

the CRITERION

AAA '82 being launched

The Archbishop's Annual Appeal '82 has been launched organizationally with appointment of Father John N. Sciarra as campaign coordinator, and Louis M. Renn of New Albany, and Christopher Duffy of Indianapolis, as lay co-chairmen.

In announcing appointments for the second annual appeal, Archbishop Edward T. O'Meara said the campaign goal is to maintain and strengthen the financial support system for a broad range of programs and services in the archdiocese.

The dollar goal of \$1,978,000 is the same as last year, but some changes have been made in allocations. Once again, parishes reaching their individual goals will receive a 10 per cent rebate of pledges paid. Those exceeding their goals will share equally with the archdiocese in the amount collected over assigned goals.

Needy parishes will receive \$331,000 from AAA '82, an increase of \$45,000 over the amount allocated last year.

Deanery Assistance will be \$280,000, which includes \$200,000 for Catholic education and an additional \$80,000 for projects in four deaneries which have neither Catholic high schools nor religious education centers. These are the Connorsville, Batesville, Bloomington and Tell City deaneries.

The amount allocated for the Catholic Center—\$450,000—remains unchanged from AAA '81. Conversion of the old Cathedral High School into a central office will house virtually all archdiocesan agencies and services.

Increases from last year's allocations have been made for the Office of Evangelization, from \$10,000 to \$15,000; Campus Ministry for Newman Apostolate at non-Catholic colleges and universities in the archdiocese, from \$55,000 to \$60,000.

A total of \$93,000 will be used to replace previous archdiocesan collections for Catholic



CELEBRATING CATHOLIC SCHOOLS WEEK

Filled with the natural exuberance of children and secure in that special environment of a Catholic school, these youngsters are released for recess at St. Mary's School in Cohoes, N.Y. The week of Jan. 31-Feb. 6

marks National Catholic Schools week. News of local celebrations and events begins on page 15. (NC photo)

Communications, the Catholic University and Latin American missions. The former Catholic Charities Appeal also will be eliminated by a \$250,000 allocation, the same as last year.

Funds earmarked for renovation of SS. Peter and Paul Cathedral have been reduced from \$250,000 to \$175,000 for this year.

Two offices funded by AAA '81 are still in the process of organization. Allocations from AAA '82 for these offices are Pro-Life, \$10,000, and Family Life, \$25,000.

Funding for archdiocesan participation in

the National Conference of Catholic Bishops, United States Catholic Conference, the Indiana Catholic Conference and other organizations will again draw \$89,000 from the appeal.

"I was overwhelmed by the unity and generosity shown by the People of God in our first annual appeal," Archbishop O'Meara said. "Their joy in that accomplishment provided the motive for the theme for this year's Appeal: The Joy of Sharing/With All God's People/His Goodness to Us. Our leadership this year should be able to build on last year's success."

Father Sciarra, campaign coordinator, is the founding pastor of St. Barnabas Parish in Indianapolis and is a former pastor of St. Nicholas in Ripley County. He was an assistant pastor at St. Mary, Richmond; St. Vincent de Paul, Bedford; and Holy Name, Beech Grove.

Lou Renn, lay co-chairman, is a past president of Our Lady of Perpetual Help Men's Club, the Parish Council, and the New Albany Deanery Board of Education. He is product quality manager for International Harvester Company in Louisville, KY. He and Mrs. Renn, the former Susie Bachman, have three children, all students at Our Lady of Perpetual Help School. He is the brother of Father Gerald T. Renn of Scottsburg.

Chris Duffy, co-chairman with Renn, is vice president and chief administrative officer of Anacomp since the fall of 1981. He was for six years vice president and general manager of WTHR-TV and is past president of the Indiana

Broadcaster's Association. He is also on the boards of the Indianapolis Convention and Visitors Bureau, Cathedral High School and Indianapolis Right to Life. He is a trustee of St. Mary-of-the-Woods College, Terre Haute. Duffy and his wife, Roberta, have four children. They are members of St. Luke's Parish, Indianapolis.



Fr. John N. Sciarra



Louis M. Renn



Chris Duffy

the CRITERION

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Indianapolis, Indiana

Financially tight legislature dooms bills on dollar cost

Nursing home, abortion bills still alive

by VALERIE R. DILLON

Dollar signs are clogging the path of church-supported bills in the General Assembly, but the Indiana Catholic Conference (ICC) reports interim victory in several areas.

According to ICC Director M. Desmond Ryan, bills with a price-tag are being passed over by committee chairman warned by the party leadership: "No money for new programs." Ryan says the key question in this session is "What does it cost?"

Even important legislation which the leadership supports "in concept" is given slim chance of passage if it is costly.

On the plus side, Ryan reports that SB 60, designed to bring sub-par nursing homes up to standard, on Monday passed out of the House Committee on Aged and Aging and now goes to the floor of the House. Last week it passed the Senate 48-0.

Says Ryan: "This very important bill restructures the Health Facility Council, governing body for nursing homes, and also increases enforcement tools available to demand compliance."

Another bill which so far has survived is HB 1144, which would require a 24-hour notice be given to parents of any minor seeking an abortion. Passed out of committee 7-0 last week, the proposal, also backed by Indiana Right to Life, this week passed second reading and is up for third in the House. In its testimony, the ICC stressed the need for family guidance and support during this traumatic period in a young woman's life.

As of press time this week, several other bills of concern to the ICC are still alive. Among them are:

HB 1048, Retirement Homes Regulation: Passed out of committee, the bill is on second reading in the House. The ICC supported it at a hearing, citing need for state supervision of retirement homes as a means of safeguarding those who invest in such homes.

SB 299 (HB 1072), Block Grants: Originally, HB 1072 was introduced to require that nearly \$20 million in state funds appropriated last year for social service programs be kept for that purpose. No committee action was taken on that bill, but its substance was amended into SB 299 although with a reduction of more than \$4,000 in appropriations. On SB 299, Tuesday passed in the Senate is headed for a House committee.

SB 59, Juvenile Court-Delinquent Child Placement: This bill permits a juvenile court to place a delinquent child in a "secure facility" if the child previously has been removed from his home and placed in a shelter care or secure facility. The ICC has opposed this because of its traditional emphasis on rehabilitation for juveniles and its belief that more thorough analysis of local support services is needed. Following "intense" testimony last week, the Senate Judiciary Committee voted 6-1 to give SB 59 a "do-pass" recommendation. However, because of amendments which softened the bill's effect, the ICC will no longer actively oppose it.

Several ICC-backed bills appear lost for the session, either because of amendments or because no hearings were held by the Jan. 22nd deadline. They include:

HB 1256, Educational Vouchers: Originally this proposal would have provided state funds to both public and non-public schools which meet certain criteria and allow parents to choose their child's school. However, the House Ways and Means Committee eliminated this section of the bill, leaving intact only the establishment of a science and math school at state level for exceptional students.

HB 1056, Community Corrections-Chargeback: This bill, to develop community correction programs, was passed out of committee, but stripped of its \$2.8 million appropriation. Thus, though passed "in concept," its potential to provide new programs is eliminated.

HB 1023, Community Corrections: This bill encouraged construction of community corrections facilities by empowering the corrections commissioner to financially aid counties for such construction. HB 1023 was not heard.

HB 1067, Work Release Centers: No hearings were held on this proposal to expand work release programs in private corporations.

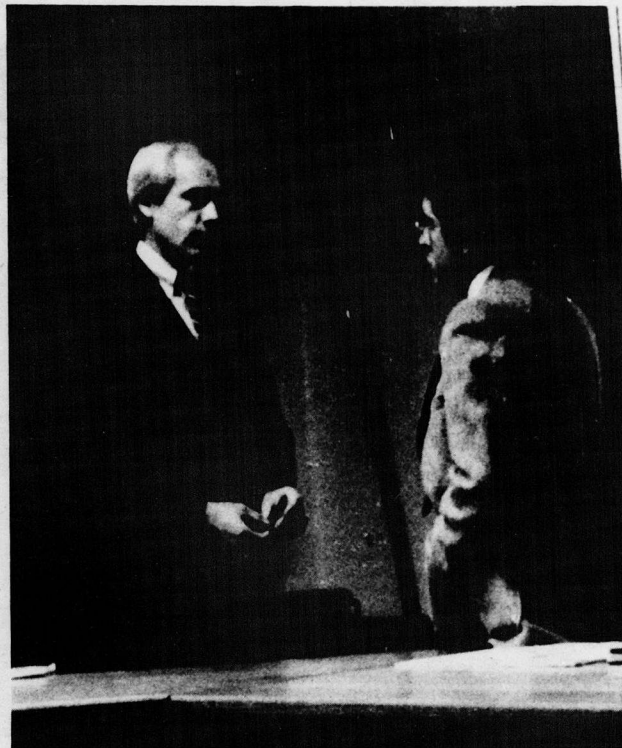
SB 1050, Block Grants: Because of President Reagan's cut in federal funds and the switch from categorical grant (money given to the state for specific projects) to block grants (money with few strings attached), the state now may decide how to spend these funds. HB 1050 would have required a specific appropriation by the General Assembly before federal money be spent, taking it out of the Governor's office where it currently rests.

SB 359, Developmentally Disabled: No committee action was taken on this proposal to provide Medicaid reimbursement for training, therapy and self help programs for certain developmentally disabled persons.

SB 1119, Pregnant Women-Medicaid: This bill, which died in committee, would have allowed coverage for first-time pregnant women whose unborn babies would be eligible for coverage when born. Intent was to guard the health of both mother and baby with prenatal care.

One bill considered of major importance by the church-SB 257, Right to Die-will go no further this session. The bill would have legalized "living wills," allowing an adult to execute a declaration that-under certain circumstances-extraordinary life-sustaining medical procedures must be withheld.

Although a Senate hearing on SB 257 had been scheduled, it was cancelled following a meeting between ICC lobbyists and Sen. James Abraham (R-Anderson), the bill's sponsor, at which the moral complexities of the bill were discussed. Abraham has expressed interest in holding public hearings or asking for a summer study committee to study the issue.



LEGISLATIVE TALK-State Sen. James Abraham (at left), one of the sponsors of nursing home legislation, confers with Rep. Steve Johnson during a recent session at the State House. Abraham also was chairman of a study committee which researched the problems and needed improvements in Indiana nursing homes. SB 60, which the Indiana Catholic Conference supports, has passed the Senate and awaits final action in the House. (Photo by Jim Jachimiak.)

"Famine" planned to aid a hungry world

Before you go to bed tonight, some 12,000 human beings around the world will have died of starvation or diseases related to malnutrition.

While such staggering figures of misery and suffering give many of us a feeling of hopelessness, a group of Indiana State University students and concerned citizens are going to do something about it.

About 60 individuals will begin a "Planned Famine" on Friday, Feb. 5, at St. Joseph's Campus Center in Terre Haute. Russell Inserra, famine coordinator, says the 30-hour fast will have a two-fold purpose.

"We plan for everyone participating to stay together during the fast so that-while we share the experience of feeling hungry-we can also learn why hunger exists in the world and what we can do about it," he said.

Inserra explains that many factors contribute to hunger-lifestyles, population, the energy crisis and others. "We'll learn about them through audiovisuals and other program materials and discuss how we can be part of the long-range solution."

The Planned Famine hunger program also has a practical side. Each person will be asked to contribute \$6 of their own money-\$2 for each meal missed-as program participants. They will seek out Famine Supporters to contribute donations and to read a fact sheet on hunger so they, too, might become involved.

Funds raised will be channeled through World Vision International and Catholic Relief Services to help the hungry people.

The Terre Haute group's goal: \$1,000. Says Inserra: "The money we raise may help feed many families, or even an entire village, for a month or longer."

Individuals who wish to help meet the goal or who want to learn more about the program can call Russell Inserra at 812-299-2580 or Terry Beer at 812-232-8088.



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Protest marks anniversary of Supreme Court decision

by STEPHANIE OVERMAN
and ANGELIQUE BUTLER

WASHINGTON (NC)—Marching for a single cause under a variety of banners, pro-lifers braved below-freezing temperatures Jan. 22 to take part in the March for Life in Washington.

On the snow-covered Ellipse behind the White House, Nellie J. Gray, president of March for Life, addressed the crowd. The March for Life organization supports the Paramount Unity Human Life Amendment, but many members wore buttons and carried banners for the Hatch amendment.

Some signs said "Down the Hatch" and "Bury the Hatch Amendment," but others called for passage of the proposal, introduced by Sen. Orrin Hatch (R-Utah), which states that the Constitution does not provide for any right to have an abortion and would give Congress and the states the power to regulate abortions.

The Paramount Unity Human Life Amendment, introduced by Sen. Jesse Helms (R-N.C.) and Rep. Thomas A. Luken (D-Ohio) and Rep. Robert K. Dornan (R-Calif.), would provide a direct constitutional prohibition on abortion. Some marchers said they did not know the differences between the pieces of legislation.

"You're marching for the babies, you're not marching for Nellie," Audrey K. Kelly, human life coordinator of the Archdiocese of New York, said of the Jan. 22 event marking the anniversary of the 1973 Supreme Court decision overturning most state restrictions on abortion.

"The Hatch amendment is step one. We will be able to pass it and ratify it faster and stop the killing. You can't just say 'no compromise' and allow babies to be killed."

"I THINK THE troops will get behind whatever Congress gives us or they wouldn't be here," said Mary Ellen McCaffrey, chairman of the California Right to Life Political Action Committee.

The park police estimated that 25,000 people withstood temperatures that, with the wind chill factor, dipped to five degrees.

For some it was a first, for others, having found their way to Washington many times before on Jan. 22, the 1982 march was yet another opportunity for them to urge support for anti-abortion legislation.

(First and second-time marchers left from the archdiocese in groups and as individuals, by bus, plane and car. Right-to-Lifers went by van from Bloomington and Indianapolis and from the southern reaches 47 St. Meinrad seminarians proved their dedication to life by traveling to the Washington scene. Prior to their return on Jan. 23, they attended a private Mass said by the Most Rev. Pio Laghi, Apostolic Delegate to the U.S., in his residence on Embassy Row.)

From Cullman, Ala., came a group which has been marching since the first one nine years ago. There was Chief Robert J. Magnussen of the Mine Hill (N.J.) Township Police Department who took a day off to participate in the march.

One 14-bus caravan carried 560 people from Missouri and Illinois, said Barb Van Hoogstraal from Epiphany Parish in St. Louis. The buses broke down a few times, she added, but they made it all in one piece.

Many pro-lifers said they would support any legislation which would counter-act abortion on demand.

"Write me as someone who will support anything that will help stop the killing of un-

born babies," said David O'Steen, president of North Carolina Right to Life. O'Steen is the father of David O'Steen, executive director of Minnesota Citizens Concerned for Life.

"I'M FOR ANYTHING that helps stem the tide of abortion," said Benedictine Father Joel Lieb, pro-life director for the Greensburg, Pa., Diocese.

"We need unity . . . if we don't have it, it gives the opposition something to rejoice about and we shouldn't do that," he stated.

Father Lieb said he believes that the people who support the Hatch amendment would also be in favor of the Paramount Unity Human Life Amendment.

Kay Williamson, a native of Hawaii who has been living in Madison, Wis., held a sign reminding pro-lifers that Hawaii supports their cause. "They have a big march in Honolulu every year," she said.

"I prefer Helms—go all the way. But I don't want it to become divisive. If Hatch can pass, it's a first step," Ms. Williamson commented.

Rose Elsinger, who rode all night from Oshkosh, Wis., said 85 people came from Oshkosh because they supported the Hatch amendment. The amendment is not the whole solution to the problem, she said, "but it's a start."

The Rev. St. George Crosse from St. Matthew's United Methodist Church in Baltimore was at the march as a representative of the Society for the Advancement of Families Everywhere (SAFE). Mr. Crosse said the group planned to meet with Helms.

"Our organization is for any measure that will cut down on the holocaust of taking lives," he said. SAFE is especially concerned with the abortion issue, continued Mr. Crosse, who is black, "because although blacks constitute only 20 percent of the U.S. population, 30 percent of the babies aborted are black."

The president of the Philadelphia chapter of the Knights of Columbus, George Jester, said his group supports "basically the original proposal by Helms—we're consistent with Nellie Gray," but several men carrying Philadelphia Knights of Columbus signs wore Hatch buttons.

"THEY'RE BOTH fighting for the same thing—life," said Father Joseph Loftus, pastor of St. Agnes Parish in Arlington, Va. "We all hope for the same solution—life with its dignity and sanctity."

A young man selling roses for the march was asked which amendment he supported. "I don't know. I'm not very political," replied Bernie Domzalski of Wilkes Barre, Pa. "It's just wrong. When you kill somebody, you kill somebody."

Red roses were the symbol of the march and, as in other years, they trimmed lapels, hats and banners. The marchers carried official march banners saying "Stick with the Life Principles" and their own homemade signs calling for an end to abortion.

"Ban the Bomb, Not the Baby," said one banner; another noted "Abortion is Hard on Little Kids." Signs identified marchers as members of Presbyterians for Life, Lutherans for Life, Baptists for Life, Methodists for Life

and the Moral Majority. Signs indicated marchers came from as far away as California and Alaska.

Baby carriages and wheelchairs joined the march from the Ellipse to the Capitol. Along the march route several people held a banner which called for "A Woman's Right to Choose" abortion and abortion opponents stopped to argue.

Twenty-one people from Jewette City, Conn., in a row of wheelchairs lined with ice and snow, represented the office of the handicapped in the Diocese of Norwich, Conn.

"We believe in life; we don't reject it," said Sandy Parkinson, who works with the group.

Sister Kathleen Marie Aucion, a Sister of Christian Charity, brought the eighth graders of St. Mary's Elementary School in Wharton, N.J., to the march.

"Life is a gift of God," she said, when asked about her feelings on the human life issue. "It doesn't belong to the mother; it belongs to the unborn," she added. Sister Aucion then stepped aside to let her students respond as well.

One boy asked, "If murder is against the law, why isn't abortion?"

Another child added, "If God put a child in the mother's womb, he had a purpose for it."

"The U.S. government says you should protect life, not take it away," still another child said.

A small girl commented, "The greatest gift is life; the greatest sin is taking it away."

The pro-lifers, young and old, marched from the Ellipse, up Pennsylvania Avenue past the White House to the Capitol.



