

Indianapolis welcomes new archbishop



FROM CAMEROON TO INDIANA—The Archdiocese of Indianapolis this week welcomed Archbishop Edward T. O'Meara as its new Ordinary. The former national director of the Society for the Propagation of the Faith is seen in the two photos on his visits to the Diocese of Bamende, Cameroon, West Africa where he was initiated as a tribal chief in 1977. A 32 page commemorative edition is included in this week's *Criterion*. It represents the work of many people led by Dennis Jones, associate general manager, and Dick Jones, production assistant. Material included was drawn from the St. Louis Review, the St. Louis archdiocesan newspaper, and the national offices of the Society for the Propagation of the Faith. We thank Bob Clavenna and Alex Christie of the Review staff as well as Mrs. Mary O'Meara, the archbishop's mother who provided some photos. Thomas Flatley, public relations director for the Society, assisted us in New York. The archbishop's installation, held Thursday, Jan. 10, will be televised on WTHR-Channel 13 at 12:30 p.m. (EST) on Sunday, Jan. 13. In addition to the supplement, an interview with the archbishop written by William McShane of the St. Louis Review is found on page 2 and the archbishop's schedule for the coming month is listed on page 7.



THE CRITERION

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Short Session, Election Year Cited

Legislators expected to duck controversial issues

by Peter Feuerherd

"It's going to be a lot more fluff than stuff."

That's how one close observer of the state legislative scene described expectations for this year's shortened

session. Observers predict that little of substance, or at least little that will generate controversy, will be enacted at this year's session, which began January 11 and is expected to run until the end of February.

The reason for this dim expectation is that legislators are preparing for the important 1980 elections when the entire House of Representatives and most of the Senate will be up for election. Few legislators are expected to risk the danger of incurring the wrath of voters in their home districts.

This year's elections will have added impact—the legislature that is elected in the first year of a decade has the rights to redraw district lines to accommodate the results of the upcoming Federal census. The party that can control the legislature after the 1980 elections will have the opportunity of drawing district lines to their advantage, a factor that is sure to influence future state and Federal legislative races.

Despite the fact that most legislators will tend to be cautious this session, some controversial issues are sure to be raised. It remains to be seen, however, whether the type of bills that will spark hot debate will ever reach the voting floor.

Bills that are expected to pass the arduous legislative process will have to receive at least the tacit support of the Republican leadership and Governor Otis Bowen. The Republican leaders are

expected to push strongly for proposals that would allocate funds for highway and road repair, protect the property tax freeze, and improve pension plans for state employees.

The Indiana Catholic Conference (the lobbying arm of the Indiana bishops) will be concerned with bills that deal with such diverse topics as teenage pregnancy, abortion, battered spouses, revisions in the criminal justice codes, landlord-tenant relations, family farm proposals, the poverty-stricken elderly, public utilities shut-off and zoning for small group homes for the handicapped.

PRESENTLY, THE ICC has not taken a position on any bill that will be introduced this session—but the above mentioned issues are what the organization is currently researching and where they are expected to form positions.

A series of proposals by Senator Michael Kendall (D-Jasper) is sure to be of interest to ICC lobbyists. The southern Indiana Democrat is expected to introduce bills that would provide grants to agencies to meet the needs of pregnant adolescents.

The grants would assist programs for pregnancy testing, maternity counseling, family planning, pre and post natal care, nutrition information and adoption counseling.

Another bill, S.B. 77, whose principal sponsor is Senator John R. Larson (R-

Valparaiso), would allow minors the right to seek medical counseling and treatment for their "reproductive health," without the consent of parents.

The phrasing of "reproductive health" has been a cause for concern in some pro-life quarters. Pro-lifers fear that it may lock into state law sanctions allowing pregnant adolescents to obtain abortions without parental consent. Pro-life lobbyists are expected to seek additional language in the bill prohibiting teenagers from receiving abortions without the consent of parents.

OTHER ISSUES that ICC will be concerned with this session include:

► A proposal by Representatives Mary J. Pettersen (D-Hammond) and Phyllis J. Pond (R-New Haven), which would allow pregnant adolescents who marry to be covered as dependents under their parents' health plan (H.B. 1133).

► The issue of battered spouses will be addressed by a bill expected to be introduced by Senators Charles E. Bosma (R-Beech Grove) and Julia M. Carson (D-Indianapolis). The proposal would provide \$250,000 for aid to emergency centers that shelter abused spouses.

► Indiana Right to Life may introduce legislation that would strengthen a parent's right to know about a child's proposed abortion, clarify Indiana law on reporting abortions and provide that insurance coverage for abortion be

(See LEGISLATURE on page 6)

Looking Inside

The farmer is not responsible for the high cost of food. So says Joseph Meisner. Read his comments on page 4.

Father Tom Richart of Terre Haute has a few things to say about our attitudes toward the Eucharist. See page 5.

Carole Strohbeck talks about the religious education efforts of St. Mary's Parish in New Albany on page 6.

Archbishop O'Meara's schedule for the coming month can be found on page 7.

James Arnold doesn't think 1941 was a good year—at least not for film director Steven Spielberg. Check out page 24.

Archbishop O'Meara 'thrilled by challenge' of new job

by William McShane

Archbishop Edward T. O'Meara has never been to the Indianapolis "500" auto race, but he hopes to satisfy that particular deprivation of Midwest color next May 25. Many of his friends are excited about his new position as archbishop of Indianapolis. Among hundreds of Christmas messages and notes of congratulations since his appointment are included 88 requests for tickets to the Indianapolis "500."

"I must admit I didn't know very much about Indianapolis before I received my appointment. In all my work for the Society of the Propagation of the Faith I had been there only once, for the funeral of the local Society director (Msgr. Victor Goossens) about four years ago. The only priest I knew was Father James Barton, the present Society director. So I immediately reached for the Catholic directory and I can tell you lots about it now," he laughed.

Archbishop O'Meara revealed some of the behind-the-scenes mystery surrounding a Church appointment, which, as he tells it, turns out not to be very mysterious at all.

During the fall meeting of the U.S. bishops which ended Nov. 16, he sat within five feet of Archbishop Jean Jadot, Apostolic Delegate to the U.S. "and he never gave a hint and the opportunity was there. Well, on Sunday, Nov. 18, he called my New York residence at 11 a.m. and told me to catch my breath. He caught me in great consternation. I was having a

group for lunch, it was the cook's day off, so I was doing the easiest, barbecuing. The delegate told me the Holy Father had authorized him to extend the invitation for me to be archbishop of Indianapolis. That was the first word I had of it and it was 'the' word," he recalled.

Archbishop Jadot offered him time to think it over and said he would call back the same afternoon. "I was very grateful for that and I went to the chapel and got hold of myself. I really found a great peace and happiness. Before I returned to my cooking I had it in my mind that this was the call of the Church and I always believed that to be the call of the Lord. The answer seemed obvious.

"And really, that was it. There were no rumors, no hints, nothing."

ARCHBISHOP O'MEARA said he is "thrilled at the challenge and overjoyed at the chance to be a pastor."

Archbishop O'Meara said his new job will be a total change, "dramatic and somewhat traumatic too. I know the first year will be somewhat painful, probably for the people of Indianapolis," he laughed, "but for myself, too."

However, "I am not afraid of it, honestly. I am at great peace about it. I never left the active ministry because I didn't love that. It was because I was asked by the Church to do something else," he said.

"Also, I believe what I have been doing is a very important part of the pastoral ministry of the Church—teaching people (See **ARCHBISHOP** on page 7)



PUBLIC RELATIONS—Among the efforts Archbishop O'Meara won't have to engage in as archbishop of Indianapolis is the media promotion of Mission Sunday as he did in the above photo taken in 1972 with the late actor Cyril Ritchard. The archbishop's efforts in that regard will now be largely on a diocesan-wide scale.

Dutch church's policies often at odds with Vatican

by Jerry Filteau

Since the Second Vatican Council (1962-65) the church in the Netherlands has had a reputation for pushing post-conciliar changes farther and faster than any other church.

In the process it has had frequent clashes with the Vatican, often delightfully played up in the press.

Some of the more dramatic headlines in the late 1960's and early 1970's focused on such controversies as: Vatican objections to "The New Catechism," a Dutch-published catechism for adults that tried to incorporate Vatican II reforms and to express the faith in modern terms.

—Blunt dissent throughout the Dutch church against the prohibition on artificial birth control in Pope Paul VI's 1968 encyclical "Humanae Vitae" (On Human Life).

—Massive departures from the priesthood and religious life in the Netherlands.

—The formation of the Dutch National Pastoral Council, which called for optional celibacy for priests and change in church teaching on birth control and the subsequent Vatican suppression of national pastoral councils.

—Delegations of Dutch bishops going to Rome to seek optional celibacy for

priests or, at least, a new look at the question.

—The Vatican banning of a high school catechetics text used in two of the seven Dutch dioceses.

—The closing of all traditional minor and major seminaries in the Netherlands, substituting more flexible pastoral and spiritual formation programs for priesthood students, with theology courses taken at the Catholic theology faculties of state universities.

—Widespread unauthorized liturgical experimentation and popular support for married priests who were celebrating Mass, despite objections by their bishops.

—Strong protests from organized lay and priest groups over the papal appointments of two conservative bishops: Bishop Adrian Simonis of Rotterdam in 1970 and Bishop John Gijzen of Roermond in 1972.

NOW THE DUTCH are adding another post-conciliar "first"—the first "particular synod" (a national synod headed by the pope) since Pope Paul VI set up norms for these and other bishops' synods in 1965.

The synod will begin Jan. 14 at the Vatican and probably last about two weeks, although no official closing date has been set.

According to the official agenda paper

for the synod, put out by the Vatican's synod secretariat following lengthy chief goal is reestablishing "communion" in a badly polarized church.

The polarization is the perhaps inevitable by-product of the rapid change in the Dutch church—a change that is not limited to the effects of the council but rather the result of broad sociological changes as well.

The Netherlands was Christianized thoroughly by the ninth century. But as a result of the Protestant Reformation, the Catholic Church in the Netherlands reverted to missionary status from the end of the 16th century to the middle of the 19th century.

Though Catholics were not forced to become Protestants, their churches were taken and they were denied public office and membership in guilds (professional and trade associations) until 1796.

With a shortage of priests, the lack of resident bishops and the exclusion of Catholics from politics and many areas of trade and industry, Catholicism declined significantly. In the early 19th century the reestablishment of political rights brought a restoration of Catholicism as a political force and new growth within the church.

THIS WAS CAPPED in 1853 by the restoration of the Dutch hierarchy, ending more than 250 years of institutional weakness and disorganization that had hampered church life. But Dutch Catholics remained a culturally isolated, religiously conservative force.

Historians date the beginning of the revival of Dutch Catholicism from World War I. There was a gradual integration of Catholics into the mainstream of Dutch

(See **DUTCH CHURCH** on page 16)



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MESSAGE OF PEACE—Pope John Paul II delivers his World Day of Peace message at St. Peter's Basilica. The pope said

that the people around the world must be made aware of "the terrible consequences of a nuclear war." (NC photo)

Pope warns of 'unimaginable destruction'

by Nancy Frazier

VATICAN CITY—"Absolutely unimaginable destruction of human life" awaits the world if peace cannot be achieved, Pope John Paul II warned Jan. 1 in a homily marking the 13th annual World Peace Day.

The pope's first public pronouncement of the 1980s, delivered before some 20,000 people in a packed St. Peter's Basilica, contained a grim assessment of the world's future under continued threats of nuclear war.

"Recently I received from several scientists a concise forecast of the immediate and terrible consequences of a nuclear war," he said.

"It would take only 200 of the 50,000 nuclear bombs already estimated to exist to destroy the major part of the largest cities of the world," the pope added.

Among the other effects predicted by the unidentified scientists were:

"A drastic reduction in food, caused by radioactivity remaining in a large area of the land used for agriculture.

"Dangerous genetic mutations in humans, flora and fauna.

"Considerable alterations in the ozone (See POPE WARNS on page 16)

Father Hans Kung determined to fight ouster

by NC News Service

Despite the Vatican's reaffirmation of its censure of Father Hans Kung and a German bishop's order to the controversial theologian to leave his teaching post, Father Kung expressed his determination to fight his ouster from the University of Tübingen, West Germany, and reassured that he is a Catholic theologian.

And in a reaction to the Father Kung controversy, Cardinal George Basil Hume of Westminster, England, said conflict between theologians and the church's magisterium, or official teaching authority, is better than indifference and apathy.

The Vatican restatement on Dec. 30 of its position that Father Kung can no longer be considered a Catholic theologian or teach as one came two days after a "summit meeting" nearly five hours long between Pope John Paul II and five leading members of the West German hierarchy.

A communique issued by the Vatican press office said the pope and the bishops had studied recent affirmations by Father Kung but had found them insufficient to require a modification of the Vatican's declaration of Dec. 15.

THAT EARLIER declaration had cited the theologian's rejection of papal infallibility as defined and understood by the church as the main reason for stripping Father Kung of his Catholic teaching

post. It had also cited "contempt" for the church's teaching authority in other areas, including Christ's divinity and teachings about Mary and what is needed for the valid consecration of the Eucharist, as factors contributing to the decision.

In Tübingen, Father Kung said the reaffirmation of the censure showed that the Vatican accepts "no loyal criticism, no brotherly togetherness, no questions asked in the spirit of solidarity. Human rights and Christian love are preached for the public, but disregarded internally."

He added: "I remain not only a member and priest in the Catholic Church, but also professor of dogmatic and ecumenical theology." He told reporters he would continue to "fight, along with all those who have supported me, against any resignation."

On Jan. 2, Bishop Georg Moser of Rottenburg-Stuttgart, in whose diocese the University of Tübingen is located, told Father Kung to leave the university's Catholic theology faculty. The bishop's demand was delivered to the Baden-Württemberg state education ministry.

BISHOP MOSER, one of the five bishops who discussed the censure with the pope, told the state education ministry that Father Kung had to give up his post because the theology faculty has church as well as state status. "Professor Kung is consequently obliged to give up his church-connected state office," the bishop told the ministry. He asked them to find a replacement in keeping with the

provisions of the 1933 concordat between Germany and the Holy See.

Father Kung said this was "an excessive interpretation" of the concordat provisions and that he would go to court if necessary to clarify whether the church has the right to interpret them so broadly.

A spokesman for the state education ministry said negotiations would have to be held involving the church, Father Kung and the university with the aim of reaching a harmonious solution.

Father Kung is perhaps the most widely known theologian in the Christian world today. News of his condemnation made headlines throughout Europe and the Americas and has drawn protests from numerous Catholic theologians and Protestant church leaders.

In an article in the Jan. 3 edition of The Times of London, Cardinal Hume said the controversy concerning Father Kung and other theologians "has disquieted many and raised in some minds doubts about the future of ecumenical dialogue."

The cardinal continued: "The responsibility of the teaching authority within the church to safeguard the authentic teaching of the Christian Gospel has to be maintained; at the same time, the duty of the theologian to speculate has to be asserted. From time to time, the two will clash; better this than indifference and apathy."

CONFLICT SHOULD not be the norm between theologians and the Vatican's doctrinal congregation, the

cardinal said. "Both are needed to insure that, on the one hand, fundamental truths are protected and, on the other, that the academic freedom of the theologian be recognized to pursue his studies according to the best principles of scholarly integrity," he said.

"The cooperation of both is the best guarantor of a living faith within the church and is our indispensable contribution to the ecumenical dialogue. The pilgrim church needs some infallible signposts," Cardinal Hume said.



Bishop Georg Moser

Editorials

What's ahead for us?

During the eight months spent waiting for the announcement of a new archbishop, a joke circulated which raised three questions about the unknown choice. The first is asked while the archdiocese waits for the appointment—who will it be? The second is asked after an appointment is made—what is he like? The third is asked once he is in office—what is he up to now?

The third question is too soon for Edward T. O'Meara. We are this week celebrating his installation as archbishop of Indianapolis. If the clergy will have done their homework, they will have announced the good news to all the faithful and for many there is joyful anticipation.

But 'what is he like?' is a real question. Certainly the color of the ceremony which took place on Thursday at the cathedral suggests that the new archbishop has some esteem among his own peers, bishops and priests alike. The presence of so many cardinals and bishops and priests of his home diocese indicates the archdiocese has acquired a very popular man—at least, as far as the clergy is concerned.

An installation is primarily an event for the clergy. It must be since so many turned out for it. They are given special attention and they celebrate in special ways with the man who will lead them. A bishop, after all, is directly responsible for his priests and so he must be fatherly to them. All others take a back seat.

It is good then that this archbishop has chosen to follow up his installation with a series of deanery celebrations. Hopefully, the attention will turn from the clergy who overwhelmed the installation to the lay people for whom the appointment of an archbishop is also a special event.

Too often bishops and archbishops are inaccessible to the laity at large and are often not even accessible by the clergy. Then there is that group known as Religious women, neither clergy nor lay, but certainly as much a part of the Church as anyone. Their inaccessibility to bishops is sometimes even worse.

What is our archbishop like then? He appears willing and interested to meet all these groups and to work with each as full members of the archdiocese. Let us hope he does.

Archbishop O'Meara has promised to whirlwind through the diocese to become as familiar with it as quickly as possible. Hopefully he has been studying the diocese's geography. Would it not behoove the archdiocese to perhaps purchase a helicopter so that the archbishop could make frequent visits throughout the archdiocese? Travel by automobile would be more than tiring. And it is possible that once Archbishop O'Meara finds how long the journey is to Tell City, for example, he may be inclined to stay at home. A helicopter would not be a luxury in order for him to more frequently tour the archdiocese.

