

The CRITERION

Pontiff urges Catholics to toil for peace

by NANCY FRAZIER

VATICAN CITY (NC)—Catholics should join "the first rank of those preparing peace," said Pope John Paul II in his message for the 1982 World Day of Peace, Jan. 1.

The 5,500-word message, dated Dec. 8 and made public Dec. 21, comments on the theme chosen last fall by the pope for the annual observance: "Peace, a gift of God entrusted to us."

"The church supports and encourages all serious efforts for peace," Pope John Paul said. "The church wishes her children to join,

Excerpts from the pope's message are found on page 4

through their witness and their initiatives, the first rank of those preparing peace and causing it to reign."

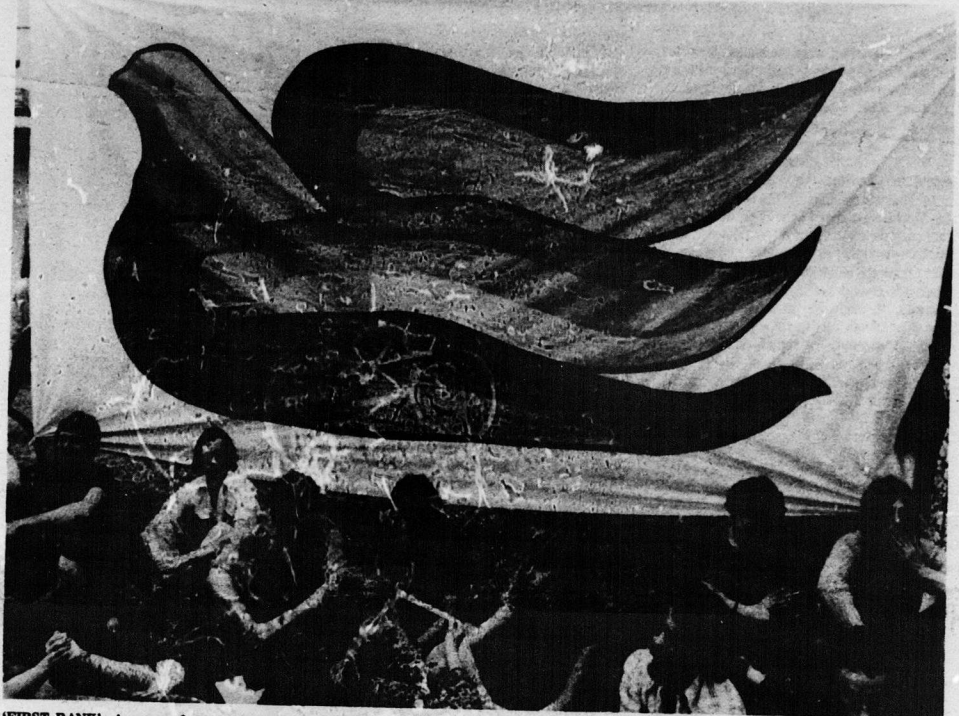
But the pope warned against "ideologies that hold up the prospect of a totally and permanently peaceful human society as easily attainable" and said that "these deceptive hopes lead straight to the false peace of totalitarian regimes."

"This is why Christians, even as they strive to resist and prevent every form of warfare, have no hesitation in recalling that, in the name of an elementary requirement of justice, people have a right and even a duty to protect their existence and freedom by proportionate means against an unjust aggressor," he said.

But "this right, which is very real in principle, only underlines the urgency for world society to equip itself with effective means of negotiation," he added.

The message made no reference to specific nations or specific world situations, but said that "there are still serious threats to peace in the world."

"Some of these threats take the form of



'FIRST RANK'—A group of young people sit beneath a large banner bearing a dove, the symbol of peace, during an anti-arms demonstration. In his 1982 World Day of Peace message, Pope John Paul II said, "The

church wishes her children to join, through their witness and their initiatives, the first rank of those preparing peace and causing it to reign." (NC photo from KNA)

divisions within various nations," the pope said. "Others stem from deep-rooted and acute tensions between opposing nations and blocs within the world community."

The world is beset by "divisions between East and West, North and South, friend and enemy," Pope John Paul said, and these divisions are based in large part on political reasons.

"Unbridled nationalism fosters plans for domination, which leave other nations with the

pitiless dilemma of having to make the choice: either accepting satellite status and dependence or adopting an attitude of competition and hostility," he said.

The pope urged educational programs for peace, scientific and philosophical research on the issues of war and peace, cultural exchanges among nations, and the responsible use of the mass media to provide accurate information on world situations.

In a message to political leaders, on whom "falls directly and principally" the task of building peace, Pope John Paul said: "Peace can develop only where the elementary requirements of justice are safeguarded."

He praised the role of international organizations in helping "to show the world that war, bloodshed and tears are not the way to end tensions.

"They have provided, so to speak, experimental proof that even on the world level people are able to combine their efforts and seek peace together," he added.

At a Vatican press conference Dec. 21, Father Jan Schotte, secretary of the Pontifical Justice and Peace Commission, said the pope's message was not specifically aimed at telling Poles what to do under martial law. Instead, the pope "just outlined general principles," he said.

Father Schotte described the document as the third prong of a three-part personal peace initiative of Pope John Paul.

The first part was the pope's letters to U.S. President Ronald Reagan and Soviet President Leonid Brezhnev at the start of talks in Geneva, Switzerland, on nuclear disarmament in Europe, he said. The second was the recent

presentation to world leaders of a study on the effects of nuclear war by members of the Pontifical Academy of Sciences.

The World Day of Peace observance was begun by Pope Paul VI on Jan. 1, 1968.

"The 11 messages of Paul VI and the four messages of John Paul II taken as a whole can be described as an authentic catechesis of peace," Father Schotte said. The World Day of Peace is Jan. 1, "but its celebration cannot be limited to just one day," he added.

Bishop Kelly named to Louisville

WASHINGTON (NC)—Pope John Paul II named Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference (NCCB-USCC), to be archbishop of Louisville, Ky., on Dec. 29.

As NCCB-USCC general secretary for the past five years, Archbishop Kelly has been chief administrative officer for the U.S. bishops' twin national conferences, speaking for the bishops on public issues and representing them in dealings with the Holy See.

In those years he was called on to address issues ranging from U.S. foreign policy on Latin America, southern Africa and China to domestic issues of abortion, illegal aliens, a full range of social welfare issues and a variety of questions about church-state relations.

The 50-year-old archbishop, a member of the Dominican order, succeeds Archbishop Thomas J. McDonough, 70, who retired Sept. 29

as archbishop of Louisville and has been apostolic administrator of the archdiocese pending the naming of his successor.

Archbishop Kelly's appointment was announced in Washington by Archbishop Pio Laghi, apostolic delegate in the United States.

"Archbishop Kelly brings a remarkable combination of attributes and skills to his new assignment," said Archbishop John R. Roach of St. Paul-Minneapolis, president of the NCCB-USCC. "Among these are pastoral warmth, administrative ability, intelligence and good humor, and a deep love for the church and its people."

His new archdiocese is one of the nation's oldest Sees. The first diocese, Baltimore, was formed in 1789, covering the whole of the United States. In 1808 new dioceses were formed in Boston, New York, Philadelphia and Bardonia, Ky.

The Bardonia diocesan See was transferred to Louisville in 1841.

the criterion

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Indianapolis, Indiana

Holiday festivities mix with travel in Greenfield

St. Michael's pupils celebrate Christmas everywhere

by VALERIE R. DILLON

Peter Dalidowicz wore the biggest Mexican hat north of the border, Angela Newberg wore Swedish candles in her hair, all the students left their shoes outside Grade 4, and Father Stephen Banet, in Arab headgear, carried an oil can around the school seeking contributions.

That's how St. Michael's in Greenfield celebrated Christmas this year.

An innovative party, "Christmas Around the World," combined holiday festivities with an experience in travel for the students and a lesson in how other cultures and peoples live.

"I think the children learned a lot from it," declared Providence Sister Helen Therese Conway, St. Michael's principal. "It was fun and educational. Terrific things result when all cooperate and work hard together."

For the party, the eight grades each represented a different country: England, Italy, Holland, France, Germany, Sweden, Mexico and the United States. The children of each class wore that nation's native costume. They also researched customs, learned bits of the language, music and dances and made souvenirs for other classes to remember their visits. Each teacher prepared learning situations—music, stories, crafts and art, puzzles, math mysteries.

KEY TO THE all-day event, held just before Christmas break, was the room-to-room, "nation-to-nation" travel. At regular intervals, students in each grade and "country" rotated, spending approximately 30 minutes in every other "country," singing, making a memento, learning about its Christmas customs and perhaps tasting a cookie or sweet typical of that nation. Plum pudding was enjoyed in England; pastry in France, a complete

Mexican dinner was the treat of eighth graders.

"Flight 515 (school address) now boarding at Gate 8 (number of rooms)," boomed Sister Helen Therese over the loud speaker system to start the day's activities.

"Fasten your seat belts. No smoking during takeoff (stifled laughter in the eighth grade classroom)."

Each student had a "flight bag" for supplies and souvenirs plus a "passport" complete with picture and stamped on arrival in each "country." According to the principal, only three passports were lost.

The "plane" carrying the students came down at Shannon Airport, where lunch was enjoyed. The day's journey ended at Indianapolis airport at 2:30 p.m. "Thank you for flying St. Michael's," intoned Sister Helen Therese, who served as "Consulate" for the day's events.

WHEN STUDENTS ARRIVED in Holland (Grade 4), they were asked to leave their shoes at the door where teacher Christine Dowling filled them with traditional candy. Later, one little boy saw the Consulate to report he had got back the wrong shoe.

It was Miss Dowling who first presented the idea for "Christmas Around the World" to St. Michael's faculty and the idea "snowballed" from there.

"Everyone got into it," recalls Sister Helen Therese, "although at first the upper grade teachers worried about what they would teach the little ones." Miss Dowling researched various countries and the eight were chosen because material was available to teachers about those countries.

Eventually, parents and others in the Greenfield community also became involved, contributing supplies, food and their own skills. One couple—Mr. and Mrs. Ray Robak, whose own three children graduated from St. Michael's—taught the students to do a Swedish polka. One school mother, Mrs. Kathy Ryan, came every day to help the children practice. Others contributed postage stamps of various countries.

Even the pastor couldn't resist getting into the act. Students and faculty alike were startled when a full robed native from a "non-participating nation"—Father Banet dressed as an Arab—showed up. He carried an oil can



CELEBRATION—At top, Father Stephen Banet visits Sister Rose Celine Seccina's classroom during "Christmas Around the World" at St. Michael's. Above, representing their "countries" are (left to right) Kelly Suhr, Holland; Angela Newberg, Sweden; Brody Thomson, Italy; Peter Dalidowicz, Mexico; Elizabeth Davis, England; Todd Foreman, France; Donna Knecht, Germany; and Amy Cooper, U.S.A. (Photos by Valerie Dillon)

from room to room, asking delighted and laughing students for contributions.

THE EVENING following the party a parents' night was held with an international theme declared "the best Christmas program ever" by many parents. Not only did parents

show up—the hall overflowed with neighbors and townfolks who had heard about the unusual happenings.

Costumed students from each "country" sang hymns and songs in the language and native dances. A Mexican hat dance was done around a sombrero. One third grader, Dan Ecoff, represented her class (U.S.A.), appearing as the Statue of Liberty in a costume constructed by eighth grader Peter Dalidowicz.

The final event planned was an international liturgy. Children representing each country were to contribute something special at the Offertory: a yule log from France, the Swedish Star of Bethlehem, a statue of Mary and Joseph from Mexico, the crib representing Italy, a candle for Holland, the English wreath, Germany's fir tree and a poinsettia plant representing America.

But, the morning of the Mass, seven inches of beautiful white stuff fell and Greenfield was snowed in and the liturgy was snowed out.

But all involved chalked up "Christmas Around the World" as a great success. "It was a lot of work, but our teachers believed it was worth every minute of preparation," declared Sister Helen Therese.

According to St. Michael's principal, perhaps the most important thing which culminated was the children's discovery of a simple but deep truth: It is Christ's birth everywhere in the world. He is for all people.

OFFICIAL APPOINTMENTS

Effective December 28, 1981

REV. KEITH McCLELLAN, O.S.B., appointed administrator pro tempore, of St. Isidore parish, Perry Co.

From the office of the Archbishop, Rev. Gerald A. Gettelfinger, Chancellor



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Services held for Father Blaise

ST. MEINRAD, Ind.—Funeral services for Benedictine Father Blaise Hettich, 57, were held in St. Meinrad Archabbey Church on Wednesday, Dec. 30. Fr. Blaise, a monk of St. Meinrad Archabbey, died unexpectedly Sunday night, Dec. 27, after returning here from a Christmas and weekend parish assignment.

A native of LaPorte, Ind., he received all of his seminary training at St. Meinrad and was ordained to the priesthood on May 30, 1950.

For 26 years he taught English, religion and speech in the seminary and served as associate editor of Marriage magazine for 12 years. He held a number of other positions at St. Meinrad including that of retreat director. He has been involved in Cana Conferences and the Christian Family Movement.

