

THE CRITERION

Archdiocese of Indianapolis

Prayer and rejoicing greet hostage return



Peeling church bells, private prayers of thanksgiving, and special liturgies including a Wednesday midday Mass at the Cathedral by Archbishop Edward T. O'Meara were some of the ways archdiocesan Catholics celebrated the safe return of 52 American hostages from Iran.

Following Tuesday's announcement that the hostages were enroute home, Archbishop O'Meara issued a formal statement in which he vowed that "all America must help them recover physically and emotionally" from their 444-day ordeal.

He also thanked President Carter for his handling of the crisis and urged that Americans "move on with the process of reconciliation between our people and the people of Iran."

At Washington, Archbishop John R. Roach, president of the U.S. Catholic Conference and National Conference of Catholic Bishops, also hailed the news. The archbishop of Minneapolis-St. Paul said "in company with millions of other Americans who feel God has answered their prayers, I rejoice with all my heart."

"Few events in our nation's history have caused more pain than the ordeal of the hostages in Iran and few events have occasioned more widespread rejoicing than the news of their release."

He too commended the "many officials and negotiators from throughout the international community who have worked with tireless dedication to help bring this day to pass."

Archbishop Roach likewise looked of course, they are also willing to do their

ahead, stating that "what has happened is in the past. Our period of national rejoicing is not a time for recriminations but for constructive new beginnings in our dealings with other countries—provided, part in seeking improved relations with us."

"Let us also therefore pray that Almighty God, who alone has the power to do so, will cause this incident to become an occasion of grace that enlightens hearts and minds around the world," he said.

A planned interfaith day of prayer for the hostages by church groups on Jan. 29 in Washington is now expected to be a day of thanksgiving. The U.S. Catholic Conference was one of the sponsors of the special services.

The international church played a continuing role in the hostage crisis. Although papal appeals sometimes led to public rebukes, the Vatican remained involved in the hostages' fate throughout their 14-month captivity.

In addition to public statements by Pope John Paul II, the Vatican's main role was played by 58-year-old Melkite-Rite Archbishop Hilarion Capucci, who shuttled between Rome and Teheran as an unofficial Vatican representative.

The archbishop met several times with the pope and with Iranian religious and political leaders during the crisis. He was instrumental in getting the corpses of U.S. servicemen returned home after the failed attempt to rescue the hostages on April 25, 1980.

Another church official who played a role was Msgr. John Nolan, national secretary of the (U.S.) Catholic Near East Welfare Association and president of the Pontifical Mission for Palestine. Msgr. Nolan saw 14 of the hostages and reported to Pope John Paul in February about the visit.

Archbishop's statement on hostages

"The ordeal of the hostages and all their fellow countrymen is at long last over. With gratitude to God, we welcome our fellow Americans back to the land of the free, hoping these men and women who breathe the air of freedom again will always remember they were never forgotten for a moment. More than a year was taken from their lives while they were in our nation's service, and all America must help them recover physically and emotionally and readjust their lives once again.

"We rejoice with their families who have suffered as truly as the hostages themselves. May the joy of reunion be the beginning of their compensation for their agonies.

"We thank President Carter and all who shared with him the lonely burden of responsibility, for the handling of this unique crisis in our nation's history and for the tedious negotiations that have culminated in the release of those held hostage. History's judgment of the actions of our leaders must always be filled with understanding, compassion and great gratitude.

"Thanks be to God a great threat to the peace of the entire human family has been erased. Let us now move on with the process of reconciliation between our people and the people of Iran with strength, with courage and vision."

International students share common barriers

by Beth Wathen
(First of a two-part series)

They all share the same dreams and fears though they come from different lands. They come to a country long viewed as the land of opportunity.

Great expectations, misconceptions, prejudice and language problems characterize the struggle for the international student who comes to study in the United States.

Marian College, Indianapolis, presently has about 150 international students on campus. These students represent over 30 nationalities, mostly Latin, Middle East and Africa, Far East and Indonesia.

"I have come to a country of many opportunities," beams Chris Papazoglov of Greece, "I see it as a good way to succeed more in my future."

Chris is a student of the ELS Language Center on Marian's campus. ELS is an intensive nine-level English program which prepares students from foreign countries for university study in the United States. The language center, at Marian since 1977, is independent from the college and simply rents space there.

THE RULE IN the ELS classroom is

"speak only English." Ordinarily it takes four weeks to complete one session, or level of the program, which includes grammar, reading, writing, conversation and lab work.

According to Adele Tyson, director of ELS, beginning level teachers must speak slowly and in simplest sentence structures. Lectures incorporate props, drilling and repetition.

Because of the small class size, 15 students or less, individual instruction and student interaction is possible.

For many ELS students such as Chris, the center is their first introduction to English and to the culture and lifestyle of Americans.

Differences in weather, food, customs and personal and community values are some of the obvious difficulties students face. But the feelings of fear, isolation, rejection and prejudice are the hardest realities with which they cope.

Alejandro Dodero of Argentina, recalled his fearful expectation about the U.S. "I was afraid to come. I had heard of all the violence in your country from my people."

HOWEVER, Alejandro's initial fears were dissipated on his arrival at New

York's Kennedy airport. One of his suitcases didn't arrive—enough to upset any American—but for one who speaks little English it can cause panic. Alejandro sought help from a TWA ticket agent, who told him not to worry, to come back in a few hours.

When the Argentinean returned, the suitcase had been found. Relieved and thankful, he bought a box of bonbon candies. To the befuddled airlines employee, he explained it is a custom in Alejandro's country to buy candy for someone who has returned a lost item.

Alejandro also tells of when he arrived at Indianapolis on July 5. Lost and perspiring heavily with the summer heat and the weight of his baggage, Alejandro was found wandering around the airport, seeking a hotel for the weekend. A policeman approached him and kindly said, "I think you need help."

In Alejandro's view, one wouldn't easily find a such a sympathetic policeman in his country.

"You really have to watch our students," says Dan Valentine, ELS student advisor. He observes a tremendous amount of "cultural shock" leading to depression among students, attributing this chiefly to

climate differences, sickness and a general feeling of frustration.

Valentine currently is developing cross-cultural workshops and sees these as a great way for students to gain better understanding of Americans and among themselves. Also, he hopes these will eliminate some misconceptions many students have on arrival in the U.S.

A DIFFICULT BUT common situation is when students must confront Americans who are ignorant or scornful of the student's native land and people.

Enrique Romero of Venezuela recalls the young man he encountered in Kansas who didn't even know Venezuela existed.

"All he heard about was Brazil. He knew of that country in South America. It makes me angry when I hear such things," says Romero.

Saddek El-Kuber finds that many Americans, on learning he is from Libya, complain about the cost of petroleum and gas. He tells them that not all of the profits go to his country—"50 percent goes to my country and 50 percent goes to the American company."

Politics is a frequent source of misunderstanding, particularly for students from a socialist or communist country.

"They are very angry about me, because I am from a socialist country," says Borika Stanjevic of Yugoslavia, "They call me stupid."

Borika finds many Americans have only spoken with Yugoslavian immigrants who came to America years ago. Often they are not aware of Yugoslavia's political climate today.

"Every communist country is different, only the word is the same," declared Borika.

PAPOZOGLOV NOTES that like all students, international students have the same problems and needs such as housing and schooling and don't come to solve world issues. "I don't come here to solve those problems, just to study and create my future."

Most of the students return to their native country after completing their studies. They see the experience as valuable both for themselves and their countries. Most hope to be able to share their knowledge and training, and make a significant contribution to their country and people.

Being away from their families, international students have created family among themselves, seeing one another as brothers and sisters and the ELS staff as parents. Their common problems serve as a common bond. "We are like a family... we are one!" exclaims Chris.

Miss Tyson also recognizes that the five member staff serves as ELS students' "first family in America." She tries to incorporate this thought into the spirit of the center.

The director feels that although there have been occasional problems between international and American students at Marian, the situation continues to improve. She attributes this to a better understanding of problem areas and better communication among ELS administration and Marian College administration and staff.

Expressing enjoyment at the interaction with international students, Miss Tyson observed that "every student is a learning experience for us as well. It is a wonderfully pleasant environment to work in."

San Salvador bell rings once again

Some people collect bells. Others write songs about them. Students in class wait hopefully for them to ring. But at Holy Rosary Parish in Indianapolis—bells are looked on as a unique part of the church's history.

Especially the San Salvador bell. A 7,000 pound wonder, at the time of its manufacture in 1923, the bell was the largest ever cast in this country. It was paid for by subscribers to the "Eternal Light Magazine," a religious literary monthly published by Holy Rosary's founding pastor, Father Marino Priori.

The bell was cast at the E. W. Vanduzen Foundry in Cincinnati and dedicated at the parish on Sept. 14, 1924, by Bishop Joseph Chartrand.

Installed in the west belfry of the church's twin spires, the San Salvador originally was rung by hand with ropes. Later, it was fitted with electric motors, as were the other five, smaller bells of the

church. But the motor on the big bell stopped working some years ago, and the bell was silenced.

Then came Christmas Midnight Mass this year... The priests and most parishioners were startled following Communion when the bell's deep strong peals rang out. It was the work of several parishioners, amidst much secrecy, who had refitted the bell for manual ringing—a surprise gift to Fathers Robert Sims and Kim Wolf and to the parish.

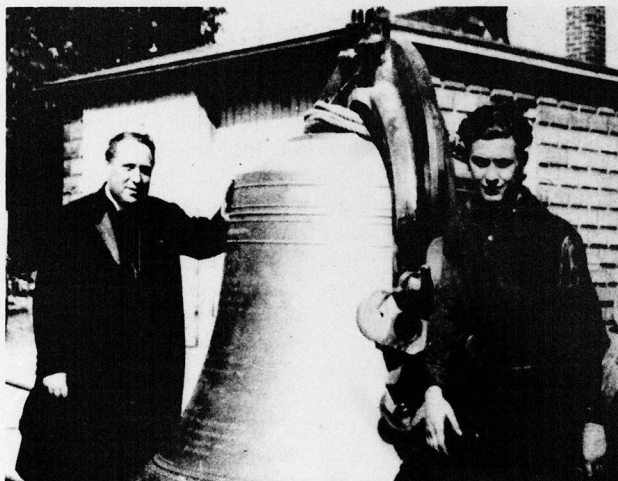
Father Sims admitted he was amazed at the gift, recalling that before Christmas "parishioners always seemed anxious for me to leave meetings. I found myself asking, 'why do they want to get rid of me?'"

The bell honors Christopher Columbus and "the area of land he dedicated to the

Lord—San Salvador." On one face of the bell, it notes that three popes blessed the bell—Pius X, Benedictus XV, and Pius XI. An inscription on the other face mentions church and civic leaders of the period, including Bishop Chartrand, President Calvin Coolidge, Indiana Governor Warren McCray, Indianapolis Mayor Samuel Lewis Shank and "Protector of this Bell," St. Michael the Archangel.

Today, the bell rings out at Sunday Masses and for special events such as the recent priesthood candidacy ceremony celebrated by Archbishop O'Meara.

Parishioners who made the presentation were Michael Timpe, Tory Lynch, Christina Pittman, Gus Minardo, Margaret Minardo, Anne Felicichia, and Philip Green who had the honor of first ringing the great bell on Christmas morning.



THE GREAT BELL—Father Marino Priori, pastor of Holy Rosary Church, stands with a parishioner alongside the San Salvador bell prior to its installation in 1924.



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PEACEFUL SCENE—Snow covers a small Vermont village, creating this peaceful rural scene. (NC photo)

FCC deregulation of radio draws criticism

WASHINGTON—The Federal Communications Commission (FCC) Jan. 14 approved deregulation of four key areas of commercial radio policy, and was criticized by the Catholic Church and a public interest group.

Court challenges of the FCC action are likely.

On a 6-1 vote, the commission dropped rules specifying that radio stations whose licenses are up for renewal ascertain and address community needs, keep programming logs for the FCC, and keep the number of commercials aired to a minimum. It also dropped guidelines calling for a specific amount of non-entertainment programming (which includes news, public affairs, religious, educational

agricultural and similar special shows) and instead said that stations must deal with community issues but can do so in their own way—through news or other means.

The previous plan, still in force until the administrative process for deregulation is finalized, called for eight percent of commercial AM stations' programming and six percent of FM stations' programming to be non-entertainment.

The FCC said that even without the guideline, stations would still offer a wide variety of non-entertainment programming because the public wants it.

While dropping the ascertainment requirement, which involved surveying the community and was considered a

paperwork burden by broadcasters, the commission stipulated that stations seeking license renewal must keep, for public inspection, a short list of "issue-oriented" programming responding to local needs. It also said that eliminating limits on commercials aired will not lead to excessive amounts of radio advertising because most stations were already below the 18-20 minutes per hour standard and the public won't stand for excesses.

Deregulation, which had been debated for more than a year, generated some 20,000 comments from the public and interest groups supporting or opposing the plan. The U.S. Catholic Conference, among others, attacked the deregulation proposal, while noting the need for some reforms of the rules governing broadcasting.

USCC Secretary of Communication Richard Hirsch charged Jan. 15 that the FCC action was "an abdication of the commission's responsibilities as mandated by Congress" and warned it was "subject to legal review."

"The commission's naive belief that the economics of the marketplace will maintain certain standards regarding news, public affairs and related non-entertainment programming is nothing less than substitution of financial considerations for the commission's regulatory oversight responsibilities," he said in a statement.

According to FCC, the new policies will increase programming diversity and give the broadcasters more flexibility to be innovative.

U.S. to resume El Salvador aid

WASHINGTON—Amid protests from church groups in the United States, the Carter administration has resumed military aid to El Salvador, including new "lethal" supplies such as automatic rifles, ammunition and grenade launchers.

The United States previously had been supplying El Salvador with only "non-lethal" supplies, such as transportation and communication equipment. That aid, temporarily suspended following the murders in early December of four American Catholic women missionaries in El Salvador, was resumed Jan. 14.

Three days later, the State Department announced that the United States also would begin supplying "lethal" equipment to help the Salvadoran government of Jose Napoleon Duarte defend itself from a leftist guerrilla offensive.

There were quick and strong denunciations from church groups which have long fought to have the aid permanently cut off.

"Our opposition to renewed military aid is based on the conviction that no real evidence exists that the government of El Salvador has brought (its) security forces under control," said Archbishop John R. Roach of Minneapolis-St. Paul, president of the U.S. Catholic Conference.

"THE RESTORATION of military assistance, in our view, enhances the possibility of more violence from the security forces and associates the United States with acts of oppression which can only alienate the majority of people in El Salvador," he added.

Church and human rights groups in El Salvador had accused the government security forces of being involved in the murders of the four missionaries—three of them nuns—as well as other killings. The State Department said "positive steps" had been taken in the investigation of the murders.

Archbishop James A. Hickey of Washington also called the resumption of military aid a great disappointment.

"I believe it most unfortunate that our government has chosen to give military assistance to strengthen the role of Mr. Duarte despite the lack of solid proof that he can control the very military forces we shall be aiding," said Archbishop Hickey.

Archbishop Hickey and Bishop Thomas Kelly, USCC general secretary, met with Secretary of State Edmund Muskie Dec. 17 and with President Carter Dec. 22, pressing their case that aid not be resumed.

