

# THE CRITERION

Archdiocese of Indianapolis

## Services in area churches mark week of ecumenism

Ecumenical services marking Christian Unity Octave Jan. 18-25 will be celebrated in both Catholic and Protestant churches around the archdiocese.

In the Indianapolis area, a service will be held at 7:30 p.m. Sunday at John Knox United Presbyterian Church in Speedway. Bishop James Armstrong of the United Methodist Church will lead the service.

Archbishop Edward T. O'Meara will participate in an all-city service at 7 p.m. Sunday, Jan. 25, hosted by St. Mary's Catholic Church. The archbishop will lead the invocation for the liturgy, which is sponsored by the Indianapolis Church Federation.

The Rev. Harold Statler, new executive director of the Indiana Council of Churches, is the scheduled main speaker, and clergymen from various denominations will take part. Indiana Lt. Gov. John Mutz is among those who will give Scripture readings.

The Indianapolis Metropolitan Lutheran Choir will provide music and Episcopal Bishop Edward Jones and Dr. J. Kenneth Forbes also will participate.

In Terre Haute, Catholics will play an active role in services at 2 p.m. Sunday at Central Christian Church of Terre Haute. Providence Sister Luke Crawford is on the planning committee, and Franciscan Brother Don Hart is in charge of music.

**COMMON PRAYER**, scripture, liturgical music, fellowship and dialogue are components of the program, sponsored by the Greater Terre Haute Church Federation. Several Sisters of Providence and St. Patrick parishioners will help lead discussion.

At New Albany, St. Paul's Episcopal Church will host an ecumenical prayer service at 3 p.m. Sunday, sponsored by the Floyd County Ministerial Association and Interfaith Community Council.

In Tell City, St. Paul's Church reports it and possibly other parishes will participate in a service at 7:30 p.m. on Thursday, Jan. 22, at Manual Lutheran Church. There will be Scripture readings, hymns, observance of ecumenism in one's daily life, and reflection.

Although other observances may be scheduled, a spot check around the archdiocese failed to reveal other planned services. Several sponsors expressed concern at the timing—next Sunday's pro-when to alert network members for lobbying action.

Winter driving also was viewed as a deterrent. Msgr. Raymond Bosler stated his belief that, on a practical level, Christian Unity Octave comes at a bad time of year because of the cold and early darkness which inhibits some people from leaving their homes.

According to Msgr. Bosler, serious dialogue continues among theologians and church leaders, and the ecumenical spirit has resulted in visible changes in such areas as liturgy and seminary staffing.

Priest and minister now officiate together at many marriage ceremonies. St. Meinrad has three fulltime instructors who are non-Catholic; Notre Dame School of Theology has two.

**BUT DESPITE** these changes, Msgr. Bosler feels the ecumenical movement is (See ECUMENICAL on page 5)



"There is a variety of gifts but always the same Spirit; there are all sorts of service to be done, but always to the same Lord ..."

—1 Cor. 12:4-5

THE CRITERION

Vol. XX, No. 15 — January 16, 1981  
Indianapolis, Indiana

# Local networks promote ICC positions in state

by James S. Jachimiak

Despite concern over the conservative nature of the 102nd Indiana General Assembly, local networks of the Indiana Catholic Conference (ICC) are working to promote ICC legislative goals.

About 75 such networks involving roughly 1700 Hoosiers operate around the state. They function under an ICC coordinator in each of Indiana's five dioceses, according to M. Desmond Ryan, ICC associate executive director.

Ryan defines a network as "two or more people linked together by telephone." A contact person in each network relays information to the others by phone. The basic purpose of networks is to lobby their local legislators about issues of concern to the church.

Charles J. Schisla, ICC coordinator for the Archdiocese of Indianapolis, explained that networks have served two purposes over the past four years. They "involve citizens in having an impact on people who are deciding the future of what happens in Indiana," and they make known the position of the Catholic Church on various public policy questions.

In the archdiocese, "we have grown in effectiveness, not numbers," Schisla said. There currently are 18 local networks in operation in the archdiocese. Most are organized at the parish level, but there are three regional networks. One serves the Richmond area and two serve central Indiana.

Five additional networks may be implemented soon, including two in the Bartholomew and Johnson County region. Schisla sees this as an important area because Sen. Robert Garton, newly chosen President Pro-Tem of the Senate, is a resident of Columbus.

**SCHISLA EXPLAINED** that people working in networks are acting for a larger number of people who will not voice an opinion or become involved in the legislative process.

Membership in ICC networks in the archdiocese ranges from 2 to 45. "We're not after big numbers; we're after effectiveness," said Schisla. The key, he added, is finding just one person on the

local level willing to locate others who will take action.

Coordination of archdiocesan networks involves not only Schisla but Mary Ellen Russell, a staff member of the Catholic Communications Center, which Schisla heads, and volunteer Margaret Reilly.

Their work involves contact with parishes and organizations in the archdiocese to establish local networks. Network members are provided with information on issues and pending legislation in the statehouse.

In addition, Schisla serves on the ICC Advisory Council. Other council members from the Indianapolis archdiocese are Ralph A. Ross, Charles Williams and Steve Zigan.

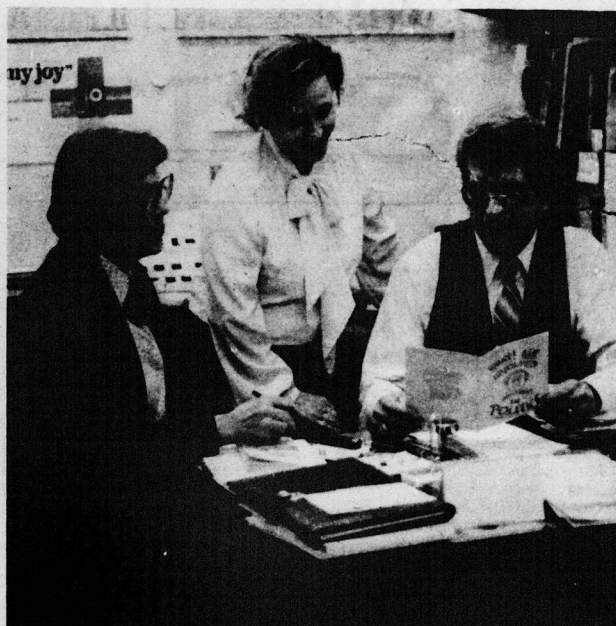
The ICC issues for a legislative session are first selected by consensus of the advisory council, made up of representatives from each Indiana diocese. They are then passed on for final determination to the ICC Board of Directors, which includes all the bishops of the state and lay representatives. Archbishop Edward T. O'Meara is ICC general chairman and Mrs. Mary Kaye Tolen also is a member of the board from the archdiocese.

**A VARIETY** of issues will be lobbied this year, including welfare, migrant, elderly, private aid to education, juvenile justice and teen pregnancy. While Schisla indicates he hoped some additional issues would be chosen, he is satisfied with the positions taken.

The ICC is not so concerned with immediately getting legislation passed, said Schisla, as it is with "committing time, effort and energy to create a sensitivity to the issue." Since the majority of bills introduced in the General Assembly are never signed into law, Schisla believes the main function of the ICC is to create a conviction that "these are the issues that need to be dealt with."

The local networks attempt to fulfill this role by relaying information on key issues and legislation, and through contact between network members and legislators.

"As soon as the legislature begins to function, the networks begin to function," Schisla said. After legislation has been



**NETWORK COORDINATION**—The team which organizes and coordinates local legislative lobbying is already strategizing for this year's General Assembly. Charles Schisla, archdiocesan coordinator, shares ICC literature with co-workers Mary Ellen Russell (left) and Margaret Reilly. (Photo by Valerie Dillon)

introduced concerning ICC issues, ICC position papers are formulated. They are sent to coordinators of local networks and updated every two weeks during the legislative session.

The conference will be up against a conservative legislature with a number of budgetary concerns during this session, Schisla said. Since this is an odd-numbered year, the General Assembly will have to pass a budget. This will be a major concern of the state legislature, he pointed out, because Indiana's budget sur-

plus of several years ago has been nearly depleted.

Schisla said, "Any issue that involves money will be difficult to get through this year." Since the legislature appears to be conservative in nature, he added, "social action issues are going to have more problems than they have had in the past."

However, according to Schisla, "the conference is highly respected by the legislature" for its research, its positions, its representation and the quality of its input at the statehouse.

## Letter from the Archbishop

### My dear Family in Christ:

The visit of Our Holy Father to Latin and South America continues to focus the light of our concern on the Church in that part of the world. Our support for dignity of life and for the rule of justice in some countries of the southern hemisphere has to be intensified as is evident from recent acts of violence and murder committed against those who were giving their lives to bring the message of the Gospel to others.

This coming week-end the Church of Indianapolis is invited to pray for her sister Churches south of the border. We are also invited to share our financial resources.

Funds from the United States Catholic Collection for Latin America provide, among other things, for catechetical programs in cities and rural areas, Church-sponsored health service programs, radio broadcasts providing basic education and a better understanding of the Christian faith, low-income housing and many other projects for the building up the quality of faith and life among our brothers and sisters of that area.

Allow me to urge you to generosity in this collection, and in return I can assure you of the undying prayers and gratitude of those who will be helped.

Sincerely yours in Our Lord,

*Edward T. O'Meara*

Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis



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## Positions open in Office of Education

The Office of Catholic Education is seeking applications for two positions—coordinator of boards of education and coordinator of catechists.

Qualifications for coordinator of boards of education include a master's degree in education and experience as an educational administrator or board of education member.

Qualifications for coordinator of catechists include a master's and experience in teaching or administration.

Applications must be submitted by March 6, and the positions open July 1. Both positions are open to priests, lay persons and religious men and women. For more information, contact Susan Weber at the Office of Catholic Education, (317) 634-4453 or (800) 622-4982.



# El Salvador rebel groups launch 'final offensive'

WASHINGTON—Rebel groups in El Salvador launched a long-promised "final offensive" the weekend of Jan. 10 to overthrow the U.S.-backed government, and in Washington, D.C., civic and religious groups staged a rally asking an end to American military aid to El Salvador.

The rebels said they undertook their offensive before President-elect Ronald Reagan's inauguration, because his advisers have promised more military aid to the country.

In San Salvador Jan. 11, Archbishop Arturo Rivera Damas, apostolic administrator, congratulated the 2,000 persons who filled the cathedral "for your courage in coming, in spite of bombings and gunfire around the city, and the news that the insurrection began in earnest."

The archbishop again offered church mediation to end hostilities, and added that those now in power "must realize that no one can rule El Salvador while ignoring the political left." He said armed struggle could never solve the conflict, "only a political solution is the way out."

The new flare-up came after church leaders in El Salvador predicted that unless repression were halted and guerrillas hold their attacks, all avenues for a political solution to two years of violence

would be closed and full civil war would ensue. The recent killings of six opposition leaders, four U.S. missionaries and two U.S. agrarian reform advisers added to some 10,000 victims in one year, further hardened the conflict.

The killings also led to the partial suspension in December of U.S. military aid, on grounds of possible complicity by security forces in the deaths.

**THE WASHINGTON RALLY** Jan. 11 attracted more than 1,000 demonstrators. It was held in protest against the deaths of Maryknoll Sisters Maura Clarke and Ita Ford, Ursuline Sister Dorothy Kazel and lay missionary Jane Doganov, killed in early December near San Salvador airport. During the noon ecumenical service at the Ellipse in front of the White House, a makeshift altar displayed pictures of the four women. There were also mock coffins from which symbolic ashes were spread to the wind.

"We do not only protest for the death of our missionaries, but also for the 10,000 others killed in El Salvador last year," said the Rev. Jovelino Ramos, of the National Council of Churches.

In El Salvador, a reshuffling of the civilian-military junta has failed to halt

repression or to produce evidence in a promised investigation of the killings, but the State Department in Washington has recommended resumption of full arms shipments to El Salvador. Bishops in El Salvador and the rest of Central America, Great Britain and the United States have asked that the Carter administration keep hands off.

On the other hand, popular support has failed to materialize so far for the offensive led by the Farabundo Marti National Liberation Front, a coalition of five guerrilla organizations. Church sources have repeatedly condemned indiscriminate terrorism by leftists as contrary to the cause of social justice for Salvadorans.

For the first time, however, a group of soldiers rebelled at Santa Ana, the country's second largest city, and joined the guerrillas. Major combats were reported in four different fronts, including settlements of the poor in San Salvador. Rebels occupied several towns and broadcasting stations for a few hours, and blocked major highways.

Civilian President Napoleon Duarte, who says the government is between two fires: armed groups of the ultra-right and the guerrillas, stated Jan. 12 that the leftist offensive was failing.

The San Salvador diocesan legal aid office, Socorro Juridico, said it had evidence that El Salvador security forces were responsible for 6,004 of the 7,476 killings it was asked to investigate in 1980. El Salvador, along with Guatemala, were singled out as the key violators of human rights in an 1980 report by the Council on Hemispheric Affairs (COHA), a civic and religious coalition in Washington.

**THE GOVERNMENT** has yet to report on the promised investigations in the deaths of the four U.S. missionaries and two advisers, as well as on the assassination of Archbishop Oscar Romero last March and of five priests. Further representations for an investigation were made at the Department of State by Archbishop James A. Hickey of Washington and Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference. Bishop Kelly, upon learning of the deaths of land reform officials and advisers in El Salvador, said they were "a political and human tragedy."

The rally in Washington echoed numerous petitions by human rights and church groups to the U.S. government that all aid to El Salvador be halted.

## Pope urges end to Iran-Iraq war, calls for religious liberty

VATICAN CITY—Pope John Paul II has urged the international community to seek an end to the Iran-Iraq war.

During his annual address Jan. 12 to diplomats attached to the Holy See, the pontiff also:

—Said that only justice coupled with love can solve the long-standing Middle East conflict and the civil strife over injustices in many other parts of the world.

—Called for disarmament and a climate of international trust and respect as a basis for peace.

—Renewed pleas for religious liberty and authentic culture as the spiritual foundation of peace.

—Asked for international solidarity against hunger, drought and illness, especially in the suffering Sahel region of Africa.

The pope said that while the church and civil governments have distinct roles, they should engage in a dialogue, because both are concerned fundamentally with the good of man.

"Their natural dialogue, respectful and loyal, far from disturbing society, enriches it instead," he said.

Returning to the frequent papal theme of culture as the living repository of what is noble in man, Pope John Paul stressed "the duty incumbent on all in authority at all costs to defend and guarantee culture, understood in its broadest sense."

Culture is the life of the spirit," he said. "It is the key that gives access to the deepest and most jealously guarded secrets of the life of peoples. It is the fundamental and unifying expression of their existence . . . In short, to say 'culture' is to express in a single word the national identity that constitutes the soul of these peoples, that survives despite adverse conditions, trials of every kind, the cataclysms of history or nature."

"It is culture, understood in its broad sense, that guarantees the growth of peo-

ples and preserves their integrity," he added.

Speaking of peace and international relations, the pope said the Holy See, while not taking sides, tries to encourage peace "with all the means at its disposal."

Disarmament is a primary concern, he said. "The Holy See is deeply convinced . . . that the road to armaments is disastrous for humanity and that, far from reducing the threat hanging over security and world peace, it increases it."

