

# the CRITERION



## Archdiocese marks 150th anniversary

by JIM JACHIMIAK

A year-long celebration of the 150th anniversary of the Archdiocese of Indianapolis begins Sunday with a dinner in the 500 Ballroom of the Indiana Convention Center.

The dinner will be the first in a series of events leading up to a June 3 liturgy which Archbishop Pio Laghi, apostolic delegate to the United States, will attend.

Sunday's dinner will include a keynote address by Archbishop Edward T. O'Meara, following an invocation by Msgr. Francis Tuohy, vicar general of the archdiocese. The archbishop will "focus on the history of the archdiocese as part of national and world history," said Providence Sister Loretta Schafer, assistant chancellor of the archdiocese and general chairperson of the sesquicentennial celebration.

The program will also include a pictorial presentation of the history of the archdiocese and the first rendition of the hymn written for the sesquicentennial (See story on page 6). The hymn will be sung by a group of monks from St. Meinrad Archabbey, directed by Benedictine Father Tobias Colgan.

Larry O'Connor, executive vice president of Indiana National Bank in Indianapolis, will serve as master of ceremonies during the dinner. The event is being coordinated by John Short and Mary Young, who chair the sesquicentennial special events committee.

**OTHER ACTIVITIES** are being planned for later this year in conjunction with the anniversary. They are being coordinated by a steering committee and a number of planning committees.

In addition to Sister Schafer, the steering committee includes Franciscan Sister Catherine Schneider, administrative assistant in the Sesquicentennial Office; Father James Bonke, pastor of Nativity Parish in Indianapolis; Valerie Dillon, archdiocesan director of family life; Benedictine Sister Ann Janette Gettelfinger, receptionist at the Catholic Center; and Steve Noone, archdiocesan director of schools.

The Mass on June 3, Sister Schafer noted, will be the major event marking the anniversary. She said that in addition to Archbishop Laghi, all bishops in the United States have been invited.

For parishes marking the sesquicentennial in their own ways this year, Sister Schafer said, "the liturgical commission is preparing a packet of materials for suggested celebrations in all parishes."

Some parishes will also be planning special events to link their own anniversaries with the anniversary of the archdiocese, established in 1834 as the Diocese of Vincennes.

An art exhibit at Marian College will depict historical personages from the years since 1834.

In addition, a commemorative book is being published by the Criterion to mark the anniversary. Father Thomas Widner, (See ARCHDIOCESE MARKS on page 2)



IN THE BEGINNING—Father Simon Brute, superior of the seminary at Mount St. Mary's, Emmitsburg, Md., (right sketch) was named the first bishop of the newly created Diocese of Vincennes, predecessor of the Archdiocese of Indianapolis, in 1834. The sketch at



the left, drawn by Brute himself, shows St. Francis Xavier Cathedral at Vincennes as it appeared then. This weekend the Archdiocese of Indianapolis officially begins the celebration of its 150th anniversary.

## Relations established with Vatican

by JIM LACKEY

WASHINGTON (NC)—Ending more than a century of official non-recognition, the Vatican and the United States announced establishment of full diplomatic relations Jan. 10.

The Vatican, in a brief statement, said the two countries, "desirous of developing mutual friendly relations already existing" had decided to establish relations at the level of an embassy at the Holy See and an apostolic nunciature in Washington.

The State Department issued the same statement six hours later in Washington, and the White House announced that President Reagan had nominated William A. Wilson, his current personal representative to the Vatican, as the first ambassador.

The Vatican's spokesman, Father Romeo Panciroli, said the name of the Vatican's pruncio to the United States would be announced later.

Pope John Paul II's current representative to the U.S. bishops, Archbishop Pio Laghi, who has served as apostolic delegate in Washington since 1980, could be appointed the new pruncio. But the Vatican normally does not announce the name of the pruncio until

some time after the announcement of the establishment of diplomatic relations.

The announcement raised to 107 the number of nations with diplomatic relations with the Vatican, including several communist countries. The United States had diplomatic relations with what then was known as the Papal States during a portion of the 19th century, but Congress in 1867 passed legislation prohibiting any funding "of an American legation in Rome."

Later last year Congress agreed to lift the ban on full diplomatic relations with the Vatican, leading to the Jan. 10 announcement.

The Vatican announcement simply said, "The Holy See and the United States of America, desirous of developing mutual friendly relations already existing, have decided by common accord to establish between them diplomatic relations at the level of apostolic nunciature on the part of the Holy See and of embassy on the part of the United States of America, effective Jan. 10, 1984."

