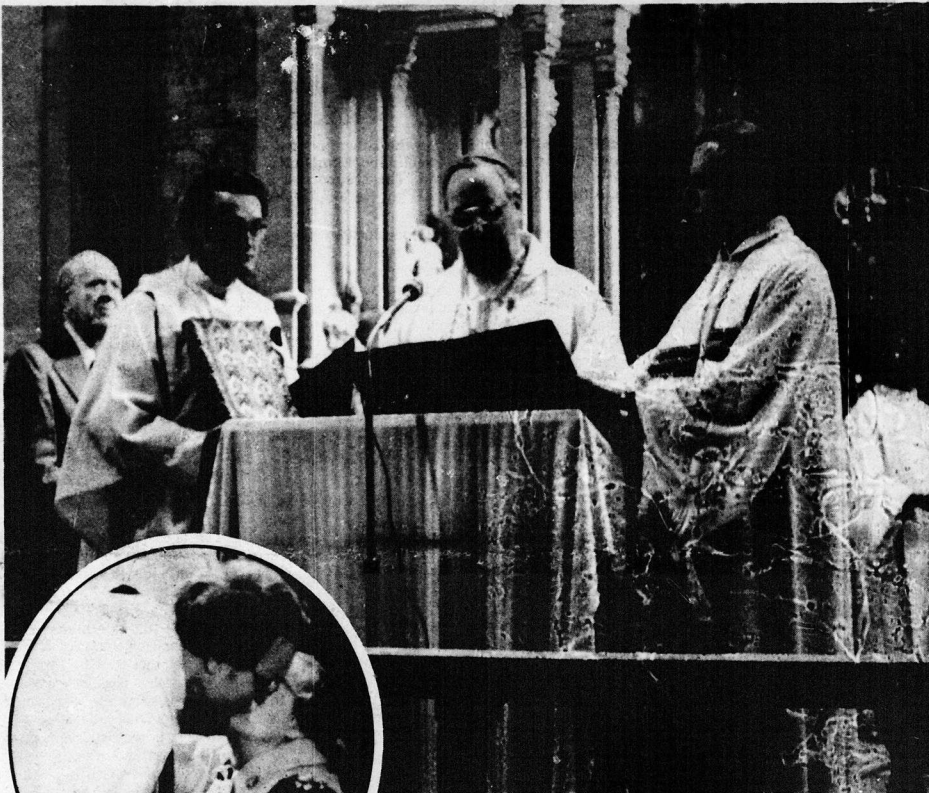


THE CRITERION

Archdiocese of Indianapolis



NEW CATHEDRAL PASTOR—Fathers Gerald A. Gettelfinger (left) and Stephen T. Jarrell listen as Archbishop Edward T. O'Meara presents the symbols of the office to Father Gettelfinger at his installation as pastor of SS. Peter and Paul Cathedral. Also at the altar for last Sunday's ceremony were parishioners Michael Reddington (left), who welcomed Father Gettelfinger to the parish, and Herbert Miller (right). Pictured at left, the new pastor greets his mother, Mrs. Mary Gettelfinger, at the kiss of peace. (Photos by Valerie Dillon)

Pope advises caution with annulments

by Jerry Filteau

VATICAN CITY—Pope John Paul II said Jan. 24 that there has been an "alarming increase" in marriage cases in church courts and warned against "easy and hasty" annulments.

In a speech opening the judicial year for the Roman Rota, the church's central court of appeals for marriage cases, the pontiff said that concern expressed at the recent World Synod of Bishops "over the alarming increase of marriage cases in church courts will certainly be valued" in the current process of revising church law.

He called for greater pastoral efforts in marriage preparation and warned that "the preparation for matrimony itself would be negatively influenced by decrees or sentences of matrimonial nullity if these should be obtained too easily."

Vatican sources said the papal criticisms seemed directed chiefly at U.S. church courts, which under special procedural rules in recent years have been responsible for more than three-fourths of the yearly decrees of nullity in the church.

In 1978, the latest year for which complete statistics are available, U.S. decisions accounted for more than 43,000 of the 55,000-plus annulments in the church.

Some Vatican officials sharply disagree with the American church view that the large number of U.S. decisions is due to eased procedural requirements and not to laxness on the substantive basis for decisions.

ONE OF THE most public attacks in this area came last year at the World (See POPE ADVISES on page 6)

Cub reporter survives State House

by Jim Jachimiak

"If you like sausage and law, don't watch either one being made. It gets messy," Ray Rufo, executive director of the Indiana Catholic Conference (ICC), made that observation last Thursday as I attempted to keep up with him at the Indiana State Capitol.

I expected to meet a number of people at the State House whose names would be familiar. What I didn't expect was that, while waiting for an elevator, I'd be greeted with a "good morning" from former governor, Otis Bowen, as he walked to the office of his successor, Gov. Robert Orr.

My morning at the State House began with a look at places not included in your usual tourist tour—some simply aren't open to the public; others, apparently,

aren't on the route because the state would rather keep their condition hidden behind marble pillars and the building's ornate woodwork.

As lobbyist Rufo observed, "There is nothing really plush about the State House."

"Around here you make your office wherever you can," he explained, setting his briefcase and coffee cup at the base of one of the marble columns. Rufo, like other lobbyists, has a number of such informal "offices" in the building—a chair on the floor of the House of Representatives (quickly vacated when the House goes into session), a phone booth (which can serve as a storage place for a briefcase), and any convenient hallway with a ledge.

WE LEFT THE "office" in the hall

for a committee hearing on an amendment to extend funding of a study of Indiana's juvenile code. Rufo testified on behalf of the Catholic Conference and the bill passed the budget committee unanimously. Afterward, Rufo was careful to track down committee members and thank them for their votes.

Throughout the day, the 10-year veteran made contacts with legislators regarding various bills. This apparently was a two-way street: to keep Rufo up to date, but also in some cases to add to the legislators' knowledge. After spending most of the day with him, I wondered how much would be accomplished by the legislature without lobbyists.

Lobbying involves being able to find key legislators at the right time, usually for a quick exchange of words in the hall or on (See CUB REPORTER on page 2)

THE CRITERION

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Indianapolis, Indiana

Foreign students make Marian College 'home'

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

Homecoming at Marian College this year was almost like "home" for 37 foreign students enrolled there.

By invitation, the international students took an active part in festivities, along with the bulk of Marian's student body who are American.

It hasn't always been this way, some of the more vocal foreign students admit. Struggles in the classroom because of language and cultural differences have sometimes been intensified by apparent non-acceptance from American students.

"We speak slow, but the American student does not speak slow for us," maintains Carlos Hernandez. "It is sometimes difficult for me to understand what he is saying."

Carlos, a junior from Colombia, points out that the international student has been cautious about becoming a friend to an American student, partly because of the language barrier.

Earlier, he had a problem with several American students who were giving him "a hard time." In his words, "I did not want to, but I finally had to go to someone else for help. They kept insulting and humiliating me because I was from a foreign country."

Another international student, Rabih Ad'han, a native of Lebanon, believes that Americans treat friendship in "a formal way."

"I DON'T THINK many Americans understand the real meaning of friendship. They must always say 'thank you' and 'please' whenever their friend does something for them. If you are a friend, you don't have to ask," comments the business administration major, a sophomore.

Another difference was observed by Carlos' younger sister, Marta Hernandez, who explained "boys and girls mix in our country. In America, boys and girls have to always go somewhere as a couple."



RAP SESSION—Discussing the concerns of the international students are (from left) Carlos Hernandez, Neelimo Emmanuel, Mustapha Mustapha, Maria Hernandez and Rabih Ad'han. The students are five of 37 international students enrolled at Marian College. (Photo by Valerie Dillon)

Even those who have a fundamental knowledge of English may experience special problems in the classroom as well.

Franciscan Sister Marie Pierre Buttell, foreign students' advisor, points out that many of them find it complicated applying their basic knowledge of English to the American classroom.

"In the Elementary Language Studies

program (ELS) or any other such program, the student may not have been subjected to any heavy reading in a college textbook," Sister Marie Pierre stated.

She adds that abstract materials are especially difficult, noting that "in a language the abstract ideas are what come last. First you must teach the language in (See FOREIGN STUDENTS on page 13)

ICC lobbying efforts show success in state legislature

While Gov. Robert Orr is calling for a "lean" budget, the Indiana Catholic Conference (ICC) appears to be making progress in its lobbying efforts in the state legislature.

Of 15 bills the ICC earlier said it would lobby on, 14 have been introduced in the Indiana General Assembly. The ICC has been the "primary mover" of one of these—an amendment to a 1979 act of the legislature, according to Raymond R. Rufo, ICC executive director. The amend-

ment would extend funding of a study of Indiana's juvenile code. Sponsors of the bill are Reps. Frank O'Bannon and Leslie Duvall.

The amendment was approved unanimously by the House Budget Committee last Thursday, Jan. 22, and was sent back to the House for second reading.

In 1979, the legislature allocated \$300,000 for the study, which was never carried out. The amendment would mean that the money will not revert to the gen-

eral fund June 1, as stated in the 1979 act, but will be used to conduct the study.

Rufo said the "independent, objective study" will result in needed "codification," or updating, of laws relating to Indiana's juvenile justice and corrections system. He noted that the ICC has been calling for reform for several years.

A bill to eliminate a practice the ICC feels is unfair to migrant workers has been assigned to the House agriculture committee. Rufo explained that this is significant because, although the bill has been introduced in each session for at least five years, this is the first time it has been assigned to this favorable committee, and has never survived committee hearings.

Under present law, a portion of the wage agreed on for migrant workers may

be withheld until late in the growing season, then given to the workers as a "bonus." This practice is intended to give the migrants, who are generally paid a piece rate, an incentive to stay in Indiana late into the season when there is less work.

Rufo noted that this system would be illegal under labor laws applying to U.S. citizens. He added that the bill, if passed, would still allow a bonus as incentive for the migrant workers, but the bonus could not be deducted from their wages.

Also last week, in the first segment of his State of the State Address, Gov. Orr told a joint session of the General Assembly that "restraint clearly is in order." Orr went on to say that, "if we can administratively save a penny, a dime, a quarter or a dollar, we are going to do so."

Cub reporter (from 1)

either house floor. It involves finding sponsors in both houses, and tactfully solving problems like a legislator who supports one ICC position but opposes another. Remember the sausage?

Rufo sees his lobbying role as a ministry. However, he said, "to gain the respect of legislators, you use your secu-

lar skills rather than making pious statements."

FOR ME, last Thursday's only disappointment was Gov. Orr's inaugural address to a joint session of the Indiana General Assembly. While Orr was expected to indicate his legislative priorities, he said little that hadn't been predicted earlier—that the state will operate on a "lean" budget.

Orr did state, however, that if any surplus exists in the budget, education should be top priority. As a college student unemployed last summer who found that state scholarship money was reduced by the legislature this school year, I couldn't agree more.

Of special concern to the ICC was Orr's statement to legislators that "one area you might search for potential savings is public welfare." Rufo and others have predicted that this attitude will reduce the chance of passing ICC-backed legislation.

On the other hand, Orr also said, "The judgment of the budget agency, the budget committee and Governor Bowen was that these critical areas (local school aid, welfare, corrections and higher education) could not be reduced without impairing essential services." So it is still unclear where his priorities are and where he feels cuts can be made.

Next: An inside look at the operation of a sausage factory!



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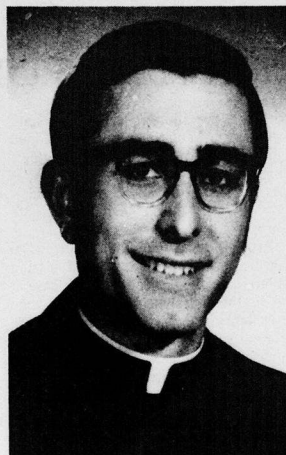
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Father Stumph rites to be held



Fr. Thomas Stumph

Archbishop Edward T. O'Meara will be chief celebrant of a Funeral Mass Saturday (Jan. 31) for Father Thomas C. Stumph, 37, who died Tuesday.

Services will be at 11 a.m. at St. Joseph Church, St. Joseph Hill, where Father Stumph has been pastor since 1976. Another Mass will be said for Father Stumph at 10 a.m. Monday (Feb. 2) at St. Barnabas Parish, Indianapolis, where his parents, Edward and Mary Stumph, are parishioners.

Father Stumph attended Latin School, St. Meinrad College and St. Maur's Seminary, and was ordained June 6, 1970. He celebrated his first Mass at St. Barnabas Church, and served as associate pastor at Sacred Heart Parish, Jeffersonville, and St. Simon, Indianapolis, before going to St. Joseph.

In addition to parish work, Father Stumph served in the Newman apostolate at Indiana University Southeast and as New Albany deanery CYO moderator.

He is survived by his parents and two brothers, Al and Bill.

Catholic progress in ecumenical movement cited

by Jerry Filleau

What is the state of ecumenism today?

Since the Catholic Church seriously entered the ecumenical movement less than two decades ago major strides have been made, according to leading Catholic specialists in ecumenism.

In a series of commentaries broadcast on Vatican Radio and in articles published in the Italian Catholic daily, *Avvenire*, the specialists, mainly from the staff of the Vatican's Secretariat for Promoting Christian Unity, cited accomplishments in Catholic relations with other Christian churches.