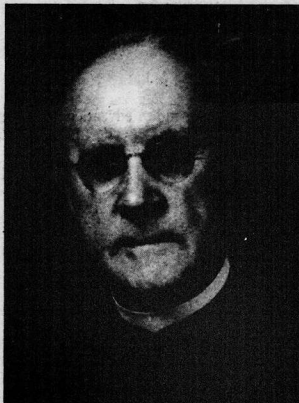
The Vatican, he added, "places emphasis on the fundamental elements which make possible and realistic an accord that would renounce recourse to ever-new and more powerful means of destruction."

He made a special plea to the international community to seek a solution to the war between Iran and Iraq.

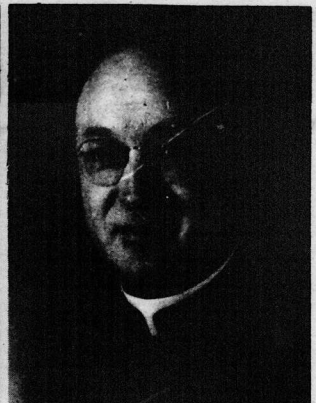
"The victims who have lost their lives, the peoples subjected to sufferings and privations, the resources that are being impoverished in both countries— isn't all this enough to appeal to the conscience of authorities and peoples who are witnessing this tragedy without reacting to it?" he asked.

Regarding the Mideast crisis the pontiff asked, "How can one think in fact of the establishment of a stable peace if one doesn't take into account, in equal measure, the needs of all the interested peoples, of their existence and their security, as well as the possibility of laying the foundations for future collaboration?"

Saying he had in mind "certain tormented regions of the world such as Latin America," the pope warned against "the process of certain revolutions when, to transform a situation which is judged, and often in fact is, unjust, one tries to impose an ideological regime that is in contradiction to the religious and ethical convictions, ancient and profound, of the peoples involved."



Father Walsh



Father Bennett

## Funeral liturgies held for two retired archdiocesan priests

Funeral liturgies were led by Archbishop Edward T. O'Meara for two retired archdiocesan priests who died during the past week.

Father Jerome F. Bennett, who died Jan. 10 in Evansville, was buried Tuesday in the Priests Circle of Calvary Cemetery, Terre Haute, following a concelebrated liturgy in Sacred Heart Church, Clinton.

Father Bennett, a native of Montgomery, studied at St. Meinrad Seminary and was ordained on May 31, 1929. He was an assistant chaplain and instructor at Gibault Home, Terre Haute, an associate pastor at St. Augustine Parish, Jeffersonville, administrator of St. Mary's, Mitchell, and pastor of St. Elizabeth, Cambridge City.

His last assignment was at Sacred Heart Church, Clinton, which he served as pastor from 1952 until retirement in 1973.

A funeral liturgy was concelebrated on

Wednesday in St. Martin Church, Yorkville for Father Charles F. Walsh, followed by burial in the parish cemetery. Father Walsh died Sunday in the Providence Retirement Home, New Albany.

An Indianapolis native, Father Walsh studied for the priesthood at St. Meinrad from which he was ordained on June 10, 1919. After serving as associate pastor of Holy Trinity Church, New Albany, and instructor at Gibault Home, he held pastorates at St. Elizabeth Parish in Cambridge City and St. Michael's, Madison. Father Walsh became pastor of St. Martin's Parish, Yorkville, in 1957, a post he held until retirement in 1972.

He was the last of four brothers in the religious life. Father John A. Walsh, Jesuit Father Raymond B. Walsh, and Jesuit Brother Louis M. Walsh, preceded him in death.

# Editorials

## The past as prologue

The following editorial appeared in the Jan. 1 issue of *The Beacon*, Paterson, N.J. diocesan newspaper, as a column by Bishop Frank J. Rodimer.

A friend of mine keeps track of the famous people whom the Lord calls to himself each year. He is not morbid; he just likes to point out that others have to take up where these people left off. Their passing teaches us something.

In 1980 the world lost many people of renown. Some were martyrs like Archbishop Romero and the missionaries in El Salvador. There were dictators and autocrats, too, such as Somoza, Kosygin, Tito and the shah of Iran.

The entertainment world lost some well-known actors and actresses: Jimmy Durante and Mae West, Peter Sellers and Joan Blondell, Zeppo Marx, Steve McQueen and Merle Oberon.

Many musicians left behind recorded fruits of their genius: Andre Kostelanetz, Mantovani, Virgil Fox and Richard Rodgers. Authors left us their writings: Eric Fromm, C.P. Snow and Sam Levenson. Movie producers their films: Hitchcock, Zanuck and Dore Scharly.

The year ended with the death of John Lennon, and it was a sad way to end the first year of a decade of promise. The grief, especially among young adults and those even younger, seemed to take hold of people throughout much of the world. Many people loved John Lennon and, if the New Yorker's analysis is right, it was because he was a "man of the spirit" who spoke to people in ways they could understand about peace, love and kindness.

He was a genius of sorts and experienced the confusion that talented and famous people often go through. Some don't last, but Lennon appeared to be just at the point where he was about to make a new start. "God willing," he said on his 40th birthday, "I'll live another 40." He had a desire to live and a self-acceptance such as he never had before.

Perhaps it was that new birth as much as earlier achievements that made so many people lament his sudden death. This, plus the senselessness and the repugnance of

one man blasting away the life of another. The assassin's confusion of mind hindered him not the least from buying his murder weapon over a counter.

However, John Lennon, who had the affection and the admiration of so many people his own age and younger through the 60s and 70s, should teach them as well as those who are older a lesson with more substance than simply that an era is over. It took him a long time traveling over what often was a foolish route to find out what are the most important things in life. He came to appreciate finally that home and family were the sources of his real happiness. He had them all along but, as it turned out, learned to appreciate them too late. His new vision might have affected his artistry and philosophy, which he was especially gifted to convey.

One era doesn't end but leads into another. The whole world moves forward. People who have gotten through drugs and so much reckless behavior in the last two decades are in a position to tell the next generation that it was a bad scene. It was inconsistent with their pursuit of peace. There is no peace in the minds and hearts of those who have no self-respect, and there is no self-respect in those who live without order.

1981 is for those of us who now begin a time to learn something from the disorder as well as the order in the lives of others and our own. It's a time to define what are the greatest values in our lives. What do we see in ourselves that is worthy of respect? If we think it is money or renown or accomplishments in the eyes of the public that will determine our happiness in the coming year, then we've learned very little from the lives of those who have had them. Some died before they learned that they were wrong. Others learned only at the end. But all teach us something that makes their lives important to us.

We learn that our beauty and goodness are real and that these gifts come from God. We have what it takes to live happy lives in 1981, no matter how many days the Lord has in mind for us.

We learn that our families and friends are our wealth. They deserve our time and our "better moments," not our remnants.

We learn that the poor are our concern. We gain nothing of lasting value unless out of love we share what we have with others in need.

We learn that time is precious, and that life, long or short, is a breath of God's life in us. We live it well when we call upon him each day to help us make it a source of peace. With his help we can face the future with hope.

## Washington Newsletter

# Bishops to examine teachings on war

by Jim Lackey

WASHINGTON—Church teaching on war and peace, long a topic of almost dire significance to a number of church members, is about to be even more closely scrutinized by the U.S. bishops and probably by others in the months ahead.

As the result of a series of interventions on war and peace at the U.S. bishops' annual general meeting last November, the bishops soon will establish an ad hoc committee to deal with what several bishops contend is the need for a new look at church teachings on issues



such as nuclear war and conscientious objection.

At the same time, the Military Vicariate, the diocese-like structure headed by Cardinal Terence Cooke of New York which oversees the Catholic chaplain corps for the U.S. armed services throughout the world, has begun circulating a lengthy paper focusing on the "confusion" over just exactly what the church teaches on war and peace. The paper attempts to counteract the broad claims by some Catholic peace activists that it is a sin, for instance, to build or launch a nuclear weapon or that the church has abandoned the age-old theory of a "just war."

Both efforts—the special committee and the Military Vicariate's paper—are bound to renew the debate within the church over what it should teach on such issues as disarmament, weapons manufacture, defense capabilities and draft registration.

At the November bishops' meeting, several prelates questioned whether developments in nuclear strategy, including plans for fighting limited nuclear wars, meant that the bishops should issue new pastoral statements and sponsor new educational activities designed to call attention to the moral problems associated with preparing for war.

THE SUSTAINED applause that came toward the end of the discussion indicated general agreement by many of the 250 bishops in attendance that a new look at the war and peace issue must be taken. Bishop Thomas Kelly, general secretary of the bishops' conference, said in early January that an ad hoc committee of bishops was being formed to address the bishops' concern.

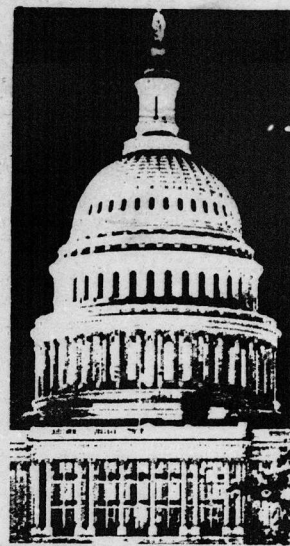
Taking a slightly different tack is the Military Vicariate's paper, which according to its authors is not a theological treatise on the morality of war but simply a response to inquiries by those confused about "official" church teachings on war.

The paper begins by referring to several published statements by anti-war Catholics who have contended, for instance, that a Catholic who wants to remain faithful to the church's teaching must refuse to fire nuclear missiles or that, since a "just war" is no longer possible, Catholic teaching does not support participation in any war. It is those kinds of pronouncements, the paper states, that are causing Catholics to wonder what exactly the church does teach.

According to the Military Vicariate's paper, a number of factors contribute to the current confusion over church teaching on war: quotes cited selectively or out of context, new weapons about which few theologians are adequately informed, zealousness by those who think they have the best insight into Christ's message of peace and the difficulty most Catholics would have in culling factual data from church documents and papal texts on their own.

FROM THERE, the paper goes on to quote extensively from current church documents in attempting to arrive at definitive conclusions to questions of church teaching on the "just war," on the use of nuclear weaponry and on the right of conscientious objection.

On the just war, for instance, the paper rejects arguments that recent popes as well as the Second Vatican Council have ruled out the possibility of participating in such a war. It contends that the church



still allows for the necessity of a defensive war and that the popes have endorsed the work of the United Nations, a major goal of which is to defend the sovereignty of the world's nations.

Similarly, on nuclear weapons the paper contends that while the church abhors arms stockpiling, neither Vatican II nor the popes nor the American bishops have condemned explicitly the construction or possession of nuclear weapons of limited capacities for purposes of deterrence.

Those points probably will provide a starting point for the bishops' own exploration of the war and peace issue. But the debate also is bound to see the participation of others who have lobbied the bishops for several years seeking an unequivocal denunciation of all forms of warfare.

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# Scholar predicts ecumenism may be on the way out

GRAYMOOR, N.Y.—Ecumenism may be on the way out precisely because it is on the way up, according to an article prepared by Atonement Father Charles LaFontaine of Graymoor for the 1981 Week of Prayer for Christian Unity, Jan. 18-25. Theme of the week is: "There is a variety of gifts but always the same spirit" (1 Cor. 12, 4).

In another article for Christian unity week he suggests that Pope John Paul II call another Vatican council to deal with the unanswered questions remaining from the Second Vatican Council, including the "schizophrenic" treatment in the council statements on ecumenism.

Father LaFontaine wrote that the business of ecumenism is to put itself out of business through realization of Christian unity. Therefore, he said, despite a mixed year of ecumenical plusses and minuses in 1980, Christians during unity week will seek ways to mind their "business."

In his article, "Ecumenism in the 1980s—On the Way Up or on the Way Out," he also lists ecumenical high points and low points of the past year.

Among the high points were the numerous and spirited Catholic-Lutheran observances of the 450th anniversary of the Augsburg Confession, considered the charter of the Protestant Reformation; a statement by the Eastern Orthodox-Roman Catholic Consultation in the United States which urges that some practices in both churches concerning marriage be reformulated, especially those on the spiritual formation of children; the fact that Anglicans and Roman Catholics on the international level are reaching the final stages of their present dialogue; and discussions between Catholics and other Christians on such topics as abortion, holiness of life, ministry, the Eucharist, baptism and the church itself.

**ON THE LATTER** "the consensus on doctrine and practice which is quietly emerging will form a solid basis for future, more dramatic events such as Catholic recognition of Anglican orders, Catholic validation of Lutheran ministry and ministers, regular eucharistic sharing between Orthodox and Catholic Christians, and formal licensing of female

Methodist ministers to preach from Orthodox and Roman Catholic pulpits," Father LaFontaine wrote.

The low points of the year included the furor over the Catholic Church's announcement on accepting dissident Episcopal priests to Catholic orders, the booklet prepared by the West German bishops' conference prior to the pope's November visit and considered insulting by West German Lutherans; and Vatican and West German bishops' proscription against Father Hans Kung's continued teaching as a Catholic theologian.

In the article, "Pope John Paul II and the Third Vatican Council," Father LaFontaine argues, "Pope John Paul II should convoke a Third Vatican for the further reform and renewal of the Roman Catholic Church." He states that the Vati-

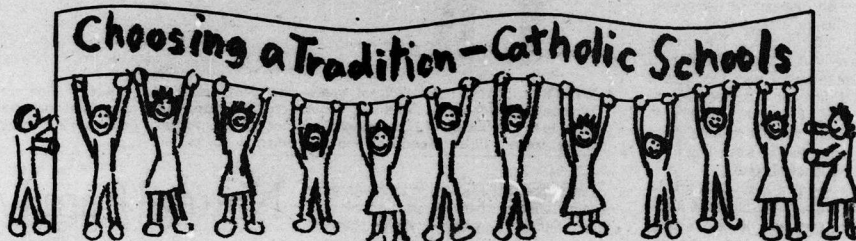
can II document on ecumenism suffers from "schizophrenia." For example, it acknowledges that Christian communities not united with Rome have some characteristics of being a church. But, "the 'Decree on Ecumenism' hedges on every essential question. Are these communities really churches? Do they have valid sacraments?" Father LaFontaine wrote.

**HE ADDED THAT** "Pope John Paul II and the 'Decree on Ecumenism'—unfortunately—seem made for one another." He stated that the pope comes from a nation where the population is 90 percent Catholic and thus ecumenism is not an issue. And, "so far there is not much evidence that he has been decisively affected from an ecumenical viewpoint by his brief experience as universal pastor, sign and

symbol of the church's unity."

But Father LaFontaine predicted papal actions in ecumenism, especially efforts toward unity between the Catholic Church and Eastern churches. Others include attention—but on a secondary level—to relations between Rome and other Western Christians and meetings with leaders of other denominations.