The archbishop brings a flavor the diocese has not previously known. His cosmopolitan character may be educative for all of us who call him our bishop. He is not likely to let us be satisfied with our own navel-gazing or with the rather lackluster comment occasionally heard that the archdiocese is so much better off than some others.

Unfortunately, the archbishop brings a lack of experience to the office. He is eager and enthusiastic to be sure. But he has never led a diocese and for many years his work has been largely administrative. His experience of parish life is largely pre-Vatican II. He does not know what it is to run a diocese.

Yet he is likely to be more aware of the contemporary Church than many of us who work daily in our parishes. The archbishop's vision and perspective suggest that he knows much about the Church in the world. His task will be to provide the leadership for the Church of Indianapolis to take its place in that world.

It seems unlikely that Archbishop O'Meara is going to be disliked. The loyalty accorded him at the installation by friends and acquaintances from his home archdiocese also suggests that. Particularly in view of the archbishop's having left that diocese permanently more than 13 years ago, his popularity seems remarkable indeed.

Archbishop, we greet you and welcome you. We hope you are comfortable among us. We look forward to your leadership. We await your efforts. As we expect much of you, we trust that you will expect much of us. We trust that you will instill in us a limitless vision of what the Church can be. We trust that you will call upon us to help you carry it out.

Farmers doing more with less

Farmers are not responsible for the high cost of food; 'middleman funnel' blamed

by Joseph C. Meisner

When the department of Agriculture noted recently that only 2.7 million farmers were producing enough food for the nation's 216 million people, with plenty left over for export, it appeared farmers were continuing to do more and more with less and less.

At the same time, however, other reports showed that agriculture is the nation's largest industry and that farmers,

along with farm input suppliers and food processors and handlers, now make up a sizeable share of the nation's labor force.

What is agriculture's real story? Is it the average farmer feeding 80 people? Or is it millions of workers involved with farmers in providing inputs and processing and marketing what is produced?

It's no wonder city consumers get confused. They are told on the one hand that agriculture has no political clout because there are so few farmers left and they are doing it all alone. They are reminded on the other hand of all the jobs agriculture provides in manufacturing, food processing, transportation, and food wholesaling and retailing.

And it doesn't stop there. City people are told of the millions of tons of steel, pounds of rubber, kilowatts of electricity, sacks of cement, and gallons of gasoline used on farms. They also are reminded of the billions of dollars invested in farm real estate, livestock, machinery, and working capital.

The late Jerry Litton, a Missouri farmer who served in Congress, used to declare that the farmer has a good story to tell but has not told it. But with farm prices below the cost of production and with land and equipment costs going up, what story should the farmer be telling?

If farmers say they are efficient and feed a lot of people, city consumers are

likely to say, "You are doing a good job. Keep up the work." But that isn't what farmers want to hear. They want to be told they are doing a good job but aren't getting paid for it.

THAT APPROACH would use statistics that show, for example, that the typical pound loaf of bread has less than three cents worth of wheat in it. That means doubling the price of wheat to the farmer would raise bread prices less than three cents a loaf.

Who should farms be telling this story to? Who doesn't appreciate and understand them? Surveys show repeatedly that city consumers appreciate farmers and their work. This was seen in the meat boycott several years ago when consumers, after looking the marketing system over, concluded farmers were not to blame.

Prices at the farm have little to do with food prices. The farmer's share of the market-basket dollar was only 39 cents, for example, in 1977. It included 25 cents of the consumer's dollar spent for fruits and vegetables and 13 cents of the dollar spent for bakery and cereal products.

Consumers are dealing with this marketing situation themselves in many areas by purchasing fresh produce at farmers markets, through food buying clubs, and direct from farmers themselves. Some also are buying meat, eggs, and other items direct.

The relatively few companies making cereal provide an extreme example of what happens when market concentration develops. With so few firms preparing breakfast food, competition between them takes the form of cost-increasing packaging and promotions instead of reduced prices.

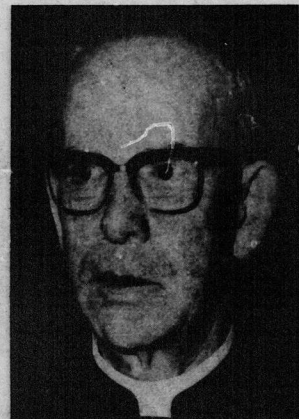
FARMERS, AND everyone else sitting down to breakfast, are at one end of a large-sized funnel made up of the few firms that stand between grain producers and cereal consumers. The farmers on

one end, and the consumers on the other, may understand each other very well. But they are unable to do much about it when cereal prices go up at the same time wheat prices are going down.

The breakfast cereal example suggests a model of much of the food industry. Processed fruits and vegetables come to the consumer with relatively few labels. Most bakery products are supplied by a few companies. Even eggs and broilers come from fewer and fewer firms.

The middleman funnel separating consumers and farmers is narrowing. The situation is not likely to get better until farmers and consumers get together to deal with the real problem. Telling the "farm story" to consumers isn't going to help much.

(Meisner is a correspondent with the National Catholic Rural Life Conference.)



PEOPLE IN THE NEWS—Cardinal Alfredo Vicente Scherer, 77, of Porto Alegre, Brazil, was hospitalized after muggers robbed and stabbed him several times and left him naked in a ditch. (NC photo)

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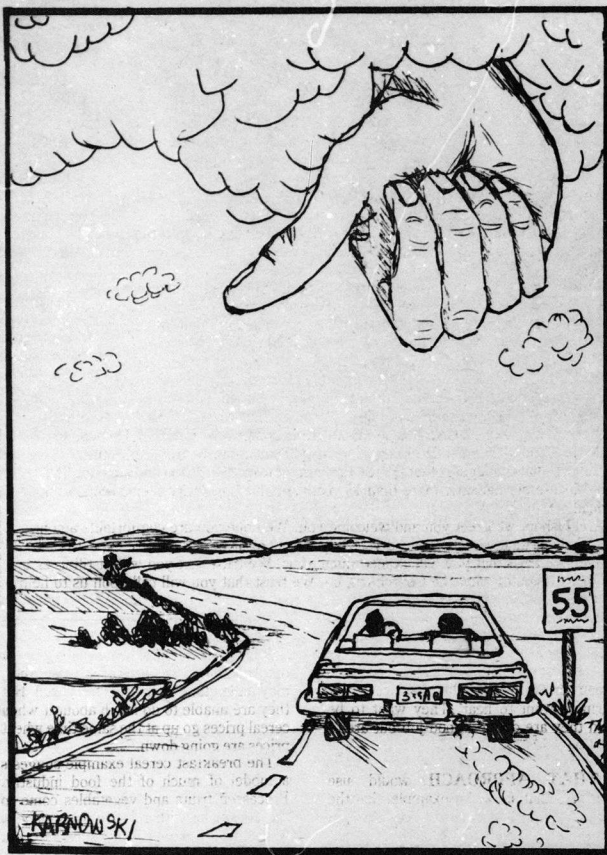
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The Hand of God



'Stop and Gobble Jesus' too often an attitude

by Father Tom Richart

Stop and Gobble Jesus—Sound sacrilegious? Well, it is ... but you continue to allow the desecration ... How?

The American eating habits are familiar to most; that is, in terms of quickness—with little inquiry into quality. Appreciation and quality seem secondary to speed and quantity. The "stop and gobble" chains control the American people with an illusion of more time, more money, and more fun.

The illusion, however, as in all illusions, eats away at the core of us all. Health-wise this is inevitable as the grabbing for all the gusto causes a nation overweight; yet at the same time flesh is eaten away by chemical reactions. Little is changed by all the labels on cans or the tears of those mourning the decomposition of their loved ones bodies.

The change will come when attitudes toward life change. There is a need to ask such questions as, "What is really most important in life—fun or faith?" This question seems foreign to the American dynamic, at least when examining the national eating habits.

We now compare the liturgical practice, called Mass, with the American way. It also is familiar to most in terms of quickness ... with little inquiry into quality. Appreciation and quality seem secondary to speed and quantity.

The "stop and gobble Jesus" syndrome is controlling the American people not unlike the illusion of the "quicker the

better" burger chains. As well-evidenced by the multiplicity of Masses held in each parish, it seems the quantity motif has arrived to prostitute quality.

Another illusion, in perfect beat with the American way, eats away at the most sacred core, His Presence.

SPIRITUALLY speaking, it is inevitable that the grabbing for Jesus in a "quicker the better" fashion, leads to irrelevancy and cancerous holes in the lives of frustrated American Catholics. Seeking the sacred, the Catholic finds "fast Mass" with the spiritual quality level charted nutritionally less than a thin wafer.

Little is changed by all the "labeling" homilies which try to explain. Words on canned experience have not led to healthy spirituality. People still leave the week-end experience early ... so they can go eat ... so they can go eat???

Neither has the turning away in tears of priest and good Christian people led to any change, although another body is decomposing.

The change will come only when attitudes change.

There is a need to ask the question, "What is really important in religion—superfluous spirituality or spirituality without adjective?"

THE LATTER category will be born in attitude as each individual approaches the week-end experience with his or her whole life experience. The celebration of

(See JESUS on page 16)

Living the Questions

Stresses on family life need to be addressed in 80's

by Father Thomas C. Widner

The emphasis placed on consumer goods, the fact that people acquire goods beyond their own survival needs, the need we feel to acquire "stuff"—this is one of five reasons cited by David Thomas as the causes for stress in family life in the present day.

Thomas, director of the National Institute of the Family and associate professor of Systematic Theology at St. Meinrad School of Theology, also listed strong, continual dosages of a philosophy of individualism, the mobility of Americans, the use of separation as a coping device for dealing with interpersonal problems, and television.

The father of five children, Thomas elaborated on these points at a workshop held at Our Lady of Grace Academy Jan. 5 for parish representatives of the Archdiocesan Year of the Family program sponsored through Archdiocesan Social Ministries.

"God is present today in people," Thomas affirmed, "and the sense of a love of God is seen through the religious development and reflection of our own lives through other people."

The urgency for the 1980's in the Church, then, he stated, is to look at the multiple relationships of family and deepen them. The family, for Thomas, is a



functional grouping which nourishes, challenges, and strengthens an individual. A family is persons in whom the deep and abiding relationships of life rest. A family is a place in which the uniqueness of a person is drawn.

Of the stresses on family life Thomas said "the family often becomes a collection of goods rather than a place where people live together. The individual is emphasized and our identity becomes what we own rather than who we are." Thomas cited an example in his own family when he dealt with his daughter's plea for a stereo of her own even though the family already owned one.

"Individualism is good," Thomas explained, "if it helps us to see ourselves as good, unique, special, etc. But society defines individualism today as being self-sufficient. As a result, in our society we develop a sense of independence contrary to our needs and our sense as human beings." This is seen particularly, Thomas believes, in the sexual liberation movement.

"What is the reality of man or woman apart from each other?" he asked.

THOMAS AGREED THAT IT IS difficult to form deep relationships with one's neighbors and relatives when many families are so transient and mobile. Society encourages us to thus "Be cool!" in our relationships. This prevents us from risking friendships, he said.

The choice of couples to separate when marriage

becomes a burden Thomas noted as increasingly menacing when dealing with interpersonal problems, "If we can't get along, let's split!" is the way Thomas summed up the decisions of many in their relationships. He criticized this device in view of the not uncommon experience of divorced couples remarrying each other.

One of the most obvious stresses on family life Thomas believes to be television.

"The problem," he says, "is not what's on TV, but that the TV is on. The problem is what TV prevents." What that is, he claims, is the possibility of members of a family relating to each other.

IN ANSWER TO A CHILD'S question as to why a particular program can or cannot be viewed, Thomas suggests that parents talk to other parents. He did this, he said, and found out that other parents didn't want their children watching the shows he didn't want his children watching either.

The thrust of Thomas' talk was to encourage parishes to develop good families.

"To do this," he says, "you have to build basic communities which develop into bigger basic communities. You can't say to a parish of 1,500 people 'you are a community.' You have to begin by having your congregation introduce themselves to each other."

"The greatest favor we can do for one another," he added, "is to ask each other for help. We will know God as intensely as we know each other."

Pass It On

St. Mary, New Albany develops catechumenate

by Carole A. Strohbeck

Of the many developments in the church, one of the most exciting is the revival of the catechumenate. After hearing Christiane Brusselmans last year at a workshop given by the Office of Catholic Education and the Office of Worship and after sharing our thoughts, our staff at St. Mary's in New Albany began to rethink our program for bringing interested persons into the Catholic Church.

Our program at that time consisted of each priest either meeting with individuals at regular intervals to discuss the book "Christ Among Us" or, at scheduled times, holding inquiry classes, all of which concluded with reception into the Catholic Church at the Easter Vigil on Holy Saturday evening. Technically speaking, this program worked, but all the staff members observed that there was more to entering Catholicism than just knowledge about the Faith.

In other words, we had lots of message, but community, worship, and service were neglected.

OUR FIRST EFFORTS to redesign were to come together and brainstorm for

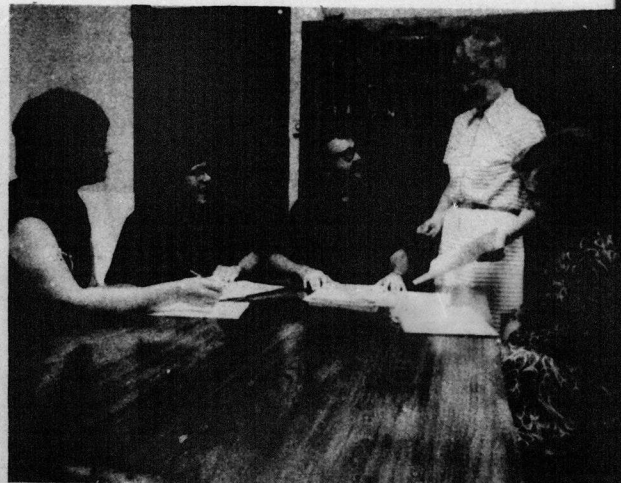
areas of concern. Some points were very basic ones, such as what, when and where we would catechize, to the broader aspects of building community, providing worship experience, introducing the catechumens to the larger community, and involving them in active parish life.

Another concern was to gather with the catechumens after their initiation into the church so that they did not find themselves suddenly all alone.

We decided to use the outline of Christiane Brusselmans' book, "We Celebrate the Eucharist," with some rearrangement of themes. Because her themes are so broad, we were able to adapt the chapters of "Christ Among Us" to suit the themes and concepts of our catechesis.

We now meet as a group, staff and catechumens, about twice a month. The first group meeting of each month is a worship experience. Between sessions each staff person works privately with individuals or with families expanding on the message presented in the first session.

SINCE WE HAVE some families involved, children are catechized in a separate group, but at the same time as the adults. Toward the end of each



EDUCATION TEAM—The staff of St. Mary, New Albany, Parish smiles at the words of their pastoral associate, Providence Sister Joann Quinkert, seen standing in this photo. Seated from left to right are Carole Strohbeck, director of religious education; Father Steve Schaftlein, associate pastor; Father Stan Herber, pastor; and Joyce Schindler, principal of the school.

session, we bring both groups together. For our worship experiences, we keep the family together and involve the children in the experience. Some of our worship experiences are just among the catechumens and others are with the parish community on special occasions such as our Thanksgiving Mass.

We implemented our program about three months ago, and we feel positive

about it. We believe we are addressing more aspects of what it means to be a Catholic by providing experiences of community, message and worship. Service has yet to be addressed.

More importantly, we believe that we are meeting more needs of the individuals. We recognize that we have only just begun, and with the Spirit, we can only get better.

Question Box

Proofs for God's existence not always convincing

by Msgr. R. T. Bosler

Q. Your answer to the person who inquired about why some people believe in God and others don't, didn't seem to me entirely satisfactory, especially where it stated: "The arguments from reason are not always convincing." Forget "The Clock of the Universe," if you will. Forget the whole of creation except for one thing—the human body. Two legs, two arms, two eyes, two ears, one heart, one brain and many other organs, all coordinated into a living, loving, hating, fearing human being. How intelligent persons can entertain the notion that all this could fall into place by blind chance,—without a creator, in other words—is beyond me.



A. Yes, it is beyond you and me. But we must face the facts. There are scientists knowing far more about the wonders of the human body who are not convinced by what seems so obvious to you and me. That is what I meant when I said that the arguments from reason are not always convincing.

There have been many believing Christians in the past, such as Pascal, as there are many today who do not feel it is possible to prove from reason alone that there is a Supreme Being. The Roman Catholic Church declares that it is possible to do so through reason but recognizes that this is not the ordinary way men and

women arrive at the conviction there is a God.

Back in the last century, the Fathers of Vatican Council I, who proclaimed the ability of the human mind to prove from reason the existence of God, were intent upon upholding the possibility of the knowledge of truth other than what could be discovered through scientific experiment; they were not so aware of the growing phenomenon of atheism as the church is today.

Vatican Council II spent considerable time discussing the problem of atheism, and in 1965 Pope Paul VI established the Vatican Secretariat for Non-Believers. This demonstrated, I believe, that the leaders of our church are delving into the problem of why the proofs for the existence of God are not convincing the many atheists in the world.

Q. We hear so much about the shroud of Turin. Any thought about Veronica's veil?

A. One of the major relics of St. Peter's Basilica in Rome is a cloth that was the object of great devotion during the Middle Ages. Back as far as the beginning of the 11th century there was evidence that this cloth contained an image of Christ. Whatever was on it is now faded and cannot be inspected or studied as can the shroud of Turin.