He is survived by his mother, Cecilia Hettich, and two brothers, David and Leo Hettich, both of Reno, Nev.



Father Blaise Hettich

Assassination attempts mar 1981 as year of violence

by JERRY FILTEAU

A year of violence, 1981 saw attempts to assassinate Pope John Paul II and President Ronald Reagan and the murder of Egyptian President Anwar Sadat.

It was a year of hunger strikes to the death by 10 Irish Republican Army (IRA) prisoners in Northern Ireland, growing civil war in El Salvador and Guatemala, heightened nuclear rhetoric by world superpowers and growing church resistance to nuclear weaponry, new refugee problems in Latin America, economic chaos and a military takeover in Poland, and worldwide economic belt-tightening that hit hardest on the Third World poor.

On the U.S. scene, the year started with release of the American hostages in Iran, but it was also a time when both domestic and foreign decisions by the new administration provoked sharp new debates on morality and public policy, and a year in which another 1.5 million abortions took place.

The assassination attempt on Pope John Paul II May 13 in St. Peter's Square was clearly the major religious news story of the year.

A shocked world, which only two months earlier had seen President Reagan narrowly escape death, waited in horror again as the white-robed figure from Poland, generally acknowledged as the world's most important religious leader, underwent nearly five hours of emergency surgery after being hit by two bullets from the gun of a young Turkish terrorist, Mehmet Ali Agca.

Struck down three days before his 61st birthday, the most energetic pope of recent history spent a slow, painful four and a half months recovering his strength, first in a Rome hospital and then at his summer villa south of Rome. He returned to the Vatican at the beginning of October to preside over beatification ceremonies at St. Peter's Basilica.

THE SHOOTING forced the globe-trotting pontiff to cancel already scheduled trips to Switzerland in June and France in July, and plans for visits to Spain and Mexico later in the year.

The pope personally forgave his attacker in his first public statement after he was shot. But the Italian government, which by treaty with the Vatican had jurisdiction in the case, was not so compassionate. On July 22 Agca was convicted of the attempted assassination and sentenced to life imprisonment.

The pope often referred to the assassination attempt in subsequent public talks, saying that it gave him a new sense of the suffering of the sick and made him appreciate more those around the world who suffered for the faith.

On Oct. 6, two days after the pope returned to the Vatican in reasonably full health, Moslem fundamentalists gunned down Egyptian President Anwar Sadat as he was reviewing a military parade in Cairo.

The death of Sadat, the leader who made peace with Israel and a promoter of interfaith understanding among Moslems, Christians and Jews, highlighted the tenuous nature of the Israeli-Egyptian peace treaty and raised new questions about the long-term prospects of a full Middle East peace.

Poland's economic crisis and the continuing pressure for social reforms throughout the year by Lech Walesa's independent labor union, Solidarity, made Poland a major focus of world concern.

THE YEAR BEGAN with Walesa visiting the pope in January and gaining important church backing for Solidarity. In a series of struggles Solidarity gradually gained significant liberalization of Polish society.

But in mid-December Polish Prime Minister Wojciech Jaruzelski imposed martial

law, declaring that the country was on "the brink of civil war" and forming a Military Council of National Salvation to govern the nation.

Cardinal Stefan Wyszyński of Warsaw and Gniezno, primate and symbol of the Polish church for 33 years, died in May at the age of 79, but his successor, Archbishop Józef Glemp, quickly established himself as another strong church leader.

Just before martial law was declared he issued a sharp statement warning the government not to pass emergency powers, which he said would provoke catastrophic confrontation.

In both American and world terms the inaugural year of the Reagan administration was perhaps the most significant new factor governing events of 1981.

Many of the Reagan political decisions, both at home and abroad, drew strong reaction from church leaders because of their moral implications, making the president a major figure in religious news throughout the year.

Domestically his federal cuts in social spending were sharply attacked by many religious groups, including the Catholic bishops and their national agencies, because of their impact on the poor.

REAGAN REPEATEDLY emphasized the role of voluntarism and the private sector in social welfare. But Catholic charitable agencies around the country said that many of their programs would have to be dropped or curtailed because they had depended on a linkage of federal with private funds.

On the foreign scene the Reagan administration clashed head-on with the U.S. Catholic Conference, the bishops' national civil action arm, over foreign aid, human rights and Central American policies.

Declaring El Salvador the battleground for U.S. determination to stop Soviet-backed communist insurgency in Latin America, the Reagan administration funneled military aid to the government.

The U.S. bishops argued for an internal political solution through negotiations and rejection of outside military assistance to either side.

Nicaragua, with a new leftist government that followed the fall of dictator Antonio Somoza, and Guatemala, with a growing atmosphere of repression and violence, were swept into the administration's hardline stance on El Salvador.

The U.S. bishops objected to U.S. moves to isolate Nicaragua and cut off its sources of foreign aid in an effort to force the government to move more toward the center. The bishops said that there were problems of human rights in Nicaragua but the country needed help to rebuild.

In Guatemala the death toll rose steadily as government security forces and right-wing paramilitary squads battled it out with leftist guerrillas. In July the murder of Father Stanley Rother, a U.S. missionary from Oklahoma, brought home to Americans the civilian deaths, including many socially active church workers, that were occurring in Guatemala. In November two U.S. nuns and a Guatemalan priest and seminarian disappeared for five days and then were released unharmed.

AT THEIR ANNUAL meeting in November the U.S. bishops issued a statement reaffirming the stance taken by their USCC offices on Central America.

Underlying the conflict between the U.S. bishops and the Reagan administration over Central America was a broader issue of the role of human rights in U.S. foreign policy.

Reagan declared, in contrast to the previous administration, that human rights considerations would occupy a strictly secondary role, after national security, in U.S. decisions on overseas military and economic aid.

The policy reversal had immediate effects in U.S. relations throughout Latin America and Africa and in the Philippines.

Church-backed efforts for social justice and the protection of civil and political rights of social activists in Latin America and the Philippines were perceived as having lost the valuable ally of U.S. political pressure against entrenched systems of injustice. Black African nations saw the friendlier U.S. stance toward South Africa's apartheid regime as a move hostile to most of the continent.

Many U.S. bishops and other religious leaders and groups also found major moral issues in the new administration's five-year plan for massive increases in military spending and in Reagan's go-ahead decisions on the MX missile program and the building of neutron warheads.

Many objected strenuously to building more weapons of destruction at the expense of programs to meet human needs at home and abroad, calling the policy "theft from the poor."

ARCHBISHOP John Quinn of San Francisco warned that, with the new systems and the administration rhetoric about "limited" and "winnable" nuclear wars, the "psychological and political barriers" to nuclear war were being eroded.

Archbishop Raymond Hunthausen of Seattle suggested in a headline-making speech that the United States should engage in unilateral disarmament and that an appropriate Christian response to America's "nuclear Caesar" might be tax resistance.

Bishop Leroy Mathiesen of Amarillo, Texas, urged workers at the nuclear warhead assembly plant in his diocese to examine their

consciences as to whether they could morally justify their jobs.

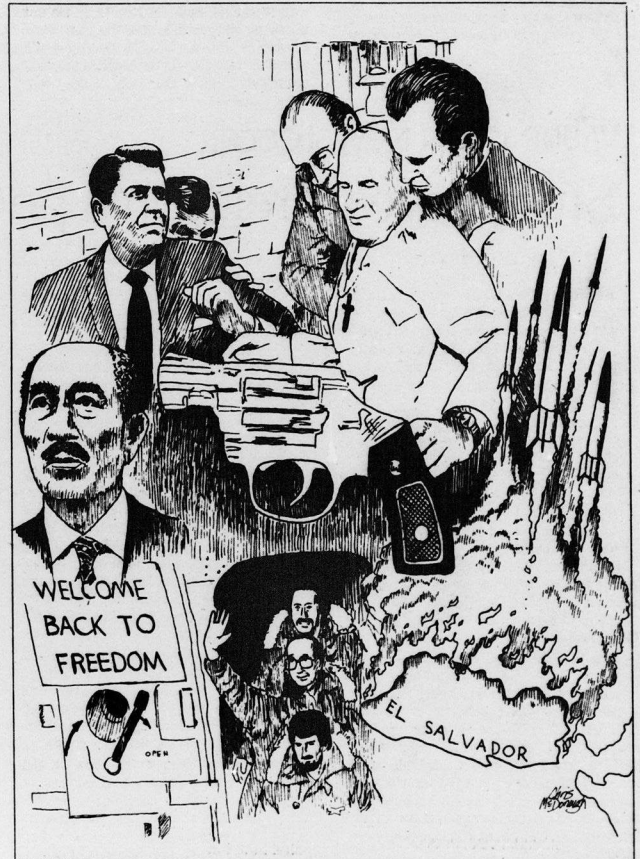
In an unusual move the pope wrote to Reagan and Soviet President Leonid Brezhnev urging them to work together for arms reductions. In December he sent special papal delegations of leading scientists to Washington, Moscow, Paris, London, and U.N. headquarters in New York to plead with world leaders for immediate reductions in, and the eventual complete elimination of, nuclear weapons.

IN A MAJOR POLICY move the U.S. bishops for the first time backed a specific constitutional amendment to overturn the 1973 Supreme Court decision overturning most state laws restricting abortion.

Cardinal Terence Cooke of New York, chairman of the bishops' Committee for Pro-Life Activities, and Archbishop John Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, testified before a U.S. Senate constitutional subcommittee Nov. 5 in favor of the Hatch amendment. It would declare that abortion is not a right granted by the U.S. Constitution and would allow states and Congress to pass legislation restricting and prohibiting abortions.

Some right-to-life groups, seeking an amendment that would directly prohibit abortion, accused the bishops of a sell-out for backing a weaker amendment.

The abortion issue figured in other public controversies in 1981 as well. Among them were the appointment of Justice Sandra Day O'Connor as the first woman on the U.S. Supreme Court, despite objections by pro-lifers over her abortion views, and the appointment of an abortion opponent, Dr. C. Everett Koop, (See ASSASSINATION on page 15)



Pope seeks peace for the world

VATICAN CITY (NC)—The following are excerpts from the English text distributed by the Vatican press office of Pope John Paul II's message for the 15th World Day of Peace, Jan. 1, 1982. It is dated Dec. 8 and was made public Dec. 21:

When we come up against the choice between peace and war, we find ourselves face to face with ourselves, with our nature, with our plans for our personal and community lives, with the use we are to make of our freedom. Are relationships between people to continue inexorably along lines of incomprehension and merciless confrontation, because of a relentless law of human life?

At a certain level, world peace depends on better self-knowledge on the part of both individuals and societies. This self-knowledge is naturally conditioned by information and by the quality of the information. Those who seek and proclaim the truth with respect for others and with charity are working for peace. Those who devote themselves to pointing out the values in the various cultures, the individuality of each society and the human riches of individual peoples, are working for peace. Those who by providing information remove the barrier of distance, so that we feel truly concerned at the fate of faraway men and women who are victims of war or injustice, are working for peace.

... I wish to address more especially my brothers and sisters in the church. The church supports and encourages all serious efforts for peace. She unhesitatingly proclaims that the activity of all those who devote the best of their energies to peace forms part of God's plan of salvation in Jesus Christ. But she reminds Christians that they have still greater reasons for being active witnesses of God's gift of peace.

In the first place, Christ's word and

example have given rise to new attitudes in favor of peace. Christ has taken the ethics of peace far beyond the ordinary attitudes of justice and understanding. At the beginning of his ministry he proclaimed: "Blessed are the peacemakers, for they shall be called children of God" (Mt 5:9). He sent his disciples to bring peace from house to house, from town to town (Mt 10:11-13). He exhorted them to prefer peace to vengeance of any kind and even to certain legitimate claims on others—so great was his desire to tear from the human heart the roots of aggressiveness (Mt 5:38-42). He asked them to love those whom barriers of any sort have turned into enemies (Mt 5:43-48). He set up as examples people who were habitually despised (Lk 10:33, 17:16). He exhorted people to be always humble and to forgive without any limit (cf. Mt 18:21-22). The attitude of sharing with those in utter want—on which he made the last judgment hinge (cf. Mt 25:31-46)—was to make a radical contribution to the establishment of relations of fraternity.

These appeals of Jesus and his example have had a widespread influence on the attitude of his disciples, as two millennia of history testify. But Christ's work belongs to a very deep level, of the order of a mysterious transformation of hearts. He really brought "peace among men with whom God is pleased" in the words of the proclamation made at his birth (cf. Lk 2:14), and this not only by revealing to them the Father's love but above all by reconciling them with God through his sacrifice. For it was sin and hatred that were an obstacle to peace with God and with others: he destroyed them by the offering of his life on the cross; he reconciled in one body those who were hostile (cf. Eph 2:16, Rom 12:5). His first words to his apostles after he rose were: "Peace be with you" (Jn 20:19). Those who accept the faith form in the church a prophetic community: with the Holy Spirit com-

municated by Christ, after the baptism that makes them part of the body of Christ, they experience the peace given by God in the sacrament of reconciliation and in eucharistic communion; they proclaim "the gospel of peace" (Eph 6:15); they try to live it from day to day, in actual practice; and they long for the time of reconciliation when, by a new intervention of the living God who raises the dead, we shall be wholly open to God and our brothers and sisters. Such is the vision of faith which supports the activity of Christians on behalf of peace.