THE STATE Department, which termed the military assistance "modest," said both forms of aid were being supplied because of a depletion of government arms and ammunition and the "covert" supply of arms by "Cuba and other communist countries" to Salvadoran guerrillas, who are waging a "final offensive" against the U.S.-backed government.

U.S. church officials for more than a year have been echoing pleas of the bishops of El Salvador that no more military aid be given to what the United States considers a centrist government which is attempting to ward off attacks from both the right and left.

Shortly before his assassination last March, Archbishop Oscar Romero of San Salvador wrote President Carter urging a halt in U.S. military aid.

Catholic Charities Appeal nears end

With progress reports still coming in, the 1981 Catholic Charities Appeal is nearing the end of its formal campaign.

As of Tuesday, Jan. 13, a total of \$292,476 in cash gifts and pledges have been received, reported Charities Director Father Lawrence Voelker.

Thus far, 59 parishes and missions have either reached or surpassed their goals. This is out of 132 parishes and missions reporting campaign results. St. Matthew Church, Indianapolis, has achieved the highest amount—\$13,366. On a percentage-of-goal index, St. Mary Church, Lanesville, leads all parishes with a mark of 411.5 percent. St. Mary's reached \$6,687 in cash gifts and pledges against a

goal of \$1,625.

"Although we have not reached our 1981 target of \$332,600 as yet," Father Voelker said, "there will be no reduction in the quality and quantity of programs and services provided by Catholic Charities agencies."

"Our only purpose is to fulfill the social needs of the people of God in the Archdiocese of Indianapolis," he added. "Since we work with His people, God will see that the necessary funds are provided by donors concerned with the continuance of his work."

(A full page report on page 8 provides details of parish and mission contributions.)

Editorials

Iran a lesson in foreign policy

Relief and rejoicing mixed with anger seems the basic mood of Americans following Iran's release of the 52 hostages. National joy at their safe return after 444 days in illegal captivity underscores a positive fact: the men and women in Iran were never forgotten by their country during their long and painful imprisonment.

As for the anger, it seems to stem not only from Iran's treatment of innocent American citizens, but also from what many regard as America's humiliation at the hands of an inferior "little country." After all, couldn't we have blown them to kingdom-come—couldn't we still? Should the most powerful nation in the world allow itself to be blackmailed—without retaliation—by a band of rag-tag ruffians led by a 78-year-old religious fanatic? That is one face of the rage.

For many other Americans, the sense of humiliation stems more from a feeling of betrayal. Not unlike loving and benevolent parents, many Americans believe as a nation we have been generous and open-handed in helping poorer countries. We have sent our food, our goods, our technological expertise, our armaments. Aren't we the first to respond with money when a disaster strikes another land? True enough. And, how do the recipients of our loving care respond? Do they appreciate all the good things we do and the help we've given them? Instead, in the case of Iran, they turn on us, violate our persons, ridicule our values and hold us up to scorn before the rest of the world!

It may be that too many Americans operate under a naive and comforting illusion that when, as a nation, we give of our many riches—this is done solely out of humanitarian motives . . . the goodness of our collective heart. In point of fact, America's foreign policy is pragmatic if also altruistic, based on what America wants, not merely what another country needs. Much as it may hurt our sensibilities, we are not always the innocent "good guy," and certainly not perceived as such by oppressed peoples whose cultures and political ideologies are so totally unlike our own.

The Iranian crisis was made possible largely because the American government supported the Shah while he was the powerful ruler of an oil-rich nation. His is not the first violent or despotic government to receive our blessing as well as our military support. Last week, the Carter administration announced resumption of military aid to El Salvador's beleaguered junta, claiming that it must help the junta in warding off challenges from both left and right extremists. This aid had been cut off when military troops were believed involved in the murder of four American women, including three nuns. The junta's security forces are held responsible by church and other sources for thousands of killings in year-long violence which has resulted in 10,000 deaths.

If leftist guerrillas eventually seize power, will they have any more reason to regard the United States as a friend than did Khomeni's regime?

Church leaders have urged reconciliation between the American people and Iran. This would seem possible only if Americans begin to develop a deeper, more searching and more critical understanding of American foreign policy and why it is what it is.—VRD

FCC ruling a first step?

In a last-minute-before-inauguration decision, the Federal Communications Commission approved deregulation of radio in four key areas (see story on page 3). The FCC, whose chairman and several other members depart with the Carter administration, elected to grant broadcasters what they've been lobbying for since 1978—virtual freedom of the airwaves.

The FCC claims deregulation will enable broadcasters to eliminate needless and costly paperwork and to program with more innovation and diversity. Broadcasters say the same—naturally.

The decision has stirred loud protest and threats of legal action. The United States Catholic Conference and media watchdog groups fear that radio stations will now be able to ignore the needs and rightful air time of the poor, elderly, minorities and others who are not among radio's affluent listeners.

Fears also have been voiced about excessive on-air advertising and lack of measurable standards for performance and evaluation by the public.

Is radio's overall performance likely to deteriorate because of deregulation? It's possible, of course. But most of the more than 8,000 radio stations in this country are small, serving small communities or segments of larger ones. If such stations want to keep their audience, they must respond to what that audience wants. If they run too many commercial messages, people will turn them off. It's true that the "ascertainment" clause, requiring stations to determine local needs through formal interviews with community leaders, will be lost. But if a station "lives" in a community and derives its popular support and advertising revenue from the local public—it will want and need to be involved in the community's life.

A more disturbing issue with possibly more critical ramifications is the precedent set by the FCC's decision. It could well represent a turning point in how the media, government and ultimately the public regards ownership of the airwaves.

Until deregulation, stations have been required to keep detailed records and logs and to make these available for public scrutiny. Implicit in this rule was the notion that it was the people who owned the airwaves and that broadcasters were trustees of this public property. There was an assumption that citizens had a right to know what a station was doing as it sent its signals over "their air."

It will be extremely difficult now to ascertain how well—or poorly—a station is serving the public because no longer will people have automatic access to whatever records a station keeps. Lacking such evidence, it will be very hard challenge the performance and contribution of stations in their public trust. Clearly, lack of open records lessens radio's accountability to the public.

Deregulation is necessary and helpful to the extent that it frees up a station to concentrate on more creative programming and production—a result broadcasters claim will occur. But, this throws the ball in the public's court and the public must ask: Are you doing it?

Another, perhaps more serious aspect of deregulation is its possible extension to television. Media people deny this, but if the concept of public ownership of the air no longer applies, it would seem virtually inevitable that the television media is next in line for deregulation. And that, folks, would be another ballgame where anything but a totally mobilized public would find itself far out in left field and without a scorecard.—VRD

Washington Newsletter

by Jim Lackey

WASHINGTON—The U.S. Supreme Court, which two years ago ruled that the National Labor Relations Board could not intervene in labor disputes in church-sponsored schools, now faces a similar issue, this time over taxes for unemployment compensation.

The 1979 high court decision held that since Congress never explicitly gave the NLRB jurisdiction over parochial schools, it had no right to exercise that jurisdiction on its own.

Now, in a case known as St. Martin Evangelical Lutheran Church vs. South Dakota, the court is being asked to make a similar ruling: that Congress never explicitly intended parochial schools to be subject to unemployment taxes, and that to force the schools to participate in state unemployment compensation programs would be a violation of separation of church and state.

The case, accepted for review by the

court last November, quite likely will be decided this summer.

The roots of the controversy date from at least 1976, when Congress amended the unemployment tax law to eliminate the exemption that elementary and secondary schools held from the tax. At the same time, Congress left intact the exemption for churches and other bodies operated primarily for religious purposes.

THE QUESTION then became whether parochial schools should be considered, for purposes of the unemployment law, "schools" subject to the tax or "churches" still exempt from the tax.

Despite the argument from church groups that their schools were an integral part of exempted church activity, Secretary of Labor Ray Marshall ruled in 1978 that the elimination of the school exemption from unemployment taxation meant church-sponsored schools would have to begin paying the tax.

While comparing this case with the Supreme Court decision in the NLRB case may not be entirely reasonable because of the different set of circumstances, attorneys for St. Martin church are relying on at least one key precedent from the

court's NLRB decision. In it, the court ruled that where there is a "significant risk" that an administrative action might result in church-state entanglement, then the government is compelled to show an "affirmative intention of the Congress clearly expressed" before it can take such an action.

But according to the parochial schools involved in the case, only the "apparent" intent of Congress—not its explicit intent—to initiate taxation of parochial schools has been shown.

The schools involved also base a large part of their case on constitutional issues, saying the administration of such a law would involve excessive surveillance of church schools by the state, among other things.

A friend-of-the-court brief filed by the U.S. Catholic Conference in the case, however, urges the court not to rule on the constitutional question. Indicating that it fears how yet another ruling on such complex matters might later be interpreted, the USCC contends the case can be decided simply on the legislative history of the unemployment program "without constitutional excursions."

WHETHER THE court buys that

argument remains to be seen. In the 5-4 NLRB decision, the four justices in dissent accused the majority of irresponsibly avoiding the constitutional issues on which the case should have turned and instead engaging in "a cavalier exercise in

(See COURT on page 5)



Court to rule on taxing parochial schools

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by Sister Helen Jean Kormelink

Today's Catholic schools reflect, with some time lapse, today's society. Changes in students, parents and teaching methods all contribute to a changing role for the teacher of the 1980's.

Teachers report that their jobs are different today because students have changed—they grow up faster, ask more questions and are interested in a wide range of topics. Today's students come to school from a variety of home environments; at times they reflect the tension they experience there. Discipline is often harder to maintain; students who have more freedom at home now expect much the same freedom at school.

In today's electronic world, teachers sometimes feel they must compete with TV actors, since kids are accustomed to being entertained. Students may expect the teacher to do all the work while the students assume a passive TV-watching role.

Young students come to school familiar

with "Sesame Street" and other children's programs. While children learn from what they watch, teachers sometimes question the content. Often students come to school after watching the late show, too tired to study.

TODAY'S STUDENTS are challenging and very much individuals. Teachers work hard to meet these differences.

Another change is in parental involvement. The desire of parents to give their children life's best hasn't altered. But both the level and kind of involvement have shifted.

In an earlier time, Catholic parents sent their children to "Father" and "the Sisters" and never questioned the education they received. Parents insisted their child behave in school and if Johnny or Susie got a whipping in school—they could count on another one when they got home!

The more involved parents volunteered to drive the Sisters—who had no cars nor

drivers' licenses—to shopping or appointments. Parents cleaned the church, the school and sometimes the rectory and convent. And, of course, they helped the PTA raise funds.

Today's parents are more educated. Educational psychologists expound child-raising theories on TV and in the newspapers. Parishes offer religious education programs related to children.

Parental support comes mostly in the form of attendance at parent-teacher conferences and dialogue when a problem arises. Most parents don't hesitate to ask the school to explain an instructional or discipline procedure. They feel free to challenge a decision. While still fundraisers, they also help make policy through boards of education.

TEACHERS WELCOME such involvement, but experience added pressure in having to relate to adults as well as students.

To meet today's student needs, teachers must understand individualized in-

struction, use of audio-visuals and programmed materials. Students take field trips; they learn by the inquiry or deductive method. A variety of textbooks and supplemental materials present an almost unlimited array of instructional possibilities—and choices for the teacher.

The classroom teacher is truly a "jack of all trades." Gone is the self-contained classroom where teacher and students enter at 8:30 a.m. and emerge, except for lunch and recess, at 3 p.m. Instead, teachers interact with many specialists—reading and math tutors, teacher aides, social workers, music, art and physical education teachers, librarian and learning center personnel.

The classroom teacher must know how to make best use of all these resources, as well as evaluate programs and curricula.

Despite all these modern-day changes, today's Catholic teacher is expected to "teach as Jesus did." Scripture calls up the idyllic scene of Jesus gathering the young children to him, telling them of the love of the heavenly Father, commending the parents for bringing the "little ones" to him.

OR PERHAPS "to teach as Jesus did" recalls the 5,000 gathered on the hillside to hear the Master teach, and the crowd is eager to learn, asking intelligent questions.

But in today's real world, students often go to school only because of parental pressure or a law. Some students come unkempt, unruly, hungry, and perhaps from a broken home or a troubled family. They may need food and clothing, health care and psychological testing, as well as enlightenment and blessing.

Teachers find themselves competing not with the birds of the air or lilies of the field for student attention, but with the world of TV, cars, money, after-school jobs, dates and sports. Then there are the demands for state certification, catechist certification, minimum competency and accountability issues—all make life in the modern classroom seem far from the simple scenes and methodology of the Nazarene teacher.

But the goal of today's Catholic teachers, "to teach as Jesus did," triggers the constant, calling forth from their dedication, vision and love for their students.

Court (from 4)

statutory interpretation."

Also potentially significant is the rationale of the South Dakota Supreme Court, which decided the case in favor of taxing the parochial schools. In its ruling, the state high court remarked that an act is not unconstitutional simply because it makes the practice of religious beliefs more expensive, that Congress intended "religious purposes" to be narrowly defined, that employers may elect to participate in the program by reimbursement thus avoiding the tax altogether, and that there is a compelling government interest in providing a system of income maintenance for as many unemployed individuals as possible.

On the other hand, most other courts and administrative officers that have decided the issue have disagreed with Secretary Marshall's interpretation and ruled that Congress did not intend to bring taxing parochial schools.

If nothing else, the U.S. Supreme Court's handling of the case will finally settle what has been a three-year struggle between the government and parochial schools over the taxes.

Archdiocese sets mission support record

by Fred Fries

Despite a recessionary economy and mounting inflation, during 1980 Catholics of the archdiocese set an all-time record in mission support.

Statistics in the annual report of the Propagation of the Faith Office reveal total contributions of \$818,597.42—some 17% higher than the previous record of \$707,926.64, posted in 1979.

This marks the 35th consecutive year in which archdiocesan mission donations have hit record proportions.

By coincidence, 1980 marked the 80th anniversary of the establishment by Bishop Silas Chataud of the Indianapolis archdiocese's Propagation of the Faith Office.

It is an interesting historical footnote that during its first year of operation, mission donations amounted to the princely total of \$526.55.

Contributions topped \$1,000 for the first time in 1905, but did not reach the \$2,000 plateau until 1924—nineteen years later. In 1927 the figure reached \$10,000, but a long hiatus of 15 years occurred

before the \$20,000 barrier was topped in 1942.

Dramatic progress in mission giving occurred during what has become known informally as the "Msgr. Goossens era." This period began in 1945 with the appointment of Msgr. Victor L. Goossens as Director of the Propagation of the Faith Office, a post he was to fill for almost 30 years. Annual mission contribution milestones set during his tenure include: \$100,000 in 1946; \$200,000 in 1951; \$300,000 in 1957; \$400,000 in 1963; \$500,000 in 1964; and \$600,000 in 1967.

Monsignor Goossens died in 1977 and was succeeded by the present director, Father James Barton.

Contributing immensely to the success of the mission office operation is its only full-time employee, Frances Egold, who has filled the post of secretary for more than three decades. In addition to handling myriad details of a complex administrative operation, Miss Egold personally takes care of such chores as boxing used clothing for the missions. She has traveled in mission countries and knows scores of missionary priests and Sisters, and corresponds with many of them.