Their comments appeared during the annual Christian unity week Jan. 18-25. Here is a summary of their remarks on ecumenical relations with specific Christian groups.

Orthodox:

"A new phase in relations with the Orthodox churches has been opened," said Msgr. Eleuterio Fortino of the unity secretariat.

He was speaking of the new Catholic theological dialogue with all the Orthodox churches, jointly announced in November 1979 by Pope John Paul II and Orthodox's chief prelate, Ecumenical Patriarch Dimitrios I of Constantinople (Istanbul, Turkey). The dialogue officially began last May.

The dialogue commission, the most prestigious one established in modern history, aims to resolve the major theological-doctrinal issues between the Catholic and Orthodox churches.

Meanwhile, said Msgr. Fortino, the

"dialogue of charity" between Catholics and Orthodox "not only must accompany the more strictly theological conversations, but must be intensified."

The "dialogue of charity" consists of acts of friendship, esteem and joint prayer, frequently at the highest levels of church authority.

World Council of Churches:

The Mixed Working Group of the Catholic Church and the World Council of Churches recently completed a two year study "on the common witness that can and must be given by Christians," said Msgr. Basil Meeking, a member of the unity secretariat.

Last year, he added, the group published a document, "Toward a Confession of the Common Faith," suggesting steps for the still-divided churches to be able to profess their "one apostolic faith" without denying their own traditions.

Msgr. Meeking noted that SODEPAX, the joint Catholic-WCC organ for cooperation in justice and peace areas, was recently disbanded, but added that the Catholic Church and WCC are studying new methods of cooperation on social issues. Both sides were emphatic in stating that the disbanding of SODEPAX meant no lessening of a commitment to cooperation on social issues.

He also cited last May's WCC-sponsored World Missionary Congress in Australia as an example of Catholic-WCC cooperation.

Catholic participation in that meeting "was probably more intense than it had ever been for other World Council meetings," he said.

Anglicans:

Msgr. William Purdy of the unity secretariat traced the history of Catholic-Anglican relations since Archbishop Geoffrey Fisher of Canterbury, then Anglican primate, in the "courageous action of a pioneer," visited Pope John XXIII 20 years ago.

Since then an international commission of Catholic and Anglican theologians has reached major agreements on theological and doctrinal issues and is due soon to publish a final report ending the first phase of the dialogue.

As a symbol of the dramatic change in Catholic-Anglican relations in two decades, Msgr. Purdy recalled Aug. 6, 1978, the day that Pope Paul VI died.

The world's Anglican bishops were meeting in Canterbury at the time.

"Steps were taken immediately to send delegates from the conference to the funeral and the Catholic observers (at the conference) were invited to celebrate a requiem Mass at Canterbury, which the whole assembly attended," said Msgr. Purdy. "It was a moment that was rich in historical significance and deeply moving."

Lutherans:

"Not even 15 years have passed since the Catholic Church and the Lutheran World Federation started an official dialogue at the world level," said Msgr. Aloys Klein of the unity secretariat.

But that brief period has been "a phase of great consistency and ecumenical fecundity," he said.

He noted that one of the key dialogue points between Catholics and Lutherans

has been study of the 450-year-old Augsburg Confession, the major confessional document of Lutheranism.

The dialogue commission "has recognized and appreciated it as an extraordinary ecumenical document," said Msgr. Klein.

"In the framework of these efforts there has clearly emerged the solid basis of the already existing communion between Catholics and Lutherans on the central truths of the faith," he said.

He noted still unresolved Catholic-Lutheran differences, particularly in the areas of ministry and sacraments, but also cited dialogue conclusions which expressed agreement on some of these points and viewed the unresolved issues as the "Common Tasks" for both churches.

In the Christian unity week series other commentators noted advances in other ecumenical areas.

In *Avvenire* Brother Roger Schutz, prior of the ecumenical monastery of Taizé, France, an international pilgrimage center for young people, wrote that there is an intense desire for church unity among youths.

"Their passion for the reconciliation of Christians is tightly bound to a passion for the reconciliation and peace of the whole human family," he said.

"They are not living in euphoria, but in a great expectation that finds expression in these words: 'The reconciliation among Christians can brook no more delay,'" Brother Schutz said.

In the last days of 1980 he led an interfaith pilgrimage of 30,000 European youths to Rome for four days of prayer for Christian unity and a meeting with the pope.

Pro-life leaders meet with President Reagan

WASHINGTON—More than a half dozen pro-life leaders met with President Reagan at the White House Jan. 22 after the annual March for Life and said they were satisfied with the new president's commitment to their cause.

Declining to attend the meeting was Nellie Gray, leader of the march, who instead had wanted Reagan to come out of the White House and speak to the thousands of participants.

Dr. Mildred F. Jefferson, president of the Right to Life Crusade, said Reagan has been committed to the pro-life cause since 1973 and remarked that most pro-life leaders are not disappointed that he has not participated in the annual marches.

"The right-to-life movement should be very happy about what happened on this day," Dr. Jefferson told reporters on the White House driveway.

"From our point of view, for the president of the United States to receive the central part of the right-to-life leadership as he is coming into office makes a greater statement than any pageant appearance he could make," she added.

Observers noted that the meeting, two

days after the inauguration, was the president's first with a group from outside the government.

Dr. Jefferson, former president of the National Right-to-Life Committee, said in front of a battery of television cameras and microphones that the meeting "was very much like the experience of the civil rights leaders meeting with John Kennedy at the White House."

She said the group sought no new commitments from the president but merely wanted to inform him how abortion is being promoted by the government in such areas as foreign aid and military hospitals. She said they discussed how Reagan might be able to end such practices through the use of executive orders.

Also discussed were pro-life concerns about upcoming appointments to various sub-Cabinet positions in the new administration, although Dr. Jefferson said the group did not try to dictate choices to Reagan.

Some pro-life groups have been lobbying to have Dr. C. Everett Koop, a leading medical figure in the pro-life movement, named to the twin positions of surgeon general and assistant secretary for health.

Other pro-life leaders participating in



DISCUSSING LIFE—Dr. Mildred Jefferson, president of Right to Life Crusade, listens as President Ronald Reagan speaks with a group of pro-life leaders in the White House. President Reagan had invited the officials to meet with him after the March for Life. (NC photo)

the meeting included Dr. Jack Willkie, president of the National Right-to-Life Committee, Harold O.J. Brown of the Christian Action Council, Victor Rosenblum of Americans United for Life, John Mackey of the Ad Hoc Committee in Defense of Life, and Randy Engel of the U.S. Coalition for Life.

The meeting, which lasted about a half

hour and took place in the Oval Office, was also attended by Secretary of Health and Human Services Richard Schweiker, Sen. Jesse Helms (R-N.C.), Reps. Henry Hyde (R-Ill.) and Robert Dornan (R-Calif.), Martin Anderson, assistant to the president for domestic policy, and Elizabeth Dole, assistant to the president for public liaison.

Editorials

Catholic schools—a rich tradition

TRADITION! TRADITION! I can close my eyes and almost see Tevya from "Fiddler on the Roof" singing and dancing in praise of tradition. Webster says tradition is "the handing down of beliefs, opinions, customs, stories from one generation to another."

Tradition is a two-edged word. Sometimes we speak of "the handing down" as something precious, treasured—like a family's tradition of gathering from around the country for a few days at Christmas. At other times, we use the word to mean out-of-date, not relevant—like the traditional role of women and blacks in the work force. Catholic schools are a tradition in our archdiocese. Like any tradition they are two-edged.

Our mothers and fathers established and chose Catholic schools in the archdiocese. They wanted "to hand down" the beliefs, opinions, customs, stories of a man named Jesus and the community of believers he called to join him. The first Catholics in Indiana established schools out of meager resources. They saw the existence and growth of Catholic schools as somehow synonymous with the existence and growth of the Church here. I suspect that vision was accurate.

However, in the last 20 years we have been struggling with "the tradition" of Church schools. We have felt both edges of the word. We have gone from archdiocesan policy denying the Eucharist to parents in parishes with Catholic schools whose children were not in those schools . . . to individuals who feel Catholic schools should close because of their high cost. Feelings run high on this topic. The two-edged tradition of Catholic schools has touched us all. It has touched me.

I support the choosing of Catholic schools today as the choosing of a tradition. I support Catholic schools where the local community initiates or continues a Catholic school because it is not only a preserver of tradition but a builder of tradition. I support Catholic schools whose central focus on paper and in daily action is the handing down and the generation of the message of Jesus, nourished in community, celebrated in worship and proven in service. I believe that in some local communities a Catholic school is the best means to these ends. I believe that in some local communities a Catholic school is not the best means to these ends. I believe in the collective wisdom of each local community to know its own needs.

Choosing a tradition—Catholic Schools . . . I am proud to be a part of our Archdiocese's tradition of Catholic schools.

(This editorial was written by Providence Sister Judith K. Shanahan, Acting Superintendent of Education, for Catholic Schools Week.)

TV violence needs response

It is difficult to address the issue of television without sounding negative, pessimistic, and some would say, moralistic. To forestall such accusations, let it be noted that television has made significant contributions to the American culture.

Through creative programming, it has provided some delightful educational opportunities to young and not-so-young children. It has offered daily information, entertainment and heartwarming human drama to shut-ins who have little outside-world contact. Television has educated an entire nation in the ugly realities of war, the complexities of government and politics and the intricacies of the human body as well as outer space. In its finer moments it has opened a world of art, dance and classical drama to a public never before conscious of its riches.

Then there's the other side. A side which growing numbers of psychologists, doctors, media experts and religious educators see as dangerous to individuals and to the nation as a whole.

Materialistic values and debasement of human sexuality have long been held up as detrimental aspects of television. Only more recently has the impact of violence begun to be recognized.

Two or three years ago, a membership poll by the American Medical Association found that one-half of responding physicians at least "suspect" that violence on television is causing behavioral or physical problems in their patients, with children as the main victims.

Surveys indicate that 92 percent of all children's programming includes some form of violence, with an average of one violent act every three minutes. Add this to the obsessively violent complexion of prime-time television and the extent of the problem becomes obvious.

A University of Massachusetts study which analyzed 43 separate TV scenes stated that "even the most blatant illegal and unconstitutional behavior by police officers is glorified by an endless stream of television police dramas." The survey authors point out that the average citizen's primary exposure to police work may well be through television's skewed eye!

Now in a new book, "Television and Youth: 25 Years of Research and Controversy," author John P. Murray concludes that TV's influence is cumulative, that heavy TV viewing leads to a distorted and fearful outlook toward the world. He states what has been indicated in numerous studies: that TV violence affects the way we behave and how willing we are to participate in violent actions.

Last week's decision by the Federal Communications Commission to deregulate radio has struck fear into the hearts of many media-watchers, who predict that deregulation of television may not be far off. Whether or not this occurs, the ultimate responsibility for controlling television's impact falls on the individual viewer and in a particular way on those who have young children—the most vulnerable watchers—in their care.

Some constructive responses to television violence include personal restraint in viewing habits, limits placed on programs which children may watch, and letters of protest to sponsors or network affiliates about offending shows, made emphatic by boycotts of sponsors' products. But another, more systematic approach would be through our Catholic schools, religious education classes and parish and diocesan adult education opportunities.

Critical reflection, evaluation and responsible personal decision-making about TV urgently need development among all age groups. Without such informed sophistication, we fall victim to the often mindless influences of an electronic media whose power to harm us is only now being realized. —VRD

Washington Newsletter

by Jim Lackey

WASHINGTON—With President Reagan now in the White House, one question being closely watched by church groups is how the new administration will set policy toward Latin America.

Although the broad outline of that policy already is fairly well known, more specific clues to what might actually happen are contained in an article published in January by Jeane J. Kirkpatrick, Reagan's appointee as U.S. ambassador to the United Nations.



Mrs. Kirkpatrick, a Democrat who impressed Reagan last year with an earlier article on foreign policy, said in her latest essay published in the Washington Star that the Carter administration failed to understand the dynamics of Latin American politics and wrongly assumed that "progressive" change promised by groups attempting to overturn the old order would necessarily result in a better life for Central American citizens.

Reagan's Latin American policy awaited

Pointing specifically to Nicaragua and El Salvador—two countries where church groups generally have supported efforts aimed at social change—Mrs. Kirkpatrick said that the choices are frequently unattractive but that a philosophy which says that change would be for the better must be abandoned.

REVISING U.S. policy in Latin America, she concluded, is "one of the most urgent tasks of the Reagan administration."

Mrs. Kirkpatrick, a former professor of government at Georgetown University, said that basic to an understanding of Latin American politics is that there has always been a lack of consensus among groups vying for power.

"Because there is no consensus on what makes government itself legitimate, successive regimes remain vulnerable to attacks on their legitimacy," she said in making her point that such turmoil will continue whether more progressive governments come to power or not.

Turning to Nicaragua, Mrs. Kirkpatrick said the revolution in that country perfectly illustrates what happens when U.S. "pressure for change" brings results that are no better for the people than the

regime that was previously in power.

She said that leaders of the new Sandinista government have shown no disposition to share their power, that free elections are not planned until the people are "re-educated" by the Sandinistas, that the press is subjected to pressures more harsh than those under the previous Somoza regime, and that in reality one dictatorship was replaced by another.

"Nothing that happened in Nicaragua seemed able to dampen the Carter people's enthusiasm for 'change' in Central America," Mrs. Kirkpatrick wrote, adding that Carter administration policies had in less than four years transformed the political map of the area.