Thus, by her very existence, the church exists within the world as a society of people who are reconciled and at peace through the grace of Christ, in a communion of love and life with God and with all their brothers and sisters, beyond human barriers of every sort; in herself she is already, and she seeks to become ever more so in practice, a gift and haven of peace offered by God to the whole of the human race. Certainly, the members of the church are well aware that they are often still sinners, in this sphere too; at least they feel the grave responsibility of putting into practice this gift of peace. For this they must first overcome their own divisions, in order to set out without delay toward the fullness of unity in Christ; thus they collaborate with God in order to offer his peace to the world. They must also of course combine their efforts with the efforts of all men and women of good will working for peace in the different spheres of society and international life. The church wishes her children to join, through their witness and their initiatives, the first rank of those preparing peace and causing it to reign. At the same time, she is very aware that, on the spot, it is a difficult task, one that calls for much generosity, discernment and hope, as a real challenge.

Christian optimism, based on the glorious cross of Christ and the outpouring of the Holy

Spirit, is no excuse for self-deception. For Christians, peace on earth is always a challenge, because of the presence of sin in man's heart. Motivated by their faith and hope, Christians therefore apply themselves to promoting a more just society; they fight hunger, deprivation and disease; they are concerned about what happens to migrants, prisoners and outcasts (cf. Mt 25:35-36). But they know that, while all these undertakings express something of the mercy and perfection of God (cf. Lk 6:36, Mt 4:48), they are always limited in their range, precarious in their results and ambiguous in their inspiration. Only God the giver of life, when he unites all things in Christ (cf. Eph 1:10), will fulfill our ardent hope by himself bringing to accomplishment everything that he has undertaken in history according to his Spirit in the matter of justice and peace.

... Christians, even as they strive to resist and prevent every form of warfare, have no hesitation in recalling that, in the name of an elementary requirement of justice, peoples have a right and even a duty to protect their existence and freedom by proportionate means against an unjust aggressor (cf. Constitution "Gaudium et spes," 79). However, in view of the difference between classical warfare and nuclear or bacteriological war—a difference so to speak of nature—and in view of the scandal of the arms race seen against the background of the needs of the Third World, this right, which is very real in principle, only underlines the urgency for world society to equip itself with effective means of negotiation.

In this way the nuclear terror that haunts our time can encourage us to enrich our common heritage with a very simple discovery that is within our reach, namely that war is the most barbarous and least effective way of resolving conflicts. More than ever before, human society is forced to provide itself with the means of consultation and dialogue which it needs in order to survive, and therefore with the institutions necessary for building up justice and peace.

May it also realize that this work is something beyond human powers!

WASHINGTON NEWSLETTER

Study reveals religion a powerful force in Washington

by JIM LACKEY

WASHINGTON—While conventional wisdom in the past few years has held that religion has become a powerful force on Capitol Hill, a new study maintains that it may be even more powerful than many have thought.

But its power is not limited simply to the issues promoted by the New Right. Support for "liberal" issues also is strongly grounded in religious belief, according to the study.

In fact, it may be easier to predict a politician's vote by examining his style of religious faith rather than his political party or his denominational affiliation.



"If we want to guess how members of Congress will vote, it will not help much to find out which denomination they belong to," wrote Peter L. Benson, a psychologist and head of the research team that carried out the study.

"BUT IF WE KNOW exactly what kind of God they believe in, what values they hold, and just how religion shapes their view of their place in the world, then we can predict with considerable accuracy how they will vote on particular issues."

Benson said the fact that a member of Congress is Catholic, Baptist, Methodist or Episcopalian has little to do with his voting pattern. Members of each denomination are spread through a variety of belief patterns and political ideologies, a fact born out when one considers that two current senators on opposite poles of the political spectrum, Edward M. Kennedy (D-Mass.) and Jeremiah Denton (R-Ala.), are both Catholics.

The study found that, contrary to popular belief, Capitol Hill "conservatives" are no more religious than Capitol Hill "liberals." As a matter of fact, the least religious group of all tends to be moderate, voting at times with the liberals and at times with the conservatives.

"Our findings suggest that liberals and conservatives differ in kind of religion but not in degree or quantity," according to Benson. "The themes certainly differ, but when it comes to religious behavior, issues like frequency of prayer, or Scripture reading,

church involvement, and importance of religion, conservatives and liberals are much the same."

IN THE CASE OF liberals, Benson said, "religious ideology fuels their concern for social justice."

Another finding of the study was that, contrary to another common charge, members of Congress are no less religious than the public at large. The politicians are more likely than the general public to affirm that Scripture is the word of God, according to the study. And like the general public, most members of Congress believe in an afterlife.

The study also admitted, however, that though church membership is higher in Congress than in the general public, some in Congress may have political reasons for holding church membership.

A final conclusion was that there are two very different types of evangelicals serving on the Hill.

"The larger of the two types is, indeed, extremely conservative," Benson said. "But an important minority is liberal, voting consistently for civil liberties, international aid and hunger relief, and against military expenditure."

How the religious beliefs of Capitol Hill politicians actually affect their political votes is a more difficult question to answer. But Benson said members of Congress know that their religion does have an impact on their votes.

One, for instance, noted that he believes his votes are at least "unconsciously related" to his faith. And another admitted that his beliefs do have an effect, though he wasn't sure they should.

"I can't live with myself when I vote against my conscience," Benson quotes the congressman as saying. "But I also worry about whether I have the right to let my beliefs influence my political decisions."

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the criterion



Local Jesuit describes his ministry in central America

by Fr. PAUL O'BRIEN, S.J.

"You are the God of the poor
the God who is human and simple
the God who sweats in the street
the God with sunburned face.

So I speak to you
the way my people speak to you
for you are God the worker
Christ the laborer."

MANAGUA, Nicaragua—Thus begins the powerfully poetic and melodious entrance song of the Nicaraguan "Misa Campesina" (Mass of the Peasants). The rest of this meaningful liturgical celebration (written and first sung in the famous community of Ernesto Cardenal on the island of Solentiname in Lake Nicaragua) continues to celebrate the principal themes of liberation theology: that God is indeed the "God of the poor," that Jesus has come to set his people free, that He suffers with them and in them today, but that they will rise with Him one day—they will overcome!

I participated in many simple celebrations of this Mass in poor barrios in Managua, the capital, in poor farm communities in the hills and fields near Esteli, in gatherings of university students and of workers, during the month I spent there in October. One could feel in this people—who suffered so much in their struggle against the 45-year Somoza dictatorship—a new sense of freedom since their independence of July 19, 1979.

And yet they are continuing to pay a price for this freedom, since it is a new kind of society they are trying to form—one that has no models, one that has not yet been fully tried. It is not based on the capitalist system, the root of many of its problems in the past. And yet it does not intend to be completely marxist-socialist either.

It is attempting to form a society that is distinctly Nicaraguan, with a prime concern for the poor, who constitute 80% of her 2.5 million people. Nicaragua is trying to take the best elements from existing systems, while maintaining its own identity. Its government is not Christian, and yet it is not anti-Christian either. It wants to avoid the way the Christian (Catholic) religion has been used by Latin American regimes for centuries. It is moving into uncharted waters. For that reason it is having problems, both internal and external.

Internal problems have arisen in both political and religious spheres. The dictator Somoza was removed, but not all elements of the system he represented (one of exploitation of the poor by the rich) are gone. Some are providing active opposition to the Sandinista government because they feel their rights of "free enterprise" are being violated. (One must remember that in Latin America the free enterprise system has quite a different flavor, without the built-in checks and balances that Americans take for granted.)

There also are internal problems in the Church (mainly Catholic) is divided between those who are fully active in the "revolutionary



CELEBRATION—Jubilant Nicaraguans celebrated the anniversary of the overthrow of Anastasio Somoza's regime by Sandinista guerrillas two years ago. However, that nation still faces many problems—80 percent of its people are poverty stricken and there are internal problems in both the

political and religious spheres. In the accompanying article, Jesuit Father Paul O'Brien describes the struggle of the Nicaraguan people to form a new society. (NC photo)

process," and those who accept it passively on one hand, and those who actively resist or oppose it on the other.

Many times this is a question of economic class and position, including the "position" enjoyed by the hierarchy (seven bishops) of the Catholic Church. One bishop is known for supporting the process, though in a low-keyed way. The others seemingly oppose it now, though supporting it earlier. The clergy, religious, and active lay people seem split according to what might be described as the "vertical" vs. the "horizontal" understanding of Church as People of God.

Another factor is the significant number of vocal evangelical Christian sects which, in general, oppose the process and the Catholic Church at the same time. No wonder one gets a confused picture of the religious scene in Nicaragua. But one thing is very obvious: the Nicaraguan people are deeply religious; for that reason, whatever marxist-socialist tendencies might exist in the Sandinista government will have to be melded with the people's deep religious sense.

The chief external problem, of course, is the

economic boycott by the United States government. This, in turn, is part of a larger stance taken by the Reagan administration and State Department regarding the whole of Central America. From my point of view, this policy is wrong and is based on many false assumptions.

But let me share some of the really positive things I have experienced during my stay with these very naturally friendly, creative, and brave people. I was able to talk with people of all classes, backgrounds, and levels of commitment to the process. I lived with Jesuits working in the university community, with those in urban barrios, and with those living and working with the "campesinos" (farmers).

I also got to know many dedicated religious people, including some U.S. Maryknoll priests and sisters, who are doing very creative work, especially with the comunidades de base or "basic Christian communities" that grow stronger, especially among poor farm people.

But most of all, I came to know and share the lives of some "Delegates of the Word," both simple farmers and urban workers, who speak convincingly of God's Word because they live it very concretely. (Maybe some readers are familiar with the famous "Gospel of Solentiname" of Ernesto Cardenal's community. He, incidentally, is the Minister of Culture in the new government.)

Then there were the poor farmers, who truly make their home your home, who share willingly what little they have; who travel sometimes many miles on foot or on horseback to celebrate Mass once a month in an earthen-floor, one-room farm house. And the young people, whose enthusiasm for the "revolutionary process" and for their Christian faith is contagious.

And the children—everywhere the children! Poor and yet proud, wearing their neat school uniforms, even in the mudiest areas. Children like 7-year-old Jorge, who piped up in his strong little voice at a Bible service one night: "And let's remember the poor people who don't have

anything to eat today; and let's pray for peace in the world, too."

The poverty of Nicaragua is real. Whether it is the poor shacks in the urban barrios or the simple dwellings in the hills and fields, housing is definitely insufficient. As one Jesuit commented as we walked through a poor barrio in Managua: "The poor build their house in one day—out of cardboard, wood, or tin."

There also is a great deal of poverty in roads and transportation, in health facilities, in education (even with the very successful government literacy program which reduced illiteracy rates from 60% to 12% in five months), in lack of privacy, and so on.

Yet, in all of this there is definitely a new sense of hope: hope in a government which helped to liberate the people from a real slavery, hope in a Church that is working much more from the bottom up and out rather than from the top down, hope in a new spirit of cooperation within the nation and with other nations, and above all, of course, hope in God.

All of this is best expressed in the closing song of the Misa Salvadoreña (El Salvador Mass), written in the spirit of their suffering neighbors to the north and of their martyr-bishop, Oscar Romero. To hear these words sung prayerfully and with deep feelings of solidarity in Nicaragua, in Mexico, and in other Latin American countries makes one want to work even more for their fulfillment:

When the poor believe in the poor
Then we'll be able to sing liberty.
When the poor believe in the poor
Then we'll create true brotherhood.
When the poor look for the poor
then the organization is born
and that is when our liberation begins.
When the poor announces to the poor
the hope that God gave us,
then His Kingdom has already been
born among us.

(Father O'Brien, a Jesuit priest from Brebeuf High School, is serving ten months in Latin America and presently is in Lima, Peru.)

Non-profit postage to increase

ROCKVILLE CENTRE, N.Y. (NC)—The board of governors of the Postal Service decided Dec. 23 to install on Jan. 10 postal rates for non-profit publications which were not scheduled to be in effect until 1987, the end of the phasing-in period, said James A. Doyle, executive director of the Catholic Press Association (CPA).

In-county rates would go to the level scheduled for 1984. Though the precise figures are not yet available, Doyle said the decision means great increases in postal rates for all non-profit publishers.

The increase is the result of a veto by President Reagan in November of a continuing resolution which provided funds for the support

of non-profit rates at present levels. The second continuing resolution, signed by the president this month, contains no such funds.

The Postal Service is mandated by law to take this action.

Last July, the Catholic press and other non-profit publications had apparently succeeded in avoiding what would have been a 100 percent increase in postal rates this year under the Reagan administration's budget cuts. A section of the budget reconciliation package approved by Congress and sent to the president then authorized continuation of the federal subsidy which allowed the Postal Service to offer reduced rates to users of second, third and fourth class mail services.