Various legends grew up about this cloth, called a vera icon (true image), from which, perhaps, the name Veronica entered the legend. In the 14th century the

story of a compassionate woman wiping the face of Jesus on his way to Calvary became popular, supplanting an earlier belief that it was a cloth Jesus used in the Garden of Gethsemane.

There is no evidence that the story of the Veronica now a part of our Way of the Cross existed prior to this century, nor was it pictured in art before then, as far as

it is now known. The name Veronica does not appear in any early list of saints. This information is based upon the article "Veronica" in the New Catholic Encyclopedia.

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

Legislators (from 1)

allowed only as an option for which an extra premium would be paid. Sponsors for these measures have yet to be announced.

► Amendments to the Corrections Code passed last session may be introduced. One amendment may replace execution by the electric chair with drug injection; another possible proposal would include a resolution condemning the death penalty as state policy.

► H.B. 1131, co-sponsored by Robert J. Ducomb (R-South Bend) and Richard C. Bodine (D-Mishawaka), would permit counties to establish local corrections programs for non-violent first offenders and provide for offenders who have possibility of probation to live in local community halfway houses and work release centers.

► Representative John Day (D-Indianapolis) is expected to again lead his annual battle for a comprehensive Landlord-Tenant bill, which would outline

maximum security deposits, procedures for return of deposit and disclosure of building ownership.

► **THE ISSUE OF THE** survival of the family farm will be addressed by H.B. 1080. The measure, sponsored by Donald Lash (R-Rockville), would restrict the farming of 320 acres or more by corporations and business trusts.

► Two bills designed to help the impoverished elderly would mandate hearings on loan defaults, give notice to an individual who has defaulted, and insure that vital utilities are not shut off for failure to pay bills. The bills are expected to be introduced this session; no sponsor has been found for them as yet.

► S.B. 186, co-sponsored by Senators Charles Bosma (R-Beech Grove) and Louis Mahern (D-Indianapolis), would allow small group homes for the handicapped to be permitted in residential areas.

Tuesday, January 15

Wednesday, January 16

Thursday, January 17

Friday, January 18

Sunday, January 20**Monday, January 21**

Tuesday, January 22

Wednesday, January 23

Thursday, January 24

Friday, February 8

Wednesday, February 13

Thursday, February 14

3205 N. Shadeland Ave. 545-2318

To the editor...

Praises parish school

I was delighted to see in your December 21st issue of the *Criterion* a story on St. Malachy, the parish my family has lived in for the past 25 years. (Actually, my husband was born and raised here and lived in the parish over 60 years.) However, after reading the article, I was shocked and disappointed (almost enraged) that St. Malachy's School received no coverage at all. Sister Amata, our dedicated and hard-working principal of 12 years, was completely ignored.

My husband and I had six children attend St. Malachy School over the years. All have gone on to attend Catholic high schools with five of them attending and graduating from college. Our 6th child is now a sophomore. There is no doubt in my mind that their fundamental education at St. Malachy School prepared them totally for the higher education they have pursued.

It is all well and good to commend the CCD parents whom you say sacrifice to bring their children miles once a week to see that their children receive their religious education. Why ignore the hundreds of parents who sacrifice and send their children to St. Malachy School every day? Why ignore our principal and a dedicated faculty?

There are 416 children attending St. Malachy School at present. I feel someone was quite remiss in omitting such a vital and integral part of our parish family.

Mrs. Michael F. (Kathleen) Lee

Brownsburg

Replies to Skelly letter

Referring to H. V. Skelly's letter of Dec. 21, 1979, few doctors or dentists live in their offices. School halls and church basements are uncomfortable and cold, costly and unpatriotic to heat.

Father Godecker does not find the rectory threatening to his "life style," but rather to his life. Dead priests are even less useful to the church than resigned ones.

Wanda Strange

Indianapolis

Saddened by silencing

I am writing in regard to your brother and mine, William Callahan, S.J., whose writing, preaching and conversation have been of great personal benefit to me—encouraging me to live my religious life to the full and to do what I can to act on behalf of justice. Father Callahan has recently been ordered by his Jesuit superior general, Father Pedro Arrupe, to refrain from speaking on behalf of the ordination of women, and has been assigned out of his work at the Quixote Center, a community of Christians dedicated to the cause of oppressed groups within American society.

It makes me very sad to think that Father Callahan is forbidden to speak on a matter which he and many others, myself included, see as a serious question of justice facing the church today. It makes me sadder still to think of the Quixote Center being deprived of the presence and collaboration of someone so obviously poor in spirit, with such a passionate hunger and thirst for justice. I reflect that Saint Paul "withstood Peter to his face" regarding a sacred tradition of long standing, and that if Paul's voice had been silenced, presumably none of us would be within the flock of Peter at all. It is my hope that Father Arrupe will reconsider his decisions in regard to Father Callahan, for even if he himself cannot agree with or approve Callahan's stance, he must recognize that when we silence the voice of a loving and prayerful person, we risk silencing the Spirit of God.

Ellen Cunningham, S.P.

St. Mary-of-the-Woods

Ode for Fulton Sheen

It was the Fabulous Fifties, and everyone was watching their TVs. Superman, with his flying cape took to the air and wowed people everywhere. While on the other channel—Fulton J. Sheen (the Super-Bishop) took to the airwaves in calm cape. And there in a library setting, he in-

(See TO THE EDITOR on page 9)

Your Mission Sacrifices for 1979

	Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Rome Mission Fund	Visiting Missionary Collection	Mass Stipends	Other Gifts
INDIANAPOLIS							
SS. Peter and Paul	535	619.00	900.50		1,070.23	75.00	
Assumption	363	72.25	59.00		145.00		
Holy Angels	708	88.00	187.00		144.03		8.85
Holy Cross	625	132.20	62.00		408.44		
Holy Name	3,291	1,715.80	2,034.70		2,310.04	2,913.00	
Holy Rosary	155	71.00	187.20		533.40		
Holy Spirit	4,855	752.00	1,080.78		2,145.67	456.00	
Holy Trinity	929	417.00	294.00		663.33		70.00
Immaculate Heart of Mary	1,914	689.00	1,377.10		1,991.75	723.00	
Nativity of Our Lord Jesus Christ	1,614	488.00	1,010.06		1,271.46		
Our Lady of Lourdes	1,926	988.50	690.65		1,370.49	624.00	100.00
Our Lord Jesus Christ, King	3,177	936.00	1,463.00		2,698.17		
Sacred Heart of Jesus	1,043	758.92	875.84		1,098.21		
St. Andrew	1,300	352.77	375.00		1,038.59		
St. Ann	1,152		125.00		407.23		
St. Anthony	1,190	315.00	622.72		989.25		136.40
St. Barnabas	3,726	1,056.00	1,524.00		2,827.75	474.00	
St. Bernadette	1,088	126.00	212.00	9.00	451.02		50.00
St. Bridget	300	138.00	204.00		140.00		
St. Catherine	1,298	247.00	444.62		693.26		
St. Christopher	3,398	780.00	1,475.02		2,330.39		205.00
St. Francis de Sales	102	132.55	74.20		412.30		
St. Gabriel	3,072	1,105.00	908.00		1,391.00		27.00
St. James, the Greater	669	340.00	300.00		425.00	5,030.00	
St. Joan of Arc	958	590.00	901.36		846.52		132.00
St. John	35	383.00	1,049.15		2,077.22	905.00	68.50
St. Joseph	1,071	310.17	545.73		986.23		265.00
St. Jude	2,430	626.50	1,276.18		3,212.00		750.00
St. Lawrence	4,640	1,168.00	1,860.00		2,311.00	396.00	
St. Luke	3,971	1,385.00	3,365.35		8,031.00	410.00	922.00
St. Mark	1,766	951.00	1,913.00		787.13		
St. Mary	400	583.00	515.00		686.00		1,241.00
St. Matthew	3,094	1,451.00	2,329.95		3,436.65		
St. Michael, Archangel	3,000	965.50	1,445.00		2,631.25	570.00	60.00
St. Monica	2,134	1,411.45	1,146.77		2,246.86	135.00	27.00
St. Patrick	715	319.35	294.35		482.20	135.00	312.00
St. Philip Neri	1,700	1,011.00	918.50		1,265.50	408.00	
St. Pius X	3,214	1,014.54	1,908.94	400.00	3,721.27		
St. Rita	2,200		198.25		226.88		
St. Roch	1,850	962.75	632.00		2,334.48		
St. Simon	5,432	183.00	818.50		2,176.55		
St. Therese of the Infant Jesus	4,427	721.56	2,385.73		2,469.59		
St. Thomas Aquinas	1,904	216.00	100.00		2,908.07		1898.42
Aurora	1,321	588.00	760.00		1,270.00	156.00	278.00
Batesville	3,000	636.32	1,112.45		1,439.57		
Bedford	1,493	450.00	559.00		1,415.60	792.00	
BLOOMINGTON							
St. Charles	2,291	589.00	1,030.33		1,893.39		
St. John	1,118	231.00	450.55		1,028.33		173.00
St. Paul Catholic Center	5,400	249.00	873.00		1,250.00		215.00
Bradford	916	462.00	1,068.51		400.00	254.00	433.00
Brazil	518	400.00	650.00		800.00		
Brookville	2,217	1,166.50	1,116.76		1,717.71		105.00
Brownsburg	3,045	1,124.00	687.59		1,420.57	345.00	
Brownstown	70	12.50	25.46		49.16		2.00
Cambridge City	653	414.00	356.00		234.00	45.00	510.00
Cannelton	385	108.50	208.01		208.93	410.00	
Cedar Grove	558	455.00	690.00		976.00		423.00
Charlestown	927	201.00	283.00	200.00	360.00		56.00
China	96	56.00	50.00		58.00		60.00
Clarksville	3,129	517.00	1,705.00		2,935.26		
Clinton	1,106	184.00	313.00		775.00		
COLUMBUS							
St. Bartholomew	1,309	456.25	566.50		1,024.98		
St. Columba	1,498	615.00	676.10		1,691.81		100.00
Connersville	3,431	1,240.50	1,804.98	300.00	1,932.33	1,494.00	325.00
Corydon	832	150.00	147.00		626.00		
Danville	568	253.00	286.08		362.69		440.73
Derby	76	12.00	20.00		40.00		
Diamond	21						
Dover	448	313.00	320.00		520.00		
Edinburg	310		141.60		456.00		
Enochsburg	525	427.00	500.00		350.00		700.00
Fortville	470	170.00	249.50		250.96		32.00
Franklin	1,025	187.00	395.45		430.14		
French Lick	294	69.00	214.13		374.00		
Frenchtown	612	150.50	240.05		215.50		
Fulda	445	154.43	137.75		148.20		811.14
Greencastle	772	234.00	467.75		462.64	927.00	

	Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Rome Mission Fund	Visiting Missionary Collection	Mass Stipends	Other Gifts
Greenfield.....	1,730	280.00	510.44		824.65		141.55
Greensburg.....	3,357	831.00	1,974.92		2,420.50		139.00
Greenwood.....	3,900	469.00	772.42		2,775.77		
Hamburg.....	257	227.00	200.00		200.00		5.00
Henryville.....	197	122.51			97.71		
JEFFERSONVILLE							
Sacred Heart.....	2,256	598.00	810.50		1,003.08	45.00	
St. Augustine.....	1,290	474.25	704.50		1,452.73		
Knightstown.....	250	125.00	112.00	125.00	115.49		
Lanesville.....	1,110	433.27	1,872.00		1,799.23		
Lawrenceburg.....	1,649	272.00	667.00		1,162.85		
Leopold.....	500	174.00	215.00		220.00	423.00	231.00
Liberty.....	303	315.00	385.00		600.00		324.00
MADISON							
St. Mary.....	1,050	195.00	769.92		731.08		129.00
St. Michael.....	649	195.00	562.00		765.85		96.00
St. Patrick.....	475	277.00	581.75		321.24		
Magnet.....	133	26.00	20.00		40.00		
Martinsville.....	860	510.03	642.40		507.62		
Milan.....	300		55.00		287.92		
Millhouses.....	560	310.00	312.00		341.00	210.00	
Milltown.....	120	78.00	134.00		215.00		5.00
Mitchell.....	223	96.00	156.30		126.97		
Montezuma.....	68	80.05	157.22		88.00		169.65
Mooresville.....	765	349.00	450.00		800.00	822.00	84.50
Morris.....	574	350.00	480.00		250.00		260.00
Napoleon.....	490	128.00	127.30		284.26		
Nashville.....	430	157.00	292.10		555.01		223.00
Navilleton.....	805	348.00	578.45	53.00	500.89	348.00	60.05
NEW ALBANY							
Holy Family.....	2,200	688.50	1,334.50		1,343.39	684.00	642.00
Our Lady of Perpetual Help.....	2,722	397.00	796.00		2,317.28	339.00	209.00
St. Mary.....	2,856	1,158.18	1,823.15		2,406.04	1,689.00	378.00
New Alsace.....	676	375.60	297.45		278.05	246.00	175.00
New Castle.....	1,170	444.00	793.00		1,271.95	300.00	488.00
New Marion.....	136	74.00	141.40		521.78		
New Middletown.....	197	72.00	31.00		118.00		
North Vernon.....	1,338	589.00	854.00		1,353.00	1,020.00	595.00
Oak Forest.....	78	130.50	57.00		74.60		
Oldenburg.....	1,275	242.00	354.85		720.78		72.00
Osgood.....	635	576.50	846.00		1,046.20		
Paoli.....	168	71.50	109.45		169.23		
Plainfield.....	1,572	557.00	686.00		1,551.82		
RICHMOND							
Holy Family.....	1,616	638.00			550.00		
St. Andrew.....	2,400	1,150.26	1,388.00		1,394.24		900.00
St. Mary.....	1,700	362.00	1,487.50		1,400.74	249.00	
Rockville.....	290	146.00	507.21		412.03	21.00	448.73
Rushville.....	1,500	718.00	1,307.86		1,517.25	483.00	177.20
St. Anne (Jennings Co.).....	207	322.00	213.00		297.75		241.86
St. Croix.....	187	252.00	251.00	75.00	208.00	225.00	25.00
St. Dennis.....	114	64.00	67.50		98.00		
St. Isidore (Perry Co.).....	397	158.75	158.70		113.00	45.00	
St. Joseph Hill.....	890	251.00	386.15		833.00		60.18
St. Joseph (Jennings Co.).....	435	283.00	912.50		313.31		192.00
St. Leon.....	780	395.00	1,127.00		813.00	129.00	80.00
St. Mark (Perry Co.).....	363	438.50	518.00		248.22	246.00	
St. Mary-of-the-Knobs.....	2,696	1,178.21	1,930.99		1,531.61		
St. Mary-of-the-Rock.....	184	196.00	103.50		147.20		
St. Mary-of-the-Woods.....	404	343.00	250.00		150.00		70.52
St. Maurice.....	242	316.00	249.65			297.00	29.00
St. Meinrad.....	1,060	367.00	265.00		438.25		36.50
St. Nicholas (Ripley Co.).....	735	404.00	570.64		243.39	273.00	
St. Paul (Decatur Co.).....	60						
St. Peter (Franklin Co.).....	604	545.00	308.00		376.50		42.00
St. Peter (Harrison Co.).....	181	23.00	46.00		125.00		
St. Pius.....	128		6.00		62.75		
St. Vincent (Shelby Co.).....	421	304.00	413.54		663.43		
Salem.....	413	122.60	116.56		145.72		
Scottsburg.....	500	139.00	244.96		225.88		
Seelyville.....	220	131.00	134.60		198.63		
Sellersburg.....	962	398.09	394.33		722.94		30.00
Seymore.....	1,425	521.00	768.00		1,999.28		355.00
Shelbyville.....	2,250	284.15			1,288.24		
Siberia.....	228	193.00	75.00		150.00		
Spencer.....	208	48.00	138.00		66.00		120.00
Starlight.....	562	264.00	144.00	75.00	357.67		200.00
Tell City.....	3,969	1,658.30	1,998.19		1,378.73	3,081.00	776.16
TERRE HAUTE							
Sacred Heart of Jesus.....	1,454	596.00	715.40		1,076.43		
St. Ann.....	650		345.03		417.76	600.00	
St. Benedict.....	690	119.00	885.00		1,339.00		67.00
St. Joseph.....	957	192.50	482.96		1,373.11		
St. Margaret Mary.....	921	205.55	520.27		1,023.51		
St. Patrick.....	2,252	530.07	2,609.29		2,026.04		440.00
Troy.....	294	140.00	193.01		114.85	141.00	
Universal.....	142	66.00	57.00		184.50		
Vevay.....	68	31.00	50.00		57.00		
West Terre Haute.....	300	80.00	130.00		135.00		
Yorkville.....	361	198.00	272.50		414.30		

Parishes slate King birthday celebrations

Tuesday, January 15, is the fifty-first anniversary of the birth of Martin Luther King, Jr. In honor of this occasion, some Indianapolis parishes are planning special observances.

St. Rita's parish will celebrate a liturgy in honor of Dr. King at 11:00 a.m. on Sunday, January 13. The liturgy will feature a homily delivered by Divine Word Father John LaBauve, pastor, which will honor the murdered civil rights leader.

The special Mass will also feature hymns that were favorites of Dr. King, including "Lift Every Voice and Sing," which Father LaBauve explained has been known as the national hymn of black Americans. Other hymns will include "We Shall Overcome," "Climb Ev'ry Mountain," and "Precious Lord."