In connection with the 1980 mission report, published in last week's Criterion, Father Barton described the results as "far beyond our expectations." He specifically thanked pastors for "backing all our collections" and teachers for their support of "the work of the Holy Childhood," which covers mission aid projects in Catholic schools.

The record performance during 1980 only reaffirms the unique "mission-mindedness" of archdiocesan Catholics and the fact that, on a per capita basis, in mission support, Indianapolis remains one of the top dioceses in the country, he stated.

Local pro-lifers attend March for Life

Three busloads from Indiana were among more than 60,000 pro-lifers from across the country who planned to converge on Washington D.C. for the Jan. 22nd March for Life.

The annual march is made in commemoration of the 1973 Supreme Court decision which overturned strict abortion laws and ushered in abortion on demand. Well over one-million abortions have occurred each year since the decision.

Those representing Indianapolis Right to Life, led by President Dorothy Wodraska, left Wednesday for the all-night drive to Washington. They joined buses originating at Notre Dame, Evansville and Fort Wayne.

The Indiana delegates were scheduled to visit with Indiana Senators Richard Lugar and Dan Quayle for a morning meeting and brunch.

The Thursday noon March for Life began at the Ellipse and traveled along Pennsylvania Avenue ending at the United States Capitol.

While at the Capitol, members of Right

to Life held a prayer vigil and heard speeches from various pro-lifers.

In the afternoon members of Indianapolis Right to Life were to visit with Congressmen Andrew Jacobs, David Evans and Richard "Bud" Hillis, who represent constituents of the Indianapolis area.

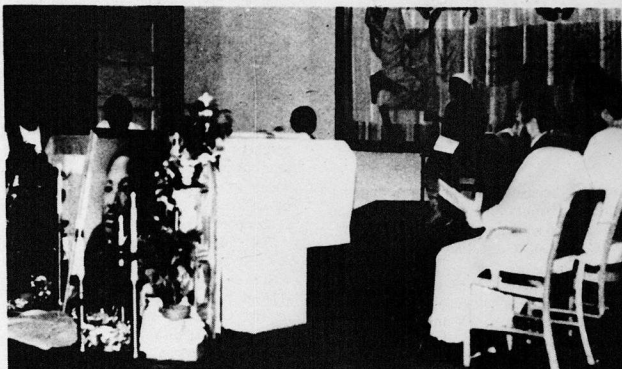
The pro-lifers left Washington Thursday evening, due to arrive back in Indianapolis early today (Friday).

It has been two years since Indianapolis pro-lifers attended the March for Life. According to Mrs. Wodraska, local members have been concentrating their efforts on the elections.

"This year we wanted to lend as much support as we could to the National March of Life, because of the importance of the election year."

Indianapolis Right to Life, which numbers more than 1,000, will hold a membership drive this Sunday, Jan. 25. Pro-life homilies and membership drives at various churches are scheduled.

Citywide services honor Martin Luther King



MEMORIAL—Several hundred people attended the citywide memorial for Martin Luther King Jr. held Jan. 15 at Holy Angels Church in Indianapolis. Sponsored by Archdiocesan Black Catholics Concerned, its theme was "The Family of God: An Undying Love, A Struggle for Peace, and a Demand for Justice." Main celebrants of the concelebrated Mass were Fathers Kenneth Taylor of St. Monica's, Charles Lahey of St. Francis de Sales and Elmer Powell of St. Rita's. Father Powell gave the homily. A dramatic skit was presented by James Cole of St. Rita Parish and a meditation by Gwen Moore. Gift bearers were members of the Goodson family and Charles Williams of St. Thomas Aquinas Parish was commentator. Above, in preparation, 7th and 8th grade Holy Angels' students prepare a banner used to decorate the altar. Working busily (from left) are Robin Sanders, Kim Outlaw, David Buckhalter and Cheryl Rushin. (Photos by Valerie Dillon)



Presbyterians agree on eliminating need for abortion

WASHINGTON—Participants in an official dialogue between the Catholic Church and the Presbyterian-Reformed Church have agreed that the mission of the church includes working "toward a society where abortion need not occur."

"We will take responsibility as part of the mission of the church," they said, "to create an ethos which values all life and which works toward a society where abortion need not occur."

Although agreeing on the need for supportive services for women with problem pregnancies, the dialogue participants noted that Catholics intend such services to support a decision to carry the pregnancy to term, whereas Presbyterian-Reformed church members believe society ought also to provide services that could support a personal decision to have an abortion.

The dialogue participants also issued a statement on human rights which said that, under certain circumstances, "revolution may be a necessity to reconstitute a society under moral law."

THE STATEMENTS on abortion and human rights were produced by participants in the third round of discussions by the Roman Catholic-Presbyterian-Reformed Consultation jointly sponsored by the U.S. bishops' Committee for Ecumenical and Interreligious Affairs and the Caribbean and North American Area Council of the World Alliance of Reformed Churches (Presbyterian and Congregational). The consultation began in 1965.

The most recent discussions, on the theme of "Ethics and the Search for Christian Unity," have been held twice a

year since 1976 in Princeton, N.J., and Washington.

Also made public, in addition to statements on abortion and human rights, were a Catholic and a Reformed commentary on each statement and an interpretive report on the theological, philosophical and historical background of the discussions in general as well as of the present round of discussions.

In a preface to the report the two co-chairmen, the Rev. Andrew Harsanyi, professor of theology at Princeton University and a minister of the Hungarian Reformed Church in America, and Bishop Ernest L. Unterkoefler of Charleston, S.C., said the consultation chose the specific areas of abortion and human rights "to show how ethical decisions are being made in the two traditions; not only on the top level, but also in regional context and individually as Christians."

THE APPROACH to the issues of abortion and human rights, they said, was "to treat both problems from the standpoint of the Christian ecumenist, showing with clarity when there is agreement between the two traditions and with charity where there is disagreement; also, in the sincere conviction that diversity and unity are not mutually exclusive."

The statement on abortion said the consultation reached agreement on the following basic principles:

—The transcendent basis for respect for human life is the image and likeness of God in which human beings are created.

—The ultimate responsibility for moral

decision-making rests with the individual conscience guided by reason and grace.

—Authentic moral decisions can never be exclusively subjective, but must take account of the insights and concerns of the broader religious, social and familial community.

—Judicial and legislative standards are not always in conformity with moral standards and therefore the legalization of abortion does not absolve the Christian conscience from moral responsibility.

—Religious groups have the right to use licit means to influence civil policy regarding abortion.

The statement said areas of substantial disagreement included:

—The moment and meaning of personhood.

—The rights of the unborn in situations where rights are in conflict.

—The role of civil law with regard to abortion.

THE CATHOLIC commentary on the abortion statement noted disagreement between the two churches on artificial birth control and its relation to abortion. "Presbyterian-Reformed members," the commentary said, "see artificial birth control as an important preventive of abortion and question the wisdom of Catholic opposition to artificial contraception. Catholics on their part regard artificial contraception as contrary to the moral order and often a factor contributing to the breakdown of moral values and promiscuity that only increases the incidence of abortion."

Catechist workshop to be held

The West District DRE-PC will sponsor a catechetical workshop from 9 a.m. to 2:30 p.m., Saturday, Feb. 7. All preschool and elementary religion teachers are invited to attend the workshop at St. Monica School in Indianapolis.

Ed Murray will speak on "The Church and the Catechist," "Prayer and the Catechist," and "How to Make Your Classroom Teaching Exciting" during the morning session.

The afternoon sessions will be presented according to grade level. Facilitators include Franciscan Sister Marilyn Brokamp, pre-school; Shirley Dreyer, pri-

mary; Jessica Welch, intermediate; and Providence Sister Ellen Kohoe, junior high.

During afternoon sessions, participants are asked to bring suggestions for projects, plans and ideas to share with others in attendance.

Faculty meetings for those parishes who wish to meet are scheduled between 1:45-2:30 p.m. Fee for the workshop is \$3 per person.

For further information contact your parish director of religious education, parish coordinator or Mary Jo Thomas-Day at 257-3043 or 636-6601.

Generally Speaking

Newest staff member to 'retire' soon

by Dennis R. Jones

Several months ago, two Franklin College journalism instructors—William Bridges and Richard Gotshall—approached Father Tom Widner, Criterion editor, about the possibility of beginning an internship program at The Criterion for journalism students during their undergraduate career.

The program, referred to as a "Winter Term," is described as "an intensive session in which many journalism students spend the entire month of January in a setting relevant to their area of interest."

After considering the benefits a student would receive from such on-the-job experience, and of course the help the student would be to the regular Criterion staff, Father Widner decided to "give it a try." Thus, on Jan. 5, 1981, James Jachimaki became the "newest member" of the staff.

As it happened, Jim would have no trouble finding a desk and a typewriter. Criterion reporter, Peter Feuerherd, had received an offer from the Cincinnati Telegraph and left the employ of The Criterion a few weeks before Jim was scheduled to arrive.

We found out quickly that Jim was more than just an apprentice writer. He was bright and caught on to the procedures in half the time it took his predecessor. His duties as copy editor and reporter for "The Franklin," the college student newspaper, got him off on the right foot and he hasn't stumbled since he's been here. I should also mention that Jim was named outstanding cub reporter for "The Franklin" in 1980.

In less than a week, Jim had become a

contributing member of the staff. He was not only an excellent writer and reporter, but (to the delight of the Criterion general manager) Jim's background at "The Franklin" also included training on the use of Compugraphic machinery (identical to those used in The Criterion production department).

He's in his third week of the program now, and unhappily, in another week Jim's internship at The Criterion will be concluded.

Speaking for the Criterion and for myself, I'd like to thank Jim for the excellent job he's done at the paper and wish him the best of luck in his chosen field.

Also, I'd like to congratulate the instructors of the college for such an undoubtedly excellent journalism department and express our gratitude to them for including The Criterion in this worthwhile and mutually beneficial program.

Bernie Price, a member of the CYO staff, solved "the mystery of the ring" that I described in last week's column. Her "Sherlock Holmes style" investigation led her to the 1971 St. Agnes Academy graduate that lost her class ring nearly 10 years ago on a beach in Lieber State Park.

Cynthia Anne (Adams) Levy lost her ring while swimming and after a relentless yet fruitless search, decided she'd never see it again.

The ring was found by the son of Russell Lasher, a Criterion reader from St. Benedict parish in Terre Haute. Among the clues to the mystery were the initials C.A.A. etched inside the band of the ring.

I talked to Cindy—she couldn't believe someone had found her ring. Though she was convinced that the ring belonged to her, she felt that Lasher had more right to it than she did. "After all," she said "it's been nearly 10 years since I lost it."

I realize that this story might seem trivial to some readers, but for Cindy that particular ring is filled with memories of the past. Remember that the past is, for the most part, lost forever. The only link that most of us have to those memorable years are just that... memories.

Thanks to Russell Lasher, Cindy has recovered a trinket that will remind her of those carefree high school days... when her biggest problems were boys and deciding what to wear to her senior prom.

Check it out . . .

✓ The Home and School Association of St. Thomas Aquinas, Indianapolis, with the support of the Indiana Arts Commission and The National Endowment for the Arts, will present William Taylor, metal sculpture and painter, in a workshop for the students of St. Thomas school.

The three-day workshop, entitled "Afro-American Project in Visual Arts and Metal Sculpture," will be held Feb. 9-11 from 9 a.m.-2:45 p.m. in the Audio/Visual room of the school. The art program is part of "Black History Month" education held each February at St. Thomas.

Taylor will give a slide presentation and

talk on Black art, beginning with its African roots and moving up to contemporary Black art. After the introduction, he will meet with each of the classes (grades 1-8) to introduce a wire sculpture project so that they can experience some of the processes an artist must go through to achieve the end result.

The Indiana Arts Commission is a state agency created by the Indiana General Assembly in 1969 to encourage and stimulate the arts, cultural resources and artistic freedom in Indiana. Not-for-profit organizations are eligible to apply for matching grants.

For further information about the commission and its programs, contact the Indiana Arts Commission, 155 East Market Street, Indianapolis, IN 46204, (317-232-1268).

✓ Would you believe that someone donated 9 ounces of Canadian gold to the Cathedral High School Shamrauction?

Chris Duffy, chairman of the annual event (to be held Feb. 21), has announced that this unique donation is one of several generous items donated to the school's major fund raising drive of the year.

In addition to the gold, Duffy listed other extravagant donations. They include a Chrysler K-car, a 1966 Mustang Convertible, a Sony KP-5000, one week in the Virgin Islands in a condominium with servants, a billboard for three months, a VIP suite at the Indianapolis 500 for 50 people, eight box seats at Notre Dame for the 1981 season, and one week in a condominium in Aspen, Colorado.

EDITOR'S NOTE—I neglected to mention another little item. I had intended to keep it to myself, but... well, what the heck, I don't believe "a complete package to redesign your aircraft interior" would fit into my old '73 Chevy, anyhow.

✓ The Vocations Office of the Archdiocese of Indianapolis is sponsoring a retreat for young men (college age and older) who are interested in a vocation to the priesthood. Participants will explore the ministry of the priesthood within today's Church.

The retreat is scheduled to begin on Friday, Feb. 6, at 7:30 p.m. and conclude late Sunday morning, Feb. 8, at the Vocations Center, 520 Stevens Street in Indianapolis.

According to Father Bob Sims, associate vocations director, there will be no charge for the retreat and, in addition, food and lodging will be provided. Those

"Jigsaw"



WINNER—Richard Jacobs, a member of St. Barnabas parish, Indianapolis, was the only entry that correctly identified the current "Jigsaw" as Robert Redford, well-known actor/director. The \$25 "pot" was sent to Jacobs for his insight.

attending need to bring only personal items and bedding (sheets and blanket or a sleeping bag).

Interested young men are urged to contact their parish priest or call the Vocations Office at 317-636-4478 for further details.

✓ The appointment of Franciscan Sister Rose Marie Butler as director of financial aid at Marian College, Indianapolis, has been announced by Dr. William H. Woodman, dean of student services. The appointment became effective on Monday, Jan. 16. Sister Rose Marie has served as assistant treasurer at Marian since 1977.

✓ The 1981 schedule of the Knights of Columbus state athletic tournaments has been released by Joseph Wiley, state athletic chairman.

Host councils and dates are as follows: Bowling, Richmond Council #580, Feb. 7-8, 14-15 and 21-22; Basketball, Connorsville Council #861, March 28-28; Golf, Mishawaka Council #1878, July 11-12; Canoe Race, Terre Haute Council #541, date to be announced; Softball, Decatur Council #864, Aug. 14-16; and Horseshoe, Anderson Council #563, Sept. 19-20.

Entry blanks and detailed information will be mailed to all councils in the state prior to the deadline date.