THE QUESTION BOX

Do we trust
in God's wisdom?

by Msgr. R. T. BOSLER

Q To me, Scripture is inspired by God and only through God's Holy Spirit can it really be understood, and this has nothing to do with what literary form is used (parable, poetry) but God's action upon the soul. Upon my receiving the baptism of the spirit, Scripture opened up to me and I understood it for the first time. I trust in the word of God, not in man's word or man's teaching when it does not agree with Jesus' teaching in the Scriptures. Where is the church today? Trusting in God's word or in our own knowledge and wisdom?



A You have had a beautiful experience. Don't spoil it by cutting yourself off from the church or thinking that only those who have had your experience are fully Christian.

Some of the greatest Christian heroes struggled a lifetime with their faith. They prayed and read the Bible, but rarely experienced the sensible presence of the Holy Spirit.

Sure, they benefitted immensely by their contact with the word of God, receiving the power to remain steadfast in their faith and to follow Jesus in the way of the cross. But theirs was a faith without sight. They found strength in the words of Jesus to the doubting Thomas:

"You became a believer because you saw me. Blessed are they who have not seen and have believed." (John 20:29)

After many years of reading books on prayer and helping people with their spiritual life, I have come to the conclusion that the normal prayerful Christian does not often experience the sensible presence of God.

I have found this to be also true of persons

who have been "baptized in the spirit" or "born again," once they settle down and enter into the routine of Christian living. That is why they, like all other Christians, need the support of the church to persevere.

The Bible was never meant to be used apart from the church, the Christian community. It is true the Holy Spirit helps the readers of sacred Scripture to know what God is saying to them as individuals, inspiring them to imitate Christ.

But the fact that the Bible is inspired does not mean that each reader with the help of the Holy Spirit can be certain that he or she always understands everything read.

If this were so, there would be no disagreement among Christians, the church would be one and Christians would not be seeking unity. Neither would there be waiting lists of people wanting to join Bible classes nor the great demand that exists today for books on how to read the Scriptures.

We Catholics believe that the church, with her creeds and traditions that hand down to us the growing understanding of Scripture which developed with the guidance of the Holy Spirit, is necessary for the proper direction in reading the Bible.

"The teaching office" (of the church), according to Vatican Council II, "is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully by divine commission with the help of the Holy Spirit" (Constitution on Revelation, No. 10).

Regarding your attitude toward literary forms, I have space only to give one example of their importance. You surely need to know something about the manner of speech Jesus was using when he said: "If your foot is your downfall, tear it out" (Mark 9:45-47).

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



A PLEA FOR POLAND—Lighting a candle is Polish entertainer Krzysztof, as (left to right) Archbishop Edward T. O'Meara, Mayor William Hudnut and Jewish representative Michael Vogel look on at Christmas Eve ceremony. (Photo by Chuck Schisla)

Relief for victims of Polish
crisis sought in city

Calling for a solidarity that transcends contact and sight, representatives of three faiths and of the Polish people met in Indianapolis on Christmas Eve to light symbolic candles.

They also announced the first Polish relief drive for the city.

Cele Levin, president of the Polish Cultural Society, asked "all people of faith to join hands with us in our moment of sorrow as we reach out to the freedom-seeking people of Poland." She proposed a relief drive, an S.O.S. (Survival of Solidarity) for the benefit of those in her Polish homeland. Details will be announced at a special 3 p.m. liturgy next Sunday, Jan. 3, in the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral. Lists of needed items also will be distributed at the liturgy, and "koledy"

(Polish carols) and a chamber ensemble will complete the program.

Mrs. Levin announced the upcoming drive as she lit a candle to symbolize "the glow of freedom" in the hearts of the Polish people. "May it shine brightly in the long night of oppression," she said.

William Hudnut, the mayor of Indianapolis and also a Presbyterian minister, asked the people of Indianapolis to join in a demonstration of unity with the people of Poland.

Hudnut also introduced Michael Vogel, a Jewish survivor of three Nazi concentration camps; Krzysztof, a Polish recording star who spoke of a new Polish song "Solidarity" which is banned in that country; and Archbishop Edward T. O'Meara.

In his remarks, Archbishop O'Meara spoke of the positive force of public opinion. "The Polish authorities will have to be responsive to what the rest of the world thinks about the way they are conducting themselves," he said. But, he declared, there is a force of prayer and love that cannot be kept out of Poland.

Responding to the Polish Cultural Society's concern that the relief supplies will arrive at their intended destination, the archbishop said that in the past, American church authorities have had an arrangement with Catholic Relief Services which worked well with the Polish church. "Ordinarily we request at least one person to monitor these things," he said, "but there has been an exquisite duo between the church and Solidarity."

Archbishop O'Meara cited the needy people in Poland helped in the past as "people on the fringes, the elderly, the out of way and unemployed, those in institutions."

He hopes the Indianapolis drive will succeed because the interest of Polish authorities in that country's survival dovetails with the will of the people here to supply them with needed goods.

He related the Polish situation to the whole Eastern bloc. "Exactly the same problems are inside Russia, but on a much vaster scale. The economy is not working. Unrest is among their people. All their thinkers are either in jail or have been exiled. They can't produce food for their own people. All the guys running the show are 75 or 80 years old and they can't find a way of passing this off."

Disease causes severe damage to ego

by ANTOINETTE BOSCO

Parkinson's Disease is a debilitating chronic illness of the nervous system. It is a physical deterioration that also erodes the spirit because, gradually, a person loses control of his or her body.

The damage to one's ego can be severe when you have to face the world with contorted facial features, trembling arms and legs, slurred talk and stumbling movements.

Persons with Parkinson's live with the constant fear of public embarrassment; often they are dismayed with the tremendous hardships their disability causes for their families.

In 1974 I had the privilege of interviewing Dr. George Cotzias, the pioneering researcher who made the first breakthrough in finding a drug to control the effects of Parkinson's.

I was particularly interested in talking to Dr. Cotzias because I wanted to know if I could pass on some useful information to my sister and her husband. My brother-in-law has been a victim of this malady for some 15 years. He had been told the rest of his life would now be focused on how to cope with this condition.

The most useful information I gained from that interview was that Parkinson's victims

were not abandoned. Wonderful people like this humane doctor cared enough to devote a lifetime's effort to restoring some quality to a Parkinson's victim's life.

Now a new book, called "Parkinson's: A Patient's View" by Sidney Dorros, points out clearly how a person with Parkinson's condition feels. A patient of the disease himself, Dorros also discusses the price the disease exacts.

The book's publishers, Stephen Locks Press in Washington, describe it as "one man's account of how he achieved accommodation without surrender."

With that theme, the book has a message for anyone coping with a chronic illness. It also acts as an eye opener for anyone who empathizes with the physically disabled.

According to Dorros, the greatest enemy for most patients is the chronic part which acts in inconsistent ways. Every time a patient responds well to a treatment, hope springs up strongly.

In the glow of a new sense of being well, the patient may even forget how incapacitated he or she has been. It ushers in a time for making plans, thinking about the future.

Then, so often, the chronic part takes over

again, Dorros writes. There's another setback where the body is weakened, uncoordinated and maybe in pain. The hope gives way to anger and fear and the patient struggles against depression.

Dorros tells how he felt his first symptom of Parkinson's at the early age of 36 nearly 20 years ago. He agreed to be an experimental patient for the National Institute of Health and then experienced dramatic improvements, mainly because of new medical discoveries.

Yet, three times the condition worsened and Parkinson's left him almost incapacitated and in abject depression.

Dorros believes in the therapeutic values of love, hope, faith, laughter and the will to live. He points out that victims of chronic illness can cope well if they have these values, plus four other essential ingredients—the support of a loving family, the discipline to strive for health, the refusal to think of themselves as invalids and, finally, a cause to work for.

Dorros found that last ingredient in joining a self-help group for Parkinson's victims.

I recommend this book highly. Without insight about the pain of others, how can we "comfort the sick?"

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LIVING YOUR FAITH

U.S. bishops affirm many unpopular issues

by Fr. RICHARD P. McBRIEN

Bishops are criticized often enough. It is one of the occupational hazards of their ministry.

Like the officials of any organization or political entity, they inevitably draw the fire of people on left and right alike—those who think they should be doing one thing rather than another, or taking this stand rather than that.

When leaders are not striving only for acceptance and popularity, they will inevitably incur the wrath of those who have deep convictions about an issue and who feel passionately that the leadership should be on their side, and on their side alone.

The worst mistake any leader or body of leaders can make is to play to the crowd, to allow fear of disapproval to govern decisions and policies.

Integrity always wins out in the end. Even if one is perceived to be wrong, one can at least be respected for the sincerity of one's views and the consistency with which they are honored in practice.

The U.S. Catholic bishops are committed to the church's social doctrine. They do not dilute its substance in order to pacify their own financially secure, politically conservative constituencies.

Many, perhaps most, Catholics in the United States voted for Ronald Reagan for President last year. Many, and again perhaps most, of those same Catholics would vote for his reelection today.

IT WOULD BE politically expedient for the bishops not to press too hard on such issues as nuclear disarmament and the government's responsibility to the poor.

Many Catholics prefer a foreign policy based on toughness and the threat of military reprisals. And many Catholics agree with Budget Director David Stockman (the public Stockman, not the interviewee of *The Atlantic Monthly*) that no one has any "entitlement" to government assistance.

But the bishops—the likelihood of alienating

many well-to-do Catholics notwithstanding—reaffirm the basic tenets of Catholic social doctrine nonetheless.

At their recent annual conference in Washington, D.C., the bishops overwhelmingly supported a progress report, read by Archbishop Joseph Bernardin of Cincinnati, reviewing church teaching on war and peace and its condemnation of the manufacture, possession or use of nuclear weapons.

"By living in one of the nuclear superpowers," Archbishop Bernardin declared, "we are called to a specific form of witness . . . we have to prevent a threat to what God has created, what we could destroy but never recreate . . . We need to be convinced that some actions can never be taken, even for survival; that there are limits to the argument that, because our adversaries are considering something, we must be prepared to do it also."

THE BISHOPS called, too, for a ban on U.S. military aid to El Salvador and for renewed U.S. support for a political settlement. The bishops also endorsed a "health and healing" statement, approved by the Catholic Health Association, which contained an important clause in favor of unionization.

But the bishops also voted to back the Hatch Amendment to outlaw abortions on a state-by-state basis. As one bishop, Mark Hurley of Santa Rosa, put it to the media: "On right-to-life you called us right wing, and I am sure on this (i.e., on the nuclear weapons issue) you will call us left wing. We like to see ourselves as thoroughly consistent in both instances."

For the most part, the self-perception is accurate. Would that more Catholics were so consistent: liberals with a revulsion for the casual destruction of human life in abortion, and conservatives with a revulsion for militarism in foreign policy and laissez-faire economics in domestic policy.

If the bishops want to carry their consistency to even greater heights, they might continue to apply the church's rich social doctrine to the church itself, so that it, too, will



INVOLVEMENT—Still clinging to a symbolic bread loaf, Father Jack Woodward of Washington is arrested during an anti-arms protest—one of many churchmen in the peace movement. (NC photo)

become ever more clearly a community marked by social justice and respect for human rights.

Eliminating the "world 'men'" from the words of consecration may be a start, but next

to the bishops' boldness on nuclear disarmament the liturgical gesture is very modest indeed.

But the forces are there now. They will have their day.

Church's management mentality forgets family needs

by DOLORES CURRAN

I got some interesting reactions to a story *Marriage and Family Living* magazine did on me last September. Some readers were excited about the church's renewed interest in families while others were skeptical at the sincerity of the church in offering a ministry that touches families where they really are.

The one that gave me most pause, though, was from a former family life director who wrote, "I wish I could be as optimistic as you seem to be about the future of parish family ministry . . . Somewhere way down deep inside I am becoming very tired of trying to promote something that parish priests and DREs don't want to hear about . . . I have come to the conclusion that there are direct links between the celibate mentality and the failure of family ministry to catch on in parishes."

He may be right. He certainly has had more parish level experience than I, and he echoes a lot of parent readers who share outrageous

comments on family life issuing forth from their pulpits and bulletins.

Still, I tend to believe it isn't the celibate mentality that fails to grasp the essence of family needs today as much as the management mentality in our church. Bishops, sisters, priests, and DREs are taught to minister by structure and job guidelines. They draw strict lines between who is responsible for what in the church. For example, pastors are responsible for pre-marriage preparation so they focus on that a lot more than post-marriage support because they're not answerable to their bishop for that.

Principals are responsible for the education of children so they don't focus on the level of family faith. That's another's responsibility. Bishops are responsible for their church family, not the secular family, so they don't feel responsible for the ecumenical lives lived by Catholic families "out there" daily.

DREs are responsible for religious

education and, while many try valiantly to involve parents, it remains a ministry in which they work harder to get families into church than get the church into families. As family catechist Sr. Sandra DeGidio writes, "We have to accept the fact that the fruits of good family ministry will be borne away from us, not in front of us."

That's hard for management and staffs to do if they traditionally evaluate success via numbers: 101 First Communicants, 30 pre-baptismal parents, 6 annulments, 430 envelopes turned in, 26 graduates, and so on. The possibility that they may salvage a family through patient teen-parent counseling takes a back pew to tallied successes. Like staffs of other institutions, they work within job descriptions and budgets, both of which more determine their goals than less obvious needs in the pew.