The Week of Prayer for Christian Unity is a project of the National Council of Churches, the Atonement Fathers and World Council of Churches. Participation in it is recommended by the National Conference of Catholic Bishops. On the opening day of the week, Atonement Father James Gardiner is to preach at the Episcopal National Cathedral in Washington, one of many events planned during the observance nationwide.



by Sister Helen Jean Kormelink  
(Second of a series)

Traditionally, Catholic schools have been noted for their fine teachers. Today's schools in the archdiocese are no exception, although both here and across the country, teaching and teachers have had many changes. In recent decades these have included:

- a dramatic shift from religious to a lay staff
- a decline in class size or teacher-pupil ratio
- marked improvement in professional qualifications of teachers
- better teacher salary and benefits
- changing student attitude, motivation and behavior
- altered parent involvement
- more diverse teaching methods
- role changes

It was during the 1950's that Religious Sisters, Brothers and priests began to be replaced by lay teachers in the Catholic school classroom. This started as a one-by-one, stopgap measure "just until vocations increase" or "until young people coming to religious orders have a chance to be professionally trained and state-certified." But it turned out to be a permanent large-scale shift.

Statistics collected by the National Catholic Educational Association reveal that by 1975 the percentage of lay teachers was close to 63%, and by 1980 rose to over 70%. In Indianapolis, statistics are similar, a shift from 66% in 1975 to 80.5% in 1980. Perhaps pastors, principals and parents would not have chosen to make this shift, but today they recognize the unique contribution lay teachers make to the schools. While Religious teachers are still prized in today's schools (perhaps like rare stones, they become more precious as they become more scarce), lay teachers form the backbone of today's Catholic educational institutions.

**OVERALL DECLINING** school enrollment and lower teacher-pupil ratios also are noticeable changes. Those who began teaching in Catholic schools 20 or 25 years ago vividly recall when 45 to 50 students per class was the norm. Schools and classrooms were bursting at the seams. Classrooms were wall-to-wall desks. Separate facilities for art, music, band and science were an almost unknown luxury since every available space was used for regular classroom teaching. New schools and new additions couldn't keep up with growing enrollments.

The 1960's saw a decline in enrollment across the country. The teacher-student ratios had dropped to 31 at the elementary level and 19 at the secondary level by 1975 and in 1979, the ratios were 23 and 17 respectively.

In Indianapolis, archdiocesan policy sets the limit for class size at 35, but few schools now reach this limit. Indeed, many schools have set lower limits through local board policy.

At one time Catholic schools were highly criticized for what was a perceived, and sometimes a real lack of professional qualifications of staff. Young Religious were sent to the classroom before they had completed teacher training. Lay teachers with minimal competencies were hired to supplement the declining number of religious teachers.

**TODAY'S TEACHERS** are highly qualified. The change to highly qualified teachers began as a result of Sister formation programs in religious communities in the late 1950's. At the same time, parents grew more insistent that qualified lay teachers be hired to teach their children. State licensing became a reality for most teachers in Catholic schools. Today about 75% of the teachers in archdiocesan schools have current Indiana teachers' licenses.

Attention to qualifications necessary to teach religion is also a priority here. The revised guide for religion teacher certification was published in 1980 and is now being implemented. Underlying this thrust for professional certification and licensing lies the desire to provide trained and capable teachers for every student.

Today's teachers are professionally prepared to teach the subject matter and grade level they teach. In turn, these teachers are held accountable in a variety of ways for maintaining quality instruction in their classrooms.

Better pay and benefits for teachers have accompanied these higher qualifications. Both religious and lay teachers now earn higher salaries and increased related benefits. Salary for the Religious in 1956 was \$600; in 1980 it is \$6,050. Archdiocesan policy requires the salary of lay teachers to be at least 80% of the local public school salary scale. District or parish boards of education have the authority to determine specific local salary scale for their schools.

In the metropolitan Indianapolis area, for example, the beginning base salary for a licensed teacher is \$8,720; the highest salary for an Indiana-licensed, master's-degreed teacher is \$15,550.

Other benefits include: health/hospitalization insurance covered by Lincoln National Life which includes major medical benefits, a \$6,000 life insurance policy and a retirement program. Sick leave and personal and professional days normally are included in teacher benefit packages. Every attempt is made in the archdiocese to pay teachers the just and equitable wages they deserve.

(Sister Helen Jean, a Benedictine Sister, is on the staff of the Office of Education's Department of Schools. These articles are in recognition of Catholic Schools Week, Feb. 1-7. Next week: other factors which affect teachers and the way they teach.)

## Ecumenical service (from 1)

"in the doldrums right now" and has lost the initial interest of several years ago. He expresses doubt about where the movement is going and acknowledges there "isn't the deep interest of working or doing things together" in a formal way. (See related story above)

But according to Msgr. Bosler, at local levels the initial barriers of prejudice and fear have been broken down, and priests and ministers continue to work together to promote the spirit of ecumenism.

"There is still a great deal of cooperation going on in America and in Indianapolis," he stated.

The ecumenical movement is said to have been started 60 or 70 years ago by the Graymoor Friars of New York. It has long been a strong movement among Protestant churches, but received Catholic impetus following the Second Vatican Council.

# To the Editor...

## Consolidation of offices opposed

I have just read the news that we Catholics of the archdiocese will be presented with yet another assessment to finance the \$2 million remodeling dreams of Archbishop O'Meara.

The recession has hit Indiana harder than most states because much of our population works in auto-related occupations. My parish, not one of the poorer ones, has smaller collections due to recession and high inflation rates. We already tithe and have consolidated schools with another parish to save money. Our beautiful old church has not been redecorated for decades. Must I see my parish church go another decade without remodeling to pay for the renovation of a building to be used mainly for fancy offices?

When you read a list of Catholic agencies that will use the building, it has an "office" of this, an "office" of that; some overlap programs and some are competing with federal giveaway programs. Let us create yet another "office" who's sole purpose would be to abolish half of the existing "offices."

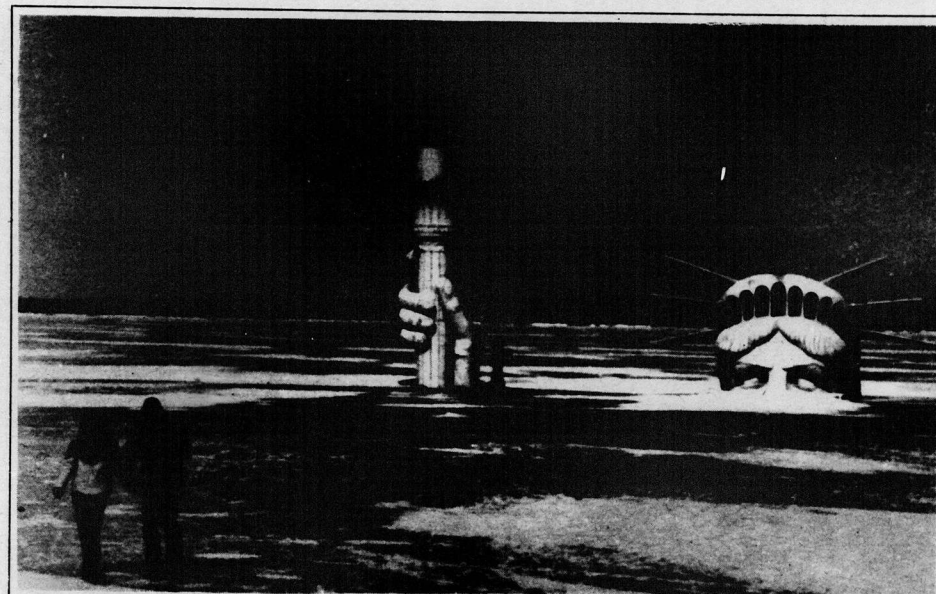
## Nicaragua Betrayed' recommended

The book, "Nicaragua Betrayed" by Jack Cox is an eye opener for Americans, especially Catholics.

Apparently in some Latin American countries there are a number of Catholic priests and nuns who have crossed the line and joined the Marxists.

James V. Shall, S.J. writing on the teaching of Pope John Paul II, stated:

"The Holy Father conceives of his first and most important task, in light of these contemporary tendencies, as the reestablishment of valid, authentic Catholic doctrine and a "social doctrine" within it, which does not depend on contemporary ideologies. Furthermore, the Pope has recognized that social concerns, some-



**WINTER TRADITION**—Several years ago, University of Wisconsin students at Madison constructed this unusual version of the Statue of Liberty out of papier mache, placing it on frozen Lake Mendota. Vandals burned it, so the

students now reconstruct the sculpture each year from fireproof materials. The statue is removed before the thaw each spring. (NC photo)

Jesus spread His Gospel of love without a fancy building. Now is not the time to start a building program—it will be a hardship on most parishes. Readers, please write your opinion to the Criterion; you should be heard.

Ruth Alderson

Richmond

## Natural Family Planning classes offered by Social Ministries

Archdiocesan Social Ministries (ASM) has announced two classes in Natural Family Planning around the diocese. These programs are done co-operatively with teaching couples from the Couple-to-Couple League and the Archdiocesan Council of Catholic Women.

Steve Kramer, ASM Family Life convenor, reports that these classes are part of an effort that trained more than 1,000 couples in the past two years and "we hope to train about 500 couples this coming year."

According to Kramer, the symptothermal method is taught in the classes and "this method is not to be confused

with the old rhythm method." The classes are for engaged and married couples.

Couples are asked to pre-register by calling the telephone numbers listed with each class. Classes are scheduled at:

—St. Mary Parish, Rushville, from 7:30 to 10 p.m. on three Sunday evenings, Jan. 18, Feb. 15, and March 15. Pre-register with St. Mary's Parish, 317-932-2588. Teaching couple: Dick and Diane Hoeing.

—St. Louis Parish, Batesville, from 2 to 4 p.m. on four Sunday afternoons, Jan. 25, March 1, March 22, and April 26. Pre-register with St. Louis Parish, 812-934-3204. Teaching couple: Bob and Ann Decker.

## Write it down

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



times subtly, sometime openly, have been substituted for religion itself.

He confronted this at a profound level in Redemptor Hominis, admittedly not an easy document to read quickly, as even some of my professional colleagues confess.

Nevertheless, John Paul II, while remembering the world's serious economic and political problems, has worked to assure that religion, first and foremost, fills the heart of each man and woman in every culture.

Modern social activism often obscures the transcendent concerns of religion's love and substitutes improved worldly conditions for heavenly goals as final criteria. But, deprived of its other-worldly content, Christianity loses its essential purpose—the unification of humanity with God.

Mrs. Barbara Tutts

Indianapolis

## 'Festival of Art' series praised

Just a note to express my thanks to the priests of St. John Church and all involved in the "Festival of Art" series.

I have attended several and the talented musicians are to be commended on the giving of their time and talent so generously.

Looking forward to future programs.

Mrs. Gladys Connor

Greenwood



David O'Connor

## Hibernians elect 1981 officers

David S. O'Connor has been elected to a second term as president of Kevin Barry Division 3, Ancient Order of Hibernians, Indianapolis.

Other 1981 officers chosen are Father Gerald Kirkhoff, chaplain; Charles W. McGinley, vice president; Kevin Murray, recording secretary; Frank Kehoe, financial secretary; C. Don Giddens, treasurer; John V. Commons, chairman standing committee; Michael Kirby, marshal, and Michael Sullivan, sentinel.

A dinner and officer installation will take place at 6:30 p.m. Thursday, Jan. 29 at Anchor Inn. For reservations call John V. Commons, 257-7306.



## Generally Speaking

# A decade of searching comes to an end

by Dennis R. Jones

About 10 years ago, a one-time Criterion employee, Mrs. Ruth Turpin, walked downtown on her lunch hour to do a little window shopping. When she returned, she realized she had lost the diamond out of her wedding ring.

For the next few weeks, nearly every member of the Criterion staff began eating downtown (at least they walked around the city, kicking at the dirt). No reward was offered . . . and to my knowledge, the diamond was never found.

Have you ever lost an item and after a fruitless search decided that you'd never see it again?

If you have and you're a "bare-fingered" 1971 graduate of St. Agnes Academy and your initials are C.A.A.—it's probable that your relentless search has come to an end!

This past week I received a letter from Russell W. Lasher, a Criterion reader from St. Benedict parish in Terre Haute.

"Several years ago," he wrote "my family and I were swimming at Lieber State Park (off Highway 70 between Indianapolis and Terre Haute), and my son found a Class Ring on the beach with 'St. Agnes' on the face of it. Since we had no idea where or what St. Agnes was, we put the ring in a drawer and forgot about it."

In a recent issue of The Criterion, (1/2/81), an aerial photo (showing the location of Cathedral High School and the former St. Agnes Academy) appeared on the front page. The reference to St. Agnes has led the Terre Haute reader to believe that the ring his son found belongs to a graduate of the school.

"Since the St. Agnes is obviously closed, what I would like for someone to do is refer this letter to whoever has the records for the Academy, see if they can locate a person who fits the criteria and let me have their present name and address (if available), and I will try to get the ring back to them."

According to Lasher, "the ring in question is black-stone faced with a goldish band. The year 1971 is in large

numbers on the sides and the initials C.A.A. are etched inside the band."

If this is your ring, give me a call at The Criterion, 317-635-4531, and I'll help you get in touch with Lasher.

Incidentally, if anyone has found a diamond (or diamonds), a suitcase filled with money or anything else of any colossal or tremendous value, maybe we can help each other . . . send it to me and I'll take care of it for you.

Who knows, I could begin writing a series of columns on the penal system . . . from the perspective of a convicted felon.

## Check it out . . .

✓ The Office of Worship is forming an archdiocesan "Schola Cantorum," a mixed choir of limited size to function regularly in the ministry of music at SS. Peter and Paul Cathedral and for other special archdiocesan liturgies.

For further information, contact the music director, Charles Gardner at 317-634-4519.

✓ Robert J. Madden, M.D., is the new president of St. Francis Hospital Center medical staff for 1981. He succeeds Gerald M. DeWester, M.D.

Karl M. Koons Jr., M.D., general surgeon, is vice president and president elect of the 356-member staff. Robert R. Kopecky, M.D., a family practice physician, is the new secretary.



Crawford



Steinmetz

✓ Newly elected medical staff officers at St. Vincent Hospital and Health Care Center, Indianapolis, include Dr. John A. Crawford, president; Dr. Edward F. Steinmetz, vice president; and Dr. I.E. Michael, secretary-treasurer.

Immediately after medical school in 1942, Dr. Crawford joined the staff at St. Vincent as an intern. He completed his residency there and has been a member of the medical staff since that time. He is board-certified in orthopedic surgery.

Dr. Steinmetz is a specialist in internal medicine and cardiology who joined the St. Vincent staff in 1966.

Board-certified in internal medicine, Dr. Michael has been in private practice since 1954. He joined the St. Vincent medical staff in 1977.

✓ Congratulations to Herman Cook, a member of St. Monica parish, Indianapolis, who is retiring this month after 35 years with St. Francis Hospital Center.

He joined the hospital in 1945 as a chauffeur for the Sisters. Later, Herman assumed the job of setting up and organizing the Purchasing Department. In 1961, he became Director of Envi-

ronmental Services, serving in that position until his retirement.

"I'm looking forward to enjoying my retirement years with my wife, Leona, and our four children," Herman said, but vowed that he would value all the memories and would miss the hospital and his many friends.

✓ A beginning class in sign language is being offered by Marian College to those interested in communicating with the deaf.

Thirty hours of instruction will provide the student with a basic understanding of sign language and may be audited or taken for two hours of college credit.

