

THE CRITERION

Archdiocese of Indianapolis

ICC issues positions on four bills

by Valerie R. Dillon

The Indiana Catholic Conference (ICC) has strongly opposed a bill introduced in the legislature which would permit young minor women to obtain medical treatment without their parents' knowledge or consent.

The ICC, public policy arm of the state's Catholic bishops, last week issued four "position papers" for use in lobbying efforts at the State House.

Two of these relate to teenage pregnancy, one to funding for a juvenile services study, and the fourth to migrant workers' wage-pay legislation.

Raymond R. Rufo, ICC executive director, announced he will lobby against Senate Bill 118, which allows girls who are not of legal age to obtain, without parental involvement, medical or hospital care from conception to post-partum.

According to the ICC, this bill would free doctors in clinics to counsel for and provide contraceptives—including those requiring medical procedures (diaphragm and I.U.D.)—and sterilization (tubal ligation) to "willing youngsters."

CHARGING THAT such legislation presents an irresponsible approach to a complex problem, the ICC pointed out that teens would be free to make decisions "involving serious, life-affecting medical procedures, without family guidance," and in the midst of the "pressure, fear and confusion" of pregnancy.

Further, it stated, the bill would "usurp the right and duty of every parent to counsel, guide and support" their child.

Rufo indicates the ICC will support, with reservations, S.B. 299, to fund networks of community-based services to help pregnant adolescents and those who are already parents to improve their health and the health of their babies.

In recognizing the growing incidence of out-of-wedlock pregnancies, the ICC said it joins "with other concerned citizens" in efforts to improve pregnant teenagers' chances of completing school and eventually becoming "independent contributors to family and community life." It also urged a comprehensive educational approach to human sexuality which stresses the "value system involved in all sexual relationships."

The ICC's reservations about the bill, introduced by Michael C. Kendall (D-



HOMELESS HABITAT—On a Washington street, a homeless man sleeps on a warm steam grate as the evening temperatures dip into the teens. A shortage of low-income housing plus changes in state mental institution laws have

forced people into the streets. Some cities have reported people freezing to death as temperatures this winter dropped to record lows. (NC photo by Brother Michael Copek)

Jasper), concern "some ambiguous language which could diminish the pro-life position," allowing funding for family planning services and abortion referral.

FOR THE SECOND year, the ICC is supporting development of community-based alternatives to detention of juvenile offenders and for community assistance directly to the adolescent within a family setting.

S.B. 151, which passed the Senate 47-0 last week, would extend funding for a juvenile services study. The ICC views this study as vital before the legislature can make "sound fiscal and policy decisions in providing the needed rehabilitative services." S.B. 151 now goes to the House for consideration.

A bill to rectify what the ICC regards as a long-standing unfair practice toward migrant workers has been assigned to the House agriculture committee.

House Bill 1618, would establish pay guidelines for pickers, eliminating the

practice of withholding a so-called bonus from an agreed-on piece rate in order to keep workers in the field when work gets slow.

If H.B. 1618 is passed, growers still would be allowed to offer a "bonus" to encourage field workers to remain until season's end, but it would make a clear distinction between a wage (a contracted unit-rate) and a bonus (a monetary inducement beyond the contracted rate).

Rufo reported that 14 of 15 issues earmarked by the state's bishops for attention have been introduced in this year's "long session."

Meanwhile, across the state, 75 local parish "action networks" are in place, awaiting the signal that contact of local legislators should begin. In the archdiocese, there are about 20 such networks. According to Charles J. Schisla, ICC coordinator, members will be alerted by telephone when the ICC indicates a committee or floor vote is pending on a bill of concern to the church.

THE CRITERION

Vol. XX, No. 18 — February 6, 1981
Indianapolis, Indiana

Religious, lay women talk about roles in ministry

by Ruth Ann Hanley

"Our main thrust is not ordination, but involvement of women in ministry and in the decision-making life of the church."

So said Providence Sister Ann Margaret O'Hara, in explaining the latest programmatic effort of the Leadership Council of Women Religious (LCWR).

This effort will be aimed at forging clo-

ser bonds between Religious and lay women and it had its beginnings in October in South Bend. For the first time ever, lay women were invited to the annual regional meeting of LCWR. Representatives from Michigan and Indiana included four from the Archdiocese of Indianapolis—Ann Thompson, Shirley Evans, Valerie Dillon and Anne Krieg.

Focus of the South Bend meeting was a recently completed two-part survey of Women in Ministry. Both Sisters and laywomen answered the survey's questions to compare their reaction to national findings. Initial results of the survey, already published here and nationally, deal with women involved in various forms of church ministry. A second part deals with how women see themselves as recipients of ministry.

But Sister Ann Margaret and Ann Thompson agree that what was probably more important than this topic was the fact that for the first time ever—these two groups of women sat down together.

FROM THE Religious women's view, it was important to remind their guests that only 6 percent of women in church ministry are Religious; 94 percent are lay. As Sister Ann Margaret observed, "you don't have to be a eucharistic minister or a reader to be in ministry. To work on a school board, to do secretarial work, to be a lay nurse in a Catholic hospital—all these services over and above family responsibilities are ministry."

Noting that LCWR's main interest is in



MINISTRY FOR WOMEN—Mercy Sister Helen Marie Burns (left) listens to Shirley Evans, an archdiocesan lay representative, share her notions on roles for women in the church. Also in discussion is St. Joseph Sister Ann Weller (right) of the Lafayette Diocese.

involving women more deeply in the church's work and policy-making opportunities, the Sister explained "we want to share such questions as what are women doing in ministry . . . how are they ministered to . . . how is this helpful or not helpful?"

According to Mrs. Thompson, who is president of the Archdiocesan Council of Catholic Women, the Sisters did just that. "It was the first time we had been together. It helped us know one another better and I think we learned things too."

One area of mutual concern was the thinning ranks of priests in the archdiocese and the acute problem of pursuing church objectives in areas where there is either no church presence, or very little.

"We sometimes hear that when Reli-

gious women move out of teaching and into the community, they want to enter the secular world. But the Sisters made us realize they could move into these needy communities to be a presence of church," observed Mrs. Thompson. "We lay ministers who can't move from our homes and families would assume their jobs. It makes a lot of sense."

She revealed that the survey showed differences as well as agreement between the two groups. But, according to Sister Ann Margaret, this hand-picked group was generally more for change than the national sampling.

What were some of the findings of the survey?

► When women looked at ministry as

(See MINISTRY on page 6)



Sr. Ann Margaret O'Hara
Meeting Chairman

Missionary Sister writes home about Uganda

Missionary Sister Demetria Smith who, as an American, left Uganda, Africa, because of a politically shaky situation in 1978, is back again.

From letters written to her parents, Mr. and Mrs. Archie Smith of St. Rita's Parish, Indianapolis, it is clear that the turmoil in Uganda is not over.

Sister Demetria, a member of the Missionary Sisters of Our Lady of Africa, works as a community nurse and she

writes home frequently about the poor health and poverty of her adopted people.

"Tuberculosis is again at high ebb, likewise typhoid," she wrote recently. "Immunization is becoming a strange word . . . Many a pregnant mother no longer has a store of iron, minerals, and calcium for her living foetus to draw from. Both will finish up as borderline or fully malnourished individuals."

"The area to which I am assigned," she relates, "is to me a rather unique slum area, because apart from the people, who live in such close and unhygienic quarters, there is an inexhaustible activity of thieves who 'dismantle, spoil and reconstruct' whatever they can steal."

At night Sister Demetria sees "many people scurry for shelter into the plantain (crops) for fear of being robbed of the one thin blanket they have, or even their little kerosene burner or plate."

It is not safe to go out in the early morning darkness, so Sister Demetria, who has the title "Health Visitors Officer," must brave the morning traffic along with the rest. She writes that "there are big buses, mini-buses, taxis big and small, cars moving with the exhaust pipes tied with string, others with wobbly wheels and still others steaming with locomotive engines."

"Many a car which was condemned back in America is luxury here," she adds. It seems that even a loose wheel is a godsend in Uganda where Sister des-

cribes wheelbarrows, bikes, and motor bikes tied together with rags.

Sister Demetria has a Vespa (motor bike) for her travel to homes and health clinics. Not that it is easy to get "petrol." In her latest letter she told her parents that everyone has to line up for petrol. Sister lined up four times with no success. Finally she arrived one morning very early to get her ticket for the rationed fuel. Again she was sent away, but not before declaring to the official, "I'm going to speak to Mr. Obote about you." "Mr. Obote" is A. Milton Obote, the president of Uganda. That afternoon when she returned, she was waved in front of all the waiting vehicles and given a ticket for fuel.

Sister Demetria has spent all of her years of service in this part of Africa except for those spent studying in the U.S., France, Rome, and Algiers. She entered the order in 1952, two years out of high school, though her mother says the decision was "no surprise."

"Way back in the thirties," Mrs. Smith remembers, "when we were arguing about Mussolini and Haile Selassie, we would listen to our discussions. We read that Mussolini said he would teach the natives to wear shoes, and Sister Demetria said, 'he shouldn't worry about that. I'll teach the natives to wear shoes.'"

From Sister Demetria's letters now, shoes seem to be one of the least considerations. But despite the poverty and trials, she believes "somehow there is a



Sr. Demetria Smith

hope for a better tomorrow. Each evening when getting the old Vespa into the garage, I go to say a prayer to Almighty God to thank Him for having called me to do this particular work at this particular time in this particular place. I do like it very much . . . We need your help by your prayers and any way you can, because these people are really brave, and they still know how to share what little they have . . . how to smile and pray and keep the faith."



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Two interpretations offered on pope's Philippine visit

by Nancy Frazier

VATICAN CITY—At least two points of view exist about the message which Pope John Paul II will take to the Philippines, Asia's only country with a predominantly Catholic population, when he visits eight Filipino cities Feb. 17-22.

One group sees him bringing congratulations and encouragement to the country's Catholics, praise for President Ferdinand Marcos' recent lifting of martial law and a call to unity and hope.

Other observers think the pope will come with a message about social justice and human rights, link himself firmly with those who suffer and stress the importance of the dignity of man.

Although each viewpoint probably contains elements of truth, Pope John Paul is likely to defy fitting into either category. Based on past trips, the pope probably will walk a fine line between political involvement and Gospel-based social commentary.

The complex social and political situation in the Philippines provides a con-

trast to its religious homogeneity. About 84 percent of the nation's 48 million people are Catholics and another 10 percent belong to other Christian denominations.

"If I were the pope, I'd look at my 'diocese,' which is the world, and I'd look to the East, to Asia, where more than half the world's population lives," said Jose Line B. Guerrero Jr., third secretary of the Filipino embassy to the Holy See.

"AND THEN I'D notice that 70 percent of all the Catholics in Asia live on a small archipelago of less than 120,000 square miles, and I'd say: 'What can this country do, not so much in terms of proselytizing but to witness to the Christian faith,'" Guerrero added.

"I'd congratulate them on what they've done, and then I'd give them a symbol of their witness like this martyr, Lorenzo Ruiz," he said.

Pope John Paul linked his Far East visit to the beatification of Ruiz, a Filipino layman killed for the faith in Nagasaki, Japan, on Sept. 29, 1637.

On Feb. 18, during a ceremony at Rizal

Park in the Filipino capital of Manila on Feb. 18, Ruiz will become the first Filipino to be beatified. Fifteen others martyred in Nagasaki between 1633 and 1637—nine Japanese, four Spaniards, an Italian and a Frenchman—also will be proclaimed blessed.

But the timing of the papal visit, less than a month after President Marcos ended the nation's eight-year martial law, does not allow for a strictly spiritual journey.

"I don't see that the lifting of martial law is going to change things very much," said a priest from the Philippines who asked not to be identified.

"Marcos still has all the powers he needs to govern autocratically," he said.

"BUT THE PEOPLE and bishops like Cardinal Jaime Sin (of Manila) want a real dismantling of martial law, and not just a change in the word."

Cardinal Sin began to publicly oppose martial law about two years ago, after a long period of acceptance. His shift led several other bishops to go public against

the government and against Marcos and his publicly active wife, Imelda, both Catholics.

The priest said Pope John Paul gave a good preview of his expectations for the visit during a pre-Christmas address to the College of Cardinals.

"He underlined that (in his past trips abroad) he has tried to bring the Gospel message of the church to bear on the problems of the place where he was," the priest said.

"In Brazil, for example, the pope talked clear and straight to the civil authorities, telling them about their responsibilities based on his own vision of man and society and the state," he added. "He told them to reject anything that is not worthy of freedom and the human rights of people."

When Pope John Paul visits Tondo, Manila's waterfront slum district, Feb. 20, the action itself will be seen by some as a critical comment on the Marcos government.

"CARDINAL SIN has insisted that the pope see the seamy side of life in Manila, against the wishes of the government," said the priest. He said the slums were created when the poor were evicted from their homes to make way for highways under Imelda Marcos' beautification program.

"If Imelda had her way, the pope would have a grand triumphal tour of her charities and anything disturbing would be kept in the background," he added.

Guerrero, the Filipino diplomat, disagreed, saying the government wants to show off a model project in the country's "depressed area" which combines self-help with World Bank aid.

Father Vicente Brigoli, vice rector of the Filipino College in Rome and ecclesial attaché at the embassy, thinks Pope John Paul's main point of reference for the visit will be the trip 11 years ago by Pope Paul VI.

"Pope Paul's visit centered on the Federation of Asian Bishops Conferences and its evangelizing arm, Radio Veritas," he said.

"It all has to do with the basic mechanics of faith—that you should share faith with your neighbors," Father Brigoli added. "In confronting the problems of the Philippines, that faith demands to be shared."

Jewish convert named Paris archbishop

VATICAN CITY—Pope John Paul II named a French convert from Judaism to succeed Cardinal Francois Marty as archbishop of Paris.