I keep hearing, "We don't have a structure for that." This implies that if there's no

structure, parish families ought not to have the needs. Families shouldn't need spousal communication help, for example, if there's no marriage enrichment in the parish. Couples shouldn't need interfaith marriage support or singles spiritual direction if it doesn't come under anyone's job description.

The mentality puts ministry on a pure job level. Everyone in the rectory, chancery, school, and other parish offices knows exactly what is expected of him or her, and if a family comes up with a need that isn't allocated, it's tossed from one to another with sanctified agility.

If you want to see a skillful game of keep-away, just ask a convened parish or diocesan staff who is responsible for family ministry. Still, it's not their fault if they can't fit it into an already overwhelming job description. That's why I think celibacy has less to do with it than self-preservation and job success.

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Celebration of Hanukkah has importance for Christians as well as for Jews

by RABBI DENNIS C. SASSO

Regarded in Jewish tradition as a minor holiday, the importance of Hanukkah for the modern Jew is growing. Not only does it address values important to Jews, but its celebration is joyous and affirmative. It is, moreover, important to the development of Christianity.

Hanukkah is observed as a family festival during which lights are kindled on the Hanukiah (the eight branched Hanukkah candelabrum) beginning with one light on the first night and increasing by one candle each successive night. Gifts are exchanged among families and friends and apportioned to those in need as well. Appropriate blessings and prayers of thanksgiving for ancient and present deliverances are recited.

Children and adults join in singing songs and playing games in a festive and joyous spirit. A popular game known as the "dreidle" or "sevivon" involves a four-sided top in which the Hebrew initials for the phrase "Great Miracle Happened There" are inscribed. It is customary to eat oil-fried products during Hanukkah in recognition of the miracle of the oil. One famous delicacy is the potato "latke" (pancake) and in Israel jelly-filled donuts are typical.

Hanukkah is regarded also as the Festival of Lights (Hag Ha-Urim). Several legends associate Hanukkah with the winter solstice

which occurs during the holiday. The lighting of fires is reported in the Book of Maccabees as an ancient Jewish tradition during the dedication of the Temple's altar.

THE WORD HANUKKAH comes from the Hebrew root for education (Hinuakh). This festival, like every other important religious celebration, calls us to know our roots, to recall and celebrate the past even as we build towards a brighter tomorrow. The Hanukkah lights will burn brightest when ignorance, bigotry and oppression give way to enlightenment, love and freedom.

An eight day festival which begins on the 25th day of the month of Kislev, the Feast of Lights and Dedication began its celebration in 1981 on Dec. 20. The word Hanukkah means Dedication as it celebrates the historic event which led to the rededication and consecration of the Temple in Jerusalem to the service of God by the heroic Maccabees.

The history of Hanukkah is found in the Books of Maccabees. Not part of the Hebrew Bible, the books relate how during the years 168-165 B.C. Judah the Maccabee and his brothers, inspired by their courageous father, Mattathias the Hasmonaean, priest at Modin, led a revolt against Antiochus IV Seleucus. He had forcefully introduced foreign idols and customs into the land of Judah, profaned the Temple and banned Jewish observance among the population. The narrative tells us how Judah

the Maccabee (Maccabee is associated with the Hebrew word for "hammer") and his valiant followers hammered on the enemies, reconquered Jerusalem and rededicated the Temple, removing all foreign images and practices.

A later Talmudic legend explains that once the Maccabees recovered the Temple from the Graeco-Syrians, they discovered only one cruse of undefiled oil for the Temple Candelabrum. In it was enough oil to provide light for only one day, but a miracle occurred and the little amount yielded oil for eight days until more of it could be prepared. Hence the traditional observance of Hanukkah for eight days.

BUT HANUKKAH'S eight day observance probably has to do more with the fact that as a celebration of the rededication of the Temple it was patterned after the biblical festival of Sukkot (Tabernacles) which was the time when Solomon had dedicated the First Temple. Sukkot is an eight day festival. In fact, the Book of Maccabees describes the first Hanukkah as involving agricultural customs similar to those of Sukkot, such as the carrying of palms and branches in procession.

There is no connection between Hanukkah and Christmas. Any attempt to blend or confuse the two celebrations in meaning or practice is to deny both the uniqueness of Hanukkah for the Jew and of Christmas for the Christian. Hanukkah is not the Jewish Christmas or vice versa.

Yet had it not been for the dedication of the Maccabees in the second Century B.C., Judaism might have disappeared and the emergence of Christianity centuries later may not have been possible. Thus Hanukkah as an historic event is of consequence to the birth of Christianity which Christmas celebrates.

The values behind Hanukkah point to the spirit of freedom, tolerance and co-existence. The Maccabean struggle was important for its defense of the rights of the minority. The Maccabees and their followers refused to succumb to the tyranny of the majority in the religio-cultural sphere. For the Jewish people, the victory of the Maccabees represents not just a military victory, but a victory of the spirit. On the Sabbath of Hanukkah the words of the prophet Zechariah are read in the synagogue, which proclaim the message: "Not by might nor by power but by my spirit says the Lord."

In the words of Supreme Court Justice Louis D. Brandeis, Hanukkah is "not only a victory over external enemies... but a victory also over more dangerous internal enemies. A victory... over the easy-loving, safety-playing, privileged, powerful few, who in their pliancy would have betrayed the best interests of the people, a victory of democracy over aristocracy. This is a struggle in which all Americans, non-Jews as well as Jews, should be vitally interested because they are vitally affected."

The message of Hanukkah calls to our attention the values of the pluralistic society within which each religio-cultural community plays an important role in contributing to the whole of community while developing its own particular life style and affirming its faith in integrity. The Maccabees were the first to enunciate and defend the rights of the few versus the many. Their spirit is enshrined in democratic institutions and is echoed in voices of freedom which decry totalitarian and absolutist regimes, their coercive forces and corrosive effects.

(Rabbi Sasso is rabbi of Congregation Beth-El Zedek and president of the Indianapolis Board of Rabbis. This is the first of a series of occasional contributory articles to The Criterion by Indianapolis rabbis.)



'SHALOM'—Rabbi Gary Perras presents what may be the best message for Pope John Paul II earlier this Snyder of St. Augustine, Fla.—a get-well scroll signed by Catholics, Protestants and Jews. The

Mother and g

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I am the mother of three teen-age children. Last week I had an argument with my mother over my oldest son. He is 18 and had to leave our vacation early in order to begin college.

To save money he planned to hitchhike home the 350 miles. My husband and I were concerned about his safety, so we offered to pay half his fare if he would take the bus. He still chose to hitchhike.

My mother was horrified and gave me quite a lecture on parenting. She said hitchhiking is dangerous, and I had no business letting my son attempt something so foolish. My husband and I took the position that he is legally an adult and responsible for his own decisions.

We preferred that he take the bus and provided financial help so that he might do so. However, when he chose to hitchhike, we had to swallow our concern and abide by his decision.

My mother continues to tell me that I was very wrong. She says young people must be protected from their idiosyncrasy. When I countered that he is grown up, she said that there are still ways to force him to do what is right. What do you think?

Answer: You handled your son very appropriately, and I trust he will grow into an independent and responsible adult.

Both you and your mother are agreed that hitchhiking is dangerous. The difference lies in how you proposed to respond to your son's intention.

If protection from danger were the only task of parenting, we would protect our children indefinitely. But in order to grow, children must have an increasing amount of freedom, appropriate to their age. Almost from birth, parenting involves letting go.

Letting go involves risk, hence the need for parental judgment. You have been making judgments all along. Remember the first time you let your son cross the street alone, ride his two-wheel bike, spend his money in his own

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Inactive Catholics returning feeling it is time

CHICAGO (NC)—Inactive Catholics are returning to the church either because of their children, or because they feel they have been missing something, or simply because it is "time," according to an article in U.S. Catholic magazine.

Those "Come Home for Christmas" campaigns may or may not be the reason, the magazine said, but more and more Catholics appear to be returning to church.

Their experience is only superficially similar to that of the "born again" fundamentalists, the article said.

"While fundamentalists often speak of a sudden flash of conversion—the St. Paul knocked off his horse experience—returned Catholics often point to a sense of maturity, of deepening awareness," according to the article by Bob Hutchinson in the magazine's January issue.

U.S. Catholic is published in Chicago by the Claretian Fathers and Brothers.

The article reports that evangelization campaigns seem to help. St. Thomas Aquinas Church in Alpharetta, Ga., increased its parish rolls in two years from 520 to 738 families with the help of an ambitious series of "homecoming" projects.

The effort included five weeks of special

homilies, a massive letter campaign, a media blitz that included 60-second commercials and the appearance of the pastor on a local talk show, and open house meetings.

"The reason why people return to the church are very complex," Father Daniel O'Connor, leader of the campaigns, told U.S. Catholic.

"It is my experience after our two homecoming campaigns that many people are ready to return," he said. "They feel a great spiritual void in their lives. Younger people who have been away from the church for years feel a need for some kind of spiritual formation for their children."

Hutchinson interviewed a number of Catholics for their experiences on returning.

Anthony and Erin Staley were both inactive Catholics for years but went back to Mass because Catholic school tuition for their twin boys would be cheaper if they were members of the parish. While they admitted that their action was hypocritical, "after a while we found ourselves becoming more involved," said Staley.

Added his wife, "What seemed so silly and arbitrary to me 10 years ago, when I was 20, doesn't seem so silly anymore."

ve been the largest
r to Bishop John J.
more than 10,000
cooperative effort of
ecumenism results from a better understanding among members of various
faiths. Rabbi Dennis Sasso of Indianapolis explains the Jewish feast of
Hanukkah for Criterion readers on this page in the first of a series of oc-
casional articles from local rabbis. (NC photo by Fred Burbridge)

and mother argue over son

ay, go to the movies alone, use dad's power
ols, drive the car?

When a child reaches 18, the parental role
changes. Our society says he is a legal adult,
old enough to marry, to go to war, and to sign
contracts in regard to money. He is also old
enough to decide whether or not to hitchhike
home.

You did not want him to hitchhike, a
reasonable position on your part. You told him
that you know to be the dangers and suggested
alternative ways to get home.

I like the fact that you offered to help him by

paying half the bus fare. Had you, however,
bought him ticket for him, you would have pre-
empted a decision that was his to make. You
were correct in respecting his right to make the
final decision himself.

When children reach the age of 18, they are
adults. Good parents will be supportive of their
adult children as they make their early life
decisions, even when those decisions cause
parental trepidation.

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

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THE WORD

by PAUL KARNOWSKI

Astronomy is order. Sophisticated and
accurate instruments measure the movement
of constellations and solar systems through the
universe. Graphs are plotted, charts are
checked, and maps are drawn. The men and
women who work star-gazer hours mesmerize
laymen with their astronomical lists of facts
and figures.

But, as with the other sciences, astronomy
is also speculation. What caused the death of
that star on the other side of the Milky Way?
Why do "black holes" exist? The speculative
aspect of their discipline pushes astronomers
toward even weightier matter: Is the universe
infinite? How did it begin? Will it end?

If astronomers are willing to form theories
about such controversial topics, it shouldn't
surprise us, then, to hear them discussing the
star of Bethlehem. Yes, the "star of wonder,
star of light, star of royal beauty bright"—the
star mentioned in today's gospel story of the
Magi—is subjected to scientific scrutiny.

Some say that the "star" may have been
Haley's comet, while others maintain that the
star was an alignment of several planets—in
either case, not a star at all. Perhaps it was a
long-vanished star whose final burst of glory
was finally visible to skywatchers two
thousand years ago.

But even if we knew for certain what the
"star" was, our knowledge wouldn't amount to
a snowflake in a Christmas blizzard. The
significance of the Epiphany outshines any
stellar phenomenon, even the renowned star of
Bethlehem. Epiphany means "manifestation"
and today we celebrate the manifestation of
God in our world. What's more, the story of the
Magi reminds us that God shows Himself to
everyone, even to those outside of our
denominational solar systems.

The Magi discovered the real star of
Bethlehem not in the winter's nighttime skies,
but in a manger. We can see Him twinkling in
the eyes of every man, woman and child.

It doesn't take a telescope to see that.

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St. Mary's Parish

North Vernon, Indiana

Fr. Robert Drewes, pastor

by JIM JACHIMIAK

The strength of the oversized bell tower at St. Mary's Church, North Vernon, was demonstrated in 1917, when it survived a tornado unharmed. Similarly, the strong faith of parishioners at St. Mary's, or Nativity of the Blessed Virgin Mary, has been proven over the years.

According to a history written for the 1961 parish centennial, the tower was added to the church in 1897. After it was begun, some townspeople asked that it be enlarged to accommodate a clock. Thus the tower seems too large for the building itself, completed in 1868.

"The relationship of the Catholic community to the rest of the community has not always been an easy one here," said Father Robert Drewes, St. Mary's pastor. He speaks of a strong Baptist influence as well as Ku Klux Klan activity in the area during the 1920's and '30's.

Paul and Helen Byron are lifetime residents of the North Vernon area. "The relationship is much better now than it was 50 years ago," Byron declares, but acknowledges there is still "some animosity." He recalls when neighbors "treated us like lepers."