The St. Rita's pastor also will be the main speaker at a special ecumenical service to be held at the Inter-Church Center in Indianapolis on Monday, January 14 at 8:30 a.m.

St. Thomas Aquinas Parish School will celebrate "King Day" by having a special half-day school program, featuring films and discussions that will describe the significance of Dr. King's life. The Tuesday morning program will be highlighted by a special liturgy, concelebrated by Father Cosmas Raimondi, associate pastor of St. Thomas and guest homilist Father Kenneth Taylor, associate at St. Monica's.

Holy Angels parish will incorporate some of the writings and speeches of Dr. King into the readings of the Sunday liturgies on January 13. Holy Angels School, along with many of the schools of the archdiocese, will be closed on January 15 to observe Dr. King's birthday.

To the editor...

(Continued from 8)

vited us to reach new spiritual and human heights.

Yes, into our living rooms he came each week. With his piercing eyes, keen mind and a gift of a voice. He was a real priest. And it was obvious that peace and wisdom were his middle names. He told us that "Life Is Worth Living,"—and we believed and agreed.

And now comes the December news that Fulton J. Sheen has gone to his God. The magnificent voice is still. The passion heart is filled with peace.

And so we say farewell to this great priest. He lived—and to be sure, his inspiration lives on. But for Fulton Sheen, there shall be no more battles fought for the cause of truth. Both in life and in death, he lived up to his name. For to the Irish, Fulton means war—and Sheen means TRUCE.

Go with God, Fulton. For eternal life is TRULY worth living!

Jim Nagle

Lyndurst, Ohio

Priests and availability

I feel I must respond to the various letters regarding priests in residence.

My greatest frustration with "The Church" these days is that our priests are so busy doing something other than ministering to the needs of the parish that they are rarely "in residence."

I am moderately involved in parish activities and heavily involved in youth activities of the parish, i.e. school, CYO, Scouts. About the only time I or my family see a priest is on the altar or in the penance room.

Somebody needs to be available to the parish 24 hours a day 365 days a year.

Perhaps the priests could do as doctors do and work out an "on call" schedule!!

Another thought—mothers are "on call" to their families 24 hours a day 365 days a year—since men can't seem to handle that kind of responsibility perhaps women priests could!!

Kathleen S. McCoy

Indianapolis

Disputes Have Long History

Timing of Kung condemnation surprising

by Robert Nowell

LONDON—What is surprising about the declaration by the Vatican that Father Hans Kung can no longer be considered a Catholic theologian is not that the step was taken, but that it was taken at this time, apparently without advance warning, rekindling a confrontation thought over.

Disputes between the Swiss-born Father Kung, who is professor of dogmatic and ecumenical theology at the University of Tübingen, West Germany, and the Vatican Congregation for the Doctrine of the Faith, have a long history.

Although there was some interest in his doctoral work on "Justification," in 1957, Father Kung's first direct brush with the Holy Office (the doctrinal congregation's former name) came in 1963, over "Structures of the Church." The book said that the present papacy depended for its validity on the 15th-century Council of Constance, which had obtained the resignation of three competing popes to clear the way for the election of Pope Martin V. The council had insisted that ecumenical councils should be held every 10 years and placed a general council over a pope in authority.

The book's attack on many of the presuppositions underlying accepted views about papal power led to a hearing in Rome under the presidency of Cardinal Augustin Bea, then president of the Vatican Secretariat for Christian Unity. No action was taken against Father Kung.

The next work of Father Kung's to upset Vatican authorities was "The Church," published in 1967. On Dec. 27 of that year, Father Kung received a decree from the doctrinal congregation asking him to stop further distribution of the book and its translation into other languages. His response was to ask his publishers in London, Paris and New York to hurry up with publishing the book in translation.

The Vatican congregation then asked Father Kung to come to Rome for discussions. But the letter summoning him to Rome reached him in Tübingen

only five days before the date fixed and in the middle of the university term. So the day before he was due in Rome he sent the congregation a telegram saying: "Sorry can't make it. Letter follows."

THIS WAS THE beginning of the long-drawn-out row between Father Kung and the doctrinal congregation over his attending a hearing. Father Kung insisted on a number of conditions, including the right to inspect the dossier on himself. But no agreement was ever reached, and he never went to Rome for a hearing.

The general issue that seems to have worried the Roman authorities about "The Church" was Father Kung's refusal to set the church up as an absolute and his insistence on its provisional nature, on its being the pointer towards the kingdom but not the kingdom itself.

More specifically, the authorities took exception to his suggestion that in an emergency the exercise of the priesthood was possible without ordination as commonly understood.

While this dispute rumbled on, another arose from the publication in 1970 of "Infallible? An Inquiry." In this Father Kung criticized the concept of infallibility, which he saw as tying the church to what he considered its past mistakes, such as the condemnation of birth control. He suggested instead the concept of indefectibility, which meant that the church remained in the truth despite all possible errors in detail it might commit.

The upshot of both disputes was a declaration issued by the doctrinal congregation in February 1975. This rejected Father Kung's views on infallibility and on two other topics, including the emergency priesthood theory. It warned him not to go on teaching these views and reminded him "that the authority of the church has empowered him to teach theology in the spirit of the church's doctrine, not to advocate views that turn this doctrine upside down or call it into question."

From Father Kung's point of view it was a draw. He did not have to retract his views, which remained on the record and

in print. But it seems that the settlement reached in this dispute ultimately led to the present measures against him. He has not kept silent on infallibility.

EARLIER THIS YEAR he published two more contributions to the debate on this subject. One is a work of 75 pages setting out how the church can exist and manage without infallibility—what he viewed as reassurance for the worried believer. The other—and the one that probably did the damage—is an introduction to a book by another Swiss priest, Father August Bernhard Hasler, entitled "How the Pope Became Infallible."

Father Hasler's book is a popular distillation of his earlier two-volume study of Pope Pius IX and the First Vatican Council. It is a hard-hitting work in simple and popular language which presents Vatican I as rigged and Pius IX as a devious manipulator.

Father Hasler is already under Vatican investigation, and Father Kung's foreword to the book was no doubt seen in Rome as a provocation.

Beyond this was the dispute which raged over Father Kung's bestseller "On Being a Christian." This time lengthy discussions between the theologian and the German Bishops' Conference once again seemed to have ended in a draw with the third and final statement issued by the German bishops in November 1977.

The chief point at issue was whether Father Kung was faithful to the formula developed at the Council of Chalcedon in 451, which described Jesus Christ as truly God and truly man. Father Kung argued that, by taking as his starting point the man Jesus and then examining how the first Christians and the early church interpreted his life, death and resurrection, he was in fact offering an interpretation of Chalcedon that remained true to it but made it more approachable by modern men and women.

For Father Kung the danger was that Christians might regard Jesus not as a true man at all but as a god in disguise. For the German bishops, the danger was not recognizing Christ as God.

Over the past two years, some observers have had the impression that disputes over his efforts were ended. Now the Vatican has shown that the impression was wrong. The announcement of this latest decision on his status was made apparently without warning. Not in Tübingen at the time, Father Kung reportedly received an hour's notice while German bishops had been notified far enough in advance to prepare a companion critique.

FATHER KUNG, who considers himself staunchly Catholic, has summed up his own view of what he has been doing by saying: "I have never denied the creeds but have rather sought to make them comprehensible to the men and women of today."

Several sources in Rome and at the Vatican said they did not believe that Pope Paul VI would have relieved Father Kung of his teaching rights.

Pope John Paul "is starting to whip people into line, he's showing them who's the boss," a Vatican official commented.

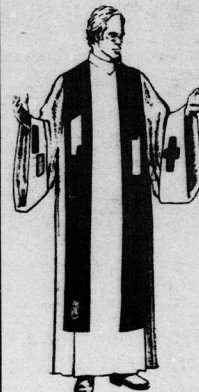
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Nun elected mayor

DUBUQUE, Iowa—After some opposition, the Dubuque City Council elected a nun as mayor of the city Jan. 7.

Sister Carolyn Farrell, a member of the Sisters of Charity of the Blessed Virgin Mary, is the first woman mayor of Dubuque and is believed to be the first nun in Iowa to be named a mayor.

Sister Farrell, 44, is dean of continuing education at Clarke College in Dubuque, a co-ed school run by her religious community.

The debate over her election as mayor centered on whether the top vote-getter in previous city council elections should be chosen for the position or whether the position should go to the council member with the longest tenure.

While Sister Farrell has been on the city council for two years, her opponent for mayor, Jim Brady, has been on the council for seven years.

A council member who voted for Sister Farrell said he believed that tradition

dictated the mayorship should go to council members who received the highest vote totals in elections, as Sister Farrell did in 1977.

But another council member said his research showed that tenure was the basis most of the time for selecting Dubuque mayors over the past 20 years.

In Dubuque, the mayor is little more than a council member with a title. Elected to a one-year term by the council, the mayor's chief job is to represent the city at various functions and to chair council meetings.

The mayor also has the power to declare a state of emergency in the city.

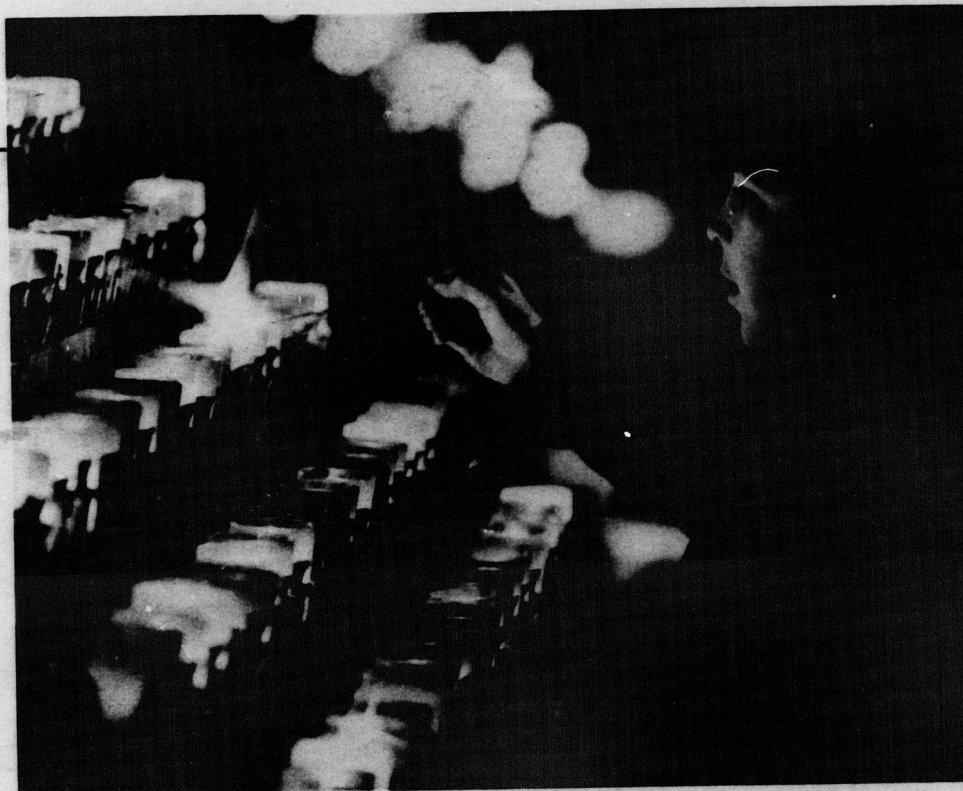
Dubuque, with a population of about 65,000, is operated under a city manager form of government.

The meeting at which Sister Farrell was elected was broadcast live by Dubuque radio and television, but was shortened because of a telephoned bomb threat.

No bomb was found.

KNOW YOUR FAITH

P A R E N T S



Are they really their children's prime religious educators?

By William E. May

Human experience, common sense and the Church all bear witness to the truth that parents are the first educators of their children.

The Church insists that parents are primarily and principally responsible for the education of their children and that the state must acknowledge and respect this parental right and obligation.

It is very necessary to stress this in our day, when many believe that the education of children should be undertaken by those who have the right sort of expertise, that is, by those with the requisite credentials certified by public authorities.

STILL MANY PARENTS do feel at a loss in their efforts to "nurture their children humanely and to educate them Christianly," as St. Augustine so eloquently described the task of Christian parents centuries ago.

Ours is a highly technological age, an era of scientific pedagogy, and much good for children and their development is being discovered and put to use.

Despite this, it remains true that parents are the principal teachers of their children. From the day a child is

born, possibly from the moment of conception, the influence of the parents is exercised, experienced, made manifest in countless ways; and this influence will deeply affect the growing child for good or ill.

The most profound way in which parents influence their children, communicating to them truths or falsehoods, is through their life together.

Their actions, through which they reveal themselves as the persons they are, speak louder than any words they utter, and the most memorable words they speak are undoubtedly those spoken in their day-to-day life with each other.

ONE TRUTH THAT needs to be communicated to children is that every human person is a being of precious, irreplaceable and incalculable value, one worthy of human love and respect — and

worthy of this because God united Himself to us in His only begotten Son, Jesus, the word of God-become-man.

And God is the greatest friend we can ever have. He will never betray us no matter how terribly we may betray Him. This truth above all parents need to mediate to their children. They mediate it by the love they show for one another.

For the children's parents are spouses. As such they have, through their own free choice, made each other absolutely unique and irreplaceable. Their spousal union is a foreshadowing — a sacrament — of the love God has for us, of the love between Christ and His body the Church.

Their life together is meant to be a sacred and holy sign, a sacrament of God's friendship. It requires them to make this sacrament visible. They make

it visible by the daily deeds they choose to do in living out their life together.

PARENTS MAY NOT have sophisticated knowledge of the latest pedagogical techniques; they may find themselves tongue-tied in trying to talk to their children about sex, for example.

But they can and do teach their children the precious value of human life, the uniquely exclusive yet non-possessive character of spousal love, a love that reaches out to share life and love with others, by the way they treat each other.

A person is a very vulnerable being, capable of being terribly wounded and capable, too, of a love that reaches out to heal and reconcile. When parents wound each other, they wound their children as well. When they care for each other, when they reach out to touch each other in a healing and reconciling way, they care for, redeem and sanctify their children too.

The scholastics said that goodness is diffusive of itself; it wells up from an abyss of love, for its source is the infinite goodness and love of God. If it spills into the lives of husbands and wives, if they let it take possession of them, it will bathe their children, providing them with the room where they can take root and grow to the full stature made possible for them by the goodness of God.

'From the day a child is born, possibly from the moment of conception, the influence of the parents is exercised, experienced, made manifest in countless ways ...'

Are we communicating?

The Bible offers advice for both husbands and

By Father John J. Castelot

The more one studies the area of interpersonal relationships, the more one realizes the paramount importance of communication.

If people don't talk to each other, if groups like labor and management don't engage in dialogue, if nations don't lay their cards honestly on the table, unspoken questions go unanswered, misunderstandings fester, doubts and suspicions deepen and darken, and tensions build to the point where there has to be an explosion.

In a relationship as intimate and constant as that of man and wife, communication by word and act is essential, not just to prevent tensions but positively to foster peace, understanding and deep contentment.

COMMUNICATION is one of those big concepts which involves many factors. Two of the most important are loyalty and mutuality. Both of these qualities are stressed in the Letter to the Ephesians in a passage called conventionally a "Hausfael" (a set of guidelines for the right ordering of domestic life).

In the section on wives and husbands it begins on what seems to be a rather jarring note: "Wives should be submissive to their husbands as to the Lord" (Ephesians 5, 22).

But translation of the biblical languages into modern English is notoriously difficult. Often it is impossible to find one word that will capture and express all the connotations of the original. The present text is a case in point. The word translated as "be submissive," "submit" does not carry the same overtones of subjection and servility that the English word does. Rather, it connotes something like "to stand behind someone with one's whole

heart," that is, to be loyal and, in this case, lovingly supportive.

THE ANALOGY with Christ and the Church makes this clear: "As the Church submits to Christ, so wives should submit to their husbands in everything" (5, 24).

But the author goes on to insist that the relationship between Christ and the Church (that is, between Christ and us) is one of mutual love and fidelity, certainly not one of despotism and abject servitude.

The next verse takes up this theme and

underscores the aspect of mutuality: "Husbands, love your wives, as Christ loved the Church. He gave Himself up for her" (Ephesians 5, 25). Here, then, are the two essential ingredients of communication: staunch loyalty and mutual love.

In fact, the author seems more anxious to impress the husband with his responsibilities than the wife with hers. This is understandable in view of the fact that he was writing to people who had but

recently been converted and were still immersed in pagan cultural milieu.

In this culture male dominance was taken for granted and women were held in generally low esteem. But now they are Christians, living in a community in which the accepted divisions and hostilities have been abolished, a community in which "there does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus" (Galatians 3, 28). In the Christian household the

Can you talk it out? But how?



'Where did you put my shirt' . . . and other family p

By James A. Kenny

In a large home where family members are spread out, an intercom can be a useful device. Family members can communicate with each other between rooms or floors.

Yet, even within a family, the distance between human beings may well be greater than the distance between floors.

Families need a psychological intercom, a means to get messages from one soul to another without static or interference. The family intercom is the I-message, a message about oneself. Too often, people send you-messages instead, full of advice and judgments about the other person. You-messages are like static, interfering with the communication.

"Where did you put my shirt?" grouched Bob.

"Can't you keep track of your own clothes?" responded his wife, Ann.