The new archbishop of the French capital is Paris-born Bishop Jean-Marie Lustiger, 54, a son of Polish-Jewish parents. He converted to Catholicism at the age of 14.

Bishop Lustiger, who was ordained a priest in 1954, has been a bishop for barely more than a year. He was named bishop of Orleans, France, on Nov. 10, 1979, and ordained a bishop Dec. 8, 1979.

Sources in Rome described him as socially progressive and doctrinally conservative.

The bishop's parents were immigrant workers who came from Poland. They were rounded up by the Nazis during World War II and sent to Eastern Europe. His mother died in the Auschwitz concentration camp.

After his parents were rounded up, the young Jean-Marie was sent to Orleans where he lived with a Catholic family and converted to Catholicism.

Last fall, after four people were killed in a bomb explosion outside a Paris synagogue, Bishop Lustiger wrote a long article in the weekly newspaper, *Le Nouvel Observateur*, criticizing anti-Semitism. The article said that Christians who do not respect Judaism are not being faithful to Christ.

Cardinal Marty, who is approaching his 77th birthday, has headed the Paris Archdiocese since March, 1968.

He submitted his resignation to Pope John Paul when he reached 75 in May 1979, but, according to sources, the pope asked him to continue until he could find a suitable successor.

Cardinal Marty, son of a farm-working family, was born in Pachins, in southern France, in 1904. He was ordained a priest in 1930 and made bishop of Saint-Four, France, in 1952.

In 1959 he was made coadjutor-archbishop of Rheims, France, where he became archbishop the following year.

Pope Paul VI made him archbishop of

Paris in 1968 and named him a cardinal the next year.

He became known for his activities with farm workers and factory workers, and in 1965 he was placed in charge of the Mission de France by Pope Paul. The mission, an association of priests working with alienated, de-Christianized laborers, is considered one of the most important projects of the French hierarchy.

Cardinal Marty resigned as prelate of

the Mission de France in 1975.

He has also been the Ordinary (residential bishop) for all Eastern-Rite Catholics in France who are without a bishop from their own rite.

Cardinal Marty was one of the leaders during the Second Vatican Council's deliberations on the role of the priesthood in the modern world and a main figure in formulating the council's "Decree on Priestly Life and Ministry."

Christophers give 1981 awards

NEW YORK—The Christophers are honoring eight books for adults, five books for children, six films and 16 TV specials with 1981 Christopher Awards, presented to forms of the mass media which inspire people in constructive social change.

The books honored include "War Within and Without," by Anne Morrow Lindbergh, a compilation of Mrs. Lindbergh's letters and diaries from the World War II period; "Helen and Teacher," by Joseph P. Lash, the story of Helen Keller and her teacher Anne Sullivan Macy; and "Catholicism," by Richard P. McBrien.

Children's books which were cited include "All Times, All Peoples," by Milton Meltzer, a look at slavery; and "Son for a Day," by Corinne Gerson, about a lonely child.

Films honored are "The Elephant Man," from Paramount; "The Great Santini," from Orion-Warner Bros.; "Ordinary People," from Paramount; "Touched by Love," from Columbia-Rastar; "My Brilliant Career" from Analysis Film-New Film; and "Best Boy," International Film Exchange Ltd.

Award winning TV specials include "Playing for Time," the controversial CBS movie about singer Fania Fenelon's incarceration in a World War II Nazi death camp; the NBC White Paper "Gambling in America;" the ABC News Close-up "Can't It Be Anyone Else," about children suffering from leukemia; and the PBS-WNET "Christmas Special With

Luciano Pavarotti."

The 1981 awards honor productions from 1980. "We look for works which affirm the highest values of the human spirit, exhibit artistic and technical proficiency and attain a significant degree of public acceptance," said Father John Catoir, Christophers director, in announcing the 1981 winners.

The awards are to be officially presented in New York today (Feb. 6).

Funeral Mass said for Father Coffin

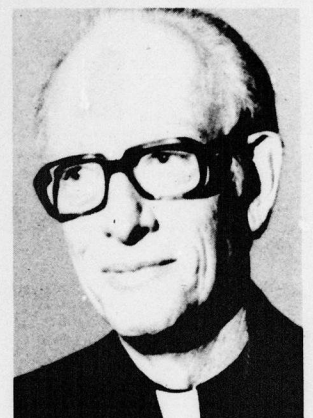
A Funeral Mass was said for Father George W. Coffin, on Monday, Feb. 2 in Mary, Queen of Peace Church, Danville, with Archbishop Edward T. O'Meara as chief celebrant. Father Coffin, 59, died Jan. 28.

Burial was in the family plot in Crown Hill Cemetery, Indianapolis.

Father Coffin, a convert to the faith, attended Butler University and Iowa State University. He was ordained at St. Meinrad Archabbey May 7, 1961, and celebrated his first Mass at St. Peter and Paul Cathedral, Indianapolis.

He was associate pastor at St. Charles, Bloomington, and St. Peter and Paul Cathedral, and also served at the Indiana University Catholic Student Center, Bloomington, and as chaplain of Marian College, Indianapolis.

Father Coffin had been pastor at Mary, Queen of Peace since 1977.



Editorials

Many roles, one goal for Criterion

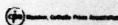
Anniversaries and commemorative days or months seem to bring out the clichés in people. For example, the Criterion recently marked its 20th year of publication. With its predecessor—the Indiana Catholic and Record—exactly 70 years of service to the archdiocese were chalked up this week. Also, February is Catholic Press Month. So the temptation is great to dwell on past glories and on the key role the diocesan newspaper has played in Catholic history, here and elsewhere.

But at this time, it is more important to ask: What concrete goals should the Criterion be striving toward in the years ahead?

The Archdiocese of Indianapolis clearly is at a pivotal point in its history, thanks in large part to the personal and vigorous new leadership of Archbishop O'Meara. New opportunities, new challenges will be present at all levels of the church. New tensions and sources of difference no doubt will accompany such challenge.

The Catholic Press

Blueprint for a Better Society



Washington Newsletter

New approach tried in life amendment

by Jim Lackey

WASHINGTON—While ratification of a constitutional amendment on abortion always has been the primary goal of the pro-life movement, there's a proposal now floating around Capitol Hill that some say could provide at least a temporary shortcut around the cumbersome amending process.

The proposal, put forward in identical bills introduced in January in the House and Senate, calls for Congress to express its determination that human life begins at conception. Such an expression by Congress, the measure's proponents say, would have the legal effect of answering the question the Supreme Court refused to answer in its 1973 abortion decision, namely, the question of when human life begins.

Unlike a constitutional amendment, which requires a two-thirds vote of the House and Senate and subsequent ratification by three-fourths of the states, the "human life statute" would require only simple majorities of both houses and the almost certain signature of President Reagan.

The basis for the claim that such a mea-

sure could undercut the Supreme Court's landmark abortion decision dates all the way back to insertion into the Constitution of the Fifth and 14th Amendments, which guarantee that no person shall be deprived "of life, liberty or property without due process of law."

ONE MAJOR ISSUE in the 1973 Supreme Court abortion debate was whether that guarantee extended to fetal life. The court, noting what it called a "wide divergence of thinking" among doctors, philosophers and theologians on the issue, refused to answer the question, thus removing the constitutional protection which previously had been extended to life in the womb.

The 14th Amendment to the Constitution, however, also gives Congress the power "to enforce, by appropriate legislation, the provisions of this article." According to proponents of the human life statute, that means Congress has the power to pass a bill clarifying that human life does indeed begin at conception and, thus, that the states have the power to protect fetal life constitutionally.

According to Stephen H. Galebach, an attorney writing in the winter 1981 edition of *The Human Life Review*, such a statute would in effect rewrite the 14th Amendment to say: "no state shall deprive any person (including unborn children) of life (which begins at conception) . . . without due process of law."

Ask any editor a newspaper's function and the first response is likely to be "providing information." A Catholic editor will likely add "education" and "formation" of its readership to that role. Any newspaper which is the church's official publication has the task of transmitting faithfully and honestly the teachings and actions of the church at local, national and international levels. The paper is expected, and rightly, to offer practical, intellectual and motivational opportunities for spiritual growth. Through interpretation and analysis, the Criterion must help its readers to develop critical insight into secular events and how these interface with Christian values and principles.

But in the holistic sense, the goal of the Criterion now and always is to promote unity. Not a homogeneous "unity" which demands uniform belief and action in every matter, nor a stifled and unquestioning conformity to all institutional policies. Rather, our responsibility mirrors the ongoing duty of the church—to foster a deep and living unity among believers which grows out of recognition that—despite differences—we are one in Christ Jesus.

As early church history reminds us, such unity won't be achieved without tension, misunderstandings, mistakes. Jesus was controversial. So too will be the church—and its newspaper—if it takes seriously its life in Christ.

There is a real danger for the press, in seeking security and wide readership, to take a neutral, bland approach to avoid offending anyone. There are certain topics which involve Christian principles and, unpopular as they might occasionally be, are properly our concern. Also, the Criterion has a duty to encourage interaction between members and groups in the church. According to Vatican II's pastoral instruction on media, honest loving dialogue "does no injury to her unity and solidarity." This church, it states, is a living body and needs public opinion to sustain a genuine relationship among all its members.

The Vatican document stresses that Catholics should be fully aware of their freedom to speak their minds on a wide variety of concerns. But such expression must stem from a "feeling for the faith" and from love, not from personal motives, competition or animosity.

Rather than fearing controversy we welcome it, hoping that open, respectful and charitable dialogue and sometimes confrontation both within and outside the church will lead to deeper understanding.

Unity is the goal. It can only be achieved if we communicate with one another, motivated by a desire to build, not to destroy. To this end the Criterion pledges itself.—VRD

been brought formally before Congress. There's some speculation that it was introduced this year because last fall's election makes it more likely than ever that the measure could be approved by the 97th Congress.

How well the pro-life movement embraces the proposal remains to be seen, however. While the newsletter of the Ad Hoc Committee in Defense of Life strongly supported the measure's introduction in Congress, there's some fear among other pro-life leaders that the measure—which some see as only the equivalent of a "states' rights" amendment on abortion—might preclude future action on a constitutional amendment and allow congressmen who don't support such an amendment an easy way out of their abortion dilemma.

If passed, he says, the statute would have two immediate effects: it would limit the ability of states to perform abortions in institutions they own and operate, and it would restrict funding of abortion by the states.


BUT ITS LONGER range effect, according to Galebach, would be to allow the states to re-enact their pre-1973 abortion statutes. Congress' determination that life begins at conception would, by giving states "a valid interest in protecting unborn life," undercut the argument that the Constitution does not protect fetal life.

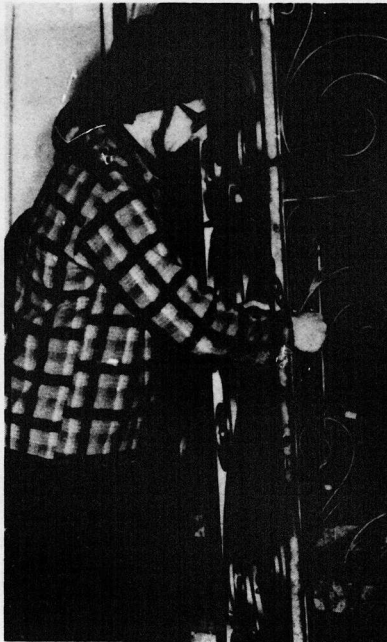
He also indicated that while there still may be a divergence of opinion on the beginning of life, Congress often makes similar determinations on unsettled issues, such as whether the use of tobacco should be regulated or whether automobiles should have passive restraints.

Galebach and other "human life statute" proponents also emphasize that it would serve only as an interim measure until a constitutional amendment giving full protection to human life would be ratified.

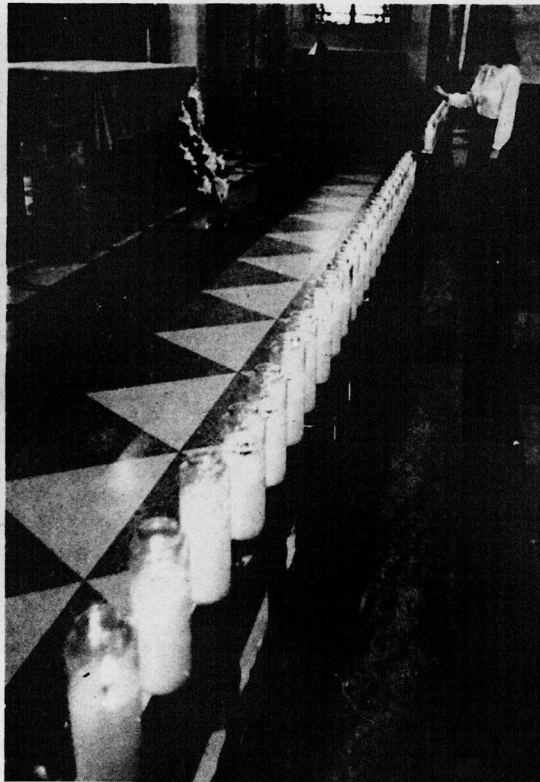
Actually, the proposal is not entirely new, having been discussed for several years by pro-life attorneys. But the introduction of the measure by Reps. Henry Hyde (R-Ill.) and Romano L. Mazzoli (D-Ky.) and by Sen. Jesse Helms (R-N.C.) appears to be the first time the idea has



THE CRITERION	520 Stevens, P.O. Box 174 Indianapolis, IN 46206
	Official Newspaper of the Archdiocese of Indianapolis
	Phone 317-635-4531
	Price: \$8.50 per year 25¢ per copy
	Entered as Second Class Matter at Post Office, Indianapolis, Ind. USPS 138-100
	Most Rev. Edward T. O'Meara Publisher
	Fr. Thomas C. Widner, editor-in- chief; Dennis R. Jones, general manager; Valerie R. Dillon, news editor; Agnes Johnson, circulation director; Dick Jones, composing director; Alice Cobb, advertising sales.
	Published weekly except last week in December.
	Postmaster: Please return PS Forms 3579 to the Office of Publication.
	