Mrs. Byron remembers Klan members parading in masks until a city ordinance prohibited such activity.

Ed Finnerty, also a lifelong resident, recalls that his father delivered a speech defending the Catholic Church at a meeting in North Vernon's city park. A number of armed members of the North Vernon Knights of Columbus were present at that meeting.

Kate Kirby, a prominent Indianapolis woman and Mrs. Byron's cousin, joined the Klan with some other Catholics, eventually becoming state treasurer/secretary, Mrs. Byron said. She acquired a list of Klan membership which was then published in the Indianapolis News. This ended much of the Klan activity in the area.

THE PARISH ALSO has overcome uneasy relationships with other churches. "The priests we have had helped there," Mrs. Byron says. She adds that "now everybody's got a Catholic daughter-in-law or son-in-law."

Agnes Cardinal believes that "the people of St. Mary's aren't as prejudiced as they used to be either."

For example, a Thanksgiving service was jointly held this year with other North Vernon churches. Parishioners note that many of those present were from St. Mary's. In Father Drewes' words, "This is a significant turning point."

Father Drewes meets regularly with other ministers and plans Thanksgiving and Good Friday services with them each year. "There has been very good support and encouragement from the parish," he says.

He also has observed "an openness to acceptance of some new developments." Several months ago St. Mary's participated in a parish renewal program. "This is the first of the renewal movements to really touch the lives of the people here," the pastor says. "Good beginnings have been made."

For example, two Bible study groups have formed. "They realized they were weak in Scripture and needed to study it," says Mrs. Cardinal, who participates in one of these groups.

Other recent additions include a parish council and youth ministry. A committee of 15-20 teenagers and three adults handles youth ministry, explains Franciscan Sister Shirley Gerth, DRE and pastoral associate. The committee meets monthly to plan programs such as the Living Way of the Cross.

"Teenagers have a lot of good qualities they can offer the church today," notes Sister Shirley.

PROGRAMS FOR YOUTH include religious discussion groups, home liturgies, penance services and social activities. Recent discussion topics include alcoholism and sexuality.

"We try to respond to the needs of the total person, not just their spiritual needs," Sister Shirley says. "I believe you have to have enough activities and programs to meet the different needs of teens."

One project of parish youth is the "Marathon Bake-In," described by Father Drewes as "a different approach to a bake sale." Each year, parish youth raise about \$500 by taking orders for baked goods one weekend and baking the following Saturday night. Orders are picked up the next day. Through such projects, the youth program is self-supporting.

Maureen Clerkin, principal of St. Mary's

School, praises the cooperation between parents and school in the parish. The school had been tuition-free but this year began to charge \$80 tuition.

Recently, Father Drewes has been eating lunch each week with groups of students. Other school activities include giving gifts at Thanksgiving to residents of Muscatatuck State School and celebrating baptismal days each month.

Mrs. Byron notes that most attorneys, doctors, nurses, teachers and other professionals in the area have attended St. Mary's school rather than the public school.

THE ORIGINAL parish school, completed in 1865, had two floors, one for Irish children and one for German. Germans who settled in the area did not want their children to learn the English language, so they were separated. "But the little boys and the little girls got together in the end," Mrs. Byron comments.

Sister Shirley says an adult catechetical team plans programs for adult education. "I've seen a lot of lay leadership," she maintains.

Father Edward Eisenman served St. Mary's from 1934 to 1966 and is remembered by many in the parish. The Byrons were the first couple married at St. Mary's by Father Eisenman. Mrs. Byron recalls his great interest in the parishioners. Sister Shirley remembers him as a man of "great love."

Another influence felt in the parish, according to Father Drewes, is the number of parishioners who attended Shawe High School, Madison. From around 1953 until around 1972, he explains, many parishioners went to Shawe and the parish owned a bus to transport students.

Father Drewes taught at Shawe during that time. "I had contact with the young people there and then came and saw that many of them were still here," he says.

It is Father Drewes' conviction that parish renewal has had an impact on the life of the parish which will continue.

According to Sister Shirley, "A deep faith is



a part of people's lives here, and they are finding ways to deepen that faith," such as the renewal.

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PARISH LEADERSHIP—Gathered in front of St. Mary's Church, North Vernon, are (left to right) Ed Finnerty, Father Robert Drewes, Sister Shirley Gerth, Maureen Clerkin, Helen Byron, Agnes Cardinal and Paul Byron. (Photos by Jim Jachimik)

THE ACTIVE LIST

January 4, 5

A program on ministry to the dying and their families will be held at Kordes Enrichment Center, Ferdinand, Ind. The \$20 fee includes meals and overnight accommodations. Contact Sr. Betty Drewes, 812-367-1411 or 367-2777.

January 8, 9

Registration will be held for classes for the spring semester at Marian College, 3200 Cold Spring Rd., Indianapolis. Late afternoon and evening courses

will be offered in 17 disciplines starting Jan. 12. For information call 317-824-3291, ext. 225.

January 8-10

The Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, will sponsor a weekend retreat for separated and divorced persons. Contact Sr. Donna Pyffe for complete information, phone 317-788-7581.

The Louisville area

Worldwide Marriage Encounter community is sponsoring a weekend at Mount St. Francis Retreat Center, west of New Albany. For more information call 502-566-6774.

January 10

The Festival of Arts series at St. John Church in downtown Indianapolis will present the Columbians, a choral group from the Mater Dei Council, K of C, at 4:30 p.m. The public is invited. There is no admission charge.

OBITUARIES

† ANDRES, Rosa (Meyer), 74, St. Mary of the Knobs, Floyds Knobs, Dec. 18. Mother of Judy Bove, Leona Losson, Mildred Niehoff, Rita Nolot, Alberta Bertrand, Ann, Elmer, Milford and Norbert Andres; sister of Anna, Frank, John and Joseph Meyer.

† BAGLAN, William H., 69, St. Michael, Madison, Dec. 18. Husband of Gladys; brother of Virginia Yiesla, Rose Melton and Alfred Baglan.

† BARNARD, Anna, 58, St. Mary, Rushville, Dec. 17. Wife of Gail; mother of Gail Jr., Philip, Peggy Richardson and Mary Ann Miller.

† BRENNAN, Rosemary, 68, Sacred Heart, Indianapolis, Dec. 18. Daughter of Mary (Riley) Brennan; sister of Angela Teagarden.

† BRUNS, Mary M., 78, St. John, Indianapolis, Dec. 17. Mother of Mary Elizabeth Teipea and Barbara O'Connor.

† BUCHHEIT, Lillian (Lawson), 63, Kraft Funeral Home, New Albany, Dec. 15. Mother of Jane Scheller.

† BURDEN, Grace S., 56, St. Paul, Tell City, Dec. 23. Mother of Barbara Ann and Gary Burden; daughter of Herbert Sabelhaus; sister of Theresa Graham, Jean Braun, Joseph and Anthony Sabelhaus.

† BURKE, Marie W., 79, St. Paul, Tell City, Dec. 4. Mother of James Mansfield; sister of Irene Charness, Eunice Bailey and Eugene Whaley.

† CALLAHAN, John R., 83, Seabrook Funeral Home, New Albany, Dec. 24. Husband of Grace (Smith); father of Sue Carris, Anna Kay McDaniel, Bill and David Callahan.

† CAMPBELL, Marie V., 86, St. Patrick, Terre Haute, Dec. 18.

Mother of Edward Campbell, Margaret Ellis, Elizabeth, Ada Smith and Mary Techy; sister of Gustav Lang.

† CARROLL, Margaret, 74, St. Augustine, Jeffersonville, Dec. 18. Sister of Jean Carter, Anna Marie, Bernice and Pat Carroll.

† CLYNE, James Alan, Nativity, Indianapolis, Dec. 23. Son of Donita and Alan Clyne; brother of Deborah, Penny, Stephen and Joseph Clyne; grandson of Margaret Clyne and Irene Wells.

† CSIRE, Alex, 59, St. Michael, Indianapolis, Dec. 21. Husband of Geraldine; father of Margaret, Jeanine, Mary Kay, Patricia and Matthew Caire; brother of Marie Keen, Joseph, Ernest and Nick Caire.

† DALY, Michael Sr., 83, St. Philip Neri, Indianapolis, Dec. 24. Husband of Doris; father of Patricia Sanders, Mary Lamberth, Marjorie Jent, Charlotte Blankenship, Carl and Michael Daly Jr.; brother of Elizabeth Jansen and Lenora Robards.

† DeBURGER, Paul E., 70, St.

Joseph, Indianapolis, Dec. 15. Husband of Ethel Mae; father of Marjorie May Curry; brother of Alice Palmer, Mary Jane Philipp, Annabelle Johantges, Dorothy Aggar, Charlotte Dugas, George and Joseph DeBurger.

† DUDLEY, LeRoy H., 63, St. Peter, Franklin County, Dec. 16. Husband of Mildred; father of Janet Wesseler, Cheryl Wilhelm, Ronald and John Dudley; brother of Art and Stan Dudley, Ethel Schott and Lucille Kuhn.

† DUFFY, James T., 79, St. Monica, Indianapolis, Dec. 21. Husband of Jessie; half-brother of William Sr. and J.T. Rider.

† DUNN, Stanley, 69, St. Lawrence, Indianapolis, Dec. 21. Father of Connie McConnell, Toni Blocher, Michael J. Dunn; brother of Kenneth Dunn and Ardonna Shortemeier.

† DWENGER, Emma, 77, St. Anne, Hamburg, Dec. 7. Sister of Stella Tekulve, Clara Niese, Clarence and Paul Dwenger.

† GORMAN, Velma E., 73, St. (See OBITUARIES on page 12)



CHRISTMAS VISIT—Archbishop Edward O'Meara chats with Carrie Beck and Gertie Sloan during his traditional Christmas visit to Providence Retirement Home in New Albany. The archbishop also celebrated Mass and dined with residents. (Photo by Sister Marym Gootee)

Weekend for divorced set

The Beech Grove Benedictine Center in Indianapolis is sponsoring a retreat and fellowship weekend for separated, divorced and remarried persons January 8-10.

Franciscan Father Anton Braun will facilitate the weekend. Father Braun has ministered to the separated, divorced and remarried for five years. He will be assisted by Barbara Knapp, a professional nurse who was married for 16 years prior to a divorce.

The weekend will focus on inner healing of the person from past hurts. It provides opportunity for an individual to get in touch with him/herself and center in on what is happening within. According to sponsors, a supportive, caring atmosphere allows for fellowship with time to restore and renew relationships with other persons.

Interested persons are invited to call the Benedictine Center at (317) 788-7581 for a brochure or further information.

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Knute Herber, priest's father, dies

The Liturgy of Christian Burial was celebrated for Knute H. Herber, 79, at St. Luke Church, Indianapolis, on Tuesday, Dec. 22. Mr. Herber died on Dec. 19.

Fr. Stanley Herber, son of Mr. Herber and pastor of St. Mary parish, New Albany, concelebrated the liturgy with Archbishop Edward T. O'Meara and a delegation of priests from the archdiocese.

Survivors include his wife, Bertha M. Herber; his son, Fr. Herber; five daughters, Providence Sister Marilyn Herber, director of religious education at St. Mark parish, Indianapolis, Mrs. John (Charlotte) Knoerle, Mrs. Eugene (Helene) Henn, Ann and Kay Herber; one sister, Mrs. Rudy (Sally) Isenberg. A daughter, Mrs. Patrick J. (Audrey) O'Neill, is deceased.

Rosalyn Schmidlin dies here

Funeral services for Mrs. Rosalyn V. Schmidlin, 86, were held at Little Flower Church, Indianapolis, on Saturday, Dec. 26. A resident of St. Paul Hermitage, Beech Grove, she died on Tuesday, Dec. 22.

A son, Fr. Donald Schmidlin, pastor of St. Joan of Arc parish, Indianapolis, concelebrated the

funeral liturgy with Archbishop Edward T. O'Meara and a number of area priests.

In addition to Fr. Schmidlin, other survivors include two daughters, Franciscan Sister Mary Schmidlin and Rosalyn Quill and three sons, Paul, Ledger (Joe) and Edward Schmidlin.

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Obituaries (from 11)

James, Indianapolis, Dec. 29. Mother of James J. Gorman; sister of James E. Beach.

† GRASSMAN, Fred F., 69, Holy Family, Oldenburg, Dec. 10. Father of Marian Betz, Raymond, George and Bertus Grassman; brother of Franciscan Father Francis Grassman, Jean Kunkel and Mary Frisch.

† HENRY, James P. Sr., 62, St. Barnabas, Indianapolis, Dec. 24. Husband of Mary Rita; father of Judith Ann Drum and James P. Henry Jr.; brother of Mrs. Walter Bush and George W. Henry.

† HICKS, Lela, 62, Holy Trinity Cemetery, New Albany, Dec. 17. Mother of Sandra Hart, Marguerite Garrett and John Hicks; sister of John J. Richardson.