SHE SAID the administration also failed to understand that when political "forces" are played against each other, their ideas tend to get lost, causing intransigence which prevents cooperation and compromise among political factions.

To reconstruct U.S. policy toward Latin America, Mrs. Kirkpatrick urged "thinking more realistically about the politics of Latin America, about the alternatives to existing governments, and about the amounts and kinds of aid and time that would be required to improve the lives

and expand the liberties of the people of the area."

Much of what Mrs. Kirkpatrick wrote is the opposite of the view that church groups both in the United States and in the Latin American countries take on the need for change and the repressive characteristics of some present and past regimes there.

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by Stephen J. Noone

This year's theme for Catholic Schools Week, "Choosing a Tradition: Catholic Schools," may raise in some minds the question, "What's the tradition? Is there any fundamental reason for the existence of Catholic schools today?" In hopes both of answering the doubtful and encouraging the hopeful, I'd like to treat briefly two aspects of this theme—choice and Catholic schools.

A fundamental right exists for all parents, that of assuming the responsibility for the education of their children. Inherent in this right is the opportunity to choose the kind of education their children will experience in formative years. In our country, schools historically have served as primary means of assisting parents with this responsibility. The first schools in the United States were almost exclusively religious schools. Today parents have a choice of private and public schools.

As an alternative to public education, over the years Catholic schools have provided consistent quality in both religious and academic education. While the numbers of children enrolled have declined in the past 15 years, the Church continues to maintain schools in communities where the local people have made known their

desire for such a choice.

Both national and archdiocesan statistics suggest that the decline in numbers of Catholic schools and the enrollment decreases have virtually come to an end—due, I believe, to the local Church assessing the need for the school in that particular community.

IN SOME PARISHES, the need originally was Catholic religious education for the ethnic population, safe from the anti-Catholicism of the public school. The need today is for a stable, value-centered, quality education in an ever-changing, unstable neighborhood. In other parishes, the need has shifted from the episcopal mandate to the parish to build a school to educate its children, to the current cry from the people, calling on the Church to maintain a school to provide a quality, religious education for their children.

Do Catholic schools today make available a quality education? What are the indicators which support the claim of quality?

Earlier I identified the current trend of stabilizing numbers of schools and student enrollment. I suggest this is the first indicator of quality. Parents today assume a heavy financial burden in maintaining support for Catholic schools in the face of spiraling inflation. Parents would not

choose less than a quality institution to assist them in their responsibility.

The laity have now assumed leadership roles, serving as members of boards of Catholic education which set policy and adopt goals for educational programs. Catholic education, contrary to its public counterpart, responds more quickly and directly to the call for accountability from the people it serves, primarily because parents function in various leadership roles.

Sparked by the American bishops' pastoral letter, "To Teach as Jesus Did," and the more recent "National Catechetical Directory," there is heightened interest in the religious education programs of Catholic schools. These two documents served as essential elements in development of an evaluation process to be used by archdiocesan schools.

THE OFFICE OF Catholic Education in 1979 published a revised Elementary Religious Education Guide which outlines desired concepts, attitudes and behaviors in religious education at every grade level. Throughout the archdiocese, schools emphasize the message of Christ, develop a faith community among faculty and students and promote student service to the local community—all part of the renewed vigor of the school's religion program.

Readers who believe quality is proven through criteria developed by the state and other educational forces might look at state accreditation practices. Years ago only a handful of Catholic schools and a small percentage of their principals and teachers even sought state accreditation.

As noted in a previous article, lay principals and teachers increasingly staff Catholic schools. Today all nine high schools and 38 of 67 elementary schools in the archdiocese have state accreditation. About 75 percent of teachers are licensed by the state. By July, 1985, all principals of Catholic schools will hold state administrators' licenses.

This doesn't mean these schools and faculties are better now because of credentials, but only that based on this one measure of quality, they hold the same professional certification as public school counterparts.

One final standardized indicator often used to measure achievement is student testing. While the practice may be controversial and use of summary data often questioned in professional circles, I offer the most recent testing results in the archdiocese as another quality indicator.

LAST SEPTEMBER, all elementary schools administered the Stanford Achievement Test to students in grades 3, 5 and 7. Results are reported in stanines (standard nine divisions), with the fifth stanine being the national average, the seventh, eighth and ninth stanines representing above average to superior performance. Compared with all other tested schools nationwide, the combined scores of students from 67 schools rank in eighth stanine at third grade level, seventh stanine at fifth grade level and eighth stanine at seventh grade level. The scores clearly illustrate that student performance is well-above average.

A number of years ago I became close to a fellow Catholic school principal. He left Catholic schools for the higher, salary and increased financial security of the public school system. Not long after changing jobs, he wrote that he realized, as never before,

"the difference in public and Catholic schools. (My school) is a fine school. We're doing a good job of educating children in the basic academics. But the missing part, the part that hurts, is that 'community' is not being fostered. The teachers are competent, but they put in a work day and that's it. We're not able to teach an ethic or morality because we're representing so many different groups and beliefs. I never imagined this would bother me as much as it does."

Catholic schools continue to provide that extra-something to children. You may call it quality, spirit, community, love . . . By whatever name, it's part of the tradition. Choose the tradition—the Catholic school!

(Noone is the Director of Schools of the archdiocesan Office of Catholic Education.)

Archdiocesan choir to be formed

The Office of Worship is forming an archdiocesan Schola Cantorum, a mixed choir of limited size, to function regularly in the ministry of music at SS. Peter and Paul Cathedral. Music director Charles Gardner said the choir also would be used for other special archdiocesan liturgies.

For further information, contact Gardner at 317-634-4519.

Too few people trying to do too much

by Fr. Jeff Godecker

Many of us in the archdiocese need a new motto, a different working principle of operation. I believe it should be—

"A few good people doing a few excellent things with and for a few other good people."

Currently, there seems to be a few people doing too many things and worrying far too much about the numbers of others present. Not only do some parishes and some archdiocesan workers try to do everything, they try to do more of it each year. The results range from mediocre to disastrous both for individuals and for the mission of the Church.

In their efforts to accomplish it all, some individuals stretch themselves to the point where they are "strung out" across the entire spectrum of church work. They get into an orbit in which they go round and round. There is never enough time to get it all done, so each area of effort receives only partial attention. The result is often superficiality, frustration and an overwhelmed and tired volunteer or parish staff member.

I believe the mission of the Gospel suffers as a result. The mission is spread so

thin and people stretched out so much that what gets done often lacks depth and quality. It seems we are willing to sacrifice excellence and the passionate intensity of our mission in the name of getting everything done.

We seem to really believe we can mass produce Christianity and that we can do it as quickly as McDonald's turns out a hamburger. Because, at times, we try to act like a fast food joint, I believe we suffer from poor spiritual and esthetic nutrition.

IT APPEARS we also believe that the church's output is much like our Gross National Product—that in order to be good, it must always grow. Somehow there is always supposed to be more—more money, more services, more goods.

I would rather see a Church committed to doing a few good things very well and passionately than the multi-project, never-say-no Church that insists on the self-destruction of trying to accomplish too much.

I would like to be a part of a Church that is conscious of its own weakness and sensitive to its own limits, a church that knows that it is not God and that its ministers are not the Messiah.

I would like to see a church where the personal and radical faith response of a few individuals counts for more than how many people appear on our lists and in our programs; a church where homilies and liturgies are really personal, intense cele-

brations filled with the energy of the Gospel rather than, "Well, I didn't really have much time to prepare this week because I had too many other things to do."

I would like to be a part of a church where sometime someone would be willing to say, "I didn't get this done today because I spent the morning in prayer and reflection."

I would like to see a church that is more a place to live and celebrate the Gospel in our midst than a gathering place for doers, meeting-goers and other assorted people of function.

SINCE THERE are guidelines for everything else perhaps we need guidelines for how much or how little we do. I suggest the following for a beginning:

1. Everything does not have to get done (and in fact—won't).
2. Budgets don't always have to go up.
3. Activities don't always have to increase.
4. Numbers do not always rise.
5. Services available vary according to the sane use of people's time and talent.
6. Jesus—no one else—saves.
7. Small is beautiful (coined by E.F. Schumacher).
8. Simplicity is a value of the Gospel.
9. There are limits to personal energy.
10. Finally, "thy kingdom comes . . ." but a lot more slowly.



To the Editor...

'Hostages' still held closer to home

The joy and thanksgiving of our realization that at last our 52 hostages are free will stay with many of us for our whole life. Everyone is talking about it—TV is glutted with interviews and video-taped coverage; even our Archbishop spoke out.

The walls of silence, loneliness and insecurity imprison many, many more of our brothers and sisters. Thousands are being held in bondage. They are not in Iran, nor are they in a foreign country. There may be a hostage on your block, in your parish or even in your home. How can we know who they are unless we are sensitized to their loneliness and pain? Maybe you, too, are being held in bondage by pain or mental anguish. Surely our Lord Jesus knows

the way to free all these, our hostages—our responsibilities. For He died to set us free from sin and knows us more intimately than we know ourselves.

So many simple, common-sense ways to freedom: a smile, a thoughtful word, a phone call, a shared prayer all are ways to loosen the bonds on us and on our fellow prisoners. We are all held in bondage of one kind or another. Awareness, compassion and a sincere, loving, reaching out of ourselves to ease the burden of someone in need can do much to begin the healing process and "set all the captives free." No better time than now.

Marie M. Secrest

Terre Haute

Reply on Trinity called inadequate

Msgr. Bosler's reply to the question about the Trinity (Jan. 16) is hardly calculated to settle the doubts of the inquirer. You have described the Trinity analogically in terms of the person, in line with the Hellenic philosophical viewpoint, which dealt primarily with essence that is, with what anything is essentially.

We should admit that with our limited human capability we will never be able to understand what God really is Himself. In other words we can never know His essence.

I would suggest a more persuasive description, one that can be better understood, could be given if we adapt some of the recent philosophical insights of existentialism and phenomenism... if we concern ourselves with God's presence and with what He means for us, rather than trying to understand what He is.

All through the Old Testament, the Jewish people had a constant awareness

of God's presence, and the New Testament also deals with Christ's presence here on earth and with what He did for all of us. We believe that, by His earthly existence and His death on the cross, He atoned for the sin of our first parents and merited salvation for the human race. We also believe that when He left this world He promised to send the Holy Spirit to be with us at all times.

Does this not open up a much simpler way to express the meaning of the Trinity for us? God the Father is the Creator of everything in existence. God the Son is the eternal God existing bodily in the world for 33 years to win salvation for mankind. God the Holy Spirit is the eternal God now present in the world as spirit, to distribute to everyone the graces won once and for all by Jesus Christ.

(Mrs.) Gertrude Hubbard

Richmond

Another view on consolidation

In reply to Ms. Ruth Alderson's opposition to consolidation of offices:

My dear Ms. Alderson, you write that you are opposed to the consolidation of offices, even to the existence of some of them. Also, you imply that some old churches should be renovated, if any money is to be expended. You are so uninformed and out of step with today.

How can a diocese operate without, at the very least, 12 offices? There must be one for every apostle and/or tribe of Israel, if a diocese is to be worthy of being called such! Churches are but churches, not really necessary. But offices! They are an absolute requirement! Every governmental agency has thousands. Would you have us throwing our money away on

some old fashioned unnecessary thing like a church? Really, Ms. Alderson, come into the modern age.

Today, it is the worldwide Catholic Corporation. The clerics and prelates are the directors. We, the laity, are the laborers—not in the vineyard—but in the corporation.

Forget outmoded things like "love and churches." Remember, it is no longer through Christ that one gains eternal life. This is the dividend of the Catholic Corporation, or haven't you heard? How dare you oppose the local managing director's decision to spend only a few million?

Clarence J. Walker

Waveland

Girls' basketball deserves equal coverage

I enjoyed reading the Criterion's article on the archdiocesan high school basketball teams (Jan. 23). However, I'd like to point out that the article covered only half of the archdiocesan teams.

The high schools also have very talented girls' basketball teams. An article on those teams would be appropriate too, don't you agree? (Surely, the Criterion

doesn't subscribe to that tired, old, sexist view that only boys athletics are worth writing about.)

Irene L. Hoffmann

Indianapolis

Ed. Note: Surely not. See page 16 for a college-level story. Next week: high school girls.



CHRISTMAS IN JANUARY—With inaugural fireworks as a backdrop, the lights on the national Christmas tree near the White House shine for the first time when it becomes official that the American hostages are free. President Carter had ordered that only the star at the top be lighted until the Americans were freed. (NC photo)

Pope advises (from 1)

Synod of Bishops, when Cardinal Pericle Felici, head of the church's Apostolic Signature (Supreme Court), sharply criticized what he called an "abnormal increase" in annulments in some countries. Alluding to the United States, he cited a 5,000 percent increase in one country in a 10-year period.

"The contents of sentences of nullity also provoke concern and anxiety," Cardinal Felici said in his synod speech.

"On a certain continent, the usual headings of nullity introduced for the law of the church have been forsaken in practice, and just one heading of nullity is recognized: psychological immaturity, the incapacity to assume or fulfill the obligations of matrimony, particularly as regards communion of life and interpersonal relations," said the cardinal.

U.S. church courts often use psychological immaturity as a reason in annulment cases.

In the papal address to the Rota, Pope John Paul warned that easy church annulments could compound the problems for marriage stability already posed by widespread civil divorce.