SIGNS OF FREEDOM—In an NC photo by Michael Fox, Father Earl Rohleder, pastor of St. Anthony Church, Evansville, removes chains from gates which were locked shortly after the Americans were taken hostage in Iran. At left, Mary Serkosky lights one of the 52 vigil lights at St. Joseph Catholic Church, Terre Haute, set out to honor the hostages. (Photo by Father Louis Manna)



Prayers, thanksgiving, patriotism mark return home of 52 hostages

by Stephenie Overman

"God Bless America" was the song, and the prayer, of Americans around the country as they joined in an outpouring of patriotism and thanksgiving for the homecoming of 52 fellow citizens who had been held captive in Iran.

The 52 Americans who had been held in Iran for 444 days joined with family and friends in church services and celebrations in Washington, New York and hometowns throughout the United States.

They cut yellow ribbons. They extinguished vigil lights. They joined in jubilant parades and in a solemn national Day of Thanksgiving Jan. 29 for their Jan. 20 release. And they thanked God, with prayers and songs.

His voice choking, State Department political officer Michael Metrisko joined in singing "God Bless America" in his hometown church in Olyphant, Pa. A vigil light in St. Cyril and Methodius Church was waiting for him. The candle had been burning since the 100th day of the hostages' captivity.

Msgr. Stephen Hrynunk, pastor of the Ukrainian-Rite Catholic Church to which the Metrisko family belongs, instructed the ex-hostage to extinguish the flame, saying, "We rejoice because our Michael has come from the land of captivity and confusion to the land of the free and the home of the brave."

During the hostage crisis, Teresa Gallegos had said she put her son Marine Sgt. William Gallegos "in the Lord's hands"

and her hope that "he's bringing him home" was finally realized when the Marine stepped foot on Pueblo, Colo. soil.

WHILE HIS WHOLE family was praying for his safety during the ordeal, thousands of miles away, Gallegos' own prayers sustained him during those days of captivity in the embassy compound in Iran, he said. "I have great faith," the Marine said at a press conference.

At the homecoming celebration in Pueblo, Father Paul Slaby of St. Leander Parish, where the Gallegos are members, prayed to Our Lady of Guadalupe "to continue to protect, defend and heal all of the former hostages, their families and communities and the United States," and he prayed for the healing of Iran.

"We've had receptions, from Algiers to Washington, D.C.," Gallagos told the crowd, "and we never expected it. But what gets to me most is my hometown reception. It's beautiful. Thank you. I've never felt that we deserve it. There have been a lot more men who have endured a lot more than we have."

A MASS FOR administrative officer Steven Lauterbach was celebrated Jan. 29 at the University of Dayton chapel in Dayton, Ohio, Lauterbach's hometown. Another Mass at Assumption Church, Lauterbach's parish, was planned and the city of Dayton proclaimed Feb. 5 "Welcome Home Day."

Students at Chaminade-Julianne High School, a parochial high school in Dayton,

erected a 50-foot sign to welcome home their famous graduate.

As Bishop Leo T. Maher of San Diego and about 80 priests of the San Diego Diocese celebrated Mass for consul general Richard H. Morefield and his family in a crowded St. Joseph Cathedral, more than 1,000 other people stood outside in the rain to be part of the homecoming celebration.

"We have so many reasons to be thankful," Bishop Maher said. "To praise and thank God is to make life meaningful." The Mass was celebrated at the request of the former hostage's mother, Maria Morefield.

Former Homer High School football player and homecoming king Marine Sgt. Paul Lewis returned to Homer, Ill. for a big hometown reception in the high school gym. The homecoming ceremony included prayers by Bishop Edward O'Rourke of Peoria and an ecumenical thanksgiving service in Champaign, Ill.

"You don't expect an experience like that after a church service," press attache Barry Rosen said after a special Mass of thanksgiving at St. Patrick's Cathedral in New York.

Applause, whistles and cheers greeted Rosen as he stood with his wife Barbara and Cardinal Terence Cooke of New York in front of the cathedral's main altar.

SOME OF THE 1,500 worshippers surged forward to try to get close to the couple, others shouted "bravo, bravo!" (See HOSTAGES on page 6)

Federal aid for sex education challenged

WASHINGTON—Federal aid should not be used for sex education or for contraceptives for unmarried teen-agers, according to Richard Schweiker, the new secretary of health and human services.

Schweiker, in an interview with a group of reporters in Washington Jan. 29, said sex education was primarily the responsibility of the parent.

"I don't think it's the Fed's (federal government's) role to do it," he said, "and I don't think it's the state's role unless the local school agency does it with the express approval of the parent."

Saying sex education should be left to parents and local school officials, he cited as a model the system used in the public schools in a Washington suburb where some of his children are enrolled.

Schweiker, whose nomination by President Reagan was approved by the Senate, was asked if he thought doctors should be permitted to prescribe contraceptives for teen-age patients. According to a report in The New York Times, the secretary responded with a curt "no" and turned to another subject.

But Schweiker also said federal family planning programs will not be judged more harshly by the Reagan administration's budget cutters than other programs.

Schweiker's department includes the federal Office for Family Planning, which operates on a \$162 million annual budget. It currently helps finance some 5,000 family planning clinics around the country offering family planning information and contraceptive services.

The program is up for extension by Congress this year.

CTS convocation to hear archbishop

Archbishop Edward T. O'Meara will be the first Roman Catholic to be a convocation speaker at Christian Theological Seminary when he addresses the school's Feb. 11 spring semester convocation.

The convocation address is part of a lecture series to provide in-depth exploration of theological issues.

In announcing Archbishop O'Meara's appearance, Dr. T. J. Liggett, CTS president, stated:

"The invitation to Archbishop O'Meara was an affirmation of the seminary's fidelity and basic commitment to ecumenicity. Twenty-one Roman Catholic students, as well as persons from 27 Protestant denominations, were enrolled at CTS last semester."

"We are genuinely pleased that he is to be convocation speaker," said Liggett. "The recent appointment of Archbishop O'Meara is a major event for Roman Catholics and for the whole community, and this is our way of welcoming him to Indianapolis."

The convocation, open to the public, will begin at 10 a.m. at the seminary, 1000 West 42nd Street, Indianapolis.

To the Editor...

Another consolidation view

Here is yet another opinion concerning the consolidation of offices:

I think it is a fine idea, although I am not too sure that Ms. Alderson and Mr. Walker quite understand what the archbishop has in mind. The first announcement was that perhaps demolition was in order (another parking lot to take its place?), but then the Criterion said a consolidation of offices would "replace" Cathedral High School.

Personally, I think Meridian Street is a good street to conduct business on. I'm glad the building will still be a part of us instead of an empty building in which van-

dalism could take place. I think the word "offices" scared these two people and they think the offices would look like a license branch or a place where people are in solitary confinement. Consolidated offices, to me, means combining a group of people in one building in which any prescribed service or form of service for the church is performed. Geographically, all these "offices" now are scattered.

The archbishop is capable of handling this matter.

(Miss) Therese Dailey

Indianapolis

Mass-produced religion a 'turnoff'

Thank you for Father Jeff Godecker's article entitled "Too Few People Trying to Do Too Much" (Jan. 30). I particularly agree with his statement, "We seem to really believe we can mass produce Christianity and that we can do it as quickly as McDonald's turns out a hamburger. Because, at times, we try to act like a fast

food joint, I believe we suffer from poor spiritual and esthetic nutrition." That pretty well sums up modern parish life, which many of us find a big spiritual turn-off.

Anita P. Albert

Indianapolis

Please, no 'numbers game'

What Father Godecker expressed in his column (Jan. 30) has needed to be said for a very long time! I've sent the article to Bill Bright, Campus Crusade for Christ head, who loves talking in "numbers of souls saved"—as do many other modern-

day Christian "crusaders." I'd hate to see our Catholic Church join this "numbers game."

Shirley Meister

Indianapolis

Essay contest announced

Right to Life of Southeastern Indiana is sponsoring an essay contest with the topic, "The Old, The Young, The Less Than Perfect—Who Will Speak For Them?"

The contest is open to all junior and senior high school students in Southeastern Indiana, Franklin and Decatur counties.

Entry deadline is Feb. 21.

Awards will be given to three finalists in each division: junior (7th and 8th grades) and senior (9th through 12th grades). Awards are: first prize—\$25.00, second prize—\$10.00, third prize—\$5.00. Also,

each winner's teacher will receive a certificate of honor; the schools sponsoring first place winners will be given a hard-bound volume of reference material, and each entrant will receive a participation certificate.

Contest rules and guidelines have been made available to all schools in the area and any student is eligible to enter. Awards will be presented at the group's general meeting March 26.

For information or resource material, contact Mrs. Ani Zigan, Education Chairman, Right to Life of Southeastern Indiana, P.O. Box 31, Versailles, IN 47042.

Hostages (from 5)

After the Mass at St. Patrick's, Rosen, who is Jewish, and his wife, who is Catholic, went to Temple Emanuel-El for prayers.

New York is Rosen's hometown, and it was also the site of a giant ticker-tape parade Jan. 30.

Washington was also the site of a parade and church services. The city officially welcomed home the former hostages Jan. 27 with a sea of yellow ribbons and red, white and blue flags. About half a million people turned out to meet the busloads of ex-hostages and their families.

At the Washington Cathedral Jan. 29 Archbishop James A. Hickey of Washington read from the New Testament at an

ecumenical service conducted by Episcopal Bishop John T. Walker of Washington, dean of the cathedral.

Eleven hostages attended the service and the huge cathedral was filled. The congregation sang "Amazing Grace" as well as "God Bless America."

Former hostage Air Force Col. Thomas Schaeffer told the congregation that he would not have come home from his ordeal had it not been for the help of God.

"Many were the days when I got down on my knees and said to God, 'I need your help,'" and he said he could deliver his message "in two brief words—thank God. Thank God it is over."

西欧文明の源流 ヴァチカンにふれる1日

THE VATICAN EXHIBITION

大ヴァチカン展

カトリックの歴史と共に、264代の法王と共に、ヴァチカンに蓄された文明と文化、その時代を歴史を物語る、驚ける所蔵品20余点から、国外不出の豪を誇り、一堂に出展されます。

1月4日 28日水



PAPAL POSTER—Pope John Paul II beckons from this poster distributed by a Tokyo department store which is sponsoring a Vatican art exhibition. The pope will visit Japan as well as Guam and the Philippines this month. (NC photo)

Ministry (from 2)

something other women performed, most frequently mentioned were distributing Holy Communion, lector, working for social causes, providing adult religious education and leading prayer groups.

►The ministries which women would most like to see other women perform are "working for a social cause or issue," "offering marriage and/or family counseling," and "leading a prayer group."

►Two out of three Catholic women say they have experienced no problems as receivers of someone else's ministry.

►The predominant opinion is that "there has been the right amount of change" in the church. Asked if they had difficulty attending Mass because the celebrant is a man rather than a woman, 3 percent said yes.

►Survey respondents put "preaching and teaching the Word of God" as the most important function of the church. Also considered essential were "helping individuals in need of help with problems," and "celebrating Mass and sacraments."

►One third of the national sampling

saw the church institution as extremely favorable, while another 50 percent say moderately so.

►The issue of whether the women's role in the church should be expanded was closely debated: 40 percent said yes; 45 percent said no.

►Asked about specific roles for women, 30 percent would like to see them ordained to the priesthood.

Sister Ann Margaret believes that bringing this national survey to the local level has given lay and Religious women a shared experience. "It has given them important questions to consider, and has helped them to understand each other's perspective," she said.

"We've got to do more things together," vowed Sister Ann Margaret. "This summer we will present these findings at the ARIA meeting (Association of Religious of the Indianapolis Archdiocese). We will be opening our meetings to more lay women participation."

A task force has been formed to present the survey results for discussion on an archdiocesan basis.

Generally Speaking

'We call it listening, not counseling'

by Dennis R. Jones

It's tragic when a mother loses her baby because of a miscarriage or any similar medical complication. My heart sinks at the realization that nature can sometimes be so ruthless and so unreasonably cold in dealing with human life.

As hard as it is to understand why a pregnancy is terminated by nature, the more difficult it is to imagine why an expectant mother would choose to terminate her own pregnancy.

So, what circumstances might make an abortion seem necessary?

Picture a young girl unable to cope with a "problem" because of the intimate nature of the problem itself. She and her parents are a "generation gap" apart... her boy friend might offer to sacrifice his future, but ultimately, she has nowhere to turn but to herself. She might even be married but maybe the family is lacking the financial resources or maybe she is emotionally unable to have the baby... the possibilities are endless.

The tendency then would be to search for an alternative. Many times that alternative is abortion.

But what if she were able to get help with her problem? What if someone were to give her another set of guidelines or alternatives to abortion? What if...?

There are numerous programs throughout the archdiocese that can help a girl or woman in this situation.

One such Indianapolis based organization is Birthline. Sponsored by Archdiocesan Social Ministries (a Catholic Charities agency), Birthline offers counseling and supportive services for women and girls with problem pregnancies. Another Charities agency, St. Elizabeth's Home, offers maternity and adoption services for both married and unmarried women regardless of age, race or religion.

But problem pregnancies are not confined specifically to Indianapolis and other metropolitan areas. Counseling is also needed in smaller communities and rural areas. An ever widening void exists.

A relatively new organization in Batesville, Crisis Pregnancy Hotline, has hopes of filling some of that void.

The Crisis Pregnancy Hotline is an independent, non-political, non-sectarian group prepared to help women either single or married and regardless of age, race or religious denomination.

According to Betty Frey, a parishioner of St. Louis Catholic Church, Batesville, "it was begun little more than a year ago by Peggy Bergman, a member of St. John United Church of Christ. Her awareness of problem pregnancies came to light after she attended a 'Right to Life' meeting. She literally went from door to door asking for and actively enlisting the help of anyone that would listen."