THIS IS AN all-too-common exchange. Bob blames his wife because he cannot find his shirt. His wife reacts defensively, putting things back in his corner. Where the shirt is, we never find out. Nor do we find out much about the momentary mental disarray of Bob and his wife.

"I can't find my shirt. Any ideas?" would be a better message for Bob to send his wife.

Ann has a chance to respond personally

instead of attacking. She may say any of these:

"I haven't washed it yet."

"You should listen when your son talks to you."

"You don't like my friends."

'Good communication is not a heal-all. Sometimes the message from our own soul to our partner's is one of anguish and hurt or even anger. It does not make my wife feel good to learn that I am upset when dinner is late. Yet hopefully that will be her cue to tell me something of her feelings rather than to attack me. Perhaps she will tell me that everything has gone wrong and she is near tears.'

"It's in the clothes basket."

"I have my hands full with the children. You'll have to take care of yourself."

The second exchange is much more informative. Ann learns that Bob can't find his shirt. She either tells him where it is or where she is. They both learn something because they have the good sense to give each other I-messages.

YOU-MESSAGES block communication. A you-message either blames the receiver, gives him advice or speculates on his state of mind.

"You look tired."

No information is conveyed because the speaker is talking about something he knows relatively little about, the state of mind of his receiver.

You-messages at best are uninformative. At worst they are judgmental. Nothing interferes more with good communication than our tendency to judge one another. We all dearly love to give our opinions and advice.

Advice almost always demeans the receiver. It implies he needs help. More often than not, it arouses defensive reactions to the receiver. The best advice about giving advice is not to give it.

I-MESSAGES ARE much more informative and revealing. For that very reason, we are hesitant to give them.

For example, when we get lost driving, I tend to blame my wife or child, "What kind of a navigator are you? Why did you miss that turn?" rather than to confess, "I'm upset because we're lost." The I-message communicates. At the same time it leaves me vulnerable.

I-messages require trust because they leave us exposed.

If I say "I'm upset," my wife can counter with a you-message, "Why don't you grow up and get control of yourself?" That would hurt, and it might be a long time before I trusted her with a personal communication again.

I-messages are also the effective way to communicate positive feelings. "I love you" is a positive message. Too often lovers play it safe by first inquiring, "Do you love me?" Again, instead of, "Do you want to go out?" the I-message would be, "I'd like to take you to dinner. How about it?"

Good communication is not a heal-all. Sometimes the message from our own soul to our partner's is one of anguish and hurt or even anger. It does not make my wife feel good to learn that I am upset when dinner is late. Yet hopefully that will be her cue to tell me something of her feelings rather than to attack me. Perhaps

wives

riers have been broken down and lines of communication opened.

HOWEVER, THE cultural conditioning centuries cannot be changed overnight. Effects are too deep and lasting. And so the author has to insist on the revolutionary new Christian attitude: husbands should love their wives as they love their own bodies. He who loves his wife loves himself. Observe that no ever takes his own flesh; no, he nourishes it and takes care of it as Christ cares for the Church — we are members of His body" (Ephesians 5,30).

The frequent references to the analogy between the Christian marital union and the union of Christ and His Church indicates that there is a unique dimension to such a marriage. It is a sacrament in the radical sense of a sign. The mutual love, loyalty, support, care and communion between man and wife are a sign for all to see, a sign of Christ's relationship to His members, the Church.

It seems somehow to take Christian marriage out of the realm of the human, the author reminds us in no uncertain terms that he is talking about a real union between two integral, flesh and blood human beings.

He quotes immediately from Genesis: "For this reason a man shall leave his father and mother, and shall cling to his wife, and the two shall be made into one" (Genesis, 2,24).

A home in which such warm sharing and closeness exist is bound to be a home free of tension. Growing up in such an atmosphere of trust will reassure children that they will be listened to and understood; the lines of communication are always open, and they are secure and afraid.

problems

My wife will tell me that everything has gone wrong and she is near tears.

WHEN PARENTS are comfortably open to each other, children learn. They see them dancing with delight at a sudden surprise. They hear dad shouting in desperation when he finds he has nailed the board together backwards. Their parents share their feelings, but they do not blame one another.

Tom cries at the death of her mother. Dad hugs his athlete daughter after a game.

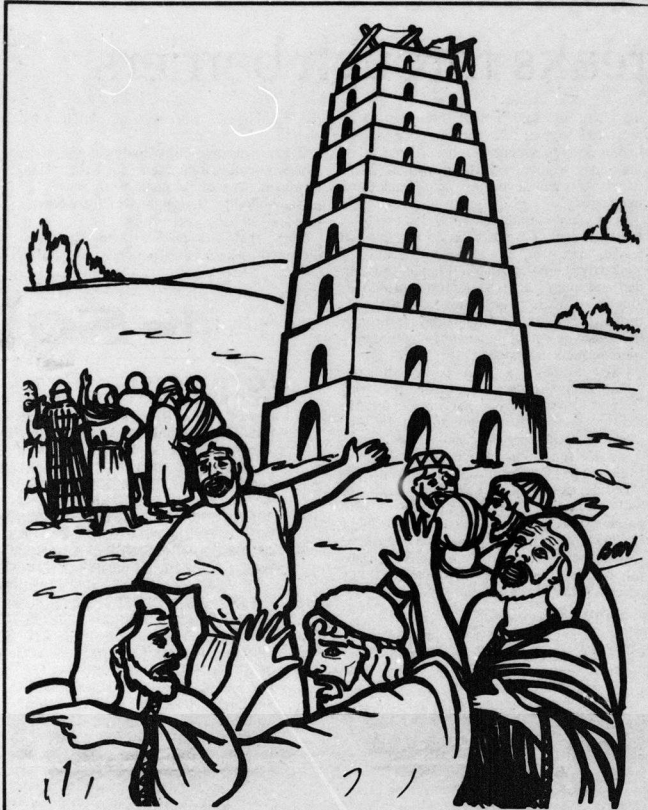
These are non-verbal messages of closeness and affection. Such are the messages because they communicate the feelings of the sender.

When children see open, honest communication comfortably expressed by their parents, they learn to speak from the heart.

The boy learns it's OK to feel bad and for a minute when he strikes out at a game. The girl learns it's OK to put anger and frustration into words when things go wrong.

KEEP THE FAMILY clear of static. Don't bring in the interference of advice or judgments about the other. Use the person pronoun.

Give the trust and self-confidence to one another the gift of your thoughts, feelings, the gift of yourself.



The Tower of Babel

By Janaan Manternach

Long, long ago, before anyone can remember for sure, people all over the world spoke the same language.

Everyone easily understood everyone else. Groups of people moved continually from place to place. There were no barriers to communication.

ONE GROUP CAME to a valley in the land of Shinar. It was a beautiful valley. They liked it so much they decided to settle down there.

"Let's build a city for ourselves," they said. Everyone was excited.

In the valley of Shinar the people could find no stones for the building. So they invented bricks.

"There is plenty of clay all over the valley," they said. "We can mold it and make it hard in the fire. We will make bricks."

They made millions of bricks. Soon there were houses and streets, and a city wall. As the city rose up, the people began to think how great and clever they were. They planned a bigger and bigger city.

Each family wanted its own house bigger and better than anyone else's. As they built their brick city, the people became selfish and greedy.

ONE DAY SOMEONE thought up an even more exciting idea. "Let's build a tower in our city. We will make it so big its top will touch the sky. With our great tower we will make a name for ourselves. People will see our tower and grow afraid of us. Even God will fear us as He sees us building our tower to the heavens."

God watched them building their great

tower, but He was not afraid of them. He was very sad. He saw how proud and selfish they were becoming.

The people in the valley of Shinar now thought only of themselves. Each one was concerned only with his own good. God saw their hearts becoming cold and hard.

The higher the tower rose, the more selfish and proud the men and women of

The Story Hour

(Read me to a child)

the city became. They had little to share with one another.

Their hearts slowly closed in on themselves. Each one's heart became locked in on its own affairs.

SINCE THEY HAD CUT themselves off from one another in their hearts, God decided to confuse their languages. One day the people found that they could no longer talk to each other. They could not understand one another. Work on the tower stopped because of the confusion of languages.

The unfinished tower stood there in the valley of Shinar for a long time. People came from everywhere to look at the empty brick city and the huge, unfinished tower. They gazed at it with wonder. But they could not talk with one another.

They named the unfinished tower the Tower of Babel. Babel means "confusion."

The Tower of Babel reminded them that confusion and separation comes from selfishness and pride.

Discussion questions for 'Know Your Faith'

1. Discuss what children learn about life and God from their parents. Begin by examining what you learned about these things from your own parents.

2. Why do many parents feel at a loss in their efforts to "nurture their children humanely and to educate them Christianly?" If you are a parent, how do you feel about it? Discuss.

3. William E. May tells us that the "one truth that needs to be communicated to children is that every human person is a being of precious, irreplaceable and incalculable value, one worthy of human love and respect — and worthy of this because God united Himself to us in His only begotten Son, Jesus, the word of God-become-man. And God is the greatest friend we can ever have. He will never betray us no matter how terribly we may betray Him." In what ways can parents convey this message to their children? Discuss.

4. How does the relationship between husband and wife affect their children? Discuss.

5. What is the meaning of real communication between people? Discuss.

6. James E. Kenny speaks of I-messages and you-messages. Can you relate these to your own life experiences? In a family group discussion, examine your communication skills. If you find them lacking, work towards improving them.

7. After the above family discussion takes place, discuss with your spouse what you are teaching your children about communication. Why is this such an important skill to learn? How does it relate to religious education?

8. Discuss this statement from Father John J. Castelot's article: "In a relationship as intimate and constant as that of man and wife, communication by word and act is essential, not just to prevent tensions but positively to foster peace, understanding and deep contentment."

SUGGESTIONS FOR PARENTS AND TEACHERS USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT:

1. After reading the story, "The Tower of Babel," talk together about it. Questions like the following may guide your conversation.

- Why, at one time, does it seem that people all over the world could understand each other?

- What did one group of people decide to do when they came to the valley of Shinar?

- What happened to the people of Shinar as their tower rose higher and higher?

- Why did work on the tower stop?

- What did some of the people of Shinar gradually do?

- What eventually happened to the unfinished tower?

- What did people think of when they looked at the unfinished tower?

2. Draw, in cartoon style, a sequence of pictures that illustrate the story of the Tower of Babel. Using your drawing, discuss the story with an adult relative or friend.

Our Church Family

Woman breaks through barriers

by Fr. Joseph Champlin

Soon after Sally Johnston was born, the family doctor informed her parents: "Your daughter has a birth defect which we call in layman's language, frozen joints. She probably will never be able to sit, feed herself or walk."

The distraught parents then reluctantly placed their 11-month-old daughter in a nearby Ithaca, New York, Reconstruction Home. A fence surrounded the institution, both symbolically and physically separating the handicapped residents from people outside and those without disabilities in the outer world from the disadvantaged inside.

Sally, however, was a strong-willed young girl, determined to climb over the wall of limited expectations her doctor had established and to go beyond the fences of isolation which that Ithaca institution contained.

She learned to sit up, dress herself and finally, at age eight, returned to the family's small town home.

Later the family moved to the larger Central New York City of Syracuse, but in both communities getting an education for Sally, especially in a school where she could study and play with children not so disabled, proved very difficult. In addition, the young girl underwent surgery 20 times to correct her crippled condition.

SCHOOL FINISHED. Sally remained at home, but grew discouraged with the

inactivity and told herself there has to be more to life than this. On one occasion her loving parents sought to reassure and uplift the young woman with these words: "Don't worry. You will never have to go back to an institution."

"But you don't understand. I don't want to be dependent. I want to be on my own, to lead my own life."

Shortly thereafter, she left home, much to dad and mom's distress, and moved into an apartment with a girl friend. A little afterwards Sally made the final break through that fence or wall of dependence by finding a room for herself alone.

One afternoon a man passed by the building and struck up a conversation with Sally as she sat there in her wheelchair. He did not seem at all intimidated by her physical condition, but spoke easily and freely for some time. The relationship grew from that day and within a year they married.

During the early part of their courtship, Sally inquired from a doctor about the possibility of her conceiving and delivering a child. He gave the young woman a positive response and proved to be a more accurate prophet than the physician who advised her parents nearly three decades earlier.

A FEW YEARS following the marriage, Sally did become pregnant and delivered a baby boy, greatly aided by a female clinic physician who stayed by her side throughout 15 hours of labor.

Sally Johnston has been married 14 years now, her son is 11, a student at Our Lady of Solace school in Syracuse, and she works daily at the local Easter Seals office. The petite, remarkable woman also travels around the area and the nation giving talks, especially to young people, designed to raise

the audiences' awareness of handicapped people.

In her own community, Sally has assisted a diocesan-wide Campaign for the Handicapped. One of its goals is to survey all parish buildings, determine which are barrier free and publish those results.

With that information available, handicapped wheelchair persons like Mrs.

Johnston can thus easily discover a close accessible parish structure which does not wall or fence them out, but instead welcomes them in to pray, play, learn, study or simply to talk about life and its challenges.

THE PRIEST'S PRAYERS

At times the priest prays vocally in the name of the whole community; e.g., the eucharistic prayer. On other occasions prays in his own name so he may exercise ministry with attention and devotion; e.g., before the Gospel, washing his hands, preparing for communion. These texts are meant to be said quietly, not proclaimed in a loud to like the opening, eucharistic or concluding prayers.



the Saints *by Luke*

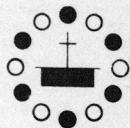
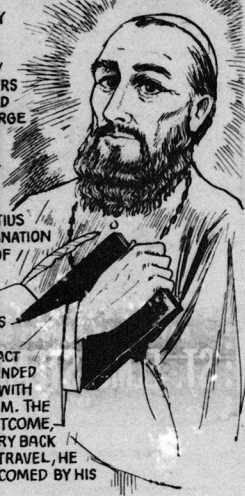
ST. HILARY WAS BORN IN POITERS, FRANCE, AROUND 315, AND WAS RAISED A PAGAN. BUT BY MIDDLE AGE HE BECAME A CHRISTIAN, BEING IMPRESSED BY THE WORDS OF SCRIPTURE. SOON AFTER, HE CONVERTED HIS WIFE AND DAUGHTER.

WHILE HIS WIFE WAS STILL LIVING, HILARY WAS CHOSEN IN 353 TO BE BISHOP OF POITERS AGAINST HIS WILL. HE SOON WAS INVOLVED WITH BATTLING WHAT BECAME "THE SCOURGE OF THE FOURTH CENTURY," ARIANISM, WHICH DENIED THE DIVINITY OF CHRIST.

ST. HILARY WAS CALLED UPON TO SUPPORT THE ORTHODOX CAUSE IN SEVERAL GALILEE COUNCILS IN WHICH ARIAN BISHOPS WERE THE MAJORITY. THE EMPEROR CONSTANTINE ORDERED ALL BISHOPS TO SIGN A CONDEMNATION OF ST. ATHANASIUS, THE GREAT DEFENDER OF THE FAITH. HILARY REFUSED AND WAS BANISHED TO FAR OFF PHRYGIA. HE SPENT THREE YEARS OF EXILE IN COMPOSING HIS GREAT WORKS ON THE HOLY TRINITY. HE WAS THEN INVITED BY SOME SEMI-ARIANS TO A COUNCIL THE EMPEROR CALLED TO COUNTERACT THE COUNCIL OF NICEA. HILARY AGAIN DEFENDED THE CHURCH AND SOUGHT PUBLIC DEBATE WITH THE HERETICAL BISHOP WHO HAD EXILED HIM. THE ARIANS, FEARING THIS MEETING AND ITS OUTCOME, PLEADED WITH THE EMPEROR TO SEND HILARY BACK HOME. AFTER SEVEN YEARS OF MISSIONARY TRAVEL, HE RETURNED TO POITERS, WHERE HE WAS WELCOMED BY HIS PEOPLE AND HE DIED IN PEACE IN 368.

THE FEAST OF ST. HILARY, BISHOP AND DOCTOR, IS JAN. 14.

ST. HILARY



LITURGY

Isaiah 42:1-4, 6-7
Acts 10:24-48
Luke 3:15-16, 21-22

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

JANUARY 13, 1980
BAPTISM OF THE
LORD (C)

by Barbara O'Dea, D.W.

Light continues to enlighten the world on this second Sunday of 1980. Imagine for a moment a triptych, a picture with three panels: the baptism of Jesus, Pentecost, the baptism of an adult believer into the Church. Call, consecration, and mission are the threads common to each scene.

In the first scene the baptism of Jesus is a prophetic action, an inauguration. Jesus, standing in the midst of the people, listens as John the Baptist describes the Messiah as one who will baptize in the Holy Spirit and in fire.

After the others have been baptized, Jesus, the sinless one, assuming the sins of the world, goes down into the cleansing waters and prophetically washes away the sins of the world. There follows an epiphany, a manifestation of God's saving action. "You are my beloved Son. On you my favor rests."

With these words, the Father consecrates Jesus to be his witness to the world, the one who will establish justice on earth. The baptism of the Messiah is pledge, promise and prelude of the consecration and mission of the messianic community.

The scene in the second panel took place years later. A group of disciples, gathered in an upper room, were waiting eagerly with expectation, praying as the Lord had directed them to do.

THEY TOO WERE to be chosen, set apart to accomplish a mission. The time was Pentecost. The baptism was with the wind and fire of the Holy Spirit. The life and

mission of the Messiah, the Lord Jesus, would continue in and through the messianic community, the church.