Archbishop O'Meara's Schedule

Week of January 25

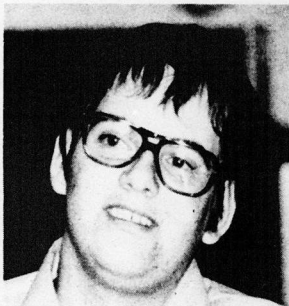
SUNDAY, January 25—Installation of Rev. Gerald Gettelfinger as pastor of SS. Peter and Paul Cathedral, Indianapolis, Mass at 11 a.m.; Prayer for Christian Unity Service, St. Mary's Church, Indianapolis, 7 p.m.
MONDAY, January 26—Parish Visitation, St. Leonard, West Terre Haute, Mass at 7:30 p.m.
TUESDAY, January 27—Parish Visitation, St. Patrick, Madison,

Mass at 7:30 p.m.

WEDNESDAY, January 28—Parish Visitation, St. Agnes, Nashville, Mass at 7:30 p.m.

THURSDAY, January 29—Parish Visitation, St. Rose, Knightstown, Mass at 7:30 p.m.

SATURDAY, January 24—Parish Visitation, Sacred Heart, Indianapolis, Mass at 7 p.m.



Jim Jachimaki



1981 Catholic Charities Appeal

Indianapolis Northwest

	GOAL	AMOUNT PLEGGED JANUARY 13	PERCENTAGE OF GOAL REACHED
1-007 Holy Spirit.....	\$ 6,350	\$ 6,443	101.5%
1-009 Immaculate Heart.....	6,375	4,948	77.6%
1-012 Christ the King.....	6,525	6,322	96.9%
1-014 St. Andrew.....	2,225	1,413	63.5%
1-025 St. Joan of Arc.....	3,500	4,764	136.1%
1-029 St. Lawrence.....	6,225	6,364	102.2%
1-033 St. Matthew.....	6,950	13,366	192.3%
1-038 St. Pius X.....	6,425	9,553	148.7%
1-041 St. Simon.....	5,175	270	5.2%
1-042 St. Therese (Little Flower).....	6,825	5,141	75.3%
1-073 St. Thomas, Fortville.....	625	1,525	244.0%
1-079 St. Michael, Greenfield.....	2,075	65	3.1%
	\$59,275	\$60,174	101.5%

Indianapolis West

	GOAL	AMOUNT PLEGGED JANUARY 13	PERCENTAGE OF GOAL REACHED
2-015 St. Ann.....	\$ 1,525	\$ 0	0.0%
2-021 St. Christopher.....	4,825	8,999	186.5%
2-023 St. Gabriel.....	3,800	4,782	125.8%
2-027 St. Joseph.....	1,425	25	1.8%
2-030 St. Luke.....	9,000	4,951	55.0%
2-034 St. Michael.....	5,625	5,976	106.2%
2-035 St. Monica.....	4,075	2,533	62.2%
2-043 St. Thomas Aquinas.....	3,875	2,721	70.2%
2-053 St. Malachy, Brownsburg.....	2,550	60	2.4%
2-066 Mary, Queen of Peace, Danville.....	1,050	1,614	153.7%
2-101 St. Thomas More, Mooresville.....	1,175	1,306	111.1%
2-119 St. Susanna, Plainfield.....	2,000	815	40.8%
	\$40,925	\$33,782	82.5%

Indianapolis South

	GOAL	AMOUNT PLEGGED JANUARY 13	PERCENTAGE OF GOAL REACHED
3-005 Holy Name, Beech Grove.....	\$ 6,075	\$ 4,698	77.3%
3-010 Nativity.....	2,750	1,161	42.2%
3-011 Our Lady of Lourdes.....	5,700	4,893	85.8%
3-017 St. Barnabas.....	5,125	1,175	22.9%
3-018 St. Bernadette.....	1,600	25	1.6%
3-024 St. James the Greater.....	2,050	2,975	145.1%
3-028 St. Jude.....	5,600	1,245	22.2%
3-031 St. Mark.....	4,250	661	15.6%
3-040 St. Roch.....	3,950	2,803	71.0%
3-070 Holy Trinity, Edinburg.....	550	510	92.7%
3-074 St. Rose, Franklin.....	1,375	932	67.8%
3-081 Our Lady of the Greenwood, Greenwood.....	3,075	6,124	199.2%
3-095 St. Martin, Martinsville.....	1,575	1,960	124.4%
3-139 St. Paul, Decatur County.....	50	0	0.0%
3-143 St. Vincent, Shelby County.....	1,250	374	29.9%
3-149 St. Joseph, Shelbyville.....	3,600	3,499	97.2%
	\$48,575	\$33,035	68.0%

Indianapolis Central

	GOAL	AMOUNT PLEGGED JANUARY 13	PERCENTAGE OF GOAL REACHED
4-001 SS. Peter and Paul Cathedral.....	\$ 2,125	\$ 2,816	132.5%
4-002 Assumption.....	825	580	70.3%
4-003 Holy Angels.....	675	786	116.4%
4-004 Holy Cross.....	1,150	1,768	153.7%
4-006 Holy Rosary.....	850	1,525	179.4%
4-008 Holy Trinity.....	1,575	1,920	121.9%
4-013 Sacred Heart.....	1,825	496	27.2%
4-016 St. Anthony.....	1,500	1,944	129.6%
4-019 St. Bridget.....	700	544	77.7%
4-020 St. Catherine.....	1,850	575	31.1%
4-022 St. Francis de Sales.....	1,125	67	6.0%
4-025 St. John.....	2,525	3,533	139.9%
4-032 St. Mary.....	1,550	1,370	88.4%
4-036 St. Patrick.....	1,275	952	74.7%
4-037 St. Philip Neri.....	3,000	3,180	106.0%
4-039 St. Rita.....	1,775	2,366	133.3%
	\$24,325	\$24,422	100.4%

Bedford

	GOAL	AMOUNT PLEGGED JANUARY 13	PERCENTAGE OF GOAL REACHED
5-046 St. Vincent de Paul, Bedford.....	\$ 2,575	\$ 4,635	180.0%
5-047 St. Charles, Bloomington.....	4,325	2,281	52.7%
5-048 St. John the Apostle, Bloomington.....	1,275	1,502	117.8%
5-049 St. Paul Catholic Center, Bloomington.....	800	1,979	247.4%
5-075 Our Lady of the Springs, French Lick.....	675	0	0.0%
5-104 St. Agnes, Nashville.....	525	423	80.6%
5-148 St. Ambrose, Seymour.....	2,175	2,406	110.6%
	\$12,350	\$13,226	107.4%

Lawrenceburg

	GOAL	AMOUNT PLEGGED JANUARY 13	PERCENTAGE OF GOAL REACHED
6-044 Immaculate Conception, Aurora.....	\$ 2,525	\$ 1,681	66.6%
6-045 St. Louis, Batesville.....	5,375	811	15.1%
6-052 St. Michael, Brookville.....	3,725	116	3.1%
6-057 Holy Guardian Angels, Cedar Grove.....	1,250	1,260	100.8%
6-069 St. John the Baptist, Dover.....	575	625	108.7%
6-082 St. Anne, Hamburg.....	500	100	20.0%
6-088 St. Lawrence, Lawrenceburg.....	2,650	3,920	147.9%
6-086 St. Charles, Milan.....	475	0	0.0%
6-102 St. Anthony, Morris.....	1,400	1,415	101.1%
6-103 St. Maurice, Napoleon.....	750	169	22.5%
6-110 St. Paul, New Alsace.....	1,075	355	33.0%
6-112 St. Magdalen, New Marion.....	125	0	0.0%
6-115 St. Cecilia of Rome, Oak Forest.....	175	0	0.0%
6-116 Holy Family, Oldenburg.....	2,325	3,090	132.9%
6-117 St. John, Osgood.....	1,200	5	0.4%
6-131 St. Joseph, St. Leon.....	1,075	950	88.4%

	GOAL	AMOUNT PLEGGED JANUARY 13	PERCENTAGE OF GOAL REACHED
6-134 St. Mary of the Rock, St. Mary of the Rock.....	550	0	0.0%
6-138 St. Nicholas, Ripley County.....	1,250	1,399	111.9%
6-140 St. Peter, Franklin County.....	1,000	235	23.5%
6-142 St. Pius, Ripley County.....	175	0	0.0%
6-164 St. Martin, Yorkville.....	750	1,407	187.6%
	\$28,925	\$17,538	60.6%

New Albany

	GOAL	AMOUNT PLEGGED JANUARY 13	PERCENTAGE OF GOAL REACHED
7-050 St. Michael, Bradford.....	\$ 1,175	\$ 1,240	105.5%
7-054 Our Lady of Providence, Brownstown.....	100	0	0.0%
7-058 St. Michael, Charlestown.....	1,275	1,070	83.9%
7-060 St. Anthony, Clarksville.....	4,925	6,421	130.4%
7-065 St. Joseph, Corydon.....	1,000	325	32.5%
7-076 St. Bernard, Frenchtown.....	800	94	11.8%
7-083 St. Francis Xavier, Henryville.....	325	74	22.8%
7-084 Sacred Heart, Jeffersonville.....	3,975	1,252	31.5%
7-085 St. Augustine, Jeffersonville.....	2,000	581	29.1%
7-087 St. Mary, Lanesville.....	1,625	6,687	411.5%
7-099 St. Mary, Mitchell.....	450	163	36.2%
7-105 St. Mary, Navilleton.....	950	2,875	302.6%
7-106 Holy Family, New Albany.....	3,750	5,775	154.0%
7-108 Our Lady of Perpetual Help, New Albany.....	3,875	1,684	43.5%
7-109 St. Mary, New Albany.....	5,250	2,308	44.0%
7-113 Most Precious Blood, New Middletown.....	250	72	28.8%
7-118 Christ the King, Paoli.....	175	286	163.4%
7-123 St. Joseph, St. Joseph Hill.....	1,400	333	23.8%
7-133 St. Mary of the Knobs, Floyds Knobs.....	2,400	1,252	52.2%
7-141 St. Peter, Harrison County.....	225	75	33.3%
7-144 St. Patrick, Salem.....	400	0	0.0%
7-145 American Martyrs, Scottsburg.....	575	0	0.0%
7-147 St. Paul, Sellersburg.....	1,725	312	18.1%
7-152 St. John the Baptist, Starlight.....	875	389	44.5%
	\$39,500	\$33,268	84.2%

North Vernon

	GOAL	AMOUNT PLEGGED JANUARY 13	PERCENTAGE OF GOAL REACHED
8-059 St. Anthony, China.....	\$ 325	\$ 209	0.0%
8-062 St. Bartholomew, Columbus.....	2,900	2,209	76.2%
8-063 St. Columba, Columbus.....	3,350	2,950	88.1%
8-071 St. John the Evangelist, Enochsburg.....	1,000	300	30.0%
8-080 St. Mary, Greensburg.....	4,225	5,043	119.4%
8-091 St. Mary, Madison.....	1,550	4,264	274.3%
8-092 St. Michael, Madison.....	950	2,069	217.8%
8-093 St. Patrick, Madison.....	1,650	3,800	230.3%
8-097 Immaculate Conception, Millhousen.....	1,000	943	94.3%
8-114 St. Mary, North Vernon.....	2,300	2,745	119.3%
8-118 St. Anne, St. Joseph Hill.....	325	96	29.5%
8-127 St. Dennis, Jennings County.....	125	192	153.6%
8-130 St. Joseph, Jennings County.....	700	73	10.4%
8-136 St. Maurice, St. Maurice.....	550	0	0.0%
8-162 Most Sorrowful Mother, Vevay.....	75	0	0.0%
	\$21,025	\$24,684	117.4%

Richmond

	GOAL	AMOUNT PLEGGED JANUARY 13	PERCENTAGE OF GOAL REACHED
9-055 St. Elizabeth, Cambridge City.....	\$ 1,075	\$ 1,319	122.7%
9-064 St. Gabriel, Connersville.....	5,775	2,799	48.5%
9-086 St. Rose, Knightstown.....	525	256	48.8%
9-090 St. Bridget, Liberty.....	800	940	117.5%
9-111 St. Anne, New Castle.....	2,300	4,140	180.0%
9-120 Holy Family, Richmond.....	3,525	3,531	100.2%
9-121 St. Andrew, Richmond.....	3,200	1,805	56.4%
9-122 St. Mary, Richmond.....	3,525	8,675	246.1%
9-124 Immaculate Conception, Rushville.....	2,350	1,757	74.8%
	\$23,075	\$25,222	109.3%

Tell City

	GOAL	AMOUNT PLEGGED JANUARY 13	PERCENTAGE OF GOAL REACHED
10-056 St. Michael, Cannelton.....	\$ 925	\$ 178	19.2%
10-077 St. Boniface, Fulda.....	800	0	0.0%
10-089 St. Augustine, Leopold.....	1,075	356	33.1%
10-126 Holy Cross, St. Croix.....	450	129	95.3%
10-128 St. Isidore, Perry County.....	375	102	27.2%
10-129 St. Joseph, Crawford County.....	175	317	181.1%
10-132 St. Mark, Perry County.....	1,150	0	0.0%
10-137 St. Meinrad, St. Meinrad.....	2,100	100	4.8%
10-130 St. Martin, Siberia.....	525	100	19.0%
10-153 St. Paul, Tell City.....	6,000	2,511	41.9%
10-160 St. Pius, Troy.....	650	70	10.8%
	\$14,225	\$ 4,163	29.3%

Terre Haute

	GOAL	AMOUNT PLEGGED JANUARY 13	PERCENTAGE OF GOAL REACHED
11-051 Annunciation, Brazil.....	\$ 1,550	\$ 1,885	121.6%
11-061 Sacred Heart, Clinton.....	1,275	587	46.9%
11-068 St. Mary, Diamond.....	50	0	0.0%
11-078 St. Paul, Greencastle.....	1,425	25	1.8%
11-100 Immaculate Conception, Montezuma.....	150	207	138.0%
11-123 St. Joseph, Rockville.....	700	700	100.0%
11-135 St. Mary, St. Mary of the Woods.....	450	912	202.7%
11-146 Holy Rosary, Seelyville.....	600	988	164.7%
11-151 St. Jude, Spencer.....	325	0	0.0%
11-154 Sacred Heart, Terre Haute.....	2,425	807	33.3%
11-155 St. Ann, Terre Haute.....	950	101	10.6%
11-156 St. Benedict, Terre Haute.....	1,750	4,404	251.7%
11-157 St. Joseph, Terre Haute.....	1,475	2,663	180.5%
11-158 St. Margaret Mary, Terre Haute.....	2,200	2,442	111.0%
11-159 St. Patrick, Terre Haute.....	4,250	6,966	163.9%
11-161 St. Joseph, Universal.....	75	75	100.0%
11-163 St. Leonard, West Terre Haute.....	750	200	26.7%
	\$20,400	\$22,962	112.6%

TOTAL (as of January 13, 1980)..... **\$332,600** **\$292,476** **87.9%**

NOTE: This appeal was conducted and concluded before the deanery boundaries were redrawn in the fall of 1980. Therefore, this report is listed by the deanery boundaries as they were prior to the change.

KNOW YOUR FAITH

Parishes work for social justice in local communities

by Fr. Philip Murnion

An article about citizen-action groups in the United States appeared a few years ago in Newsweek magazine.

The groups it discussed were made up of people who had organized for various reasons: perhaps to challenge rate-hikes by utility companies, to confront banks said to be denying mortgages or home-improvement loans to certain groups or regions in a community, or even to make known questionable practices of some real-estate firms.