Of course, there are no easy solutions to an unwanted pregnancy, but there are alternatives to abortion. Crisis Pregnancy Hotline can help point out these alternatives and help the pregnant woman select the solution which best meets her needs and the needs of her baby.

"We call it listening, not counseling," said Marilyn Doll, president of the Hotline board of directors and also a St. Louis parishioner. "If counseling is necessary, professional services are sought for the mother-to-be."

"We just try to calm her down and help her to think," Marilyn noted. "First we determine if she really is pregnant. We recommend that she see a doctor to verify her condition."

"Regardless of the results of the test, we invite the girl and her husband or boy friend to come in and talk about their problem. We make them aware of the community resources that are available to them such as food, clothing, a place to live if necessary, along with emotional and spiritual help."

Marilyn concluded by saying that "it's extremely important for all people to realize what the issue of life is, that it's not just an issue for a girl that is pregnant or for women, but it's an issue for all people to become interested in and actively have an educated opinion about."

Crisis Pregnancy Hotline needs your help. It is staffed by trained volunteers and operate on financial donations from individuals and organizations.

The Hotline is presently reaching a four-county area which includes Franklin, Ripley, Dearborn and Decatur counties. If you live in this area and you're willing to help someone through a problem pregnancy by becoming a Hotline phone volunteer or by offering your services to assist with fund raising, sewing and patching of

maternity clothes and layettes, or public speaking, please send your name, address and phone number to: Crisis Pregnancy Hotline, P.O. Box 132, Batesville, IN 47006, or call 812-934-3766 or 812-934-3338.

A training session for Hotline Phone Volunteers will be held in Batesville on Tuesday, Feb. 24. If you're interested, please respond by Thursday, Feb. 12.

Check it out . . .

✓ Sarah Lynn Vandeventer was front page news when she went home from St. Francis Hospital Center in Beech Grove on April 29, 1978. At seven months of age, Sarah had spent all but one day of her life in the hospital's special care nursery undergoing extensive treatment for a severe digestive problem.

To honor special care nursery "graduates" like Sarah, St. Francis is planning a Valentine Day party this Feb. 14. WTTV Television Channel 4's Cowboy Bob, Tumbleweed and the Shrine Clowns will entertain the children.

All children who have spent three days or more in the unit and their parents are invited to attend this free party from 10 to 11:30 a.m. in the hospital's auditorium. Reservations can be made by calling the volunteer office at St. Francis, 317-783-8192.

✓ The Padres, a team of basketball-playing priests from the archdiocese, will play the Providence High School faculty basketball team in a benefit game on Wednesday, Feb. 11, in the Providence gym at Clarksville.

Paul Lockard, faculty member and coordinator of the event, said that the game is "for fun, of course, but the main thing is to try to raise money to combat world hunger. The first year we pulled in over \$600. We hope to fill the gym this year and hit \$1,000. All proceeds will go to the Catholic Relief Agency."

Tickets for the game are \$1 and will be sold at the door.



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Archbishop O'Meara's Schedule

Week of February 8

SUNDAY, February 8—Confirmation at Most Precious Blood Mission, New Middletown, 8 a.m.; Confirmation at St. Peter Mission, Harrison County, 10 a.m.; Confirmation at St. Joseph parish, Corydon, 2 p.m.

MONDAY, February 9—Archbishop O'Meara will preside over Ministries of Reader and Acolyte ceremonies at St. Meinrad Seminary at 5:15 p.m.

MONDAY, February 9 and TUESDAY, February 10—Bishops, Vocation Directors and Religious Superiors Conference, St. Meinrad Seminary.

TUESDAY, February 10—Dinner with the St. Meinrad seminarians of the Archdiocese of Indianapolis, 6:30 p.m.

WEDNESDAY, February 11—Convocation address for the 1981 spring semester, at Christian Theological Seminary, Indianapolis, 10 a.m.; Parish Visitation, St. Augustine parish, Jeffersonville, Mass at 7:30 p.m.

THURSDAY, February 12—Spirit Week activity, Ritter High School, Indianapolis, 10 a.m.

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Question Box

Church no longer fears evolution

by Msgr. R. T. Bosler

Q Is the Catholic Church of the opinion that there are enough scientific facts available to definitely declare evolution a fact?

A The Catholic Church leaves to scientists decisions concerning the facts of evolution and no longer fears that these decisions will be in conflict with the Bible.

In 1950, Pope Pius XII in his encyclical "Humani Generis" taught that there need not be a conflict between knowledge gained by revelation and that supplied by scientific investigation and asserted that general evolution, even of the human body, should be professionally studied by



both anthropologists and theologians. This teaching reflected a return to an earlier, less fundamentalist, approach to the Bible expressed by St. Thomas Aquinas in the 13th century: "Any knowledge which is profitable to salvation may be the object of prophetic inspiration. But things which cannot affect our salvation do not belong to inspiration." Or to a much earlier time, when St. Augustine taught that although sacred writers may have known astronomy, nevertheless the Holy Spirit did not intend to utter through them any truth apart from that which is profitable to salvation.

In other words, the Bible teaches us that God is Creator of all things and continues to create all things, but it does not teach us when he began creation nor how he carried it out.

Though God is not the universe, he is in the universe working according to a plan, which we humans discover little by little as we uncover the secrets of this planet Earth and space. If evolution is fact, then

we have learned something more about how God creates. As the articles on human evolution in the New Catholic Encyclopedia put it, theologians are coming to the opinion that revelation says less about evolution than evolution says about theology of creation.

I suggest you read the excellent articles on evolution in the New Catholic Encyclopedia. (If it is not in your public library, you may rightly demand it be put there.) You will most likely agree with their conclusion: "General evolution, even of the body of man, seems the most probable scientific account of origins; and the Bible, having quite another function, remains silent about the way in which God has unfolded, and is unfolding, His creative plan."

Q We were taught to tell all our sins since our last confession. Now when I go, the priest stops you when you are partway through—and it is not because there is a big line waiting, either. What are you supposed to do when this happens? Is it all right to receive Holy Communion when you do not finish?

A Your priest may be trying to break you of a habit you acquired in your youth, when you were taught to give a whole "grocery list" of all the sins you committed, however trivial or doubtful. The only sins you have to confess are those you are convinced are serious. Stop worrying. Even though the confessor interrupts you before you have a chance to confess a "whopper," you have no further obligation. The sin will be included in the absolution. Go on to Communion. If anyone is at fault, it will be the priest.

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

Despite similarities, Islam fights Christianity

by Edgar Dass
(Last of five parts)

Despite Islam's astounding similarities with Christianity, it vigorously contends and fights against Christianity. There are several reasons. First, the Koran claims that Christians have distorted, corrupted and changed the Bible; therefore, the Bible is annulled by "a plain Scripture" (Koran).

Second, Muslims claim that Jesus' authority is less than Mohammed's because Mohammed has the "seal of the prophets." Furthermore, several Koranic passages deny the deity of Christ, His Sonship, His crucifixion, His mediation, and the Holy Trinity (Sura V:75-79; XLIII:81, 86; IV:156-158, 169; CXII:1-4). In fact, Muslim Scripture claims that Christ was lifted up to heaven before his crucifixion and Allah sent another innocent person like him in his place. Muslims don't see this as an unjust, unfair and deceitful act of Allah because He can do what He pleases. However, Muslims believe in Jesus' virgin birth, His sinless life, and His great miracles. They also believe in the second coming of Christ.

Third, the Koran states that man is created weak (Sura IV:28) but sinless. His status remains unchanged before and after the physical fall. Similarly, his relationship of a bondsman to the impersonal and distant Allah remains the same. However, he is capable of redeeming himself through his faith, good works and total obedience to Allah. The reward of his faithfulness is power and affluence on earth and unlimited sensual pleasures in paradise.

ON THE CONTRARY, in Christianity the fall (Genesis 3:1-24) is a spiritual act of separation from God which results in transmission of sin and guilt to all mankind. Therefore, God's grace and forgiveness through Christ, who intercedes for us, redeems us because human beings are

not capable of saving themselves. Salvation is a very personal discovery, a process through faith, love, knowledge and understanding of Jesus Christ as well as fellow human beings.

Other concepts that have had powerful impact on the uncompromising attitudes of the radical group are communitarianism, Muslims' ethic of brotherhood, and integration of state and religion. Combined with these is religious authority that constantly encourages social revolution or disruption within the Muslim community and intensifies conflict with non-Muslims. Khomeini is an outstanding example who holds religious political authority and has used his political power to bring about social and religious changes in Iran.

It was obvious that the Carter administration didn't understand the extraordinary role of Islam in the politics of Iran. Another reason for deterioration of the relationship was media exploitation of the situation.

A BASIC FLAW of the Carter administration was that it had been sending to Asian countries, people (who might have been good campaigners or politicians in the States) who were not adequately familiar with languages, cultures and religions of Asian countries. In fact, the Foreign Service Department gave each of them a package containing do's and don'ts with inadequate orientation. In time of crisis these native Americans, easily recognizable, became very vulnerable to attack and abuse.

The Iranian crisis is clear warning for the Reagan administration that qualified, competent and loyal first-generation Asian-Americans who speak the languages and understand, in depth, political and religious forces in Asia, must be sent to foreign embassies to reduce vulnerability and enhance America's diplomatic effectiveness.

(Dr. Dass is program administrator at the Metropolitan Center of Church Federation.)

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KNOW YOUR FAITH

Christian hope a shared responsibility with God

by Fr. Philip J. Murnion

I. Hope is an important commodity. In recent years, a lot of people have been looking for ways to be more hopeful about what they are doing. And they have rediscovered something about the meaning of hope.

Hope is not primarily the expectation that things will get better later, no matter how bad they are now. Nor is it merely "pie in the sky."

No, Christian hope entails the conviction that, somehow, people have a role to play in giving their lives direction. As Christians, we do not simply have to accept as fate whatever chain of events might occur.

In other words, Christian people are not simply the victims of a history written by other, more powerful people. Rather, by the decisions we make and the actions taken, we accept responsibility for much that happens in our lives. In doing so, we decide how to relate to the other characters who play roles in our lives.

In these terms, hope becomes a responsibility we share with God rather than the point at which our responsibility ends while we wait for God to take over.

Christian hope requires us to plan, therefore, if it is not to be reduced to wishful thinking. In planning our lives, we first assess our situation, looking at it as much as we can with the eyes of Christ.

Second, we consider what talents and materials we have to work with.

Third, we decide how to use all available gifts, talents and resources.

In this way, responsibility for our own lives is shared with the Lord and we can look to the future with hope.

II. THE thoughts I've just expressed are thoughts about individuals and the way they plan. But planning fulfills a similar role in the case of a parish and its people.

This is the purpose of planning in a parish: to exercise hope as a decision about the future.

Of course, it is tempting sometimes to think that God ought to take care of everything for us and that there is nothing we need do, or can do, about our situation or about our future.

Many parishes and their people are finding that planning is very worthwhile, an important adventure for more than one reason. In the past 10 years, many parishes have discovered the tools of planning—at times borrowing tools fashioned in the business world or in management schools. Often, parishes have adapted these tools to use as guides for:

- clearly defining broad goals;
- spelling out specific objectives;
- determining the means necessary for achieving objectives in terms of programs and events;



A TEAM EFFORT—Many parishes have discovered the tools of planning fashioned after the business world and management schools. The tools of planning can be helpful as

guides to particular programs and activities. Planning takes the mission of the parish and sets out to put it into practice. (NC photo)

—deciding what time period is involved;

—specifying who is responsible for various activities;

—evaluating an event or program after it is concluded, determining how well objectives were met and what prevented fuller achievement.

SUCH AN approach has several advantages. It ensures wide agreement about what must be done. It is realistic about available resources—time, money and people. Also it is very clear about responsibilities. Furthermore, by evaluating what has been done, a parish can learn how to improve its apostolate in the future.

Such planning tends to involve the pastor and staff, the parish council and as many others as is reasonable. It requires cooperation on the part of all involved and doesn't work as well as it can if it doesn't reflect responsibility and maturity. Good planning provides evidence that people are aware they must use their gifts carefully and responsibly. It can promote a sense among people that they are part of each other's lives.

Now let me add a note of caution. While using the various planning tools, many parishes are finding it necessary to re-

member that they are not primarily business organizations. A parish is a community in which personal relationships have priority and which responds to its people as needs arise.

The parish will always be something of a "messy" family. It will try to keep order in its relationships and responsibilities but it will never be able to get everything organized, for love resists some organizing.

The tools of planning can be helpful,

then, as guides in particular areas that need to be organized.

Finally, in most parishes, there is little danger of overplanning, for there is little history of this kind of planning.

When planning takes place it provides a kind of skeleton or basic structure for the complex body of the parish. For parish planning takes the mission of the parish and sets out to put it into practice.

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Discussion Points and Questions

1. Does Father Philip Murnion recommend that parishes use the tools of planning taken from the business world? What advantages could there be in this?
2. Why does Father Murnion say parishes should keep in mind that they are not exactly like business organizations?
3. What does Father Murnion mean by saying the parish is something of a "messy" family?
4. According to Father John Castellet, how does Paul prove his claim to be an apostle, on equal footing with the other apostles?
5. Have you ever found yourself pressed for time? How did this make you feel? Which of your responsibilities, if any, did you shirk? Who in your family complained the most about your busy schedule? How did you resolve the problem of time? Or have you?
6. How often do you take time to evaluate your faith life? Do you schedule time during the week to examine your relationship with God?