GUERRILLA CAMP—A masked squad leader and his troops carry AR-15 rifles at Camp Cuba-Nicaragua, on the edge of the Florida Everglades, as they train each Sunday with dreams of toppling the

Sandinista government in Nicaragua. The exiles boast they already have infiltrated 100 guerrillas into Nicaragua to fight. (NC photo)

EDITORIALS

Celebrate the 'Good News'

(The following guest editorial was written by Frank Savage, archdiocesan superintendent of education, to mark Catholic Schools Week.)

Recently my wife and I celebrated our wedding anniversary by listening to a recording of our marriage vows. It was a time for us to step back from the details of married and family life to focus on the essential meaning of our life together and to say "it's good; let's keep growing together." Celebrations have a way of clearing the air and focusing our attention on what is important.

The week of Jan. 31-Feb. 6 is the national celebration of Catholic Schools Week. The theme: "Good News in Education" is most appropriate. It lends itself to figuratively stepping back from the details and problems that daily confront us in Catholic Schools and to celebrating the essential elements that are the foundation of the "Good News" of Catholic schools.

What is the "Good News" in education that we celebrate during this week? It is hard to think of one answer which would exhaust all possibilities. Certainly much can be said regarding academic excellence, qualified administrators and teachers and innovative educational programs.

However, to my mind, the essential element that allows us to celebrate the Good News of education in Catholic schools is the potential in Catholic schools to build and live Christian community. To be sure, the school community does not exist apart from the larger parish and Archdiocesan Community, but given this, the community in a Catholic school can be a fertile ground where the seeds of faith can be nurtured toward maturity.

More than any other Catholic educational program, the Catholic school enjoys a unique position for integrating learning and life experiences with faith. As a consequence, children and young people who attend Catholic schools have a splendid opportunity not only to become articulate in the faith but also to be introduced to a life of service . . . to develop a social conscience and sensitivity to the needs of others.

This is truly "Good News" in education! Let us pause to celebrate what we have achieved and commit ourselves to future efforts in realizing the ideals of Catholic education in Catholic schools.

Inner-city schools are challenge

Catholic school educators would like Catholics to see our schools as something very special during this coming week. There is indeed much good news to proclaim. The largest element of that sector known as private education, Catholic schools are enjoying a popularity rivaling perhaps even Mom and apple pie.

This is because Catholic schools have in general succeeded quite simply in meeting the challenges put to them in the late 60s and early 70s and have upgraded themselves not only educationally but most importantly from the Church's concern.

Catholic schools, after all, would not exist were it not for our Catholic parishes. Parishes exist for the sake of preaching the Gospel. Schools then are one part of the parish's task toward preaching. It follows that our schools are as healthy as our parishes. The one cannot exist without the other for very long and retain its Catholic identity.

We speak primarily of elementary education but this holds true as much at the high school level. Catholic high schools retain their own commitment to preach the Gospel not through as close an identification with the parish, but certainly as an extension at another level.

But there are problems. Schools are costly. They drain parishes of revenue which must also serve other parish programs including other religious education and evangelization programs. This is particularly true for parishes in the inner city of Indianapolis. It is simply impossible for these parishes (as well as some others not in the inner city) to be expected to support their schools themselves. It is especially critical when these schools serve a specifically evangelizational purpose.

While some parishes often experience factions for and against a school, that rarely happens in the inner city. The Catholic school is often the best choice there for Catholic and non-Catholic. The opportunities for evangelization become almost unlimited.

Some things look hopeful for these parish schools. The second annual Archbishop's Appeal is setting aside funds to assist needy parishes some of which operate costly schools. But some other things aren't so hopeful. A recent archdiocesan policy told parishes which are not current in their debts to the chancery that teacher contracts will not be signed next year. This seems to be saying that parishes must be self-supporting.

It will take a commitment from the total church of the archdiocese to keep schools operating in parishes where the possibilities of evangelization are greatest. Otherwise the church's presence in some areas will seem crater-like, gaping holes in the surface of the body of Christ.

Why not accept the missionary status of the inner city? Why not provide the personnel and resources to do the new work of evangelization in areas where evangelization was once accomplished for a different group of people under a different set of circumstances?—TCW

WASHINGTON NEWSLETTER

Church exemption gets grilling from IRS

by JIM LACKEY

WASHINGTON—In most news accounts the Reagan administration's handling of the flap over tax exemptions for racially discriminatory private schools was played as a major civil rights confrontation.

That it was. But the debate over the exemptions also raises the less prominent church-state issue of the extent to which government can decide which religious practices are acceptable and which are not.

Take for instance Bob Jones University, the Greenville, S.C., fundamentalist school which lost its tax exemption a decade ago because it would not admit blacks. Though it now has blacks enrolled, it does not allow interracial dating because, it says, the Bible prohibits mixing of the races.

The university, whose litigation helped prompt the Reagan administration's flurry of activity, claims that denying it a tax exemption solely on the basis of its racial policies is a violation of its right to free exercise of religion.

The Internal Revenue Service, on the other hand, had contended that Bob Jones was no longer eligible for the public subsidy that tax exemption represents because its violation of accepted public policy norms on racial discrimination outweighed its claim that it had the First Amendment right to follow its religious beliefs.

To some, IRS denial of an exemption to Bob Jones conjures up all sorts of possibilities.

—If abortion were to become even more widely accepted in public policy than it is now, one attorney has argued, what would stop the IRS from removing the tax exemption of Catholic hospitals that refuse to perform abortions?

—Likewise, what would stop the IRS someday down the road from challenging the exemption of any church which, again in violation of generally accepted public policy, "discriminates" against women by denying to them certain church positions available only to men?

OF COURSE, others would say that those two examples are fairly farfetched. Though government at times has had to draw the line on unacceptable religious practices—polygamy being one example—the line is drawn so narrowly that there are few religious practices which would not be protected under the First Amendment.

Still, some mainline church groups, while abhorring the brand of racism practiced by Bob Jones University, have expressed concern over what they say is the government's seeming unwillingness to accept at face value an organization's claim of religious freedom.

In a friend-of-the-court brief filed at the Supreme Court in connection with the Bob Jones case, the American Baptist Churches and the United Presbyterian Church charged that the IRS has arbitrarily defined public policy on racial discrimination and has attempted to alter Bob Jones University's "sincerely held religious beliefs" by removing its tax exemption.

While an improvement, the legislation Reagan is urging Congress to pass probably won't entirely satisfy the church-state concern either. Reagan's bill, sent to Congress Jan. 18, would allow religious schools to give preference to members of their own faith but would expressly prohibit exemptions if such preferences were based on race "or a belief that requires discrimination on the basis of race."



Actually the IRS might not have found itself in such hot water had it not tried in 1978 to strengthen its existing rules on tax exemptions and racial discrimination. That year the IRS proposed that private schools founded or greatly expanded at the time of public school desegregation would have to show that their percentage of minority enrollment equalled at least 20 percent of the percentage of minority population in the community.

FOR INSTANCE, if a community's minority population was 30 percent, then a private school would be judged non-discriminatory if six percent of its students were from minority groups.

BUT, Catholic schools and other private school groups vigorously objected, saying that historically their percentage of minority enrollment had nothing to do with discrimination.

They also objected to the way the new rules placed the burden of proof on the schools rather than the IRS whenever an effort to remove a tax exemption was made.

Six months later new rules were proposed by the IRS. The U.S. Catholic Conference said those were a significant improvement but said they still could pose problems for Catholic schools if the IRS became overzealous in enforcement of the rules.

That never became an issue though because Congress, saying the IRS went far beyond its previous rules on private school discrimination, approved legislation prohibiting the new rules' enforcement.

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Separate official office and holder of it says McBrien

by Fr. RICHARD P. MCBRIEN

A standard line of defense adopted by the President of the United States and his several co-conspirators in the Watergate affair was that an attack upon the President is an attack upon the office of the Presidency. To have criticized Mr. Nixon, therefore, was to have been somehow unpatriotic.

Many millions of Americans, at first persuaded by that argument, came eventually to the bitter conclusion that they had been misled. The Presidency transcends the President. The officeholder is not the office.

What ordinary citizens of the United States have come to accept as a matter of self-evident principle has yet to be digested and assimilated by many Catholics.

There are Catholics who still believe—because they have been encouraged to believe it by many of the church's pastoral leaders—that a criticism of the Pope is a criticism of the papacy, or that a criticism of a bishop is a criticism of the episcopacy.

But the papacy transcends any one Pope, and the episcopacy transcends any one bishop. The officeholder is not the office.

At last November's meeting of the U.S.

Catholic bishops in Washington, D.C., some of the more spirited conversation in corridors and in hotel suites after business hours centered on the then forthcoming celebration of an archbishop's ordination anniversary.

IT IS TELLING no secret that the individual in question would win no vote of confidence from his brother bishops. Many bishops are at once appalled and embarrassed by the deteriorated pastoral situation in his diocese and by the personal style of ministry which produced the situation.

The bishops wondered aloud how they could avoid attending the anniversary Mass. One cardinal voiced the hope that a snowstorm would make the trip impossible.

But the elements were not to intervene. Decisions would have to be made on the merits of the case.

When it came to that, the spirit of pragmatism prevailed. The bishops would attend the festivities precisely because of, not in spite of, the unpleasant pastoral situation. What was at issue now—at least in their minds—was not the credibility of the man but the credibility of the office.

This was a time for sticking together, for a public display of solidarity. The President of the Conference would preach, the Apostolic Delegate would concelebrate, and a long purple line would form around a beleaguered colleague, not for his sake, God knows, but for the sake of the episcopacy.

The theological implications are clear: that the episcopal ministry is not greater than the episcopal minister, and that the officeholder is to be somehow identified with the office. To criticize the one is to criticize the other. Failure to support the one is failure to support the other.

A FEW WEEKS ago, I did a very different sort of column on the same November meeting of the U.S. bishops. In that essay I readily praised the bishops for their striking consistency on moral issues: in favor of peace, social justice, and human rights, and at the same time against abortion.

Those who will not like this week's column, or who will think it astonishingly improper, will undoubtedly ignore that previous column. For them, support is all or nothing. There are no grades between 0 and 100.

But they are as wrong as those Americans who could not, and therefore would not, believe that the president of the United States and his men were guilty of criminal activity in the execution of their constitutional responsibilities.

They are as wrong as those Americans who bitterly denounced their fellow citizens for daring to besmirch the office of the President and a particular group of aides they had challenged.

Was the Presidency of the United States served or hurt by the defense maneuvers, the dissimulations, and the dilatory tactics adopted by the President and his defenders?

Is the episcopal office served or undermined by similar responses, on the part of the officeholder himself and of those who would cut a good figure (*bella figura*) for him?

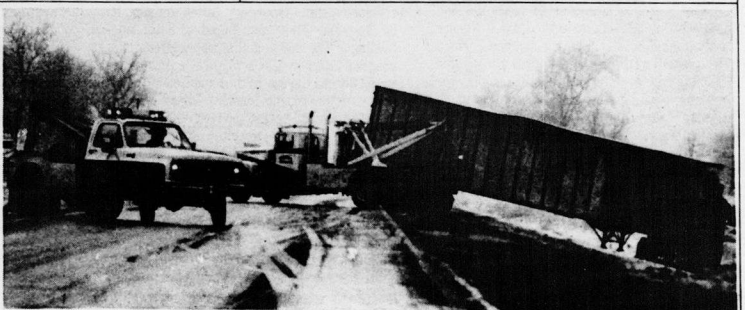
Some of the bishops in Washington last November insisted that the credibility of the Catholic Church would be tarnished severely if they were to allow one of their own to "twist slowly in the wind."

Those who lived through Watergate and, what is more important, learned from it, know that just the opposite tends to happen.

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VERSATILE STUFF—Snow is kind to the eye, fun for the young, but a hazard to drivers as shown in these photos taken by Joe Bozzelli at St. Meinrad (left) and by Ruth Ann Hanley (right) on the scene of an accident on I-70 east of Indianapolis and at the old St. Vincent Hospital in Indianapolis.



TO THE EDITOR

Reflects on Poland and El Salvador

I am more and more convinced that the Gospel of Jesus Christ is for the poor and oppressed throughout the world no matter who their oppressor might be.

Before Christmas, President Reagan asked Americans to light candles in their windows for the people of Poland who would not celebrate Christmas as usual because of martial law. Just hours before the President's request, I heard on the news that the Catholic bishops of El Salvador, a country with an overwhelming Catholic population, cancelled midnight Masses for their people because of the continued violence. Salvadorans would not celebrate Christmas as usual either, but no one was asked to light candles.

My heart is moved by Poles and Salvadorans alike struggling for freedom and rights which cost their lives. Christmas eve night before midnight Mass, I always spend an hour alone in reflection and prayer. In my living room, with two candles and an open Bible, I lit one candle for the Poles and one for the Salvadorans. "Learn to do good, search for justice, help the oppressed. . . They shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again." (Micah 4:3)

Our government has been haranguing Poland and the Soviet Union for the imposition of martial law; El Salvador has been virtually under martial law for decades with the support of the United States. Some Polish deaths at the hands of the military have been recorded in the news; over 31,000 Salvadorans have been killed in just over two years, 80 per cent attributable to the military and paramilitary forces with U.S. guns, bombs and helicopters. We fear Soviet military interference in Poland and warn them to stay out; the United States is presently training 1,500 Salvadoran soldiers at Fort Bragg, N.C., to perfect their skills of oppression and terrorism toward their own people. Our government leaders deplore the

imprisonment of Polish Solidarity leaders; Salvadoran union leaders, university officials, Church leaders, men, women and children have been detained, exiled, imprisoned, tortured, mutilated, decapitated, murdered and outright massacred on a daily basis. We are concerned that the Polish people will not have food and fuel for heat; presently there are 200,000 Salvadoran peasants and campesinos living in refugee camps of deplorable conditions. They have fled the military violence which our country is fueling through our tax money.

Suspicion about our government's motivation consumes me. Is it concern really for the people who suffer or is it playing national and international politics?

For us Christians, our concern for the poor and oppressed must reach beyond ideological boundaries. We care for people whether their oppressors be socialist, capitalist, marxist, totalitarian, democratic or communist. Who is the oppressor in El Salvador? I suggest that we ask the Salvadoran people and not the U.S. State Department.

I am greatly edified that our Archdiocese cooperates in an organized drive for money, food, etc., for the Poles. It is justice in action. The money I set aside each month for peoples oppressed in other countries will be split two ways: half to the Poles, half to El Salvador, but I do not know where to send the money so it gets to the people of Salvador.

Fr. Cos Raimondi
Associate Pastor
St. Thomas Aquinas Church

Indianapolis

Responds to criticism of new bleachers

As chaplain of Scecina High School, I would like to respond to Jack Bogenschutz's letter (Jan. 8) criticizing use of AAA funds for "electronic bleachers." First, I compliment him for his concern that the church holds as first priority, even financially through the AAA, the healing word of the Lord: "feed the poor, clothe the naked, lift up the crushed and despondent, heal the broken hearted," . . . and even, as he said, fix boilers and repair religious facilities.

But I also would like to provide for him a better understanding of what the bleachers of our school are used for. First, our "gym" is a multi-purpose assembly hall. As a Catholic high school we do not have the luxury of separate gymnasium, auditorium and chapel

facilities. In our gym-auditorium, as a high school community of faith, we celebrate the Eucharist, have class days of renewal and retreat, celebrate the Sacrament of Reconciliation and gather for other prayer experiences. When special speakers and educational programs are presented, that is the only place we have to gather. The drama and music departments also use the facility. And our seniors are graduated from it.

Our gym-auditorium also is used by our east district parish CYO teams (11 parishes). And, of course, our own gym classes and athletic programs make use of it too. Yes, our "electronically operated bleachers" are used "to watch basketball games," but their usefulness in our service and ministry to the youth of our church is far greater and much more diversified than that!

The old bleachers were installed when the school was built 29 years ago and had become unsafe. The decision to replace them had already been made before the AAA money was available. How to finance their replacement was a major concern, given the immediate need for safe seating. We chose "electronically operated" bleachers over manually operated ones for several reasons: the total cost was only a little over \$1,000 more than manually operated bleachers, and wear and tear is reduced considerably when they are electrically operated.

Finally, I would like to point out the families and students of Scecina are paying for more than half the cost through fund raising projects. To defray costs, our own teachers, coaches, booster club members and alumni removed the old bleachers. From the old, we salvaged metal and wood to further reduce costs.

All of us at Scecina are deeply grateful to the whole church of our archdiocese, through the AAA, for helping us replace the old seating of our gym-auditorium. Hopefully, in good faith, Bogenschutz and many other generous people will continue to support the diverse work of the whole church through the AAA.

Father Ron Ashmore
Chaplain, Scecina High School

Indianapolis

Concerned about postal increase

Thank you for your letter concerning the recent increase in postal rates for non-profit publications.

I am sympathetic to your problem of increased costs and I regret the hardships it is causing for all non-profit publications. As you noted, there is presently no legislation in Congress regarding this matter, but please be assured that any legislation introduced on this matter will receive my full attention, and I will certainly keep your situation in mind.

I appreciate your well-informed opinion on this issue and hope you will continue to keep in contact.

Dave Evans
Member of Congress
Sixth District, Indiana

Washington, D.C.

Criticizes Humana Women's Hospital

Knowing how concerned you are about the poor, elderly and unborn, I am surprised you have not had articles on the proposed Humana Women's Hospital. The State Health Commissioner has called this proposed hospital a potentially "devastating" force in the local medical economy.

Humana is an investor-owned, for-profit corporation which operates 89 hospitals in the United States and overseas. It has plans to build a 150-bed obstetrical and gynecological hospital on a 20-acre tract next to St. Vincent's Hospital in Indianapolis.

This would be the first for-profit hospital in our community. The other hospitals use their profits to broaden the base of services, train doctors and nurses, improve technology, research, and defray the cost of non-paying and partial-paying patients. Humana's profits go into the pockets of their stock holders, most of whom are out of our community.

Many members of the medical community have expressed serious concern about the way Humana does business:

Forty-two Indianapolis pediatricians released a statement of opposition to the plans of Humana. They distributed a letter contending, "The entry of the proposed Humana hospital into our area's medical care system would benefit the few at the expense of many." The directors of the Marion County Medical Society voiced "great concern" about the proposed Women's Hospital. The Humana facility would hurt medical education programs, cut into availability of nurses and would not share in caring for the indigent, the directors said.

The Indiana Academy of Family Physicians is deeply concerned that construction of Humana Hospital will wreak havoc with our carefully nurtured medical education system in Indiana.