The introductory class is offered on Monday and Wednesday evenings from 6:30 to 7:20 p.m. Although it began Jan. 13, registration is still possible by contacting the Marian registrar at 317-924-3291.

A second course, Intermediate Sign Language and the Deaf Community, is being offered on Tuesday evenings from 6:30-8:30 p.m. It will include an intensive study of communication skills and a survey of the deaf community at educational, psychological and sociological levels.

✓ St. Vincent Hospital in cooperation with Indiana Society to Prevent Blindness is offering free glaucoma screenings at St. Vincent on Jan. 30 from 9 a.m. to 4 p.m. Screenings will be conducted in room 123-C on the hospital's

WEEK #1—\$25

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## Archbishop O'Meara's Schedule

Week of January 18

SUNDAY, January 18—Parish Visitation, Immaculate Heart of Mary Parish, Indianapolis, Masses at 9:30 and 11:30 a.m.

MONDAY, January 19—Parish Visitation, St. Bartholomew Parish, Columbus, Mass at 7:30 p.m.

WEDNESDAY, January 21—Parish Visitation, St. Peter Parish, Franklin County, Mass at 7:30 p.m.

SATURDAY, January 24—Parish Visitation, St. Bernadette Parish, Indianapolis, Mass at 6 p.m.

## Question Box

## What is the doctrine of the Trinity?

by Msgr. R. T. Bosler

**Q** I have always found it hard to understand the church's doctrine of the Trinity, but after reading the New Testament I now am full of doubts. The overwhelming evidence seems to point to one God, a son and God's spirit. Jesus himself constantly downgrades himself in favor of the Father. Would you please tell me when the doctrine of the Trinity was born? I have been told that "trinity" gods were worshipped long before Christ.



**A** The Trinity is not gods but one God. The doctrine of the Trinity—that God is one and yet Father, Son and Holy Spirit—is not merely difficult to understand, it is totally beyond the capacity of the human mind to comprehend.

It has nothing in common with pagan belief in what you call trinity gods or myths about gods who had sons and daughters; these are all separate gods. The doctrine of the Trinity is not a belief that there are three gods or that three

gods are one god, but that the one God is somehow Father, Son and Spirit.

The doctrine of the Trinity developed slowly and only ripened toward the end of the fourth century. It was the result of efforts made by Christian thinkers to reconcile the clear belief of Judaism and Christianity that God is one with the equally clear teaching of the New Testament that Jesus of Nazareth is true God and true man, one with the Father and yet somehow other than the Father.

The best word the church could come up with to express the mystery was "person"; hence the Creator was declared to be three persons in one God. This in some ways complicates the mystery. For what do we mean by "person" and how do we apply that word to God? Whenever we use a human word to explain something about God we use it analogically, meaning "something like" but by no means the same.

To explain what I mean—how would you describe to a blind person the difference between red and green? You could say red is like hot and green like cool; or red is exciting, green is soothing. See what I mean? Well, multiply this difference and difficulty a billion times and you haven't yet comprehended the vastness of the problem of using human words to speak about God.

In Jesus, God has made known to us all that he can about what God is and what a human being is. Above all he has revealed that God is love. "He who does not love does not know God; for God is love" (1 John 4:8). Love implies an other who is loved. Belief in the Trinity, therefore, is belief that there is a love-life going on within God.

The doctrine of the Trinity is at the very heart of the Christian message, for it proclaims that in God the more perfect the unity, the more distinct the individuality of Father, Son and Spirit. Man's goal is to imitate this great paradox and mystery. "The glory which thou has given to me I have given to them, that they may be one

even as we are one. I in them and thou in me, that they may become perfectly one." Jesus prays for his followers (John 17:22-23).

The words Trinity and three persons do not appear in the New Testament. The doctrine of the Trinity is the church's explanation of what the conflicting passages in Scripture mean. Jesus does downgrade himself: "The Father is greater than I." But he also makes himself equal with the Father; "I and the Father are one . . . He who sees me sees the Father." The Christian churches disagree on many things, but most of them hold fast to the trinitarian belief, for they must be faithful to the mandate of Jesus in Matthew; "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

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

## Islamic scripture demands total obedience to Allah

by Edgar Dass

(Second of a five part series about the Islam religion, which has so affected U.S.-Middleast politics.)

The Qur'an, the Holy Scripture of Muslims, is considered the Unchanged, Untouched, and Uncreated word of Allah (God) delivered by the Angel Gabriel to mankind through Mohammad. He claimed to set the Jewish and Christian records (Scriptures) straight, maintaining that they have been distorted and mis-translated. According to Mohammad, Allah delivered his final word in the sacred Arabic language. Although this quranic language has been dead for centuries, the Qur'an has never been translated into contemporary Arabic because of the sacredness of the language, which takes preference over understanding.

Hadith, the second most important Scripture of Muslims, is a collection of non-canonical sayings of Mohammad on good conduct and daily life. Hadith portrays Mohammad as a model for good living for all Muslims.

The Qur'an encompasses two major traditions: the Shari'ah (the Divine Law), and

the Tari'qah (the Spiritual Path). The spiritual life without the divine law is not possible; however, it is essential to note that Tari'qah emphasizes the inner dimension through purification of the soul, and contemplation of the six major beliefs (in particular) combined with fear, love, and the knowledge of Allah. Tari'qah consists of these six beliefs: one Allah, His Angels, His sacred books, His apostles, the last days and fate (kismet).

The Divine Law, on the other hand, stresses man's realization of his spiritual nature through observing external rituals and religious practices. The five pillars of Islam are the most significant practices that are obligatory for all Muslims. These pillars are the profession of faith, the five ritual prayers, the almsgiving, the month of Ramadan (fasting), and the pilgrimage to Mecca.

In short, the Qur'an and the Hadith rigorously regulate the lives of Muslims, demanding total obedience from them; this concept of blind obedience to Allah and to religious leaders, as against the democratic nature of Christianity, has profound impact on the attitudes of Muslims toward life, state and religion.

Thus, a Muslim's relationship to Allah is that of a slave to his Master, and it is further blended with religious conservatism, socio-political morality, outward piety, and unbridled emotionalism. However, it sacrifices creativity, personal interpretation and intellectual enlightenment.

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

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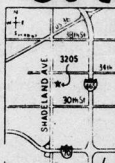
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# KNOW YOUR FAITH



**MAKING SYSTEMS WORK**—An advocate may be simply one who helps another obtain the service to which that person is entitled or one who supports the cause of others in the halls of government or business. While this may be regarded as radical, it actually is a matter of making systems work for the people. (NC photo by Michael Hostettler)

## Funeral pre-planning relieves mourning

by Don Kurre

How long, I would ask, are we to be subjected to the tyranny of custom and undertakers? Truly, it is all vanity and vexation of spirit—a mere mockery of woe, costly to all, far, far beyond its value; and ruinous to many; hateful, and an abomination to all; yet submitted to by all, because none have the moral courage to speak against it and act in defiance of it.

—Lord Essex

In our time, the Federal Trade Commission (FTC) and others suggest that the biggest cause for extravagant funerals is the lack of pre-planning. Besides cost, there are several very good reasons for pre-planning your funeral.

According to the FTC's consumer survey handbook three, "The Price of Death: A Survey Method and Consumer Guide For Funerals, Cemeteries, and Grave Markers," there are—excluding the arrangements for church celebrations,

grave services, and financial concerns—a minimum of 25 major (big ticket or highly emotional) decisions which must be made at the time of a funeral. Do you know, for example, if:

- you must be embalmed
- a vault is required by law
- your funeral will cost the family \$500, \$1000, or \$2500
- your body can be viewed in your church
- if you want to be cremated, a casket is required for cremation?

Every decision that is made regarding a funeral has a large monetary, emotional, and spiritual price tag. Consider if you will what Thomas Reese points out in an issue of "America:" "With the average cost of a funeral over \$2,000, for many families this will be the third most costly purchase—after buying a home and a car—you or your loved ones will make."

**WHEN DEATH** touches a family—

time, grief, and lack of knowledge or experience are the boldest of enemies.

In spite of the best intentions, very little time and energy will be available to shop around for the best price and service. Odds are against intelligent decisions being made when a wife or child is dying or has just died. Even when a trustworthy funeral home is chosen, the chances of getting as good a "deal" on the funeral as was negotiated on a recently purchased new car are, to say the least, slim.

Pre-planning can insure an acceptable use of the family's resources, a very important concern for a family adjusting to a new life.

Secondly, pre-planning reduces the pressure of dealing with the death experience for those you love. If some mutual understanding has been reached between you and other significant members of your family, they will be able to use the mourning time to deal with the grief and loss

(See FUNERAL on page 11)

## Christian advocate serves by standing behind others

by Fr. Philip Murnion

Christians often serve as advocates for justice. Confronted by society's great needs, parishes and their people are frequently called on to fulfill the role of one who pleads the cause of another—an advocate.

An advocate may be one who simply helps another obtain the service to which he or she is entitled. This may involve helping to assure adequate public services for low-income persons. It may mean pleading for benefits for unemployed parents. It may be promoting the causes of refugees.

An advocate may stand at the side of the person in need as help is sought. An advocate may also fulfill a role in making various authorities aware of needs that exist.

An advocate may be one who supports the cause of others in the halls of government, the court system or business, pleading for an adequate legal defense of teenagers charged with a crime, promoting the kind of discussion and dialogue that will lead to help for physically abused children.

Advocates wear many other hats as well:

1. Parishioners from St. Joseph's Parish in New Hope, Minn., have participated in bail hearings for poor persons accused of crimes, defending the rights of these individuals to fair treatment.

2. Sisters in the South Bronx of New

York have helped parishioners work through the bureaucratic maze involved in dealing with the housing authority. Once the people learn how, they are enlisted to help others.

3. Parishioners in some parts of the country have begun asking what their representatives in Congress are doing to see to it that the hungry of other countries get relief from U.S. resources.

4. Some parishioners are involved with health care, encouraging society to find ways to assure adequate prenatal care for pregnant women and medical care for migrant workers.

5. PARISHES in Brooklyn have been organized to challenge candidates for public office on the specific ways they plan to serve the community.

6. Some religious communities and dioceses are making use of their status as stockholders in corporations to challenge corporation policies they regard as justice problems—e.g., hiring practices, job benefits, wages or company practices in foreign nations.

Christian advocates work to improve the situation of people who may be ill-equipped to help themselves. Advocates also try to make sure that the many lobbyists for special interests are balanced by advocates for the broader public good.

Because so much of human life in society has come under the control of impersonal forces, whether these be government structures, corporations, perhaps even some school systems and health services, there is a great need for parishioners to show their concern by supporting each other in trying to make institutions serve people.

**SOMETIMES** simple actions bring valuable results. In one community, a group of elderly people were organized to phone every local medical office to ask if the doctor accepted Medicaid patients. While many doctors assured callers that they would, others said they did not and also expressed resentment to the survey.

By taking this action, the elderly were able to compile a list of doctors who would accept Medicaid. In addition, the senior citizens developed a healthier attitude toward doctors as people who are supposed to serve them.

For many people, there is little that can be so discouraging and even demeaning as standing alone before experts in order to defend a claim for care. On the other hand, there is little that can be so encouraging as knowing that others are standing with you in a time of need.

This is the role of the advocate. The advocate is one who is willing to support another, not because he or she has the same need, but because no one should stand alone.

## The Story Hour

# Paul and Barnabas go to Antioch

by Janaan Manternach

The council in Jerusalem was over. The apostles and the whole community sent Paul and Barnabas back to Antioch with an official letter. They also sent along two of their leading men, Judas and Silas.

The four men left Jerusalem with light hearts. They were thrilled with the Jerusalem meeting. Paul and Barnabas were most excited. The apostles had approved of their work among the gentiles. After so much criticism, it felt good to receive such strong approval.

They hurried back to Antioch. The Christians there were eagerly waiting for them and welcomed them with great rejoicing. They called together an assembly of the whole church there. The people were eager to hear what was decided in Jerusalem. So they gathered together to hear Paul's report.

Paul stood up. He showed them the letter from the council at Jerusalem. He began to read it slowly and clearly.

"The apostles, your brothers, send greetings to our gentile brothers in Antioch, Syria and Cilicia," the letter began.

Many were delighted already. For the letter was addressed particularly to the

gentiles, the non-Jewish members of the community. Those who demanded that gentile converts obey the Jewish law were uneasy. They wondered what was coming. Paul read on.

"We have heard that some teachers have been upsetting you and disturbing your peace of mind. We want you to know they were not sent by us. We did not approve their teaching."

Some people became very uncomfortable when they heard that. The gentile converts became even more excited. Everyone listened carefully as Paul continued reading.

"We have unanimously decided to send our representatives to you to make everything clear. We are sending them along with our beloved Paul and Barnabas—who are completely dedicated to our Lord, Jesus Christ. Our delegates are Judas and Silas. They will tell you of our meeting and our decision."

Paul sat down. Barnabas rose to speak. He introduced Judas and Silas to the Christians of Antioch. Judas and Silas greeted everyone. Judas asked everyone to listen to the decision from Jerusalem. He read from the same letter Paul had been reading.

"It is the decision of the Holy Spirit, and ours too, not to lay any unnecessary burden on you. You are not bound to obey the law of Moses. You should, however, avoid eating meat that has been sacrificed to idols. You should abstain from animal blood and from the meat of strangled animals. You should lead chaste lives. You can be good Christians without having to follow every Jewish law or custom. Farewell."

The assembly was delighted. Almost everyone was greatly encouraged by the letter from the Jerusalem church. Judas and Silas stayed in Antioch for some time. They reassured the gentile Christians that they too could be true followers of Jesus.

Later Judas and Silas returned to Jerusalem with greetings from everyone in the Antioch church. Paul and Barnabas stayed on with the community in Antioch. They continued to teach and preach the word of God.

**Suggestions for parents, teachers and young people using the Children's Story Hour for a discussion together:**

### PROJECTS:

1. Write a set of five commandments that Paul might have given to the gentile Christians in Jerusalem that would also fit Christians today. Be sure to reflect on what being a Christian means to you. Print your commandments on a scroll or poster and hang it on the door of your room or on a bulletin board or wall.

2. Go on a treasure hunt in your home or neighborhood. Search for Christian symbols, pictures, statues, objects, stories. Keep a record of your findings, writing down what you have seen in the various places.

3. A prayer that might have been prayed by the gentile Christians in Antioch after they heard the letter from the Jerusalem council is Psalm 1:1-3. This is a prayer of true happiness. You might want to pray it yourself, or even memorize it.

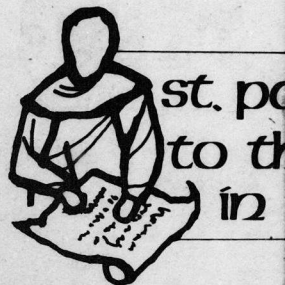
Happy the man who follows not  
The counsel of the wicked  
Nor walks in the way of sinners,  
Nor sits in the company of the insolent,  
But delights in the law of the Lord  
And meditates on his law day and night.  
He is like a tree planted near running  
water,  
That yields its fruit in due season,  
And whose leaves never fade.  
Whatever he does, prospers.