CARBON COPIES—The future is never quite as clear as one might wish and the path to a fully personalized world is always being mapped out in the present circumstances of our everyday lives. The future the Christian hopes for is one where people—not things—will be the priority. (NC photo)

THE WORD THIS WEEKEND

FEBRUARY 8, 1981
FIFTH SUNDAY IN ORDINARY TIME

Isaiah 58:7-10
Corinthians 2:1-5
Matthew 5:13-16

by Paul Karnowski

Salt. It's a simple word possessing a variety of meanings. At the height of the presidential campaign last fall, it referred to a proposed treaty with Russians. The encyclopedia offers a general definition: "a salt is a compound formed by a chemical reaction between an acid and a base." The Monsanto company, in an effort to bolster its image in the public eye, emphasizes the chemical nature of one particular salt, sodium chloride, in its television commercial. Every winter, both pedestrian and motorist alike are grateful for the salt that "is thrown out and trampled under foot" (and under wheel).

But our most common encounter with sodium chloride is in the kitchen or on the dining room table. Salt adds another dimension to our foods; it removes the flatness from our breads, our desserts, and our meats. It is to this everyday use of salt that Jesus makes reference in today's Gospel.

He tells us that we are the "salt of the

earth." "What if it goes flat?" he asks. "How can you restore its flavor?" He challenges us to provide a fullness of flavor, another dimension to the lives of those who surround us.

If we find the comparison vague and the message "impractical," we need only look at the first reading. In no uncertain terms the prophet Isaiah tells us exactly what we must do if we wish to become the "salt of the earth": "Share your bread with the hungry, shelter the homeless and the oppressed. Clothe the naked when you see them, and do not turn your back on your own."

In other words, look after one another. Not only must we feed those that are physically hungry, but also those that are spiritually famished. Even if our stomachs are full, we all tire of the bland and banal diet the world offers. The flat and futile food of "success" and wealth turns to mush in our mouths. Life on this earth can be like a gloomy and rainy day. But Christ assures us that His love is just like Morton's: "When it rains, it pours."

Past life and family influence level of faith development

by Don Kurre

Recently, I was challenged to reflect upon and defend my faith. Even though I work daily in what I like to call the "religion" business, I am like many other cradle Catholics in that I do not often take the time to reflect on my own personal faith life. So this opportunity, while extremely challenging and painful, offered me a much needed reason for examining my faith experience.



I am sharing some of these reflections in the hope that they will encourage you to re-examine your own faith experience.

The current level of my faith development has been radically influenced by my past. My family life provided me with a very strong foundation from which my faith has grown.

With the exception of one and a half years, my formal education was received in Catholic institutions. I completed 18 years of schooling with—if not enthusiasm—at least a healthy respect for and acceptance of the Catholic Church and its traditions. For 16 of those years, daily Mass, yearly retreats, and bi-monthly days of reflection were part of my normal routine. In light of this background, it is not difficult to understand why faith and religious practice continue to be part of my life.

WHILE FAITH and religious practice are still a part of my life, I experience their influence in a way that is radically different from those past years. Today I see a real distinction between the church and my faith. Church for me is the method through which I share, express, and grow in my faith. My faith is not necessarily dependent upon or related to my church experience. Some of the time in fact, I continue to believe in spite of my church experience.

The church, however, does help me find people who share a view and an experience of the world and life that is similar to mine. It is with and because of these people, the non-institutional church if you will, that my faith continues to grow and expand.

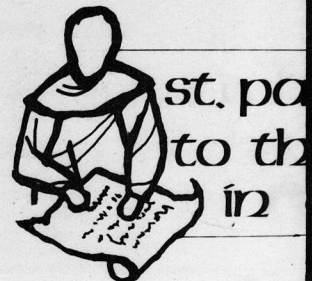
The biggest impact that faith has on my life results from knowing that Christ died for me. Even though I do not always act like it or really feel it, I am moved because I am loved so fully by God that Christ gave up his life for me. To know that no matter what I do or become I am still loved is very nourishing. I find courage in that. I find the ability to love in that. I find the ability to become more than I thought that I ever could in that.

KNOWING THAT Christ died for us, reinforces my belief in the goodness of all creation. For this reason, I feel very positive about life. I find each day to be a new

adventure. Each day contains opportunities for growth and new experience. Growth as the person I am becoming. Growth as a person with others. And growth as a person in relationship with God.

In a like manner my faith causes me to be enough of a realist to know that together we can make decisions that would destroy ourselves and our world. The responsibility of freedom rests with each of us. Faith challenges me to accept my responsibility and make a positive contribution to our life.

So that I might make positive contributions: My faith calls me to go to church.



by Fr. John Castellet

The lot of persons in authority is not an easy one. It seems that, no matter what they do, someone is waiting to jump on them.

Paul was no authoritarian. But the very fact that he founded Christian communities put him in a position of leadership and responsibility. If he asked his people for material support, his adversaries would scream that he was out to feather his own nest. Since Paul did not ask the support, some claimed he really did not have apostolic authority. They concluded he didn't dare ask for the simple reason that he had no right to ask.

This is the problem Paul addresses in Chapter 9 of the first letter to the Corinthian Christians. The fact that he dwells on the subject at such length indicates its importance.

PAUL ASKS: "Am I not free? Am I not an apostle?" He answers these two questions in inverse order, taking up first the more important one of his apostleship. The fundamental requirement for an apostle, in the strict sense of the term, was a personal experience of the risen Lord. Alluding to his conversion experience, Paul asks: "Have I not seen the Lord?"

The other requirement was a commission from that same Lord. Rather than simply claim such a commission, Paul points to the obvious success of his work among them. That should be clear proof that the Lord really sent him.

Paul says: "And are you not my work in the Lord? Although I may not be an apos-



ce present ment

My faith calls me to search for God. My faith calls me to repentance. My faith calls me to love others. My faith calls me to look beyond the here and now. My faith helps me to determine and discover the meanings of life.

Furthermore, faith puts my life in perspective. Through faith I realize that life is a very precious gift that I have received. As a result, I am encouraged to share my life with family, friends and the community.

Finally, my reflections have led me to feel what I imagine Peter felt when he said, "yes, Lord, I believe; help my unbelief."

il writes the church Corinth

For others, I certainly am one for you. You are the very seal of my apostolate in the Lord."

This puts him on a par with the other apostles, with the same rights as they. He has a right, like them, to board and room.

These are perfectly legitimate rights, as the apostle illustrates with examples taken from everyday life and even from Scripture. Any laborer is worthy of his hire—whether he is a soldier, a farmer or a shepherd.

Paul points out: "It is written in the law of Moses, 'You shall not muzzle an ox while it treads out grain.' Is God concerned for the oxen, or does he not rather say this for our sakes? You can be sure it was written for us, for the plowman should plow in hope and the harvester expect a share in the grain."

IF THE other apostles have these rights, how can the Corinthians conclude that he doesn't have them? In fact, he says, "If others have this right over you, is not our right even greater?"

For other people have not worked for the Corinthians personally; Paul has. He has freely chosen not to use his legitimate rights, not because he doesn't have them, but, "on the contrary, we put up with all sorts of hardships so as not to put any obstacle in the way of the Gospel of Christ."

In similar vein, in his first letter to the Thessalonian Christians, (2:19) Paul had written, "You must recall, brothers, our efforts and our toil, how we worked day and night all the time we preached God's good tidings to you in order not to impose on you in any way."

In no way has he abrogated his rights or the basis of those rights: his apostleship. His reward is the satisfaction of carrying out his mission in full freedom, with complete unselfishness.

The Story Hour

Lord calls missionaries to Macedonia

by Janaan Manternach

One night St. Paul had a dream. He and Timothy were staying overnight at Troas. The city was on the coast of the Aegean Sea. Across the sea was Macedonia, a part of what we today call Europe.

Paul's dream was startling. In it he had the vision of a man from Macedonia. The man stood on the seashore calling out to Paul from across the sea. Over and over he pleaded: "Come over to Macedonia and help us."

The next morning Paul shared his dream with Timothy. "The Lord wants us to cross the sea and visit Macedonia," he said. "The Spirit of Jesus is sending us to preach the good news to those who live over there."

That very morning Paul and Timothy boarded a ship heading for Macedonia. That evening they docked at the mountainous island of Samothrace, where they spent the night. The next day they finished the crossing of the Aegean Sea. They landed at the port of Neapolis. From there they crossed the mountains and came to the important city of Philippi, 10 miles inland.

The two missionaries of the Lord spent some time in this Roman city. One sabbath they had a very interesting experience.

There apparently was no synagogue in Philippi. Perhaps there were not enough Jews in the city to have a synagogue. So Paul and Timothy went outside the city gates to find a place for prayer. They were looking for a stream nearby. They knew that there might be a group of Jewish people praying together beside the stream. This was customary when there was no synagogue.

They came to the place of prayer beside the stream. They found a group of Jewish women gathered there already for prayer. Paul and Timothy joined them. They began to tell them the good news about Jesus Christ.

One of the women listened particularly intently. She was not a Jew, but she read the Scriptures and believed in God. Her name was Lydia. Lydia was very bright. She also was rich. She had her own business, selling expensive purple cloth.

Lydia was excited by what Paul and Timothy were saying. She was a sensitive, caring woman. She opened her heart to their words. She came to believe in Jesus. She felt herself accept Jesus as her Lord and Savior. She told Paul that she believed.

So Paul baptized Lydia and her whole household. After the baptism Lydia invited Paul and Timothy to be her guests.

"If you are convinced that I believe in the Lord, come and stay at my house," she begged them. She won them over. The two went to Lydia's house. They made this their headquarters during the time they stayed in Philippi.

Lydia was the first person in Europe to be baptized a Christian. She became one of Paul's most faithful co-workers and friends.



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

be appropriate symbols and words on both the front and back of the medal.

PROJECTS:

1. Dreams are an interesting part of each person's life. Try, for a week, to remember your dreams. Write down what you remember. You might even begin a book in which you regularly record your dreams.
2. Find a piece of purple cloth. With other small pieces of cloth, in different colors, design an image of Lydia, the first person to be baptized in Europe. Hang your creation on a wall in your room that contains other items connected with your study of the life of St. Paul.
3. Pretend that Paul gave Lydia a medal to wear as a gift to commemorate her baptism. Design what you feel would

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

QUESTIONS:

- Describe the dream Paul had while he and Timothy were in Troas.
- How did Paul respond to his dream?
- What was the interesting experience Paul and Timothy had while they were looking for a place to pray in Philippi?
- What was Lydia like and how did she feel about the message of Paul and Timothy?
- Why did Lydia's home become the headquarters for Paul and Timothy while they were in Philippi?

Holy Trinity Parish

Edinburgh, Indiana

Fr. Michael Welch, pastor

by Peter Feuerherd

Frank Critney, Sr., has been a member of Holy Trinity Parish, Edinburgh, for most of his 78 years. The former parish council member, who now serves as a lector, has seen many changes affect the small mission church—most of them for the good, he strongly asserts.

"It's getting better now. For years we had a very small parish. If 20 people came up to Communion, that was considered to

be really big. Now we usually have about 100."

The parish is growing slowly with the steady development of the area, almost equidistant of Franklin and Columbus. It now has 320 parishioners. But growth in numbers hasn't resulted in a slackening of the resolve of the Johnson county mission to develop a strong Christian community.

Father Michael Welch, Holy Trinity pastor who also serves as director of the archdiocesan Vocations Center, says that the strength of Holy Trinity lies in its people.

"I think the strengths of the parish are the people—the faith that they have is a very deep, growing faith."

Kay Whitlock, parish liturgy chairperson, agrees. "The strength is the feeling of community we have. It's a small parish. You are made to feel welcome—there aren't any strangers."

The parish has grown without the full-time services of a priest. Father Welch can only attend to parish duties on weekends due to his work as Archdiocesan Vocations Director in Indianapolis.

"Right now we're in the process of learning that they can't rely that much upon me. Our parish council, and now our education commission, are really starting to take over some things . . . They are attempting to free me out to do the priestly things like the sacramental life and counseling."

"More and more the parishioners are handling the details," is the way Kay Whitlock describes it.

Much of the day-to-day responsibility of



operating the parish falls on the parish council, directed by president Don De Hart.

De Hart, a parishioner since 1965 and the principal of a local elementary school, says the purpose of the council is "to establish policies and procedures so that there is a systematic manner of running the parish."

FUNCTIONING without a full-time priest is nothing new to Holy Trinity. As far as anyone can tell, since its inception in 1851 the parish has never had a full-time pastor. For most of its history parish priests from Franklin and Columbus have served the parish on weekends.

The original parishioners were of Scotch descent (the town is named for Scotland's picturesque capital). In 1883 the present church was built at a total cost of \$4,267. A new building was added last May when a parish hall—constructed almost entirely through the volunteer efforts of parishioners—was completed.

The parish hall is a tribute to the cooperative spirit of the community, according to Bernard Knue, a parishioner since 1942 who currently serves as parish secretary.

"If we didn't have a good parish and a lot of good people the new hall would not have been possible . . . Everybody is sociable, everybody seems to get along so well."

Don De Hart echoes Knue's sentiments. "The work, loyalty, and support parishioners have shown towards the parish in the past is the main strength of the parish."

The purpose of the new hall, according to Father Welch, is to have a place where parishioners can meet. Yet, the priest adds, even without the hall there would still be a strong sense of community in the parish.

Mary Fulkerson, who has been a parishioner for a year, sees the strength of the parish in its young people, who compose nearly a third of the congregation.

Father Welch agreed that the youth of Holy Trinity are a special group. "I think it's the best group of young people I've ever met in my life. They are sincere, deep."

THE QUALITY OF participation in the high school "sharing sessions," directed by the priest, have pleasantly surprised Father Welch.