Though the U.S. bishops over the years have taken no position in the public debate over U.S. recognition of the Vatican, their president, Bishop James W. Malone of Youngstown, Ohio, welcomed the announcement.

"The decision reflects the role played so effectively by the Holy See, under the leadership of Pope John Paul II and his predecessors, on behalf of peace and justice in the world," said Bishop Malone in a statement.

Alluding to the debate over whether formal diplomatic ties would violate the constitutional separation of church and state, Bishop Malone said diplomatic recognition "is not a religious issue but a public policy question which, happily, has now been addressed and settled in that context."

Archbishop Laghi also welcomed the announcement, saying it was "recognition of the moral leadership on behalf of peace, justice, human development and human rights" by recent popes.

Wilson has been the fifth personal representative of a U.S. president to the Vatican since the first representative was appointed by President Franklin Delano Roosevelt in 1939. Wilson was appointed by Reagan in February 1981.

Wilson's office in Rome, in welcoming the establishment of formal ties, said: "The United States holds Pope John Paul II in high esteem. We respect the great moral and political influence which he and the Holy See exercise throughout the world. We admire the courageous stand he has taken in defense of Western values."

## Workshops offered for parishes

Workshops regarding Internal Revenue Service regulations for parishes will be offered to parish leadership staffs at the end of January, according to an announcement made by Msgr. Gerald Gettelfinger earlier this week. The archdiocesan chancellor announced dates

and locations of the workshops designed to update and familiarize parishes and institutions with various IRS requirements.

Two workshops will be held at the Catholic Center, one on Tuesday, Jan. 24 and a second one on Wednesday, Jan. 25. A third workshop will be held at St. Bartholomew Church in Columbus on Thursday, Jan. 26 and a fourth one at Providence High School in Clarksville on Tuesday, Jan. 31.

The workshops will be conducted by Msgr. Gettelfinger and William Wood, archdiocesan attorney. They will begin at 7:30 p.m. and conclude at 9 p.m.

The workshops are being conducted for all pastors, parish council presidents, board of education presidents, principals, and directors of religious education. According to Msgr. Gettelfinger, they are being offered so that leadership representatives from every parish can attend.

## Looking Inside

Among the hundreds of dedicated Catholics in the archdiocese is Bill Kuntz, Archdiocesan Director of the Catholic Youth Organization. Susan Micinski interviewed him recently. For her story turn to page 2.

KNOW YOUR FAITH takes on a new appearance and a new name—FAITH TODAY—as well as sponsorship by the Extension Society of America. Turn to pages 9-12.

Joseph Sankovich contributes the fourth in a year long series on Christian burial. Turn to page 5.

Philip Kern won the Liturgical Hymn contest sponsored by the Office of Worship. Jim Jachimik's interview with Kern appears on page 6.

the criterion

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# Kuntz has long record of service to CYO in archdiocese

by SUSAN M. MICINSKI

Some people may say they are setting a good example for others, but one person whose actions speak louder than words is William F. Kuntz, executive director of CYO. He recently shared some of his background and what the organization is about.

"I was teaching at Seccina when I first got involved with CYO," said Kuntz. "That was back in '55-'56, and at that time I was only working on a part-time basis assisting Bill Sahn, who was then the director, in any way I could."

Kuntz had no problem deciding what to do with his time. He helped schedule events, attended events, presented awards and maintained the two CYO athletic fields. "A lot of times I'd go gopher work—going for this or that," he chuckled. And this was all aside from the time he spent on the job at Seccina.

In addition to teaching algebra and biology, he coached football and golf and was also a former athletic director at the school. Counseling students was another responsibility Kuntz took on at Seccina.

"Those were thrilling and exciting days for me," exclaimed the former teacher. "I'd have to say they were some of the most treasured days of my life."

Kuntz remained at Seccina the first 10 years it was open and then went to Arlington High School for an eight year period, five years of which he was dean of boys. Here, too, he taught, coached and counseled.

WHEN ASKED how the public school compared to the Catholic one, Kuntz replied that "it enhanced my experience to work in both the public and Catholic sector. I've found that people are good everywhere you go. My experience in the dean's office was very challenging. At times I felt like I was sitting on a powder keg since those were the turbulent '60s. But it seemed whenever a problem situation arose, it often resolved itself. All and all, the total experience was very rewarding. I've met some very beautiful people there who I'm still friends with today."