"Although the Humana hospital would

perform a wide range of sterilization procedures (unlike St. Vincent Hospital), Mrs. Holmes (future administrator) has reported that elective abortions would not occur at her facility," She said the decision was made because abortions can be performed at less cost to patients in local clinics.

I think we should look at their record in their first "Women's" hospital (this will be their second) in Tampa, Fla. They have an outpatient abortion clinic there. There is no medical training program. Humana opened across from St. Joseph's Hospital, a 577-bed full service hospital with a high occupancy in a thriving area of Tampa. In 1975 St. Joseph had 4,100 deliveries. In 1977 St. Joseph had 925 deliveries. St. Joseph indicates they anticipate having to close their OB unit in the next year.

Plans for Humana received negative recommendations (Jan. 13) from the advisory council to the Central Indiana Health Systems Agency. The staff of the HSA warned that Humana would deprive existing hospitals of about \$2 million a year without filling a need for medical services.

There seems to be only one way to stop Humana from building here, and that is for the City-Council to reverse the zoning decision of the Metropolitan Development Board. I ask any readers who are concerned about this issue to call the City-Council office (236-4238) and find out who your Council man or woman is and either call or write to them.

Mary Butler

Indianapolis

Ed. Note: A council meeting has been scheduled for 7 p.m., Feb. 8, to reconsider the zoning decision. Humana and St. Vincent will have an opportunity to testify and it will take a two-thirds vote to override.

Defends purchase of new bleachers

Re: Letter of Mr. Bogenschutz (Jan. 8), concerning Scecina High School's new bleachers.

The first priority of Scecina High School is providing a religious education for our young people and the school is very successful with its endeavor. A Catholic education today is a very costly but necessary sacrifice.

Our new bleachers are simply a much needed tool to carry on this important work. In a Catholic high school, with limited resources, the gymnasium is our auditorium for school assemblies, classes and retreats. It is also our church for the celebration of our Masses.

Our school is now over 28 years old and some of our bleachers were unsafe. We are very thankful for the A.A.A. appeal, which designated part of their appeal money for helping the Archdiocesan high schools, for making it possible for us to obtain this much needed improvement. Clearance for this project was obtained through all our governing boards.

So please, Mr. B., don't begrudge our bleachers, because we need another educated generation to carry on your work of feeding the poor, clothing the naked, etc. Scecina would welcome a visit from you and your wife to see first hand the important work accomplished there.

Judy Neidlinger

Indianapolis

Thanks Criterion for recent article

Thank you so much for visiting our school and for your article in the Criterion. We here at St. Michael's want you to know you did a super great job. The article was really super, it made us all happy and proud. Thanks again.

Sister Helen Therese Conway

Greenfield

Shalom's director corrects error

I want to thank the Criterion, especially Ruth Ann Hanley, for doing the article on Shalom Community. It's good to let people know what we are doing here.

I would like to make one correction in the article on Shalom. The assistant to the director is not Sister Mary Janet Van Horn. She was here at the beginning of the program in 1980. The present assistant is Sister Jane Frey, O.S.F. She resides here, works part-time here and part-time at Ritter High School teaching in the home economics department and the religion department.

Sister Barbara Piller
Director of Shalom Community

Indianapolis

Got some 'ifs' about marriage? Try the Festival!

by RUTH ANN HANLEY

"I've got it made!"

If you can answer that to every aspect of your marriage, skip the following; it's not for you.

But for those without all the answers on communication, parenting, understanding needs, dual careers, intimacy, and whatever else being married entails, Festival of Marriage III might help you untangle your concerns.

Co-sponsored by Catholic Social Services and other service agencies and growing more valued each year, this dinner-plus-sharing day will be held from 2 to 7:45 p.m., Sunday, Feb. 14 at Indiana Central University.

For all those enthusiasts—single or married—who support the married state, but aren't quite sure of the "ifs"—

- If there's conflict...
- If he gets sick...
- If there's a death...
- What if she works?
- What does he want in a wife
- How to handle divorce
- What about mid-life crisis?

... then there's a good possibility of getting some insights from the professional staff drawn from schools, counseling centers, hospitals, churches and seminaries.

The festival is set up to include a person's choice of two workshops. These are planned according to interests: Pre-Marital, Marital, Divorce, Family and a special category for Ministers which includes "Singles Ministry" and "Five Questions to Ask Before You Tie the Knot."

Addressing the dilemma of helping ourselves, our partners and children to be mutually understood is probably the main theme of the conference. It's presenters will stress handling anger, talking together, communication, goal setting, enrichment and sexual communication.

"After the Marriage Is Over" is the title of a workshop on divorce by Franciscan Father

Anton Braun of Alverna Retreat Center. One of three workshops on divorce, it promises to focus on the needs of the person making the lonely and traumatic transition from marriage to the single state.

Myriam Cain, a clinical social worker from C.S.S. is a co-presenter for "Communication and Negotiation Skills in Marriage." It's billed as an opportunity for couples to refine these skills.

Working together, family counselor Ellen Vinci and Joy Baumgartner, parenting classes coordinator, both from C.S.S., will suggest ways to cope with the impact of children on marriage in "Conflict between You and Me." Included will be how to handle differences in ideas about child-rearing, the manipulative child and looking beyond children for sources of conflict.

Those agencies sponsoring this event are: Buchanan Counseling Center, Catholic Social Services, Indiana Counseling and Pastoral Care Center, Jewish Family and Children Services, Lutheran Child and Family Services, Pastoral Counseling Center of Christian Theological Seminary, Salvation Army and Indiana Central University.

Registration, which includes two one-and-a-half hour workshops from a choice of 30, and a fellowship meal, is being accepted by Festival of Marriage III, Buchanan Counseling Center, P.O. Box 1367, Indianapolis, IN 46272. Deadline for registration is Sun., Feb. 5. Cost is \$7.50 per person. For additional information call Catholic Social Services at 632-9401.

check it out...

✓ A one-year Memorial Mass for Father Tom Stumph will be offered on Tuesday, Feb. 2 at 2 p.m. at the Calvary Cemetery Mausoleum Chapel. All friends and relatives have been invited to attend.

✓ Greg Kempf, national chairman for Saint Meinrad Capital Campaign, announced that recent gifts have moved the campaign total to more than \$7,200,000 or 96% of goal. The

campaign is needed to build a new monastery and library for the Archabbey and seminary. Plans call for the two-year campaign to be completed by Holy Thursday, 1982.

✓ A Parish Community Retreat will be held at St. Ann Parish Feb. 5-9, given by a team from the Beech Grove Benedictine Center. The retreat will concern the growth and renewal of the individual Christian and the parish community. It is open to Catholics and members of other Christian churches.

✓ "Music for a Wintery Afternoon," a concert of sacred and secular music, will be presented at 3 p.m. Sunday, Jan. 31, in St. Joan of Arc Catholic Church, Indianapolis. A viola soloist, Dr. Frederick L. Walters, an Indianapolis dentist, and well-known organist Dorothy Scott, will be featured. Admission is free.

✓ Franciscan Sister Margaretta Black, academic dean of Marian College, has submitted her resignation from that position, effective at the end of the current academic year. A search has been initiated for a new dean, traditionally a member of the Franciscan Religious community.

✓ One-hundred-forty male voices will blend in concert at 8 p.m., Feb. 5 and 6, at the Triad Concert in Murat Theater, Indianapolis. Choir members come from three fraternal organizations—the Knights of Columbus Columbians, the Murat Temple Chanters and the Indianapolis Maennerchor. Reserved seat

tickets are available free of charge from any performing member or by calling the Murat Shrine Office, 635-2433.

✓ The Archdiocesan Schola Cantorum is a choir of mixed voices that functions regularly at SS. Peter and Paul Cathedral, especially when Archbishop O'Meara presides. This spring its schedule will include the Christ Mass, the Easter Vigil, the Mass with the newly-baptized, Ordinations to the priesthood and other liturgies. Practices will be on Tuesday evenings in the Cathedral rectory beginning Feb. 9. If interested, contact the director, Charles Gardner, for further information (634-4519).

Archbishop O'Meara's Schedule Week of January 31

SUNDAY, January 31—Mass and dedication of new parish activity center, St. Martin parish, Martinsville, 11 a.m.; schools of the Indianapolis South Deaneary Songfest at Roncalli High School, 4 p.m.

TUESDAY, February 2—Confirmation at Our Lady of the Greenwood parish, Greenwood, 7:30 p.m.

SATURDAY, February 6—Parish visitation for the parishes of St. Charles, Milan and St. Pius, Ripley County at St. Charles parish. Mass at 5:30 p.m. followed with reception.

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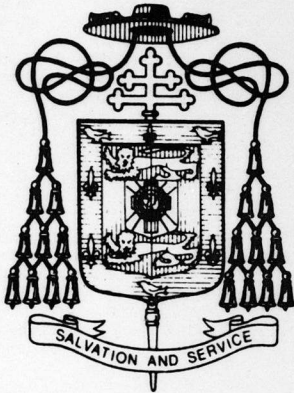
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HELP FOR POLES—Indianapolis Mayor William H. Hudnut listens as Cele Levin, president of the Indianapolis Polish Cultural Society, describes current conditions under the military dictatorship in Poland. Mrs. Levin says food, medicine and children's clothing and shoes, are badly needed, with conditions worse than during the Nazi occupation of World War II. Hudnut is honorary chairman of this week's "Survival of Solidarity Week." Funds are to provide help and to date \$9,000 has been raised. Contributions can be mailed to Survival of Solidarity, P.O. Box 44717, Indianapolis, IN, 46204. (Photo by Frank Esch) (Photo by Frank Esch)

Archbishop's Annual Appeal '81

AAA '81



1350 Pennsylvania Street, Indianapolis, IN 46202
Telephone: 317-635-2579

What follows is a complete report as of November 30, 1981, for all parishes of the archdiocese on the status of pledges and collections for the Archbishop's Annual Appeal '81.

Goal of the Appeal was \$1,978,000. As of November 30, a total of 31,871 pledges for \$2,551,910.48 was recorded, with \$1,949,340.63 paid in. Disbursements to parishes, agencies and services from these funds total \$1,132,879.49 as of December 31, 1981.

The Archbishop deeply appreciates the interest, prayers, and active participation of the laity in the parishes of the archdiocese, and the leadership of laity and clergy at all levels of the campaign, all of which are highlighted by these totals.

DEANERY #1 — Indianapolis North Rev. James Moriarty, Dean

	GOAL	# OF GIFTS	AMOUNT PLEDGED	AMOUNT RECEIVED	REFUNDS TO DATE
1 Immaculate Heart of Mary	\$ 35,300.00	330	\$ 42,590.00	\$ 29,640.50	
2 Our Lord Jesus Christ the King	39,220.00	785	56,786.00	43,926.87	6,275.44
3 St. Andrew, the Apostle	11,770.00	133	14,076.00	9,502.00	
4 St. Joan of Arc	11,770.00	241	24,047.35	19,460.35	5,022.18
5 St. Lawrence	43,140.00	371	47,454.00	31,334.17	
6 St. Luke	72,720.00	11	92,074.00	92,074.00	16,949.00
7 St. Matthew	39,220.00	526	68,759.00	52,918.50	10,771.25
8 St. Pius X	43,140.00	561	53,028.00	41,013.00	
9 St. Thomas Aquinas	29,380.00	485	50,410.00	31,196.50	3,846.25
Deanery #1 Total	\$ 325,880.00	3,433	\$ 449,224.35	\$ 351,065.89	\$ 42,864.12

Deanery #2 — Indianapolis East Rev. William Munshower, Dean

	GOAL	# OF GIFTS	AMOUNT PLEDGED	AMOUNT RECEIVED	REFUNDS TO DATE
1 SS. Peter & Paul Cathedral	\$ 7,840.00	157	\$ 20,091.00	\$ 16,525.00	\$ 5,126.50
2 Holy Cross	3,920.00	131	8,902.00	6,665.00	1,764.50
3 Holy Spirit	43,140.00	643	54,707.56	43,543.74	4,515.87
4 Our Lady of Lourdes	27,460.00	391	38,815.00	26,616.00	
5 St. Bernadette	7,060.00	155	8,116.50	6,983.00	
6 St. Francis de Sales	1,960.00	52	3,491.00	2,311.00	371.50
7 St. Mary's	7,840.00	111	13,448.50	9,829.50	1,778.75
8 St. Philip Neri	14,900.00	295	24,775.00	20,216.00	4,148.00
9 St. Rita	3,920.00	84	6,897.00	4,140.00	502.00
10 St. Simon	23,530.00	410	24,765.50	17,091.50	
11 St. Therese of the Infant Jesus	35,300.00	570	47,342.00	37,108.50	4,434.25
12 St. Thomas, Fortville	3,140.00	90	7,301.00	5,393.00	1,440.50
13 St. Michael, Greenfield	13,340.00	326	24,074.00	17,615.83	3,471.92
Deanery #2 Total	\$ 193,350.00	3,415	\$ 282,726.06	\$ 214,038.97	\$ 27,553.79

Deanery #3 — Indianapolis South Rev. James Wilmoth, Dean

	GOAL	# OF GIFTS	AMOUNT PLEDGED	AMOUNT RECEIVED	REFUNDS TO DATE
1 Holy Name	\$ 39,220.00	430	\$ 49,034.00	\$ 36,983.50	\$
2 Holy Rosary	3,140.00	80	7,750.00	5,326.75	1,407.38
3 Nativity of Our Lord Jesus Christ	15,690.00	288	26,812.00	16,886.00	2,167.00
4 Sacred Heart of Jesus	7,840.00	190	16,391.00	12,673.50	3,200.75
5 St. Ann	7,060.00	204	30,827.00	19,375.00	6,863.50
6 St. Barnabas	39,220.00	608	49,945.00	37,935.00	
7 St. Catherine	7,840.00	223	20,891.00	15,205.00	4,466.50
8 St. James the Greater	7,840.00	121	10,733.00	9,362.00	1,545.00
9 St. John	11,770.00	103	11,015.00	11,015.00	
10 St. Jude	39,220.00	258	28,325.00	19,041.50	
11 St. Mark	23,530.00	374	41,306.20	31,176.20	6,176.10
12 St. Patrick	6,280.00	113	7,846.00	4,472.60	
13 St. Roch	19,610.00	310	21,370.25	14,936.50	
14 Our Lady of the Greenwood	39,220.00	490	43,119.00	27,958.85	
Deanery #3 Total	\$ 267,480.00	3,792	\$ 367,704.45	\$ 282,347.40	\$ 25,826.23

Deanery #4 — Indianapolis West Rev. John Ryan, Dean

	GOAL	# OF GIFTS	AMOUNT PLEDGED	AMOUNT RECEIVED	REFUNDS TO DATE
1 Assumption	\$ 1,960.00	72	\$ 6,507.00	\$ 3,713.00	\$ 1,072.50
2 Holy Angels	3,140.00	152	12,251.64	5,583.80	1,525.90
3 Holy Trinity	6,280.00	230	15,051.20	12,169.20	3,572.60
4 St. Anthony	7,060.00	220	16,289.00	13,671.00	4,011.50
5 St. Christopher	3,140.00	80	5,618.70	3,919.00	703.50
6 St. Bridget	29,020.00	661	42,538.72	33,286.22	5,035.11
7 St. Gabriel	19,610.00	376	32,152.00	19,320.00	
8 St. Joseph	7,060.00	193	16,212.00	12,003.00	3,177.50
9 St. Michael the Archangel	37,650.00	537	55,542.75	36,907.75	4,385.38
10 St. Monica	19,610.00	222	22,583.18	14,071.68	
11 St. Malachy, Brownsburg	27,460.00	320	22,737.00	14,470.00	
12 Mary, Queen of Peace, Danville	6,280.00	89	7,110.00	5,019.00	
13 St. Thomas More, Mooresville	7,840.00	179	16,426.00	10,751.00	2,239.50
14 St. Susanna, Plainfield	15,690.00	307	31,978.00	20,752.00	4,100.00
Deanery #4 Total	\$ 191,800.00	3,638	\$ 362,997.19	\$ 267,999.05	\$ 29,823.49

Deanery #5 — Batesville Rev. John Gels, Dean

	GOAL	# OF GIFTS	AMOUNT PLEDGED	AMOUNT RECEIVED	REFUNDS TO DATE
1 Immaculate Conception, Aurora	\$ 11,770.00	185	\$ 11,686.00	\$ 8,553.20	
2 St. Louis, Batesville	31,380.00	719	43,832.05	37,912.05	6,404.03
3 St. John the Baptist, Dover	3,140.00	121	5,801.00	5,376.00	1,432.00
4 St. John the Evangelist, Enochburg	4,710.00	138	7,547.00	7,052.00	1,642.00
5 St. Mary's, Greensburg	35,300.00	647	32,911.78	28,439.78	
6 St. Anne, Hamburg	2,350.00	87	2,349.00	2,149.00	
7 St. Lawrence, Lawrenceburg	15,690.00	261	19,102.00	15,230.00	
8 St. Charles Borromeo, Milan	1,960.00	42	2,276.00	1,293.50	
9 Immaculate Conception, Millhouse	6,280.00	128	5,323.00	4,694.00	
10 St. Anthony of Padua, Morris	6,280.00	167	7,872.00	7,028.00	1,002.00
11 St. Maurice, Napoleon	3,920.00	151	5,319.00	5,161.00	1,012.50
12 St. Paul, New Alsace	5,490.00	107	4,152.00	3,615.00	
13 St. Magdalen, New Marion	780.00	22	825.00	825.00	100.50
14 Holy Family, Oldenburg	15,690.00	273	15,027.00	13,090.00	
15 St. John, Osgood	6,280.00	114	7,455.00	6,290.00	633.00
16 St. Dennis, Jennings County	780.00	26	1,182.00	1,092.00	234.00
17 St. Joseph, St. Leon	7,060.00	142	8,777.00	7,881.00	1,116.50
18 St. Maurice	3,140.00	109	4,221.00	3,906.00	697.00
19 St. Nicholas, Ripley County	7,060.00	184	10,876.00	8,641.00	1,496.50
20 St. Peter, Franklin County	4,710.00	130	6,309.00	5,019.00	625.50
21 St. Pius, Ripley County	780.00	6	1,445.00	95.00	
22 St. Martin, Yorkville	3,140.00	89	3,430.00	2,879.00	
Deanery #5 Total	\$ 177,690.00	3,848	\$ 206,417.83	\$ 176,221.53	\$ 16,395.53