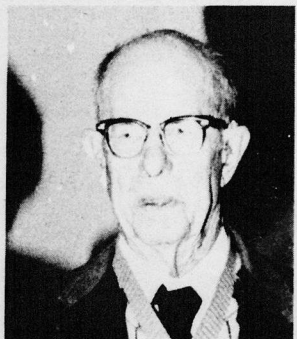
Fr. Michael Welch



PLANNING—In above photo, Parish Council members Larry Billman and Judy McClure (at left) share an idea with Joanne Hollenbeck, Board of Education chairman, and Don DeHart, council president. Below, juniors and seniors from Holy Trinity enjoy a teen party. (Photos by Father Mike Welch)



Frank Critney



Bernard Knue

Father Welch enjoys his weekend trips down to Holy Trinity. "For me it's kind of an ideal situation. I enjoy just being able to go down there; to be able to have a group of people who pray together pretty well and enjoy being with one another."

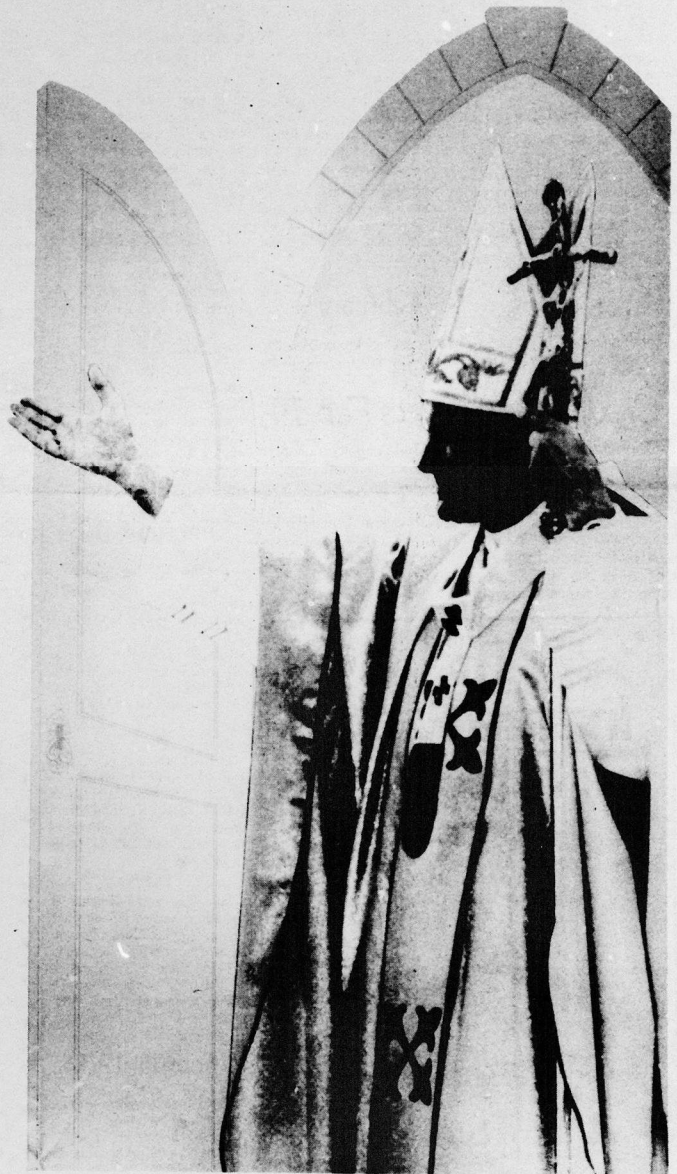
And the parishioners agree with the priest's view of the parish. Don De Hart credits Father Welch for "being able to bring about a wholesome blending that brings the people together in an outstanding manner . . . We've been fortunate to have his services."

Two old-time parishioners say things have never been better at the church atop the hill overlooking Edinburgh. "I wouldn't trade this parish for any other," says Bernard Knue. Frank Critney adds, "It's not setting the world on fire, but it's gaining."

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Pope John Paul II

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	<small>(Pay in monthly installments)</small>	
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You Give . . . Financial and spiritual support to:
 138,600 missionaries 2,480 orphanages
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 special remembrance in 15,000 Masses a year.

Please enroll through your parish!

THE SOCIETY
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PROPAGATION OF THE FAITH

the Active List

February 6-8

The annual Triad concert presented by a combined choral group of men from the Murat Chanters, the Indianapolis Maennerchor from the Athenaeum and the Columbians of the Knights of Columbus will be held at the Murat Theatre, Indianapolis. Each of the three performances will begin at 8 p.m.

February 7

The Fifth Wheelers will meet at 7:45 p.m., 1520 E. Riverside Drive, Indianapolis. All Catholic widows, widowers, divorced and single people are invited. Betty Martin, 784-3239, and Mary Worthington, 862-6510, have information about the organization.

February 8

St. Francis de Sales parish, 22nd and Avondale (two blocks

west of Sherman Drive), Indianapolis, will sponsor a concert by the Jordan-Aires Singers at 3 p.m. The public is invited.

The Indianapolis area Pre-Cana Conference will be held at Our Lady of Grace Center, Beech Grove, from 12:30 to 6 p.m. For pre-registration call 317-634-1913.

The Indianapolis Chapter of United Ostomy Association will meet at 3 p.m. at Winona Hospital. Attorney Ron Elberger will be guest speaker.

St. John's Festival of arts will feature Bernice Fraction, soprano, in a concert at St. John Church in downtown Indianapolis at 4:30 p.m.

February 9

A class in Preparation for Childbirth will be held at St.

Vincent Wellness Center, 622 South Range Line Road, Carmel, for six Mondays from 7 to 9 p.m. Call 317-846-7037 for details.

February 10

The quarterly board meeting of the Archdiocesan Council of Catholic Women will be held at Howard Johnson-East, I-70 and Post Road, Indianapolis, beginning with registration at 10 a.m. The reservation deadline is Saturday, Feb. 7, and may be made with Mrs. John W. Thompson, 1808 E. 64th St., South Drive, Indianapolis, 46220, phone 317-251-7920.

A Successful Living Course at Alverno Center, 8140 Spring Mill Road, Indianapolis, will be held on Tuesdays and Thursdays through March 5 from 7 to 9 p.m. Complete details are available by calling 317-257-7338.

Leisure Day from 9 a.m. to 2 p.m. is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father James Farrell will direct the program.

The Personal Growth Modules from the Personal Growth Foundation Inc. will be held at Kordes Enrichment Center, Ferdinand, for three consecutive Tuesday evenings. Information is available by calling Sister Betty Drewes, 812-367-9952.

February 12

The board of education of St. Philip Neri School, Indianapolis, will sponsor a "Liturgy for Lovers" to be held in the church at 7 p.m. Married and engaged couples are invited to participate. Guest speaker will be Father Joseph McNally, pastor of St. Columba parish, Columbus.

United Catholic Singles' Club will have a dinner meeting at St. Pius X Knights of Columbus Hall, 71st and Keystone, Indianapolis, at 7 p.m. Reservations requested. Call 542-9348 or 546-7569.

Members of the Knights of Columbus and their ladies are invited to the Murat Temple theatre party and variety show. A buffet dinner at 5 p.m. will be served prior to the show. To make reservations call 639-9268.

February 13

The Indianapolis Cursillo Community will have an Ultreya at 7:30 p.m. in the parish community room of St. Thomas Aquinas parish.

St. Mary-of-the-Woods Indianapolis Alumnae Club will sponsor a pops concert in the social hall of St. Joan of Arc parish, Indianapolis, at 7 p.m. The concert features the college's chorale.

The St. Vincent Hospital Guild will have its cherished collectible sale and luncheon at the Marten House, Indianapolis. Social hour is at 11 a.m. followed by the luncheon and auction.

February 13-15

A Tobit weekend for couples preparing for marriage will be held at Alverno Center, 8140 Spring Mill Road, Indianapolis. Call 317-257-7338 for reservations/information.

Father Lawrence Voelker will direct a married couples' retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For more information call 317-545-7681.

February 14

A Valentine social at St. Bernadette parish, 4832 Fletcher Ave., Indianapolis, will be held from 11 a.m. to 5 p.m.

February 15

The annual winter "Roch Festival" will be held at St. Roch parish, 3603 S. Meridian, Indianapolis, from noon until 6 p.m.

Archdiocesan Marriage Encounter couples are invited to attend a celebration of the liturgy at St. Joan of Arc Church, Kokomo, at 2 p.m. Father Chuck Gallagher, one of the founders of U.S. Marriage Encounter, will be the celebrant and homilist.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony,

6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Charismatic Service

Sunday, February 8, 1981
2:30 p.m.

St. Bernadette Church
Cafeteria
4838 Fletcher Ave., Indpls.

Rev. Art Fannin Officiating
Everyone Welcome

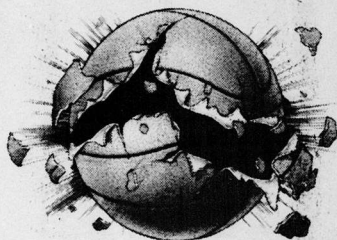
Credit union meets Feb. 14

The annual meeting of the Holy Family Council (HFC) Federal Credit Union will be Feb. 14. Business will include election of board members and Credit Committee members. The meeting, which also will feature a dinner and dance, is open to

all Indianapolis chapter Knights of Columbus members.

For tickets, contact the HFC Federal Credit Union office at 271-7942. Contact Dick Devine or Al Hernandez for additional information.

The Indiana Pacers Explode IN FEBRUARY



Feb. 4	Wed.	L. A. Lakers	7:35 p.m.
Feb. 7	Sat.	Cleveland Cavaliers	7:35 p.m.
Feb. 11	Wed.	Milwaukee Bucks	7:35 p.m.
Feb. 15	Sun.	Chicago Bulls	4:05 p.m.
Feb. 18	Wed.	Atlanta Hawks	7:35 p.m.
Feb. 20	Fri.	San Antonio Spurs	7:35 p.m.
Feb. 22	Sun.	Portland Trail Blazers	7:05 p.m.

Tickets available at: all L.S. Ayres Stores, Ross & Young Castleton Square, All 7 Athletic Department locations, Market Square Arena or call the Chargeline: (317) 639-4444

Paddy Noonan
from Mallow, Co. Cork

THE PADDY NOONAN IRISH SHOW

STARRING

Mary Haggerty

Louis Browne
The Voice of Ireland
from The Great Southern Hotel, Kilmurry

The Paddy Noonan Band
featuring:

Hal Roach
Ireland's International Comedian

Date of Concert: Saturday, March 14, 1981
Location: Marian College, 3200 Cold Springs Rd., Indpls., IN 46222
Time: 8:00 p.m.
Ticket Info: Kevin Barry Div. (A.O.H.) 952 N. Downey Ave.
Indianapolis, IN 46219 Phone: 352-1076 or 359-7070
\$8.50 per ticket

Remember them

† **ABRAMS, BERNARDINE H.**, St. Andrew, Indianapolis, Jan. 28. Wife of Frank J.; mother of Eleanor Brossan, Julia Ann Fennerty and Frank J. Abrams Jr.; sister of Catherine Norton, Eleanor Hamilton and George M. Hazel.

† **ASH, Perna L.**, St. Paul, Tell City, Jan. 24. Sister of Moses Howell, Ada Cronin, Susan Flowers and Marie Birchler.

† **BECHER, Alma F.**, 85, St. Meinrad Church, St. Meinrad, Jan. 24. Sister of Regina Remke and Henrietta Quante.

† **BECHTEL, Alice A.**, 74, St. Lawrence, Lawrenceburg, Jan. 31. Sister of Bernadine Bechtel and Mary Dober.

† **BOOK, Josephine (Missi)**, 86, St. John, Starlight, Jan. 27. Mother of Mrs. Joseph Sprigler, Mrs. Oscar Sprigler, Bernard and William Book Sr.

† **BREINDL, Emma L.**, 84, St. Mary, Indianapolis, Jan. 31. Mother of Joanne C. Kern, Marianne and Dr. Joseph J. Lauber.

† **BYERLEY, George W.**, 59, St. Mary, New Albany, Feb. 2. Husband of Audrey (McNutt), father of Rose A. Sims, Carol Archibald, Sharon Schmidt and Robert Byerley; brother of Anna Bratcher and Donald Byerley.

† **CANGANY, Mabel E.**, 86, St. Christopher, Indianapolis, Jan. 30. Mother of Bernard and Harry Canganay.

† **DAVIS, Rose Marie**, 46, Little Flower, Indianapolis, Jan. 28. Wife of Ransom; mother of Cora-Rose Sexton, Mary Alice Connel, Vicki and Mark Hill and John J. Rehak; daughter of Sophie Lydick; sister of Joseph Schwartz.

† **DRULLINGER, Hardy**, 88, St. Jude, Indianapolis, Jan. 27. Father of Rosemary Flaugher, Arthur and Charles Drullinger; brother of Nelle Harrison and Anna Combs.

† **ESPEY, Margaret E.**, Little Flower, Indianapolis, Jan. 27.

† **FALLON, James M.**, 89, St. Anthony, Indianapolis, Jan. 28. Brother of Mary Elizabeth Fallon.

† **FRAIM, Charles F.**, 84, Christ the King, Indianapolis, Jan. 29. Husband of Ruth; father of Virginia Miner.

† **GREINER, Howard J.**, 95, St. Joseph, Terre Haute, Jan. 27.

† **HAUSSER, Lorena P.**, 82, Holy Spirit, Indianapolis, Jan. 31. Sister of Ruth Hausser, Helen Franz and Louise Schalk.

† **HICKEY, James A.**, 69, St. Philip Neri, Indianapolis, Jan. 26. Husband of Elizabeth; father of Nancy Manley; brother of Mary Walker, Rosemarie Buehler and Herbert Hickey.

† **KANE, Patrick J.**, 62, St. Bernadette, Indianapolis, Jan. 31. Husband of June; father of Terry Payne, Michael, Quinn, Kevin, Brian and Timothy Kane.

† **KING, James H.**, 48, St. Barnabas, Indianapolis, Jan. 28. Husband of Joan; father of Cynthia Pasteur, Susan Marie and James C. King.

† **LIVINGSTON, J. Herschel**, 70, St. Barnabas, Indianapolis, Jan. 31. Husband of Ruthelle; father of James and Judy Livingston.