Even though Kuntz admits to thoroughly enjoying life at Arlington, "I was glad to get back to Seccina in '71-'72 when I became principal." One of the greatest delights the former teacher found at the school were the Franciscan nuns. "I think the Franciscan sisters are great people. I've taught with them, have a lot of love and respect for them and am still very close with a number of them today."

Then in the summer of 1973 when Bill Sahn died, Kuntz was appointed interim director for CYO. That fall he became the full time executive director of the organization.

"NO WAY DID I ever want to work for CYO on a full time basis," stated Kuntz.

"But then again, back in my school days I didn't envision myself getting into teaching. I always thought I'd coach, but once I got into teaching I thoroughly enjoyed it. I guess God takes care of dumb people like me. For whatever reason, I'm here."

Officially associated with CYO for 10 years now, Kuntz, the father of nine children and the grandfather of eight, reports that "we've been close to the system all through the years. Our children have been involved in CYO science fairs, athletics, hobby shows and the like." More recently, a couple of his daughters have coached for CYO.

In discussing his job as executive director, Kuntz stated that "we're always wanting more for the programs; always wanting to improve. But I feel so blessed with my peers in the office. They are all wonderful people. I love them like my family. And our board of directors is second to none. They're all so dedicated and hardworking. And a debt of gratitude is certainly owed to Archbishop O'Meara for all his support which is deeply appreciated."

OTHER GROUPS Kuntz was quick to recognize are the volunteers who "give so freely of their time and talents" as well as all the young people connected with CYO. "I have a lot of faith in the young people of today. I'm sure they'll give me a better world to retire into than what the people of my age gave our predecessors."

As far as actual job duties are concerned, "I can be anything from general custodian to builder of budgets," declared Kuntz. "But generally speaking, I am responsible for management of the office and overseeing of the program. Of course, many of the duties are delegated to my peers throughout the office. But if any one of us is in trouble in getting a job done, we help each other out. Everyone is very giving, sharing and caring—truly a cooperative bunch of people. You're never left out there alone. It's what we refer to as the 'we proposition.' I just can't say enough good things about the staff. I really feel like they're my sons and daughters—we are family."

In a broader light, Kuntz, always a

editor-in-chief of the Criterion and chairman of the sesquicentennial historical research committee, said information on the sale of the book will be announced around Feb. 1. He expects publication of the book in May.

The commemorative book will include a sketch of each parish in the archdiocese. It is not a comprehensive history, but borrows material from a series of Parish Profiles published in the Criterion over the past three years. The material has been revised and expanded for the book. Additional information was compiled from other sources.

Souvenir calendars and gift items commemorating the sesquicentennial will be on display during Sunday's dinner. They will not be on sale at that time, but ordering information may be obtained from Benedictine Sister Mary Luke Jones, 5658 Crittenden Ave., Indianapolis, IN 46220; 317-257-9366 or 317-251-1489.

Attendance at the dinner is by reservation only, at \$30 per person. Cocktails will be served beginning at 5:30 p.m., and dinner at 6:30 p.m.

Representatives of each parish, institution, religious community and agency in the archdiocese have been invited to the dinner. In addition, civic and church leaders were invited to attend as guests of the archbishop.

Civic leaders who will attend the dinner include Gov. Robert Orr, Lt. Gov. John



WE ARE FAMILY—William Kuntz, executive director of the Indianapolis CYO feels that his staff is like sons and daughters to him. Here they take a break to gather in the director's office. From left to right are: Bernice Price, William Kuntz, Jerry Ross and Ed Tinder. Seated is Yvonne McPherson. Not pictured are Ann Pappesh and Carl Wagner who were out of town at the time. (Photo by Susan M. Micinski)

parishioner of Holy Name except for the first two and one-half years of marriage when he belonged to Sacred Heart, hopes that through his job he is doing something back for the church, which he feels he owes so much. "With humility and my limited abilities, I want to do what I can in this organization to help our society offer wholesome and meaningful activities for our young people to enable them to use some of their God-given talents and share them back with us."

"For example, it's thrilling for me to see an instrumental soloist or vocalist stand up and perform. I think it's a form of honoring God. I say to these people—hey, God gave you a beautiful voice, share it back with us."

He explained that some of these activities include science fairs, hobby shows, speech contests, instrumental music contests, retreats, style shows and athletics. "I think we're just copying what my mother always told me—an idle mind is the devil's workshop. Let's give our young people activities to do and help them take care of leisure time needs."

Yet at the same time, Kuntz also believes that "a child needs time to be a child. Let them play their own games; make their own rules without having adults set it up and officiate it."