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

### QUESTIONS:

- Why were Paul and Barnabas so happy as they left Jerusalem?
- Why were the gentile Christians in Antioch especially encouraged by the letter from the Jerusalem council?
- How were Barnabas and Paul described in the letter from the Jerusalem council?
- Why were Judas and Silas sent to Antioch with Barnabas and Paul? What did Judas and Silas do in Antioch?

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by Fr. John Castelot

The call to the life of Christ was a heady experience for the first Christians. It opened up hitherto undreamed of possibilities, including an opportunity to escape from the pressures of a twisted society and a chance to achieve authentic humanity.

Within the Christian community, the people could breathe the clear air of freedom and become what God intended them to become: integral human beings. One aspect of this was the elimination of distinctions based on nationality, social status and sex.

Jews and gentiles sat down together to share the same eucharistic meal; slave rubbed elbows with their masters; men and women were on the same level of human dignity. Paul enunciated the principle of Christian liberation in Galatians Chapter 3: "All of you who have been baptized into Christ have clothed yourselves with him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus."

However, exhilarating experience often lead people to lose their heads in a rush of wild enthusiasm which ignores reality and throws prudence to the winds. The Corinthians seem to have been very susceptible to this reaction.

The Corinthians easily translated liberty into license, idealism into destructive unreality. For them, it was not enough that social status counted for nothing within the community; they expected the whole world to change overnight to acknowledge the liberty which marked them.

**ACCORDINGLY**, many Corinthians apparently decided to change their status

## Discussion Points

1. What is an advocate? Why are Christians acting as advocates today?
2. Father Philip Murnion gives a number of examples of the ways in which Christians in parishes serve as advocates. Choose two of the ways and discuss them.
3. Do you think that Father Murnion considers it important for Christians to act as advocates for social justice? Why?
4. Have you ever acted as an advocate? If so, describe the circumstances.





## Paul writes to the church in Corinth

and Paul had to bring them back to earth. "The general rule is that each one should lead the life the Lord has assigned him, continuing as he was when the Lord called him" (Chapter 7:17).

Naturally this rule admitted of exceptions and was not meant to be normative for all times and places. However, in their present situation, Paul explains, Christians should do nothing disruptive to society. Mere external changes in social structures really made no difference. (One suspects that the prospect of the Lord's expected imminent return also made changes in social status seem pointless.)

More fundamental was the consideration that God extends his gracious call to people in all walks of life. He is supremely unimpressed by status of any sort.

For instance, Jewish Christians were not required to undergo surgery to reverse their circumcision, a practice sometimes followed by Jews enamored of Greco-Roman culture. On the other hand, gentiles did not have to seek circumcision.

As Paul sees it, the only thing that really matters is keeping the commandments, love of God and of one's fellow humans. Even slavery, under the present circumstances, is no obstacle to Christian commitment.

**PAUL IS NOT** condoning the practice—he is too ardent a champion of freedom for that—but he very realistically assesses the actual situation.

The economy of Corinth depended on slave labor. As things stood, any attempt on the part of the Christian minority to overthrow the system would have been foolhardy. People's hearts had to change first, and then the system would change—as it eventually did.

In the meantime, all Christians, free and slave alike, were "slaves of Christ," committed to serving him in freedom and love. That gentle yoke could be borne regardless of one's status in society.

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## Points and Questions

- stances—what you did, why, and how successful were you?
5. In what ways does your parish act as an advocate? How successful is your parish in this role?
  6. Have you ever considered planning your own funeral? Why or why not?
  7. Have you ever discussed with your wife and family what kind of funeral you would like to have?
  8. Do you know what are the requirements of the state and church in the event of your or a member of your family's death?



**LOST IN THE CROWD**—Our children usually go to large grade schools, great big high schools, enormous colleges. Often enough they begin to feel like numbers, not persons.

All of us easily get lost in the mob, our individuality swallowed up, our personhood somehow diminished. (NC photo by Joseph DeCaro)

## Funeral pre-planning (from 9)

they feel so strongly. Relative incidentals such as a casket, a grave, and flowers will be given only the small amount of time, energy, and money they deserve.

By making your wishes for the funeral known to your family, an occasion of possible intense conflict is removed. Allowing significant family members the opportunity to voice their expectations, views, and emotions before your death will create an atmosphere wherein their energy at the actual time of death can be directed to creative support and empathetic grieving rather than fighting and quarrelling. Because your family will be using their grieving time most effectively, they will be better prepared to deal with the task of living without you.

Finally, and perhaps most important, are the spiritual and educational benefits that you and your family can gain from pre-planning funerals. When discussing funeral plans and evaluating the many alternatives that are before you, you have an outstanding opportunity to discuss death and dying. If you take time to plan for your death you create what educators call a "teachable moment" for yourself, your spouse, and for your children.

**A TEACHABLE** moment is a time when you are most open to instruction and intense learning. Theologians, psychologists, and others are beginning to understand that we live more effectively and put our lives to better use when we deal with the impending reality of our own death. Sharing thoughts, fears, and excitements about death with loved ones can be an educational, intimate, and family building experience.

The Church's theology and rituals with regard to death provide a context through which a family can gain strength and insights into the Christian life. The joy that the Catholic community can and does celebrate during a funeral liturgy hints at

the ultimate meaning for human life. The Church helps us see death as a part of living.

By leaving written instructions for your funeral, you have taken what Thomas Reese describes as an extremely important step to alleviate guilt feelings for your survivors. There seems to be something

in all of us that would like to make up for past wrongs, by sending a spouse or loved one out in "glory." Since pre-planning provides each of us with the opportunity to work through feelings, expectations, and guilts, the time of mourning becomes more quickly the true beginning of a healing process.

## THE WORD THIS WEEKEND

Isaiah 49:3,5-6  
1 Corinthians 1:1-3  
John 1:29-34

JANUARY 18, 1981  
SECOND SUNDAY IN ORDINARY TIME (A)

by Paul Karnowski

If someone asked us to name our most precious natural resource, most of us would probably say oil. For the past decade, the media has saturated us with dire warnings and gloomy forecasts about the day the oil wells finally dry up.

Because we are so accustomed to associating scarcity with value, the title of a recent "National Geographic" article might surprise us. "Water—Our Most Precious Resource," while it whimsically reassures us we can still purchase a ton of H<sub>2</sub>O for a mere 15¢, underscores the primary importance of this simple chemical compound. Water is the only substance that is absolutely necessary for life. Some organisms can live without oxygen, but none can live without water. The authors warn us not to overlook the preciousness of water, simply because of its abundance.

It is standing in the abundant waters of the Jordan that we find John the Baptist in today's Gospel. He too, has a surprising message; but his deals with spiritual

resources. He announces that Jesus is "the Lamb of God, the one who takes away the sin of the world." Although John admits that, initially, he did not recognize Jesus, he proclaims Him to be the one who baptizes in the spirit.

Just as water is our most precious "natural" resource, so this spirit with which Jesus baptizes is our most treasured spiritual resource. Unfortunately—as it is with water—we often take it for granted.

The spirit of God is a lot like water: it cleans, refreshes, and quenches our thirst; it is found anywhere there is love. Wherever there is kindness, goodness, generosity, honesty, and integrity, there also is the spirit of God. It surrounds us at home, at work, and at play; but because of its abundance we often overlook it.

Life could not exist on this planet without the simple substance we call water. But, without the spirit of God, without love, there would be no reason to live. Life itself would be dry as a bone.

# American Martyrs Parish

Scottsburg, Indiana

Frs. Gerald Renn & Carmen Petrone, co-pastors

by Fr. Thomas C. Widner

American Martyrs Parish in Scottsburg is home base for the five-parish team effort of Fathers Gerald Renn and Carmen Petrone. This ministry carries them each week 10 miles to St. Francis Xavier, Henryville, 20 miles to St. Patrick, Salem, 23 miles to Our Lady of Providence, Brownstown, and 42 miles to St. Mary, Mitchell. To say that the days of the circuit rider priest have returned is absolutely correct in the case of these two men.

American Martyrs is the largest of the five parishes, according to Father Renn. More than 450 people call it their home parish. A parish hall getting frequent use from civic groups and a two-story rectory also make it the largest plant of the five churches. The parish hall and an extensive landscaping job have only recently been added.

Jim Buchanan of Austin recalls going to the parish at Henryville before a church came to be at Scottsburg.

"Father Matt Herold bought the property," he remembered. "And at that time two of the four trustees of the parish were non-Catholics. Their wives were members of the parish and it was very small then."

For a time American Martyrs was the mission effort of two Indianapolis parishes. Immaculate Heart Parish raised money for the church's interior while St. Joan of Arc Parish built the rectory.

But before there was a church at Scottsburg, Catholics in the area attended a no-longer-existing church at Lexington about 9 miles east of the Scott county seat. The parish was called Mother of Good Counsel and a sketch of the church remains in the American Martyrs rectory.

Mildred East believes the parish has grown strong through the years due to its people and the priests who have served it.

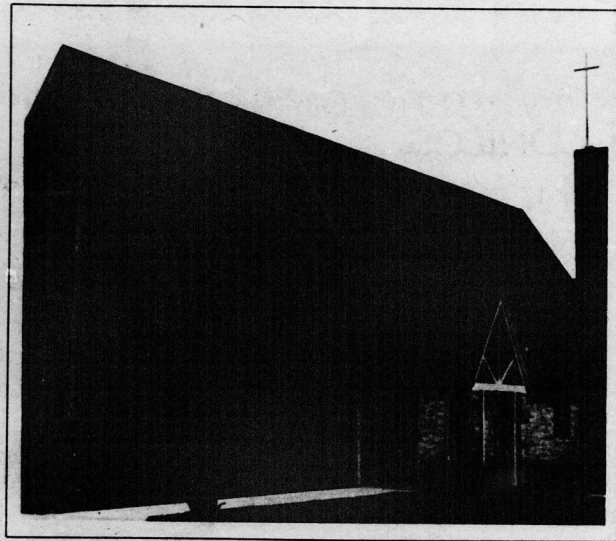
"We are fortunate to have two priests living here now as the home base for the five parishes," said parish council president Tom Marley.

**THROUGH THE** years the parish has always been related in some way with St. Patrick, Salem. At other times it was either a mission of or aligned with St. Michael, Charlestown, or St. Francis Xavier, Henryville.

Fay Overgell sees the parish CCD program as a particular strength. "Having children of my own in it, I appreciate what it does," she explained. "Our teachers are our own parishioners. We've had to be and so you take more interest in seeing that you have a good program."

As in the other five parishes, the members of this parish council further appreciate the value of the Religious women who are part of the parish team. Benedictine Sister Elvira Dethy is the first Religious on the permanent staff here.

Fay expressed admiration for those parishioners who are old enough to remember when there was no parish at



Scottsburg. "They are the ones who make me understand the parish's roots," she said. "They are the ones who banded together to get something started."

Tom Marley came from New Albany to live in Scottsburg. "The parish is growing," he said, "and there's more involvement from people as well as new ideas and more input. New people add strength to the parish as well. We add to what has already been accomplished."

**FATHER PETRONE** noted the large number of younger people the parish cares for.

Many of the parishioners remember bygone days when the Ku Klux Klan dominated the area and being Catholic was something of a risk. Jim Buchanan recalls merchants losing business if it was known they were Catholic. "But that's a dead issue for most now," he added.

There weren't many Catholics then. Those in Scott County joined together to build American Martyrs. They created a unity among themselves and stuck together. Having passed difficult early days the parish seems ready to open itself up to its community and welcome others who find it a source of strength.



**DECISION MAKERS**—Directing a parish council meeting are (left) Tom Marley, president, and Fathers Renn and Petrone. Below, taking notes and working hard are parish council members Fay Overgell and Bea Boswell. Pictured at left is a state marker located a few miles south of Scottsburg. The marker commemorates an 1812 Indian attack on the Pigeon Roost community which massacred 15 children and 9 adults. (Photos by Fr. Thomas Widner)

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- Family Stress

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## Cornucopia

## Warning: daytime TV dangerous to your health

by Alice Dailey

There is nothing like the flu to bring one to the brink. Talk about cabin fever! Having exhausted all crossword puzzles and reading material including stock market quotations, I turned in desperation to TV.

The soaps, always a threat to unstable stomachs, sent me running for an emesis basin. What was left? Game shows, where contestants seemingly are chosen for their ability to squeal the loudest, or jump up and down the most. And if they win so much as a set of cheap cosmetics they gaze in rapture as if at a glimpse of Paradise.

Then there are the commercials. They get their point across the same way a hammer gets a nail driven—by pounding away. The headache ones are aptly named; if you don't have a headache when they start you'll have one before they end.

I learned at least twenty times in three hours that if you use a certain toothpaste after smoking, you won't blow brown rings onto a clean hankie. And interspersed with that is the one which promises to whiten those horrid brown age spots by rubbing cream on them. I wondered

if the TV model rubbed it on her brown hair whether it would turn white too.

If TV advertising is as profitable as rumored, all the stations should be rushing hourly deposits to the bank.

And don't ever let anyone try to convince you that women have a corner on the yaketyyak market. Ever watch those magazine commercials? There are two men whose spiels run faster than any Derby winner. After clocking them for 90 seconds I thought they were winding down, but no, they got second wind and displayed two fringe benefit books the early subscriber could get. The address to send your hard earned money, a whole page of it, is printed, but for those who never learned to read but will send for the books anyway, the pitchmen read every single scrap aloud.

Topping all the pitches for a quick buck are the albums which run the gamut from Nelson Eddy and Jeanette MacDonald to Kate Smith. You are warned that "these albums cannot be bought at any store." Also among the latest albums offered are The Singing Cowboys where you can hear Roy and Dale dueting on "Happy Trails," or Gene Autry's slightly nasal tones working over "Back in The Saddle Again." And yet, corny and outdated as they are, it's almost like a breath of fresh air blowing over the whole contemporary "music" scene. It is a bit nostalgic to remember back to when men looked and acted and sounded like men and not effeminate zombies. Back to when women artists looked and sounded like the ladies they were, and back to the drug-free days when the only pot that people used was on the stove.

## Portly priest gambles pounds for charity

by Robert F. Baldwin

WEST WARWICK, R.I.—They're playing Beltline Bingo to raise money at Our Lady of Good Counsel Church in West Warwick.

Like many an overweight gourmet, Father Donat Barrette, the pastor, is greeting the new year with a determination to shed excess weight.

But, under an unusual plan dreamed up by one of his parishioners, the more he loses, the more he'll gain. Parishioners pledged to make donations ranging from one cent to \$5 for each pound the pastor loses.

Father Barrette's campaign to lose weight is more than a New Year's resolution. It's tied to an effort to salvage and refinish two stained glass windows that were removed from the church during recent renovations.

The pastor, who was carrying 234 pounds on his six-foot frame as recently as last October, wanted to save the windows by installing them in the rectory. But there wasn't any money in the parish budget for that.

Then parishioner Normand Pelletier persuaded the people in the pews to make pledges against the pastor's poundage. Embracing the idea enthusiastically, most parishioners signed pledges to donate a total of \$1,579 in the rotund pastor loses 35 pounds by Jan. 22, his 52nd birthday. But all bets are off if he doesn't lose at least 25.