Deanery #6 — Bloomington Rev. Francis Buck, Dean

	GOAL	# OF GIFTS	AMOUNT PLEDGED	AMOUNT RECEIVED	REFUNDS TO DATE
1 St. Vincent DePaul, Bedford	\$ 12,550.00	345	\$ 28,654.00	\$ 20,251.00	\$ 5,105.50
2 St. Charles Borromeo, Bloomington	23,530.00	336	20,748.00	15,170.50	
3 St. John the Apostle, Bloomington	10,200.00	165	12,026.00	7,820.50	
4 St. Paul Catholic Center, Bloomington	3,920.00	74	5,736.50	5,376.50	1,120.25
5 Our Lady of the Springs, French Lick	3,140.00	73	4,730.96	3,260.96	374.48
6 St. Martin, Martinsville	7,840.00	69	5,090.00	3,965.00	
7 St. Agnes, Nashville	4,710.00	98	11,501.50	7,405.00	1,818.50
8 St. Jude the Apostle, Spencer	1,180.00	8	644.00	592.00	
Deanery #6 Total	\$ 67,070.00	1,168	\$ 88,130.96	\$ 63,841.46	\$ 8,418.73

Deanery #7 — Connersville Rev. William Cleary, Dean

	GOAL	# OF GIFTS	AMOUNT PLEDGED	AMOUNT RECEIVED	REFUNDS TO DATE
1 St. Michael, Brookville	\$ 15,690.00	239	\$ 9,839.25	\$ 9,187.25	\$
2 St. Elizabeth, Cambridge City	6,280.00	142	4,690.00	4,308.65	
3 Holy Guardian Angels, Cedar Grove	6,280.00	87	4,501.00	3,873.00	
4 St. Gabriel, Connersville	35,300.00	633	36,601.00	25,824.80	
5 St. Rose, Knightstown	2,350.00	37	2,895.00	2,465.00	292.50
6 St. Bridget, Liberty	3,920.00	93	6,515.00	5,357.00	1,110.50
7 St. Anne, New Castle	11,770.00	197	15,560.00	13,481.00	2,032.50
8 St. Cecilia of Rome, Oak Forest	780.00	11	440.00	440.00	
9 Holy Family, Richmond	15,690.00	201	10,605.00	8,356.00	
10 St. Andrew, Richmond	18,530.00	261	20,156.86	15,935.90	
11 St. Mary, Richmond	15,690.00	192	17,299.20	13,224.20	
12 Immaculate Conception, Rushville	17,260.00	324	21,474.00	18,382.00	2,287.00
13 St. Mary of the Rock	1,180.00	56	1,717.00	1,667.00	361.50
Deanery #7 Total	\$ 150,720.00	2,473	\$ 192,293.31	\$ 122,501.80	\$ 8,084.90

Deanery #6 — New Albany **Rev. James Sweeney, Dean**

	GOAL	# OF GIFTS	AMOUNT PLEDGED	AMOUNT RECEIVED	REFUNDS TO DATE
1 St. Michael, Bradford	\$ 7,840.00	210	\$ 9,067.00	\$ 7,644.00	\$
2 St. Michael, Charlestown	6,280.00	21	7,811.00†	7,731.00†	1,353.50†
3 St. Anthony of Padua, Clarksville	39,220.00	633	42,825.36	32,148.86	
4 St. Joseph, Corydon	7,840.00	152	7,246.00	5,103.00	
5 St. Bernard, Frenchtown	5,490.00	127	12,156.16	7,602.16	1,605.08
6 Sacred Heart, Jeffersonville	23,530.00	367	32,864.00	23,522.50	
7 St. Augustine, Jeffersonville	19,610.00	246	10,988.00	9,807.00	
8 St. Mary, Lanesville	16,770.00	253	21,917.00	18,307.00	2,445.50
9 St. Mary, Navilleton	7,060.00	214	14,504.00	11,605.00	2,978.50
10 Holy Family, New Albany	23,530.00	430	26,760.00	21,071.00	
11 Our Lady of Perpetual Help, New Albany	27,460.00	467	31,253.00	23,495.60	
12 St. Mary, New Albany	35,300.00	483	28,782.70	24,392.70	
13 Most Precious Blood, New Middletown	1,570.00	50†	1,755.00	1,477.00	
14 Our Lord Jesus Christ the King, Paoli	780.00	48	3,682.00	2,566.00	971.00
15 St. Joseph Hill	7,840.00	163	6,391.93	5,468.93	
16 St. Mary of the Knobs	19,610.00	375	28,620.00	22,974.50	3,643.25
17 St. Peter, Harrison County	1,570.00	41	1,531.00	1,321.00	
18 St. Paul, Sellersburg	9,410.00	213	12,740.00	9,904.00	1,188.00
19 St. John the Baptist, Starlight	4,710.00	98	5,896.00	5,201.00	716.50
Deanery #6 Total	\$ 285,420.00	4,592	\$ 306,791.15	\$ 241,142.25	\$ 14,901.33

Deanery #9 — Seymour **Rev. James Drowes, Dean**

	GOAL	# OF GIFTS	AMOUNT PLEDGED	AMOUNT RECEIVED	REFUNDS TO DATE
1 Our Lady of Providence, Brownstown	\$ 780.00	14	\$ 760.00	\$ 680.00	\$
2 St. Anthony, China	780.00	23	1,698.00	1,038.00	207.00
3 St. Bartholomew, Columbus	19,610.00	193	15,053.00	10,405.00	
4 St. Columba, Columbus	23,530.00	206	20,364.00	14,732.00	
5 Holy Trinity, Edinburgh	3,140.00	77	6,099.00	4,319.30	903.65
6 St. Rose of Lima, Franklin	7,840.00	190	10,846.80	7,956.80	842.40
7 St. Francis Xavier, Henryville	2,350.00	51	3,883.10	2,835.10	477.55
8 St. Mary, Madison	7,840.00	246	15,950.00	11,156.00	2,442.00
9 St. Michael, Madison	7,060.00	148	9,288.00	7,281.50	816.75
10 St. Patrick, Madison	7,840.00	132	9,566.00	7,233.00	
11 St. Mary, Mitchell	2,350.00	41	2,991.00	2,192.00	
12 Nativity of the Blessed Virgin Mary, North Vernon	15,690.00	271	16,392.00	13,202.80	
13 St. Anne, Jennings County	1,570.00	48	2,042.00	1,838.00	291.00
14 St. Joseph, Jennings County	2,350.00	36	2,160.00	1,990.00	
15 St. Paul, Decatur County	390.00	16	740.00	555.00	121.50
16 St. Vincent, Shelby County	7,060.00	122	9,605.00	8,982.00	1,667.00
17 St. Patrick, Salem	1,960.00	72	4,258.00	3,189.00	810.50
18 Church of the American Martyrs, Scottsburg	2,350.00	66	5,470.00	3,466.00	793.00
19 St. Ambrose, Seymour	15,690.00	305	23,543.00	17,980.50	2,714.25
20 St. Joseph, Shelbyville	23,530.00	459	28,017.00	23,679.00	2,427.50
21 Most Sorrowful Mother, Vevey	780.00	19	615.00	543.00	
Deanery #9 Total	\$ 154,490.00	2,735	\$ 189,340.00	\$ 145,254.00	\$ 14,514.10

Deanery #10 — Tell City **Rev. Richard Lawler, Dean**

	GOAL	# OF GIFTS	AMOUNT PLEDGED	AMOUNT RECEIVED	REFUNDS TO DATE
1 St. Michael, Cannellton	\$ 3,920.00	77	\$ 4,078.00	\$ 3,333.50	\$
2 St. Boniface, Fulda	3,140.00	41	1,152.50	1,094.50	
3 St. Augustine, Leopold	5,490.00	170	6,786.00	5,609.00	608.50
4 Holy Cross, St. Croix	2,350.00	61	3,060.00	2,778.20	449.10
5 St. Isidore, Perry County	3,410.00	67	1,562.00	1,537.00	
6 St. Joseph, Crawford County	1,180.00	36	1,966.00	1,771.00	413.50
7 St. Mark, Perry County	3,140.00	96	8,199.00	6,819.50	2,153.75
8 St. Weinrad	10,200.00	171	6,512.00	5,549.00	
9 St. Martin, Siberia	1,180.00	2	255.00	255.00	
10 St. Paul, Tell City	39,220.00	436	33,029.69	27,186.39	
11 St. Louis, Troy	2,350.00	72	4,622.00	3,530.00	825.00
Deanery #10 Total	\$ 75,310.00	1,229	\$ 73,222.19	\$ 59,463.09	\$ 4,449.85

Deanery #11 — Terre Haute **Rev. James Galvin, Dean**

	GOAL	# OF GIFTS	AMOUNT PLEDGED	AMOUNT RECEIVED	REFUNDS TO DATE
1 Annunciation, Brazil	\$ 7,840.00	168	\$ 10,412.40	\$ 7,936.30	\$ 832.15
2 Sacred Heart, Clinton	7,840.00	180	9,629.00	7,611.00	
3 St. Mary, Diamond	390.00	13	350.00	350.00	
4 St. Paul, Greencastle	7,060.00	90	7,624.00	5,744.00	
5 Immaculate Conception, Montezuma	780.00	20	2,119.00	1,239.00	307.50
6 St. Joseph, Rockville	3,920.00	75	6,702.00	3,667.00	
7 St. Mary-of-the-Woods	2,750.00	65	4,839.50	4,167.50	983.75
8 Holy Rosary, Seelyville	1,960.00	46	2,032.00	1,847.00	
9 Sacred Heart, Terre Haute	11,770.00	204	10,377.00	7,412.00	
10 St. Ann, Terre Haute	4,310.00	71	3,110.30	2,843.30	
11 St. Benedict, Terre Haute	7,840.00	158	23,052.00	20,315.00	7,021.50
12 St. Joseph, Terre Haute	7,060.00	94	6,623.89	4,553.39	
13 St. Margaret Mary, Terre Haute	10,980.00	61	3,987.00	3,302.00	
14 St. Patrick, Terre Haute	31,380.00	142	27,613.00	23,063.00	
15 St. Joseph, Universal	780.00	59	869.00	869.00	122.50
16 St. Leonard of Port Maurice, West Terre Haute	2,350.00	52	3,585.00	2,714.00	417.00
Deanery #11 Total	\$ 109,010.00	1,490	\$ 122,925.09	\$ 97,633.49	\$ 9,684.40

Deanery #12 — Chancery

	GOAL	# OF GIFTS	AMOUNT PLEDGED	AMOUNT RECEIVED	REFUNDS TO DATE
1 Priests Unassigned to a specific parish	\$	38	\$ 8,810.00	\$ 8,055.00	\$
6 Groups, Organizations, Misc.		13	327.00	177.00	
Deanery #12 Total	\$	51	\$ 9,137.00	\$ 8,232.00	\$
Grand Totals	\$ 1,978,000.00	31,872	\$ 2,551,910.48	\$ 1,949,340.63	\$ 200,515.57

† Two parishes were in the midst of a previously scheduled building fund drive during the AAA '81 Campaign. They were given a one time exemption from having a separate AAA drive with the understanding that they would contribute their goal to the campaign without receiving a refund. We have included their gifts, raising the Amount Pledged to represent the sum their net contribution would be worth.

They are: St. Luke, Indianapolis: Gross Gift—\$91,824.00; Net Paid—\$75,000.00
 St. Michael, Charlestown: Gross Gift—\$7,536.00; Net Paid—\$6,280.00

Disbursements from **AAA '81** **Annual Appeal** **Through December 31, 1981**

BUDGET ITEM	ALLOCATION	DISBURSED TO DATE	PERCENT DISBURSED
Parish Portion	\$ 200,000.00	\$ 200,515.57	100.3%
Needy Parishes	286,000.00	146,500.00	51.2%
Former Collections	93,000.00	34,000.00	36.6%
Evangelization	10,000.00	3,082.98	30.8%
Spanish Apostolate	20,000.00	15,597.00	78.0%
Catholic Center	450,000.00	225,000.00	50.0%
Religious Education	200,000.00	200,000.00	100.0%
Cathedral Renovation	\$ 250,000.00	\$ 125,000.00	50.0%*
Pro-Life	25,000.00		%
Family Life	50,000.00	1,117.94	2.2%
Campus Ministry	55,000.00	23,626.00	43.0%
Nat'l & Reg'l Organizations	89,000.00	33,440.00	37.6%
Catholic Charities	250,000.00	125,000.00	50.0%
TOTAL	\$ 1,978,000.00	\$ 1,132,879.49	57.3%

*Held in escrow



THE QUESTION BOX

Does Bible date Jesus' life events?

by Magr. R. T. BOSLER

Q Does the Bible tell us how old Jesus was when he was baptized or when he was crucified?

A It is impossible to determine a certain date for any event in the life of Jesus.

The Gospels contain "biblical history"; they are interested in the meaning of what was said and done, not in the precise dating of events.

The Gospels tell us that Jesus was crucified while Pontius Pilate governed Judea, but they do not give what year it was during the period A.D. 26 to 36 when, according to Roman sources, Pilate ruled.

Luke tells us that in the 15th year of Tiberius Caesar, John the Baptist began his public life. That would be the year A.D. 28. Luke also tells us that Jesus was about 30 years old when he was baptized and began his work, but he does not tell us how long John had been preaching before Jesus came forward. That little word "about" is significant, for, as we shall see, Jesus was probably older.

King David was said to have been 30 years old when he became king (2 Samuel 5:4). It is quite likely that Luke was more interested in providing a biblical parallel than historical information, for he wanted to depict Jesus as the new David.

Matthew and Luke tell us that Jesus was born during the reign of Herod the Great, who died in the year 4 B.C. If you wonder how this could be, you must know that Christians in the Roman Empire continued until the sixth century the practice of dating events from the founding of the city of Rome.

Pope John I, who died in 524, introduced the custom of dating events from the time of the birth of Christ. The canonist Dionysius, who rearranged the church calendar for the pope,

incorrectly set the year of Jesus' birth as 753 "ab urbe condita"—four years after Herod's death.

There is no way of knowing how many years before Herod's death Jesus was born. By the year 28, he would have been more than 32 years old.

There is also uncertainty concerning the length of Jesus' public life. Mark gives the impression it lasted several months. John implies that it must have been more than two years.

The year 30 is held by some Scripture scholars as the year of the crucifixion, but there are good arguments for placing the beheading of John the Baptist in 32, which would make the year 33 more likely. Thus, Jesus could have been as old as 38 at the time of the crucifixion.

Q Why were the words "pro multis effundetur" in the English translation of the Mass book translated "will be shed for all men"? "For many" would have been more accurate and might have obviated some of the controversy over the new Mass.

A The words spoken by Jesus at the Last Supper are not exactly the same as they appear in the Gospels of Matthew, Mark and Luke, and in Paul's First Epistle to the Corinthians.

The words of consecration in the Mass combine the four accounts. Only Matthew and Mark use the "for many" (in Latin, "pro multis").

The English "for many" can be more restrictive than the Latin "pro multis," which can have the sense of "for the multitudes." The Jerome Biblical Commentary (Catholic) explains the text of Mark: "The 'many' should be understood in the Semitic sense as designating a great number without restriction."

Incidentally, the word "men" has been dropped from the official English translation.

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

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Bishop to withhold taxes

SEATTLE (NC)—Archbishop Raymond G. Hunthausen of Seattle has announced that he will withhold 50 percent of his federal income taxes as "a means of protesting our nation's continuing involvement in the race for nuclear arms supremacy."

The archbishop's announcement, in the form of a pastoral letter, came seven months after he suggested to delegates to the Pacific Northwest Synod Convocation of the Lutheran Church in America last June that one possible non-violent form of Christian resistance to "nuclear murder and suicide" would be to refuse to pay 50 percent of one's federal income taxes.

In his letter, dated Jan. 26 and released in the Jan. 28 issue of his archdiocesan newspaper, the Catholic Northwest Progress, the archbishop stated that he is "aware that this action will provoke a variety of responses," but urged all persons to "continue to discuss this nuclear arms issue in a spirit of mutual openness and charity."

He also said that he was not suggesting that all who agree with his peace and disarmament views should imitate his action of income tax withholding.

"I recognize," he said, "that some who agree with me in their hearts find it practically impossible to run the risk of withholding taxes because of their obligations to those personally dependent upon them. Moreover, I see little value in imitating what I am doing simply because I am doing it. I prefer that each individual come to his or her own decision on what should be done to meet the nuclear arms challenge."

Citing a previous pastoral letter he wrote on the subject, Archbishop Hunthausen stated that certain laws may be peacefully disobeyed under serious conditions, and that there may be times "when disobedience may be an obligation of conscience."

What he hopes his words and actions will do, the archbishop continued, is "to awaken those who have come to accept without thinking the continuation of the arms race, to stir even those who disagree with me to find a better path than the one we now follow, to encourage all to put in first place not the production of arms but the production of peace."

The federal income tax which he withholds, the archbishop said, will be deposited in a fund to be used for charitable purposes.



*"All of us
together
are called to
walk with
Christ."*

Join with missionaries all over the world in calling everyone to walk with Christ.

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Share the "daily bread" God gives you with the Missions. Help the Church in the Missions serve the poor in the name of Christ.

Join today! Pray that the people of the Missions may walk with Christ tomorrow.

Thank you and God bless you.

James D. Barton
Diocesan Director

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Fr. James D. Barton, Director

LIVING YOUR FAITH

Bible written by men through God

by DON KURRE

Who wrote the Bible? If you answered, "God wrote the Bible," you are in a theological sense correct. However, to the person interested in interpreting and understanding the Bible, this answer is incomplete. As the Church states in the Second Vatican Council's *Dogmatic Constitution on Divine Revelation*, "both the Old and New Testament in their entirety having been written under the inspiration of the Holy Spirit have God as their author."

The Constitution continues saying, "in composing the sacred books, God chose men and while employed by Him they made use of their powers and abilities, so that with Him acting in them and through them, they are true authors, consigned to writing everything and only those things which He wanted." (11)

Even though God chose the writers and inspired them, the human writers were not exempted from the processes that are part of the writing of any other kind of book. The human writers used literary tools such as poetry, paradox, compressed narratives, folklore, legend, songs, research, and editing as they wrote their books.

In order to understand how God's word could be truthfully communicated by human authors with all the complexity that involves, the reader must understand the purpose of the Bible and the process used in its composition.

