parishes in order to serve the people of a community. Then there are the organized services of the diocese, supported financially by parishes, to reach beyond parish boundaries.

IN PROVIDING services, parishes can search for ways to respect the sensitivities of persons in need. Perhaps (See SERVICES NEEDED on page 13)

The Story Hour

Paul and Barnabas take God's word to the gentiles

by Janaan Manternach

Paul and Barnabas were returning to the city of Antioch. They were happy to be going back to what had become their home. It had been almost three years since they left Antioch—years full of pain and joy.

As the two men walked back and forth on the deck enjoying the fresh salt breezes, they talked about all that had happened during the hard but happy years.

The Christians at Antioch were at the dock to welcome Paul and Barnabas. They thanked God for bringing the two missionaries home safely. Then they led Paul and Barnabas to a private home in the city.

Paul called the whole community together. "God did wonderful things wherever we went," he told them. "We began Christian communities in Perga, Lystra, Iconium and Pysidian Antioch. We preached the good news about Jesus Christ everywhere we went. Many people came to believe in Jesus as their Lord and Savior. To our surprise many Gentiles as well as Jews accepted Jesus. We welcomed them all as Christians."

The community at Antioch was excited by the stories Paul and Barnabas told. It seemed that God was with them on their mission.

The two missionaries stayed in Antioch for some time. They did not know what the future would bring. They were just happy to be back at their homes after their successful but difficult journey.

Their peaceful life in Antioch did not last very long. Some men came down from Judaea to Antioch. They began teaching in the Christian community there. Apparently they had been sent by the Jerusalem church.

"You must be circumcised in order to be saved," they taught. "You must do everything according to the Law of Moses." They seemed to be saying you had to be Jewish in order to become a Christian.

Many Christians at Antioch agreed with them. Jesus himself was a Jew. All the apostles were Jews. The church in Jerusalem was almost entirely Jewish. The Christians at Jerusalem continued to worship at the temple. They observed the Jewish law of Moses.

Paul and Barnabas had a different idea. They met many Greeks and other Gentiles who welcomed the good news of Jesus Christ. Paul and Barnabas had baptized many non-Jews. The communities of Christians at Lystra, Iconium and Pysidian Antioch contained many believers who were not Jewish.

So Paul challenged the new teachers. "Your teaching is not right," he insisted. "What counts is faith in Jesus Christ, not circumcision. Our Christian communities here are filled with men and women who are not Jews. Anyone who accepts Jesus Christ as Lord and Savior can be a Christian."

The debate grew more intense. People took sides. The Antioch church became divided. Everyone was confused. Many people were upset.

The leaders of the Antioch church decided to send Paul and Barnabas to



Jerusalem. They were to ask there, "Is it necessary to be a Jew first in order to become a Christian? What is required to become a follower of Jesus?"

Suggestions for parents, teachers and children using the Children's Story Hour for a catechetical moment:

PROJECTS:

1. Look up the name of St. Thomas More in an encyclopedia or in a book in your parish or school library. Was there any quality in his character that might have been similar to something in St. Paul? What is it? Have you ever taken a stand on something that you know was right? If you have, perhaps you too have something in common with St. Thomas More and St. Paul. If you would like to have the kind of strength that these saints had, you might pray to them for help. You might also make a resolution to "stand up for what you know is right! Don't just follow the crowd!"
2. Make a poster for your room. Put in words and pictures that remind you of special things that you have learned over the past weeks about Paul.

Read and discuss the story. Questions like the following may guide your conversation.

QUESTIONS:

- What news did Paul share with the Christians in Antioch?
- How did the Christian community in Antioch feel about the work that Paul

and Barnabas accomplished on their travels?

- What gradually disturbed the peace that Paul and Barnabas were enjoying during their stay in Antioch?
- How did the Antioch leaders decide to handle the bad situation?

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Discussion Points and Questions

1. Why is the concept of service such an important one for Christians?
2. Father Philip Murnion uses an action of Jesus to illustrate the need for serving others. What event does Father Murnion recount and what is his main point?
3. What is the Fish program in parishes? List several other examples given by Father Murnion to show what sorts of service programs parishes have today.
4. Father John Castelot discusses some aspects of marriage. In what

circumstances does Paul indicate it might be well for people to remain single?

5. Why does Father Castelot say that Paul is a realist?
6. From your recent KYF reading, think about what is means to be a Christian. What do you consider the most important aspect of being a Christian?
7. Have you considered planning your funeral? What is keeping you from planning this important event?

Islam created vast changes in Arabia

by Edgar Dass
(First of five parts)

Paul's address to the Athenians at Mars Hill (Acts 7:16-34) demonstrated his knowledge of their religious beliefs and devotion "to the Unknown God." Although he put forward an astounding argument against this concept, he did not gain immediate success among Stoic and Epicurean philosophers. Nevertheless, the fact remains that Paul studied and understood the Athenians' beliefs and practices. Combined with his extensive knowledge and understanding of Christ's ministry, the Old Testament and his intimate personal experiences, he knew others as well as himself.

Since self-knowledge is incomplete without knowledge of others, it is helpful to know something of the religion of Islam in order to understand the people of Iran.

Islam was founded by Ubu'l Kassim who was later given the title Mohammad, "the Praised One." In 570 A.D. when Mohammad was born in a powerful Quraish tribe of Saudi-Arabia, there was no political unity among nomads. Tribal warfare was common. His father died before his birth, and his mother when he was six. His grandfather and his father's brother, Abu-Talib, took care of him and sent him on caravans to Syria and, perhaps, to Egypt.

He learned a great deal from Jewish and Christian oral traditions. At the age of 25 he married a wealthy widow, Khadijah, for whom he had been a trusted servant in caravan trade. The marriage was a happy one despite the death of all their children

save one, Fatima. After Khadijah's death, Mohammad contracted at least ten more marriages.