In addition, Kuntz tries to stress the

impact volunteers can have on the lives of the young people they work with. "I never want them to lose sight of how important they are to these young folks. What they are to the youth today can influence them years later. That's why we continually want to thank and affirm them for what they are doing. We couldn't exist without the help of all these good people making the programs happen. There are so many lessons a young person can learn from associating with an adult supervisor."

Although Kuntz derives much joy from his job, he states that "my family is everything to me. As much as I love what I'm doing, God has blessed me even more by giving me my wife, Florence, and family. They truly are God's greatest gifts."

This family/church-oriented man has met with obstacles in his life, too. On January 5, 1983, Kuntz underwent emergency cancer surgery and his prognosis was not good, yet he survived. "I know I'm here today because I've got some good people praying for me. I thought I believed in prayer before, but I believe in it even more today. It's my goal now to live each day, one day at a time, and to live it as if it were my last. I want all the people in my life to know how really important they are to me."

## Archdiocese marks (from 1)

Mutz, Mayor William Hudnut of Indianapolis, and U.S. District Judge William Steckler of Indianapolis.

Representing their religious orders will be Benedictine Archabbot Timothy Sweeney of St. Meinrad; Franciscan Father Juniper Cummings, minister provincial of the Conventual Franciscans at Mount St. Francis; Providence Sister Anne Doherty, general superior of the Sisters of Providence at St. Mary of the Woods; Benedictine Sister Mildred Wanemuehler, prioress of Our Lady of Grace Convent in Beech Grove; and Franciscan Sister Marie Kathleen Maudlin,

congregational minister of the Sisters of St. Francis at Oldenburg.

Other religious leaders attending will include Bishop Ralph Alton of the United Methodist Church; the Rev. Robert Garris of the Western Yearly Meeting of Friends; Bishop Ralph Kempksi of the Lutheran Churches of America; Dr. Ralph Quellhorst of the United Church of Christ; and Rabbi Dennis and Sandy Sasso.

Paul McClure, executive director of the Church Federation of Greater Indianapolis, and Thomas J. Liggett, president of Christian Theological Seminary in Indianapolis, will also attend.

## Pontiff ordains nine bishops

VATICAN CITY (NC)—Pope John Paul II ordained nine bishops in St. Peter's Basilica Jan. 6, which is celebrated in Italy as the feast of the Epiphany.

The pope told the new bishops to think of the interior life, where "the mysterious meeting between intellect and the human heart begins, in the light of God himself."

"Consecration is a new calling to submit your whole life to the interior power of the Epiphany," the pope said.

"Let this divine power light up your heart like an inner Jerusalem," he said. "Let the saving power of the Epiphany radiate between men and peoples, to whom you are sent, as witness of the truth and of mercy."

Among the people ordained was Bishop Jan Schotte of Belgium, vice president of the Vatican Justice and Peace Commission. Three bishops came from Italy. The others came from the Congo, Benin, Tanzania, India and South Korea.

Attending the hour-long ceremony were 15,000 people, including 50 bishops, 19 cardinals and diplomats accredited to the Holy See. After the ordination ceremony, the pope celebrated a two-hour sung Mass for Epiphany.

On Jan. 8, a special Holy Year day dedicated to young people, the pope performed the baptisms of infants from seven nations. Later in the day, he met thousands of children in Paul VI Auditorium.



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# Connersville Deanery receives funds from AAA

by JIM JACHIMIAK

The Connersville Deanery will receive \$12,500 from the Archbishop's Annual Appeal to fund three separate projects—youth ministry, a deanery resource center and a marriage preparation program.

Father William Cleary, dean of the Connersville Deanery, said the allocation includes \$5,000 for youth ministry, \$6,000 for the resource center and \$1,500 for marriage preparation.

James Ittenbach, archdiocesan director of development, said deanery special projects were introduced in 1982 because four deaneries had no school or religious education center at that time.

Since 1982, several deaneries have used AAA grants to establish or strengthen religious education centers.

"Funds are awarded in a block format to a deanery," Ittenbach explained. "Then the priests in the deanery meet and decide which programs they want to support."

Anyone in the deanery can submit a proposal to deanery priests for consideration. If approved by the priests, the project is forwarded to Archbishop Edward T. O'Meara for final approval.

Each project must benefit the entire deanery, be controlled by local parishioners, and be under the auspices of priests of the deanery.