† **MANN, Mary C.**, 60, St. Andrew, Indianapolis, Jan. 27. Wife of James E.; mother of James, Justin and Mary Mann; sister of Walter Cuskaden.

† **MEUNIER, Mark E.**, 21, St. Malachy, Brownsburg, Jan. 28. Son of Mr. and Mrs. James Meunier; brother of Gary, Kent and Michelle Meunier, Kevin Lane and Kim Davis.

† **MINARDO, Pete**, 94, Holy Rosary, Indianapolis, Jan. 27. Uncle of Dorothy, Gus, John and Pete Minardo.

† **MOGAN, Clara T. (Ruth)**, 99, St. Augustine, Leopold, Jan. 26. Sister of Irene Lasher, Charles and Lale Elder.

† **PHIPPS, Edna F.**, 89, St. Ann, Terre Haute, Jan. 27. Sister of Raymond Fischer, Helen Hudson and Henrietta Catlin.

† **PICKETT, Cecil W.**, 77, St. Joseph, Shelbyville, Jan. 22. Husband of Alice; father of Cecil Lowell Pickett; brother of Barbara Hawk and Opal Aubly.

† **QUINN, Agnes Ann (Donahue)**, 77, Sacred Heart, Indianapolis, Jan. 31. Mother of Providence Sister Mary Quinn and Michael J. Quinn; sister of Margaret Schott, Joseph, John and Edward Donahue.

† **REMLER, George J.**, 80, St. Joseph, Terre Haute, Jan. 24. Husband of Pearl; father of Sharon Goss; brother of William Remler.

† **RENN, August (Gus)**, 69, St. Mary, New Albany, Jan. 31. Husband of Dorothy (Owens); father of Jerry Owens, Sharon Short, Mildred Parker, Mary L., Richard, Tommy, Marvin, Michael, Brian and Dennis Renn; brother of Roberta Kaelin, Lucille Thomas, Matilda Martin, Henrietta Kraemer

Esther Pfeiter, Edwin and Kenneth Renn.

† **RIEDMAN, Paul K.**, 74, St. Gabriel, Connersville, Jan. 24. Husband of Nelle; father of Suzanne Hoover; brother of Edna McGraw.

† **ROHE, Joseph L.**, 55, St. Andrew, Richmond, Jan. 24. Husband of Barbara; father of Kathleen Crist, Jennifer, Stephen, Mark, Paul and Philip Rohe; brother of Phyllis Leonhardt, Suzanne Lahrman and David Rohe.

† **SCHNELL, Irma A. (Feig)**, 84, St. Mary, New Albany, Jan. 27. Mother of Irene Niemeir, Adele Briscoe, Blanche McGohtin, Barbara Humphrey, Catherine Bachman, Ethel Snodgrass, John,

Charles, Clyde and Donald Schnell; sister of Mrs. Calvin Helm, Mrs. Albert Fachinger and John Feig.

† **SHAUGHNESSY, Ann G.**, 86, Holy Spirit, Indianapolis, Jan. 28. Mother of Margaret Winchell, Patricia and John J. Shaughnessy.

† **STENGER, Eugene O.**, 61, St. Anne, Hamburg, Jan. 23. Husband of Ella Rose; father of Rodrick, Gary, Steven and Donna Stenger, Nancy Phillips and Sandy Starorst; brother of Victor Stenger, Rosella Weldishofer, Georgianne Fuernstein and Antoinette Fink.

† **STRACK, Agnes M.**, 81, St. Mary, New Albany, Feb. 2. Mother of William B. Strack; sister of Irene Lee and Bertha Seiler.

Sister Fleckenstein buried

OLDENBURG, Ind.—The Mass of Christian Burial for Franciscan Sister Agnissa Fleckenstein was celebrated Jan. 29 at the motherhouse of the Sisters of St. Francis here. Sister Fleckenstein, 84, died Jan. 26.

A native of Hungary, she was born on Aug. 17, 1897, and entered the Congregation of the Sisters of St. Francis on April 18, 1925.

Before retiring to the mo-

therhouse in 1971, Sister Fleckenstein was an elementary school teacher in Ohio, Illinois, Missouri, Kentucky and Indiana including St. Gabriel, Connersville, and St. Mary, Greensburg. From 1951-1957 she worked in domestic services at the residence of Archbishop Paul C. Schulte in Indianapolis.

There are no immediate survivors.

St. Meinrad pledges top \$5 million

With over \$5 million pledged, St. Meinrad Seminary and College is two-thirds of the way toward its five-year goal of \$7.5 million for capital improvements.

Benedictine Archabbot

Timothy Sweeney reports that, since the capital campaign was initiated last Holy Thursday, plans for the new monastery, library and renovated facility for seminary use have been enthusiastically received.

Archabbot Sweeney attributes the campaign's success to the efforts of national chairman Gregory Kempf of Evansville and to business and professional help throughout Indiana and Kentucky.

The new monastery will replace one that is more than 100 years old. The new structure will serve 170

Benedictine monks. The old building then will be renovated for seminary use. A new library will be a resource center for seminary instruction and the continuing education of priests.

The spiritual ancestors of the present monks came to Southern Indiana from Switzerland in 1854 "to educate a native clergy for the German speaking people of the area." Presently the seminary serves more than one-third of the Roman Catholic dioceses in the U.S.

Program set on heart

Hoping to educate the public on "heart disease and its prevention," St. Francis Hospital Center and the American Heart Association are offering a free public program from 7:30 to 9 p.m. Wednesday, Feb. 11, in the hospital auditorium.

Dr. John Moë, Marion County Heart Association president, and Dr. R.D. Glassman, staff cardiologist at St. Francis, will outline facts on heart disease, stroke and hypertension, and offer possible safeguards.

The outreach program, called "You've Gotta Have Heart," will be held at 1600 Albany Street, Beech Grove. For further information call 783-8312.

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Brebeuf girls vie for regional basketball crown

Brebeuf enters this weekend's regional girls' basketball tournament as the only Catholic school representing the archdiocese.

The Lady Braves bumped off Pike High School 52-42 in last Saturday's sectional finals to mark Brebeuf's first basketball sectional championship, boys or girls, in the school's history.

Brebeuf will meet Warren Central on its home court tomorrow afternoon (Saturday, Feb. 7), carrying a classy 17-3 record into the contest.

Citing Warren Central as "very quick and good shooters," Coach Alan Vickrey said his charges will have to play tough defense to survive—"like we've been doing all season long."

He praised the team's balance, noting that in the course of the season, it has gone from "a seven or eight to a 12-player team. We have better depth than I thought," Vickrey stated.

Brebeuf's scoring attack is led by junior Ellen DeVoe with 17 points per game, and seniors Mollie Bill averaging 12.5 and Tracy Sheehan with an 11.5 game average. DeVoe and Bill also are the Braves' key rebounders.

Elsewhere, no other Catholic school survived sectional play. Instead most are looking ahead to prospects for next year.

Cathedral

"Much improved" is how Holly Reynolds sums up her basketball team. The Irish finished the regular season 7-10, before being subdued by city champ Arlington in the Warren Central sectional by a 40-35 margin.

Beth Happel, junior guard, was leading scorer and rebounder with a 16 point average and 10 rebound average. According to Coach Reynolds, Beth is "one of the best guards in the city—a real good ball handler," and should be selected to the All-City/All-County team this year. Senior guard, Mimi Mulcahy, was second leading scorer with a 10 point average.

Beating Indianapolis Washington by 10 and giving highly-regarded Tech a battle, before succumbing 46-41, were highlights of the season, according to the coach.

Chatard

The Trojans of Coach Mike Moore finished the regular season with a sparkling 14-4 record. Starting with only three returning players, the team gained needed polish with each game.

Junior forward Jill DuBois was the team's leading scorer, averaging 13 points per game. Jill Sylvester, senior guard, had an 11-point average.

Other key players were



seniors Beth Eaton, Cathy Fagen and Kathleen Yeaton, and juniors Gina Primavera and Rosie O'Brien.

The Trojans had an unlucky draw, facing and losing to Brebeuf in the opening game of the North Central sectional.

Immaculate Conception Academy

At Oldenburg, Bernie Fledderman's team carried a 5-8 record before losing in sectionals. Junior Sarah Molinsky was the team's leading scorer with an 15.6 average, and tied with senior Gina Huey for top rebounder with 6 per game. Junior Tess Bruns, with a 7.8 scoring average, was second leading scorer, and led the team in assists. Another strong player was sophomore Susie Struewing, who had a rebound average of 5.8.

Franciscan Sister Mary Ammann, athletic director, pointed out "there were a few games that could have gone either way." She said that Coach Fledderman has "high hopes" for next year's team.

Ritter

Looking at the record alone, the Raiders didn't have a "successful" season, ending with a 4-13 mark. But real growth for Al McDonald's team showed up in other areas.

Overall shooting percentage was 8% better than last year, and the team consistently made a much stronger showing against opponents.

Remembering last year's 58-point margin rout by Scena, many Raider fans were on hand for the season's opener which pitted the two old rivals. Scena bested Ritter again, but this time the margin was a respectable 50-45.

Another tough loss was to

Northwest. Ritter pulled within a few points in the final quarter, before finally losing 63-48.

Alisha Graves was top scorer for the Raiders with an 8 point average. Donna Rosner, whom her coach describes as "a real hustler," averaged 5.5 points per game. Other key players were Tina Brodnik, Mary Morley and Kim Charbonnet.

Roncalli

The Rebels of Roncalli posted a 7-11 regular season record, reported Mary

McMahon, in her third year as coach of the Indianapolis southside school.

Forward Suzanne Scheele, junior, leading scorer and rebounder, averaged 16.5 points and 10 rebounds a game. Other key Rebels were Susie Kuntz, with an 11 point and 8 rebound average, and Theresa Wells, averaging 9 points and 4 rebounds per contest.

Coach McMahon will look for help next year from juniors Jackie Gibbons, Gerrie Thorne and Kathy Doerr, sophomore guard Cathy Bueglar and freshman Manie Kirkhoff.

"Our season was disappointing according to our win/loss record, but the girls are finally starting to feel they can win," she observed. In the Beech Grove sectional, Roncalli was defeated by Howe

which eventually lost in the finals.

Shawe Memorial

The Hilltoppers from Madison are looking optimistically to next year, since they are composed largely of sophomores and freshmen. The squad closed out its regular season at 5-10, losing in the Scottsburg sectional.

Robin Murphy, sophomore, was the Hilltoppers' leading scorer with a 14-point average. Kim Jones, freshman forward, is described by Coach Theresa Klein as "the best defensive player I've got... very quick." Another "quick" player is junior guard Michelle Rucker.

Center Susie Schaefer is the tallest player at 5'8". Expected to provide added strength are sophomore guards Amy Mingiane and Sheila Galvin.

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What's Cookin'?

Sweets complement a 'cuppa coffee'

by Cynthia Dewes

In England, "cuppa" means tea, but in the U.S., drinking coffee is the thing to do. Coffee breaks are established parts of our work day and joining the neighbors for morning coffee is a common social event among homemakers. The Coffee has virtually replaced the Tea as a formal daytime party.

But coffee alone isn't enough to sustain these occasions. Coffee cakes and other sweets—pastries, pies, petit fours, doughnuts—usually accompany the favored drink. Choosing the right sweet for the right time will complement coffee (which is best when brewed with cold water by a drip method).

A fine choice when you invite friends to a daytime meeting, study club or kaffee klatsch is Danish Puff. This is best eaten the same day it is baked and is similar to Danish pastry. It is also appropriate at afternoon parties or at teatime.

Danish Puff

1 c. flour
1/2 c. butter or good margarine
2 tbsp. cold water
1/2 c. butter or good margarine
1 c. water
1 tsp. almond flavoring
1 c. flour
3 eggs (at room temperature)

Heat oven to 350°. Cut 1/2 c. butter into 1 c. flour. Sprinkle with water and mix with fork. Round into a ball and divide in two. Pat 2 strips 12" by 3" and place 3" apart on ungreased baking sheet. Mix 2nd 1/2 c. butter and water. Bring to a boil. Remove from heat and add flavoring. Beat in 2nd cup of flour, stirring quickly. When smooth, add 1 egg at a time, beating well after each addition until smooth. Divide in two and spread each half evenly over each strip of pastry. Bake about 60 minutes. Frost with confectioner's sugar icing and sprinkle with chopped nuts. **Makes 2 puffs.**

Unlike the Danish Puff which should not be frozen, this coffee cake freezes well despite its cream filling. Or it may be begun the day before and baked for breakfast.

Cream-Filled Coffee Cake

1 package dry yeast
1/4 c. water
3/4 c. scalded milk
1/2 c. butter or shortening
1/2 c. sugar

1 1/2 tsp. salt
2 slightly beaten eggs
3/4 to 4 c. flour

Dissolve yeast in very warm water. Combine milk, butter, sugar and salt. Stir to blend. Cook to lukewarm. Add yeast mix and eggs. Gradually add flour, beating well after each addition. Knead lightly on floured surface 1 to 2 minutes. Place in greased bowl and cover. Let rise in warm place (85° to 90°) until light and doubled, about 1 hour. Meanwhile prepare topping. Divide dough in half. Press each half into well-greased 9 inch round layer pan, or 9 x 9 x 2 square pan. Sprinkle evenly with topping. Cover and let rise until light, 30 to 60 minutes. Bake at 350° to 375° for 20-30 minutes. Cool thoroughly. Remove from pans (at this point you may wait until next day to finish). With serrated knife, split each cake into 2 layers. Fill.

Streusel Topping:

Combine 1/4 c. sugar, 1/4 c. brown sugar, 2 tbsp. flour and 2 tsp. cinnamon. Cut in 1/4 c. butter.