If annulments "were to multiply as easy and hasty pronouncements," he said, this would contribute to creating an "existential and psychological perspective" in which getting married is considered "less serious and demanding" than it should be.

He said the celebration of matrimony

already "was lost among many young people the consideration due it."

The pope asked for "the attention and prompt readiness of the diocesan and regional courts to follow the directives of the Holy See, the constant jurisprudence of the Rota, and the faithful application of the norms, both the substantive ones and the procedural ones already codified, without having recourse to presumed or probable innovations or to interpretations that do not correspond objectively to the canonical norm and are not supported by any qualified jurisprudence."

THE POPE emphasized church teaching on the absolute indissolubility of marriage and indirectly repudiated arguments that, for pastoral reasons, the church ought to recognize irretrievably broken marriages.

Linking marriage and family as the core of society, he said that "every safeguarding of the legitimate family is always in favor of the person, while one-sided concern for the individual can turn into damage for that sane human person, besides harming matrimony and the family, which are goods both of the person and of society."

"The church, therefore, also with its law and the exercise of its judicial power, can and must safeguard the values of matrimony and the family to promote man and strengthen his dignity," he said.

Generally Speaking

America's next step—understanding

by Dennis R. Jones

Since the release of the 52 Americans held hostage in Iran little more than a week ago, we've heard various suggestions of what our next step as Americans should be. Some people are demanding revenge . . . still others are tying yellow ribbons around every oak tree and other vertical structure in the nation.

Now that the hostage crisis is over, is it actually over? Is this the end or just another beginning of yet another era . . . is the plural of crises, crises?

In an editorial in last week's Criterion, "Iran a lesson in foreign policy," Valerie Dillon brought up some valid points concerning our own personal knowledge of our foreign policies. She challenged Americans to "begin to develop a deeper, more searching and more critical understanding of American foreign policy . . ."

Should we wait for the next crisis or do we begin now to expand our limited knowledge of international affairs? Should we continue merely to follow the news through our favorite TV anchor and newspaper columnist or should we begin asking questions of our government officials?

For instance, exactly what involvement did the U.S. government have in the Iranian government? Why did we support the late Shah of Iran? How did we become involved? Was this involvement a mistake? If so, what will prevent the same circumstances from developing again in another spot on the globe?

Our leaders have acknowledged that the United States government supported the late Shah of Iran. After he was overthrown, he fled for his life with the wealth which we helped him attain. Were his victims justified in seizing control of our em-

bassy and its personnel and using them as a lever against us?

Do the words "love" and "peace" and "friendship" have arbitrary definitions in Iranian dictionaries.

What have the hostages been forced to endure? Were any of those 52 Americans actually acting as government spies? Were they "tortured" as hostages or "interrogated" as prisoners of war? Clarify the word "torture" in a culture in which victims of capital punishment are beheaded . . . and a convicted thief forfeits his arms or his hands as payment for his crime.

What happened to the "one nation under God" that fell to its knees and prayed for the release of those hostages? How did we turn this embarrassment and failure into a victory that our children will tell their children?

History seems to be the best judge of the future. But, what will the future bring? Ask those questions now . . . before the future occupies another page in our history books.

I refuse to judge another man or another nation on the basis of propaganda. I refuse to condemn a people on the action of a group of guerrillas.

Nevertheless, the fact remains that 52 Americans were held against their will for 444 days not knowing their eventual fate. We were lucky . . . this time. Thank God those Americans were permitted to leave Iran with their lives.

How did they survive?

I have no answer but faith. To me, the following story helps me better understand how the hostages could have survived their seemingly endless ordeal:

"One night a man had a dream. He dreamed he was walking along the beach with the Lord. Across the sky flashed scenes from his life. For each scene, he noticed two sets of footprints in the sand; one belonging to him, and the other to the Lord.

"When the last scene of his life flashed before him, he looked back at the footprints in the sand. He noticed that many times along the path of his life, there was only one set of footprints. He also noticed that it happened at the very lowest and saddest times in his life.

"This really bothered him and he questioned the Lord about it. 'Lord, you said that once I decided to follow you, you'd walk with me all the way. But, I have noticed that during the most troublesome times in my life, there is only one set of footprints. I don't understand why when I needed you most, you would leave me.'

"The Lord replied, 'My precious, precious child, I love you and I would never leave you. During your times of trial and suffering, when you see only one set of footprints, it was then that I carried you.'

—Author Unknown

Check it out . . .

✓ A minor planet discovered by astronomers at Indiana University has been named "Hesburgh" to honor Holy Cross Father Theodore Hesburgh, president of Notre Dame University. The name was proposed to the International Astro-

nomical Union by Frank K. Edmondson, IU professor of astronomy, who led the research group which discovered the asteroid at the university's Goethe Link Observatory. It was approved by the organization's Minor Planet Center.

According to the Minor Planet Circular "Father Hesburgh has an extraordinary record of public service in areas ranging from the humanitarian to the technical and scientific. During his 12 years as a member of the National Science Board, he played an important role in the founding of both the Kitt Peak National Observatory in Arizona and the Cerro Tololo Interamerican Observatory in Chile."

The planet Hesburgh is five to ten miles in diameter with a nearly circular orbit about halfway between Mars and Jupiter.



✓ Mr. and Mrs. Raymond F. Popp, Sr. will celebrate their fiftieth wedding anniversary with a Eucharistic Liturgy at St. Francis Xavier Church, Henryville, on Sunday, Feb. 15, at 10:30 a.m. A reception for relatives and friends will be held in the church basement from 1 to 4 p.m. Mr. and Mrs. Popp were married on Feb. 16, 1931, at St. Mary Church, New Albany. They have three sons, Charles of Clarksville; Raymond Jr. of Evansville and Robert of Jeffersonville.



✓ Tom Emmett, nationally known trainer and consultant to administrators of religious education, will give a two-day workshop for these administrators at the Religious Education Center, Terre Haute, on Feb. 17 and 18. The workshop, for a limited number of participants, will begin at noon on Tuesday, the 17th, and conclude at 2:30 p.m. the following day. Interested persons can register by writing or calling the Center, 2931 Ohio Blvd., 47803 (812-232-8400). The workshop planning committee includes (from the left) Providence Sister Jan Craven, St. Mary Village Church; Don Kurre, director of the Terre Haute Center; Lorrie Scheidler and Diane Carver, Center staff members.

Archbishop O'Meara's Schedule

Week of February 1

SUNDAY, February 1—Parish Visitation, St. Anthony parish, Indianapolis, Masses at 9 and 11 a.m.

MONDAY, February 2—Priests Senate Meeting, Chancery, 10:30 a.m.; February 2-6, Workshop on Human Sexuality and Personhood sponsored by Pope John XXIII Medical Moral Research and Education Center, Dallas, Texas.

TUESDAY, February 3—NCCB Ad Hoc Committee meeting for Evangelization, Dallas, Texas, 8 p.m.

SATURDAY, February 7—Dedication of the Alverno Administrative Services Building, St. Francis Hospital, Beech Grove, 11 a.m.; Confirmation at St. Michael parish, Bradford, 5:30 p.m.; Confirmation at St. John the Baptist parish, Starlight, 8 p.m.

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Date	Celebrant
Feb. 1	Fr. Myles Smith
Feb. 8	Fr. Anthony Rigoli, O.M.I.
Feb. 15	Fr. James Bonke
Feb. 22	Fr. Conwan McCurren, O.S.M.

Congregation
St. Pius X Parish, Indianapolis
St. Bridget Parish, Indianapolis
Nativity Parish, Indianapolis
Sacred Heart Parish, Indianapolis

Question Box

Has Vatican II harmed our church?

by Msgr. R. T. Bosler

Q We raised our children in the church, but they have lost interest in it as they have grown up and left home. We are not alone in this experience and wonder whether there is any future for the church. All the changes and uncertainties since the Vatican Council have not helped but harmed our church. Do you have any encouragement to offer?



A I put your question aside and forgot about it only to think of it as I was reading about an optimistic report on Catholicism by George Gallup, the pollster. In a book he co-authored with David Poling, entitled "The

Search for American Faith," Gallup describes what he calls dramatic changes taking place in the Catholic Church in America.

"The conflict-crisis mood which jarred the Roman Catholics a decade ago," he writes, "has yielded to a new flowering of the faith and a new confidence about being a Catholic in America. Controversial issues such as divorce, abortion and ordination of women remain. Yet trends seem to signal a golden era of growth and power ahead."

And of special interest to you, Gallup reports that church attendance for Catholic adults from 18-29 has increased 10 percent in two years.

Q How long can one keep on receiving Holy Communion without going to confession, providing one is not conscious of mortal sin? Does the precept of the church to confess once a year still bind?

A The obligation to confess once a year applies only to those who know themselves to be guilty of serious sin. Therefore, one might go on indefinitely receiving Communion without the obligation of confessing. However, one who fails to make use of the sacrament of reconciliation periodically loses opportunities to review one's spiritual life and to advance to greater love of God and neighbor.

Q Our son has left the church. He is disturbed by the fact the Vatican said St. Christopher is no longer a saint and demoted a lot of other saints who now are honored only by particular churches or religious communities. Isn't the church going back on what she once taught?

A Your son has misunderstood what the church did, and I suspect he has misunderstood some more essential items.

The church still recognizes several

Christophers as saints. She has, however, accepted the conclusion of historians that the story of the giant Christopher who carried the Christ child who became heavier and heavier across the river was a fable woven by peasants in the Middle Ages. The word "Christopher" means one who bears or carries Christ. The story, seemingly, grew out of the meaning of the name. There is a St. Christopher who has been looking after travelers. The church has no objections to your son asking him for help.

Butler's "Lives of the Saints" lists some 4,500 recognized by the church. It is impossible to single out each for a special day to be observed by the universal church. Periodically the church eliminates from the universal calendar ancient saints to make room for those currently better known or more popular. The saints honored vary from country to country. St. Joan of Arc enjoys a great feast day in France, for she is a national heroine; elsewhere in the world she is honored in churches dedicated to her name.

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

Islam based on Judaeo-Christian ideas

by Edgar Dass

Mohammad grew intimately familiar with the Judaeo-Christian tradition as he travelled with caravans through territories of the Greek empire of Byzantium and Sassanian dynasty of Persia. As he gathered information, he adopted the previously revealed truth by Jewish prophets, but attempted to mold the message to curb the Arabian temperament and meet the needs of his tribal community.

Since the Arabian tribes in and around Mecca and Medina were preoccupied with business and political interests which led to a constant tribal disunity, Mohammad added an enormous bulk of laws and guidelines to check abuses in daily life and to bring socio-political harmony in the community. His message emphasized certitude, conformity, equilibrium, and obedience, a message which contrasts with the universal Christian love, grace, contemplation, and intellectual freedom.

Islam broke away from the Judaeo-Christian tradition by placing great emphasis on the divine law and blind obedience, but it remained heavily indebted to such Judaeo-Christian concepts

as monotheism, revealed truth, rules of conduct, good works, and eschatological teachings.

The six doctrines (One Allah, His angels, His sacred books, His apostles, the Day of Judgement, and predestination) stemmed from the mainstream of Judaism. Similarly, the five pillars of Islam (confession, five daily prayers, almsgiving, fasting, and pilgrimage of Mecca) had their roots in Jewish and Christian traditions. The holy war, Jihad, the sixth pillar was not obligatory; however, Jihad in recent years has become significantly important for radical muslims like Khomeini, who has led a holy war against external and internal enemies in Iran. Khomeini had hundreds of muslims executed (friends of the Shah) in the name of Islam in order to get rid of his opposition. The concept of Jihad is present in the Judaeo-Christian tradition, but muslims take it far more seriously. Of course, there is a sensual reward in paradise for a muslim if he is killed in the name of Allah.

Other beliefs that are largely borrowed from the Torah and the Bible are abstinence from alcohol, circumcision, dietary

laws, a life after death, animal sacrifice, heaven and hell, and helping the poor.

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

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Communication Workshop to be held at Terre Haute

The Terre Haute Religious Education Center will sponsor "Building Bridges: A Communication Workshop for Parents and Teens" at 7:30 p.m. on Feb. 3 and 24 at St. Benedict School.

The first session, presented by Kevin O'Connor, will deal with psychological and spiritual aspects of communication. O'Connor is a counselor in private practice, specializing in marriage and family counseling.

Frank Bucaro will give the second session, dealing with bridging the gaps between how parents and teens un-

derstand faith and church and helping both to communicate those understandings. Bucaro is theology department chairman at St. Edward High School in Elgin, Ill.

Attendance together by families is recommended, but either parents or teens may attend alone. The workshop also is recommended for all who work with junior and senior high students.

A fee of \$5 per person or \$12.50 for families of three or more covers both sessions. For further information contact Lorrie Scheidler at 812-232-8400.

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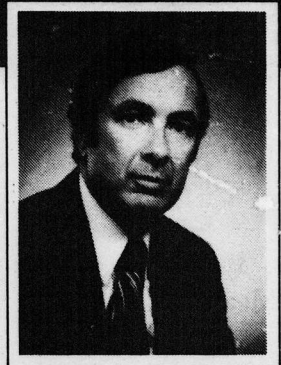
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KNOW YOUR FAITH

Many parishes making effort to assess their purpose

by Fr. Philip Murnion

Daily life has a way of consuming all one's attention. There's so much to do, and so little time to do it! In the rush of events, it is easy to lose sight of what we are really doing, and why. You might say the big picture tends to get lost in the shuffle!