These citizens were doing traditional things in non-traditional ways: acting as groups rather than individuals to challenge forces that affected their lives.

An important point not reported was that the groups mentioned had received some assistance from the Campaign for Human Development. The campaign, which conducts an annual collection among U.S. Catholics, provides grants to responsible self-help groups of various types—including groups that promote justice. The campaign is a remarkable sign of the Catholic community's readiness to help people exercise responsibility for their own lives.

The goals of the campaign are also shared by many parishes today. Partly following the lead of the 1971 Synod of Bishops in Rome, parishes are learning that taking action to promote justice is an important part of preaching the Gospel—perhaps even a basic part.

People in parishes are beginning to realize that many of the values they cherish—family life, community stability, care for the needy, freedom from fear—are deeply affected by what happens in their own communities. They know also that, in our complex society, no one can stand alone and that the forces shaping a community are interrelated.

EFFORTS to achieve a healthy community reach, then, from the individual home to the statehouse, from the local store to the headquarters of corporations. People are learning as well that their efforts to improve conditions in their communities need to be handled on an organized basis. For parishes are finding that they can be more effective when many people work together to challenge the powerful forces which threaten their communities.

When it comes to organized action for justice on the part of parishes, here is a point that is especially interesting: More and more parishes are building into these efforts time for reflection on their faith and the values that motivate and guide their action.

For, it is very easy to fall into the trap of

simply matching power against power, of pursuing interests that really are worthless in the light of the Gospel. Parishes are organizing to promote a more just society are recognizing the need to link, in a conscious way, their action with their reflection on the Gospel.

In the final analysis, victory on some issue of community concern is not the only purpose of collective parish efforts for justice. The goal, rather, is development of the sense that a given community is a people. Often parishes find that working to right an injustice leads to strengthening community bonds.

When parishes organize for action, they react against the tendency people often have simply to take care of themselves or to isolate themselves. The parishes I am

talking about want to restore the realization that we all depend on one another and that there are ways for our interdependence to be put into action.

For example, parishes in Cleveland, aided by the Commission for Catholic Community Action, have either formed coalitions or joined coalitions. Together, they work for better schools, safer streets and improved services for the elderly, and for the protection of their community against certain outside interests.

PARISHES in Baltimore have joined together to prevent exploitation of their neighborhoods by commercial interests, to secure new housing and rehabilitation of old housing. They also have worked to prevent a highway from tearing the heart

out of a community.

Parishes in San Antonio have formed Communities Organized for Public Service (COPS). This organization has brought about a change in the city council that gives the Chicano population equal representation.

Finally, Catholic and Protestant parishes in Milwaukee have formed a coalition called Congregations United for Community Action. Through this group parishioners can take action on community issues.

In such ways, parishioners are discovering the ability they have to improve their communities when they work together for social justice.

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CHD HELPS—Gloria Chavez, United Neighborhoods Organization in East Los Angeles, discusses UNO projects at a neighborhood meeting. Aided by funds from Campaign for Human Development, UNO started three years ago in a parish and now assists many people in the low income area

with insurance problems, housing and other health issues. CHD is a remarkable sign of the Catholic community's readiness to help people exercise responsibility over their own lives. (NC photo)

Projects improve TV viewing skills

by Don Kurre

According to recent statistics, television receives more time and attention from more families than all other leisure activities combined. "Because television occupies so much of the time of so many people," the "National Catechetical Directory" encourages us to take steps to increase our viewing skills. "Viewers need to know," the directory says, "how programs are planned and produced; techniques used by advertisers and others to influence and persuade; whether and to what degree TV gives a true picture of life or distorts reality; and the role of the profit motives in determining policy in commercial television."

If we are spending more time watching TV, how can we be sure that the time we are spending is being put to its best use? Below, you will find questions, family projects, and resources that will help you become a more active and selective TV viewer.

To improve your family's general television viewing ask the following questions:

- How do the programs that your family watches portray men and women, the young, the old, the handicapped, and minorities?
- Do you choose programs that support, conflict with, or cause your understanding of life to grow?
- Are the values—honesty, fairness, fidelity, love, justice, and the like—shown in the programming you watch?



- What assumptions are made about life in general? Does this picture of life reflect your family's experience?
- Are the programs always set in a middle class environment?
- What role does religion play in programming? Does that role encourage the development of values you as a family are trying to live?
- Is watching this program the most effective use of your time right now? Or, would some other activity be more appropriate for your family?
- Is your television viewing done selectively? Do you help your children choose programs wisely? Do you as parents watch selectively?

AS WE begin to review our TV habits, we would do well to remember what Alan Alda of 'MASH' fame once said: "The message gets across in inverse proportion to its being made conscious, for the unspoken assumptions are what mold the audience." The projects that follow are designed to help you identify those assumptions and the effects they are having on your life.

Project 1: For two weeks keep a log of your or your family's TV viewing. In your log record the time spent watching TV, the programs you watch, types of commercials shown, and the reasons you watched that/those programs.

After the two weeks is up, review your log identifying any patterns that you see. The following questions will help you analyze your log.

- Are the programs similar or dissimilar in kind? (For example, did you select only sit-coms, only news/documentaries, only drama, or only sports; or did you choose a variety of programming?)

- Do you notice any similarities in the family's buying habits and the types of commercials that run during your TV time?
- How many expectations and styles of behavior do you share with TV characters?
- Has the time spent watching TV over the past two weeks helped us/me become a better person/family? If not, how could this time be used more effectively?

PROJECT 2: Develop an episode of your favorite TV program. How would the characters be developed? Would you want to change any of their personality traits? How would you illustrate their moral and spiritual growth? Would you introduce any new characters into the program? Why? What commercials would you run during your show?

This exercise will help you and your family identify the values, motives and assumptions upon which the program is built, allowing you to evaluate and select the programming you watch.

In the January issue of "Catechist," Hedda Sharapan suggests additional activities for families trying to use their TV viewing time more effectively.

Project 3: Write the names of TV characters and personalities you would like to have as real relatives. Have family members interview each other about their answers. What qualities are important? Do you know real people with these qualities?

Project 4: List five ways (or times) that television has been a good experience for your family. List five ways (or times) that it has been a negative experience. Which list was easier to write?

Project 5: Discuss: Are TV families from the earlier years (The Brady Bunch, The Partridge Family, I Love Lucy etc.) different from today's (Happy Days, One Day At A Time, Eight is Enough, etc.)? How?

IF YOU want to learn more about television literacy, more information can be obtained from the following sources:

Action for Children's Television
46 Austin St.
Newtonville, MA 02160

Television Awareness Training
474 Riverside Dr., Suite 1370
New York, NY 10027

Project Focus Newsletter
1061 Brook Ave.
St. Paul, MN 55113

Nat'l Association for Better Broadcasting
373 N. Western Ave.
Los Angeles, CA 90004

Prime Time School Television
120 S. LaSalle St.
Chicago, IL 60603

American Educator
American Federation of Teachers
11 Dupont Circle, NW
Washington, DC 20036
PTA
TV Action Center
N. Rush St.
Chicago, IL 60611

Television viewing can be a very rewarding family experience, provided you understand the media and the message it is trying to share. You will find an increased sense of satisfaction if you take some time to improve your TV viewing skills.



by Fr. John Castelow

There are few things harder to deal with than religious enthusiasm run wild, and at Corinth it seems to have been running in many different directions. It would help immensely if we knew just what those directions were. Unfortunately, we can only guess, based on Paul's answers.

In Chapter 7, verse 25, Paul is obviously taking up a new question, one concerning virgins—although in the following verses he says a great deal about marriage, which he seems anxious to defend.

One gets the definite impression that some Corinthian enthusiasts were extolling virginity, even within marriage, as the only really acceptable way of life for Christians!

Twice in this section, Paul insists that marriage is not sinful. The super-Christians seem to have claimed some sort of special revelation on this point, a claim to be repeated more than once in later church history.

Paul admits quite frankly that he personally has received no commandment from the Lord with respect to virgins. He is simply giving his considered opinion, an opinion which, as always, weighs all the factors.

HE BEGINS by repeating a general principle he has already established: "In the present time of stress it seems good to me for a person to remain as he is." The reference to "the present time of stress" reflects his preoccupation with the imminent return of the risen Lord.

In light of that prospect, Paul asks, what is the sense in changing one's status and launching out on a new career? It is no easy task to assume the responsibilities and cares of married life. In Paul's view, under ordinary circumstances it would be

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THE WORD THIS WEEKEND

JANUARY 25, 1981
THIRD SUNDAY IN ORDINARY TIME (A)

by Paul Karnowski

Because this particular professor took such a personal interest in his students, I was a little taken aback when he started talking about his experience as a teacher. He commented about the cyclical nature of the profession. "Every four years," he said, "there is a complete turnover. A whole new group of students has come and gone." He said he found the idea challenging and stimulating.

At first I was hurt. Was he trying to tell me that I was just another face in the crowd... another piece of driftwood floating down the educational river? I knew better. He was in the business of teaching young men to think. After witnessing the growth that had taken place in four years, knowing, perhaps, the growth still to come in years ahead, he was content to let us go; he turned to the challenge of the incoming freshman class. His attitude acknowledged the presence of something bigger than himself.

In today's second reading, we read an excerpt from Paul's first letter to the Corinthians. Apparently there was some

dissension brewing in this community of early believers. Some maintained that Paul was their true leader. The better-educated were attracted to a man by the name of Apollos, who apparently intermingled Greek philosophy with his Christian teaching. Those of Jewish descent leaned toward Cephas (Peter) because of his primacy in Jerusalem. Still another group contended that no man could preach the Gospel; they claimed that they were receiving direct revelation from the risen Christ.

Paul's sarcastic questions make his point. "Was it in Paul's name that you were baptized? Was it Paul who was crucified for you?"

All of us—bishops, priests, nuns, laity—are tempted to teach the gospel of ourselves. Or perhaps like the Corinthians, we are content to divide into groups; some following this liberal bishop or that conservative cardinal. We treat them as if they died for our sins. Paul warns us that if we lose our focus on Christ, we fail to acknowledge the presence of something, and someone, bigger than ourselves.

Isaiah 8:23-9:3
1 Corinthians 1:10-13, 17
Matthew 4:12-17

Discussion Points

1. As described by Father Philip Murnion, what is the main goal of efforts to organize in parishes for social justice?
2. Why does Father Murnion emphasize the importance of reflection on social justice activities in the light of the Gospel? What is the connection between the two?
3. What is the Campaign for Human Development?
4. According to Father John Castelow, what reveals Paul's concern as a good pastor for his people?
5. What general principle is Paul setting down in his discussion on virginity and marriage?

Writes church Corinth

all worth the effort but under present conditions it would be love's labor lost. His concern with the end-time becomes explicit in the part beginning, "I tell you, brothers, the time is short," and ending, "for the world as we know it is passing away." Between these statements, and colored by them, are a series of recommendations which all add up to the same advice: Don't get too involved in what will be a temporary situation. Throughout this section Paul reveals a desire to save his people from unnecessary anxiety and care: "I should like you to be free of all worries."

With this in mind, we can read the often misinterpreted verses: "The unmarried man is busy with the Lord's affairs, concerned with pleasing the Lord; but the married man is busy with this world's demands and occupied with pleasing his wife. This means he is divided."

WRENCHED from their context these verses simply do not ring true. A single person may in fact be busy with all sorts of affairs other than the Lord's! A married person is not by that very fact prevented from serving the Lord's interests.

But it also can happen that a married couple, especially a newly married couple, are so completely absorbed in each other that nothing else much matters to them. Each self-centered concentration can lead them to other important concerns. At even here, Paul makes it clear that he has no desire to place restrictions on them. (vs. 35)

He finally gets around to another pet project of the enthusiasts: spiritual marriages. The Corinthians apparently had an arrangement whereby an unmarried couple would agree to live together as brother and sister. Even though Paul does not condemn the practice outright, he clearly considers it unrealistic and even foolish.

He is especially insistent that couples who discover the arrangement is sheer torture should marry and they will not be sinning if they do.

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and Questions

- Having studied the demands of social justice for the past few weeks, what do you, as a Christian, consider the most compelling reason for parishes to work actively against injustice? What sorts of activities does your parish pursue?
- How much time does your family spend watching TV? How would you rate the quality of the time your family spends watching TV?
- What was the last program your family (or some members) watched and discussed? What insights about yourself and your family did you gain from the discussion?

The Story Hour

The teachers separate in Antioch

by Janaan Manternach

Paul and Barnabas were busy teaching and preaching in Antioch. One day Paul said to Barnabas, "Let's go back to the towns where we preached Christ earlier. We should see how our brothers and sisters are doing. Maybe they need our help."

Barnabas thought that was a good idea. "Why don't we take John Mark along?" he suggested. John Mark was the cousin of Barnabas.

Paul objected. He remembered how John Mark had deserted them during their first missionary journey.

"Mark is not worthy to go with us now," Paul insisted. "He dropped out back at Perga in Pamphylia. Don't you remember how he just left us in the middle of our mission?"

Barnabas became angry. He liked his cousin, John Mark. He felt Paul was being too harsh.

Paul got angry, too. He had another reason for being angry with Barnabas. He had been keeping it locked up inside himself until now. This argument about Mark brought it to the surface.

"You haven't been acting honestly, Barnabas," Paul said angrily. "You've been play acting. On the one hand you say the gentiles do not need to obey the Jewish law. Yet now you refuse to eat your meals with gentiles."

"You are afraid of what our Jewish Christians will say. So you do one thing yet preach another. Why don't you live according to what you teach? Jewish and gentile Christians are brothers and sisters in Christ. We can all eat together."

PAUL'S words really angered Barnabas.

bas. Barnabas knew Paul was right. But he did not like to be accused of acting dishonestly. Besides Barnabas really felt more at home with the Jewish Christians than with the gentile Christians.

"If that's how you feel, Paul," Barnabas shot back, "you can go wherever you wish. I'm not going with you. I'm going to take Mark and start our own mission."

"That's fine with me," Paul retorted. "I'll find a more honest companion."

The two men parted in anger. Barnabas and Mark set out on their own to Cyprus. There they did great work for the Lord.

Paul chose Silas as his new companion. Silas was one of the official representatives the apostles had sent to Antioch. He was a leader of the Jerusalem community.

Silas spoke Greek well and was a Roman citizen. These gifts would be of real advantage on the mission. The community at Antioch thought Paul made an excellent choice by picking Silas.

The Christians of Antioch prayed together for Paul and Silas. They asked the Lord's blessing on their new missionary expedition. They wished the two missionaries well.

Paul and Silas set out for Syria and Cilicia. They first went to visit the communities in Derbe and Lystra. Their goal was to encourage and strengthen the Christians there.

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

PROJECTS:

- With stick figures and line drawings, create a series of pictures that tell the story of the separation of Paul and Barnabas.

nabas. Use no words! Use your series of pictures to tell someone else the story.