PERTURBED WITH the human condition in 610 A.D., he started withdrawing to Mount Hira in the vicinity of Mecca where he saw a series of disturbing visions. One night an angel Gabriel, whom Mohammad first thought to be Allah Himself, visited him in the cave of Hira with a scroll commanding him to:

Recite, in the name of the Allah who has created,
Created man from the clots of blood.
Recite, seeing that Allah is the most generous.

Who has taught by the pen,
Taught man what he did not know.

The first visit was followed by many others which eventually crystalized as the Koran (Arabic, Qur'an) which means the "reciting" or "reading."

Mohammad started to preach in Mecca in 613 A.D. but no one took him seriously at first. Gradually he made a few converts, and an opposition aroused against him because of his continuous attacks on pagan deities and local gods. The opposition grew stronger after the death of his wealthy wife and prestigious uncle. Consequently, Mohammad had to flee in 622 A.D. to escape a plot on his life.

The people of Yathrib offered him refuge as a political and religious leader. Yathrib was later renamed Medina which in Arabic means "the City of the Prophet." The flight marked the beginning of the Islamic Calendar, the Hijra.

UNDER MOHAMMAD'S political

leadership the Muslim community started to expand. However, the people of Mecca grew weary of him and, as a result, they brought an army against him and his followers to put an end to his activities.

Against insurmountable odds, Mohammad won a surprising victory which dramatically changed the nature and fortune of the new community. Later, he entered Mecca as a victor and destroyed idols and statues of pagan deities and

circled seven times around Kaaba, the sacred black stone, which is said to have been built by Abraham.

Islam, the submission to one unrivaled Allah, created vast religious, cultural, and political changes throughout the Arabian peninsula. At the time of his death in 632 A.D., Mohammad had already constructed a powerful religio-political system of government that continued to expand for about four succeeding centuries during which time Islam held the intellectual leadership of the world.

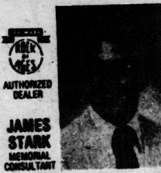
(Dr. Edgar Dass is in program administration for the Metropolitan Center for Church Federation, Indianapolis.)

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THE WORD THIS WEEKEND

JANUARY 11, 1981
THE BAPTISM OF THE LORD

by Paul Karnowski

It certainly ranks as one of the worst summers of my life. The pink swim trunks my mother bought for me should have served as a sign that my swimming lessons would not be successful.

The first day was fun. We just splashed around and played. But after a few lessons, I was undone. My instructor noticed that the first-grader with the pink trunks was hesitant to get his head wet. She did something I thought I could never forgive: she recommended to my parents that they dunk my head in the kitchen sink until I got used to the idea.

I fought, I cried, I kicked—all to no avail. My father's strong arm was just too much.

Today we celebrate the feast of the Baptism of the Lord. As I read today's gospel, I asked myself why I couldn't have had a father like John the Baptist. Jesus comes seeking baptism, but John objects. (What

I would have done for such an objection on my father's part!) John insists that it is he who should be baptized by Jesus. Jesus calmly assures him that it must be done in order "to fulfill all of God's demands."

We know that Jesus did not need baptism; He did not have any taint of sin that needed washing. So why did He do it? We usually think of baptism as a sign of life, a time of rejoicing. We believe that baptism cleanses our souls; that it allows a fuller participation in the life of the Church.

But baptism is a many-faceted event; baptism is also a sign of submission. When we are baptized, we are baptized in death. We admit our mortality. If we view Jesus as the suffering servant that Isaiah speaks of in the first reading, then it is easy to see why Jesus came to John for baptism. Although He was God, Jesus was submissive to death, even death on a cross. This acceptance of death is symbolized in the Baptism of the Lord.

I finally did learn to swim—in high school. But it was only when I admitted my fear of the water, only when I faced the water for what it was, that I was able to overcome it. Through His baptism, death and resurrection, Jesus teaches us the same thing. Death is not overcome by kicking and crying and fighting. Death is overcome by dying.

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Question Box

Is Dec. 8th Gospel inappropriate?

by Msgr. R. T. Bosler

Q On the feast of the Immaculate Conception, which I had been taught commemorated the conception of Mary without original sin, I was dismayed to find the Gospel reading for the day was Luke 1:26-38, having to do with the conception of Jesus. How could this be? Isn't the Gospel more appropriate for the feast of the Annunciation?

A The recent Feast of the Immaculate Conception on Dec. 8 inspired another question. A reader wanted to know why the feast day was so close to Christmas and not nine months before, which indicates that the choice of the gospel passage for the feast can induce a misunderstanding of what indeed is being commemorated—though it makes one wonder what sort of homily the reader heard on Dec. 8.

The same passage from Luke is read on the Feast of the Annunciation, on March 25, which commemorates the miraculous conception of Jesus, nine months before Christmas. The Feast of the Immaculate Conception of Mary is properly placed in Advent, when the church relives the anticipation of the Messiah, the final preparation for which was the anticipated redemption in a unique way from original sin of Mary, whose Son to come would save her and the rest of the human race by his death and resurrection.

There was opposition to belief in the Immaculate Conception of Mary for many centuries because it seemed to be contrary to the belief that Christ redeemed all humans. It was the final acceptance that Mary was redeemed and freed from ori-

ginal sin in anticipation of the redemption to come that made it possible for the church to proclaim the Immaculate Conception.

Now at last the answer to your question. The doctrine of the sinlessness of Mary is only implicitly contained in Scripture. All the special privileges the church attributes to her flow from her special position as the mother of the redeemer, Mother of God. So, the passage from Luke's Gospel about her role as mother of the Son of God is the Scriptural basis upon which Mary's gift of sinlessness is founded. The angel in the Gospel passage greets her as "highly favored daughter." The church gradually came to see Mary's first favor and preparation to become mother of the Redeemer her freedom from original sin.

Services needed (from 10)

parishes can ask people with a particular need to help make decisions about how services should be provided. There's something to be learned, for example, from those instances when the elderly have pitched in to care for each other, perhaps visiting or calling on those in nursing homes.

Teen-agers, too, can be encouraged to serve others. This shows young people that their contributions are respected.