People—being human, after all—don't always keep their goals and their purposes high in mind. This fact appears in lots of areas.

We've made powerful automobiles only to find that, in many cases, we neither need nor want all that power. We raced to place men on the moon. Surely there could be good reasons for doing so. But were the reasons clear? Or did people get caught up in the idea that it could be done, therefore it should be done?

I think most people find themselves, sometimes, in the awkward position of wondering why they are doing something or what difference it will make. Habit, convention or life's fast pace sort of take over, and little space is left to reflect on an individual's goals, a family's hopes or a parish's role.

It seems, however, that people make a

larger effort when they are clear about just why they are doing something. To be clear about how to achieve goals, family members need to talk about what the goals are, try to understand each other better and work together. They think about what they really want in life and how to attain that through education, careers, community service, travel, etc. It is similar with parishes and their people.

Parishes are people. But they are organized people who pay attention to things too important to be left to chance. A parish and its people can fall into the trap of doing things that no longer serve the purpose originally intended.

MANY PARISHES now are making an effort to spell out their purpose. This means assessing the needs of the people in a particular community; considering responsibilities; reflecting on the meaning of the parish in light of the Gospel.

Based on this kind of reflection, the parish finds it can say what its goals are and set down some priorities. Of course, the parish must consider what resources it has for achieving its goals—resources in terms of people, talent, money, etc.

In going through this process a parish asks many questions:

1. Is work for greater unity among the people needed? Is there a need to recognize the value of the diversity in the parish, or to put that diversity to work for the parish?

2. Is more profound faith needed? Do we need to concentrate on how faith pertains to the various aspects of our lives—as family members, students, employers and employees, or parents, for example?

3. Is improved parish worship a need? What does this involve?

4. Should the parish work now to extend the community that exists at Mass on Sunday into the daily lives of parishioners?

5. Do the elderly need special attention? Are there other groups—teen-agers or young adults, for example—that need special attention?

6. When making plans for special groups, what exactly are we trying to accomplish?

ACTUALLY, the purpose of a parish will always be many-sided, many-dimensional. It will mean strengthening relationships among parishioners and motivating people to action.

As parishes clarify their goals, they often find they no longer want to carry out programs without asking what the program's purpose is. Parishes begin to get fairly specific as they try to spell out ways of accomplishing their purposes. For instance, if a parish wants to strengthen the sense of community among its people, it begins to pinpoint practical ways of achieving this.

The mission of the parish is the mission of Christ and his church. But, this mission is carried out in a particular time and place and among particular people. So the ways in which parishes achieve their goals may differ somewhat from place to place.

At times, parishes find their planning is brought down to earth when they consider their budgets. When it comes to keeping plans in focus, it also helps to consider what staff members might be needed if a proposed objective is actually to be accomplished.

What does a parish want to be? In many ways, the answer to this question seems obvious. Yet many parishes have found that it helps to ask the question; to spell out ways of being the People of God here and now.

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Checklist can aid marital relationships

by Don Kurre

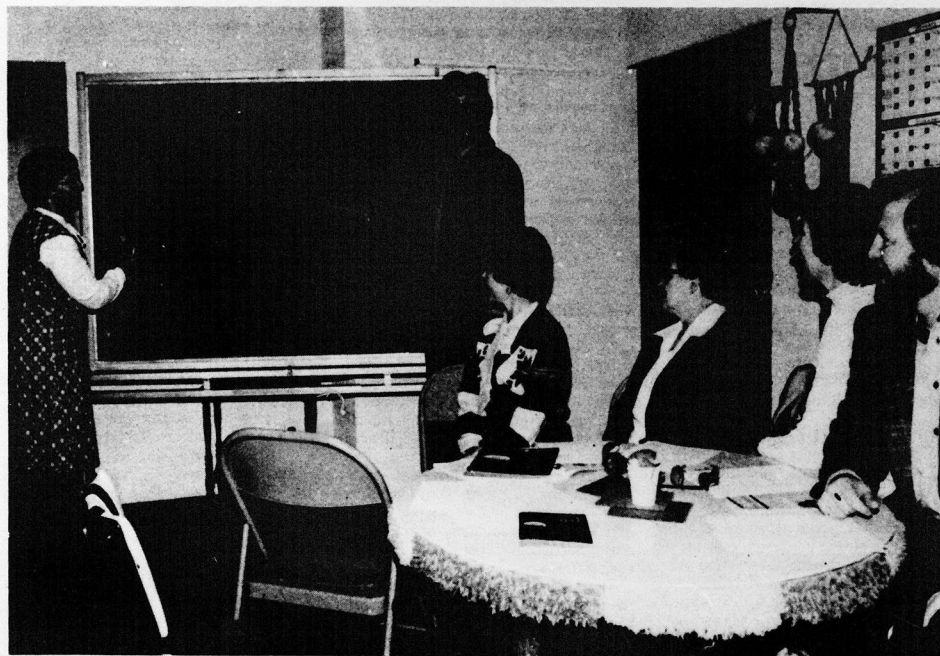
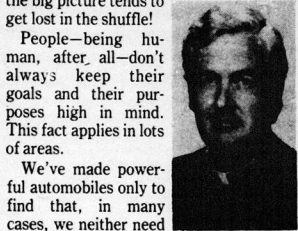
"An ounce of prevention is worth a pound of cure." As trite as this old cliché is, it may help us save a marriage. Dr. Reger Smith writing in a recent issue of "Family Helps" says, "Many of us are aware only vaguely of the basics that are important to the well-being of our marriage. We do not recognize the beginnings of damaging trends or foresee the marital molehills that eventually will develop into mountains. And if we do perceive them we often ignore developing rifts and unmet emotional needs as long as possible."

Dr. Smith continues his article by offering an 11-point checklist for marriages. The checklist is designed to help couples identify the strengths and weaknesses of their marital relationships.

If you feel that your marriage would benefit from a checklist, Dr. Smith recommends that you choose a relaxed time of the day and week, when neither spouse is upset or hurried in which to try it out.

You will want to conduct this checklist with mutual respect and concern. It is healthy to admit shortcomings, however "you know your mate best and you must decide whether the shocking disclosure of some misbehavior will do more harm than good."

The environment you choose to conduct your checklist in is important. Find a spot where you can sit comfortably side by side (See MARITAL CHECKLIST on page 10)



ASSESSING RESOURCES—The mission of the parish always will be many-sided. It will involve trying to deepen the relationships among parishioners as well as, trying to move people to action. A committee of St. Aloysius Parish in Sauk

City, Wis., discusses a parish survey conducted to determine the talents, assets, strengths and needs of the community. (NC photo)





SEED OF THE FUTURE—People look ahead to the future with hope and expectation. They plan for the future and hope to share it. But, like the seed that grows, the future is almost

always surprising, always a bit different, sometimes a lot better than we expect. (NC photo)



st. paul writes to the church in corinth

by Fr. John J. Castelot

The eating of meat used in pagan temple sacrifices is hardly a problem to convulse a modern parish. However, it was a very real question for the Christian community in first century Corinth. The principles Paul formulated in answering the question are relevant in any age.

People brought meat to the temple to be offered in sacrifice to idols. Some meat went, by right, to the priests on the temple staff. Since they could not ordinarily eat all of it themselves, they turned it into something more negotiable by selling meat to the local butchers.

This posed a problem for some Christians of especially tender conscience. Could they continue to patronize Steve's Meat Market and take a chance on buying meat sacrificed to a pagan god? Wouldn't they, in some way, be partaking in that sacrifice?

Paul refers to Christians who react in



this way as "the weak," not because their faith is weak, but because they are easily disturbed by scruples of conscience. He addresses this problem in the first letter to the Corinthians, Chapter 8, beginning by taking up the position of "the strong"—those not quite so scrupulous.

Paul agrees that all know that the eating of such meat is quite indifferent morally. But in the Christian life, knowing is not the supreme rule; love is. "Whereas 'knowledge' inflates, love upbuilds." If a person simply knows something without infusing his knowledge with Christian love and consideration, "that means he has never known it as he ought."

APPLYING THIS principle to the case at hand, he admits Christians know that idols are non-entities and that meat sacrificed to them is really sacrificed to nothing. Therefore, it is in no way affected by the sacrificial act. Let the pagans have all the imaginary gods they want; the fact is, there is just one God. As Christians, we know that!

Still, the associations of a lifetime are hard to shake. Even though people may be convinced of something intellectually, they can have an emotional residue which blocks the complete carrying out of that knowledge. The more scrupulous have associated these foods with pagan wor-

ship all their lives and, even though they now know better, deep down inside, on an emotional level, they remain uneasy.

Again, Paul agrees with the more assured Christians. Food does not bring us closer to God, he points out. We suffer no loss from failing to eat the meat, and we gain no favor by eating it. But the fact remains that the scrupulous still suffer pangs of conscience about it. Love demands that we spare them that pain.

All sorts of social and civic affairs in Corinth involved celebrations in the temple. Absolutely speaking, that is all they were—social and civic. But scrupulous persons were put on the spot. If they refused to participate, their pagan relatives and friends would be hurt and could point to the fact that other Christians saw no difficulty in joining the festivities.

ACCORDINGLY, Paul asks the stronger Christian to be considerate and not put the more scrupulous brothers and sisters in an embarrassing bind. Once more his overriding concern for the community comes to the fore: "When you sin thus against your brothers and wound their weak consciences, you are sinning against Christ."

For Paul, the community was, quite simply, Christ, the risen Lord made historically present in those baptized into him. To hurt the community or any one of those "for whom Christ died," is to sin against Christ.

Again, Paul gives no orders. He states the case clearly and leaves the decision up to the Corinthians, citing his own behavior as a model: "Therefore, if food causes my brother to sin, I will never eat meat again, so that I may not be an occasion of sin to him."

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The Story Hour Paul and

by Janaan Manternach

Paul decided to set out on a second missionary journey. He took Silas with him.

The two thought it would be a good idea to start with visits to the Christian communities Paul had started earlier. So they traveled to Derbe, then on to Lystra. These were towns in the region that today we call Turkey.

Paul was happy to come back to Lystra. He liked the people there and they loved him very much. One of his favorite people in Lystra was a woman named Eunice. She had been one of Paul's first converts.

Eunice was eager to see Paul again. She invited him and Silas to her home for dinner one of the first evenings they were in town. The three talked long into the night. Much of their conversation was about Eunice's son, Timothy.

Timothy was a young man now. He was a warm, kindly person but rather timid. People liked and admired him. Everyone spoke highly of him. Even in neighboring towns Christians had heard of Timothy.

The next day the two men met. It was a meeting that would change both their lives. They were to become the best of friends. Timothy liked Paul right away. Paul was so impressed with Timothy that he invited him to join the missionary journey. Timothy was excited by the invitation. He agreed to go with Paul.

But there was a problem. Timothy's mother, Eunice, was a Jew. His father had been an unbeliever all his life. He had died

Mari

side. You'll find it most helpful if your sharing can be done for an undisturbed hour away from distractions like the telephone, children, and chores.

The checkup may not help in all situations, warns Dr. Smith. However, if problems seem too deeply rooted to handle in a simple way, couples should seek professional help. "Marriage counselors should be approached as readily as legal or medical counselors."

FINALLY, conducting your checkup in a prayerful way will significantly increase the meaningfulness of this exercise. By inviting the Holy Spirit to sharpen your perceptions and soften your reactions, you will find your checkup can be a spiritually rich experience.

Guided by the 11 points listed below, share your feelings about and discuss your marital relationship.

1. Does your spouse regularly receive more strokes than knocks from you?
2. Is the majority of your pleasant leisure time shared?
3. Do you have at least one three-hour block of togetherness time every two weeks, or at least one getaway weekend every three months?
4. Do you usually settle disagreements with mutual satisfaction and no bitterness?
5. Do you have a satisfying balance of at-home, away-from-home workload?
6. In your relationship is there any game-playing with money, sex, employment, etc?
7. Is your physical expression of sex

Silas set out on journey

few years earlier. The problem was that Timothy had not been raised a Jew. In fact, he had not even been circumcised. The Jewish Christians liked Timothy but they thought of him as an illegitimate child, because his father had not been Jewish.

Now Paul long had taught that no one had to become a Jew in order to be a Christian. The apostles in Jerusalem had recently agreed with him. But most of the people Paul and Timothy were planning to visit were Jews. They all knew that Timothy had never been circumcised. They were aware that he did not grow up in an orthodox Jewish home.

So Paul decided to circumcise Timothy. That way the Jewish Christians would more easily accept him. That would make Paul's missionary work easier. It also would make life easier for Timothy.

Once Timothy had been circumcised, Paul and he began their journey. They went from town to town encouraging the Christians everywhere. They told each community about the decisions of the Jerusalem Council—that belief in Jesus Christ was not only open to people who were Jews first. They told the Christians that no one need become a Jew first in order to be a Christian.

Wherever they went, Paul and Timothy helped the Christians grow stronger in their faith in Jesus Christ. The number of Christians increased steadily.

Paul and Timothy were really excited by what was happening. They planned to continue preaching in other nearby towns.

But the Holy Spirit had other plans for them.

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

PROJECTS:

1. When Paul met Timothy it was the beginning of a good friendship. Write a story that tells what happened to bring you and your best friend together. Share your story with your friend.