The purpose of the Bible is to tell the story of the encounter of God and man, of the ways in which God has shown himself in history and called us to extend to his power and will in directing the world and the course of history. In short, the Bible is a narration of God's action in the world as seen through the eyes of persons who believe in him. Any literary tool that would enhance and strengthen the impact of telling the story was used by the human authors.

FURTHERMORE, the time in which the many books of the Bible were written was very extensive. The individual books of the Bible as we know them today were composed during a period estimated to extend over some 1,500 years. Scripture scholars agree, for example, that some books of the Old Testament were compiled from oral traditions dating prior to 1300 B.C. And, it was not until 100 A.D. that all the books of both the Old and New Testament were finally edited and committed to writing.

Since many religious books were written yet another step was used in the composition of the Bible. This involved the community in discerning the sacred writings from the non-sacred. For example, the community determined that the Gospel of Thomas was not to be included in the collection of the Christian scriptures while they accepted the Gospel of Matthew. By 20 A.D. the Christian community

(See BIBLE on page 12)



UNEMPLOYMENT UP—Next door to the Michigan Employment Security Commission office in downtown Detroit, people wait in line to cash unemployment checks. Michigan's unemployment rate, the nation's highest, rose sharply in December to about 15 percent. In the

article below, Antoinette Bosco offers suggestions on how to support neighbors plagued by unemployment and other adversities. (NC Photo from UPI)

Ministry to poor is Christian challenge

by ANTOINETTE BOSCO

Not long ago a letter crossed my desk in which a writer asked for help in "living the true Christian faith."

He expressed frustration at living in an affluent society where opportunities for volunteer work appear hard to find. The letter seemed to say that this person did not really understand how to serve the poor.

The truth is we have to reach out to do the work of Christ in a society where need is so often camouflaged.

Who are Christ's poor, anyway?

Certainly there are the visible poor, including the thousands who die each day in backward nations because of malnutrition.

Then there are:

- tenement dwellers in inner cities;
- the mentally retarded whose poverty is the deprivation of normal intellectual gifts;
- emotionally and psychologically disturbed people who are deprived of the inner equipment to cope with what life has dealt.

There are also the invisible poor—those who must live with the disappointment and frustration of having their human hopes destroyed.

Jesus recognized that poverty is a condition

of humankind and said so openly: "The poor you have always with you."

This statement in no way implies that we should ignore the poor. On the contrary, Jesus gave us the formula for coping with poverty: "I was hungry and you fed me..."

The message was crystal clear: When we respond to another's needs, then we make Jesus present once more in the world.

The formula given by Jesus is an affirmation of solidarity among human beings, our solidarity in suffering, in our obligation to help one another, and ultimately our solidarity in redemption.

It is by grasping this truth and acting on it that we achieve our salvation.

A few years ago theologian Harvey Cox wrote: "We are now in a state where we are so insulated from each other, from the hard facts of life, that unless you make intentional efforts to involve yourself and your children in the agony of humanity, it won't happen."

In other words, if we don't move out of our insulation, we will never learn what it means to feed the hungry and clothe the naked in today's world.

My letter writer used the word "affluent." That implies that we have abundance to share. However, do we realize that feeding the hungry

also means asking for the best possible foreign aid program; asking for a welfare program which aims not just at survival of the poor but also at maintaining the dignity of those in need.

We should share our educational system, technical know-how, agricultural and conservation expertise with developing nations.

Finally, do we believe that serving others also includes attending boring meetings to vote against a nuclear power plant in a heavily populated area; voting for zoning changes that will allow the construction of low-cost housing; seeking help for pregnant adolescents; planning parish programs to support the continuation of Catholic schools.

"Living the true Christian faith" means we cannot be Christians on our own terms. It has to be on the terms of the world in which we live and of the people sharing the world with us.

Being Christian runs the gamut from taking in a homeless child and personally feeding and clothing that child, to supporting a political candidate who will work for legislation to ensure social justice.

Finally, the energy that allows us to roll up our sleeves and work is belief in the message of Jesus, the vision to see where the work is, and the love that leads to our resounding "yes!"

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Laity deepens prayer life in associate program

by RUTH ANN HANLEY

The second Vatican Council proposed an amalgamation of the laity and Religious. "Shake up the bureaucracy," it said in essence. "Affirm the priesthood of the laity... We're all in this business of salvation together. Lay and religious—all are the people of God."

That put us together on paper.

But mostly we remained puzzled and separate in priorities, works and prayer. How can you become one with that which you do not know?

Finally a proposal that works toward this goal...

It's called an "associate program" and is being fostered by communities of women religious.

But it's not only for women. It's for all of the people of God, both male and female, who want to share the fruits of a prayerful lifestyle.

The Franciscan Sisters at Oldenburg have a prayer program which offers to lay associates the opportunity to join with sisters and lay persons in a program of prayer. Sister Marie Werdmann is its director. Excited about the prospects of the first 16 members, she sees "less of a dichotomy between religious and lay persons in the future." There will, she believes, be "more integration, more working together within the church."

At Oldenburg, each associate writes his or her own prayer contract. For each associate there is a contact person within the Franciscan order. They meet periodically to share prayer and happenings in their lives. They minister to each other. Occasionally the director calls a meeting of all those involved in the program.

In Erie, PA., the Benedictine Sisters at Mount Saint Benedict have an associate program which is two years old and they have taken the idea a few steps farther.

According to Sister Christine Kosin, director, it started with people who already felt part of their community.

THE PROGRAM was a formalization of that contact and started with 10 people. "We didn't know how involved they wanted to be," she says. "What we did realize is that they were seeking the depth of experience a religious community can offer. There is a breakdown in society, even in intact families because of the mobility of society. In a religious community there is still a powerful relationship aspect."

Because these first associates wanted to share more fully in the prayer and community experiences of the sisters, they wanted to make a commitment to that effect.

Gradually the idea developed to join side-by-side and commit to the community on three levels: prayer, community life, and ministry.

The plan as it finally evolved is for the associate to pledge prayer in communion with others in the program. In addition lay people and sisters meet together at Mount St. Benedict six or seven times a year for prayer, discussion, and a common dinner.

At other times convenient to them, the new associates attend the sisters' liturgies and retreats.

They became more involved in the Benedictine community by receiving mailings sent to the sisters. They attend community meetings where they are invited to discuss any subject, but have no vote. The only meetings



NEW PROGRAM—Sister Joan Chittister, prioress (right) receives commitments from newly installed lay Benedictine Associates during a community gathering at Mount St. Benedict Priory, Erie, PA. Pictured left to right are Ruth and Robert Weher, Dorothy Konyha, John Leach, and Nita and Rev. Ralph Storm.

they are excluded from are those concerning business and financial details of the community.

On the third level they share the works, the ministries of the sisters.

Sister Christine describes the diverse ministries of the 145 member community as teaching, health, social, pastoral and missionary—admittedly a large enough field for sisters and associates to find something to their liking. But she says as a community they are now "identifying themselves with nuclear disarmament." The community tithes to Pax Christi, a grassroots peace organization, for this purpose.

"WE SUGGESTED to the associates that they write a one year contract (for prayer and works)," says Sister Christine. "We told them: 'We don't know what we'll be like in a few years,' but they insisted otherwise, and now can make a 1-3 year commitment to the program."

The associate program at Mount St. Benedict has tripled with over 30 committed members and almost as many becoming gradually involved. In their ranks are men and women, whole families—former sisters who want to keep touch—a number of non-Catholics, including ministers and their wives.

Though the majority are from that vicinity, Sister Christine reports a mailing list for Minnesota and the mid-West. She marvels that some of those from far away are willing to make a trip for a common meeting once or twice a year.

A lot of letters of inquiry come to Mount St. Benedict from religious and lay persons wanting a similar experience in their areas. "The need is terrific," says Sister Christine. "The meaning of true religious community is a life-giving heaven. This depth of community is not happening in parishes, so people are seeking a spiritual and servant aspect elsewhere." The associate program is a hope that lay and religious can achieve it together.

Bible (from 11)

determined, from the many books available to it, the books it recognized as sacred. While this step in the process was nearly complete by 200 A.D. it did not formally end until 1546.

IN 1546, THE Council of Trent ended the process by formalizing the list of books officially recognized by the Church as the inspired word of God or canonical books.

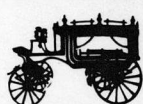
We can see from this brief summary of the Bible's development that the word of God was not set down once and for all. Rather, the actual development of the Bible was an ongoing process within the life of the believing community as it encountered a God active in its life.

Having weathered the test of time and the scrutiny of the believing community, the church can assure us that the Bible teaches, "firmly and faithfully and without error that truth which God wanted put into sacred writings for the sake of our salvation." (D.R. 11)

However, as readers, if we are to benefit from this truth, seeing clearly what God wanted to communicate to us, we should carefully investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words. (D.R. 12)

Clarifying the church's position, the Constitution on Divine Revelation says, "The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances as he used contemporary literary forms in accordance with the situation of his own time and culture." (12)

In conclusion, when reading the Bible, the reader needs to be aware that while God is the author of the Bible, he exercised his authorship through human writers. Full understanding of the Bible requires that we get to know its human authors, their circumstances, intent, tools and community. Once we have accomplished this, we are sure to find reading the Bible to be a true encounter with the living God.



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Kennys give practical help to link volunteers, elderly

Activities tailored to abilities of nursing home patients

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: Our recently formed youth group started an Adopt-A-Grandparent Program with some of the elderly residents at our nursing home. Being a former geriatric nurse and also a former Boy and Girl Scout leader, and now being disabled myself, I want a program that can benefit both the young and the elderly.

Can you offer some suggestions on ways our young people can be of service to the elderly residents?

Answer: I agree with you. Putting youth in touch with the elderly has the potential to benefit both groups. Your goal is an excellent one.

Such an effort, however, can easily degenerate into a confused and aimless scene. Without specific instructions, the children will soon run out of nice things to do and say. Everyone will be disappointed and lose interest. Your program deserves organization.

The best way to organize is for the nursing home or care center to divide its residents into five categories. Each category carries with it suggestions for activities. The volunteers will then have a list of things to do, depending on the category of their honorary grandparent.

Category one: bedridden and senile. These older persons are not making much sense. Their minds wander. They cannot carry on an intelligent conversation or play games.

However, they still need love and attention. Being there is important. Holding hands may be a nice way to visit. The volunteer may want to bring a small pet or a teddy bear. Sometimes pictures brought by the volunteer can stir old but still lucid memories.

Category two: bedridden and mentally alert. These elderly are confined to bed, but their minds are still active.

The volunteer should be prepared to play simple games, such as Rummy, Cribbage or Fish. The volunteer may bring in family albums and ask to see pictures of the resident

Conversations about the ordinary events of life are valued. They may watch television together.

Category three: moderately mobile and mentally alert. These elderly can walk around but cannot leave the care center.

The volunteer should be well acquainted with the activities available within the care center. Can they get a snack together? Watch television? Play the piano? Engage in arts and crafts together?

It is usually good for the elderly person to move around. A simple walk around the care center with the grandparent as tour guide may be important.

Category four: outside privileges and mentally alert. These elderly can go outside the care center.

The volunteer should know the area immediately surrounding the care center. Going for a walk, hand in hand, is a fine activity. There are clouds to be seen, birds to be observed, flowers to be picked. Physical activity is healthful for elderly persons.

Category five: area privileges and mentally alert. These elderly persons can leave the care center for an afternoon to visit or shop or see a movie.

The volunteer child should consider inviting this grandparent to his home or school for a visit. Obviously the child will need adult assistance to take the grandparent on an outing.

Perhaps the parents can take them shopping, to lunch or to a show together. The afternoon out for the elderly resident may well be worth the adult effort.

The above categories are easy to understand and simple for the care center staff to assign. They will help a lot toward organizing your project for the success it deserves.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 67; Rensselaer, IN 47978.)

© 1982 by NC News Service



GRANDFATHER ADOPTED—In Miami, Jim Donovan, 78, pictured with his friend, Beauty, is happy after receiving an answer to his newspaper classified ad reading "grandfather up for adoption." Donovan, a self-described lover of children, says he just wants to share his talents and love with a family. A divorcee with a boy, 10, and a girl, 8, will "adopt" Donovan soon. The Kennys discuss grandparent adoption in the adjoining story. (NC photo)

THE WORD

by PAUL KARNOWSKI

From start to finish, everyone's life is sprinkled with authoritarian figures. Parents, judges, presidents, bishops, bosses, supervisors, generals, and policemen cast their oversized shadows upon us. Although the impact of those shadows depends on who we are, what we do, how old we are, (and who we know), nevertheless, we all sense their presence. This type of authority, if it goes unchecked and unquestioned, can lead to suppression and persecution.

But there is another type of authority who, instead of casting shadows, serves only to illuminate. Doctors, theologians, scientists, historians, philosophers, and psychologists are authorities in their own right. Most of these men and women are concerned with the deregulation of the human mind. Armed with their knowledge and understanding we can romp freely in the pastures of our minds.

The subject of authority is no stranger to the pages of Scripture. In today's first reading from the book of Deuteronomy, Moses announces God's word to the people of Israel: "A

prophet like me will, the Lord, your God, raise up for you from among your own kinsman; to him you shall listen." God goes on to indicate He means business. "If any man will not listen to my words which he speaks in my name, I myself will make him answer for it."

The gospel writers view Jesus as the prophet God raises up from our own kinsmen. Jesus, although He is God, is also human; He is our brother, our kinsman. People listen to Jesus, another sign of the prophet Moses predicted. Mark tells us, "Jesus entered the synagogue . . . and began to teach. The people were spellbound by his teaching because he taught with authority and not like the scribes."

It must be understood that Jesus had no official office on which to base His authority. It was only after the Resurrection that people realized who He was. He was considered an authority because His teaching illuminated and freed those who listened. Undoubtedly He is the Lord of heaven and earth, and as such, all power and authority flow from Him. But He is not some divine law-enforcement official. He is Lord, but He doesn't lord it over us.

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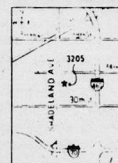
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Our Lady of Lourdes

Indianapolis, Indiana

Fr. Richard Mueller, pastor

by RUTH ANN HANLEY

Sometimes the make-up of a parish is dictated by its surrounding community—or at least helped or hindered by it.

At Our Lady of Lourdes, parishioners consider their environs an asset.

As the one-time home of Butler University, the community of Irvington attracted those dedicated to learning. At the same time it gathered the type of family-minded citizens who expressed their beliefs through the building of many churches.

This cultural/family-centered beginning helped to establish a solid, stable climate for the parish. Irvington, according to Our Lady of Lourdes pastor, Father Richard Mueller, "has more of community spirit within it than any other area."

Thanksgiving calls forth an ecumenical celebration involving 15 churches within four square miles. Our Lady of Lourdes cafeteria is the site of a dinner especially for people who live alone.

To celebrate Christmas, the churches and homes light 20,000 luminaries on an appointed Sunday. According to Steve Barnett, parish council president, "you can drive up almost any street from English to 10th Street and see them." He describes how the bagged candles glow from porches, walks and church steps. The bells ring. Choirs sing. And at Lourdes, the hot chocolate flows for those who have braved the cold.

BUT CELEBRATION and charity are not the only times for solidarity. According to

Barnett, the community "bands together" in many other situations.

"A campaign was waged by the churches and community to persuade an adult book store to move" from its perch across from the public school.

When that same public school developed structural problems, the community solidified again. "They came out of the woodwork to prevent School 57 from closing," emphasizes Barnett. He remembers that when the decision was finally made to keep the school, a school board member remarked that he had never heard a request to retain a school based on community spirit.

Within this secure setting, Our Lady of Lourdes grew swiftly from its original 40 families in 1909 to a parish of more than 700 families.

Father Mueller ascribes part of the parish strength to the fact that "it's a two-layered deal. You have the old solid group that's been here many years. They give it a conservative cast. But in addition, new families coming back have created a trend toward rapid progress."

The parish activities often reflect the community spirit.

AN ACTIVE SIMEON group takes Christmas fruit and Mother's Day roses to shut-ins. Mary Lou Spiegel heads a group which "has practically adopted the Continental nursing home," states Charles Eble, parish religious education coordinator. "They go to the home once a week to play bingo and say the rosary. Once a month Father Mueller visits the home for Mass."

Lourdes women actively support Fatima Retreat Center and their 7th and 8th grade daughters help on weekends. As a Lenten sacrifice, high schoolers helped with a canned food drive which produced about \$2,200 worth of staple foods. And the students used their Ash Wednesday time off to do it.

An ongoing source of food for those needing assistance is the parish's St. Vincent de Paul unit. Eble says it is one of the most active providing food, equipment, and such items as couches and beds.

An active Christian services committee provides food and even pallbearers when death besets a parish family.

Eble speaks proudly of the Girl Scout Troop noting that "although a lot of participants are from the neighborhood, it has retained its



Catholic outlook. The girls are active in Christian service." They run a nursery during the 10:30 Mass on Sundays; they furnish help for receptions and parish activities, and visit nursing homes on a regular basis.

The Women's Club contributes to the Girl Scouts and the Guardian Home. In May it holds a dinner in honor of Mary.

On an historical note, Barnett explains that the parish chose to honor Mary with her title of Our Lady of Lourdes because in 1900—the year before the parish was formed—official recognition was to Mary's appearances at Lourdes. The parish history also recalls that, while on a European trip, an early pastor, Father Michael Lyons, "was given the signal honor of carrying the Blessed Sacrament in the great outdoor procession in which many members of the European hierarchy took part."

LOURDES SCHOOL is also seen as a value for the greater community. According to Father Mueller, "there are quite a few non-Catholics enrolled... People in the community want a quality education for their children."

Franciscan Sister Mary Inez Schuman says about one-fourth are not Catholic. "We try to promote a Christian attitude."

School Secretary Lucile Morand credits part of that attitude to Sister Mary Inez's uncanny ability to remember students. "School starts in September," she smiles, "and by November, Sister can call each by name."

Lourdes school serves 300 meals a day under the federal lunch program. It has a federal library service program. Volunteers offer classroom help, library, playground and cafeteria assistance.

Parents also are involved in a group called P.I.E., meaning People Interested in Education, praised for making a real contribution to scholarships, fundraising and library, and for actively educating parents to the needs and problems of children. Equally valued are their fund-raising efforts (the second year they broke the record for schools selling a household supply kit) and presentations on drug abuse, mental health and dealing with children.