We are all able to receive from others when we know there will be an opportunity to give as well. Parishes are coming alive with new ways for people to care for one another. And many are discovering that when they not only reflect on needs in their community, but also reflect together with the people who have needs, the ability to serve well grows.

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Q We read in Catholic papers so much nowadays about the American Catholic Church and sometimes about the Official Church, but not so much any more about the Roman Catholic Church. I am confused and no longer know what kind of Catholic I am—American, Roman or Official.

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A You are, I hope, an American Roman Catholic who listens to the Official Church. When Catholic writers speak of the Official Church, they mean the pope and bishops teaching officially as individuals or joined together in councils or national conferences.

When they write of the American or the Canadian or the Italian Catholic Church, they are thinking of the Roman Catholic Church as it lives and worships in the different national and local churches.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 North Alabama, Indianapolis, Ind., 46204.)

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Summer Ministry Program

The three Religious Communities of Women (*Beech Grove Benedictines, Oldenburg Franciscans, St. Gabriel Province of Providence Sisters*) again wish to offer their services to the Parishes of the Archdiocese of Indianapolis during the summer months.

Parishes wishing the help of Sisters during summer '81 are asked to complete the following form. This information will be made available to all members of the three Communities.

Sisters wishing to take part in the summer ministry program will be asked to notify the parish by March 30, 1981.

Name of Parish: _____

Contact Person: _____

Type of Service Needed: _____

Number of Sisters Needed: _____ Suggested Dates: _____

Parish will be Able to Provide:

(Please address the following concerns; housing, transportation, donation for services, etc.) _____

Send to: Sister Eugenia Reibel, OSB, Our Lady of Grace Convent
1402 Southern Avenue, Beech Grove, IN 46107

DEADLINE: February 13, 1981

Holy Name Parish

Beech Grove, Indiana

Fr. Jim Wilmoth, pastor

by Peter Feuerherd

Beech Grove, before its post-war development, was a small town surrounded by acres of open fields. However, like other parts of the Indianapolis metropolitan area, the south-side city has become part of the Marion County urban sprawl. But urbanization has not dampened the feeling that many Beech Grove residents feel towards their community.

In 1950 Matthew and Mary Eckrich, newlyweds, moved to a new house adjacent to a farm. In 1973, the Eckrich's and their eight children moved to Michigan—and came back to Beech Grove within fifteen months. Why? Because the family missed their community, and most of all they missed Holy Name parish.

"Our family just really felt shredded . . . The thing we missed most was our family of church, our community at Holy Name. It was our major reason for coming back," explains Mrs. Eckrich, now the parish director of religious education.

That kind of loyalty towards a parish may be unusual, but it is indicative of the feelings parishioners have for Holy Name—a large parish of over 3,000 people, but a place where everybody usually knows each other.

That kind of loyalty, says pastor Father James Wilmoth, has been developed because people enjoy going to church at Holy Name. Even visitors who lodge at local motels and are bound for points

south on nearby I-65, have commented to the priest about how much they enjoy the parish liturgy, especially the music.

Music just may be Holy Name's trademark. The parish Christmas concert almost invariably draws an overflow crowd, and four parish choirs with over 130 members provide sacred music at every Sunday Mass. Even the parish CYO basketball players alternate between grasping for rebounds and reaching for high notes in the boys' choir.

Yet Jerry Craney, the parish music director who is most responsible for Holy Name's musical claim to fame, emphasizes that the choirs supplement parish worship—they do not control it.

"The music enhances the liturgy . . . But it's not like we're choir-oriented. The liturgy comes first. The tail doesn't wag the dog."

Father Wilmoth adds, "The genius of liturgy consciousness and preparation is to be able to blend everything together and not to have people thinking they're going to a concert." The choirs, he notes, help the parishioners to participate, not just sit back and listen.

BUT THERE IS more to Holy Name parish than its music program, as fine as it is. Many parishioners also credit the school for being a strength of the parish.

Holy Name school is growing. It now has 349 students, and of 60 first grade children in the parish, 59 attend the

school—an incredibly high percentage, considering the number of Catholic parents that now send their children to public schools.

Helen Gasper, member of the parish board of education comments, "I think the school has a lot to do with the way people feel about the parish. I think we have one of the best schools in the city."

Judy Livingston, principal of Holy Name School, agrees. "There's a Christian atmosphere that permeates Holy Name School. It goes through the people on our board of education, our teachers, our students, our parents—there's a good spirit of working together and a good spirit of cooperation."

"My job is a happy one. I think that's so because of the Christian atmosphere, the constant atmosphere that's there—the love, the sharing, and the caring."

Another effort of the parish that Father Wilmoth is particularly proud of is the parish evangelization program. Last year, 42 adult converts were baptized.

"Our boundaries are such that the parish is not going to grow. Everything is built that can be built. Our evangelization is with the people here within the city of

Beech Grove," explains the priest.

The parish advertises its inquiry classes (information sessions on the Catholic faith) around the community. The aim, the priest said, is to introduce the un-churched to Catholicism.

RICHARD PORTER, a Holy Name parishioner since 1955, credits the leadership of Father Wilmoth and associate pastor Father Henry Brown for much of the success of parish efforts like the evangelization program.

"As they would say in the military, 'Your army is no better than your leaders.' Father Wilmoth is the kind of individual we all like because he knows everyone by their first name . . . We are fortunate to have this kind of leader."

And Porter notes that the parishioners of Holy Name are a special kind of group, always willing to help out their parish. Last summer, for example, a group of men painted the school despite enduring temperatures that constantly hovered in the high 90's.

It's just one case, says Porter, of "when there's something that needs to be done, we get it done."