Simple. But Our Lady of Good Counsel rectory is blessed by the presence of Madeleine Roberts, a housekeeper whose culinary abilities are highly regarded in the Pawtuxet Valley area, where the church is located. In fact, some people have doubted that a weight-losing campaign would have been necessary if it were not for Mrs. Roberts' cooking.

But Father Barrette, who went from 185 pounds to 234 after becoming pastor of Our Lady of Good Counsel four years ago, absolved her.

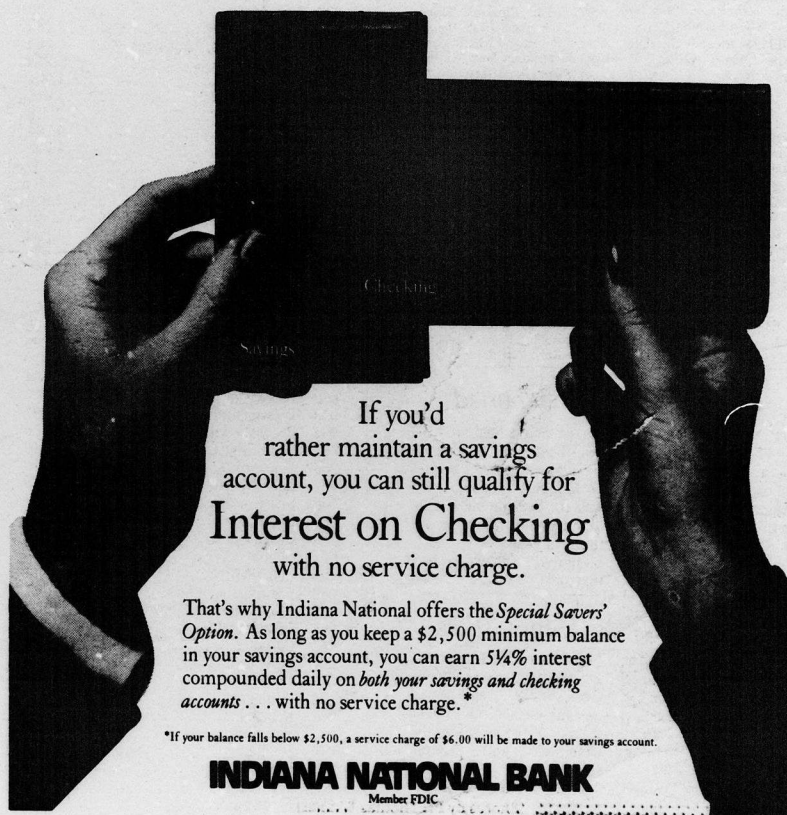
"She's a tremendous cook," he said. "People kid her about my weight, but she really cooks balanced meals. It was my heavy snacking before going to bed that did it."

Pelletier and Robert Perron, the weigh-in committee, are keeping track of his efforts and post his progress on a big chart at the church entrance.

Win or lose, Father Barrette is already 19 pounds lighter and said he feels "100 percent better" than he did before the weight-losing campaign.

His loss is everyone's gain.

## Here's to those people who think Checking Should Be Checking and Savings Should Be Savings.



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\*If your balance falls below \$2,500, a service charge of \$6.00 will be made to your savings account.

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## Remember them

† ALFORD, William R., 63, St. Gabriel, Connersville, Jan. 6. Husband of Jeanne; father of Patricia Schroth and John E.; brother of Helen and Donald Alford.

† ANDRES, Leo F., 79, Holy Family, New Albany, Jan. 8. Husband of Lillian (Cogan); father of Fred and Thomas; brother of Mrs. Ben Lenfer.

† ARTIS, Leona F., 81, Sacred Heart, Terre Haute, Jan. 7. Wife of Avery; sister of Gladys Payton.

† ASH, Joshua Clifford, 83, St. Paul, Tell City, Jan. 7. Husband of Perna; brother of Mrs. Jessie Goffinet.

† BOTZUM, Lee, 75, St. Philip Neri, Indianapolis, Jan. 9. Father of Robert Lee; brother of Rose Hicks and Mary Ann Sauer.

† BUTWIN, Anna A., 92, Holy Rosary, Seelyville, Jan. 8.

† DESCH, Harold J., 71, St. Christopher, Indianapolis, Jan. 6. Brother of Helen Cornwell.

† FINK, Charles F., 89, St. Philip Neri, Indianapolis, Jan. 6. Grandfather of Jerry and Michael Fink.

† GUERICH, Joseph F. Jr., 76, St. Michael, Madison, Jan. 2. Brother of Louise Schwab and Clarence Guerich.

† HALL, Nora, 66, St. Patrick, Indianapolis, Jan. 8. Mother of J. Thomas and Charles A.; sister of Irene Bone and Leo F. Shanahan.

† HANLEY, Mary P., St. Ann, Terre Haute, Jan. 10. Wife of John M. Sr.; mother of Patty Little, Mary Lou Williams, John Jr. and Chuck; sister of John Sheehan.

† HARPE, William J., 34, St. Paul, Tell City, Jan. 10. Son of William E. Harpe and Joan Shirley; brother of Darrel and Cheryl Harpe.

† HEDLEY, Dolores E., 59, St. Benedict, Terre Haute, Jan. 6. Sister of Anna Rose Ophoff.

† HOLMES, Eleanor C., 69, St. Augustine Home Chapel, Indianapolis, Jan. 9.

† HUBLER, Dennis W., 31, St. Mary, New Albany, Jan. 10. Husband of Helen (Sommer); father of Stephanie and Jennifer; son of Mr. and Mrs. Wilbur Hubler; brother of Luanne Jones and Dale Hubler.

† KIZER, Gerald E., 56, Little Flower, Indianapolis, Jan. 10. Brother of Gwendolyn Kizer.

† KNARZER, Anna P., 93, St. Anthony, Indianapolis, Jan. 7. Mother of Dolores Rolles, Pauline Nestor, Eleanor Doyle, Louise Goddard and Harold Knarzer; sister of Carrie Sauer.

† LUKING, Clementine, 93, St. Gabriel, Connersville, Jan. 7. Mother of Lowell.

† LANGER, Rose, Sacred Heart, Indianapolis, Jan. 6. Wife of George; sister of Florence Heuring.

† MANDL, Leonard D., Christ the King, Indianapolis, Jan. 6. Husband of Bernice; father of Roberta Johnston, Alice Walsh and Myrna Richey; brother of Pearl Bobeck.

† MOORE, Gilbert H. (Gib), 73, St. Mary, New Albany, Jan. 8. Husband of Helen (Dowdle); father of Sandy Weigelt and Melvin Moore; brother of Bertha Glaze.

† MORRIS, Harry L., 65, St. Martin, Siberia, Jan. 9. Husband of Elizabeth; father of David Morris, Sharon Cross, Shirley Grundhoefer, Doris Pfaff, Donna Haseour, Deborah Kunkler and Ruth Ann Rasche.

† O'CONNOR, Timothy P. (Ted), 83, St. Mary, Richmond, Jan. 9. Brother of Helen Conrad.

† O'NEILL, Daniel J., 75, Sacred Heart, Indianapolis, Jan. 7. Husband of Estelle (Hofmann); father of Daniel J. Jr. and James; brother of Dorothy O'Neill.

† PHILBROOK, Cecilia V., St. Gabriel, Indianapolis, Jan. 6. Sister of Dorothy Barrow and Beatrice Harris.

† RIEHLE, Robert E. Sr., 58, St. Paul, Sellersburg, Jan. 8. Husband of Alice R. (Mahan); father of Darlene King, Kathy Houk, Eddie, Tony and Robert Riehle Jr.; son of Catherine Riehle; brother of Laraine Fuhrman and Fred Riehle.

† SCHMOLL, Alyce B., 76, St. Mark, Indianapolis, Jan. 9. Mother of Donna Stasik and Barbara Starks; daughter of Maria Wilkerson; sister of Nesta Hollingshead and James Schneiderhan.

† SEIBERT, Robert E. Sr., 86, member of St. Anthony Church, Columbus, and formerly of Terre Haute, Jan. 10. Father of Robert E. Jr.; brother of Charles and Edward.

† STIEDEL, Florence Mary, 84, St. Ann, Terre Haute, Jan. 5. Aunt of Robert and John Ragland, Clara Birchfield and Mary Martin.

† STRATTON, Hilda, 71, St. Philip Neri, Indianapolis, Jan. 7. Mother of Jackie Moon; sister of Mary A. and Theodore Clements and Colette Gross.

† SUESZ, Leo Carl, 86, St. Philip Neri, Indianapolis, Jan. 10. Father of Leonard Suesz, Marjorie Miller, Jo Anne Huffaker and Dorothy Wheatley.

† SWIGERT, Vernon B., 77, St. Barnabas, Indianapolis, Jan. 8. Father of Irene Stiles, Mary Forey and Ben Swigert; brother of Viola Scholl.

† THOMAS, Fred A., M.D., 81, Christ the King, Indianapolis, Jan. 7. Husband of Margaret Ann; brother of Gladys Pearson.

## Father Aeschbacher buried

MOUNT ST. FRANCIS, Ind.—The funeral liturgy for Franciscan Father Thomas Aeschbacher, 84, was held at Mount St. Francis Retreat Center here on Jan. 5. Father Aeschbacher died on Jan. 1.

A native of Barton, Wis.,

he was ordained to the priesthood in 1920. He served as prefect of studies of Mount St. Francis and was at St. Joseph parish, Terre Haute, before his retirement in 1968.

Survivors include a brother and two sisters.

## Franciscan Sister Gehring dies

OLDENBURG, Ind.—The Mass of Christian Burial was celebrated at the St. Francis Motherhouse chapel here on Jan. 7 for Franciscan Sister Gratian Gehring, 86.

She was born on Dec. 27, 1895, in St. Bernard, Ohio.

Sister Gehring entered the Franciscan community on April 20, 1917, and served as an elementary school teacher in Bloomington, Ill., Cincinnati and Dayton, Ohio.

There are no immediate survivors.

# Your Mission Sacrifices for 1980

Parish Number	Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Other Gifts
<b>INDIANAPOLIS</b>						
001	SS. Peter and Paul	518	\$ 731.50	\$1,171.00	\$ 789.40	\$ 108.00
002	Assumption	320	63.18		101.75	
003	Holy Angels	394	144.00	237.95	120.91	41.03
004	Holy Cross	559	179.75	280.00	513.20	
005	Holy Name	3,399	2,033.80	2,060.00	2,657.52	921.00
006	Holy Rosary	159	131.00	238.00	629.10	200.00
007	Holy Spirit	4,850	878.00	2,505.60	4,017.63	687.00
008	Holy Trinity	945	494.00		629.58	144.50
009	Immaculate Heart of Mary	1,917	1,155.50	2,095.50	1,951.94	
010	Nativity of our Lord					
	Jesus Christ	1,551	554.65	896.14	1,096.31	
011	Our Lady of Lourdes	1,860	749.00	1,318.00	1,918.00	962.00
012	Our Lord Jesus Christ, King	3,312	2,113.00	2,483.77	1,768.16	50.00
013	Sacred Heart of Jesus	901	347.00	877.58	1,483.53	511.65
014	St. Andrew	1,290	228.11	532.27	1,048.41	500.00
015	St. Ann	1,405	190.29	331.05	911.00	
016	St. Anthony	1,050	519.00	673.91	1,134.95	1,359.00
017	St. Barnabas	4,021	1,349.00	1,462.50	2,914.28	510.00
018	St. Bernadette	921	142.00	166.25	601.05	35.00
019	St. Bridget	300	98.00	205.35	200.00	
020	St. Catherine	1,229	316.00	408.65	799.35	54.00
021	St. Christopher	3,564	1,277.50	2,413.50	2,014.55	1,035.00
022	St. Francis de Sales	204	58.25	200.75	350.48	344.00
023	St. Gabriel	2,995	1,012.99	1,463.61	1,837.30	15.00
024	St. James, the Greater	607	306.00	440.00	597.50	15.00
025	St. Joan of Arc	1,166	523.00	1,133.25	1,220.55	12.00
026	St. John	33	357.00	1,756.32	1,722.03	625.00
027	St. Joseph	1,001	324.05	531.43	1,051.72	
028	St. Jude	3,625	820.50	2,509.88	3,645.70	25.00
029	St. Lawrence	4,833	1,307.00	3,621.50	3,614.35	507.00
030	St. Luke	4,451	794.50		7,708.50	4,550.00
031	St. Mark	1,706	1,267	2,344	2,692.34	
032	St. Mary	520	351.00	575.50	934.82	1,350.00
033	St. Matthew	3,185	1,691.25	3,895.46	9,963.59	
034	St. Michael, Archangel	3,000	1,419.35	1,840.12	2,608.45	90.00
035	St. Monica	2,284	1,192.50	1,856.26	2,138.34	30.00
036	St. Patrick	1,004	234.15	1,274.20	552.40	333.00
037	St. Philip Neri	1,625	602.00	1,613.00	1,621.30	1,293.00
038	St. Pius X	3,778	1,526.45	2,525.80	3,760.75	200.00
039	St. Rita	2,200	83.78	365.50	257.85	
040	St. Roch	1,750	711.00	800.00	1,873.00	
041	St. Simon	3,604	279.00	609.50	2,384.69	
042	St. Therese of the Infant Jesus	4,917	1,519.80		1,059.01	
043	St. Thomas Aquinas	2,301	550.50	481.13	2,186.03	2,450.40
044	Aurora	1,220	333.00	1,328.00	1,505.00	227.00
045	Batesville	3,000	1,004.20	1,072.67	2,797.03	1,132.99
046	Bedford	1,580	436.00	750.00	1,121.00	25.00
<b>BLOOMINGTON</b>						
047	St. Charles	2,357	657.50	2,170.48	1,521.34	
048	St. John	1,129	290.75	827.68	964.31	114.00
049	St. Paul Catholic Center	5,200	364.00	1,010.00	1,886.92	750.00
050	Bradford	919	405.00	1,158.25	425.00	348.00
051	Brazil	554	332.00	1,250.00	500.00	370.00
052	Brookville	2,250	962.00	1,214.78	1,752.57	635.00
053	Brownsburg	3,182	1,537.00	1,069.70	1,834.93	186.00
054	Brownstown	70	15.00	45.00	40.00	
055	Cambridge City	616	405.00	436.00	340.00	1,426.00
056	Cannelton	310	107.00	213.40	264.17	72.00
057	Cedar Grove	578	371.00	1,063.00	773.00	900.00
058	Charlestown	837	199.00	369.30	471.00	60.00
059	China	86	61.00	80.00	61.00	154.00
060	Clarksville	3,337	515.00	2,220.50	2,062.92	75.00
061	Clinton	1,075	280.00	448.00	740.00	41.00
<b>COLUMBUS</b>						
062	St. Bartholomew	1,352	412.00	815.00	671.57	
063	St. Columba	1,615	514.50	566.21	1,866.39	
064	Connersville	3,298	1,284.04	2,050.25	1,700.70	2,766.00
065	Corydon	916	135.00	369.00	727.19	363.00
066	Danville	659	360.45	453.33	362.78	
069	Dover	462	587.00	621.00	342.50	
070	Edinburgh	315	55.00		328.50	
071	Enochsburg	550	420.00	600.00	675.00	800.00
073	Fortville	528	123.00	614.50	333.21	
074	Franklin	1,050	256.50	574.20	1,005.96	120.00
075	French Lick	400	194.50	181.30	300.00	
076	Frenchtown	660	188.00	260.00	236.00	
077	Fulda	421	150.00	74.50	88.50	1,281.00