2. Read a book about friendship. Some suggestions to get you started are:

"Bridge to Terabithia," by Katherine Paterson, 1977, New York: Avon Books.

"The Snow Goose," by Paul Gallico, 1973, New York: Alfred A. Knopf.

"Charlotte's Web," by E.B. White, 1952, New York: Harper and Row.

"A Friend Is Someone Who Likes You," by Joan Walsh Anglund, 1958, New York: Harcourt, Brace and World.

3. In God, each of us has a friend. Read and try to memorize verses 1-4 of Psalm 23. These verses tell about God as a friend.

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

QUESTIONS:

- Why did Paul and Silas spend time in Lystra with a woman named Eunice?
- Who was Timothy? Why was Paul eager to meet him?
- Why were the lives of both Paul and



Timothy changed when they met?

- What was the problem when Paul invited Timothy to join him as a missionary? How did Paul solve the problem?

- What message did Paul and Timothy take to the Christians in the various towns they visited?

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al checklist (from 9)

mutually satisfying?

8. Is either of you dallying dangerously with someone?

9. Do you feel wanted, loved, and appreciated? Even more important, does your mate feel wanted, loved, and appreciated?

10. Is anything missing in your relationship that you feel is necessary?

11. Are you still trying your best to have a happy marriage?

DR. SMITH concludes his checkup saying, "If you review these eleven questions together at least once a year, then you can uncover cracks before they become chasms. Your efforts can result in

a renewed commitment to a rewarding growing marriage."

There are any number of tools available to help couples continue to make their marriage meaningful and growth-filled. This is one form that you may or may not find helpful. The important point, however, is that marriage is a living relationship. Like all of life, marital relationships need food, evaluation, and growth.

It is too easy, living together day after day, to fall into a rut. The joy and excitement found in married life can be enhanced through the periodic use of a tool such as Dr. Smith has shared with us.

Is your marriage worth it?

Discussion Points and Questions

1. List and discuss three of the questions parishes and their people can ask as they go about planning for the future. Father Philip Murnion offers some suggestions in his article this week.
2. Why do you think Father Murnion considers planning so important? Do you agree with him?
3. Father John Castelot tells why some Jewish Christians encountered by St. Paul were concerned about eating meat. Discuss this. How does Paul's response to the issue of "eating meat" compare to his treatment of marriage?
4. What unexpected occurrence in raising your children caused you to alter your expectations? How did you react? How did this change you? Your spouse? Your marriage relationship?
5. When was the last time you assessed your marriage relationship?
6. Were you ever on a planning committee in a parish? What sorts of concerns did you deal with? What problems did you encounter? Did your planning have a positive effect on the parish?

THE WORD THIS WEEKEND

Zephaniah 2:3; 3:12-13
1 Corinthians 1:26-31
Matthew 5:1-12

FEBRUARY 1, 1981
FOURTH SUNDAY IN ORDINARY TIME

by Paul Karnowski

Whenever I open the newspaper to the want ads, I can't help but chuckle to myself as I read the phrase "equal opportunity employer." Common sense tells me that there's no such thing as a "real" equal opportunity employer; those words appear only to reassure me that a company will not discriminate on the basis of sex, creed, color, or national origin. I laugh because I know that they will discriminate on a number of other factors: education, experience, appearance, articulation and recommendations.

But none of us can complain. Discrimination and exclusiveness are the way of the world, and we all practice them with an unrelenting fervor. Formally or informally, we all belong to "clubs" and organizations. Some have memberships in exclusive country clubs; others join athletic organizations. On the college campus, you're Greek or "dormie," punk or "prepie." Certain memberships we acquire by birth: you cannot become "one of the boys" unless you're born that way; in the sight of some, you'll always be a "honky," a "nigger," or a "wetback." A lady in a small town once complained that after 25 years, she was still the "new lady" on the block.

In today's second reading from the first letter to the Corinthians, St. Paul tries to impress upon us that God's ways differ from man's. God does not necessarily choose the "wise" or the "influential" to speak His words. "He singled out the weak of this world to shame the strong. God chose those whom the world considers absurd to shame the wise . . . so that mankind can do no boasting before God . . . If you boast" says St. Paul, "boast in the Lord."

It all sounds very nice. But our boasting in the Lord can easily become another form of discrimination and exclusion. We make the church into one of our "clubs," asserting that this one is special because it has the backing of the almighty. We lull ourselves into a complacent self-righteousness.

We miss Paul's point when we fail to realize that God is the only real "equal opportunity employer." No matter that we have a PhD or a grade school diploma; no matter that we are poor, rich, healthy, sick, clean, or unclean; if we want to do His work, He'll hire us. The only prerequisite is our humanity. And although the wages of love may not put food on the table, He reminds us that it is our only real sustenance.

St. Mary Parish

Mitchell, Indiana

Fr. Gerald Renn & Fr. Carmen Petrone, co-administrators

by Fr. Thomas C. Widner

St. Mary, Mitchell, wasn't always the attractive limestone church and rectory at the edge of town. Once upon a time it was located in town. But the parish outgrew that building and a few years ago it moved to the top of a hill at its present location. It's a little hard to find because 11th Street doesn't go through to the highway. But if you search the streets southwest of downtown you can't miss it.

"This is a friendly parish," Mrs. Elvira Ross declared, "yes, it's friendly. I'm from Gary and I came from a parish where nobody talked to anybody else. Nobody knew nobody."

Mrs. Ross and a number of Mitchell parishioners talked about St. Mary's during a Christmas party for the Parish Council and Altar and Rosary Society, the two most active parish groups. In fact, just about every active St. Mary's parishioner belongs to one of the two organizations.

St. Mary's dates back to 1871. Mitchell is known for producing buses and for Spring Mill State Park. In the summer, with the campers and the state park crowd, the Sunday Mass is packed. Normally it's just full.

Mitchell is one of the five parishes served by Fathers Gerald Renn and Carmen Petrone in the five-parish cooper-

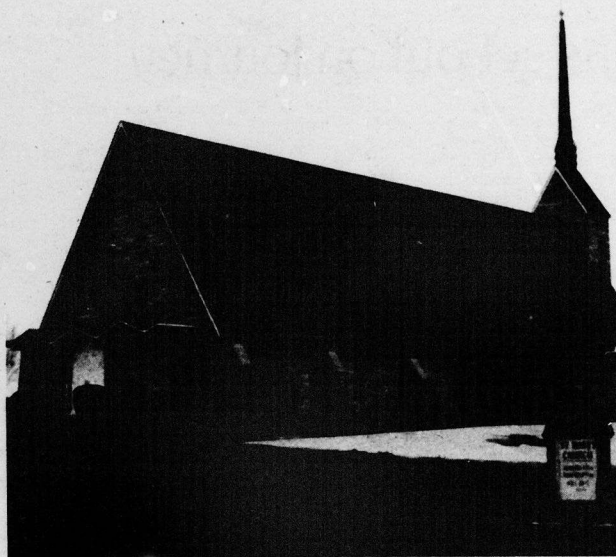
ative. It is 42 miles from the rectory at Scottsburg where the two men live. Mitchell has a rectory too, the only other one of the five parishes which does. But that rectory houses the two Religious women who are part of the team—Benedictine Sisters Elvira Dethy and Mary Sylvester Will.

ED EPPING thinks the lack of a resident priest and the fact that St. Mary's has not always enjoyed that, makes for a stronger parish. "It brings us together," he explained. "We had to get ourselves together and it makes for a better organization."

Having the Sisters live at the rectory is a tremendous improvement as well. The members of the parish council and the altar society agreed that the presence of the Sisters give them, of all the five parishes, something extra. Many of their children had never seen Religious women. It also makes them feel as if their parish has more than "just priests." There is more of the Church in their midst.

The parish has about 65 families. Though that seems small, there is a moderate growth. The presence of new industry like Kaiser has brought newer people who contribute to the parish's growth.

Vera and Lucille Howe are sisters who have been coming to St. Mary's for many



years. They remember a time when the parish had Mass only once every two weeks. The priests came from Bedford to care for Mitchell, Shoals and Willow Valley. The latter two towns are now part of the Evansville diocese.

THE NEW CHURCH building is a matter of pride for people like Bill May. It was opened in 1967. The older church stood near the railroad depot but is gone now. According to Bill, parishioners met for Mass over a downtown drugstore before that first church came to be. The ground for the building was donated.

But the new church contained some faulty construction which had to be corrected. Bill May's pride in his parish church enabled him to be a part of correcting it. As many of the parishioners told me, Bill knows every inch of ground of the parish as well as its history—and cares for every bit of it too.

One of the council members said, "We may not be the biggest parish, but we think we're one of the best." There is a lot of pride at St. Mary's and it seems to have grown along with its people.



Father Petrone



PARISH ACTIVITIES—In top photo, Father Petrone, assisted by Benedictine Sister Elvira Dethy, distributes communion under both species at the once-a-week weekday Mass offered at St. Mary. Below, some unidentified children of parish council members pose for the camera during a holiday party at the parish. (Photos by Father Thomas Widner).

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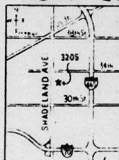


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Foreign students (from 2)

more concrete terms. This is why we don't study philosophy or mathematics in the first grade."

BUT BOTH foreign and American students seem to agree the whole situation is improving.

An American student, Anne Rody, attributes most of the tension to language and cultural barriers. Miss Rody, a senior music major, said she has found it much easier to get along with the international students than American students.

"They seem much more open and appreciative when you do things for them," says Miss Rody, who feels that "the longer they are here, the easier it is for everyone."

Ann Hammond, a senior from Indianapolis, declares that she has made a more conscious effort to be with international students, finding them "very warm and gracious."

Miss Hammond suggests that many American students don't seem to take the time to get to know the foreign students.

"There is such a fast turnover rate among the international students that many American students believe there isn't any point in starting a relationship. Many of them ask, 'Why take the time?'"

Bob Freese, a resident assistant at the men's dormitory, believes the situation has greatly improved. He points out that many American students are now requesting ELS roommates, and there appears to be more "intermingling."

ACADEMICALLY, a big help for the students is Marian's size. Mustapha Mustapha from Lebanon relates that friends at IUPUI often find it hard to understand lectures and to get the help of professors in the larger school.

"At Marian, I think most teachers try to help you if you have problems," comments Mustapha.

Rabih Ad'han, Mustapha's cousin, sees attending a small college like Marian as "worth the cost."

"It is a good chance to meet new people and make friends. It can be like a prison in a larger school."

Rabih believes that regardless of any problems, it is still "my duty to interact with the other students. I am a guest, and I live in their environment. I must attract them to be my friend. I am interested in them, but not exactly like them."

Neelmino Emmanuel, a senior from Sri Lanka, sees the college as "becoming more aware" of the international situation. The administration and members of the student government seem strong in their commitment to developing a better atmosphere, according to Emmanuel.

One vehicle for better relations is the International Club, formed last year at Marian. Designed to promote understanding between various nationalities, it is made up of ELS, international and American Marian students.



THANKSGIVING—A special ceremony marking the return of the American hostages from Iran was held in Terre Haute Jan. 21. Franciscan Father Hubert Kobunski, pastor of St. Benedict Parish, said prayers at the ceremony. Also participating was Terre Haute Mayor Pete Chalos (at left). (Photo by Franciscan Father Louis Manna)

It serves as a voice for the foreign student and also sponsors or co-sponsors such events as international teas and movies.

A growing consensus on the Marian campus was best summed up by Bob

Freese, who declared "I think the international students are good for the college. They bring us their cultures. And these people study 40 hours a week to learn English—you've got to praise them for that."

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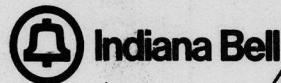
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the Active List

January 30

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

January 31

Classes in Irish step dancing will be held on Saturdays at St. Michael parish, 30th and Tibbs, Indianapolis. Children and adults are welcome. The beginning class meets at noon. A new Irish Ceili class will meet at 3 p.m. For more information call 293-0847 or 293-9758.

February 1

A mother-daughter Mass and brunch will be held at Cathedral High School, Indianapolis. The Mass at 10 a.m. will be followed by brunch. The public is invited. For information and/or reservations call Michael McGinley, 542-1481.

The first Marriage Medley for married couples will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. The program will deal with the subjects of marriage and family life. Call Alverna, 317-257-7338, for information/reservations.

A sausage festival will be held in Father Gootee Hall, St. Paul parish, Sellersburg. Serving will begin at 5 p.m. and games will follow at 6 p.m.

Feb. 2, 3, 6, 7

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

►Feb. 2 and 9: Caesarean Birthing; 7 to 9 p.m.

►Feb. 2-23: Red Cross First Aid; four Mondays, 7 to 9 p.m.

►Feb. 3-24: Smoking Withdrawal Clinic; four Tuesdays, 7 to 9 p.m.

►Feb. 3-March 10: Natural Food Cooking Class; 6 Tuesdays, 12:30 to 2:30 p.m.

►Feb. 6: Treats for Tots; 12:30 to 2:30 p.m.

►Feb. 7, 8: Cross Country Ski weekend.

Call 317-846-7037 for details.

February 6

An inter-parish retreat for seventh and eighth grade teens in religious education programs from St. Maurice, Decatur County, St. John, Osgood, St. Maurice, Napoleon, and Immaculate Conception, Milhouse, will be held in the parish hall at Napoleon. Contact respective parishes for complete information.