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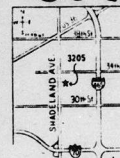
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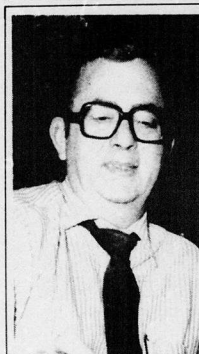
Richard Porter
longtime parishioner



Judy Livingston
school principal



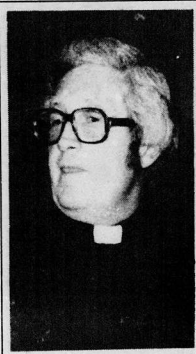
Helen Gasper
board of education
member



Jerry Craney
parish music director



Mary Eckrich
parish DRE



Father Jim Wilmoth
pastor

Remember them

BARY, Ralph (Bud), 51, St. Bernard, Frenchtown, Dec. 31. Husband of Doris; father of Patricia Jutson, Pam Clark, Mary, Darlene, Denise, Michael, Mark, Danny and Joe Bary; son of Lena Watkins; brother of Wanda McMonigle, Naomi Jacoby, Mary Senn, Robert, Paul, Wayne and Eldon Bary.

BISCHOFF, Cletus L., 60, St. Joseph, St. Leon, Dec. 19. Brother of Ervin and Elmer Bischoff.

BOYD, Rubye O., 78, St. Luke, Indianapolis, Dec. 22. Mother of Dr. Daniel Boyd; sister of Mattie J. Scheffer.

BROADUS, Edna, 70, Garr Funeral Home, Sellersburg, Jan. 3. Member of St. Patrick Church, Streator, Ill., and formerly of Sellersburg. Sister of A. Alice Beck.

BUSTER, Lazora May (Homburg), 87, St. Mary, Indianapolis, Dec. 29. Wife of Cornelius; mother of Orthelia Brislen and Thelma Martin; sister of Lazella Livingston and Iva Jack.

CARNEY, Marguerite C., 87, St. Patrick, Terre Haute, Jan. 3. Mother of Bernard and Joseph; sister of Edward and Charles Hegarty.

CARTER, Edward D., 77, Holy Spirit, Indianapolis, Dec. 20. Husband of Magdalen; stepfather of Norma St. John, Bernard and Philip Kir-h; brother of Marguerite Moore, Robert and Charles Carter.

CASEY, Jane M., 56, St. Catherine, Indianapolis, Dec. 30. Mother of Janice, Julia and Jill Casey; sister of Betty Stuart.

CLARK, Katherine E., 81, St. Patrick, Terre Haute, Dec. 31. Wife of Harold; mother of William.

DONZORO, Ann, 81, Sacred Heart, Terre Haute, Dec. 29. Sister of John Gruse.

ELKINS, Pauline Collins, 72, St. Joseph, Shelbyville, Jan. 5. Sister of Lucille Hayworth.

ENGLEDOW, Patricia A., 60, St. Simon, Indianapolis, Jan. 5. Wife of Max; mother of Donna Hoffman, Paula Humphreys, Rebecca Lyons, Cindy Brown, Rhonda Fair, Ray Ursiny Jr., Cheryl Katzenberger, Debbie Tombs and Teresa Engledow; sister of Mary Carpenter, Willard and Larry Kidwell.

FEDOWICZ, Jay F., 24, St. Barnabas, Indianapolis, Jan. 3. Son of Mr. and Mrs. Sam Fedowicz; grandson of Madeline Fedowicz; brother of Nanci Gerdis, Judy Guinan and Thomas Fedowicz.

FLANAGAN, Joseph J., 90, Immaculate Heart, Indianapolis, Jan. 3. Father of Joan Murphy.

FOLTZENLOGEL, Clara, 95, Sacred Heart, Indianapolis, Dec. 27. Sister of Edna Foltzenlogel.

GEHLHAUSEN, Beth Marie, infant, St. Isidore, Perry County, Jan. 5. Daughter of Mr. and Mrs. Russell Gehlhausen; sister

of Rachel; granddaughter of Mr. and Mrs. Gilbert Esarey and Mr. and Mrs. Leander Gehlhausen.

GENCO, Samuel, 91, St. Joan of Arc, Indianapolis, Jan. 6. Husband of Amelia J.; brother of Margaret Morone, Vito Genco, Josephine Genco and Sara Giambalvo.

GLENN, Laura E., 96, St. Paul Hermitage, Beech Grove, Dec. 27. Sister of John Arszman.

GRESSLEY, Marie Frances, Holy Name, Beech Grove, Dec. 23. Elsie Drake, Colette Rode, Romilda, Raymond, Robert and Clifford Wahman.

HARAGAN, Delphina E., 80, St. Pius X, Indianapolis, Dec. 29. Mother of Joseph; sister of Euphronius Reidelberger.

HILL, Gertrude C., Holy Name, Beech Grove, Dec. 29. Mother of Rosemary Bowers, Robert and Joseph Hill Jr.; sister of Louis Bauer.

HOLOCHER, William (Doc), 99, St. Augustine, Jeffersonville, Jan. 3. Brother of Emma Krupp.

HOLTEL, M.T. (Marcy), 64, St. Gabriel, Connersville, Dec. 27. Husband of Martha; father of Judith Showalter, Donna Blokmann, Therese Willett, Mary, Beth, Ray and James Holtel; brother of Clara Tekulve, Kathleen Hattrop, Rosemary Bourselt, Ambrose and Gilbert Holtel.

HOWARD, John N., 59, St. Thomas Moore, Mooresville, Dec. 31. Father of Julie Sandusky, Laure and Terry Howard; brother of Victor, James, Sister Rita Howard, Irma Summer and Roseanna Doyle.

IMHOFF, Carmela J., 63, St. Andrew, Richmond, Dec. 31. Wife of William; mother of Linda Kelly, Deena DeFrame and Joseph Imhoff; daughter of Mr. and Mrs. Louis Vecera; sister of Louise Irvin, Edward, Vincent, Eugene and Guy Vecera.

JACKSON, Rose, 82, Calvary Cemetery, Terre Haute, Jan. 5. Member of St. Ann Church, Williamsport, Pa. Mother of Geraldine Hoffmann and Dorothy Warrick; sister of Frank Lawrenson.