The story goes on. As the Lord promised, the Spirit he would send remains with his disciple-community until the end of time. The prophetic pattern which Jesus experienced in his baptism and "anointing with the Spirit and power" continues in the baptism of new believers.

Those who have participated in the sacramental initiation of adult believers easily recognize the third scene of our triptych. Surrounded by the community which has welcomed them and prepared them for this moment, the candidates who have gone down into the waters of death and risen to new life in Christ, are then confirmed, anointed with the Spirit. They are incorporated into the church, called to be a witness to the Lord's continuing presence and mission in the world.

BUT WHAT is this mission entrusted to the Christian community? It is nothing less than a new creation.

In the words of the prophet Isaiah it is to establish justice on the earth, to be a light to the nations, to free those who are enslaved in any way.

Our triptych: the baptism of Jesus, the Pentecost experience of the disciples, the initiation of the contemporary believer all depict consecration by God through the power of the Spirit for this mission. It is for us to recognize God's action in our midst and respond as we continue that mission in today's world.

Authority and freedom

by Fr. John Catoir

Here we are beginning the 1980's still reeling from the events of the 60s and 70s.

There was one central issue which dominated religious debate in the last few decades, not only among Roman Catholic but Protestants and Orthodox as well: the issue of authority and freedom. This has had an impact on the development of the Charismatic movement and we will examine that development during the next few weeks.

Sixty million adults in this country are now "unchurched," at least 12 million of them are dropouts from one or another Christian denomination. And yet, while this leakage was taking place, fundamentalist churches were gaining members.

For instance, in the last 20 years Southern Baptist membership has almost doubled. Roman Catholicism experienced numerical increases among those who joined the Charismatic movement. These instances of growth in the midst of decline deserve some examination. In the next few articles I will attempt to trace the history of this movement.

Catholics have believed from the beginning that Jesus was both God and man, that His word is supreme and that He bestowed His authority upon Peter and the Apostles when

He said, "He who hears you, hears Me." This means He established a church with a pope and bishops as leaders under the guidance of the Holy Spirit.

IN THE 16TH century Protestants rejected papal authority. They agree that the word of Jesus is supreme, and that He handed authority over to the Apostles, but they deny that this authority was to be handed down in succession.

Where then is this authority? They believe that final authority is in the Bible, the inspired word of God, with the Holy Spirit guiding the individual conscience.

Because of this basic distinction, Protestant and Catholic Charismatics are very different. Protestant Pentecostals preach external manifestations as an essential part of Christian belief. Catholic Charismatics enjoy the gifts of the Holy Spirit but recognize the ultimate authority for discerning the authenticity of the gifts rests with the Church.

AS EARLY AS 96 A.D., Pope Clement I rebuked a group of Corinthians "who disobeyed what has been said by Jesus Christ through us." So the exercise of this responsibility is now new to the Catholic hierarchy.

Because of the Protestant principle "sola scriptura," a crisis of survival occurred in the Protestant church when the 19th-century rationalists began tearing at the veracity and credibility of the Bible.

More about it next week.



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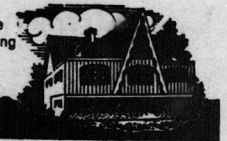
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Dutch church (from 2)

political and intellectual life. Catholic monasteries, hospitals and schools increased. The Catholic University of Nijmegen was founded in 1923.

World War II brought the Dutch Resistance to the German occupation.

The new attitudes by Catholics and the Reformed churches made the Netherlands a leader in ecumenism in the 1950's.

At Vatican II, Cardinal Bernard Alfrink of Utrecht was one of the leading council figures. Dominican Father Edward Schillebeeckx, Belgian-born but a teacher at the University of Nijmegen and an expert for the Dutch bishops, was one of the most influential theologians in the council.

The then Msgr. Jan Willebrands from the Diocese of Haarlem was secretary of the Secretariat for Promoting Christian Unity, a major force in the workings of the council. In 1969, Cardinal Willebrands succeeded Cardinal Augustin Bea as president of the secretariat, and in 1975 he succeeded Cardinal Alfrink as archbishop of Utrecht and leader of the Dutch bishops. He continued in the Christian unity post and is considered the Catholic Church's most significant figure in the ecumenical world.

Jesus (from 5)

His presence and the community's life will no longer be "stop and gobble Jesus," but "stop and be with Jesus."

In short, sacrilegiousness will only end with the attitudinal change of those who worship . . . "The Sabbath is made for man, not man for the Sabbath." (Mark 2:27). The American Mass reflects the American man for the American Sabbath.

A thought before Eucharist might be: You are in the room Thursday night with the greatest person who has ever walked the earth. He has last words—"I give you my body and blood, myself and spirit. I want to be with you, not in superficial quantity or a 'quick stop guilt' pill . . . but I want to spend time that I might get to know you and you me."

(Father Richart is Director of the Terre Haute District Center for Religious Education)

As a center of post-conciliar reform and ferment, the Dutch church was forced to retrace its steps at times when its innovations went beyond what the Vatican found acceptable.

The Dutch church—as a sociological grouping newly and rapidly interesting itself with the surrounding culture from which it had been isolated for many decades, even centuries—also suffered other kinds of fallout.

The numbers of departures from priesthood and religious life in the Netherlands reached alarming proportions. Dutch church statistics showed a drop in women religious from 32,000 in 1963 to less than 21,000 in 1979—and of the latter figure, more than half were listed as "retired or inactive."

Diocesan priests showed a drop nearly as precipitous, from 4,000 in 1963 to 2,800 in 1979, of which 800 were retired.

THE PROPORTION of the 5.6 million Dutch Catholics who went to Easter Mass in 1979 was 51 percent, and on an average weekend it was 28 percent. In 1963, an estimated 88 percent of the people made their Easter duty.

On the other hand, the synod agenda paper notes that "religious practice on the whole has become more aware Many laymen slowly are becoming aware of their responsibility for the life and apostolate of the church."

There are 245 laymen and 29 laywomen involved in full-time ministry as "pastoral coworkers" in six of the seven Dutch dioceses.

The only diocese without "pastoral coworkers" is Roermond, headed by Bishop Gijzen, whose appointment to the See in 1972 caused a storm.

On the other hand, Bishop Gijzen—who has warned that the liberal Catholicism in his country will lead to schism—can claim 15 of the 28 priests ordained in the Netherlands in 1975-78, even though his one million Catholics make up little more than a sixth of the country's Catholic population.

Bishop Gijzen is the only bishop who reinstated the traditional-style seminary in his diocese, after all of these in the country had been closed down in the late 1960's. The other dioceses remain with freer styles of spiritual and pastoral

formation for their priesthood candidates.

Indicative of the amount of lay interest in religion is the fact that a large majority of the 1,100 students studying under the country's five Catholic theological faculties are persons not preparing for the priesthood.

Black Catholics' organization to celebrate 10th anniversary

In August of 1980, the National Office for Black Catholics (NOBC) will mark its 10th anniversary by calling together for the first time all of its component organizations to review their histories, strengthen ties and salute outstanding contributions.

The total alliance of black Catholic clergy, lay and religious men and women throughout the United States will participate in NOBC's conference "Black Catholics: An Agenda for the 80's," Aug. 6-9 in Chicago.

"We view the conference as a signal event in the growth of black Catholic participation in the life of our Church and nation," said Brother Cyprian Rowe, executive director of NOBC.

"It comes at a time when the Black Catholic movement is characterized in so many areas by a great desire to revivify itself, to determine directions, to bring its weight to bear on what is transpiring in the Church and in the nation."

The conference will pay special tribute to the National Council of the Knights of St. Peter Claver and Ladies Auxiliary, founded at Mobile, Ala., in 1909 with headquarters in New Orleans, La. The National Council operated in 17 states with 22,545 members making it the largest black Catholic fraternal order.

Charles Rangel, a black Catholic Congressman from New York City, has been invited to give the keynote address.

Although the convention is open to all black Catholics and those involved in the apostolate of the church in the black community, plans are underway for at least 2,000 delegates to be elected by formal process: two per black parish, one

per parish having a sizeable black membership, 20 from the National Black Clergy Caucus, 40 from the National Black Sisters Conference, 200 from the National Black Lay Catholic Caucus and 240 at-large delegates.

A National Liaison Committee based in Chicago has been set up to coordinate conference activities. The committee chairman is Bishop King of the Chicago Archdiocese's Education Office.

The National Office for Black Catholics is a corporate non-profit organization associated with the United States Catholic Conference. It is composed of clerical, Religious and black lay Catholics from throughout the United States for the purpose of strengthening the black participation in the Catholic Church and making more effective the efforts of the Catholic Church in the black community.

New director being sought

The National Office for Black Catholics (NOBC) is currently searching for a director to head its new Department of Evangelization scheduled to open in February, 1980.

This new department has been made possible by a \$109,000 grant awarded to NOBC recently by the American Board of Catholic Missions.

NOBC's Department of Evangelization will establish four-member teams which will travel throughout cities in the United States which have large black populations in an effort to help local evangelization teams.

NOBC will select 12 target cities to be visited in the first year of the program. The selection will be preceded by contact with and the cooperation of local diocesan authorities, particularly in those places where an Office of Evangelization already exists.

Once local evangelization teams are identified in respective cities, the NOBC team will conduct workshops to instruct those teams in the skills required for effective evangelization in the black community.

The person selected to head NOBC's Evangelization Department will be responsible for planning and coordinating the entire program according to the terms stipulated by the American Board of Catholic Missions.

Interested persons can obtain further information by writing NOBC, 1234 Massachusetts Avenue, N.W., Suite 1004, Washington, D.C. 20005.

Pope warns (from 3)

layer of the atmosphere which could expose man to major unknown factors, threatening his life.

"IN A CITY struck by a nuclear explosion the destruction of all urban services and the terror prompted by the disaster would prevent even minimum aid being given to the inhabitants, creating a terrible nightmare."

Pope John Paul's frightening description of the consequences of nuclear war was seen by Vatican observers as an expression of his disappointment in the recent NATO decision to install 572 Cruise and Pershing II nuclear missiles in four European countries, including Italy.

The Italian parliament approved the proposal in December, despite opposition from a number of Catholic groups.

In making the plea for arms reduction, the pope said he was "thinking of

cities and villages, in the West as well as in the East, that through known means of destruction could be completely reduced to rubble heaps."

Pope John Paul urged Catholics to look to the figure of St. Benedict, patron of Europe, in working toward peace in 1980, the 14th centenary of the saint's birth.

"The Benedictine spirit is the antithesis to every program of destruction," he said. "It is a spirit of healing and promotion, born from an awareness of the divine plan of salvation and educated in the daily union of prayer and work."

THE PREVIOUS evening, Pope John Paul had returned from a post-Christmas rest in Castelgandolfo to celebrate the traditional New Year's Eve Mass at the Church of the Gesù, about two miles from the Vatican.

Speaking on the themes of terrorism

and arms proliferation, the pope said, "What can one say in the face of expressions of hate and cruelty that masquerade under the name of international terrorism."

"What can one say," he added, "in the face of gigantic and threatening military arsenals that, especially at the close of this year, have caught the attention of the world, and especially Europe, both East and West."

But the pope reminded the crowd that each person bears some responsibility for the world situation.

"The evil that exists in the world, which surrounds and threatens man, nations, humanity, seems to be greater, much greater, than the evil for which each of us feels personally responsible," he said.

"It's as if it grew by its own innate dynamic and overcame the intentions of man," Pope John Paul added.

Remember them

† **ATON, Donald J.**, Sr., 62, St. Catherine, Indianapolis, Jan. 4. Husband of Juanita; father of John and Donald Aton, Jr.; brother of Joan Larison and John Aton.

† **BAUER, Julia A.**, 81, St. Gabriel, Connersville, Dec. 29. Mother of Phillip Bauer, Army Major. Frank Bauer, Margaret Doughty, Catherine Heines, Joann Hendrick and Judy Pearson.

† **BEACH, Margaret McNeff**, 86, Sacred Heart, Indianapolis, Jan. 4. Mother of Anna Marie Springer and John F. Beach.

† **BECKMAN, Ruth**, 53, Holy Cross, St. Cruz, Dec. 29. Mother of Randall, Kenneth, Virgil and Bernard Beckman and Brenda Robertson.

† **BOVA, Thelma K.**, 71, St. Roch, Indianapolis, Dec. 31. Wife of Frank M.; mother of Phillip Bova, Josephine Wetzel and Florence Whitaker.

† **BRAUN, Clara S.**, 85, St. Augustine, Jeffersonville, Dec. 31. Mother of Frank J. III, Robert L. and Thomas Braun, Clara Vest, Nancy Skrine, Josephine Jones and Rosemary Davila.

† **BROWNING, Maribeth (McNamara)**, 35, Christ the King, Indianapolis, Dec. 31. Mother of Michael Hein; daughter of Philip J. McNamara; sister of Phyllis Stewart, Denise, Dennis, Tim and Tom McNamara; stepdaughter of Ruby McNamara.

† **DAMIN, Frank**, 92, St. Augustine, Leopold, Dec. 24. Father of Frank Jr., and Leo Damini and Mary Goffinet; brother of Mary Cassidy, Mate DeViliez, Lucy Alvey, Ed and Joseph Damini.

† **DEVILLEZ, Theresa J.**, 92, St. Augustine, Leopold, Jan. 4. Mother of Russell and Clarence DeViliez.

† **DRURY, Clarence**, 78, Most Precious Blood, New Middletown, Jan. 5. Father of Mary Agnes Robinson, Angela Geswein, Laverne Ernstberger, Cornelia Love and Gail VanZant; brother of Mary E. Newton and Alberta Wise.

† **DURBIN, Luella J.**, 79, Holy Spirit, Indianapolis, Jan. 5. Wife of Earl D.; mother of Joan Gudgel, Margaret (Peggy) Toffolo, Phyllis

Souvenir, Marilyn Feltman, E. Don and James Durbin; sister of Gertrude Bechert.

† **ECKMAN, Harry C.**, 75, St. Luke, Indianapolis, Jan. 8. Husband of Nellie M.; father of Patricia Urey, Rita Walford, E. Charles and Joseph A. Eckman.

† **EHRRINGER, Marie E.**, 83, Little Flower, Indianapolis, Jan. 4. Sister of Gertrude Eaton and Lenora Miller.

† **EVE, Eleanor Catherine**, 67, St. Mary, New Albany, Jan. 5. Sister of Claude A. Eve and Louise Sutton.

† **FANCHER, Edna L.**, 74, Holy Spirit, Indianapolis, Jan. 4. Sister of Homer Phillips.

† **FLAMION, Curtis J.**, 48, St. Augustine, Leopold, Jan. 4. Father of Joyce Foury, Robert and Dewane Flamion; brother of Gladys Ubelhor, Emogene Rogier, Bernice Lasher and Charles Flamion.

† **GRAVES, Margaret**, 90, St. Paul, Tell City, Jan. 5. Mother of Olive Schellenberger, Mary Mosby, Ann Melton, Agnes Evrard, Margaret Bruggenschmidt, Betty Dowel, Edward and Leo Graves.

† **HARTLE, Mary Catherine**, 66, Our Lady of Lourdes, Indianapolis, Jan. 9. Mother of Marie and Charles R. Hartle; sister of James and Roy Babcock.

† **JONES, Patricia A.**, 49, St. Michael, Madison, Dec. 26. Sister of Charles E., Thomas J. and Mary A. Howley.

† **KAMENISH, A.F. (Al)**, 75, Sacred Heart, Jeffersonville, Dec. 28. Husband of Clara Belle; father of Bud Kamenish and Norma Babbage.

† **KELLEMS, Lola M.**, 85, St. Mark, Perry County, Dec. 29. Mother of Mrs. Leo Graves, Mrs. Robert Bailey, Mrs. James Peter, Mrs. Donald Block, Edgar, Victor and Robert Kellems; sister of Mrs. Floyd Winchell, Mrs. Claud Miller and Virgil Hagedorn.

† **LAFLIN, Sylvester Lee**, 60, St. Paul, Tell City, Jan. 5. Husband of Alvada; father of Terrill, Mark and Debbie Laflin.

† **LAWHORN, Joseph**, 69, Holy Spirit, Indianapolis, Jan. 2. Husband of Charlotte; father of Barbara Stratman and Linda Young; brother of Paul, Stephen and John Lawhorn.

† **LEPPER, Wallace L.**, 54, St. John, Indianapolis, Jan. 2. Father of David; son of Alma Lepper; brother of Gene, Ed, Tom and Larry Lepper.

† **LOYAL, Judith E.**, Our Lady of Lourdes, Indianapolis, Dec. 31. Wife of Thomas J.; mother of Thomas J. Jr., William and Kevin; daughter of Mary O'Keefe Williams; sister of Eddyheann Bennett, Kathleen Mary Wilkins and Susan Ellen Mobley.

† **MAHONEY, Martha**, 59, St. Paul, Tell City, Dec. 31. Mother of Karen Foster, Jane, David and Michael Mahoney; sister of Pius Evrard, Henrietta Wint and Blondina Hubert.

† **MARCHAND, Charles J.**,

56, St. Paul, Tell City, Dec. 22. Husband of Evelyn; father of James; son of Clara Marchand; brother of Mary M. Moore, Charlotte Bays, Eddie, Ralph, Francis and Joseph Marchand.

† **McGARVEY, Samuel M.**, 61, St. Matthew, Indianapolis, Jan. 2. Husband of Elizabeth; father of Deanna Bender, Samuel C., Rebecca J. and Jenny McGarvey and Margaret Albrecht; brother of Rose Eix, Henry Parrish and Mrs. Oliver Skaggs.