February 6-8

The annual Triad concert will be presented at the Murat Theatre, Indianapolis, by a combined choral group consisting of men from the Murat Chanters, the Indianapolis Maennerchor from the Athenaeum and the Columbians of the Knights of Columbus. The three performances will begin each night at eight o'clock.

A weekend retreat for Charismatics will be held at Mount St. Francis Retreat Center, Mount St. Francis, Ind. For reservations call 812-923-8818.

A Charismatic retreat for those in the movement five years or more is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Complete details are available by calling 317-545-7681.

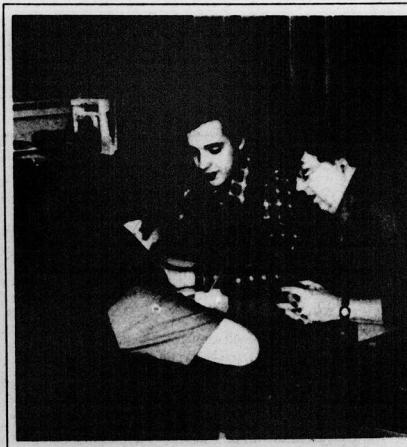
Men of college age and older who are considering a vocation to the priesthood are invited to attend a retreat at the Vocations Center of the Archdiocese, 520 Stevens St., Indianapolis. Those who are interested are asked to contact the Vocations Center, 317-636-4478.

February 7

The placement exam for incoming freshmen will be held at Chatham High School, 5885 Crittenden, Indianapolis, beginning at 8:30 a.m. Call the school office, 251-1451, for information concerning fees and scholarships.

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

Cathedral High School, 5225 E. 56th St., Indianapolis, will hold eighth grade entrance exams from 8:30 to 11:30 a.m. For more information contact the school, 542-1481.



HELPERS—Scecina High School special education students Jim Cahill and Mark Terry work on posters as Mrs. Joseph Bauman assists them. The posters are to advertise the Guardian Angel Guild card party being held at 1:30 and 7:30 p.m. today (Jan. 30) at St. Pius K of C, for the benefit of Scecina's special ed classroom.

February 8

St. Francis de Sales parish, 22nd and Avondale (two blocks west of Sherman Drive), Indianapolis, will sponsor a concert by the Jordan-Aires Singers at 3 p.m. The public is invited.

February 10

The quarterly board meeting of the Archdiocesan Council of Catholic Women will be held at Howard Johnson-East, 1-70 and Post Road, Indianapolis, beginning with registration at 10 a.m. The reservation deadline is Saturday, Feb. 7, and may be made with Mrs. John W. Thompson, 1808 E. 64th St., South Drive, Indianapolis, 46220, phone 317-251-7920.

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

El Salvador film slated

The film "El Salvador: Revolution or Death," will be showing at these various locations in Indianapolis: Feb. 3—Marian College Library Auditorium, 7:30 p.m.; Feb. 4—Butler University campus (room to be announced), 7:30 p.m., sponsored by the Progressive Student Association; Feb. 5—IUPUI's Cavanaugh Hall, Rm. 131, 7:00 p.m. Speakers at this showing are: Fr. Paul O'Brien, dean of students, Brebeuf high school; Bob Piepmeier, Amnesty International; and a representative from Bloomington Committee for Democracy in Latin America, sponsored by the Political Science Student Association.

All of the showings are free and open to the public.

For further information contact Dennis Drake, 283-6149 or 291-8725.

Socials

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

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

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Prayer and Praise — 7:30 p.m.
Mass — 8:00 p.m.
Celebrant — Rev. Joseph Riedman

For further information call:

Catholic Charismatic Community Center

Phone: 255-6561

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Catholic Youth Corner

Youth council meets;
students receive honors

by Jim Jachimiak

CYO members from throughout the archdiocese will attend the Archdiocesan Youth Council meeting in New Albany which begins at noon tomorrow, Saturday, (Jan. 31) continuing until noon on Sunday.

Business will include ratifying a constitution and finalizing plans for the archdiocesan CYO convention scheduled for mid-April.

CYO basketball tournaments involving 2000 youth in seven leagues begin after the regular season ends on Sunday. The girls' volleyball season also has begun and will include about 750 girls.

Brebeuf High School's speech team received the first place sweepstakes trophy at the Evansville Reitz Invitational Tournament last month.

Brebeuf students who placed first in individual events were Tom Baltz in both Humorous and Dramatic Interpretation; Jetta Hawryluk, Poetry; and Carolyn Gray, Girls' Extemporaneous Speaking. Others receiving awards were Susan Beard, Brooks Carlson, Alfredo Gonzalez, Marie Hebenstreit, Denise Herd and James Howard.

Archdiocesan schools were well-represented among student winners in the Martin Luther King Essay Contest Jan. 15.



At the elementary level, third place went to Dana Gunn, Sacred Heart School, Terre Haute. Honorable Mentions were given to Tim Hartman also of Sacred Heart School; Michael Yowell, St. Andrew, Indianapolis; and Judy Meyer, St. Paul School, Guilford.

In the junior high group, from St. Joan of Arc School, Indianapolis, Paul Naghdi won first place and Michael Morgan an honorable mention.

In the high school division, James H. Howard, Brebeuf Preparatory School, took third place.

The contest was sponsored jointly by the Indiana Christian Leadership Conference and the Indiana Interreligious Commission on Human Equality.

Kevin Leising, sophomore at Indiana Central University, has been elected co-



RETREAT PREPARATION—Plans are underway for a parish community retreat at St. Gabriel Church, Connorsville, March 6-10. Holy Cross Father Robert Nogosek, a member of the Fatima Retreat Center renewal team, Notre Dame University, discusses plans with St. Gabriel's liturgy committee. The retreat, aimed at all parish members including priests and Religious, focuses on renewal of the individual and the parish community. (Photo by Phil Unwin)

president of The Huddle, ICU's chapter of Fellowship of Christian Athletes (FCA). Leising, a member of ICU's basketball team, is a resi-

dent of Milroy and belongs to St. Mary Parish, Rushville.

Among FCA activities he will be overseeing are regu-

lar visits to a children's home by the group and spring and fall retreats with FCA chapters from other colleges.

Remember them

- † **ASHBRANNER, Rose F.**, 85, St. Paul Sellersburg, Jan. 21. Sister of Herman Henderzahs.
- † **BLAKE, Carl E.**, 50, St. Anthony, Clarksville, Jan. 24. Husband of Mary Ellen (Thomas); father of Janet Pierson, Lisa and Julia Blake; son of Margaret Blake; brother of Betty Andrews.
- † **BOUILLEZ, Lottie M.**, 87, Holy Rosary, Seelyville, Jan. 24. Mother of Rose Mary Lawrence, Arnold, Herschel, James, Edward and Donald Bouillez; sister of Rose and Mary Richards, Thalma Koon.
- † **BROWN, Alma (Cates)**, 62, St. Mary of the Knobs, Floyds, Knobs, Jan. 22. Mother of Jackie Hallemer, Judith A. Didelot and Kay Felock; sister of Garrett Cates.
- † **BUTALLA, George F.**, 25, St. Lawrence, Indianapolis, Jan. 19. Son of Mr. and Mrs. Paul E. Butalla; brother of Ruth Ann and Capt. Paul E. Butalla Jr.; grandson of Anna Butalla.
- † **CASH, Laurette O.**, 91, Immaculate Heart, Indianapolis, Jan. 22. Sister of Grace Kuhn.
- † **GARDINER, Zelma T.**, Christ the King, Indianapolis, Jan. 20. Wife of Michael; mother of Helen Wells and William Gardiner; sister of Mattie Fruit.
- † **GUILLAUME, Alvin F.**, 65, Holy Family, Richmond, Jan. 20. Husband of Edith; father of Lester and Paul Guillaume; brother of Lawrence.
- † **HAGERTY, Joseph B.**, 56, St. Philip Neri, Indianapolis, Jan. 20. Husband of Kazuko; father of Margaret Williams, Patricia Holt, Mary, Joseph, Frank and Mike Hagerty; son of Helen Hagerty; brother of Wilma McAtee, Connie McAtee, Dorothy Spalding, Francis and John Hagerty.
- † **HUESMAN, Mary Louise**, St. Joseph, Shelbyville, Jan. 18. Wife of Robert; mother of Connie Woodward and Dan Huesman; sister of Bonnie Sue Stone and Don Wilson.
- † **HURLBURT, Mary E.**, 53, St. Gabriel, Connorsville, Jan. 19. Mother of Audrey Kazak and Roberta Gale Tetrick; daughter of Audrey Barringer; sister of William Crute.

† **KLOTZBIER, Tillie L.**, Holy Trinity, Indianapolis, Jan. 22. Mother of Ralph and Carl Klotzbie; sister of Alfred, William and Otto Breinlich, Marie Ilg.

† **LENFERT, James A. Sr.**, 64, Our Lady of Perpetual Help, New Albany, Jan. 24. Husband of Dora (Stone); father of James A. Lenz Jr.; brother of Dorothy Eagle, Mary Townsend, Ben, Charles and George Lenz.

† **LEY, Michael J.**, 75, Our Lady of Lourdes, Indianapolis, Jan. 19. Husband of Carolyn; father of Carol Freeland and Patricia Pine; brother of Edward, Robert and Betty Ley, Helen Hill, Frances Mader, Mary Mader, Agnes Rancourt and Delores Reitman.

† **MCCARROLL, Betty**, 59, St. Gabriel, Connorsville, Jan. 17. Wife of John D.; mother of Mary Limburg, Beth, Mark, David and Nicholas McCarroll; daughter of Jessie Brunsman; sister of Celie Hester, Edward and Richard Brunsman.

† **MUNDEN, Harold W.**, 66, St. Simon, Indianapolis, Jan. 23. Husband of Catherine; father of Karen Fulford; stepfather of Andrea Allen, Cynthia Warren, Donna Griffin, Cheryl Maulden and Michael Gabe; brother of Pearl Dehne, Ethel Garrison, Thelma Dodd, Harry and Walter Munden.

† **NEUMAN, William J.**, 60, St. Gabriel, Connorsville, Jan. 24. Husband of Delores; father of Diane Pfum, Pat Wise, Mary, James, Thomas, John, David and Lewis Neuman; brother of Frank and Edward Neuman.

† **O'BRIEN, Della (Winscot)**, St. Lawrence, Indianapolis, Jan. 24. Mother of Marietta Vollmer.

† **PIERS, Edith**, 85, St. Mary, New Albany, Jan. 22. Sister of Joseph Gettelfinger.

† **SCHIERER, Joseph H.**, 62, St. Mary, Indianapolis, Jan. 23.

Husband of Mary; father of Joseph; brother of Loretta Crawford, Agnes Horn, Charlotte Rockwell, Edward, Mack and William Schierer.

† **SHEA, Pearl M.**, 90, Our Lady of Lourdes, Indianapolis, Jan. 21. Mother of Cortland Shea; sister of Fred Hausner and Nan Spangler.

† **SOMMERS, Dorothy Joanne**, St. Malachy, Brownsburg, Jan. 19. Wife of Raymond; mother of Sharon Heaviland, Sgt. David, Steven, Joseph, Daniel, Bruce and Linda Sommers; daughter of Gertrude Swift; sister of Walter Bud Swift.

† **WALTON, Thomas (Skip) Jr.**, 24, Holy Family, New Albany, Jan. 19. Son of Mr. and Mrs. Thomas Walton Sr.; brother of Tami, Nanci, Sue and David Walton; grandson of Mr. and Mrs. Elmer Walton and Mr. and Mrs. Richard Lee.

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Lopez, Joe
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Durbin, Lula Mae
Johnson, Moody L.
Weisshaar, Minnie C.
Beckom, Elizabeth
Powers, Sylvester
Sage, Gertrude J.
Brezko, John
Foltzenlogel, Clara
Glenn, Laura E.
Stith, Phillip L.
Piglacela, John

Calvary

Beckerich, Edith C.
Laurenzana, Maria C.
Walker, Inf. Gabriel E.
Kennedy, Dorothy J.
Martin, Edward C.
Dillehay, Clarence W.

Walker, Iva V.
Stoeffler, Isabel K.
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Weist, Rosemary
McCalley, Magdalene M.
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Gressley, Marie F.
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Miller, James A., II
Hill, Gertrude C.
Casey, Jane M.
Feltman, Rev. Earl A.

Calvary Mausoleum

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Smith, George A., Jr.
Haragan, Delphina E.

Holy Cross

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Suesz, Margaret E.

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Moran, John E.
Werner, William A.
Wilson, Ruth
Miller, Mary C.
Robb, Esther
O'Neil, Mayme J.
McCarty, Lawrence L.
Dwyer, William L.
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Jett, Mark N.
Riley, Vincent C.
Wallace, Charles Ray
Smalley, Howard, Jr.
Hoff, Mary C.
Palmer, Alice E.
Lewis, Bessie Mae
Mundon, Carl
Callaghan, Anna E.
Manning, Agnes
Buster, Lazora May
Robinson, Veva M.

Providence Sister Metcalfe dies

ST. MARY-OF-THE-WOODS, Ind.—The Mass of the Christian Burial was celebrated here for Providence Sister Mary Thomasetta Metcalfe, 86, on Monday, Jan. 19.

Sister Metcalfe, a Chicago native, entered the Congregation of the Sisters of Providence in 1916 and pronounced her first vows in 1918.