Sister Calino buried

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Christian Burial was held here on Tuesday, Dec. 30, for Providence Sister Rosine Carlino, 79, who died on Dec. 27.

The former Marie Dominica Carlino was born in Italy on Sept. 19, 1901. The family came to this country when she was a child and settled in Chicago.

She entered the Congrega-

JOSEPH, John A. Jr., 53, St. Joseph, Terre Haute, Dec. 22. Husband of Frances; father of Karen Lee Mills, Beth and Janet Joseph; brother of William Joseph.

KELLY, Joseph T., 74, St. John, Indianapolis, Jan. 5. Brother of Katherine C. Kelly.

KINGHAN, Hilda M., 86, St. Michael, Cannelton, Dec. 27. Mother of Alfred Casper.

LECLERE, Frank J., 99, St. Mark, Perry County, Jan. 5. Father of Mary Rogier, Josephine Graves, Myrtle Guillaume, Arthur and Earl Leclere.

LEWIS, Bessie Mae, 93, St. Augustine Home Chapel, Indianapolis, Dec. 23.

LUDWIG, Timothy J., 40, Holy Guardian Angel, Cedar Grove, Jan. 3. Husband of Karen; father of Douglas, Suzanne and Kathy; son of Mr. and Mrs. Franklin Ludwig; brother of Diane Strange, Margaret Beard, Benjamin and Stephen Ludwig.

MANNING, Agnes (Harity), 83, Sacred Heart, Indianapolis, Dec. 27. Wife of Leo; mother of Mary Ann Hayes, Bernard Harity, James and Catherine Manning and Theresa Pritchard; sister of Margaret Perkinson, Arthur W. Auran and Alvin Merida.

McDONNELL, Loretta, 96, St. Joan of Arc, Indianapolis, Jan. 5. Mother of Joan Glackman, Robert and Thomas McDonnell.

MILES, Brenda Lee, 24, Assumption, Indianapolis, Dec. 27. Daughter of Mr. and Mrs. Ewing Miles; granddaughter of Mary Austin.

MILLER, James A. II, 32, St. Francis de Sales, Indianapolis, Dec. 26. Husband of Catherine; father of James III and Angela; son of Mr. and Mrs. James A. Miller; brother of Betty Lentz, Anna Marie and Terry Miller.

MOSTER, Charles E., 67, Moster and Sons Mortuary, Rushville, Jan. 5. Husband of Bessie; father of Beverly Brown, Esther, Ralph and Clarence Moster; brother of Elizabeth Hoffman, Margaret Miller, Louise Wright, James and Maynard Moster.

NIESE, Helen Hazel, 80, St. Joseph, Indianapolis, Dec. 26. Mother of William Niese Jr.

dence in 1922 and made her first profession of vows in 1924.

During her teaching career she was assigned to a number of schools including Holy Rosary, St. Rita, St. Anthony and St. Bridget Schools in Indianapolis.

Sister Carlino is survived by one sister, Mrs. Marian Roe of Van Nuys, Calif., a nephew and several nieces.

NISLEY, Timothy J., 27, and Donna J., 26, St. Mary, Rushville, Jan. 3. Died in plane crash. Parents: Mr. and Mrs. Jonas Nisley and Mr. and Mrs. Donald Weiler.

O'BRIEN, Andrew W., 79, St. Gabriel, Connersville, Jan. 2. Brother of Josephine Krekeler, Cecilia, Frances and Louis J. O'Brien.

O'NEIL, James F. Sr., 90, St. Augustine, Jeffersonville, Dec. 30. Father of Mrs. Joseph Mitchell, Josephine Hetrich, Jean, James and David O'Neil; brother of Annora O'Neil.

PORTER, Jo Ann, 48, St. Michael, Bradford, Dec. 31. Wife of Virgil; mother of Bonnie Grindle, Kathy Haub, Joyce, Bonita, Rita, Anita, David, Daniel and Stephen Porter; daughter of Mr. and Mrs. Joseph Pruitt Sr.; sister of Mary Messmer, Sharon Senn, Doris Woods, Helen Gilligan, Carolyn Zimmerman, Michael, James, Charles and Joseph Pruitt Jr.

POWERS, Sylvester, 69, Sacred Heart, Indianapolis, Dec. 22. Husband of Maxine; father of Barbara J. Powers, Mary Jo Seitz, Alfred Lee Houston, Frederick, Leroy, James and Terry G. Powers; brother of Bessie Bailey, Noreen Miller, Mabel Wood and Harold Powers.

RACER, Rose Marie, 67, St. Mark, Indianapolis, Jan. 3. Mother of Mary Anne Thomas and C. Michael Racer; sister of Aimie Trout and Romeo Dolbec.

REINERT, Clem, 76, St. Philip Neri, Indianapolis, Jan. 5.

ROBINSON, Veva M., St. Joan of Arc, Indianapolis, Dec. 31. Stepmother of Pat Tweed; sister of Claud Pitsenberger.

ROMEY, Cornelia B., 84, St. Andrew, Richmond, Dec. 31. Wife of Fred; mother of Mrs. Malcolm Davis; sister of Mrs. William Schofield and Mrs. Howard McManus.

ROY, Cecilia B., 77, St. Ann, Terre Haute, Jan. 5. Wife of Joseph E.; mother of Ladonna Bailey, Nila McCreary, Mary Lee Farr, James, Jon, Thomas and Michael Roy; sister of Virginia Song, Arnold, Willard and Raymond Minnick.

SAGE, Gertrude J., 84, St. Bernadette, Indianapolis, Dec. 24. Sister of Margaret J. Nohl.

SAPP, George W., 95, St. Gabriel, Connersville, Jan. 3. Father of Margaret Bowling, Bessie Bowles, Robert, Tom and Paul Sapp; brother of Shirley Pigg.

SCOTT, Josephine J., 63, St.

Benedict, Terre Haute, Dec. 22. Mother of Paul; sister of Alice Stewart, Mary McDaniel, Teresa Slover and Margaret Montague.