† **MILLER, Hannah Emmons**, 65, St. Christopher, Indianapolis, Jan. 7. Mother of David E. and Thomas P. Miller; sister of Frances Slimp and LaVon Primmer.

† **MOON, Clifford E.**, 81, St. Patrick, Terre Haute, Jan. 4.

† **PAYNE, J. Louise**, 66, St. Philip Neri, Indianapolis, Jan. 3. Mother of Deborah Jo Jackson; sister of Helen Bornhorst, Murray, Donald, Gene and Gerald Platt.

† **RENEGARBE, Josephine (Moore)**, 72, St. John, Indianapolis, Jan. 8. Wife of William H.; sister of Sister Jeanne Francis Moore.

† **ROBERTSON, Hazel M.**, 87, St. Anthony, Indianapolis, Dec. 31. Mother of Paul Stidd and Remard Robertson.

† **SIEFERT, Robert L.**, 71, St. Gabriel, Connersville, Jan. 3. Brother of Loretta Gustin.

† **STEPH, Adolph J.**, 85, St. Augustine, Jeffersonville, Dec. 31. Father of Mary Lou Smith.

† **STOCK, Aloysius B.**, 76, St. Paul, New Alsace, Dec. 15. Husband of Evelyn Retmer Stock; father of Joan, Aloysius Jr., James and Joseph Stock; brother of Sister Benjamin Stock, O.S.F., and Cecilia Stock.

† **SVODA, Katie**, 94, St. Augustine Home Chapel, Indianapolis, Jan. 8.

† **TRUSNIK, Louis A. Jr.**, Holy Trinity, Indianapolis, Jan. 3. Brother of Mac Trusnik, Sylvia Lovicek and Alma Trinko.

† **ZOELLER, Edmund C. Sr.**, 83, Our Lady of Perpetual Help, New Albany, Jan. 4. Husband of Minnie; father of Edmund C. Zoeller, Jr.; brother of Herman Zoeller.

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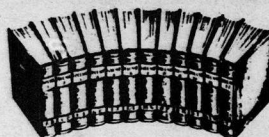
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Sisters Spade, Kluemper

OLDENBURG, Ind.—The Mass of Christian burial was celebrated here on Wednesday, Jan. 2, for Sister Augusta Marie Spade, 72, and for Sister Virgine Marie Kluemper, 57, on Thursday, Jan. 4.

Both Masses were held in the Franciscan motherhouse chapel here.

Sister Augusta Marie, a Sister of St. Francis for 51 years and a native of Nashville, Kans., served as convent cook and housekeeper for 38 years in Indiana, Missouri and Ohio. In the Indianapolis Archdiocese, she was assigned to St. Mary Academy, Our Lady of Lourdes and Holy Trinity.

Survivors include her brothers, Elmer Spade of Arizona and Leo Spade of

Kansas and two sisters, Evelyn Arensdorf and Loretta Baker, both of Kansas.

Sister Virgine Marie, the former Marie Kluemper of Brinkley, Ark., was a Franciscan sister for 41 years. She was an elementary school teacher and principal in Ohio and Indiana. She served at Our Lady of Lourdes parish, Indianapolis, and at St. Louis parish, Batesville, where she worked with remedial students.

She is survived by two sisters, Louise Holmun and Rosa Sain, both of Arkansas; a brother, Thomas Kluemper, Washington; a half-sister Elizabeth Mello of California and a half brother, Joseph Crews, of Missouri.

10-4 Good Buddy, That's Where It's at the Active List



January 11, 12

Registration date for 30 evening courses at Marian College, Indianapolis, will be held from 9 a.m. to 4 p.m. on Friday and 9 a.m. to noon on Saturday, Jan. 12. For a complete evening class schedule, call 317-924-3291.

January 12

Single Christian Adults will have their first meeting of the new year at the Bonanza Steak House, 3841 S. Emerson, Indianapolis, at 7 p.m. For more information call Larry Lamport, 899-4682, or Karen Seal, 535-9764.

Jan. 12, 14, 19

The Woman's Learning Center at 6113 Allisonville Road, Indianapolis, is announcing seminars on women's needs and demands. The dates and topics include the following:

► Jan. 12 and 19: "How to Prepare Your Own Taxes"; 10 a.m. to 3 p.m. Men are also invited to this seminar.

► Jan. 14: "Introduction to Financial Planning"; 7 p.m.

Call the Center at 257-5228 for information and registration.

January 13

An Indianapolis area Pre-Cana Conference will be held at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove, from 12:30 p.m. to 6 p.m. Pre-registration is required. Call 317-634-1913.

The Indianapolis Chapter of the United Ostomy Association will meet at 3 p.m. at Winona Hospital, conference rooms B and C. Guest speaker will be Edwin J. Ward, member of the national board of directors of the Association. For information call 241-3272 or 291-4344.

January 15

Members of the Archdiocesan Board of Education will meet in regular monthly session at St. Columba School, Columbus, at 7:30 p.m.

Marian College is offering a beginning sign language class and an intermediate class beginning Jan. 15. The introductory class will be offered on Monday and Wednesday

January 16

The Adult Education Committee of St. Barnabas Church, 8300 Rahke Road, Indianapolis, will present John Cranfil, executive director of the Southside Youth Council, in a program titled, "Healthy Development in Teens." The program is scheduled to begin at 7:30 p.m. A small donation will be collected at the door.

January 20

The Women's Club of St. Patrick parish, 936 Prospect St., Indianapolis, will sponsor a card party beginning at 2 p.m. Admission is \$1. Grocery items will be given as prizes along with door prizes and refreshments.

January 25-27

Fatima Retreat House, 5353 E. 56th St., Indianapolis, has scheduled a weekend retreat for young adults. Details are available by writing or calling the Retreat House, 317-545-7681.

A Serenity weekend for those involved with Alcoholics Anonymous is being held at Mount St. Francis Center in southern Indiana, west of New Albany. Complete information may be obtained by calling 812-923-8810.

A Beginning Experience weekend sponsored by separated, divorced and remarried Catholics will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. The weekend is designed to provide an opportunity for self-examination and personal growth. Reservations are limited. Contact Jane King at 317-844-5034 for information.

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, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Brebeuf girls head into tourney

Brebeuf's girl's basketball team headed into the County tournament this week, carrying a 10-1 record and

Coach Alan Vickrey's conviction that his squad's strong defense might win it all for the Lady Braves.

"We play four games in five days, and in that kind of situation, you need three things to win: tremendous depth, tremendous breaks, and fine defense," Vickrey says.

He points out that Brebeuf has allowed its opponents only 34.5 points per game in 11 outings, and "the girls put pressure on other teams that make them do things they don't want to do."

"Also, in the past four or five games, we've averaged 17 steals," most of these by center Mollie Bill, forward Terry Starkey, and guard Melissa Barney, who is the team's playmaker and floor general.

Brebeuf's offensive key is balanced scoring. Bill hits for 12.5 points per game, while forward Tracy Sheehan averages 11.1 and

Starkey 8.6 points per game.

According to Vickrey, "it's a wide-open tournament, and any one of 8 or 9 teams could win it," although unbeaten Southport is favored. Play began Tuesday night and concludes Saturday.

Brebeuf's only loss so far has been to Carmel, 37-35. Following County, the Braves play three games before the state tournament. Despite its 10-1 record, the team so far has not been given state ranking.

"We beat North Central around Christmas, but there've been no rankings since then," Vickrey says. "We deserve to be ranked. It's important for the players to feel that people recognize they are playing excellent ball."

"The support from the school," he adds, "has been phenomenal."



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The Hoosier Scene

CUSA helps Catholic handicapped to lead better lives

by David Gerard Dolan

If it's a bit late, then please forgive me. But I want to wish all my readers a Merry Christmas and a Happy New Year! The holidays have been full of blessing and also mail. I want to reassure some *Criterion* readers that the paper did not drop my column last week. They failed to mention that Edna and I took our grandson to Florida with us during the New Year weekend. That was to visit Edna's family who moved to the Fort Myers area a few years ago. Those old folks like the warmth but Edna and I prefer the snow on our hillside.

Among the mail waiting for me was a long letter from **Tommy Finn**. He reminded me that he had been on the *Criterion's* front page in June 1979. Tommy is a quadriplegic, the result of a 1955 automobile accident in which his skull was fractured. ("Can't hurt an Irishman hitting him in the head," Tommy says.) Tommy gave the homily at the annual Mass for the sick at St. Monica's Church.

His reason for writing me was to tell me about something called CUSA. That stands for Catholic Union of the Sick. Tommy has been a member of this effort for 20 years. "Membership is one of life's blessings and has helped me to better understand the cross almighty God gave me over 24 years ago," Tommy says in his letter. He claims it helped him to use his life constructively instead of wasting time being steeped in self-pity.

It's ironic the way things work, but Tommy's letter came to me just a day after I read about CUSA on the *Criterion's* wire service. There was a story about a Jesuit priest, Father Francis A. Sullivan, writing in a priest's magazine called *Homiletic and Pastoral Review*, who says that the problem of loneliness is increasing among Americans. Father Sullivan says the lonely have to be found wherever they are "in homes for the sick and/or aged, living by themselves or with a relative."

Father Sullivan has been a chaplain to a CUSA group and he encourages Catholics to join it. It sounds to me like a worthwhile effort and, especially on Tommy Finn's word, I think Catholics ought to join it. I've got two addresses for CUSA. One is a national address: c/o Anna Marie Sopko, 176 West 8th St., Bayonne, NJ 07002; the other is local and is Tommy Finn's, 132 South Arlington Ave., Indianapolis, Ind. 46219 (317-356-1970). Come to think of it, I ought to get my parish priest to start a chapter.

It used to be that a newspaper office would be flooded with books publishers wanted to be reviewed. Now it seems it is records. Everybody seems to be recording these days. I was passed along another record because **Benedictine Sister Mary Margaret Funk sent it to the *Criterion*** as a result of my talking about the record made by the group from Christ the King parish in Indianapolis. Well,

some Benedictine sisters have been making music, too.

Let me say, first of all, that I'm not one to really listen to records like these. I find them pleasant enough, but some of them are music that people like to sing in church and, I'm not all that comfortable with guitar music in church yet. Edna thinks I'm an old fogey about this, but I like the heavenly music of a good organ.

Of course, Edna points out to me there aren't that many churches that even seem to have good organ music, so—maybe, I'll get used to the guitars. But I really prefer a Mass where the music is more organized than most guitar Masses are.

Anyway, the Benedictine sisters sent us their first album called "**Time, Don't Run Away.**" And it's sung and played by eight young sisters. The interesting thing about this record is that all the music was written by one of them, Sister Mary Sue Freiburger. I think Sister has a real talent for composing and the record is interesting to listen to for that. The songs often sound very much alike to me, just like most guitar music does, but the sisters do a good job, they're enthusiastic in their singing, and Sister Mary Sue writes good, singable songs.

The album can be ordered from the sisters at Our Lady of Grace Convent. For more information call them at 317-787-3287.

Just a couple items came to my attention this week.

► **Sister Dorothy MacDougall, a**

member of the Sisters of Charity of Nazareth, Ky., and a native of Jeffersonville, was elected superior general of that congregation recently. She takes over on July 1.

► **And Don Hamacheck**, administrator of Saint Francis Hospital in Beech Grove, has been elected president of the Alliance of Indianapolis Hospitals for 1980. This organization enables the nine Indianapolis general care community hospitals to pool resources and share services thus controlling health care costs.

► **Archabbot Timothy Sweeney** of St. Meinrad Archabbey has recently announced personnel changes in major administrative positions at St. Meinrad. Benedictine **Father Rupert Otdick** has been named publisher and general manager of the Abbey Press, **Brother Luke Hodde** will serve as archabbey treasurer and business manager and **Father Augustine Davis** will be director of the physical facilities.

Archabbot Timothy indicated that the full-time service of Father Rupert as publisher and general manager emphasizes a monastic commitment to the Abbey Press. He pointed out that this will insure a stronger Benedictine presence in the work of the Abbey Press and establish a stronger link between the Press and the archabbey community.

All three men have held varied and responsible positions in this Benedictine community.

Double take

by Harry Schuck

Below are twin puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. In number 1 across (joyous Christmas-merry and among-midst) the clues apply to the first and second puzzle respectively. After that the top and bottom clues with each puzzle are scrambled and might apply to either puzzle.

ACROSS

1. joyous: _____ Christmas among
6. rapturous horse's collar pieces
11. assembly (Anc. Gr.) Belgium battle town
12. to humble hip bone part
13. decay pertaining to (suf.)
14. wood file Irish Gaelic
16. yes (Sp.) Asiatic lily tree
17. road (abbr.) negative reply
18. not used before soak flax
19. animal lair neither, _____

DOWN

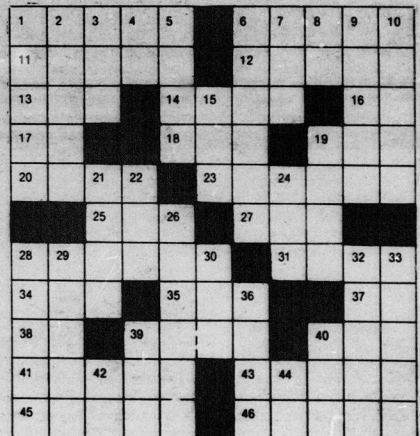
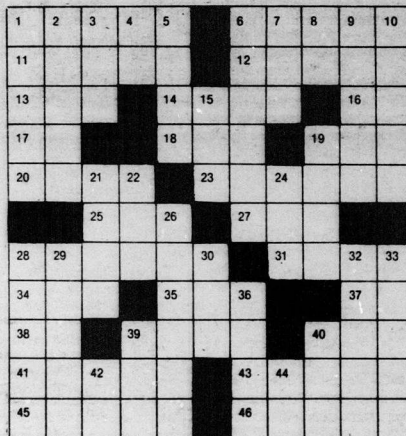
20. vast ages egg layers
23. of God's nature simple _____ says (poss.)
25. boat paddle charged particle
27. take away (obs.) make an edging
28. main meal sleeping room
31. 12 months animal flesh
34. singleton angular vase
35. peace (L.) end or peak
37. sun god (Egypt) fifth scale note
38. college degree (abbr.) weight unit (Ch.)
39. corn _____ bread chemistry term

DOWN

1. northeastern state one of the 3 gifts
2. Eskimo's house Pandoric ode part
3. non-antlered deer rural route abbreviation
4. senior (abbr.) again (pre.)
5. French river small, mountain lake
6. saved by _____ hie or hurry
7. _____ Lincoln high mountain
8. mother (pop.) _____ sixteenth Greek letter

9. false acting (2 wds.) city in Germany
10. Norse myth name (poss.) fisherman's net
15. bronze money (L.) bright color
19. ten cents written remembrance
21. baseball team number Norse 3 goddesses
22. Uncle _____ male offspring
24. Mary's month _____ and vigor
26. throw again has uncles or aunts
28. curved, arched roofs becomes less sharp

29. map insert belted constellation
30. Martha _____ Tin Tin
32. knight's suit Lady _____
33. plant's ground system tease in anyway
36. Christmas (pop.) legume vegetables
39. spy agency (abbr.) church seat
40. seventh Greek letter Hawaiian taro food
42. railroad (abbr.) accomplish
44. foot (abbr.) cent (abbr.)



Today's Music

by Charlie Martin

Bob Dylan's musical talents have been prominent during a large part of the last two decades. Dylan first achieved musical fame by voicing the messages of protest during the Vietnam War days of the 1960s.

After a time away from the musical stage, Dylan returned to recording in the middle 1970s. Currently his sound and writing indicates another change. Some critics have described this emerging difference as a type of religious conversion. These same critics point to his most recent album "Slow Train Coming" with songs such as "Gotta Serve Somebody" as an example of Dylan's new musical message.

In this song, Dylan presents a montage of lifestyles, vocations, and aspirations. He plainly says that no matter what your state, real happiness can only be found by looking outside of oneself to the needs of others.

In Dylan's words, this range of service extends from serving anyone from the devil to the Lord. Dylan implies that every life needs purpose and direction and these qualities are best found in a commitment to reach beyond oneself.

Life experience tells us that Dylan's challenge is true. Those people who choose a life centered upon narrow interests or who indicate little concern for others often find life empty.

ONE OF our greatest potentials is our ability to interact with others. Yet too many people fail to believe in the value of what they can share with others. Fears of inadequacy and rejection keep people from reaching out. Such fears limit us from experiencing the power of our love.

Those of us who are attempting to live as Christians have a special task in freeing others from fears. In Dylan's analogy, we have chosen to serve the Lord. This choice implies a commitment to help others realize their best selves.

Jesus often challenged others to move beyond their fears and act out more of their God-given abilities. He also challenged his disciples to be the key in others' lives, a key that unlocks the chains of personal emptiness and opens lives to a world filled with his Father's love.

THIS LOVE affirms everyone's individuality and each person's gifts. Christians are called to serve by inviting others to value their own gifts and

encouraging them to share these gifts with others.

For the 1980s we need everyone's gifts to heal the brokenness in the world. We must take our commitment to service seriously. The time of total self-independence is over and we need each other's insights, abilities and vision.