- Storytellers often write about real and imaginary reasons for not being friends anymore. Two stories that you might enjoy are: "The Unfriendly Book," by Charlotte Zolotow (New York: Harper & Row, 1975); "The Real Thief," by William Steig (New York: Dell Publishing Co., Inc., 1973).
- Paint or draw a picture of your best friend. On a companion piece of paper write all the reasons that tell why you and your friend like each other. On another sheet of paper write one thing that you feel could destroy the friendship that you have with your best friend. Share your picture and thoughts with your best friend.

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

QUESTIONS:

- Why was Paul against taking John Mark along on a return visit to the towns where he and Barnabas had preached earlier?
- Why was Barnabas angered by Paul's objection to taking John Mark along?
- Why did Paul accuse Barnabas of acting dishonestly?
- How did Paul and Barnabas decide to separate?
- Why did Paul choose Silas as his new companion?
- How did the Christian community at Antioch feel about Paul's new companion?

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St. Mary Parish

Indianapolis, Indiana

Fr. Joseph Dooley, pastor

by Peter Feuerherd

The imposing Gothic spires of St. Mary's dominated the Indianapolis skyline when it was built in 1912. Today, bank building office towers, Market Square Arena, and high-rise apartments overwhelm the view of the church. But the work of St. Mary's goes on.

The parish serves as the Church's "melting pot" in inner-city Indianapolis. It is the only place in the archdiocese where parishioners commonly have the opportunity to hear a tri-lingual Mass (English, Spanish, and sign language).

The parish serves diverse needs—deaf, Hispanics, wealthy downtown business people, blacks, elderly, transient poor—but within this diversity, parishioners assert, there is a strong basis of unity.

The strength of St. Mary's, according to Ruby Woodson, parish volunteer secretary and a member of the parish for more than 20 years, "is the mingling of the various races in the parish. Everyone is made to feel very comfortable."

Ruby's husband George, a former president of the parish council, adds, "I think we have one of the finest parishes in the city. I also think we have an excellent staff and a certain amount of togetherness that a lot of people don't have in parishes."

Woodson says that one of the great contributors to the diversity of St. Mary's is the strong Hispanic flavor of the parish. Father Mauro Rodas, associate pastor, is the director of the Archdiocesan Hispanic Apostolate. Due to the presence of the Ecuador native, St. Mary's has become a center for Hispanic Catholics, offering a Spanish-language Mass every Sunday.

AS PART OF his seminary training, Franciscan Brother Arturo O'Campo is temporarily assisting Father Rodas. He says that St. Mary's is the perfect base for Hispanic ministry in Indianapolis.

"The central location of St. Mary's is a strength. The Hispanic people who are pretty much dispersed throughout the city find that St. Mary's is the ideal place for them to come and worship."

But Father Rodas notes that St. Mary's

serves "not only the Hispanics, but parishioners from all over the city . . . They come here because they feel at home and welcome."

One group made welcome at St. Mary's are the elderly, many of whom live near the church in downtown apartments. Father Rodas explains, "They don't have a lot of money, but everything they give is from their wants—it's coming from their own hearts . . . These people really love the church."

"Many times we say we want to serve the church of the future—the younger generation. But these older people have already lived their faith and have taught us to be faithful."

Once a month, Father Joseph Dooley, St. Mary's pastor, goes to each of the high-rise, subsidized apartment buildings to celebrate a home Mass for elderly shut-ins. It is one way that the parish serves the downtown area, says the priest.

"I SEE THE chief strength of St. Mary's parish as being a witness in the inner city . . . Many poor people come here. If it's at all possible we try to do something for them . . . We don't help them because they're Catholic, we help them because they have needs—whether it's a personal, counseling or financial need."

Father Dooley, a world traveler himself, also appreciates the diversity of races, cultures, and nationalities of his parish. It is not uncommon for a weekday Mass to have people born in Europe, Asia and Latin America sharing communion. "We could hardly be classified as a homogeneous parish in any sense of the word," the priest proudly states.

St. Mary's serves groups that most parishes are just not equipped to serve—particularly the deaf and Spanish-speaking, says the priest. "You can call here and there is somebody to talk in Spanish in case of necessity."

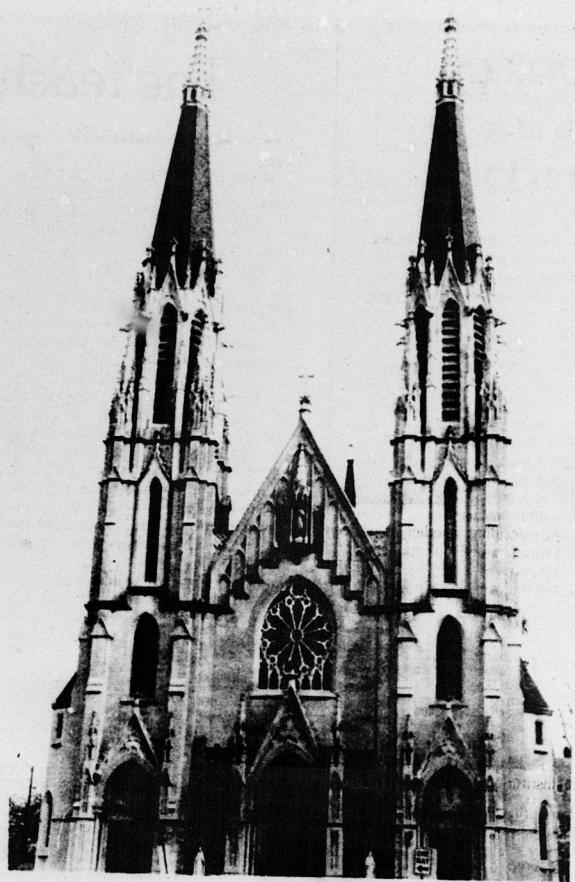
"The deaf worship here—the noon Mass since I've been here has been in sign language. The deaf are not numerous like the Hispanic people are, but they know that there's religious worship here every Sunday at noon."

Chantel Kuvi, parish secretary, sums up the beauty of St. Mary's in the word "diversity." It's a diversity, she adds, that "focuses on keeping the uniqueness of each of the cultures."

BUT HOW CAN a parish with so much diversity develop unity? One of the ways, say parishioners, is to draw together different groups in the parish for liturgies, parties, and picnics.

"This is one of the most partying and picnicking parishes I've ever been in," chuckles Father Dooley.

They are drawn together, explains Estela Martinez, president of the Hispanic Catholic Committee, because "we all have the one thing in common. We're all Catholics. I think here we just blend in because of that . . . We're one big family in spite of the diverse cultures. Here we're united in faith."



PARISH LEADERSHIP—In a relaxed moment, the parish leadership of St. Mary's gets its picture taken. From left are Father Mauro Rodas, associate pastor; Father Joseph Dooley, pastor; Franciscan Brother Arturo O'Campo; George and Ruby Woodson, longtime parishioners; Chantel Kuvi, parish secretary, and Estela Martinez, president of the Hispanic Catholic Committee. Mrs. Woodward is former parish council president. (Photos by Peter Feuerherd)

Question Box

Is today's Church an uncertain teacher?

by Msgr. Raymond Bosler

Q I find the church an uncertain teacher today. You ask one priest whether certain action is a sin, and he says it is not; you ask another, and he says it is. Why can't we go back to the good old days when right was right and wrong was wrong?

A Deciding what is right or wrong is not as simple as you, or even some priests, want it to be. There are definite principles of morality and, for Catholics, decisions of the church that must be taken into consideration when deciding whether or not certain actions are sinful. The applications of these, however, must be made by the individual, and this is not always simple.

Sometimes there are complicated circumstances that would otherwise be sinful. May an honest mayor remain in office so that he may eliminate evils and improve the city even though he must overlook considerable graft going on among some working with him? Is sterilization the only way I can prevent the mother of my children from ending up in a mental institution?

Ask questions like these of a number of priests, and you will get different answers, because priests vary in temperament and knowledge of human nature, and some do and some don't keep up with the developments of moral theology. The wise priest will not give a yes or no answer. He will point out the moral principles and teachings of the church and

help you arrive at your decision.

Among these principles will be those that rise from the fact that at times we must choose the lesser of two evils or choose one good even though another is neglected, and that we may perform an action which we directly intend even though we do something which we do not intend.

What does this mean for the adult Catholic? It means he or she must act like an adult Catholic, looking to the church for guidance but ultimately making decisions for himself or herself. In the words of Vatican Council II: "His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths . . . Man's dignity, therefore, requires him to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses in himself or by external constraint" (Church in the Modern World, pgs. 16-17).

Your problem, which you share with many others, including some of the clergy, is that you still want to live in the days when the church had to guide the faithful along like children because they were uneducated and, indeed, like children. This is still the situation in primitive areas of the world, where the church must carry on pretty much as in the past. But in industrialized modern societies, the church must cut the apron strings.

Just as this is hard to do for some mothers who worry about the mistakes the teenager will make, so leaders in the church are having their anxious moments, and some of the faithful are disturbed because the pastor is no longer making decisions for them.

There is an important teaching in the

Vatican II documents that needs to be taken more seriously than it has been to date: "This holy Synod likewise affirms

that children and young people have a right to be encouraged to weigh moral values with an upright conscience and to embrace them by personal choice and to know and love God more adequately" (Declaration on Christian Education).

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



During the recent visit of Canadian Bishops to Rome, Bishop Charles Valois was asked by Pope John Paul II what he has for the people of his diocese, in particular what he has for the needs of families. When Bishop Valois said he is encouraging "Marriage Encounter," the Pope clasped his hands and said:

"I place much of my hope for the future in Marriage Encounter."

Be part of the renewal of the Catholic Church . . . renew the commitment you chose for life. A Marriage Encounter Weekend offers you an opportunity to make your commitment to each other and to God stronger than the day it began.

Weekend Dates:

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at McCormick's Creek State Park Inn

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INDIANAPOLIS: Barry & Rosie Hoffer • 325 S. Center, Plainfield, IN • 317-839-7593

JEFFERSONVILLE/NEW ALBANY: Jack & Cathie Luckett • 9509 Michael Edward Dr., Louisville, KY • 239-6606

RICHMOND: Bill & Maureen Cunningham • 920 S. 17th St., Richmond, IN • 317-962-7421

TERRE HAUTE: Ken & Carolyn Gardner • RR #3, Box 291, Clinton, IN • 317-832-7023

CRITERION READERS:

We have already published, with our thanks, the gifts to the missions from the parishes, the elementary schools, and the parish schools of religion during 1980. Here below we acknowledge with thanks the gifts made during the past year by all other donor institutions, organizations, and secondary schools.

Carmel of the Resurrection, Indianapolis	200.00
Carmelite Monastery, Terre Haute	600.00
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St. Meinrad College of Liberal Arts	75.00
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National Daughters of Isabella	
St. Rita Chapter, No. 63, Connersville	25.00
Ancient Order of Hibernians, Ken Barry Division	300.00
Tell City Deanery, N.C.C.W.	187.59

We also wish to thank the sewing groups of Nativity Parish, Our Lady of Hope Hospital Guild, Our Lady of Lourdes Parish, St. Mark Parish, and St. Therese Parish for the clothes and quilts they made for the missions. Thanks, also, to members of St. Barnabas and Our Lady of Greenwood Parishes, who donated clothing and household goods through their parishes, and to everyone who knitted bandages for the lepers as well as those who donated clothes, liturgical vestments, and medicine to the missions.

A special thank you to Fred W. Fries for his counsel and assistance in implementing the Mission Office publicity program.

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(Dates—Give 1st, 2nd & 3rd Choice) Please Print Legibly

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Address _____

City _____ State _____ Zip Code _____

Telephone _____ Area Code _____ Number _____ Wedding Date _____

His Religion _____ Church/Parish _____

Her Religion _____ Church/Parish _____

January 24

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

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

January 25

The Ladies Auxiliary of the Knights of St. John, Little Flower parish, Indianapolis, will hold a card party at 2 p.m. in the school cafeteria.

The Separated, Divorced and Remarried Catholics group in southern Indiana will have its regular monthly meeting at 7:30 p.m. in the school cafeteria of St. Mary parish, New Albany. For more information call Tom Traugher, 812-948-8124, or Evelyn Kehoe, 812-945-1265.

January 27

"Children of Divorce," a group experience designed to

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

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the Active List

January 28

The Guardian Angel Guild will sponsor a benefit card party at St. Pius X Council K of C, 2100 E. 71st St., Indianapolis, at 1:30 and 7:30 p.m. Proceeds benefit the special education program at Specina High School.

A city-wide meeting of SDRC will meet at St. Luke parish, Indianapolis, at 7:30 p.m.

A class in emergency medical technician training will be held at the St. Vincent Wellness Center, Carmel, on Wednesday and Friday for 15 weeks. The hours are from 6:30 to 9:30 p.m. Call 317-846-7037 for complete information.

January 30

A Monte Carlo night will be held at Cathedral High School, Indianapolis, at 8 p.m. in conjunction with the school's Shamrauction. Admission is \$3 per person.

Jan. 30 - Feb. 1

Weekend retreats are scheduled at the following central and southern Indiana locations:
► St. Meinrad Archabbey, St. Meinrad, evangelization retreat; contact Father Mel Patton, retreat director, 812-357-6568.
► Mount St. Francis Center, Mount St. Francis (15 minutes west of Louisville), vacation retreat for men; call 812-923-8145 or 812-923-8819.
► Fatima Retreat House, Indianapolis, young adult weekend; call 317-545-7681.
► Kordes Enrichment Center, Ferdinand, directed prayer weekend and workshop from Barksdale program on building self esteem; call 812-367-9952 or 812-367-1411.

February 1

The first Marriage Medley for married couples will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. The program will deal with the sub-

jects of marriage and family life. Call Alverna, 317-257-7338, for information/reservations.

February 6-8

Men of college age and older who are considering a vocation to the priesthood are invited to attend a retreat at the Vocations Center of the Archdiocese, 520 Stevens St., Indianapolis. Those who are interested are asked to contact the Vocations Center, 317-636-4478.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.
TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.
WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THUR:

SDAY: 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, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Summer Ministry Program

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

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

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

Name of Parish: _____

Contact Person: _____

Type of Service Needed: _____

Number of Sisters Needed: _____ Suggested Dates: _____

Parish will be Able to Provide: _____
(Please address the following concerns: housing, transportation, donation for services, etc.)

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

DEADLINE: February 13, 1981

Charismatic Service

Sunday, January 25, 1981

2:30 p.m.

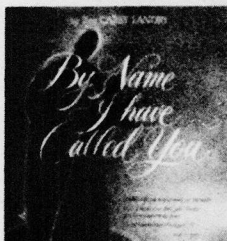
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† **BANET, Herbert A.**, 69, St. Mary of the Knobs, Floyds Knobs, Jan. 15. Husband of Gertrude (Speth); father of Charlene Poling, Lavern Veatch, Dr. Stephen L. Daniel, Daryl, Jerry, Damon and Duane Banet; brother of Alvina Oster, Loretta Seng, Raymond and William Banet.

† **BRADY, Loretta C.**, 83, St. Thomas Aquinas, Indianapolis, Jan. 14. Mother of Jane Collins, Alice Feehey, Mary Ann, Margaret, Philip and John Brady; stepmother of Elizabeth Spinnrad; sister of Elizabeth Thunnehan.