SHUFFLEBARGER, Alice C., 80, SS. Peter and Paul Cathedral, Indianapolis, Jan. 2.

SMITH, George A. Jr., Christ the King, Indianapolis, Dec. 27. Father of Michelle Lanzo; son of George A. Smith Sr.; brother of Peter Smith.

SPATIG, Sophia J. Wrenn, 89, Our Lady of Perpetual Help, New Albany, Dec. 31. Mother of Wilbur.

WAGNER, Leona A., 57, Holy Spirit, Indianapolis, Dec. 23. Mother of Michael; sister of Mary Keaton, Robert, John and Patrick Maloney and William Coty.

WASSEL, Anna, 89, Sacred Heart, Terre Haute, Dec. 23.

WIRTZ, Marjorie Ann, 56, St. Benedict, Terre Haute, Dec. 27.

Sister Wuest dies

OLDENBURG, Ind.—The Mass of Christian Burial for Franciscan Sister Eustella Wuest was celebrated at the motherhouse chapel here on Dec. 30. Sister Wuest, 85, died Dec. 27.

The Cincinnati native entered the Franciscan community on Sept. 8, 1913.

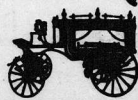
In the Archdiocese of Indianapolis she taught at

St. Mary School, New Albany; St. Mary School, Rushville; St. Mary School, Greensburg; and St. Andrew School, Richmond.

Survivors include three sisters, Corinne Wuest, Alice Schirmer and Myrtle Hotel and two brothers, Edward and Oscar Wuest, all of Cincinnati.

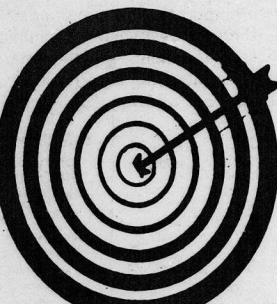
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Franciscan Sister Weintraut dies

MISHAWAKA, Ind.—A funeral liturgy was held at Our Lady of the Angels Motherhouse here on Wednesday, Dec. 31, for Franciscan Sister Philonilla Weintraut, 91. She died on Dec. 29.

Sister Weintraut entered St. Francis Convent of Lafayette, Ind., on Feb. 2, 1911, and received the habit of the Order of St. Francis

on Dec. 29, 1911.

She served in a number of capacities in the nursing profession during her many years of active work. In 1967 she retired to St. Francis Hospital, Beech Grove. While in retirement she devoted eight years to the welfare of hospital patients.

In November, 1971, Sister Weintraut set about restoring and refurbishing the

abandoned chapel at St. Joseph Cemetery in Indianapolis. With over \$15,000 in donated labor and material, the chapel became the site for special Masses on All Souls' Day each year as well as other Masses throughout the year.

Survivors include her sister-in-law, Goldie Weintraut of Erlanger, Ky., and nieces and nephews.

the Active List

January 11

The CYO unit of Holy Name parish, Beech Grove, will sponsor a spaghetti dinner in Hartman Hall from noon until 5 p.m. Tickets are \$2.50 for adults and \$1.50 for children under 12.

St. John's Festival of Arts program at St. John Church, Indianapolis, will be held at 4:30 p.m. followed by Mass at 5:30 p.m. The program features Frank Schaler, lyric baritone, and Michael Frederick, organist.

The Indianapolis area Pre-

Cana Conference will be held at Our Lady of Grace Center, Beech Grove, from 12:30 to 6 p.m. Pre-registration is required. Call 317-634-1913.

January 14

A luncheon/card party will be held at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis. The card party at 12:30 p.m. will follow the 11:30 a.m. luncheon.

January 15, 17

Classes offered at the St. Vincent Wellness Center, 622 South Range Line Road, Carmel, include the following:

► Jan. 15 to Feb. 19: Fit by Five. For preschool children to attend with parents. Six Thursdays.

► Jan. 15 to Feb. 19: Beyond Stress: A Systematic Relaxation Approach. Six Thursdays, 7 to 8:30 p.m.

► Jan. 17: Succeeding in Aerobic Fitness: 9 a.m. to 12:30 p.m.

Call 317-846-7037 for complete details.

January 16-18

A Tobit weekend for couples preparing for marriage will be



SERVICE AWARD—Jesuit Father James P. Gehwend, school president, presents the 1980 Brebeuf President's Medal to Mrs. Carroll Blanchar at a recent dinner. Mrs. Blanchar and her late husband were honored for their service to others and support of Brebeuf Preparatory School. Looking on is Charles Stimming, 1979's recipient, and Mrs. Stimming.

held at Alverna Center, 8140 Spring Mill Road, Indianapolis. For further information or registration call 317-257-7338.

January 17

A fun night will be held at Holy Cross parish, 125 N. Oriental, Indianapolis from 6 p.m. until midnight. The event is for persons 18 years and older.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Marian registration schedule announced

Registration for spring semester classes at Marian College will take place Friday and Saturday, Jan. 9 and 10, in the Registrar's Office of Marian Hall.

Hours on Friday are 9 a.m. to 4 p.m., while Saturday hours are 9 a.m. to 12 noon. Classes begin Tuesday, Jan. 13.

Eighteen academic departments are offering more than 30 courses in Marian's evening schedule. Fee for evening classes is \$48 per credit hour. Audit fee is \$50 per course, with a special \$15 rate for those over 60.

For a complete class schedule or other information, call 924-3291.

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Jan. 16-18: Fatima
Feb. 6-8: Best Western, Beech Grove
Mar. 6-8: Best Western, Beech Grove
Mar. 20-22: Oldenburg

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Fatima—5353 E. 56th St., Indpls.
Best Western, Beech Grove—602 E. Thompson Rd., Beech Grove
Oldenburg—Franciscan Motherhouse

For more information on weekends in your area contact:



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Guild plans card party

The Guardian Angel Guild annual card party, to benefit the special education classroom at Sccecina High School, is slated for Jan. 28.