According to Charles Eble, the spirit in the school is reflective of the parish itself. The values are faith and education. One example of the tremendous commitment to Catholic education at Lourdes, Eble states, is that parents always make sure the children get to school. "Lourdes," he declares, "may be the only Catholic school that does not have a bus."



A STATE OF MIND—Irvington, the community surrounding Our Lady of Lourdes, is often described as "not a place, but a state of mind." Proud of their community which fosters faith and education are parishioners Dorothy Hammond, Charles Eble, and Sister Mary Inez Schuman (top photo), and (at bottom, left to right) John Farrington, Mary Rosengarten and Lucile Morand. Seated are Steve Barnett and Father Richard Mueller. (Photos by Ruth Ann Hanley)

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Catholic Schools Week

Basic Christian teaching survives church reform

Religion texts reflect blend of tradition and renewal

by VALERIE R. DILLON

"Who made you?"

"God made me."

"Why did God make you?"

"To know him and love him in this world and to be forever happy with him in the next."

So began our "religious education." If you are out of your teens, you probably learned by dogmatic formulation, by scrupulously memorizing answers to theological questions. Preparation for weekly Confession involved an interior struggle over whether your transgressions were "venial" or "mortal." Receiving Communion challenged you to remain "sinless" between Confession and reception of the Sacred Host. And Mass was understood as the Lord's "unbloody sacrifice," re-enacted on the altar by his ordained representative, the priest.

That was all before Vatican II when a revolution occurred, shaking all but the foundations of the church, and including the absolute and unquestioning faith of millions of believers.

Parents trying to raise children in the church during this period have often expressed a feeling of betrayal. They worried about the transmission of the faith, wondered if their parish school was still teaching Truth.

But, amazingly, despite the enormous changes the Catholic Church has undergone, the essentials of its teachings remain intact. And—if the latest religious textbooks are any test—they are still being passed on to the young.

DURING ALL OF 1981, a committee of religion specialists, teachers, parents and administrators have been pouring over books designed to help teach Catholic children the foundations of their faith. Led by Benedictine Sister Mary Margaret Funk and John Guarino of the Office of Catholic Education, this

committee analysed dozens of newly published textbooks to see if they measure up to the church's doctrinal criteria as well as methodological and psychological standards.

To be selected were books for Catholic school religion classes, parish religious education, sacramental preparation for Eucharist, Reconciliation and Confirmation, pre-school religion and family life education.

The books have now been chosen, they have been accepted by Archbishop O'Meara, and they have been listed as "approved" by the OCE. They include five approved textbook series (usually K-8 or 1-4) for religion classes in parochial school, one series for family life and a great variety for all other categories.

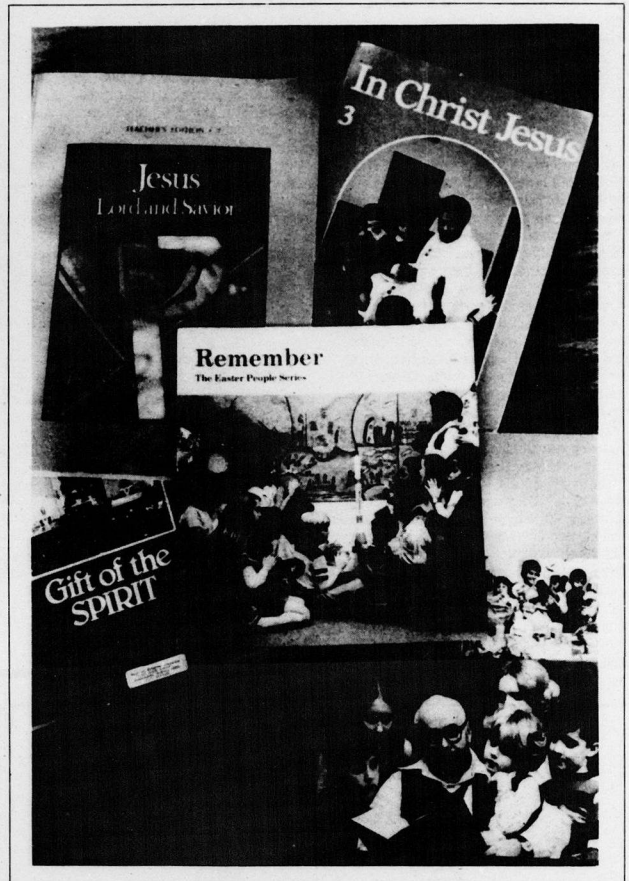
Now they now are ready for the ultimate test: use in the classroom. The process of implementing at local parish level will begin next month when "Publishers' Days" are held on Feb. 6 at St. Bernadette in Indianapolis and Feb. 20 at St. Mary's in Greensburg. Attending will be principals and teachers who will listen to publishers' representatives and scrutinize the books themselves.

"The most useful problem now," says Guarino, "is for the local communities to make their own selection of which texts." School leadership will go back home and sit down to figure out what their students most need and match this with the OCE curriculum guide. Once this is done, meetings will follow to get teacher and later parent input: What do they think are the most appropriate books to use?

Although it hasn't happened yet, Guarino indicates that an emerging concept is also to involve students in the selection and evaluation process.

WITH THE great diversity of students in the archdiocese, Sister Mary Margaret says the goal at the local level is to find a religion course that is right for the parish: "We fit the text for the kids, not the kids for the text."

And what's in the books that next fall will be



taught throughout the archdiocese? Are there any remnants left of the Baltimore Catechism? For instance, as Dr. Karl Menninger asked, "Whatever happened to Sin?" Does it get a hearing in the latest editions?

Yes indeed, says Sister Mary Margaret. In fact, she states, all of the books actually use the word. "Some are more explicit in the definitions of 'venial' and 'mortal,'" she explains, "and others translate the old symbols into the new; they use traditional language to explain some of the new concepts."

In handbooks designed for parental involvement, parents are given more familiar language, but they are helped to to word questions to their children so that the child can understand. "It's an effort to bridge the gap," she adds.

ARE MORAL absolutes still taught? The answer, she declares, is "yes"—but there are fewer of them! And, after 10 years of struggling, Sister Mary Margaret believes that a blend is finally being achieved between "experiential" and more traditional moral teaching. "Relative vs. absolute is bandied about in speculative theology, but in the religion textbooks, the traditional teachings of the church are taught."

"Because of parental concern about handing on some of our traditions, all of the publishers have dropped back and blended the experiential approach with traditional language which parents can understand."

And how is God imaged? According to Sister Mary Margaret, although the basic concept of

the Trinity still is taught, the image of God is through the Scripture stories about Jesus. Emphasis on God the Father isn't found in many texts because, as religion experts explain, "one in three children today don't have a father image. So, the parent image is a better one—it stands for the significant other, the one who cares for me."

Students normally won't get into the Old Testament until around fourth grade when they can understand these events in an historical context, as "what came before Jesus."

Guarino is especially pleased with how religion texts focus on Mass as a joyous experience. "I see it as teaching of a celebration: the Lord coming down and sharing with us his life, his body and blood." In his experience, the children live this central Christian truth "through their songs, their participation and readings, through the prayers they help to create."

"I'm really not sure they're impacted with deep knowledge about what it's all about, but this is something that they grow with."

Both Guarino and Sister Mary Margaret think that most of the confusion and discontinuity of the past 10-15 years in religious education is ending. They see the new and refined approaches of religion texts being strengthened and enlivened by those who teach from them, those who themselves are undergoing change. In fact, says Guarino, it is the "renewal people" who are stepping forward in parishes, to pass on the faith traditions to today's young.

PROCLAMATION

WHEREAS, education—the act or process of imparting knowledge and skill through a process of systematic instruction such as schooling—is key to the progress, strength and success of our great nation; and

WHEREAS, the first institutions of learning in America were religious schools, thus establishing a worthwhile tradition in education, and one which affords all Americans the opportunity of choice; and

WHEREAS, Catholic schools are a tradition in education—a valued tradition which has instilled knowledge and wisdom in innumerable worthy citizens of our state and nation; and

WHEREAS, the theme for the celebration of National Catholic Schools Week is: "The Good News in Education—Catholic Schools";

NOW, THEREFORE, I, Robert D. Orr, Governor of the State of Indiana, do hereby proclaim the week of January 31—February 6, 1982 as

CATHOLIC SCHOOLS WEEK IN INDIANA

and encourage all citizens to join in recognition of this valued and vital element of our American educational heritage.

OCE workshop scheduled on youth ministry

Love kids? Got a bit of open time on your schedule? Thinking of getting more involved at your parish? The Office of Catholic Education (OCE) may have an answer for you!

Mike Carotta, coordinator of catechists, announces that OCE will offer a basic orientation workshop for any adult or youth interested in parish youth ministry. The workshop will be held from 9 a.m. to 4 p.m. Saturday, Feb. 20, at Beech Grove Benedictine Center, Indianapolis.

The workshop is designed to help participants identify the various obstacles to effective youth ministry in their own parishes and to come up with specific ways to help.

Carotta believes the workshop is essential for anyone already active or seeking to become involved in youth ministry. "It will benefit board members, pastors, adults or even youth who are concerned about youth ministry in their parish and who want to improve their program."

According to Carotta, the workshop will offer an opportunity for those attending to ask questions, seek direction, plan their programs and clarify their goals. "We are excited about this workshop," Carotta says. "Youth ministry is an area in which more and more parishes are becoming very interested in, yet it is an area in which very little direction has been given."

"Youth ministers in the archdiocese who have been at it for some time now will be on hand to help those just beginning," Carotta promises.

The team conducting the day will include youth ministers Tony Cooper of St. Mary's, New Albany; Jerry Finn of Our Lady of Per-

petual Help, New Albany and St. Mary of the Knobs; Linda Holms and Maureen Riley, both of St. Thomas Aquinas, Indianapolis; Dee Larosa of St. Mark's, Indianapolis; Paula Sasso of St. Patrick's, Terre Haute. Also workshop leaders are Bob Melevin, director of religious education at St. Malachy, Brownsburg; Julie Nic, DRE at St. Mary's, Danville; Carl Wagner of the CYO office and School Sister of Notre Dame Mary Noelle Crowley, coordinator of religious education at Our Lady of Mt. Carmel, Carmel.

Cost for the workshop is \$2, and participants are asked to bring their own lunch.

Court upholds ban on school prayer

WASHINGTON (NC)—The Supreme Court reaffirmed its ban on organized prayer in public schools by ruling a Louisiana law permitting voluntary prayer sessions unconstitutional.

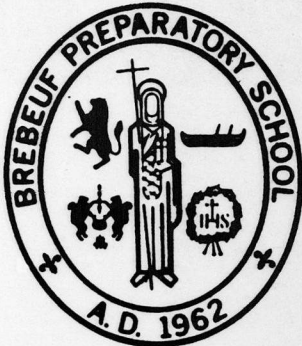
The court, without written opinion, upheld a ruling that the state law passed last year violates separation of church and state.

The Louisiana law provided that local school boards could allow each teacher to ask whether any student wished to offer a prayer, and if no student volunteered, could permit the teacher to pray.

The court ruled Dec. 8 that state colleges that allow student groups to use campus facilities must let student groups hold religious worship and religious study sessions.



ALL AMERICAN—Ritter High School's yearbook, *Generation*, received an All-American rating from the National Scholastic Press Association for the fourth consecutive year. The publication also picked up three Harvey Awards at the Indiana State Press Association Convention at Franklin College. Editors of *Generation* pictured in the front row from left to right are Mary Polson, editor; Elaine McAtee, assistant editor; Maureen Marshall, assistant editor; and Kara Milharic, photo editor. Pictured with the editors is the large staff. Yearbook adviser is Marilyn Athmann, shown in second row, far right. Not present are Virginia Crockett, business adviser, Sister Julann Butz and Greg Craddock, photo advisers, and Greg Bunn, staffer. (Photo by Mary Morley)



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CELEBRATE CATHOLIC SCHOOLS WEEK
JANUARY 31—FEBRUARY 6

Principal/student CHATs a fun thing at Richmond

by RUTH ANN HANLEY

Parental ears, dunned over and over by the sturdy tones of a first grader's new song, now have listening help.

At St. Elizabeth Ann Seton Catholic School in Richmond, the principal, Franciscan Sister Shirley Doll takes a turn.

Sister Shirley calls it C.H.A.T. time. Every week she posts an appointment calendar and invites students to sign up for 10 or 15 minute chats. For 45 minutes Children Have A Turn with the principal. Since Seton school is divided into the south building at St. Andrews (5-8) and the north at St. Mary's (K-4), Sister Shirley allots one-and-a-half hours of special time per week to get better acquainted with her students.

It's during her C.H.A.T. times with the youngest children that she listens to songs and jokes.

The older students are more likely to come with problem solving, she says, or to address such practical matters as having an extra curricular project approved.

Sister Shirley spoke about her program after it was identified by the Office of Catholic Education as one of the unusual and innovative programs being introduced in

grade schools around the archdiocese.

Last year the archdiocesan Board of Education asked the OCE to promote innovative programs and, according to Director of Schools Steve Noone, people in the field were asked to identify such programs. "At first principals thought we were looking for special curricula, Noone says. "But what has emerged is something easily done, not requiring a heavy budget or a lot of time and which can be used by other schools."

He was impressed with the Seton program because Sister Shirley found a way to bridge the administrative gap between herself and her students.

"I'LL ADMIT a principal's first job is to work with her teachers," says Sister Shirley, who has taught first grade herself. "But I had this feeling that children also need to know they are important to the principal... that if they have something to discuss, there is some time to discuss it."

This is Seton's second year with the program. But during its introduction last year, Sister Shirley admits she didn't have any expectations of what she would hear.

She was "delighted with the 7th grade boy (one who could always make himself available for every tidbit of trouble, whether it were real or potential) who remarked at one

of his CHATs how good he felt to 'be here and not be in trouble.'"

Like every other principal, Sister Shirley's previous record of appointments in the principal's office often was crowded with discipline problems.

Now children realize they have another adult to consult when looking for a second or third opinion. So many of Sister Shirley's talks with the older children involve such constructive matters as helping them to discover fundraisers to finance the 8th grade trip and planning extra curricular activities and participation in public school courses.

Only occasionally will the children seek help to sort out personal problems, she says. "Then I help them figure how to get along better with other students. I try to help them sort the alternatives, to choose what they think will work."

ONE BENEFIT she offers is a confidential ear to those who feel teachers are unjust or asking too much. "Many were nervous last year at the prospect of learning Spanish," she recalls. "Just thinking of getting a grade in something you never had before was scary. They asked if they couldn't just not get a grade in Spanish. But we couldn't do that."

The benefit she saw, however, "was just talking about it. After the report card they came back and said, 'It wasn't so bad. We did all right.'"

With little ones like Angela Witte the chat period can be a sheer pleasure, she says. Listening to Angela chatter on about sports and school, this reporter realized that Angela wholeheartedly believed in the principal's interest. There was nothing political about her. She loves basketball and baseball and all kinds of sports. She's proud of the improvement in her report card last semester though she hasn't much use for school outside of science and religion.

"I really do enjoy hearing what you do in the summer time," Sister Shirley remarks after Angela relates her duties as bat girl. I don't always like talking about school."

"I hate it too," says Angela.

"School, or talking about it?" asks Sister Shirley, a smile fighting for control.

School, answers Angela without a quail.

Sister's diplomatic sense surfaces as she again questions, "What do you think you could do to make it more interesting?"

Angela's answer comes as only a child sure of herself and her friend could say without guile: "bring a Rubik's cube."

As Sister Shirley would say, listening to these little ones is a purely refreshing time.



GETTING TO KNOW YOU—Seton School principal Sister Shirley Doll takes special pains to know her students through a new C.H.A.T. program. Pictured left to right are seventh graders Ben Lukacek, Kim Brooks, Mary Miller and Amy Saul. (Photos by Ruth Ann Hanley)

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in America.



Bloomington Deanery Celebrates Feb. 7-13

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Principal — Mrs. Sarah McNeil

St. Charles Elementary School
2224 E. Third St., Bloomington, Ind. (812) 336-5853
Principal — Sr. Mary Moeller, S.P.

Catholic Schools Week

January 31 — February 6

"The Good News in Education"

Mass at Little Flower
Wednesday, February 3 — 9:30 AM
For All East Deanery Schools

East Deanery Catholic Schools

Holy Cross Central School — Sr. Barbara McClelland, S.P., principal
Holy Spirit School — Sr. Marie Alexis Geiger, S.P., principal
Our Lady of Lourdes School — Sr. Mary Inez Schuman, O.S.F., principal
St. Bernadette School — Mr. Thomas Greer, principal
St. Francis de Sales School — Mr. David Hachey, principal
St. Philip Neri School — Sr. Lawrence Ann Liston, S.P., principal
St. Rita School — Sr. Linda Bates, O.S.F., principal
St. Simon School — Darynne O'Brien, principal
St. Therese (Little Flower) School — Miss Ita Mannion, principal
St. Michael School, Greenfield — Sr. Helen Therese Conway, S.P., principal
Secena Memorial High School — Mr. Ray Riley, principal

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Celebrate Catholic Schools Week

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REFRESHING—Students like Angela Witte lighten the principal's day by sharing their feelings openly.

Unity not rivalry is student's goal

by JIM JACHIMIAK

On the football field, where the difference between winning and losing is vital, they come together in fierce competition. When the game is over, the winners and the losers go home and probably never see each other again until the next contest.

Concerned about such rivalry, a Ritter High School senior got an idea: Why shouldn't the four archdiocesan schools in Indianapolis join together in some non-competitive activity? His idea will become reality on Tuesday, Feb. 23, with a rally at the Indianapolis Convention Center—a celebration of Catholic education.

John Polak, student council president at Ritter High School, is the originator of the rally idea. It will involve up to 3,000 students and 200 faculty members from the four high schools, Chatard, Ritter, Roncalli and Secцина.

Its theme is "Celebration '82—Archdiocesan High Schools' Celebration of Catholic Education."

To begin the program, Archbishop Edward T. O'Meara will celebrate a liturgy at 9:45 a.m. based on the theme, "United We Stand." A homily will be given by five priests from the four high schools.

After the Mass, Indianapolis Mayor William Hudnut is to speak. This will be followed by a slide program on youth, "Touch

and Go," and Archbishop O'Meara will comment on the slide program.

Following lunch, a dance will be held from 12:15 to 1:30 p.m. featuring the Air Force Band. Polak feels the dance will be important since students from the four schools have never before participated in such activities together.