Cream Filling:

2 1/2 tbsp. flour
1/2 c. milk
1/2 c. butter
1/4 c. sugar
1/2 tsp. vanilla
2 tbsp. confectioner's sugar

Blend together flour and milk in small saucepan. Cook until very thick, stirring constantly. Cool. Cream butter and sugar together. Blend in flour paste, vanilla, and confectioner's sugar. Beat well.

What every cook needs now and then is an easy but delicious hot breakfast cake to serve when having weekend or overnight guests. This "overnight" coffee cake would also be welcome served to guests immediately following the basketball game or concert.

Overnight Crunch Coffee Cake

2 c. flour
1 tsp. baking powder
1 tsp. baking soda
1 tsp. cinnamon
1/2 tsp. salt
2 1/2 c. butter
1 c. sugar
1/2 c. packed brown sugar
2 eggs
1 c. buttermilk

Topping:

1/2 c. packed brown sugar
1/2 c. chopped nuts
1/2 tsp. cinnamon
1/4 tsp. nutmeg

Mix dry ingredients. Cream butter and sugar together, then add eggs one at a time, and beat

well. Add dry ingredients alternately with buttermilk. Spread in greased 9 x 13 pan. Combine topping ingredients and sprinkle over top. Cover with foil and refrigerate for 8 hours or overnight. Bake at 350° for 45 minutes. **Makes 16 servings.**

Brunch is becoming a popular way to entertain because it is easier on the budget than other kinds of meals (and doesn't keep everyone up so late!). Instead of plain bread or toast, sliced and buttered Monkey Bread would be a delicious accompaniment to an egg dish. It would also be great for the family's big Sunday breakfast. Here again the dough may be prepared some time ahead of baking.

Monkey Bread

1 c. milk
1/2 c. sugar
1 tsp. salt
1/2 c. butter or margarine
1/4 c. very warm water
1 package dry yeast
1 egg
4 to 4 1/2 c. flour

Scald milk; stir in sugar, salt and butter. Cool to lukewarm. Measure water into a large, warm bowl. Sprinkle in yeast; stir until dissolved. Stir in milk mixture, egg and half the flour. Beat until smooth. Add remaining flour to make a stiff batter. Cover loosely with foil; refrigerate at least 2 hours. (Dough may be kept in refrigerator up to 3 days).



Filling:

3/4 c. dark brown sugar, packed
1 1/2 tbsp. instant coffee
1/2 c. melted butter or margarine

Blend brown sugar and coffee. Divide dough into 24 equal parts on a floured board. Dip each piece into melted butter; roll in brown sugar mixture. Place 12 pieces in bottom of well greased 10" tube or bundt pan. (If pan has removable bottom, line with foil). Arrange second layer of 12 pieces on top of first layer. Cover; let rise in warm place about 1 to 1 1/2 hours. Bake at 375° for 40 minutes. Remove from pan. Drizzle with confectioner's sugar, frosting while warm. **Makes 1 large coffee cake.**

The English custom of afternoon tea could be copied here using any or all of these sweets. But—morning, afternoon or evening—a good cup of coffee and something sweet to munch on is a satisfying way to spend part of a winter day.

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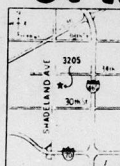
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TV Programming

TV movie spotlights abortion

by Michael Gallagher
and Henry Herx

NEW YORK—"The Choice," airing Tuesday, Feb. 10, from 9-11 p.m. (EST), is a made-for-television movie about abortion directed by David Greene and written by Dennis Nemec. Its catch-word title should leave little doubt as to where its sympathies lie.

Susan Clark, a very fine actress, plays a 38-year-old mother whose daughter (Largo Woodruff), a junior in college, confides that she is pregnant by the young man whom she intends to marry. He, however, unaware of his wife-to-be's condition, wants to put off having children for a while.

The mother then does a bit of confiding of her own. A long flashback recounts her story, which begins the year previous.

The mother has just started a promising career as a designer, the first real job she has ever held, when she discovers that she is pregnant. To complicate

things further, her husband (Mitchell Ryan), a banker in his 40s, suddenly comes down with a severe mid-life crisis—a malady that seems to have reached epidemic

proportions in popular fiction—and so he is no help at all. On the contrary, resenting his wife's new freedom and wallowing in self-pity, he deliberately hurts her, letting her know he's going off on an adulterous weekend.

She goes through with the abortion even though she has misgivings, and, now back in the present, she tells her daughter that although the decision to have an abortion was right for her, the daughter will have to make up her own mind.

"The Choice" is very well done, at least by the modest standards of television movies, but it sacrifices both drama and characterization to the demands of propaganda.

Much of it is thus taken up with a didactic guided tour of the abortion front. The heroine's doctor gives her no help at all, smugly telling her he doesn't do abortions and then asking all sorts of nosy questions. Later, she almost falls into the hands of sly "anti-abortionists" who set themselves up as abor-

tion counselors and then spring those infamous pictures on pregnant women. At a true-blue abortion clinic, where she finds wisdom and quiet good sense reigning, she notes the red paint splattered on the wall outside and on leaving has to confront an ungainly, decidedly unchic woman holding a large wooden cross to which the image of a fetus has been nailed.

Finally, as she holds her pen poised above a release form for an abortion, she wonders aloud to a young counselor whether she has a good enough reason to end her pregnancy.

Despite its ambiguities, despite its acknowledgement that abortion is something not to be taken lightly, there is no doubt that "The Choice" propagandizes in favor of abortion even in cases where there is no medical indication in favor of it.

"The Choice" is not going to change the minds of anybody who has a definite position on this tragic and divisive issue. But what kind of an effect is it going to have upon the hundreds of thousands of immature viewers who will no doubt see it?

History, family chronicle and soap opera are intermingled in John Steinbeck's "East of Eden," an eight-hour adaptation of the epic novel airing Sunday, Feb. 8 (8-11 p.m. EST), Monday, Feb. 9 (9-11 p.m.) and Wednesday, Feb. 11 (8-11 p.m.) on ABC.

Harvey Hart directed this sprawling drama of the Trask family, which begins on a Connecticut farm during the Civil War and ends in California's fertile Salinas Valley during World War I. The principal characters are two brothers, Adam and Charles, the innately wicked Cathy Ames, and her two sons, Cal and Aaron.

The historical re-creation is first-rate, marking the Western expansion of the nation along with the growth of American business. This, however, is but incidental to the melodramatic story of two generations of the Trask family, told mainly in terms of their personal relationships.

For viewers, one of the dividends of this mini-series is the fine cast, with such reliable veterans as Warren Oates, Lloyd Bridges, Howard Duff, Anne Baxter and



BASEBALL—Public television pays tribute to the many top-flight black baseball players of old who were denied stardom by the color barrier in "Only the Ball Was White," at 9:30 p.m. (EST) on Monday, Feb. 16, on PBS. Actor Paul Winfield narrates the 30-minute special.

at least one notable addition to featured roles, Soon Tech-On as the Trask's Chinese major domo. As evil incarnate, Jane Seymour gives a fascinating performance and dominates every scene in which she appears. Unfortunately Timothy Bottoms is monumentally awful in the central male role.

This family chronicle is not family entertainment because the sexually promiscuous Cathy Ames (Miss Seymour) plays such a large part in the proceedings. She, however, is crucial for Steinbeck's underlying themes of free will, original sin and redemption. Although the adaptation seldom gets beyond the surface level of the action, there is enough of the original and its values to satisfy the adult viewer.

Sunday, Feb. 8, 7-8 p.m. (EST) (NBC) "The Big Stuffed Dog." A five-foot-tall Snoopy dog gets lost in an airport mix-up which leads to a series of adventures in a live-action family entertainment written by "Peanuts" creator, Charles Schulz.

Sunday, Feb. 8, 8-11 p.m. (EST) (NBC) "Kent State." In this dramatization of the tragic events of May 1970 at Kent State University four students are killed and nine wounded by Ohio National Guardsmen during a protest against the sending of American troops to Cambodia.

Sunday, Feb. 8, 12:30 p.m. (EST) (ABC) "Directions." The recent controversial state-

ment of the National Council of Churches on the Palestinian homeland issue is the topic. Human rights activist Morris Abram and the Rev. William Howard, president of the NCC, guest.

Sunday, Feb. 8, 10:30 a.m. (EST) (CBS) "For Our Times." The work and ministry of nuns in Latin America is reviewed with Maryknoll Sister Margaret Healy as guest. The recent assassination of Maryknoll Sisters in El Salvador serves as a dramatic example of how serious a role the nuns have in the future of Latin America.

Monday, Feb. 9, 8-9 p.m. (EST) (PBS) "Guests of the Nation." A whimsical 1920's tale of two British soldiers being "held" by the IRA turns tragic when they are ordered executed by the high command.

Monday, Feb. 9, 9-10:30 p.m. (EST) (PBS) "Mister Lincoln." The wit, wisdom and awesome complexity of our nation's 16th president are re-created in British actor Roy Dotrice's one-man performance taped at Ford's Theater in Washington.

Wednesday, Feb. 11, 4:30-5:30 p.m. (EST) (ABC) "A Matter of Time." A teen-age girl becomes aware of her own emotional strength when she has to deal with the terrifying fact that her mother is dying of cancer in the "Afterschool Specials" production.

Wednesday, Feb. 11, 8-9 p.m. (EST) (PBS) "Living Treasures of Japan." Artisans and performing artists who keep an ancient culture alive in a contemporary society are the subjects of this new "National Geographic Special."

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Viewing with Arnold

'Raging Bull'—emotional zoo

by James W. Arnold

"Raging Bull," Martin Scorsese's first feature in three years, is a sort of biography of the adult life of fighter Jake LaMotta, the plodding but indestructible puncher of the 1940's who briefly became middleweight champion, then slipped into seedy obscurity as a nightclub operator, comic and sometime actor.

The "sort of" qualification is necessary, because the film leaves out everything except presumably the central forces in his life—his ferocious boxing career and his stormy, possessive passion (one hesitates to say love) for his second wife, the beautiful blonde Vickie. Thus, it's a life reduced to the basics of sex and violence, with the suggestion that for LaMotta there was a neurotic connection between them. It's not a totally accurate history of LaMotta, but an impression, an interpretation.

The major question is, why a movie about Jake LaMotta? It's not an ode to a boyhood hero. Neither Scorsese or his young collaborators from "Taxi Driver" (actor Robert DeNiro, writer Paul Schrader) were much out of diapers in Jake's heyday. Besides, this particular fighter is not exactly "Rocky." Jake is all but totally obnoxious. He is stupid, brutal, macho, self-centered, somewhat corrupt, almost insanely jealous, a wife-beater, a man with no



moral center who rarely ever functions above the waist.

Possibly, the movie could be considered a critique of the fight game, which is thoroughly deglamorized, or the rough environment (New York's Little Italy, where Scorsese himself

grew up) which spawns crippled souls like LaMotta. But the real point about Jake is that he's an oddball, hardly typical of his culture or even his sport. Scorsese and Schrader at times seem to admire him, at least for the sheer blunt power of his style.

IN THE final half hour, when "Bull" explores the sad aftermath of LaMotta's career, when he loses everything—his physique, his money, his wife and kids, his friendship with his brothers—and scratches out a living doing memorized comedy routines in a sleazy strip-joint, there is the implication of tragedy, or at least the poignance of a wasted life. This is particularly strong in the final scene, when DeNiro (as Jake), fat, aging and alone, looks into a dressing room mirror, practicing his version of the famous Brando speech from "On the Waterfront" ("I coulda been a contender . . . let's fact it, a bum is what I am . . .").

But it's ironic, rather than tragic. LaMotta has been somebody, has been champion, but it has brought him no nobility, only perhaps (at the end) a touching glimmer of self-awareness. (The real LaMotta is a human being deserving attention and compassion. The movie character LaMotta earns nothing but pity).

THE probable explanation—why "Raging Bull" was made—is that the explosive, primitive, animalistic "purity" of LaMotta's character appealed to DeNiro and Scorsese as a

raw and gritty film subject. It also gave them a chance to return to their roots, to the people and locales they know so well and previously described in "Mean Streets." DeNiro seems to have a special affinity for men who are violent, obsessed, a little crazy, and Scorsese for the powerful expression of repressed emotions.

On that level, the movie works as a sort of immersion into ugly but authentic reality. We go relentlessly from the brutality of the ring to the cruelty of the streets, clubs and apartments of LaMotta and his friends—even a parish dance seems like a volcano rumbling before the big blowout. Exciting, yes, constantly. But uplifting or humane, not quite. There is a disturbing feeling these people are being used for our amusement: look how basic and crude these low-class Italians are. It's an emotional zoo.

IF THE material both

compels and repels, there is no doubt about Scorsese's art. The LaMotta saga is told in gripping black-and-white visuals that range from the ultra-real to the poetic and surreal, with magnificently inventive use of editing, light, sound and music, from opera classics to period pop recordings. Time periods are bridged with cleverly faked home movies (in color), and there is a basic musical structure, with the many grim fortissimos separated by gentle pianissimo scenes that can

barely be heard. The fight scenes are deliberately overdone, souped-up to about 10 times normal blood-and-gore.

The actor who steals the show is little-known Joe Pesci, who as Jake's brother has a huge and challenging naturalistic part, and is tremendously appealing just for his humor and normalcy. As Vickie, non-pro discovery Cathy Moriarty is adequate, carefully edited to appear to be acting when she is only behaving.

(Some sex, lots of language and violence problems; strictly for adult film connoisseurs interested less in LaMotta than in Scorsese's cinematic skills).

(NCMP Rating: A-3—morally unobjectionable for adults.)

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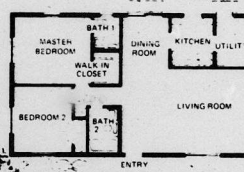
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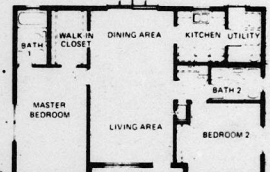
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