Two sessions, at 1:30 p.m. and 7:30 p.m., will be held at St. Pius Council K of C on 71st Street, Indianapolis. Tickets are \$1.50. Mrs. Joseph Bauman is chairman.

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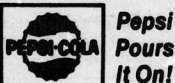
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TV Programming

Documentary profiles life, work of Mother Teresa

by Henry Herx

NEW YORK—One of the most admired women of today—a 70-year-old nun based in Calcutta, India—is profiled in **"The World of Mother Teresa,"** a documentary filmed in India, airing Monday, Jan. 12, at 9-10 p.m. on PBS.

Beginning with her acceptance of the 1979 Nobel Peace Prize as recognition that "the poorest of the poor are our brothers," the program examines her work as a model for world peace. What the film discovers is that in doing "something beautiful for God," Mother Teresa is transforming society more radically with love than revolutionary movements are with violence.

When she started her mission to care for those abandoned to die in the gutters of Calcutta, a priest recalls, she was almost ostracized as an eccentric. In the 32 years since then the order she founded—the Missionaries of Charity—has established schools, hospitals and training centers for the poor in 50 Indian cities and 36 other countries, including the United States.

The film follows this tiny, frail-looking woman on her seemingly tireless round of activity—visiting a new housing center, an orphanage modeled after Boys Town, a clinic for lepers and her first project, the House of the Dying and Destitute, in Calcutta.

What emerges is the portrait of a charismatic leader and organizer whose example inspires imitation.

The viewer can measure what she has accomplished not by buildings and facilities but by the spirit of those who are served and serve within them.

One of the most complete film records of Mother Teresa and her work, the documentary was made by Ann Petrie with Joyce Davidson Susskind as narrator and interviewer. What they have achieved is, in the words of Mother Teresa, "something real to share with people in America."

★★★

Sunday, Jan. 11, 10:30 a.m. (EST) (CBS) **"For Our Times"**—**"Orthodox Christians: the American Presence"** traces the history of the different Orthodox sects in the United States. Antiochian Orthodox Father Paul Schneirla provides the commentary. (Please check local listings for exact time in your area.)

Sunday, Jan. 11, 7-7:30 p.m. (EST) (PBS) **"The New Voice."** Premiere of a 24-part series dramatizing the complex problems facing today's teenagers through stories reported by students for the high school newspaper, *The New*



TV MOVIE—Linda Lavin (right) stars as Joy Ufema, a nurse committed to treating the needs of the terminally ill, and Amzie Strickland portrays one of her patients in **"A Matter of Life and Death,"** a new movie airing Jan. 13 on CBS. (NC photo)

Voice.

Sunday, Jan. 11, (ABC) **"Directions"**—In this third program on the influence of religion upon American society, ABC newsmen Herbert Kaplow interviews the head of the Moral Majority, the Rev. Jerry Falwell. (Please check local listings for exact time in your area.)

Monday, Jan. 12, 10-11 p.m. (EST) (PBS) **"Deadly Winds of War."** The history of chemical warfare from Byzantium

to the present is traced in this documentary, which also interviews people who live and work in areas where poison gases are manufactured and stored.

Tuesday, Jan. 13, 9-11 p.m. (EST) (CBS) **"A Matter of Life and Death"** Based on the actual experiences of a nurse who has devoted herself to helping the terminally ill prepare for death, this drama is uncomfortably realistic and painfully honest. Linda Lavin is

totally convincing and sympathetic in the role of Joy Ufema, the nurse who battles hospital bureaucracy to talk with the dying about their approaching end.

RADIO: Sunday, Jan. 11 (NBC) **"Guideline"**—Newsweek correspondent Penny Lernoux discusses with Marist Father Joseph Fenton the influence of the church on Latin American politics. (Please check local listings for exact time in your area.)

French film probes human behavior

NEW YORK—Many creative people these days—filmmakers, writers, philosophers—seem quite reluctant to admit any debt to the Judeo-Christian tradition or, for that matter, to any sort of religious tradition. Woody Allen, a prime example close to home, has been carrying on his recent movies as if only he and Camus and Kafka and a few other illuminati ever noticed that life was absurd, that people suffered and that the only answer was love, as if Buddha, Moses and Jesus had never lived.

A still more straightforward presentation of this single-minded desire to reinvent the wheel is a very clever and entertaining French film just released here. Its director is Alain Resnais, famous for that lark of years past, *"Last Year at Marienbad."*

Resnais, working from a screenplay by Jean Gruault, bends every effort to convey the thesis of the film with that lucidity that characterizes the French at the top of their game, whether it's Descartes or Feydeau.

"Mon Oncle d'Amerique" is based upon the ideas of Henri Laborit, a biologist-philosopher who has experimented with the use of chemicals to control the operation of the brain. He has also developed a theory of human behavior. Laborit contends that the driving force of every organism is to dominate its environment. Men and women are organisms too, of course, and so their behavior patterns stem from the same source.

Laborit makes a restrained evangelical pitch for using his findings to better the human condition. The only way that we can curb

our destructive, aggressive tendencies, he says, is first to realize their source: this drive to dominate. Knowledge of the law of gravity, he explains, didn't free us from it, but it was one of the first steps in our journey to the moon.

Very neat. But it seems to me that the professor's logic is not quite up to Cartesian standards when he holds out to us the hope of even so rigidly circumscribed a freedom. For if all our actions are based upon the desire to dominate, then even the desire to check this desire must logically spring from it. That happens to be a concise and accurate formulation of Christian morality. It's not readily recognizable as such, God knows, but the blame for that must in large part rest upon the shoulders of us Christians.

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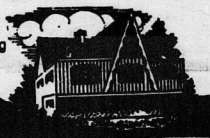



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Viewing with Arnold

Best, worst of '80

by James W. Arnold

The most overrated movie of 1980 was "The Empire Strikes Back." (Unless you award extraordinary point values for \$20 million in special effects and Refreshing Innocence, "Empire" is a routine dumb movie.)