She was a music teacher. Her assignments took her to California, Oklahoma, Illinois and Indiana. Her last mission was at St. Patrick parish, Indianapolis, where she taught for 18 years.

Survivors include two sisters, Isabelle and Susan Metcalfe of San Diego, Calif., and a cousin, Mrs. Henry Devlin, Dolton, Ill.

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Marian Knights hoping to reach district playoffs

"On the road again" could have been the motto of Marian College's basketball team during much of this season, but the Knights have put together a 13-6 record and appear likely to qualify for the district playoffs.

"Unless we fall apart we should be in the playoffs," said Coach John Grimes, who has made that his goal. He recalled Marian's surprise win over Butler at Hinkle Fieldhouse earlier this year and commented that, "we've improved considerably during the course of the year."

Last week, the Knights lost 55-50 at Franklin. They also were on the road against Indiana Tech.

Coach Grimes is "very optimistic" about the season's remainder and the possibility of reaching the playoffs. "We have a good outlook as far as where we are playing," he said. Five of the Knights' six final games will be at home.

"We've been very fortunate as far as injuries are concerned," Grimes added, although colds have plagued several Marian players.

Only five of the first 18 games have been played on the Knights' home floor. While this can be a disadvantage, it has worked to their favor in ratings, since Marian has been winning most away games. In the ratings system, points are awarded based on defeating a "winning" or "losing" team on the road, said Grimes. "Beating a winning team on the road will improve the record," he explained.

Chad Miller, 6'7" forward, leads the Knights in scoring with a game average of 14 points. Close behind are Brian Feldman, guard, and Phil Sarvari, forward, both 6'3", each averaging 13 points. They—along with guard Dale Wernke, 5'7", and center Ron Brothers, 6'6"—make up Marian's starting lineup.



STRATEGY SESSION—Coach Kathy Hennegan gives last minute instructions to (from left) freshman DeeAnn Ramey and co-captains Kim Hermes and Becky Brothers, prior to last Saturday's game against Hanover. Marian's Lady Knights won 64-60. (Photo by Valerie Dillon)

Lady Knights mark successful season, building toward future

A team comprised of mostly freshmen, the Marian College women's basketball team is a team to be reckoned with in the future, according to Coach Kathy Hennegan.

Posting a 7-3 record thus far, the Lady Knights figure to finish the year on a successful note.

The squad opened the season with two losses to Butler and IUPUI in the city tournament, before reeling off four straight wins against IU-Fort Wayne, DePauw, St. Francis and Anderson.

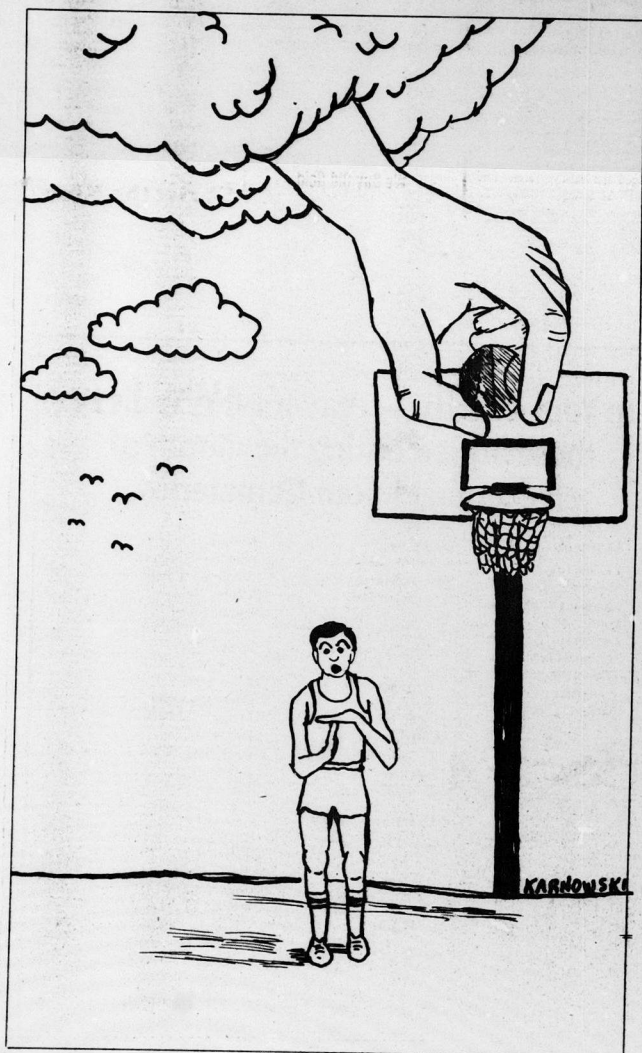
They lost their first game after the holiday break to Indiana Tech, but have beaten St. Mary-of-the-Woods, 93-32 and Franklin, 74-56, and their latest opponent, Hanover.

Junior forward Kim Hermes leads the team in scoring, with an 11 points per game average. She and center Becky Brothers, a senior, are the team's leading rebounders.

Other key players for the Knights are sophomore Julie Vogelewede and freshmen Darlene Moser, DeeAnn Ramey and Paula Frounfelker.

In assessing her team's ability, Coach Hennegan describes the Knights as a "quick team and really strong at the guard position, but lacking in height."

"We started the season with young, inexperienced players. But the more games they play, the more experience they gain," remarked Coach Hennegan. "We are building a strong nucleus around these freshmen."



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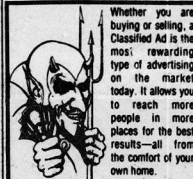
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TV Programming

Film examines crisis at Little Rock high school

by Michael Gallagher

NEW YORK—The distinguished actress Joanne Woodward takes the role of an embattled high school educator in "Crisis at Central High," airing Wednesday, Feb. 4, on CBS from 8:30-11 p.m. (EST).

Miss Woodward plays Elizabeth Huckaby, a teacher and vice principal at Central High School in Little Rock, Ark., who, in the eventual fall of 1957, found herself in the middle of a confrontation between the governor of Arkansas and President Dwight D. Eisenhower over school integration.

Defying federal orders to allow the admission of nine black students to all-white Central High School, Gov. Orval Faubus mobilized the National Guard to keep blacks out of the school. Eisenhower responded by ordering the Guard withdrawn and sending 1,000 paratroopers of the elite 101st Airborne Division to keep the peace and protect the black students from mob violence and harassment by white students.

"Crisis at Central High," directed by Lamont Johnson from a script by Richard Levinson and William Link, recounts one of the most dramatic and significant events in the history of race relations in this country from the viewpoint of Mrs. Huckaby, on whose book the script is based. This particular perspective accounts for the movie's virtues, but it is also responsible for some of its defects.

What comes through most effectively is the courage and dedication of Mrs. Huckaby and her colleagues (Charles Durning co-stars as the principal), men and women leading quite ordinary lives who suddenly discover that merely doing their job the way it should be done suddenly requires a large measure of heroism. Miss Woodward turns in an outstanding performance and is well supported by a fine cast, especially Henderson Forsythe as her husband.

Because the angle of vision throughout is that of Mrs. Huckaby, however, much of the dramatic potential of the story is lost. For she wasn't a witness to or participant in everything. Thus we hear of many things that we'd like to know more about, such as the friendships that developed between black and white students and the effect of the entire crisis upon the black students and their families.

Very little is made of the dramatic potential of the intervention of the paratroopers. The impact of their arrival, moreover, is considerably blunted, not only by their sloppy uniforms and seedy appearances, but by an earlier scene in which supposed National Guardsmen are shown wearing the Airborne badge and the famous 101st shoulder patch.

A gaffe of a different nature—but one which should also be attributed to

Levinson and Link, who doubled as writers and executive producers—has Durning saying, "The less students that come today the better." Maybe many high school principals today wouldn't know the difference between "less" and "fewer," but those of 1957 did.

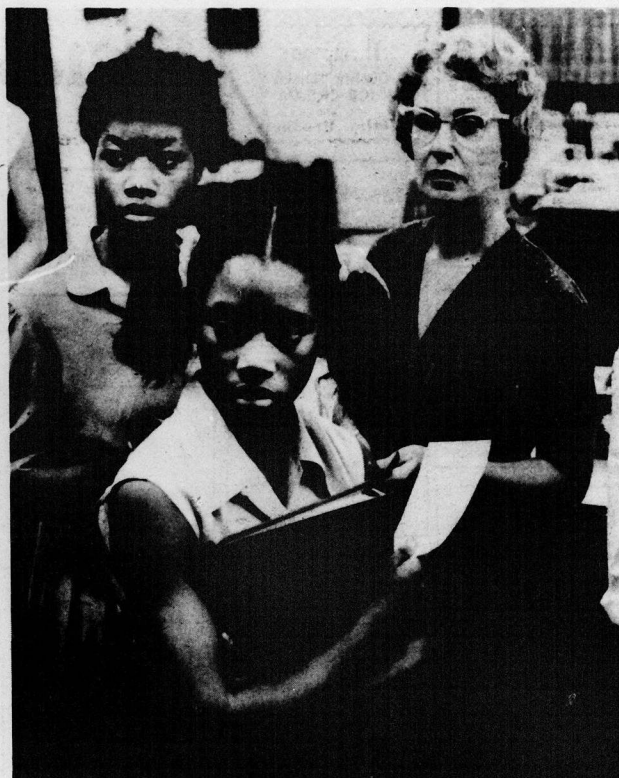
The essential drama and human interest of the Central High School story, however, triumphs over the shortcomings and incidental tackiness of the production. And for today's young people, "Crisis at Central High," besides being entertaining, should be rather enlightening.

The horror of the Nazi death camps was on a scale of enormity that defies rational comprehension. Because some today even deny the reality of the Holocaust, a survivor of the camps went back to describe what she experienced in "Kitty—Return to Auschwitz," airing Wednesday, Feb. 4, at 8-9:30 p.m. on PBS.

The achievement of this documentary is providing an individual dimension to the insanity of mass murder. It uses Nazi photographs or films coldly recording the dehumanization of these victims of racism. Instead, the viewer empathizes with the heart-breaking recollections of a middle-aged woman who, as a teen-ager in Auschwitz, lived with death for almost two years.

The camp remains much as the Nazis left it but now grass grows where during the war there was only mud in winter and dust in summer. Accompanied by her grown son through this "graveyard for people of all Europe," Kitty, often in tears, describes the beatings, roll-calls, selections, lack of sanitation, crematoria and explains how she survived it all.

Kitty Felix Hart—prisoner 39934—went to England after the war and made a new life for herself. A radiologist and mother of two, she returned to Auschwitz partly to "figure out what happened and see how it was possible to go on living." This British documentary, directed by Peter Morley, not only adds to our understanding of the Holo-



LITTLE ROCK DRAMA—Joanne Woodward, right, as Elizabeth Huckaby, an educator embroiled in the federal-state controversy over integration in Little Rock, Ark., in 1957, greets new black students in "Crisis at Central High." The new movie, which also stars Charles Durning, airs Feb. 4 on CBS. (NC photo)

caust but is also a sensitive portrait of a survivor of mass hatred who can never forget the experience, but knows that living cannot be based on hatred and revenge.

Sunday, Feb. 1, 10-11 p.m. (EST)(PBS) "I Remember Harlem." Beginning this four-part history of New York City's black community is a program tracing Harlem's days as a Dutch farming community, a wealthy suburb and then a burgeoning black neighborhood.

Monday, Feb. 2, 7:30-8 p.m. (EST) (PBS) "The Dick Cavett Show." The conversation is with comedienne Lily Tomlin, who talks about her new movie, "9 to 5," and the soon-to-be-released spoof, "The Incredible Shrinking Woman."

Tuesday, Feb. 3, 4-4:30 p.m. (EST) (CBS) "Sign-On." This pilot for a proposed daytime variety series developed by the Children's Television Workshop employs comedy sketches, music, interviews, documentaries, news, consumer information and reviews of the arts.

Friday, Feb. 6, 9-10 p.m. (EST) (PBS) "Hard Choices." In examining the health care delivery system, this documentary suggests that those seeking medical care and those providing it need to examine their attitudes, expectations and the very definition of health.

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Paddy Noonan
from Mallow, Co. Cork

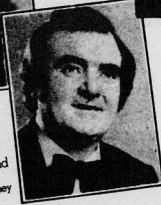


THE PADDY NOONAN IRISH SHOW


STARRING



Mary Hegarty






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



Hal Roach
Ireland's International Comedian

The Paddy Noonan Band
featuring:

Richie O'Shea • Kenny McLeod • Johnny Hanley

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

"OPEN WIDE THE DOORS FOR CHRIST!"

Our Holy Father
Pope John Paul II

urges you to
join
The Society for the Propagation
of the Faith
on
Enrollment Sunday
February 15, 1981
or anytime thereafter.

Membership Enrollments (Both living and deceased may be enrolled)

Perpetual	
Family \$100.00	Individual \$50.00
<small>(Pay in monthly installments)</small>	

Annual	
Family \$15.00	Individual \$2.00

You Give . . . Financial and spiritual support to:

138,600 missionaries	2,480 orphanages
44,000 native seminarians	127 leprosaria
74,392 schools	620 maternity clinics
8,886 hospitals	879 mission dioceses

You Receive . . . The prayers of 138,600 missionaries and
special remembrance in 15,000 Masses a year.

Please enroll through your parish!

THE SOCIETY
FOR THE



PROPAGATION OF THE FAITH