Parish Number	Parish Population	Propagation of Faith Deas	Minion Sunday Collection	Visiting Missionary Collections	Mass Stipends	Other Gifts
078	Greencastle	859	252.15	735.36	831.72	
079	Greenfield	1,775	415.00	739.61	1,364.28	146.87
080	Greensburg	3,366	1,203.00	2,228.19	2,812.11	106.00
081	Greenwood	3,663	954.89	2,040.38	2,887.09	157.25
082	Hamburg	258	403.00	200.00	150.00	50.00
083	Henryville	270	94.48	144.65	104.02	
JEFFERSONVILLE						
084	Sacred Heart	2,270	725.00	1,326.83	1,410.78	
085	St. Augustine	1,364	683.00	914.25	1,665.64	
086	Knightstown	283	73.00	136.55	192.19	131.55
087	Lanesville	1,127	579.00	1,133.70	1,729.59	
088	Lawrenceburg	1,649	206.00	1,215.00	1,515.56	380.00
089	Leopold	823	224.00	294.00	432.00	72.00
090	Liberty	314	446.00	525.00	400.00	75.00
MADISON						
091	St. Mary	1,016	251.00	1,223.80	885.20	185.25
092	St. Michael	623	147.00	620.52	661.31	63.00
093	St. Patrick	450	191.00	25.00	696.76	
095	Martinsville	900	502.00	635.44	1,029.10	
096	Milan	300	100.00			
097	Millhouse	573	190.00	346.00	351.00	300.00
099	Mitchell	261	116.62	211.35	77.21	
100	Montezuma	78	56.65	259.44	82.00	738.17
101	Mooresville	985	315.00	500.00	900.00	145.00
102	Morris	619	383.00	500.00	300.00	61.00
103	Napoleon	491	122.00	250.50	261.74	
104	Nashville	505	219.00	307.10	747.09	214.00
105	Naviton	876	411.00	607.08	931.10	462.30
NEW ALBANY						
106	Holy Family	2,074	1,066.00	1,573.30	1,277.35	381.00
108	Our Lady of Perpetual Help	2,687	584.30	883.76	1,641.99	100.00
109	St. Mary	2,833	1,923.25	2,163.66	2,531.03	332.00
110	New Alsace	674	373.00	357.34	486.84	
111	New Castle	1,250	667.90	990.42	1,273.35	540.00
112	New Marion	138	117.00	216.00	198.80	
113	New Middletown	207	17.00	59.00	146.37	
114	North Vernon	1,338	435.00	1,080.00	1,323.00	116.00
115	Oak Forest	78	168.00	95.00	84.00	
116	Oldenburg	1,285	300.00	811.70	949.20	124.00
117	Osgood	535	519.50	739.00	810.50	
118	Paoli	168	117.72	221.50	119.69	
119	Plainfield	1,543	494.00	915.00	1,437.72	183.00
RICHMOND						
120	Holy Family	1,616	819.00	1,601.00	1,972.00	
121	St. Andrew	2,400	1,240.00	3,020.75	1,352.98	3.00
122	St. Mary	1,600	569.00	1,262.31	1,568.10	21.00
123	Rockville	359	148.00	833.50	258.70	4,163.88
124	Rushville	1,445	679.00	1,784.70	1,295.50	2,266.00
125	St. Anne (Jennings Co.)	207	188.00	2,059.00	352.25	
126	St. Croix	186	220.00	275.00	210.00	315.00
127	St. Dennis	110		102.00	81.00	292.00
128	St. Isidore (Perry Co.)	430	200.65	90.80	68.43	
129	St. Joseph Hill	831	324.42	473.40	917.53	
129a	St. Joseph (Crawford Co.)	192	79.00	239.00	216.00	25.00
130	St. Joseph (Jennings Co.)	435	396.00	1,282.75	347.20	358.00
131	St. Leon	776	474.00	1,460.00	571.00	146.00
132	St. Mark (Perry Co.)	363	252.50		334.00	
133	St. Mary of the Knobs	2,839	2,084.16	2,538.00	2,335.11	162.00
134	St. Mary-of-the-Rock	184	245.00	192.00	216.50	
135	St. Mary of the Woods	425	345.00	388.00	310.56	447.00
136	St. Maurice	334	359.00	259.00	269.00	307.00
137	St. Meinrad	1,100	511.00	327.70	388.00	61.00
138	St. Nicholas (Ripley Co.)	716	477.00	399.63	294.81	
139	St. Paul (Decatur Co.)	60				
140	St. Peter (Franklin Co.)	586	312.00	320.00	354.00	975.25
141	St. Peter (Harrison Co.)	182	18.00	67.00	218.94	
142	St. Pius (Ripley Co.)	128	42.00			
143	St. Vincent (Shelby Co.)	550	302.00	437.29	844.85	
144	Salem	423	119.50	105.62	146.16	
145	Scottsburg	454	204.00	288.72	250.41	
146	Seelyville	181	148.95	154.71	217.09	
147	Sellersburg	990	613.50	750.22	830.87	
148	Seymour	1,450	657.50	1,303.00	1,449.15	25.00
149	Shelbyville	2,590	310.00	2,915.23	1,724.34	438.00
150	Siberia	209	156.00	127.00	90.00	
151	Spencer	129	55.00	241.00	136.00	235.00
152	Starlight	578	336.00	320.25	290.10	150.00
153	Tell City	4,080	1,646.65	2,503.61	2,286.68	885.00
TERRE HAUTE						
154	Sacred Heart of Jesus	1,652	510.50	910.79	780.85	
155	St. Ann	650	249.00	172.00	572.38	12.00
156	St. Benedict	871	287.00	1,073.00	1,484.00	
157	St. Joseph	932	209.00	342.60	1,658.99	
158	St. Margaret Mary	933	310.55	583.45	1,110.09	
159	St. Patrick	1,940	619.00	3,300.25	1,776.10	
160	Troy	285	187.00	159.00	130.04	127.00
161	Universal	157	50.00	67.00	146.50	
162	Vevay	68	63.00	80.00	76.00	
163	West Terre Haute	240	78.00	139.00	162.00	
164	Yorkville	367	204.30		724.88	

## St. Vincent drive reaches \$5 million

St. Vincent Hospital Foundation has announced it has received \$5 million toward its goal of \$6 million capital campaign.

The campaign is part of an overall \$45.6 million expansion program at St. Vincent Hospital and Health Care Center, Indianapolis.

Two major grants received in December gave a big boost to the fund drive. Lilly Endowment, Inc. granted \$1.5 million and the Krannert Charitable Trust has committed \$1 million.

Sr. Theresa Peck, administrator of St. Vincent, said the outpouring of the general public as well as those closest to St. Vincent, "leaves no doubt that the project will be completed in its entirety."

"The Lilly Endowment and Krannert Trust grants, together with other major gifts, serve to encourage our foundation members to finalize their discussions



Sister Theresa

with other prospects who are presently being approached," Sister Theresa concluded.

Thomas W. Moses, campaign chairman, reported that the date for completion of the fund drive has been moved up to April 26, 1981—St. Vincent's centennial birthday. Originally, the deadline was Dec. 31, 1981.

## Weekend scheduled for divorced and separated

A Beginning Experience Weekend for the separated and divorced is scheduled for Jan. 23-25 at St. Maur

Theological Center in Indianapolis.

Theme of the weekend, to be conducted by a team of divorced persons and a priest, is how to begin life again after divorce. Resurrection theology will be applied to loss and grief to provide healing and growth.

## St. Monica seminar set

The people, places and key events of the New Testament will be explained in a seminar at St. Monica's Parish on Saturday, Jan. 31, from 9 a.m. to 5 p.m.

The seminar will be conducted by a member of the Walk Thru the Bible team, a group assisting churches of any denomination in preparing for the work of ministry.

For reservations or more information, contact Mary Jo Thomas-Day, 257-3043, or Reed Nelson, 872-8422.

The weekend also will focus on reconciliation to oneself, to others, and to God. Personal feelings relating to divorce will be presented by team members, and there is time scheduled for group sharing and written reflection on the discussion.

For more information contact the Catholic Charities office, 635-2579. In the evening, contact Alan Welch, 547-7050, or Becky Perron, 353-0511.

## Wemhoff nominated

Frank J. Wemhoff, president of Caldwell-Van Riper, advertising public relations agency, has been nominated to the board of trustees of Marian College.

The appointment was announced by Marian President Louis C. Gatto.

A native of Fort Wayne, Wemhoff is a graduate of the University of Notre

Dame and has been involved in advertising and public relations work for 35 years.

He was awarded the Silver Anvil Award by the Public Relations Society of America, and also is the recipient of several awards from an annual creative competition sponsored by the National Advertising Agency Network.

# the Active List

## 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.

\*\*\*

The west side Knights of Columbus Council, 220 N. Country Club Road, Indianapolis, will sponsor a "hard times" dance from 9 p.m. to midnight. Admission: \$5 per couple.

## January 18

The regular monthly card party at St. Patrick parish, 936 Prospect St., Indianapolis, will begin at 2 p.m. One dollar admission.

\*\*\*

A film on abortion by Jesuit Father John Powell will be shown at St. Christopher parish, Speedway, at 7 p.m.

## January 19

The adult evening division of Manual High School, 2405 S. Madison Ave., Indianapolis, will hold registration for all classes Monday through Thursday from Jan. 19 to Feb. 3, 5:30 to 8:30 p.m. Classes in hobby and skill divisions, curriculum

for high school credit and adult basic education will be offered. Call 787-8318 for complete information.

\*\*\*

Our Lady of Everyday Circle, Daughters of Isabella, will meet at St. Elizabeth Home, 2500 Churchman, Indianapolis at 7:30 p.m.

## January 20

A new film series featuring the family will be shown at St. Matthew parish, 4100 E. 56th St., Indianapolis, every Tuesday through March 3. The series, free of charge, will begin at 7 p.m.

\*\*\*

A leisure day for women will be held at Mount St. Francis Retreat Center, Mount St. Francis, Ind., from 9 a.m. to 2 p.m. For further information call 812-923-8818.

## January 19, 21

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

Jan. 19 and 21: Cardiopulmonary Resuscitation (CPR), 6:30 to 9:30 p.m.

Jan. 19 through Feb. 18: Lean Teen: A Program for Junior High School Girls, 3:45 to

5:15 p.m. Five Mondays and Wednesdays.

Introductory Aerobic Dance, 12:30 to 1:15 p.m. Five Mondays and Wednesdays.

Jan. 21: Well Woman Luncheon, noon to 1:30 p.m.

Jan. 21 through Feb. 25: Wellness in the Vintage Years, Wednesdays from 10 a.m. to noon.

Habits Not Diets: Wednesdays from 9 to 11 a.m.

Call 846-7037 for details.

## January 23-25

The following weekend retreats are scheduled in the archdiocese:

Alverna Center, 8140 Spring Mill Road, Indianapolis, 317-257-7338. For separated, divorced and remarried Catholics.

Fatima Retreat House, 5353 E. 56th St., Indianapolis, 317-545-7681. Mixed serenity retreat (men and women of A.A. and Alanon).

Mount St. Francis Retreat Center, Mount St. Francis, Ind., 812-923-8818. High school junior retreat.

## January 24

A Monte Carlo night will be held at St. Rita parish, 1733 Martindale, Indianapolis, from 7 p.m. to 1 a.m.

\*\*\*

Registration for the high school placement test will be held at Immaculate Conception Academy, Oldenburg, beginning at 8:30 a.m. Contact Sister Jean Marie Cleveland, 812-934-2475, for complete information.

## January 27

"Children of Divorce," a group experience designed to help children and their parents communicate about divorce in their family, is being offered at Our Lady of the Greenwood School, 399 S. Meridian, Greenwood. It will be held for six consecutive Tuesdays through March 3 from 7 to 9 p.m. For more information call 632-9401.

\*\*\*

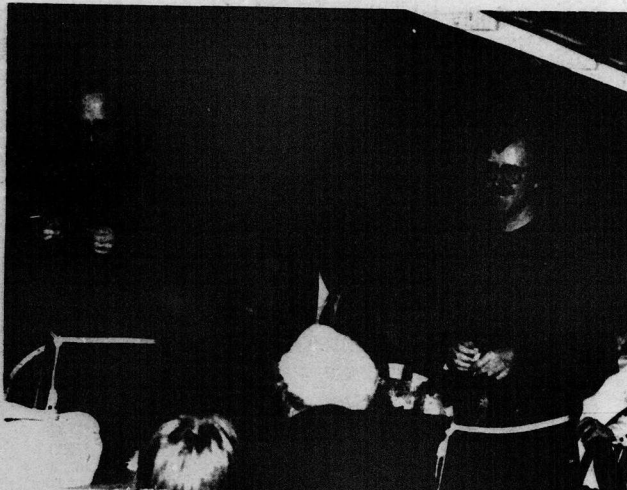
A father-daughter evening will be held from 5:30 to 9:30 o'clock at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father Glenn O'Connor will direct the event.

## Musicians to meet

The Indianapolis chapter of the National Association of Pastoral Musicians will be held at 7:30 p.m., Jan. 26, at Marian College. Anyone involved in the ministry of music is invited.

The organization was formed to bring parish musicians together monthly for an informative evening of music, discussion and prayer.

For further information, contact Charles Gardner, 634-4519.



**FEAST OF EPIPHANY**—Franciscan Fathers Dismas Veenemann and Ray Mallet share a special tradition of their order with parishioners of St. Joseph Parish, Terre Haute. On Epiphany, each person receives a small gift, a patron saint for the year, and a Scripture verse to apply to their lives.

## 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.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## Festival of Marriage to be held at ICU

The Second Annual Festival of Marriage, sponsored by a coalition of seven religiously-oriented marriage and family counseling agencies, is set for Sunday, Feb. 15.

The festival will be held from 2 to 7:45 p.m. on the campus of Indiana Central University, Indianapolis. According to its sponsors, it will be "a day to celebrate marriage—an opportunity to expand your marital and family skills and celebrate with others the values of marriage and the family."

The program will include workshops and seminars on all aspects of married life, a fellowship meal, and an inter-faith

celebration service. Some 30 workshops will cover such topics as anger, fun, sexuality, dual career marriages, communication skills, financial and legal aspects of marriage and conflict resolution. There will be special workshops for the engaged, the divorced and single parents, and for the remarried and step-parents.

Cost of the day is \$6 per person, \$12 per couple. Registration is limited to 500, and participants must pre-register. Catholic Social Services, one of the sponsoring organizations, may be contacted for more information and registration forms.

## Girls who care are thinking hard

- ★ about academic excellence
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- ★ economy in education
- ★ about

## Immaculate Conception Academy

Register now for the high school placement test

Saturday, Jan. 24 — 8:30 a.m.