Each of us holds a key able to free others for a more complete sharing of their gifts. Perhaps this can

GOTTA SERVE SOMEBODY

You may be an ambassador to England or France/You may like to gamble, you might like to dance/You may be the heavyweight champion of the world/You may be a socialite with a long string of pearls./ **CHORUS:** But you're gonna have to serve somebody/Yes indeed/You're gonna have to serve somebody/Well it may be the devil or it may be the Lord/But you're gonna have to serve somebody/You might be a rock 'n' roll addict prancing on the stage/You might have drugs at your command, women in a cage/You may be a businessman or some high degree thief/They may call you doctor or they may call you chief./You may be a state trooper, you might be a young Turk/You might be the head of some big TV network/You may be rich or poor, you may be blind or lame/You may be living in another city under another name./ **REPEAT CHORUS:** You may be a construction worker working on a home/You may be living in a mansion or you might live in a dome/You might own guns and you might even own tanks./ **REPEAT CHORUS:** You may be a preacher with your banks./ **REPEAT CHORUS:** You may be a city councilman taking bribes on the spiritual pride/You may be a city councilman taking bribes on the side/You may be workin' in a barbershop, you may know how to cut hair/You may be somebody's mistress, you may be somebody's heir./ **REPEAT CHORUS:** Might like to wear cotton, might like to wear silk/Might like to drink whisky, might like to drink milk/You may be like to eat caviar, you might like to eat bread/You may be sleeping on the floor, sleeping in a king-sized bed./ **REPEAT CHORUS:** You may call me Terry, you may call me Timmy/You may call me Bobby, you may call me Zimmy/You may call me R.J., you may call me Ray/You may call me anything but no matter what you say./ **REPEAT CHORUS.**

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MOVE OVER, BEETHOVEN—Stern-faced students pose with their music teacher, Laura Erickson, right, during the recent Beethoven look-alike contest at Im-

maculate Heart of Mary School in Madison, Wis. (NC photo)

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'Leatherstocking Tales' to air on January 19

The adventures of Natty Bumppo, American literature's original frontier hero, are faithfully recreated in this production of James Fenimore Cooper's "The Leatherstocking Tales," airing Saturday, Jan. 19, at 7-7:30 p.m. (EST) on PBS.

The first episode tells how Bumppo, called Deerslayer by the Delaware Indians among whom he was raised, came to be known as Hawkeye—a warrior's name—bestowed by the Hurons who respected him as a brave foe.

Cooper's hero sees the wilderness as a new Garden of Eden—"a gift of God to man"—a place where all can live in peace. With the Indian allies of the French on the warpath against the English colonists, however, the virgin forests have become a bloody battleground.

Bumppo, of course, would rather disarm an enemy than kill him, with the result that young viewers are treated to a series of exciting captures, escapes and pursuits. They will also discover the romance of the frontier—the beauty and bounty of nature, the dignity and the resourcefulness of the Indian and the corrupting influence of civilization.

Not just youngsters but the whole family will enjoy this vivid and spirited adaptation of the venerable Cooper classic. Shot in the wilds of western Pennsylvania, this excellent production is the first—but let us hope not the last—American multi-episode effort in the "Once Upon a Classic" series.

Taking a quick but provocative look at how the sound media, such as telephones, the radio and recordings, affect our everyday lives is "Sensaround," airing Tuesday, Jan. 15, at 8-8:30 p.m. (EST) on PBS.

Starting with the musical environment created by Muzak—a musical form designed by a computer to stimulate productivity—through a comic sequence showing our dependence upon the telephone to, finally, a demonstration of how modern recording techniques create their own world of sound, the program effectively demonstrates that media technology uses us as much as we use it.

As a pilot for a projected 1981 series of eight programs on the cultural role of mass communications to be called "Media Probes," this



STAR TREKS—Folk singer Arlo Guthrie (above left) and baseball stars Garry Maddox of the Philadelphia Phillies (above right) and Steve Garvey of the Los Angeles Dodgers (right) are among the celebrities who have been making a series of radio commercials for their Catholic faith. The commercials are part of a \$70,000 12-week evangelization campaign sponsored by the dioceses of Camden, N.J., Trenton, N.J., and Philadelphia. (NC photos)



once-over-lightly exposure to the sound media raises questions but provides no directions let alone answers to where these developments are leading.

The pilot would make a valuable addition to a course on media technology but the rest of the series would gain in effectiveness if it were directed more to the lay viewers.

The enormity of the Nazi crimes against humanity were proven to the world at the Nuremberg trials, but many of those responsible escaped punishment. Some came to the United States posing as refugees from communism; some were even recruited to work for government agencies.

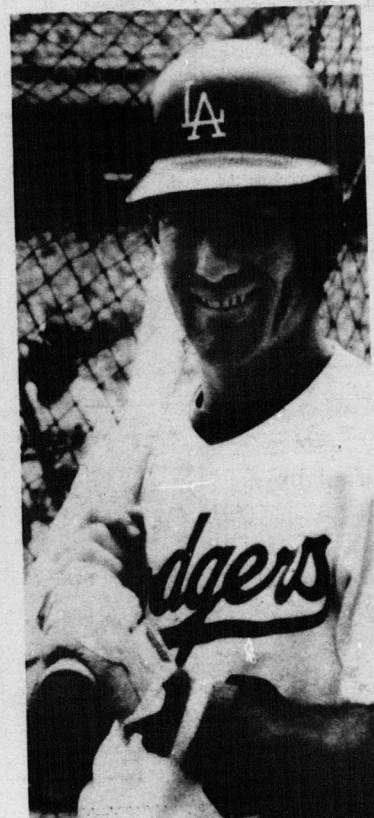
Why they have been immune from prosecution for almost 30 years is the subject of a first-rate investigative documentary—"Escape from Justice: Nazi War Criminals in America," airing Sunday,

Jan. 13, at 7-8 p.m. (EST) on ABC.

There are more than 200 individuals accused of war crimes currently being investigated by a special unit of the Justice Department. Sixteen of these cases are already in litigation, the most prominent of which is that involving Valerian Trifa—an archbishop of the Romanian Orthodox Church—accused of participating in a 1941 pogrom.

Narrated by ABC newsman Tim O'Brien, with investigative reporting by Michael Connor, the program examines the connection between American military intelligence and alleged Nazis. During the Cold War, Project Paperclip brought more than 900 German scientists to the United States. Two of them are shown by Connor to have participated in Nazi crimes.

(This column was written through consensus of the staff of the USCC Department of Communication's Office of Film and Broadcasting.)



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Media Notebook

Television—medium of unlimited potential

Television in the 1980s is a medium of almost unlimited possibilities. What is difficult to foresee, however, is which of the competing technologies linked to it will be dominant by the end of the decade.

The unanswered question is how much the American public is willing to pay for program sources beyond those now provided by the networks and local television stations. Video disc players are currently being test-marketed. Over a million video cassette taping machines have sold in the past few years.

Cable continues to expand with the number of homes wired into the system approaching some 10 million. The great impetus to cable developments seems to be the additional services provided by pay television franchises.

Satellites have been around a long time and are used by existing network and cable operations.

Satellites may come into their own during the 1980s because the technology for receiving their transmissions has gone from the \$10,000 apparatus that only stations could afford to a \$200 to \$300 antenna for the individual home.

How this or any of the other technologies fare in the next decade remains to be seen.

Television satellites, however, are already a part of national life—whether as a network news story transmitted "via satellite" or as a front-page item about the missing RCA satellite.

The newspapers treated the lost satellite as a joke, but it was not very funny for the television industry, which has come to depend upon the "feeds" from these orbiting "birds." Those broadcasters who had reserved a channel on the

missing satellite had to scramble to find an alternate channel on the already-crowded schedule of existing birds.

ONE OF those caught in the crunch for room on a satellite transponder was Time-Life Films with its plans to inaugurate this April a nightly service of recent BBC programs to cable operators.

Fortunately, Time-Life owns Home Box Office, one of the leading pay television systems, and was able to shift to one of its existing transponders.

But perhaps the most interesting use of the satellites' potential is the start this month of Black Entertainment Television, which in a recent press conference in New York was described by its president, Robert L. Johnson, as "the first and only black television network."

Black Entertainment Television will provide programming via satellite to 4.5 million cable subscribers beginning Jan. 25.

The service will be available to all cable systems at no cost to the operator or the subscriber because it will sell time to advertisers for commercials.

The programming will be oriented to a black audience, but it is hoped that the entire community will find it worth watching.

TO START, it will broadcast one movie a week in a two-hour slot on Friday night. By September it hopes to be airing an additional four to six hours of programs on Saturday.

If all goes according to plan, Johnson believes that BET "will provide a nationwide platform that will showcase the cultural creativity and dynamic vitality of the black en-

tertainment, sports and music industry."

To accomplish this, however, BET depends upon the black creative community to supply the productions. BET is essentially a vehicle for existing black programs—such as are already being produced for local stations.

By providing the incentive of being able to reach a national audience, BET believes it will stimulate the production of black programs.

Inaugurating the service on Jan. 25 will be a 1974 United Artists movie, "A Visit to a Chief's Son," a beautifully photographed film of racial understanding set in Kenya with a story that should appeal to black and white viewers alike.

LIKE THE flourishing Spanish International television network, a pay subscriber service

established in 1979, Black Entertainment Television has a target audience but is providing the community at large with further options.

The new technologies make it possible to broadcast programs of specialized interest to minorities of all kinds, ranging from ethnic groups to religious sects.

But the new technologies also provide an alternate means of reaching a mass audience other than through the established networks of stations. Because the profits are so enormous here, this has become the battleground for television's development in the 1980s.

As the new delivery systems become ever more competitive with the networks, the quest for programs becomes ever more intense, especially in the area of movies and sports events. It is a boom-time for producers and

syndicators trying to keep up with the demands of the diverse marketplace that television has become.

Is such chaos in the public interest? Will minority broadcasters be serving a meaningful portion of the spectrum at the end of the decade? The American people will have to start taking an active part in such matters or the questions will be decided for them by those whose only interest is making money.

TV Programs of Note

Tuesday, Jan. 15, 8-9 p.m. (EST) (PBS) "Hepatitis." Two decades of research coupled with incredible luck have brought scientists within reach of a cure for Hepatitis B—an ongoing story of medical science told by this program in the "Nova" series.

Saturday, Jan. 19, 9-10:30 p.m. (EST) (PBS) "It's the Willingness." An Appalachian family caught in the first catastrophic years of the Great Depression is the subject of this original television drama by Marsha Norma presented in the "Visions" series.

FCC Blacks Out The Public Interest

Are you concerned about commercial radio's influence on values? Should radio serve the entire community, rather than just monied consumers? Should religious groups and other non-profit charitable organizations be given radio time to send their messages to the community? Should the number of commercials you hear each hour be limited?

You might think, "Yes!"

But the Federal Communications Commission (FCC) has answered "No" to these and similar questions. The FCC proposed Oct. 5 that radio stations be free to broadcast unlimited commercials and drop all public services. Instead of local events, public affairs, news, community service and other constructive programming, your local radio station will be free to spend as much time as it likes selling you hamburgers, beer and laundry soap.

The FCC has proposed to eliminate your influence on radio programming as a member of your local community. That leaves all program decision-making to advertisers and station owners.

Radio stations are now required to serve you, in the "public interest, convenience and necessity." The FCC has proposed to repeal that law and reduce your interest in radio to that of a consumer of purchased products.

If you think local community standards are important to radio broadcasting and if you don't want the FCC to hand your influence on broadcasting over to radio advertisers, write the FCC.

Let your voice be heard.

Cite: "Notice of Proposed Rulemaking for the Deregulation of Radio," BC Docket No. 79-219. Address your comments to: Secretary, Federal Communications Commission, 1919 "M" St. N.W., Washington, D.C. 20554.

If you would like more information on the FCC's intention to give away the public's airwaves, write the Department of Communication, United States Catholic Conference, 1011 First Ave., New York, N.Y. 10022.



This notice is provided as a public service by this newspaper in cooperation with the U. S. Catholic Conference.

Religious Broadcasting

RADIO: Sunday, Jan. 13 (NBC)—"Guideline" presents the conclusion of a two-part series on the action plan which the National Conference of Catholic Bishops is developing in response to the wide variety of needs that so many families are experiencing in today's

world. Once again the guest is Auxiliary Bishop Francis Stafford of Baltimore, chairman of the American bishops' Commission on Marriage and Family Life. Interviewing Bishop Stafford is Paulist Father John Geaney, who is president of UNDA-USA, the national Catholic association of broadcasters and allied communicators. (Please check local listings for exact time in your area.)

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TV Films

Orca (1977) (CBS, Saturday, Jan. 12): A campy bit of one-upmanship on "Jaws," in which Richard Harris incurs the wrath of a male killer whale by killing its pregnant spouse, and the beast wreaks continual havoc on the coastline while drawing a fishy bead on Harris. This is a very big fish story, also starring Charlotte Rampling. Not recommended.

Viewing with Arnold

'1941' heartless slapstick

by James W. Arnold

Movie wunderkind Steven Spielberg has dropped another strange and expensive object in our collective laps. It's not the world's largest shark ("Jaws") or most mind-boggling starship ("Close Encounters"), but a \$30 million, special-effects dominated slapstick comedy called "1941."

That's the year of not-too-happy memory in which the Japanese attacked Pearl Harbor and the Philippines, the U.S. got into World War II, and people in California were seriously concerned about invasion and air attacks. (A Jap submarine, in one of the war's weirdest episodes, actually did shell Santa Barbara, of all places).

It all seems ludicrous now, and that's definitely the mood pursued by Spielberg (now 31) and his even younger writers, USC film school prodigies Bob Zemeckis and Bob Gale. (They premiered last year with "I Wanna Hold Your Hand," a comedy about girls chasing the Beatles).

Even Spielberg concedes that "1941," which spoofs the invasion hysteria and climaxes with a Jap sub and a U.S. Army tank battling for an oceanfront amusement park in Santa Monica, has much in common with two madcap farces of the 1960's, "Mad, Mad World" and "The Russians Are Coming." But the differences are vast, especially in style and human feeling.

Spielberg's comedy is

is the dearth of funny people. Mostly Spielberg relies on straight actors (Ned Beatty, Robert Stack, Warren Oates, Christopher Lee, Toshiro Mifune) to be amusing when surrounded by wacky, improbable chaos. It works only now and then.



THE MOVIE is in dire need of an Alan Arkin, Sid Caesar, Jonathan Winters or Dick Shawn to maintain the comic mood. Even slapstick needs style, a kind of insane intensity, especially between gags.

The only comedians on board are the "Saturday Night" alumni, John Belushi and Dan Aykroyd. Belushi does a long John Wayne impression as a hot fighter pilot trying to find an enemy to shoot down, and at times he's a riot. But he gets no direction at all, overplays outrageously, and eventually becomes his "Animal House" slob in a different costume. Aykroyd is less a comic than a satirist, and his depiction of a super-straight, vaguely ignorant tank sergeant tends to get lost in the general disaster movie noise and confusion.

With youthful but tasteless exuberance, Spielberg socks practically everything into this movie, hoping that if we don't laugh, we'll at least be giddy from the punches. There are sex jokes, ranging from the sophomorically symbolic to grappling, groping and skirt-peeking. There are toilet jokes; Japanese and Nazi jokes; black and white jokes; I-can't-fly-this-airplane jokes; runaway car, airplane, tank and motorcycle jokes; even ventriloquist jokes.

There are jokes about soldiers vs. sailors in the USO and guys getting hit on the head. There are old movie jokes, including an Abbott-and-Costello routine. (The Japs, looking for Hollywood, pick up a citizen named Hollis Wood. "Where's Hollywood?" they ask. "I'm Hollywood," he keeps answering.) The tank smashes through a paint factory, knocking over 2,500 gallons of paint, a cycle sidecar careens through a fruit market. A guy says, "Give me a break," and gets hit with a bottle.

DESPITE ALL this obvious juvenilia, "1941" is gorgeous to look at. It has

been photographed by William Fraker ("Heaven Can Wait") in a kind of smoky, glowing nostalgic haze, and almost every dollar spent on special effects is made to show.

In fact, "1941" really hangs on three or four of a dozen spectacular events. One is the USO sequence, with a cast of hundreds, which includes a chase, a jitterbug contest and eventual mass combat, plus a quiet epilog with clever mechanical gags

Then there is the aerial dogfight up and down Hollywood Blvd. and the destruction of the amusement park, climaxed by a ferris wheel that rolls fully lighted off the pier into the ocean.

Both of these are achieved by extraordinary use of miniatures, and are delightfully unexpected and absurd. Finally, there is a sequence where the inept Beatty, commanding a 40 mm. mobile cannon, slowly but surely destroys his splendid cliffside beach house. Eventually it gives up, gasps and rolls into the sea.

Few characters, except the obnoxious ones, have much of a chance to grow on us, but Stack serves as a necessary center of sanity as

General Joe Stilwell, CO the army in California at the time.

DURING THE big riot he's in the beautiful old Los Angeles theater weeping at a tender moment in Disney's "Dumbo." It's a putdown, suppose, but he was having more fun at the time than the "1941" audience is.

Spielberg obviously makes movies with love like a rich kid playing with expensive toys. If he ever develops a head and a heart to go with his magician's skill, we'll all want to be there.

(Non-stop violent comedy with big effects, small soul, some sex and vulgarity; for limited audiences). **NCMP Rating:** B—morally objectionable in part for all.



ANGRY STALLION—Rearing angrily on the beach "The Black Stallion" expresses his dismay at having his young master taken away by fishermen who rescue the shipwrecked boy from a deserted island. Francis Ford Coppola's film stars Mickey Rooney and newcomer Kelly Reno. (NC photo)

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