† **BROADHURST, Hilda S.**, 83, St. Leonard, West Terre Haute, Jan. 13. Mother of Jean Kibler and Bill Broadhurst; sister of Jacob Welte.

† **CARMAN, Helen E.**, 82, Holy Cross, Indianapolis, Jan. 13. Wife of William; Mary Ann Groll and Jack Carman; sister of William H. Holie.

† **CORKHILL, Richard**, 56, St. Patrick, Indianapolis, Jan. 13. Father of Donna Mudd, Robin Frye, Charles, Michael, Sharon and Mary Ann Corkhill; brother of Barbara Burkheimer, Catherine Shelton, Norman Schumaker, George, Donald, Robert and Lloyd Corkhill.

† **ESTRADA, Alice A.**, Fort Benjamin Harrison Chapel, Indianapolis, Jan. 14. Mother of Leora and Michael Estrada.

† **FARKAS, Barbara**, 94, Sacred Heart, Terre Haute, Jan. 10. Stepmother of Mary Kosarko.

† **FESSEL, Jessie (Mosier)**, 89, St. Michael, Bradford, Jan. 15. Wife of Benjamin; mother of Mary C. Uhl, Phyllis Leidolf and Frances Henley.

† **FOLTZENLOGEL, Edna**, 92, Sacred Heart, Indianapolis, Jan. 13.

† **FREIJE, Jake R.**, 78, St. Mark, Indianapolis, Jan. 12. Brother of Carl and Harry Freije, Mary Arbuckle, Helen Hayden, Bernice Harmon and Vera Downs.

† **GLENN, Edward C.**, 57, St. Barnabas, Indianapolis, Jan. 13. Husband of Fairy F. (Federle); father of Judy Rieman, Mary O'Dell and E. Michael Glenn.

† **GRAHAM, Mary**, Holy Trinity, Indianapolis, Jan. 14. Wife of Lester; sister of Ann Pizzo, Mary Koporetz, Justine Stout, Joseph and John Kobe.

† **GRANINGER, Maggie J.**, 81, St. Augustine, Jeffersonville, Jan. 19.

† **HALBING, Leo J.**, 86, St. Patrick, Indianapolis, Jan. 16. Husband of Florence.

† **JOYAL, Joseph Paul**, 75, St. Christopher, Indianapolis, Jan. 12. Husband of Edith; father of Shirley Tegge, Sharon Marshall, Betty Nally, Kathryn Retig, Irene Thrasher and Dean Joyal; brother of Agnes Mahuzak and Mary Joyal.

† **KALB, Mary Margaret**, 64, St. Mary, Madison, Jan. 15. Sister of Martha Hill, Robert and George Kalb.

† **KENNEDY, John A.**, 78, St. Augustine, Jeffersonville, Jan. 12. Husband of Edna (Scott); father of Nancy Odell, Sally DeVault, Mary Anne Riely and John Kennedy; brother of Sister Miriam and James G. Kennedy.

† **KRESS, Helen M.**, 83, St. Patrick, Terre Haute.

† **KUCHLER, Cyril S. Sr.**, 67, Sacred Heart, Indianapolis, Jan. 15. Husband of Frances L. (Wurtz); father of Mary Frances Linville, Paula Reed, Michelle Johnson, Cyril S. Jr., David, Stephen, Michael and Kathleen Kuchler; brother of Naomi Schmitt, Eunice Moxley and Bert Kuchler.

† **MALLY, Margaret**, 89, St. Augustine Home Chapel, Indianapolis, Jan. 15. Sister of Ann Smith.

† **MARASCO, Anton**, 88, St. Benedict, Terre Haute, Jan. 13.

† **METZ, William J.**, 93, St. Peter, Franklin County, Jan. 8. Father of Roslyn Volk, Lucille Hilbert, Catherine Back, Delores Bosse, Rosemary Mosier, Eunice Miller, Thomas, Paul and William Metz; brother of Cecilia Stumpf, Margaret Stenger and Charles J. Metz.

† **MORAN, Eugene J.**, 77, St. Gabriel, Connersville, Jan. 15. Husband of Eleanor; father of Jeanne Krepp and Bette Selin; stepfather of Janis Krepp and John Bunzendahl; brother of Catherine Bray, Mayme Wilson, Willard and Emmett Moran.

† **OVEL, Frank**, 80, formerly of Floyds Knobs, Services Kraft Funeral Home, New Albany, Jan. 16. Brother of Mary Serger.

† **RIPBERGER, Agnes**, 90, St. Gabriel, Connersville, Jan. 14. Mother of Lucille Peter and Stanley Ripberger; sister of Mayme Fritch and Fred Rowekamp.

† **ROBERTS, Alice Margaret**, 93, (of Sellersburg), St. Benedict, Blue Island, Ill., Jan. 19. Mother of Eileen Foster, Joan Dammer, James, Roy, William and Robert Roberts.

† **ROURKE, John P.**, 87, Holy Family, Richmond, Jan. 13. Husband of Odella; father of Mrs. Robert Newton, John, James, Bernard, Joseph and Paul Rourke; brother of Nora and Francis Rourke.

† **SCHAEFER, Lisa Marie**, St. Joan of Arc, Indianapolis, Jan. 15. Daughter of Fred and Helen Ste-

phens, Jan and Lorraine Schaefer; sister of Shannon Higgs, Joni, Stacey, Jennifer and Jeffrey Schaefer; stepmother of Amanda Crum, Laura, Fred and Gregg Stephens; granddaughter of Marie Black and Aileen Schaefer.

† **SERRA, Robert R. Jr.**, Fort Benjamin Harrison Chapel, Indianapolis, Jan. 16. Son of Mr. and Mrs. Robert R. Serra Sr.; brother of Cynthia Beatty, Elizabeth Bytheway, Jeffrey, David, JoAnna and Mary Serra; grandson of Mr. and Mrs. R. Leo Serra and Dora Viel.

† **STEINER, Dorothy A.**, 62, St. Andrew, Indianapolis, Jan. 12. Mother of Ann Melloh and Thomas A. Steiner; daughter of Joseph E. Wagner Sr.; sister of Mary Elizabeth Wagner, Antoinette Jenner, Margaret Skousgard, Ruth Evans, Joseph E. Jr., William and Robert Wagner.

† **SUENNEN, Peter J.**, 72, Sacred Heart, Clinton, Jan. 14. Husband of Leona; father of Carol Grom; stepfather of Mary Ellen Carrera, Paul and Robert English; brother of Mary Mitchell, Rose Baxter and Augie Konell.

† **SULKOWSKIE, Edward J.**, 86, St. Paul, Greencastle, Jan. 16. Husband of Irene; father of Norma Davison.

† **SUMMERS, Margaret**, 97, Holy Family, New Albany, Jan. 17.

† **TILL, Mabel M.**, 60, St. Lawrence, Indianapolis, Jan. 17. Mother of Paul, Mark, Glen and Thomas Till; sister of Bruce Murphy.

† **TOSCHLOG, Albert E. Sr.**, 86, St. Andrew, Richmond, Jan. 12. Father of Elsie Deem, Betty Hart, Albert E. Jr., Charles, Thomas and Maurice Toschlog.

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Franciscan priest buried

MOUNT ST. FRANCIS, Ind.—The funeral liturgy for Franciscan Father Julian G. Dinkel, 58, was held at Mount St. Francis Provincial House Monday, Jan. 19. Father Dinkel died at Homestead Air Force Base, Fla., on Jan. 12.

A native of Beaver Dam,

Wis., was ordained to the priesthood on May 22, 1948. He was a colonel in the air force and had been serving as a military chaplain since 1960. Prior to entering the military, he held assignments at St. Peter parish, Louisville, and St. Anthony parish, Clarksville.

Season winds down for archdiocesan hoopsters

by James Jachimiak

While they aren't bragging about won-loss records, basketball coaches at all archdiocesan high schools are optimistic about the remainder of the season.

Chatard was the big surprise in the Indianapolis City Tournament last week, but equally impressive have been the squads at Our Lady of Providence High School, Clarksville, and Shawe High School, Madison.

Providence—With a 6-4 record and 10 games remaining, Providence coach Phil Schroer said he would be "very tickled if we could win 60 percent of those." Following a 75-64 loss to Charlestown, the

record dropped to 6-5 Saturday.

Providence opened the season by defeating Lanesville 93-72. They went on to win over Salem 66-61, in the same week that Salem had lost by one point to Floyd Central, ranked sixth in the state early in the season. The only "big" loss suffered by Providence was an 84-55 defeat on the road at the hands of nationally ranked Louisville Moore. Schroer is pleased with his team's showing because "we started the season very inexperienced."

Seniors Ralph Lovitt and Scott Horning lead the team in scoring with game averages of 18 and 16.5 points, respectively. The two starting forwards also lead in

rebounds. Another key man is Kevin Krause with an average six assists per game.

"Basically as a team our strength is defense," said Coach Schroer. Providence's defensive average is 54 points, and in six of ten games their opponents have been held to less than 55 points.

Shawe—Up the Ohio River from Clarksville, Coach Scott Geiman at Madison is pleased with a season he hopes will end above the .500 mark. With just 160 students, Shawe sometimes gets left behind in southeastern Indiana basketball, but this year may be different for the Hilltoppers.

Geiman recalled Shawe's win over neighboring Southwestern of Hanover as one of this year's high points. This victory, in the Jefferson County Invitational Tournament, marked the first time Shawe has defeated Southwestern since 1969.

Last Friday, however, the Hilltoppers let their record slip to 5-7 with a 92-75 loss to Jac-Cen-Del, rivals in the Ohio River Valley Conference.

Team standouts are senior Keith Jones, averaging 19 points and 12 rebounds per game, and Mike Koehler, sophomore, with 12 points and 7 assists per contest. Shawe played—and lost—three games without Jones earlier this year.

With nine games left, Geiman expected to win "at least six or seven." He's looking forward to an upcoming match with Catholic rival Providence. While confident Shawe can beat Providence, he explained, "We're their homecoming bait, so they'll be fired up for that one."

Brebeuf—After losing their first four games on the road, the Brebeuf Braves went on to boost their record to 5-6. Coach Marty Echelbarger sees their win earlier this year over Broad Ripple as a major accomplishment.

Fred Bowles leads the Braves in scoring, averaging 23 points. The senior guard scored 39 points against Carmel and 35 against Ripple, and "should be a candidate for the all-state team," according to Echelbarger. Other team leaders are Mike Johnson, also a senior guard, and Jude Bill, junior center.

"We're still a very young club," said Coach Echelbarger. With only two sen-

iors, "we are playing sophomores consistently."

The upcoming schedule gets "tough," said Echelbarger, including such schools as Bloomington South, Shortridge and Anderson Highland, as well as Catholic opponents Chatard, Ritter and Seccina. Echelbarger sees continuing improvement in his team and expects the record to improve. He's especially looking forward to meeting Anderson Highland.

Cathedral—After topping defending city and state champs Broad Ripple in the city tourney, 65-64, Cathedral's Irish took Ritter 62-29. This earned Coach Tom O'Brien's team a chance to play Chatard, for the first time in three years, on the last night of the tournament. A hard-fought 58-57 overtime loss sent Cathedral's record to 7-7.

While he is "not happy with the record," O'Brien said, "I think we're getting better all the time." The Irish have lost several close games, and "with a few breaks" could have added three more victories to the win column. O'Brien observed that Cathedral is at a disadvantage because most of its games are played on the road.

Ken Barlow, 6'9" junior center, leads the team with 20 points per game. He is also leading rebounder for the Irish, and a "major college prospect. Other team strengths are sophomore Scott Hicks and junior Tim Hoffman.

O'Brien is looking for improvement before the sectional, when "everything counts."

Chatard—By upsetting Tech on opening night of the city tourney, then taking Arlington and Cathedral, Chatard became the first parochial school to reach the tourney's final game. Coach Tom Stevason's Trojans lost that one to Howe, 77-73, but have already compiled a 7-7 record, compared to last year's total season total of five wins.

Chatard has a young team, with top scorers William Anderson and Kevin Arnold, both seniors, the only players not up from last year's reserve team. Other starters are senior Tim Delehanty, junior Shawn Keating and sophomore Gary Cannon.

"We're up and down," said Mike Moore, Chatard's athletic director. He predicted that, although the team is young, they expect

to end the season with a record of around 10-10.

Ritter—Jim Jenks, athletic director and coach at Ritter, is "pretty optimistic" despite a 5-7 record. He explained that his team has lost twice by two points, and once by four points, so he expects the record to improve. The second half of Ritter's season includes all Indianapolis Catholic schools.

Larry Ivy leads the team with a game average of 26 points, but was out with the flu during the city tournament, when Ritter lost to Cathedral.

"Things are beginning to mesh and we'll have a good second half of the season," Jenks declared.

Roncalli—Coach John Wirtz suspected this would not be the best season for the Rebels when he lost four starters last year. "I feel very good about it," he said of a 6-4 record.

Wirtz recalled several season highlights, including besting Tech for the first time ever. In the past, Roncalli has met Tech only in tournaments; this is the first year the two had a regularly scheduled contest. Also, the team defeated Chatard and Seccina to win the Archbishop Biskup Tournament.

But last Wednesday, Howe defeated Roncalli to eliminate the Rebels from the Indianapolis City Tournament.

In a balanced scoring attack, standouts include John Kennedy, who leads in both points scored (15.5) and rebounds (7). Gary Armbruster and Jerry Jansen each average 11.5 points per

game. Other starters are Kevin Donahue, with eight points and six rebounds, and Mark Herbert, who leads in assists and "does a steady job defensively," according to Coach Wirtz.

Wirtz named an excellent defense and a controlled offense as the strengths of his team. "They're really scrappers," he said. "They come to play."

Seccina—Bob Hasty, coach of the Seccina Crusaders, said they are "dedicated and work hard." He added, however, "We played some tough games early in the year," resulting in a 1-10 record. The young Seccina team is up against schools like Arlington, Howe and Washington. Hasty said that size is another disadvantage for the Crusaders.

With an average of 12 to 13 points each game, Jeff Barras "has played consistently all season," Hasty explained.

"Overall the eight remaining games will be easier," predicted Hasty. Included in Seccina's upcoming schedule are Manual, Tech, Roncalli and Ritter. He is also looking toward next year, when "the kids playing the best ball will be back."