Pastors, deans, parents' club presidents and District Board presidents have been invited, as well as Frank Savage, archdiocesan superintendent of education, and Steven Noone, archdiocesan director of schools.

Polak explained that his rally idea came out of a "brainstorming" effort about how to bring the four schools together.

"The original goal was to break down the rivalry," he said, since the four schools "are all for the same thing." He hopes for "a renewed sense of pride and appreciation for Catholic education" as a result of the event.

Up to now, "the only contact I have had with the other schools was from behind a face mask," he added.

Polak sees "Celebration '82" as a chance for "more contact, understanding, appreciation and respect" among the schools. "It's better to be

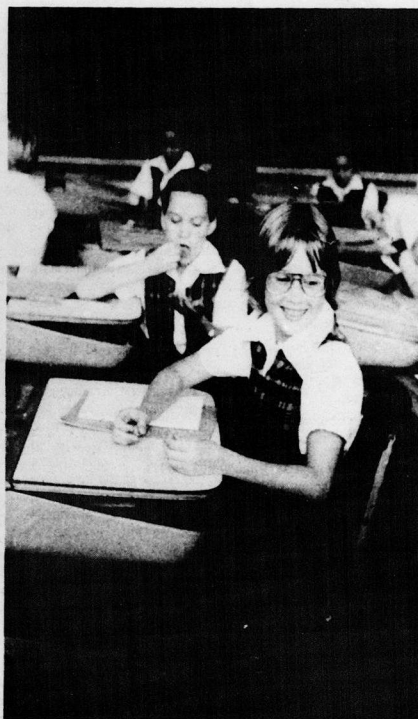
competitive (in terms of athletics) against a team you have real respect for than one you don't respect," he observed.

"We originally wanted to do it (the rally) during Catholic Schools Week," but scheduling problems prevented that.

The project has been "a real combination of talents from the high schools involved," according to Polak. He contacted student council presidents at the other schools—Matt Ranft of Chatard, Barb Schaefer and Paul Jennings of Roncalli, and Francie Koehl of Secцина. Meetings followed with student councils and their moderators, principals, priests and Steve Noone.

Transportation for students and teachers was arranged through the city's Catholic elementary schools. "The grade schools throughout the city have been really great to us," Polak pointed out. The schools have supplied 55 buses.

Total costs—about \$2,400, including a rental fee of \$1,500 for the convention center—will be divided equally among the four schools. Each student council will raise the money needed. "That's going to be a battle, for sure," Polak said. He said Ritter is sponsoring a "spirit dance" to raise their share.



ALL SMILES—This uniformed lass at Immaculate Heart of Mary school is one of about 17,000 elementary pupils in archdiocesan schools. Together with parents and pastors, students are finding reasons to celebrate Catholic Schools Week. (Photo by Katherine Hanley)

THE GIFT OF LIFE by TINA TRAPHAGAN

A baby is a gift of love
Sent down from the sky above.

A miracle is performed when a baby is born
He is to be cherished and adored.

But some people don't give the unborn a chance to live—
To laugh, to smile, to love and to give.

Some never get to see a nice sunshiny day

But for their young parents' mistake must pay.

Everybody who cares about life should take a stand

And see to it that abortion is banned.

This poem was written for a March For Life Student Contest.
Tina is a student in the Our Lady of Mount Carmel CCD
Program—7th Grade.



Catholic Schools Week

January 31 — February 6

"The Good News in Education"

Sunday, January 31 — 4 p.m.
Songfest at Roncalli High School

Thursday, February 4 — 10 a.m.
Liturgy at Nativity School

Brotherhood
Day

Special Activities

for All South Deanery Catholic Schools

Grandparent
Day

Slogan Contest

Pastor/Principal Day

Spirit Day

Teacher Appreciation Day

Open Visitation for Parents

Student Appreciation Day

South Deanery Catholic Schools

Central Catholic School — Mr. Mike Amrhein, principal
Holy Name Catholic School — Miss Judy Livingston, principal
Nativity Catholic School — Mrs. Lois Weilhammer, principal
Our Lady of the Greenwood School — Ms. Barbara Shuey, principal
Roncalli High School — Mr. Bernard Dever, M.S., principal

St. Ann Catholic School — Sr. Regina Verdeyen, S.P., principal
St. Barnabas Catholic School — Mrs. Linda Seal, principal
St. Jude Catholic School — Sr. James Michael Kesterson, S.P., principal
St. Mark Catholic School — Mrs. Annette Lentz, principal
St. Roch Catholic School — Miss Sherry Meyer, principal

YOUTH CORNER

National honors go to two at Roncalli

by VAL DILLON

On the heels of its State Volleyball championship, Roncalli High School is celebrating the news that two of its football standouts have been named to the 1981 Chicago Catholic All-Catholic All-American Prep Football Team.

A first selection defensive back is Dan Corsaro, and a second selection middle guard and center is Andy Mappes.

The prestigious honors were announced Monday by Bill Kuntz, Jr., Roncalli head football coach, who expressed the school's pride, but added: "We're even more proud of the type of people they are. Although fiercely competitive, they are true Christian young gentlemen who set an example of which the entire student body and faculty are truly proud." Roncalli, who made it to the AAA state playoffs, had a 9-1 regular season record.

Son of Paul and Francie Corsaro of St. Barnabas parish, Dan is a straight A student, ranks first in his senior class of

215 which he serves as president, and is a National Merit Scholarship semi-finalist. Dan, who got his start in CYO youth athletics, now works with CYO youngsters and is a lay minister in his parish. His athletic honors would fill many pages, and include team captaincy in Roncalli track and sectional qualifier in discus and 400 meter relay, as well as football All-City and Academic All-State.

Besides his latest All-American honor, Andy Mappes was named to the Junior All State team and was the only junior named to the "All City" honor. His Roncalli team voted him "Most Valuable Defensive Player" and he was All State Honorable Mention.

Andy, who also is active in CYO, is the son of Norb and Terri Mappes of Holy Name Parish. He was the 1981 Wrestling City Champ at 177 pounds, and presently holds a 16-1 record representing Roncalli.

Congratulations, Roncalli, you have good reason to be proud.

To mark the beginning of Catholic Schools Week, some

700 students from nine Indianapolis southside Catholic schools will host a Song Fest at Roncalli High School at 4 p.m. Sunday (Jan. 31). Eighty students from each school will take part as well as the Roncalli stage band, flag corps and choir.

Among honored guests will be Archbishop Edward T. O'Meara; and Father James Wilmoth, Indianapolis South Dean. The one-hour program is open to the public. Admission is \$1.

Chatard musicians are making their mark. Tomorrow (Jan. 30) the school will feature 17 entries in the Solo and Instrumental Ensemble contest sponsored by the Indiana State Music Association at Indiana Central University. Vocal and piano students will participate in similar competition Feb. 6. And on Feb. 27, Chatard will host the Catholic Youth Organization Vocal and Instrumental Music Festival, a statewide competition.

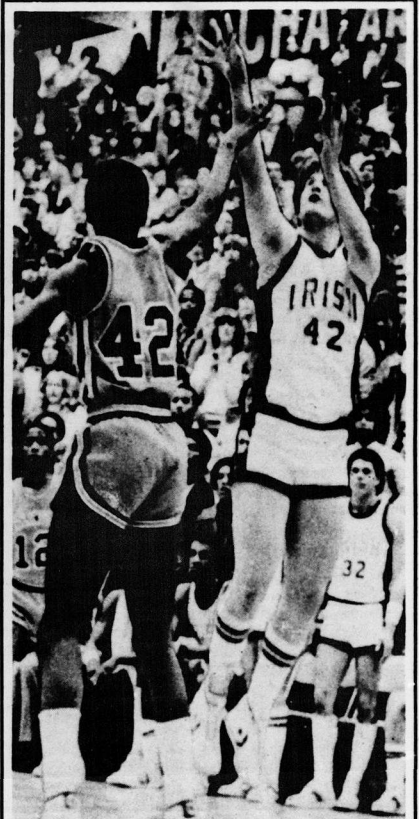
St. Matthew School chapter of the National Junior Honor Society elected officers recently, including Fred Schick, president; Steve Mascari, vice-president; Krista Galloway, secretary; and Chris Hair, treasurer.



Dan Corsaro



Andy Mappes



GO FOR TWO—Cathedral's Tim Healy takes a shot in the City Championship game as Arlington's Tony Brinkley tries to block. (Photo by Dave Kasberg)

Irish capture city title

Cathedral High School's championship in the Indianapolis City Basketball Tournament makes a recent observation by Cathedral coach Tom O'Brien appear as understatement.

"The season's going pretty well," said O'Brien before the tourney opened.

Cathedral defeated Arlington by a 62-49 score Saturday night in the final game, giving the school its first city championship ever. But Friday's semifinal victory made the championship game almost dull by comparison.

After four overtime periods, Cathedral edged first-ranked Howe, 71-70, to earn a place in the final game.

In the final contest, Ken Barlow scored 22 points and took 11 rebounds for Cathedral, while Scott Hicks scored 14. Scott Fath, Brad Montgomery and Carl Daniels each scored six points for the Irish.

Newly ranked third in the state, Cathedral's tournament wins push it to a 13-1 record, with only one of those games played at home.

The reserve tournament championship also went to the Irish, with Cathedral's junior varsity defeating Marshall 44-43.

Meinrad offers interterm

St. Meinrad School of Theology students currently are taking part in a month-long interterm program to give them an opportunity to pursue subjects not normally available at St. Meinrad.

Among these are John Cannaday, II, of Indianapolis and David Coons, Jr., of Jeffersonville, who are involved in a four-week travel course on "The Bible and Roman Architecture" in Rome.

Two men of the archdiocese are participating in deacon-pastoral work. These are fourth year theology students Joseph Schaedel of Beech Grove and Daniel Staubin of Columbus. Also in deacon-pastoral programs are Benedictine Brothers Tobias Colgan whose family lives in St. Meinrad, Severin Messick of Tell City and Jesse Nash of St. Meinrad.

Three Indianapolis residents—Joseph Bozzelli, a third year theology student, Brother Carl Deltchman, second year, and Anthony Volz, first year theology, all took part in intensive interterm programs at St. Meinrad.

Exams are given

Placement exams for the Chatard High School Class of 1986 will be held on Saturday, Feb. 6, at 8:30 a.m. and registration forms are available at the school office.

A \$25 non-refundable fee for the exam is due at registration. This fee is applicable toward tuition costs in the fall.

According to a school spokesperson, 22 scholarships will be awarded based solely on exam results. A scholarship will be given to the highest scoring boy and girl from each parish in the North District as well as to the highest boy and girl overall in the whole district.

For additional information, contact the school at 251-1451.

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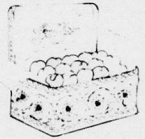
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The ACTIVE List

January 30

The annual Italian spaghetti dinner at Our Lady of Perpetual Help parish, Scheller Lane, New Albany, will be served in the school cafeteria from 4:30 to 7:30 p.m. Tickets: adults, \$3.25; children, \$1.75.

St. Jude's Church, Spencer, will sponsor a Monte Carlo night from 7:30 p.m. to ? at the Knights of Columbus Hall, 123 1/2 S. Walnut, Bloomington. Admission is \$1.

January 30, 31

St. Catherine parish, Indianapolis, will sponsor an alumni play and dinner theatre at 7 p.m. on Saturday and 6:30 p.m. on Sunday.

The Catholic Alumni Club invites single Catholic adults to join them for a Mass at Christ the King Church, 1827 E. Kessler Blvd., Indianapolis, at 6:30 p.m. A dinner will follow the Mass at a nearby restaurant. For information call Mary at 257-3841.

January 31

The monthly card party at St. Bernadette parish, 4826 Fletcher Ave., Indianapolis, will be held at 2 p.m. Public is invited.

Catholic schools of the Indianapolis South Deanery will host a song fest to kick off Catholic Schools Week beginning Jan. 31. More than 700

students will participate in the event to be held at Roncalli High School at 4 p.m. Admission is \$1.

February 1

The Auxiliary for the Beech Grove Benedictine Center will meet at 1 p.m. in the Center Building, 1402 Southern Ave., Beech Grove. New members and alumnae of Our Lady of Grace Academy are invited.

February 2

Leisure Day at Fatima Retreat House, 5353 E. 56th St., Indianapolis, will be directed by Dr. John Nurnberger. Call 317-545-7681 for details.

Members of the Catholic Widowed Organization will meet at 7:30 p.m. at Catholic Social Services, 623 E. North St., Indianapolis. Bob Hilgediek will speak on "Adjusting Finances to One Person." Contact persons for CWO include Dolores Conner, 784-4207, Ann Wadelton, 253-7628, or Neatha Diehl, 635-2579.

February 5-7

A Charismatic retreat directed by Franciscan Father Thomas Krupski is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For reservations call 317-545-7681.

A weekend retreat for Overeaters Anonymous will be held at Mount St. Francis Retreat Center, Mount St. Francis, Ind., 47146. For further information or reservations call 812-923-8818.

February 6

Cathedral High School, 5225 E. 56th St., Indianapolis, will administer placement tests in the school library at 8:30 a.m. Fee: \$25.

February 7

A sausage festival for the benefit of St. Paul School, Sellersburg, will be held in Father Gootee Hall. Serving of sausage sandwiches will begin at 5 p.m. with games starting at 6:30 p.m.

Teresa Albert, soprano, will present a recital of arias and songs from American operettas at St. John Church in downtown Indianapolis. The program, beginning at 4:30 p.m., is one in a series of St. John's Festival of Arts. The public is invited. There is no admission charge.



Providence Sisters elect officers

Three administrative officers for the Sisters of Providence, St. Gabriel Province, have been elected. They are Sister Ann Margaret O'Hara, re-elected provincial; Sister Marikay Duffy, formerly second councilor, elected first councilor; and Sister Marilyn Ginder, second councilor.

Sister Ann Margaret, whose mother, Margaret M. Schwartz, lives in Clarksville, has also been vice-president of student

affairs at St. Mary-of-the-Woods College.

Sister Marikay has served in the Hispanic ministry, while Sister Marilyn presently is director of Midtown Southeast Mental Health Center, Indianapolis.

The elections were held at Alverna Retreat House as 20 sister-delegates met in the fourth Provincial Chapter. They represented 250 Sisters of Providence engaged in a

variety of ministries in the province, which includes most of the archdiocese, plus the dioceses of Lafayette, Fort-Wayne-South Bend and Evansville and seven other states.

Following the election a Eucharistic liturgy was held. Shown above are (left to right) Sisters Mary Kay Duffy, Ann Margaret O'Hara, Marilyn Ginder and Ann Doherty, who is General Superior. (Photo by Sister Darlene Hensley)

Martinsville hall dedicated

St. Martin's Church, Martinsville, will officially dedicate its newly constructed Sexton Hall, Sunday, Jan. 31. Archbishop Edward T. O'Meara will be celebrant at an 11 a.m. Mass with dedication of Sexton Hall to follow.

A public open house of the

hall and St. Martin's Church will be held from 2 to 4 p.m.

Sexton Hall was named to honor Father Charles E. Sexton who has served as pastor for the past 36 years. The hall is a 7,000-square-foot structure with classrooms, a parish activity center and kitchen.

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Wellness Center offers several programs

The St. Vincent Wellness Center: Carmel, in cooperation with St. Vincent Stress Center, is now offering a course "Introduction to Alcoholism."

The program is designed for families who know or suspect one of their members is an alcoholic. Group discussions and presentations will be provided and course is structured to give participants various methods of dealing with alcoholism.

The sessions will be offered on Tuesdays, Feb. 2, 9, 16 and 23

from 7 to 9 p.m. at the Carmel center. The program costs \$25 per family.

Beginning the first week of February, the center will offer two new programs.

Cesarean Birthing will help to prepare the mother-to-be for the delivery of her child via Cesarean delivery. This class is not a preparation for fathers to be present at the Cesarean delivery. Classes will be held on Monday, Feb. 1, and Monday, Feb. 8 between 7 and 9 p.m.

Emergency Medical

Technician (E.M.T.) training is an 88-hour course approved by the Indiana E.M.S. Commission. Participants can prepare to take the state certification examination as an E.M.T. Classes will be held twice weekly, from 8:30 to 11:30 a.m., or from 6:30 to 9:30 p.m. This course will be held for 15 weeks between Feb. 1 and May 10.

For more information or to register for any of these courses, call St. Vincent Wellness Center: Carmel at 846-7037.

OBITUARIES

† BERTSCH, Frank, 82, St. Andrew, Richmond, Jan. 21. Husband of Agnes; father of Agnes Lawler, Betty Maurer, Rita Wright and Joseph Bertsch.

† DUFFY, Mabel (Smith), 85, St. Mary, New Albany, Jan. 20. Mother of Virginia Carrico, Thelma McNutt and James Duffy.

† EARRHART, Frances W., Immaculate Heart, Indianapolis, Jan. 21. Sister of Herman F. Wulle.

† HADLEY, Margaret C., 71, St. Anne, Terre Haute, Jan. 23. Mother of Darleen Geiselman and Thomas Scipio; sister of Kathryn, Frank and Eugene Bonner.

† KENNEDY, Robert J., 46, St. Anthony, Clarksville, Jan. 22. Husband of Iona (Steinhauer); father of Lorie Ann, Leslie Ann and Shawn Kennedy; son of Mr. and Mrs. Joseph V. Kennedy Sr.; brother of Dorothy Meuse, Kathleen Burns, Gerald, James and Joseph V. Kennedy Jr.

† KNIPPER, Waneeta, 64, St. Anne, Richmond, Jan. 21. Mother of Jerry, Steve, Tom and Pat Knipper.

† McCABE, Mildred C., 73, St.

Patrick, Terre Haute, Jan. 21. Mother of Betty J. Spore; sister of Blanche Krusell, Florence Hamilton, Elizabeth Schmidt, Rita Myers, Loretta Harden, Harvey, Joseph, Frank and Robert Kahl.

† RICE, Rudolph (Rudy), 67, St. Michael, Cannelton, Jan. 21. Husband of Jo Ella; father of Yvonne Morris, Marilyn Keown,

Rosalund Sipes and Lawrence Rice; son of Margaret Rice; brother of Pauline Head, Janet Craig and J.T. Rice.

† SMITH, Bessie, 89, (formerly of Columbus) St. Joseph, Elwood, Jan. 12.