The most underrated movie of 1980 was "Raise the Titanic." (It had at least two or three great scenes, which is more than you can say about 200 other movies). Being underrated, however, doesn't mean one's true rating is magnificent. Philadelphia has its charms, but it's not Acapulco.

This is my annual look back at the joys and miseries of moviegoing in the just-departed calendar-year. It's time to be opinionated, irresponsible and offensive. Let's dispense first with the breathtaking suspense of the Ten Best, in alphabetical order:

"All that Jazz" (C, R) (Bob Fosse): Intelligent, high-voltage merger of dance, Show Biz, cinema magic and contemporary moral analysis; the Catholic Office simply blew the rating on this one.

"Being There" (A-3, PG) (Hal Ashby): Strange but provocative satire about the power structure's eagerness to accept a mental and emotional Zero as a national savior.

"Best Boy" (Not rated)

(Ira Wohl): Delightful, touching documentary about the love between two aged, dying parents and their middle-aged retarded son.

"Big Red One" (A-3, PG) (Samuel Fuller): The infantryman's World War II, caught with poetry and realistic agony.

"Black Stallion" (A-1, G)



(Carroll Ballard): The most beautiful boy-and-his-horse film of all-time.

"Brubaker" (A-3, R) (Stuart Rosenberg): Idealistic warden reforms an Auschwitz-style American prison, told without starry eyes but with a hunger and thirst for justice.

"Gloria" (A-3, PG) (John Cassavetes): Hard-nosed lady and tough kid in a rousing big-city chase movie with a heart.

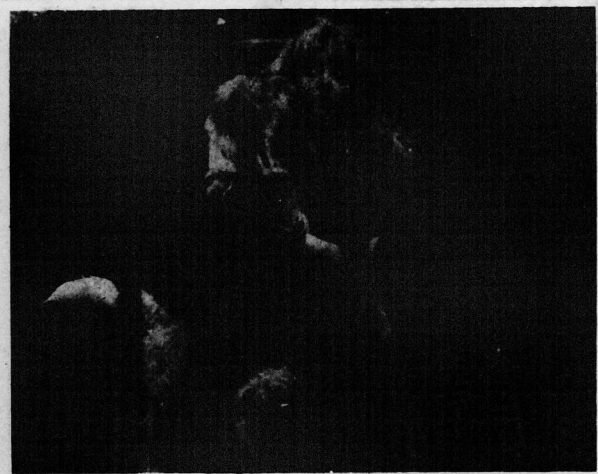
"Great Santini" (A-2, PG) (Lewis Carroll): Robert Duvall's stupendous performance as an old-style Marine who loves his family, war and discipline, but has trouble getting the order straight.

"Hide in Plain Sight" (A-2, PG) (James Caan): Tenuous, brave hardhat father finds his missing children, despite the FBI, the Mob and the court system.

"Ordinary People" (A-3, R) (Robert Redford): Suicide and tragedy test the love and resources of a quiet suburban family, high school friends and lovers, and a compassionate psychiatrist; sensitivity and power to spare.

Be assured there are some films that might have made the list if I had seen them, like "Raging Bull" or "Resurrection." They'll just have to wait till next year. Meanwhile, lots of films should be grateful I didn't see them, almost as grateful as I am: "Prom Night," "Fade to Black," "Oh, Heavenly Dog," "Gong Show Movie," "In God We Trust," "Herbie Goes Bananas," etc. There are more lousy movies available for our viewing pleasure than ever before. One, called "Scavenger Hunt," is the first I walked out on in 20 years.

SINCE there isn't room in the phone book for the whole list of awful movies, let's honor only one—Brian DePalma's "Dressed to Kill." The climax has the



GONE TO THE DOGS—Goldie Hawn listens to a little canine advice from one of her co-stars in Neil Simon's "Seems Like Old Times," a Columbia Pictures release. Chevy Chase and Charles Grodin also star in the contemporary offbeat love triangle inspired by the popular comedy film of the 1930's. (NC photo)

heroine hooker trying to seduce the transsexual psychiatrist so she can get the crucial evidence from his/her files before he/she murders her. Tense stuff. Close contenders for bottom choice: "Urban Cowboy," "It's My Turn," "American Gigolo," "Blue Lagoon," "Cheech and Chong's Next Movie."

While we're on negatives, the worst acting was by Shelley Duvall ("The Shining"), Jodie Foster ("Carny"), Ann-Margret ("Middle Age Crazy"), Max Schell and Tony Perkins ("Black Hole"), and Michael Beck ("Xanadu").

The best acting will get plenty of attention in coming months, but these good performances may be overlooked: Jane Alexander ("Brubaker"), Dom DeLuise ("Fatso"), Judy David ("My Brilliant Career"), Joe Spinell (the doorman in "First Deadly Sin"), Chris Sarandon in "Cuba," Michael O'Keefe and Blythe Danner in "Great Santini."

The year's biggest disappointment has to be "Heaven's Gate," but "The Shining," "Blues Brothers" and "Nine to Five" are not far behind. The worst continuing trends are teenage horror flicks ("Motel Hell") and unfunny outra-

geous comedies ("Caddyshack"). The best is the revived concern with real and sympathetic families ("Fatso," "Hide in Plain Sight," "Santini," "Ordinary People") and the central human relationships of parent-child and husband-wife ("Black Stallion," "Foxes," "Coal Miner's Daughter" and "First Deadly Sin," to name only a few less obvious examples).

WHILE the following movies did not make the Top Ten, each had something solid to offer and was worth seeing even at \$4 a

ticket: "Electric Horseman," "My Bodyguard," "Hero at Large," "Black Marble," "Coal Miner's Daughter," "My Brilliant Career," "Stardust Memories," "Elephant Man," "Foxes," "Fatso" and "Stunt Man."

I would also recommend "The Black Hole" just for Peter Ellenshaw's production design and John Barry's music. But any year in which we lost Peter Sellers, Hitchcock, McQueen and Lennon has to be one of mixed emotions. Such talent is not a renewable resource.



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- Sat. Jan. 24 — Dallas (Marsh Night)
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