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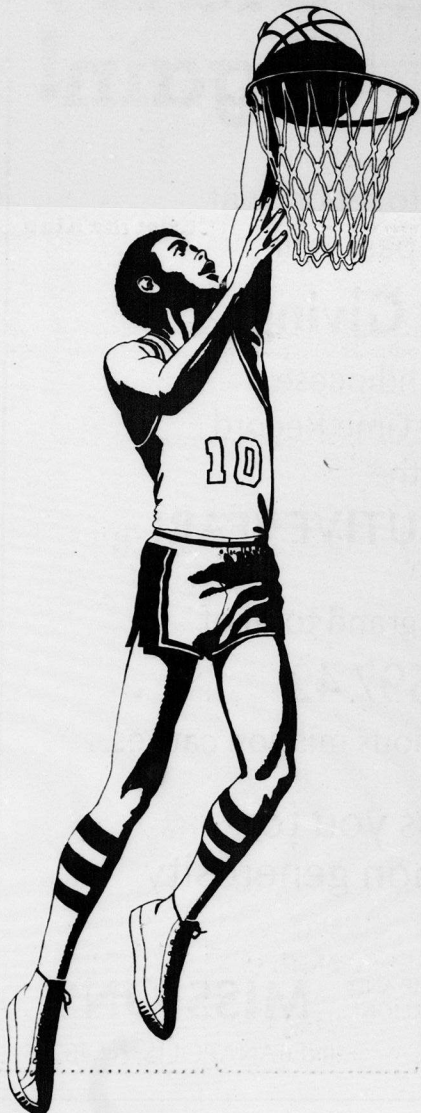
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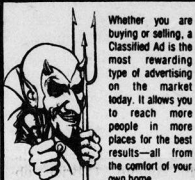
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HARD AT WORK—Busy at a favorite task, mechanical repairs, is Franciscan Brother Paul Schullian, who soon will leave Alverna Retreat House after 10 years of service.

Franciscan brother to leave Alverna after 10 years

After ten years as "the abiding presence" at Alverna Retreat House in Indianapolis, Franciscan Brother Paul Schullian is being transferred to Quincy, Ill.

A Brother of the Sacred Heart Province, St. Louis, for 25 years, the friar has served as supervisor of maintenance and assistant director of Alverna for ten years.

Brother Paul is being transferred to the Franciscan Friary at Quincy College where he will continue in maintenance. This will give him an opportunity to be nearer to his parents and other family members.

To honor Brother Paul for his work at Alverna, a farewell reception and open house will be held Sunday from 2-4 p.m. at Alverna, 8140 Spring Mill Rd.

"Paul is a very humble, very quiet, unobtrusive man," said Franciscan Father Martin Wolter, retreat director. However, he called him "the abiding presence" at Alverna, explaining that Brother Paul was at the retreat house every day, even when no one else was. "He represented the Franciscan presence and the Franciscan contribution to the diocese," Father Martin explained.

Along with his duties as supervisor of maintenance, Brother Paul worked with the poor and the elderly. His major accomplishments at Alverna include the

planning and building of St. Clare Hall, interior renovation of the main building and St. Francis Hall, and creation of the "Upper Room," a third floor chapel.

"He's been the stabilizing influence on the general operation of Alverna," according to Father Martin. He compared Brother Paul to "a housewife who is always there," noting that visitors to Alverna came to expect to see Brother Paul whenever they visited the retreat house.

According to Father Martin, St. Joseph the Worker served as a model for Brother Paul, who spent much of his time on manual labor at the house.

Visitors to Alverna could usually find Brother Paul outside taking care of the grounds. Brother Paul, following in St. Francis' footsteps, often provided visitors with tours through the woods, identifying flowers, trees and birds.

Franciscan Father Justin Belitz, director of Alverna, described Brother Paul as "a man who works quietly and with dedication, never making any headlines but doing work that made Alverna possible."

"Brother Paul is a man of prayer, rising early every morning to say the Divine Office with community and assist at mass," explained Father Justin. He added that Brother Paul often spent time alone in prayer. "He has always sought to live a simple but holy life."

Polygamy in Muslim world stems from Mohammad

by Edgar Dass
(Third of five parts)

Mohammad was not much interested in the cravings of the flesh, Muslims claimed, but his 11 marriages have attracted enormous attention down through centuries.

At 25, he wed a twice-married 40-year-old wealthy widow, Khadijah, whom he had served as her trusted servant. Their marriage was a happy one and he never took another wife while she was alive. Mohammad outlived Khadijah by 13 years during which he contracted at least 10 more marriages.

First Mohammad married the daughters of his companions named Abu Bakr and Umar. He also took Abu Sufyan's daughter's hand in marriage. Then, Umm Salamah became Mohammad's wife after her husband, a devoted Muslim, died in the Battle of Uhud.

Juwayriyah, the daughter of one of the chiefs of the great tribe of Khuzash, was captured as a prisoner of war. Mohammad bought her off to emancipate her but made a proposal of marriage which she could not refuse. Similarly, Safiyah, wife of the Jewish chief of Khaybar, was taken prisoner on the Battle of Khaybar. She also ended up in the prophet's house.

One of the most scandalous marriages was with his daughter-in-law, Zaynab bint Jahsh. Although marrying a widow or divorced wife of a son or adopted son was strictly forbidden in the pre-Islamic world, Mohammad made an exception by taking his adopted son Zayd's former wife.

It is said the prophet took another wife, Aishah, at the questionable age of 6;

however, another tradition claimed that she was 15.

Mohammad's marriages have brought incredible criticism down through the centuries. Several Oriental critics see them as sexual overindulgence. Most European scholars interpret his marriages as an expression of male chauvinism and as a violation of basic rights of women as human beings.

Others are critical because he preached against taking more than four wives but didn't practice what he preached. Whatever the controversy, the real question is whether a man can treat four wives equally as the Qur'an, the Holy Scripture of Muslims, instructs.

Aside from social and political justifications, at issue is whether it is fair, ethically and morally, to a Muslim woman to bring another into the same house for sensual pleasure. Even more important is to ask Muslim men whether they are sensitive to the immeasurable psychological damage and suffering inflicted by polygamy, a common practice in the Muslim world today.

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



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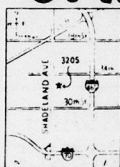
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TV Programming

Major events of Hitler's last days re-created on TV

by Henry Herx

NEW YORK—Twelve years after the Third Reich was founded it ended in a final debacle in the Berlin bunker of Adolf Hitler, whose last days are dramatized in **"The Bunker,"** airing Tuesday, Jan. 27 at 8-11 p.m. (EST) on CBS.

Even today, after a generation of historical research and documented verification, these events seem incredible. Hitler refused to accept the reality of defeat and, encouraged by his cronies, ordered non-existent armies to mount senseless counterattacks.

The measure of Hitler's madness can be seen in his orders to level all of Germany because the German people had proved unworthy of their fuhrer. The Allies, in any event, had already made such orders irrelevant.

Producer-director George Schaefer has re-created meticulously the major events during the 105 days that Hitler and his staff carried on the war in the underground command bunker. The atmosphere grew increasingly irrational as each report from the front confirmed how hopeless the situation had become.

Anthony Hopkins' Hitler portrays a man who has lost touch with reality, his mind dulled by drugs, finally committing suicide as if he were acting out a dream.

What is most important in such a dramatization is showing how historical events overwhelm all the individual participants. We are well-served by the production in this regard. Regrettably lacking, however, especially for younger viewers, is a sense of the evil misuse of power that led to Nazism's final act.

★★★

The multitalented Jonathan Miller, last represented by **"The Body in Question,"** returns as the producer of seasons three and four of **"The Shakespeare Plays."** His first offering, which he also directed, is **"The Taming of the Shrew,"** airing Monday, Jan. 26, at 8-10 p.m. (EST) on PBS.

This comedy battle between the sexes has always been popular, even in our own time of feminism. Perhaps the reason is because the characters of Kate and Petruchio are so evenly balanced that they make such worthy and enjoyable adversaries.

Miller has shaped the production with a good deal of physical by-play—comic grimaces, salutes and whimpers. The result is a comedy faithful to Shakespeare and a true delight to television viewers.

★★★

Sunday, Jan. 25, (ABC) **"Directions"** — **"Californi-**

nia Here I Come," filmed at Salinas, Calif., is the first of two programs on the effects of unemployment on Americans. This program looks at the effect of the closing of the Firestone Tire and Rubber Co., the depths of prolonged unemployment on Americans and what the present national economic realities indicate about the future of the American Dream. (Please check local listings for exact time in your area.)

Sunday, Jan. 25, (CBS) **"For Our Times"**—The recent visit to the United States by Archbishop Helder Camara of Olinda and Recife, Brazil, is the focal point of this program, **"The New Abolitionists."** (Please check local listings for exact time in your area.)

Tuesday, Jan. 27, 8-9 p.m. (EST) (PBS) **"Dead Sea."** Bordered by Israel and Jordan, the Dead Sea is a vital natural resource for both countries and their common needs may lead to greater cooperation, according to this "Nova" documentary.

Wednesday, Jan. 28, 8-10 p.m. (EST) (PBS) **"Elektra."** Taped in performance at the Metropolitan Opera last year, Swedish soprano Birgit Nilsson sings the title role of this opera composed by Richard Strauss and based on the classic drama by Sophocles.

Saturday, Jan. 31, 10-11:30 p.m. (EST) (PBS) **"Goodbye Gutenberg."** A look at the postprint communications revolution brought about by computer and word-processor developments.



CBS DRAMA—Richard Jordan, left, stars as Albert Speer and Anthony Hopkins stars as Adolf Hitler in **"The Bunker,"** a three-hour drama depicting events in and around Hitler's underground hideout during the final days of the Third Reich. Susan Blakely also stars as Eva Braun in the CBS drama which airs Jan. 27. (NC photo)

Book Review

'The Progressive Pilgrim'

by John Carmody, Fides-Claretian (Notre Dame, Ind., 1980). 224 pp. \$9.95.

by John McHale

indeed to be saluted and honored.

"The Progressive Pilgrim" consists of prbings into human reality by a teacher who has obviously worked his way coura-

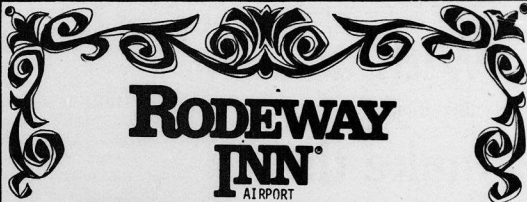
geously through what life is all about. We speak of having a physical examination every year or so for the sake of precaution. Nothing would be more appropriate than to take this work and use it for a spiritual examination in much the same fashion.

Life must have meaning. So the first task Carmody undertakes is to analyze meaning, reflect on consciousness, self, the sense of religion.

The book then focuses on Christian conversion and authenticity. How to appreciate these essentials fully, how to "get moving toward richer meaning" is the role of education. There are eloquent passages on study—feeding the soul—and then stirring chapters on prayer, play, marriage, service, and, ultimately, God.

We do have here a thinking person's book. It takes us on a daring, affirmative adventure into our innermost being.





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Viewing with Arnold 'Popeye' tedious

by James W. Arnold

"Popeye" is a very strange movie project in which a large group of Hollywood people, mostly talented, spend \$20 million trying to prove they can make a live-action film that is as charming and wacky as the Max Fleischer cartoons that were the rage at 1930's kiddie matinees.

The first hour is tedious going, but after that things begin to move and customers stop glancing at their watches. Bluto has kidnapped Olive and Sweetpea, and Popeye is leading the frantic overwater chase to Slab Island ("a rock, a hard place"), where a presumed treasure chest in Pirates Cove is guarded by a mean-eyed octopus.

It's not that one finally believes that all these mugging, costumed actors are really the beloved wackos of his childhood fantasy. It's mostly that all the action persuades one to forget to doubt. When Popeye (Robin Williams) at last breaks into his "Sailor Man" song and dance, to the unforgettable old tune, it's pure nostalgic ecstasy.

But the truth is that rarely has so much effort been expended for such modest gain.

The achievement of "Popeye" has to be analyzed in terms of its challenge, rather than in any real impact it makes on an audience. It was hard to do, and much of the time, seems like it. That's a silly thing to have to say about a movie



that's as heavy as a marshmallow.

Adventure comics like "Superman" and "Flash Gordon" are like life, only larger, more extravagant. But "Popeye" involves creating a whole cartoon world of caricatures. (Card-

board movie characters are common, but seldom on purpose.) Its closest antecedent is "Li'l Abner," which as a movie was a sort of lovable disaster. "Popeye" avoids that abyss, largely because of the fussy intelligence of its chief authors, director Robert Altman and writer Jules Feiffer.

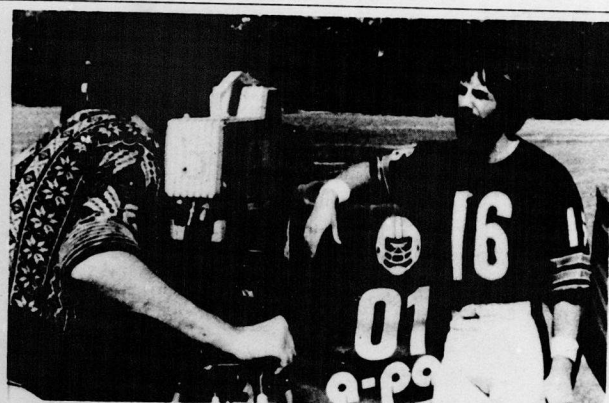
FOR A while, that fussiness gets in the way. Feiffer, himself a cartoonist and comics buff, bypasses the Fleischer movies to base the characters and story on E.C. Segar's original newspaper strip. (The movies, shown in recent years to a new generation on TV, rarely go beyond the Popeye-Olive-Bluto triangle, with Popeye first losing, then winning with the help of spinach. In Feiffer's version, Popeye hates spinach like any normal person.)

Feiffer spends a lot of energy and wit establishing the "cartoon credibility" of the seaside village of Sweethaven (built in Malta) and a ton of minor characters, including Olive's whole family, the denizens of the Roughhouse Inn and a floating casino-warehouse in the harbor.

THERE'S also an allegorical "theme," since the village is run by a mysterious tyrant, whose enforcers are the blustery Bluto (Paul Smith) and a nitpicking taxman (Donald Moffat) who taxes everything including questions. The simple villagers quiver and conform to this system until the arrival of Popeye ("I yam what I yam"), who emerges as the symbolic rebel-redeemer until the whole idea sort of fades away in the final excitement.

Unfortunately, much of all this complexity is incomprehensible. Partly to blame is Altman's penchant for multi-layered sound and throwaway dialogue, and partly the fact that Popeye himself is an incurable mutterer who talks in funny but fractured English ("a house of ill repukes" where one can "catch a venerable disease"). Happily, there are just enough visual gags to keep interest alive during this early fuzziness and confusion.

THIS "Popeye" is also complicated by being a musical. While Harry Nilsson's songs are catchy and simple (perhaps simple-minded), Altman's style of



CATHOLICS ON CABLE—A new television series, "American Catholic," featuring Jesuit Father John Powell, debuts Jan. 26 on cable television. A minicam records a segment with Chicago Bears placekicker Bob Thomas. (NC photo)

staging is predictably weird, almost anti-musical. The "numbers" are sloppily sung and danced, almost intentional jokes on movie musical routines. This is especially true of those involving loose-jointed, tinnily-voiced Olive (Shelley Duvall). Ms. Duvall is a wonder who has built a career on lack of talent—here she adds non-singing and non-dancing to non-acting, non-looks and non-charm.

As Popeye, Williams eventually creates a convincing illusion with his screwed-up face, clenched corn-cob pipe, gruff voice and jaunty manner. Ray Walston also does well with

some wry moments and songs as the hero's long-lost Pappy, but the biggest scene-stealer is Sweetpea, played by Altman's "infink" grandson, and obviously photographed with doting patriarchal affection. (Mixed entertainment that eventually jells, suitable for family viewing.) (NCMP Rating: A-2—morally unobjectionable for adults and adolescents.)

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