† HIMES, John Joseph, infant, Calvary Cemetery Mausoleum Chapel, Indianapolis, Dec. 28. Son of David and Barbara Ann (McHugh) Himes Jr.; brother of Carolyn and David III; grandson of Mr. and Mrs. David A. Himes Sr. and Mr. and Mrs. John McHugh; great-grandson of Margaret Himes and Bertha Beck.

† JARACZ, Blanche E., 86, St. Paul, Tell City, Services at Sacred Heart, Grand Rapids, Mich., Dec. 15. Mother of Mary Ann Brakora and Walter Jaracz Jr.

† KEARNEY, Michael T., 61, St. Joseph, Terre Haute, Dec. 17. Father of Mary Lou Ferrara, Theresa and William Kearney;

brother of Sr. Mary Loretto, Dorothy and Charles Kearney.

† KERNEL, Leonard A., 84, St. Matthew, Indianapolis, Dec. 21. Husband of Mary C. (Feeney) Kernel.

† KIMMEL, Jephtha J., 60, St. Michael, Madison, Dec. 20. Husband of Sue; father of Keith, Jephtha, Joe and George Kimmel.

† LAKE, Leonard A., St. Louis, Batesville, Dec. 1. Husband of Evelyn; father of Anthony and Anna; brother of Henry Lake, Agnes Bessler and Joan Lutzel.

† LARK, Bernard F., 68, St. Simon, Indianapolis, Dec. 19. Husband of Gertrude; father of David Lark.

† LITZELMAN, Clemens A., 95, St. Anthony, Indianapolis, Dec. 17. Father of Alfreda Albin, Severin and Donald Litzelman; brother of Olive Gordon, Mary Maginn and Oswald Litzelman.

† LOVE, Margaret J., 76, St. Ann, Indianapolis, Dec. 29. Wife of Alva; mother of Rebecca Bridges, Alva and George Love.

† LYNCH, Margaret, 85, St. Michael, Cannelton, Dec. 22. Step-mother of Virginia Hobbs and Joe Lynch; sister of Bridget Lavelle, Mary Ginnely, Ellen Kiesel, Hannah McNamara, Michael and Thomas McNulty.

† O'BRIEN, Martha G., 72, St. Catherine, Indianapolis, Dec. 28. Father of Marlene Graves, Martha Holmes, Judith Boschenko, Rose

Sullivan and Robert O'Brien; brother of Helen Meyer.

† OSBORNE, Thelma (Brooks), 87, St. Francis, Henryville, Dec. 15.

† POTTS, Francis C., 50, St. Mary, Richmond, Dec. 19. Husband of Helen; father of Michelle Ellerbrock, Susan Evans, Gregory and Timothy Potts; brother of Anna Marie Reed, James and Alan Potts.

† REDFORD, William E., 74, Sacred Heart, Terre Haute, Dec. 14. Brother of Lurena Camp.

† RILEY, Helen Rose, 83, Christ the King, Indianapolis, Dec. 16. Mother of Walter Riley Jr. and Patricia Coughlin; sister of Pearl, George, Henry and Charles Carroll.

† ROEHM, Frances, 79, Sacred Heart, Indianapolis, Dec. 21. Sister of Irene and Walter Roehm.

† ROHANGE, Albert, St. Joseph, Indianapolis, Dec. 28. Brother of Helen Nelson and Valentine Rohange.

† ROMWEBER, John M., St. Louis, Batesville, Dec. 15. Husband of Marilyn; step-father of Andre Falls; son of Paul and Connie Romweber; brother of Paul Romweber.

† SARGENT, Edward J., 72, Holy Spirit, Indianapolis, Dec. 22. Husband of Mary Elizabeth.

† SCHMIDT, Esalala, 84, Little Flower, Indianapolis, Dec. 29. Mother of Thelma Hendrix, Ruth Nease and John W. Schmidt; sister of Tina Brock and Keith Hancock.

† SCHNEIDER, Irene, 74, Holy Spirit, Indianapolis, Dec. 22. Mother of Francis and Harold Schneider; sister of Edna McCurdy.

† SCHOOLEY, Leona M., Holy Trinity, Indianapolis, Dec. 30. Mother of Judith Sitzman, Mary Louise Peden, Jerry, Richard and Charles Schooley; sister of Louise Zore, Mary McCracken and Frank Turk.

† SMITH, Donald V., St. Martin, Martinsville, Dec. 28. Husband of Sophia; father of Sophia Robertson, Charles, Donald and Arnold Smith; brother of June Wagner, Beverly Cox, Mary, Gerald and Meredith Smith.

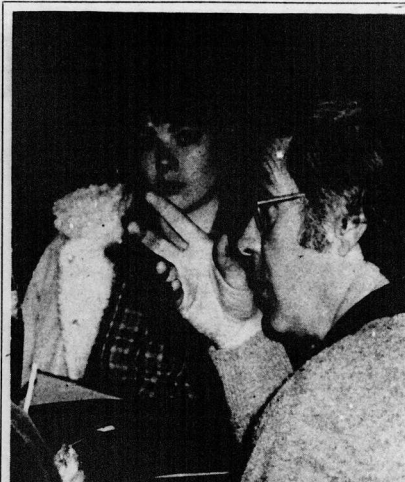
† SOUTH, Paul H., 55, St. Rose of Lima, Franklin, Dec. 17. Husband of Veleda; father of Terri Esham, Nancy Lee Sharp, Viki, Steven, Henry and Robert South; brother of Edith Baskerville and Robert W. South.

† STEINERT, Michael J., 58, St. Mary, New Albany, Dec. 22. Father of Michelle Steinert; son of Mr. and Mrs. Joseph J. Steinert; brother of Rosemary Wright, Martha Banet, James and Paul Steinert.

† THOMAS, Sharon Lynne, 40, Diekmann Funeral Home, New Albany, Dec. 14. Sister of Donald and Edward Thomas.

† THORMAN, Elizabeth A., St. Gabriel, Indianapolis, Dec. 29. Daughter of Mr. and Mrs. Fred Thorman; sister of Kimberley, Stephanie and John E. Thorman; granddaughter of Thelma Kibby.

† TOOLEY, Doris Jean, 50, St. Pius, Troy, Dec. 14. Wife of Will; mother of Becky Elder, Sandy Fortwendel, Janet Davis, Thomas and Steve



CAMPUS CONFERENCE—Oblate Father Darrel Ruppler chats with Indiana State University students over lunch, including Barb Mobley, at a St. Joseph Campus Center gathering on ISU's Terre Haute campus. The priest took part in a Peace and Justice Week in the city. (Photo by Father Louis Manna)

Parker and Timothy Tooley; sister of Mary Ann Walker and Herbert Haug.

† WHITAKER, Norman C., 82, Little Flower, Indianapolis, Dec. 16. Husband of Della; father of Violet and Harold Whitaker.

† WILTSHIRE, Julia V., 69, Little Flower, Indianapolis, Dec. 19. Mother of Raymond, David, Fred and Richard Wiltshire; sister of Mary Schuch, Charlotte Smith, Thelma Hechter, Joseph Edmund, Herbert, John and Eugene Splitter.

Sister Agnes Margaret dies

ST. MARY-OF-THE-WOODS, Ind.—Providence Sister Agnes Margaret Donoghue, 79, died here on Dec. 10 and the Mass of Christian Burial was celebrated in the Church of the Immaculate Conception on Saturday, Dec. 12.

A native of Malden, Mass., Sr. Agnes Margaret had been a member of the Congregation of the Sisters of Providence since 1923. She was a junior and senior high school teacher. Her teaching assignments were to

schools in Indiana, Illinois, Maryland and Massachusetts.

She is survived by three sisters, Providence Sister Miriam Patrice, Mary Donoghue and Mary Dracopoulos, all of Malden; two brothers, Columban Father Philip Donoghue of Silver Creek, N.Y., and Thomas Donoghue of Dorchester, Mass.; and a niece, Providence Sister Betty Donoghue of St. Mary-of-the-Woods.

Sister Rita Faucher dies in accident

ST. MARY-OF-THE-WOODS, Ind.—A celebration of the Mass was held at St. Martha Church in Morton Grove, Ill. on Dec. 22 for Providence Sister Rita Faucher, who was killed in an automobile accident at Metamora, Ill., on Dec. 20. The celebrant of the Mass was Fr. Eugene Faucher, brother of Sr. Rita. On Thursday, Dec. 24, the Mass of Christian Burial was held at the Church of the Immaculate Conception here.

Sr. Rita was the daughter of the late Edward and Florence Faucher of Chicago. She entered the Congregation of the Sisters of Providence in 1944.

Much of her teaching career was spent at the junior high school level in schools in Washington, D.C., Indiana, Illinois, California and Taiwan. She taught at St. Agnes Academy in Indianapolis and was an instructor in the congregation's novitiate program and at St. Mary-of-the-Woods College. During the past

ten years, she had been working in religious education programs in the Illinois area.

Two brothers and a sister survive. They include Fr. Faucher of Morton Grove, Edward Faucher of the Chicago area and Jane Faucher Ryan of Oak Park, Ill.

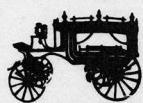
Sister M. Alexine dies here

OLDENBURG, Ind.—The Mass of Christian Burial was celebrated here for Franciscan Sister M. Alexine Schellenberger on Dec. 22. She died on Dec. 17 at the age of 93.

Born on June 20, 1888, in Floyd County, she entered the Oldenburg community in 1914.

She taught in elementary schools in Illinois, Missouri, Ohio and Indiana including St. Michael's in Indianapolis.

One sister, Anna Lawson of Clarksville survives.



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IN THE MEDIA

USCC alters film ratings

by MICHAEL GALLAGHER

NEW YORK—As you may already have read or heard, the U.S. Catholic Conference's Department of Communication, beginning Jan. 1, will use a somewhat altered terminology in its movie classification system.

These changes represent the first significant alteration of the classifications since their origin with the Legion of Decency in 1934. The designation "Legion of Decency" was, by the way, replaced by the title "National Catholic Office for Motion Pictures" in 1965, and, now, though a separate office no longer exists, the reviewing and classification function of the church is being carried out by the Department of Communication of the U.S. Catholic Conference.

Briefly, the changes are as follows:

—The designation "recommended" in parentheses will follow the usual classifications at the end of a particularly meritorious film. For example: "Chariots of Fire," A-I (PG) (Recommended).

—The present Class B category, morally objectionable in part for all, and Class C, condemned, will be merged into a single category designated O, morally offensive.

—The terminology "morally unobjectionable for" will be dropped from the present A-I, A-II, A-III, and A-IV categories, and they will be defined simply as A-I, general patronage; A-II, adolescents and adults; A-III, adults; and A-IV, adults, with reservations.

THE "recommended" designation reflects what has in fact been the policy of both the present office and its predecessors since the late 1950s, to promote good films as well as to warn against bad ones. Since the 1960s, in fact, the office has made it a practice to

and the reviews is to help Catholics, especially the parents of teen-agers, to make up their minds in an extremely difficult area.

OR TO use the traditional terminology, which still makes eminently good sense, the purpose of the classifications is to help Catholics "form" their consciences. The words "morally offensive," therefore, connote a considered judgment about a particular film, a judgment that Catholics should take into consideration when making up their own minds. "Condemned," on the other hand implies that the matter is signed, sealed, and delivered.

For similar reasons—the avoidance of overkill and the desire to be positive—the words "morally unobjectionable" have been dropped in the A-I, A-II, A-III, and A-IV categories, with A-I, for example, defined simply as "general patronage" instead of the "morally unobjectionable for general patronage."

The designation A-I, of course, denotes moral blamelessness and by no means implies that the movie is worth seeing, a distinction that the introduction and use—or non-use—of "recommended" should make clearer than was the case in the past.

The cumulative classification lists that our office will publish from now on will alter the classification of past films rated B and C to O. And we will insert the designation "recommended" wherever it is warranted. Thus

"Altered States," classified B before, and "Blowout," classified C before, will both become O. And films like "Chariots of Fire," A-I, and "The Boat is Full," A-II, will both pick up a "recommended" in parentheses.

A more basic question than how the new terminology differs from the old, however, is what criteria the staff of the Department of Communication and our board of consultants have in mind when we come to grips with the moral and aesthetic qualities of a movie. And that is what I intend to explore in my next column.

Sunday, Jan. 3, (ABC) "Directions" Jesuit Father Peter Henriot of the Center of Concern joins Protestant and Jewish leaders appraising the Reagan budget cuts and raising some pertinent questions about the role of religion in society. (Please check local listings for exact time in your area.)

Sunday, Jan. 3, (CBS) "For Our Times" America magazine editor Jesuit Father Joseph O'Hare joins CBS News correspondent Charles Osgood for a report on the top news stories of 1981. (Please check local listings for exact time in your area.)

Sunday, Jan. 3, 9 p.m. (NBC) "The Boys from Brazil" (1978) A fanatical Nazi war criminal (Gregory Peck) oversees the care and feeding of some Hitler clones born in Brazil and distributed throughout the world. Laurence Olivier plays his antagonist, a Jew who has dedicated his life to bringing war criminals to justice. Some good acting but for the most part an overwrought melodrama with a large dose of graphic violence. (A-III; R).