Immaculate Conception Academy, located only 60 miles from Indianapolis, is a five-day resident and day school for girls. Scholarship and registration information available from Sister Jean Marie Cleveland, ICA, Oldenburg, IN 47036. 812-934-2475 or 812-934-4440. A \$2.50 fee includes test materials. Call for a reservation for the placement test.

## MONTE CARLO NIGHT

January 24, 1981

7:00 p.m. until 1:00 a.m.

- ✓ Food ✓ Refreshments
- ✓ Cash Door Prizes
- ✓ After Christmas Cash Drawing

St. Rita Church

1733 Martindale, Indpls. — Lower Level

## Charismatic Service

Sunday, January 18, 1981

2:30 p.m.

St. Bernadette Church Cafeteria

4838 Fletcher Ave., Indpls.

Rev. Art Fannin Officiating

Everyone Welcome



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6:30 p.m. — 9:30 p.m.  
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# Series hosted by Father Powell

CHICAGO—"American Catholic with Father John Powell, S.J." a Catholic television program with a popular host, minicam features and state-of-the-art production techniques, is set to go on the air in late January.

Aiming for a nationwide audience, "American Catholic" will be broadcast on more than 1,600 cable television stations and several conventional stations throughout the United States.

Starting Jan. 26, it will be seen on Mondays at 8 p.m. (EST) and repeated on Fridays at 2:30 p.m. (EST) throughout the archdiocese on various cable systems which carry the Christian Broadcast Network Satellite Service. In Indianapolis, the program will air on Channel 22 of the Indianapolis Cable-television system.

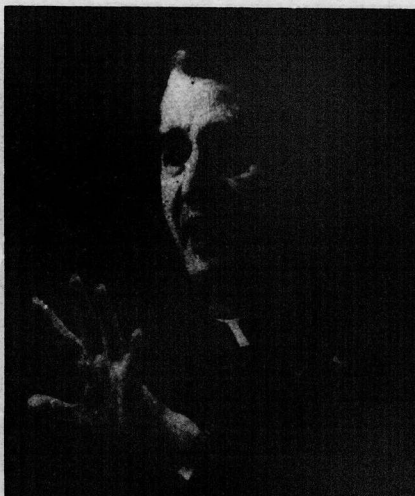
Taped before a live audience and produced in the studios of the Catholic Television Network of

Chicago (CTN-C), the weekly half-hour series has a potential audience of nine million homes, according to officials at CTN-C, where production of the first 13 segments has been going on since last summer.

"American Catholic" enters the Catholic Church in an age that is being called the "electronic church," where the latest technology—including satellite transmission in the case of this new program—is used to spread a religious message to a mass audience.

Father Powell, a Jesuit priest and professor of theology at Chicago's Loyola University, has been in front of the camera before for three short television series which continue to be aired around the country. Shown in Toledo, Ohio, one show from an earlier series outdrew the popular "Mork and Mindy" program.

Father Powell may be



Jesuit Father Powell

better known, however, as the author of several million-selling books, including "Why Am I Afraid to Love?" and "Why Am I Afraid to Tell You Who I Am?"

The program will feature vignettes on a variety of topics, interspersed with Father Powell interacting

with a studio audience. Among already-filmed segments are spots on jazz pianist Mary Lou Williams talking about her faith and Coach Ray Meyer of DePaul's top-ranked basketball team who talks about the importance of self-esteem and how he instills it in his players.

## Film ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

B, morally objectionable in part for all;

C, condemned)

Agatha Christie's

The Mirror Cracked . . . A-2

Any Which Way You Can . . . B

(Emphasis on violence)

Battle Beyond the Stars . . . A-3

Bad Timing: A

Sensual Obsession . . . B

(Some graphic sexuality)

A Change of Seasons . . . C

(Extravagant nudity and muddled moral outlook)

The Chant of

Jimmie Blacksmith . . . A-4

The Competition . . . B

(Crude sexual references and a graphic love scene)

The Elephant Man . . . A-3

Fade to Black . . . B

(Sordid atmosphere and violence)

Falling in Love Again . . . A-3

The First Deadly Sin . . . A-3

Flash Gordon . . . A-3

The Formula . . . A-3

Gloria . . . A-3

The Great Santini . . . A-2

The Idolmaker . . . A-3

In God We Trust . . . B

(Contains an irreverently tasteless attitude toward the sacred)

Inside Moves . . . A-2

It's My Turn . . . A-3

The Jazz Singer . . . A-3

Jun . . . B

(Offensive sexuality)

The Kidnapping

of the President . . . A-3

Loving Couples . . . B

(Implies that mate-swapping can have a therapeutic effect on marriage)

Melvin and Howard . . . A-3

Mother's Day . . . C

Nine to Five . . . A-3

Oh, God! Book II . . . A-2

One-Trick Pony . . . B

(Contains several sexual scenes, nudity and gross language)

Ordinary People . . . A-3

Popeye . . . A-2

Private Benjamin . . . B

(Contains scenes ridiculing sexual morality as well as some nudity and gross language)

Raging Bull . . . A-3

The Return of the

Seacaus Seven . . . A-3

Seems Like Old Times . . . A-3

Shogun Assassin . . . C

(Extreme violence)

Stir Crazy . . . B

(Frequent profanities and a lewd sequence)

The Stunt Man . . . B

(Graphic nudity and sexuality)

Touched By Love . . . A-1

Tribute . . . A-2

Willie and Phil . . . A-3

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Holy Spirit . . . . .	390	10.00	800.00	115.68
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Nativity of Our Lord Jesus Christ . . . . .	215		398.00	300.00
Our Lady of Lourdes . . . . .	312			
Our Lord Jesus Christ, King . . . . .	384			
St. Andrew . . . . .	275			
St. Ann . . . . .	126		113.55	167.46
All Saints Consolidated . . . . .	282			
St. Barnabas . . . . .	408			
St. Bernadette . . . . .	187			65.00
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St. Michael, Archangel . . . . .	258		866.00	340.33
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St. Pius X . . . . .	268			
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New Castle . . . . .	81		65.29	290.42
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Plainfield . . . . .	116			200.01
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St. Elizabeth Ann Seton . . . . .	243		342.00	435.00
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Seelyville C.C.D. . . . .				14.45
Sellersburg . . . . .	112	33.60	107.86	85.80
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Shelbyville . . . . .	139		428.00	
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<b>TERRE HAUTE</b>				
Sacred Heart of Jesus . . . . .	160		405.00	193.51
St. Margaret Mary C.C.D. . . . .				3.65
St. Patrick . . . . .	208			
Yorkville C.C.D. . . . .				9.47



## TV Programming

# PBS documentary looks at MASH series

by Henry Herx

NEW YORK—Now in its ninth season on CBS, "MASH" has earned its status as a television classic. Far from having worn out its welcome with viewers, it continues to rank in the week's top 10 shows. A behind-the-scenes look at the series and its success is offered by "Making MASH," a documentary narrated by Mary Tyler Moore, airing Wednesday, Jan. 21, at 8-9:30 (EST) on PBS.

Making good use of excerpts from past shows and interviews with the creative team responsible for developing the series, the program is a thoughtful study of what makes "MASH" work so consistently well that it became the first situation comedy ever to win a Peabody Award.

One reason is that those who write the show have never allowed the situation—a medical unit near the front lines in Korea—to degenerate into a slick formula. The subject of trying to save lives is treated seriously and the humor is a humanizing reaction to all the pain and suffering, a way of protesting the killing, the military and war itself.

The humor also comes from the assortment of characters who have been part of MASH 4077 over the years. Acting has been one of the great strengths of the series and the program documents this thoroughly and most enjoyably.

For instance, the character of Father Mulcahy, the unit's chaplain, is explored in considerable detail. Rather than being an ineffective minister and weak person that some have criticized, the excerpts show him to be, in producer Gene Reynolds' words, "a decent man and a good priest."

During its first year the series rarely ever reached ratings in the top 30, but the critics liked it and CBS was willing to take the chance that it would develop an audience. To this day, however, CBS continues to insist on a laugh track, although its most celebrated

episode—"The Interview," based on an Ed Murrow documentary—was filmed in black-and-white without any artificial laughter.

Writers, actors, producers and directors have come and gone, making their contribution, but the series' success comes from the meshing of individual talents into a remarkable group effort. Seeing how closely the production unit works together in developing a show from script through shooting explains the series' consistently high achievement.

Most sitcoms are ephemeral entertainments, forgotten as soon as they are seen. "MASH" deals in something more substantial, people in the midst of war's carnage desperately trying to hang onto their humanity through laughter. This production of WTTW-Chicago is a welcome overview of the entire series and the creative process that has made it so distinctive.

Feminists never tire of recalling the time when women made the factories and offices of America hum while their men were off fighting World War II. A little known aspect of this history, the women pilots who flew for the Air Force, is told in the documentary,

"Silver Wings and Santiago Blue," airing Wednesday, Jan. 21, at 10-11 p.m. (EST) on PBS.

Using period newsreel footage and official Air Force film, the story of the Women Airforce Service Pilots (WASP) is recounted mainly through interviews with surviving WASP aviators. There were over a 1,000 of them and their primary mission was to ferry planes from factories to airbases, although they were also used for such training purposes as towing targets for gunnery practice.

The newsreels poked fun at these "girl pilots" and many in the military regarded them with outright hostility. When Congress was asked to make them an official part of the Army Air Corps, it recommended instead that they be disbanded. After flying 60 million air miles and having 38 pilots killed on duty, the WASP program was ended in December 1944. This belated tribute is deserved and too long overdue.

\*\*\*  
Sunday, Jan. 18 (ABC) "Directions." On the eve of the inauguration of a new U.S. president the national economy, international affairs and social problems challenge the basic tenets of American moral, political and religious values. "Directions" evaluates the American Dream and the outlook of the Reagan administration on the future of the American way of life. (Please check local listings for exact time in your area.)

Sunday, Jan. 18 (CBS) "For Our Times"—A report on the Women of Faith Conference held in late 1980 to explore what women from different religious faiths and beliefs could do to alleviate some of the serious problems facing contemporary society. Douglas



**MAKING 'MASH'**—A PBS special offers a behind-the-scenes look at the actors, writers and directors of the award-winning comedy series. 'MASH.' Stars Harry Morgan, right, and Jamie Farr study their lines while the production crew prepares for the next scene. (NC photo)

Edwards reports. (Please check local listings for exact time in your area.)

Tuesday, Jan. 20, 8-9 p.m. (EST) (PBS) "Message in the Rocks." Clues gathered from ancient rocks and meteorites as well as evidence from

recent volcanic eruptions are explored in this "Nova" documentary's effort to piece together the earth's origins.

RADIO: Sunday, Jan. 18 (NBC) "Guideline"—Auxiliary Bishop Juan Arzube of Los Angeles outlines the work of

the National Conference of Catholic Bishops' Committee on Latin America and explains some of the projects given financial assistance by this committee. (Please check local listings for exact time in your area.)

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**PBS SPECIAL**—One thousand women pilots of World War II—the WASPs—braved physical danger, hardships and prejudice to serve their country. Their dramatic story is told in "Silver Wings and Santiago Blue," Jan. 21 on PBS.

# Viewing with Arnold

## 'Nine to Five'

by James W. Arnold

As you suffer through a "social change comedy" like "Nine to Five," you begin to appreciate the skill and subtlety of "All in the Family," which managed to squeeze us all through the deepest conflicts of the 1970's with a few bumps and bruises, but without mutilations and torture scenes.

"Nine to Five" is a feminist farce in which three variously abused female office workers (Lily Tomlin, Jane Fonda, Dolly Parton) turn the tables on their outrageous chauvinist boss (Dabney Coleman), a fellow who combines all the worst qualities of Hitler, Hugh Hefner, and Attila the Hun. It's basically as funny as Agitprop street theater and burning stuffed capitalist bankers in effigy.

The proper comparison is to imagine a comedy about the French Revolution in which we are first amused by all the terrible things the aristocrats do to the peasants. Then we have the revolution and laugh at all the equally terrible things the peasants do to the aristocrats. They deserve it, you see. Right on, Madame LaFarge!

There's no doubt in my mind that, 20 years from now, whenever "Nine to Five" is screened, it won't be as a beloved example of uproarious movie comedy, a sort of female Marx Brothers romp. Instead, it will demonstrate the awesome rage bottled up inside some 1980 feminists, and released here as comedy. That itself is worth learning

about. There's a volcano of hostility out there, and it must've been caused by vast amounts of injustice and male arrogance. But watching the explosion is not quite accurately described as fun.

SOME reader out there is bound to complain that this is a biased male viewpoint, that what I really

object to is the idea of aggressive women uniting and gloriously victimizing a symbolic male who represents every form of oppression. Not true. (The Coleman character treats his "girls" like servants, steals their ideas, underpays them and fires them when they complain, mistreats his wife and tries to seduce his secretary. He's not only stupid, he also turns out to be a crook).

The one-sidedness is bad, but that isn't really the point. It's unhealthy for any character of any gender to be truly hated and victimized for the entertainment of his presumed moral superiors. What's bad for an individual is worse if he's symbolic of a whole class.

That is precisely what never happens to Archie Bunker, and why "All in the Family" works so effectively as both propaganda and comedy.

In any case, "Nine to Five" is about Tomlin (a tough, competent divorcee and office veteran), Fonda (a timid ex-housewife tossed back in the office after a divorce) and Parton (the boss' latest blonde bombshell secretary) getting stoned on marijuana and fantasizing what they'll do to Coleman.

JANE hunts him down with a rifle and has his head mounted on the wall. Dolly lassoes and hogties him and roasts him on an open fire. Lily poisons his coffee and catapults him out the high-rise office window. Then, by a weird and strained set of circumstances, their dreams come partly true.

Writer-director Colin Higgins' (last film: "Foul Play") tenuous plot hangs on the idea that Tomlin thinks she has really poisoned the boss—a misunderstanding that leads to a long, mostly unfunny getting-rid-of-the-body sequence—and the boss, convinced it's true, plans to send the heroines to prison. So they kidnap him and keep him chained on a leash in his own house for six weeks, waiting for evidence of his crooked deals so they can save themselves via blackmail. Hilarious, huh?

Meanwhile, back at the office, the women institute reforms—like flex hours, shared time, equal pay, day care, no spying, more relaxed decor—and turn the corporate dungeon into a paradise. They also (obvi-



**MAKING WAVES**—Jane Fonda, Lily Tomlin and Dolly Parton star in the outrageous comedy "Nine to Five" as three office workers out to get even with their chauvinist boss (NC photo)

ously) improve productivity. The ending, which is a long time arriving, involves a double switcheroo, but picking the winner shouldn't be hard.

Nearly everybody gets in some good moments—the film really belongs to Tomlin, but Fonda plays a delightfully klutzy second banana—but most of the movie hits the aesthetic level of skits on the old "Carol Burnett" TV show.

Director Higgins' sensitivity is indicated by how funny he thinks it is that the ladies get high on pot (on a single joint Lily has begged from her teenage son), and by the climactic line that has a character shouting a famous

four-letter word in French. It's also worth noting that the only non-jerk male character is the chairman of the board, a choice which hardly qualifies as revolutionary. Heavy-handed spoof of

sexism on several levels, mostly from the nasty to the juvenile; not recommended.

(NCOMP Rating: A-3—Morally unobjectionable for adults.)

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