† SENEFFELD, May E., 92, St. Mary, Indianapolis, Jan. 20. Aunt of Catherine Kerr.

† WASSILL, Sussie, 87, Sacred Heart, Terre Haute, Jan. 19. Mother of Helen Bechtel, Suzanne Bramble, Mary, Paul, George, John and Michael Wassill.

Priest's father dies

RICHMOND, Ind.—The funeral liturgy for Henry J. Luerman, 81, was held at St. Andrew Church here on Thursday, Jan. 21, with his son, Fr. John H. Luerman, as the principal celebrant for the concelebrated Mass. Mr. Luerman died Monday, Jan. 18.

Born on June 18, 1900, in Muenster, Germany, he lived in Richmond for the past 57 years. During his early years in Richmond he was employed by the former Starr Piano Co. For 22

years until his retirement in 1965, he had been a tool and die maker with Perfect Circle.

In addition to Fr. Luerman, other survivors include his wife, Hedwig; three daughters, Martha Jane Dickman, wife of Richmond Mayor Clifford J. Dickman, Mary Maurer, Hilda Dickman; two sons, Carl and Robert Luerman; one brother, Tony Luerman; 27 grandchildren and 22 great-grandchildren.

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IN THE MEDIA

Bette Davis role shows social neglect

by HENRY HERX

NEW YORK—Bette Davis dominates the small screen as an elderly woman who has to prove to a judge that she is capable of taking care of herself in "A Piano for Mrs. Cimino," airing Wednesday, Feb. 3, 9-11 p.m. on CBS.

Withdrawn and despondent after the death of her husband, Mrs. Cimino (Miss Davis) is diagnosed as senile and judged incompetent and the bank is named as trustee of her estate. With encouragement and care in a convalescent home, she recovers her interest in life only to discover that her home and belongings have been sold and that she is a ward of the court.

It will come as no surprise that she does gradually recover her strength and succeed in winning back the right to control her own financial affairs. What is a surprise, however, is how convincingly Miss Davis conveys the helplessness and vulnerability of old age. But once the glint returns to her eyes and she sets her jaw, there is no question who's going to win the next round.

This well-crafted melodrama, produced and directed by veteran George Schaefer from John Gay's script, is more than a perfectly tailored role for an actress who only grows more impressive with the years. Its point is to call attention to the problems facing the aged in our society, not least of which is being ignored by the medical profession in general and by their own families in particular.

As one of the characters says about the bank's disregard of Mrs. Cimino's wishes: "It may be immoral but it isn't illegal."

Much that happens in the story can be summed up in that sentence. Although Mrs. Cimino triumphs ultimately over these injustices, viewers are left with the terrible realization that others have not been as fortunate.

Underlying this cautionary tale is a healthy sense of moral indignation at people and institutions who regard old age as if it were some kind of terminal disease best treated with benign neglect. This is not an easy subject nor a simple one but the

production treats it with honesty and respect.

The electronic pulpit is welcomed into millions of homes across the country but some clergymen see it as destructive of the traditional church as a community of believers. Dramatizing the issue is "Pray TV," an ABC Circle Film Production, airing Monday, Feb. 1, 9-11 p.m. on ABC.

Ned Beatty stars as a TV evangelist who runs the Divinity Broadcasting Corp. airing his message to a national audience. It is a high-cost operation that uses computers and letter machines to generate ever-larger amounts of money from its appeals.

When a young minister (John Ritter) comes to work at DBC, he gradually becomes disillusioned by its crass commercialism. "It's not the church," he finally tells Beatty, "it's a media show." Helping Ritter rediscover the church as a community of faith that brings people together in worship is the local town pastor (Richard Kiley).

Directed by Robert Markowitz from Lane Slate's script, the film is less interested in religion than in television and its power to exploit. Beatty projects a fulsome cheerfulness behind which is the soul of a cunning manipulator. Marring the whole enterprise, however, is the one-dimensional portrayal of "true" believers as being sincere but terribly dull and dangerously gullible people.

The fourth of seven half-hour programs in the "Were You There?" series devoted to Afro-American subjects is a documentary "Portrait of Two Artists," airing Tuesday, Feb. 2, 10:30-11 p.m. on PBS.

Hughie Lee-Smith, New York painter and teacher, sees the world as "a theater of contending forces" interacting between the individual and society. Instead of exterior conflict, however, his oil paintings are concerned with an inner struggle, expressed through the metaphor of lonely figures within alien, surreal landscapes.

On the West Coast, Jacob Lawrence uses water colors in a graphically dramatic style to depict scenes of black history and the people who lived it. His work has appeared on the cover of Time magazine and he is shown in the process of painting enamel on steel for a mural commissioned by the Harvard Library.

Although both artists have achieved national recognition in art circles, they are relatively unknown to the general public. By contrasting their difference in style and vision of the black experience, the program proves to be an interesting introduction to their art. Like others in this fine series produced by Carol Munday Lawrence, the program is a short essay, effective on its own terms, but leaving a viewer wanting more.

Sunday, Jan. 31, (ABC) "Directions" The weekly public affairs program on religion presents the film "There's More To Me Than What You See," about handicapped children. (Please check local listings for exact time in your area.)

Sunday, Jan. 31 (CBS) "For Our Times." CBS News correspondent Douglas Edwards reports on the opening of synagogues and churches in China. (Please check local listings for exact time in your area.)

Sunday, Jan. 31, 9-11 p.m. (NBC) "World War III." In this latest doomsday scenario leading the world to the brink of nuclear catastrophe, a 1987 American grain embargo brings food riots to Moscow and Soviet retaliation against the Alaska pipeline. Those interested can see the outcome the next day at the same hour.

Sunday, Jan. 31, 9 p.m. (ABC) "Slap Shot" (1977). Paul Newman stars as an aging player-coach who rejuvenates an inept bush-league hockey team by introducing the won-



'HUNCHBACK' ON HALLMARK—Anthony Hopkins plays Quasimodo, the deformed bell ringer at Paris' Notre Dame Cathedral, who is befriended by gypsy dancer, Esmeralda, played by Lesley-Anne Down, in the new "Hallmark Hall of Fame" presentation of Victor Hugo's classic "The Hunchback of Notre Dame," Feb. 4 on CBS. (NC Photo)

ders of dirty playing to his charges. The playing is but one of the dirty elements in an incredibly crude, foul-mouthed comedy which also contains exploitative nudity. O, morally offensive; R, restricted.

Wednesday, Feb. 3, 8-9 p.m. (PBS) "Egypt: Quest for Eternity." The spectacular monuments and temples left behind by the ancient Egyptians are the subject of this "National Geographic Special" in exploring a civilization whose people spent their entire lifetimes preparing for life after death.

Thursday, Feb. 4, 9-11 p.m. (CBS) "The Hunchback of Notre Dame." Anthony Hopkins stars in the title role as Quasimodo, the deformed bell ringer of Victor Hugo's famous novel, in this new television version produced by Norman Rosemont, whose previous adaptations of the classics have been done with considerable finesse and quality.

Sunday, Feb. 6, 9 p.m. (CBS) "Silver Streak" (1976). Gene Wilder and Jill Clayburgh battle a ruthless gang of killers aboard a transcontinental train, aided by Richard Pryor, whose comic talents give the film a much needed lift when he ap-

pears halfway through. Moderately entertaining, but some ill-advised obscenities and a rather crude love scene make it adult fare. A-III, adults; PG, parental guidance suggested.



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Mar. 7	Fr. James Wilmoth
Mar. 14	Fr. John Sciarra
Mar. 21	Fr. Michael Welch
Mar. 28	Fr. Elmer S. Powell, S.V.D.

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TV's power grows as news analyst

by HENRY HERX

NEW YORK—Although it was the persistent probing of newspaper reporters that first linked the Watergate break-in to the Oval Office, it was television that made the public a participant in this drama of high politics played out in congressional hearings, presidential denials and the final act of resignation.

Some, in fact, consider this TV coverage of the Watergate debacle to have been a turning point in the public's growing dependence upon video rather than print journalism. Certainly Watergate made investigative reporting fashionable on TV. "60 Minutes," for example, continues each week to be one of the most watched programs on the air.

Surveys suggest that people are watching the news on television more and reading about it in the daily paper less. It is a fact that as the number of large city newspapers declines, the amount of hours given over to television news increases.

All three networks are engaged in adding another half-hour of national news to their nightly feed to the affiliates, which are resisting because they would like to use the time for their own local news. CBS has expanded its morning news program by a full hour, unfortunately at the expense of "Captain Kangaroo."

The biggest news about television these days is what's happening to the news divisions—who's been hired away by the competition and what kind of programs are in development. News is about the only growth area in broadcast TV as the entertainment side founders with one series flop after another.

PART of this is economics. The advertiser has finally discovered that news programs are a desirable platform for their products. While news may not be Big Business, its coverage of the business news has been growing. CBS has just introduced "Louis Rukeyser's Business Journal" in the half-hour slot following its "Sunday Morning" show.

One suspects, however, that all this activity in the news divisions of the networks is in response to a change in the public mood. The political

crises of the 1970s have given way to domestic economic worries and the dangers of confrontation between East and West over Poland or elsewhere.

The issues of the day are complex, deep-seated and without easy solutions. These are serious times and the public is obviously more than a little concerned about what's going on and how it might affect the ordinary citizen. Because television can get the news out so much faster than print, it's not

surprising that the public looks to TV to find out about the world.

And supplying it on a 24-hour basis is the Cable News Network (CNN), which has been so successful that it has added another 24-hour daily companion news channel. It was radio that originated the all-news format, but now that CNN has demonstrated its video possibilities, both ABC and CBS have announced plans for their own cable news services.

ANOTHER of the burgeoning growth areas in television journalism is the popularity of the news magazine show which provides a mix of features rather than hard news. The networks have found them to be highly popular and independent stations have developed their own, such as "PM Magazine."

The latest entry in the field was announced a few weeks ago

at a New York press conference. It's called "Eric Sevareid's Chronicle" and it premieres Saturday, Feb. 6, 7-7:30 p.m. on RKO General and other participating stations around the country.

From the several clips that were shown, it does not appear that the new show is going to be significantly different from its competition. One of the segments was a rather superficial account of the Vatican's financial problems. Another was devoted to the cooperation given by some civilians under the Nazi occupation of Britain's Channel Islands during World War II.

What makes "Chronicle" of more than ordinary interest, however, is that it provides Sevareid, a highly respected newsmen with 40 years of experience, with a regular weekly spot to put some perspective on the times. Before his retirement from CBS in 1977, Sevareid was known for his pungent, down-to-earth yet eloquent style of commentary.

He obviously relishes the opportunity to get back in harness. He told the press: "There is something called common sense—an instinct, I think, born of experience, but it takes some living—and that's what I hope I have accumulated over the years."

"Eric Sevareid's Chronicle" is scheduled to air for the next 24 weeks. One may not always agree with his perspective but it is a welcome addition to the still developing mix of video commentary.

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ST. THOMAS PARISHIONER ACTS—Irene Mitchell (left) and Mary Flick, a parishioner at St. Thomas Aquinas, are mother and daughter caught in a dangerous game of "denial" in the Pulitzer Prize winning play, *The Shadow Box*, playing at the Broad Ripple Playhouse from Jan. 29-Feb. 20. For tickets, call 253-2072.

USCC criticizes license lotteries

WASHINGTON (NC)—Use of lotteries to pick recipients of radio station licenses and the cross-ownership of regular broadcast stations and cable stations by one party both raise serious questions which the Federal Communications Commission should address, the U.S. Catholic Conference stated in two reports filed with the FCC.

The lottery would be used by the FCC to decide who gets a radio station license when there are multiple applicants. Use of a lottery system was approved by Congress in the summer of 1961. But the FCC's plans are being opposed both by public interest groups, including the USCC, and the broadcast industry itself.

In separate proposals, the FCC is suggesting rescinding most current prohibitions on cross-ownership by one party of over-the-air broadcasting stations and cable stations, which reach their viewers through cable lines into the home.

While not completely condemning the idea of a lottery, the USCC, in a report signed by its secretary of communication, Richard Hirsch, criticized plans to set up a lottery without having adequate criteria, based on serving the public interest, for potential license holders to get into the lottery in the first place.

"We're very ambivalent about the idea of a lottery because we don't know what the criteria are for allowing competing applicants to be a part of the lottery process," Hirsch said in a telephone interview.

In his statement to the FCC, he added that the current language of the lottery proposal "could be read to permit the utilization of the random selection process ... even though one or more of the applicants is not qualified."

"The determination that an applicant is qualified (under the 1934 Communications Act) must be the product of a rational and principled system of evaluation and not premised

on chance, caprice or random selection," the USCC report stated.

Broadcasting industry groups, often at odds with the USCC on broadcasting policy issues, also found flaws in the lottery proposal.

The National Association of Broadcasters claimed that by using a lottery the FCC would be reneging on its responsibility to pick a license recipient best qualified to serve in the "public interest, convenience and necessity," the hallmark of license-holding since the early days of the broadcasting industry.

Archbishop on radio

Ever wanted to talk "person to person" to a bishop? You can have that chance next Monday, Feb. 1, when Archbishop Edward T. O'Meara is heard live on WIFE radio from 9 to 9:30 a.m.

The archbishop will be interviewed by Steve Cooper, host of the MIDDAY radio show, and he is expected to comment on issues and challenges facing the church in 1982. Following the interview, telephone lines will be open for questions and comments from listeners.

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VIEWING WITH ARNOLD

'Ragtime:' a study in cynicism

by JAMES W. ARNOLD

It may not be as bad as Stanley Kauffmann says—that "Ragtime" goes wrong from the opening shot of a 1906 couple dancing what seems to be a modified tango or waltz—but it definitely does go wrong somewhere before the midpoint of its finally unsatisfying 2½ hours.

My guess is that the fall begins during the firehouse sequence, when the black protagonist, Coalhouse Walker, en route to his New Rochelle wedding in his shiny new Model T, is stopped and hassled by a group of scroungy, racist Irish volunteer firemen. At that point, "Ragtime" gives up any pretense of being a film of E. L. Doctorow's novel—a fantastic, intricately structured, fact-fiction collage of American social history between 1900 and World War I—and becomes a semi-allegorical movie about the victimized Black Man and how he should respond to mindless injustice.

Walker, of course, is connected to the other principal set of characters—the unnamed, Victorian-style upper-crust white suburban Family of Father, Mother and Younger Brother—because they have sheltered his common law wife and child. These are sincere folks, each groping in his own way to understand the social changes disrupting forever the settled surface of their lives. Through the outgoing, idealistic Younger Brother, they are linked also to Evelyn Nesbit of the Harry Thaw-Stanford White murder scandal, and to a Jewish immigrant silhouette artist who becomes a pioneer film producer.

But after the ambitious early sections, in which the characters' lives are intercut not only with each other but with re-created old newsreels describing the famous and pop culture events of the era, attention

shifts to the racial story—a worthy subject but something less than the subject of the book.

In addition, while the somewhat whimsical Walker plot works within the network of odd events, characters and ideas in

the novel, when it's stuck out there by itself and asked to carry the whole load, it creaks badly.

IT'S A half-sardonic case of mad escalation. Because he won't concede a minor humiliation to the cretinous firemen, Coalhouse loses everything, including his family, and becomes a leader of terrorists who bomb firehouses and assassinate firemen. There is an Alice in Wonderland truth to it, especially as allegory, but as the central narrative of a suddenly realistic film it's hard to take seriously. When Coalhouse and his men take over New York's J. P. Morgan Library, and threaten to blow it up unless both the Model T and the guilty fire chief are surrendered to them, it seems even crazier.

Director Milos Forman and his writer Michael Weller (who teamed earlier on the film of "Hair") fail to let us know (as Doctorow did) the significance of the library as the symbol of the new corporate powers taking over the 20th century. The whole strained episode seems only an anachronistic forest of modern conflicts, with the rebel black, noble but desperate, having rejected the religious-pacifist counsel of Booker T. Washington, surrounded by an army of callous white cops.

Most callous of all is old pro Jimmy Cagney, as the police commissioner, who tops the scene by deliberately ordering his men to fire as Coalhouse emerges with his hands in the air. Why this crucial change from the novel? Probably it is only Forman-Weller's final stroke of cynicism, but the worst of it is that nothing in the film explains why Cagney gives the order.

ANOTHER word about the Irish firemen. If they are simply minor characters in a mosaic, they can be accepted as cardboard rednecks who are crunched by social revolution. But if the whole story hangs on their actions, they deserve more than the stereotyping the film gives them. Is there no compassion for rednecks? Or are they only dehumanized clowns? Why replace one prejudice with another?

Only one scene (perhaps the film's best) justifies the approach. That's when the raunchy fire boss (Kenneth MacMillan) has to apologize to Coalhouse on the phone, with his skin on the line, and bungles the job beyond the dreams of Archie Bunker.

Viewers won't get much out of "Ragtime" unless they've



CAGNEY'S RETURN—James Cagney as New York Police Commissioner Rheinlander Walde, left, orders a sharpshooter to fire on an unarmed black urban revolutionary who is emerging from Morgan Library with his hands raised high in surrender in Paramount Pictures' "Ragtime." The movie, Cagney's first in 20 years, also stars Pat O'Brien, Donald O'Connor, Norman Mailer and Moses Gunn as Booker T. Washington. (NC photo)

read the book and can fill in the empty spaces of narrative and characterization. Book readers, however, will find that Forman-Weller have focused on only a few story elements to the exclusion of all the novel's richness and delightful style keyed to the motif of ragtime music. So it is hard to say just who the audience for the film might be.

Although there are some lovely images—a shot of a trolley car moving over the sunny countryside from New York to Philadelphia is memorably evocative—the soundtrack recreations of Lower East Side city life are unconvincing. The movie is partly redeemed by attractive and subtle acting, especially by James Olson and Mary Steenburgen as besieged Father and Mother, Howard E. Rollins as the sensitive but resolute Coalhouse, and Elizabeth McGovern, who plays Nesbit (the notorious beauty) as a

bewildered-but-fascinated teenager.

(A \$32 million disappointment, but certainly not a fiasco; some nudity and violence;

satisfactory chiefly for curious adults).

USCC rating: A-4, adults, with reservations; PG, parental guidance suggested.

The Last 10 Films Reviewed by James Arnold

(ranked for overall quality from best to worst)

Prince of the City; Reds; Absence of Malice; Gallipoli; Time Bandits; Ragtime; Taps; Rollover; Looker; Modern Problems.

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