Sunday, Jan. 3, 9 p.m. (ABC) "Running" (1979) Michael Douglas plays an aging runner who is given one last chance for glory, and for getting his life in order, by competing in the Montreal Olympics. Moderately entertaining. Some very rough language in a scene at the beginning. (A-III; PG).

Sunday, Jan. 3, 9-10 p.m. (PBS) "The Flame Trees of Thika." The virgin African wilderness is the setting for this 7-part dramatization of Elspeth Huxley's memoir of her childhood in Kenya when it was still part of the British Empire.

Tuesday, Jan. 5, 4:30-5:30 p.m. (CBS) "Journey to Survival" Six troubled teen-agers learn to cope with themselves, nature and each other in this "Afternoon Playhouse" program for young people.

Thursday, Jan. 7, 10:30-11 p.m. (PBS) "Nick Mazucco: Biography of an Atomic Veteran." More than 300,000 soldiers took part in the nuclear



DRAMA PREMIERE—Philip Anglim recreates his original Broadway role as the tragically deformed John Merrick, whose ghastly appearance hides his inner beauty, artistic talent and wit, in "The Elephant Man," which will be the Jan. 4 premiere presentation of "ABC Theater of the Month." Anglim who will play the role without the use of grotesque make-up, is shown in a double exposure wearing the mask he uses in some scenes to hide his disfigurement. The program, recommended for adults only, will be aired from 9 to 11 p.m. (NC photo)

bomb tests conducted by U.S. government during the 1950s and this documentary records the effects of those tests on Mazucco and other soldiers.

Saturday, Jan. 9, 9 p.m. (CBS) "Foul Play" (1978) Goldie Hawn and Chevy Chase are teamed in this comic melodrama about a feisty librarian and a police detective who foil a plot to assassinate the pope during a visit to San Francisco. Frequently very funny and maintaining enough tension to be enjoyable as a thriller too, the movie is above-average entertainment. Some rather crude and suggestive dialogue and a casual attitude toward premarital sex, however, make it adult fare. (A-III; PG).

Saturday, Jan. 9, 9 p.m. (NBC) "The Late Show" (1977) Art Carney plays an old private

eye who comes out of retirement to avenge the death of a friend and finds himself teamed up with an eccentric woman played by Lily Tomlin. Moderately entertaining. Some violence and crude language. (A-III; PG).

Sunday, Jan. 10, (ABC) "Directions" Reports featured on the political unrest in Poland. (Please check local listings for exact time in your area.)

Sunday, Jan. 10, (CBS) "For Our Times" CBS News correspondent Charles Osgood discusses the major religious news stories of 1981 with Magr. Francis Lally of the U.S. Catholic Conference and Joan Campbell of the National Council of Churches. (Please check local listings for exact time in your area.)

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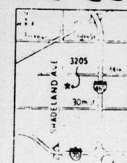
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Assassination attempts mar 1981 (from 3)

as U.S. surgeon general over the objections of proponents of legalized abortion.

Other major events around the world with religious significance in 1981 included:

► Pope John Paul made his first trip to the Far East in February, delivering a major radio message to mainland China, preaching social justice in the Philippines and issuing a dramatic plea for global disarmament from Hiroshima, Japan, where the first atomic bomb was dropped.

► The pope issued a major social encyclical, "On Human Work," defending the rights of workers and the primacy of workers over capital. The encyclical defended equal rights in the marketplace for women but also defended the "irreplaceable role" of women as mothers, saying societies should see to it that women are not forced to work out of economic necessity.

► The United Nations International Year of the Handicapped in 1981 drew new public attention to the rights of the handicapped.

► The awarding of the Nobel Peace Prize to the office of the U.N. High Commissioner for Refugees highlighted the continuing problem of millions in the world forced to flee their homelands because of wars, droughts, political repression or disastrous economic conditions in the African Sahel region, Southeast Asia, Afghanistan, Pakistan, Cuba, Haiti, Central America, Poland and the Middle East.

► Within the Catholic Church a milestone was passed when the Pontifical Commission for the Revision of the Code of Canon Law held

its final plenary meeting in October and, after 18 years, completed its work of revising general church law. Papal approval and publication of the commission's final draft is expected in 1982, systematically updating church law for the first time since 1917.

► Two Minnesota bishops issued a widely praised joint pastoral letter in which they attacked sexism as a lessening of the dignity of both men and women and urged examination of the church's attitudes and practices towards women.

► Church attitudes toward homosexuals made news several times as several dioceses, including Baltimore and Washington, started special pastoral programs for homosexuals. But Archbishop James Hickey of Washington objected to a national meeting on Catholic ministry to homosexuals on grounds that the sponsoring group did not make its stand clear regarding church teaching on homosexual activity.

► The Catholic Church in the United States made a major step into the age of telecommunications with the decision to form the Catholic Telecommunications Network of America (CTNA), leasing satellite time for a nationwide network of the dioceses for television programming and other communications needs.

► On issues of public policy, church groups launched a major campaign for extension of the Voting Rights Act, which passed in the House but still faces a Senate battle early next

year; the Federal Communications Commission deregulated radio broadcasting despite opposition by church groups; and the bishops opposed a move in the Senate to restore the death penalty for certain federal crimes.

► Anti-Catholicism reared its head in the form of a comic book called "Alberto," the alleged true story of an ex-Jesuit who accuses the church of a variety of sins and crimes. The Catholic League for Civil and Religious Rights took several legal actions against the publisher, and a number of Protestant bookstores refused to carry the book.

► At the pope's request the U.S. bishops agreed to a thorough study of U.S. seminaries for the Vatican's Congregation for Catholic Education. The Vatican named Bishop John Marshall of Burlington, Vt., to head the study.

► Cardinal John Cody of Chicago was the center of a controversy caused by published allegations that he had misused church funds to support a step-cousin. He denied the charges. A grand jury investigation was still under way as the year drew to an end.

Personal transitions in the world of religious news in 1981 included:

► Bishop James S. Rausch, 52, of Phoenix, Ariz., died suddenly of a heart attack May 18. As general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference for five years before his appointment to Phoenix in 1977, the Minnesota native was a leading Catholic spokesman on issues of social justice and human rights.

► Barbara Ward (Lady Jackson), 67, noted British economist, author of more than a dozen books, leading protagonist of aid from rich to poor nations, a member of the Pontifical Justice and Peace Commission, and first woman to address the Second Vatican Council, died of cancer May 31.

► Bishop James Walsh, 90, one of the first four Maryknoll missionaries to China, who spent 12 of his 40 years in China in a communist prison before he was released in 1970, died July 29 of a heart ailment at his order's headquarters in Maryknoll, N.Y.

► Frank J. Sheed, 84, noted Australian-born Catholic lay theologian, author, publisher and lecturer, died Nov. 20 in Jersey City, N.J. In 1926 he and his wife, Maisie Ward, founded Sheed and Ward, which for nearly 50 years was a major publisher of Catholic books. Sheed's most famous book was "Theology and Sanity," an apology for the reasonableness of faith.

► In February William Wilson, a Catholic businessman, was appointed by Reagan as his personal presidential envoy to the pope, succeeding Carter's envoy, former New York Mayor Robert Wagner.

► Father Pedro Arrupe, 74, superior general of the Jesuits since 1965, suffered a severe stroke Aug. 7 and the pope later named 79-year-old Father Paolo Dezzi, former confessor to Pope Paul VI, to administer the order until it can elect a new general. In 1980 the pope had stopped Father Arrupe from resigning for reasons of age and health.

Candle burns in Vatican

VATICAN CITY (NC)—A single candle burning in the window of the papal apartment throughout the night of Christmas Eve symbolized Pope John Paul II's concern for his native Poland during the 1981 Christmas season.

The 61-year-old pope made frequent references to Poland Dec. 24-27 and ended his Christmas greetings in 42 languages with a prayer that "the sons and daughters of Polish soil" may find "the road toward a better future for the homeland, in peace, in justice, in liberty."

At the first major Christmas event, a midnight Mass attended by about 10,000 people in St. Peter's Basilica, Pope John Paul spoke about the spiritual message of hope and joy at the birth of Christ.

The Mass was broadcast live to 44 countries on five continents, but did not appear on television in Poland, which has been under martial law since Dec. 13.

Another theme of the papal Christmas season was a call for religious freedom, highlighted in the pope's Christmas day "urbi et orbi" message (to the city and the world) and at his noontime Angelus talk from his apartment window Dec. 26, the feast of St. Stephen.

U.S. President Ronald Reagan also lit a candle and placed it in a window at the White House on Christmas Eve to demonstrate solidarity with the Polish people, and urged other Americans to do the same.

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'Reds' focuses on people, not ideas

by JAMES W. ARNOLD

"Reds" is Warren Beatty's epic attempt to create a place in the American gallery of idealist underdog heroes for John Reed, a leftwing outsider who has been the victim of the Ultimate Blacklist—he has been all but expunged from American history and memory.

Reed is the Harvard-educated radical journalist who covered labor unrest and socialist causes as editor of *The Masses* in the pre-World War I period. Visiting Russia at the exact moment of the 1917 October revolution, he was inspired with almost religious fervor, wrote a great book ("Ten Days That Shook the World") that later became a great Eisenstein film, and came back home to become a founder of the American Communist Party.

Obviously, "Reds" is a film that took a lot of chutzpah, especially in this era of conservative backlash and almost utter lack of social seriousness on the screen. It has taken \$30 million from heaven-knows-where, a huge chunk of Beatty's mature career (he is now 44), and consumes nearly 3½ hours of viewing time. That's right, there hasn't been a movie that long about George Washington or even Fannie Brice.

Whether you like the results or even the intention, you've got to give Beatty credit for courage. He is star, writer, producer and director of a film about a revolutionary Marxist

hero at a time when nobody cares. (Consider the different situation 10 or 15 years ago). But then again, maybe the time when nobody cares is the right time.



Understand that "Reds" is no pro-Soviet tract on behalf of godless communism. Reed's ideological activities are in fact dominated by an affecting love story, his relationship and marriage with strong-minded feminist journalist Louise Bryant (Diane Keaton).

THE MOVIE'S last half, in describing Reed's frustrations in postwar Russia, already beginning to lose its idealism to bureaucratic stupidity and Stalinism, clearly suggests the dying of the dream. But even that theme is secondary to the touching efforts of Reed and Bryant to reunite across vast political and physical barriers, to reassess personal values and affections over ideologies.

It's a story still so common and universal that it could be taken from today's newspaper.

What Beatty wants so badly to say, I think, is that Reed was a genuine hero who risked and lost everything for his vision of justice for the beleaguered workers of the world. His enemies have simply obliterated the record, or at best distorted it.

The film is especially good at recreating the almost romantic sense of hope many felt as the 1917 Revolution was born, and the brutal response to that tender vision both inside Russia and in the capitalist West. The sad truth is that 65 years later justice and dignity are still not won for the vast majority of those who labor.

THE remarkable achievement of "Reds" is that it manages to communicate so much of the political and social complexity of its times without losing its focus on people. It's a



HISTORICAL DRAMA—Diane Keaton as Louise Bryant and Warren Beatty as John Reed, U.S. communist writer who covered the Russian Revolution and is buried in the Kremlin, interview soldiers at the Russian border in Paramount Pictures' "Reds." The biographical drama was written by Beatty and Trevor Griffiths and also produced and directed by Beatty. (NC photo)

long way from the whole truth, but it's a part that few American films have dared touch before.

Beatty carries the movie brilliantly in the most demanding role of his unorthodox career, tempering his passion with sensitive intelligence. Keaton is, in both her independence and total loyalty, practically a co-hero, a role model for modern activist women. (In one scene, perhaps concocted for the Moral Majority, she brightly stands off a Congressional committee checking out her Christian orthodoxy).

Among many others who contribute are Jack Nicholson as playwright Eugene O'Neill, whose cynical realism ("The American worker only wants to make enough money so he won't have to work.") is a balance to all the free-floating idealism, and Jerzy Kosinski, the novelist

("Being There"), positively bone-chilling as the precise Soviet intellectual who squeezes the humanity from his cause much as a certain kind of theologian makes a cruel abstraction of God.

As a film, "Reds" is undoubtedly too long, too full of verbal shouting matches (both romantic and political), and too obvious in some of its dramatics, e.g., the contrived railway station reunion of the ill-fated lovers. But few films provide so many memorable lines, images, daring and lovely uses of editing and music.

Perhaps its most original device is the use of several dozen old people, many of them

famous, all of them survivors of the period, who serve as a sort of chorus for the film, providing a kaleidoscope of interpretations—serious, funny, occasionally forgetful ("Did the *Masses* have something to do with religion?")—of the stories of Revolution, Reed and Bryant. It reminds us that history is a slippery thing, and heroes and villains are made in the minds of men, sometimes in books, and sometimes in film.

(Backbreaking, provocative tale that takes its audiences seriously; no sex or violence excesses; satisfactory for mature viewers.)

USCC rating: A-3, adults—recommended.

The Last 10 Films Review by James Arnold
(ranked for overall quality from best to worst)

Prince of the City; True Confessions; Reds; Gallipoli; The French Lieutenant's Woman; Time Bandits; Looker; Rich and Famous; Watcher in the Woods; Modern Problems.



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