While marriage preparation is new in the Connersville Deanery, the resource center and youth ministry were funded by AAA last year. According to Father Cleary, "It was really only because we had triple-A funds last year that we were able to have a vibrant youth ministry program." He noted that last year was "the first time in 20 years" that the deanery had such a program.

Youth ministry in the deanery includes programs for religious education as well as spiritual, social and athletic development. The AAA allocation will support retreats, conferences, speakers, materials and operating expenses.

Father Cleary noted that the project this year will also include scholarships for the training of adult and youth leaders. The scholarships will finance attendance at training programs and conferences. "This particular deanery funding has been a godsend," he said. "We never could have funded the scholarships ourselves."

Father Cleary added, "As a result of the deanery action, we hope that there will be more vital youth ministry in the parishes as well."

When the youth program was organized, "our first consideration was hiring a full-time youth minister for the deanery. But we felt that we were not quite ready for that yet."

The allocation designated for the resource center will be used primarily for the purchase of additional materials and equipment. The remainder will be divided among salaries, travel expenses, office expenses and rent at the center, which is located at St. Gabriel School in Connersville.

In addition to AAA funding, the resource center is funded in part by parish allocation. The parishes of the Connersville Deanery will contribute \$1,115 this year.

Marriage preparation is "a completely new program" in the deanery, Father Cleary said. It was included in the proposals because "we felt the need for more programs for our engaged couples."

The allocation for marriage preparation will fund scholarships for Tobit weekends;

materials, supplies and secretarial help for Pre-Cana programs; and a training program for sponsor couples from the parishes of the deanery.

Sponsor couples are married couples who conduct programs for those preparing for marriage.

"As far as I know," Father Cleary said, "the only parish in the deanery that has sponsor couples now is St. Gabriel's in Connersville." At St. Mary Parish in Rushville, where Father Cleary is pastor, a program using sponsor couples is being organized.

The programs in the Connersville Deanery are the first deanery special projects to receive funding through AAA '83. Jim Ittenbach, archdiocesan director of development, noted that three other deaneries—Batesville, Bloomington and Tell City—are in the process of preparing their proposals.

Deanery special projects were implemented as part of AAA for 1982-84. After this year's appeal, Ittenbach said, "the deans will review it and decide if they want the program to continue."

## ICC sets agenda for short legislative session

Life, energy and education are among issues targeted for impact by the Indiana Catholic Conference (ICC) during this year's short session of the Indiana General Assembly.

As in the past 10 years, the ICC will speak for the values of the Catholic Church as legislators debate bills which could affect Indiana's 5.5 million citizens.

Nearly 1,000 bills were introduced in the first week of the General Assembly. ICC is focusing on those given highest priority by the ICC Board of Directors and Advisory Council, which includes the state's six bishops and laypersons from each of the five Indiana dioceses.

The work of the ICC professional staff and M. Desmond Ryan, executive director and lobbyist, is augmented by members of the ICC network. The network includes about 1,500 Catholics from throughout the state who keep informed on ICC issues and then write or call their own legislators.

ICC will actively support these issues this year:

**HB 1286:** Tax Credit for Donating Computers to Schools. Sponsored by Rep. Gordon Harper (R-Indianapolis), this bill would amend an education law passed last year which gives a state tax credit to taxpayers who donate computer equipment to public schools. HB 1286 would extend that credit to include non-public schools.

Acknowledging the urgency of educating today's students for tomorrow's high-tech marketplace, but also the high cost of technical equipment, legislators last session voted a state tax credit for donation of equipment to public schools. But that bill denied that credit to non-public schools, including the state's 225 Catholic schools.

Cosponsors of the bill are Reps. Ed Goble (D-Batesville), Jerry Keppa (R-Munster) and Hurley Goodall (D-Muncie).

At issue, Ryan said, is allowing non-public schools to remain academically competent in the high-tech area, so that parents continue to have the choice of enrolling children in non-public schools. Ryan noted that the bill involves no state money being spent on non-public schools, nor does it promote religion since only a secular subject is involved.

"Equal treatment under the law," Ryan said, "will allow parents to follow their conscience in choosing an education for their children."

**HB 1023:** Parental Notification/Consent. This bill, sponsored by Reps. Richard Dellinger (R-Noblesville), Goble and Richard McIntyre (R-Bedford), is a new law regarding abortions for girls under the age of 18. It would transform the old law from parental notification to parental consent.

A law which took effect in September 1982 required that a doctor notify parents before performing an abortion on a girl

under age 18, with some exceptions. A federal appeals court barred Indiana from implementing the law because the procedure for waiving notification was defective. HB 1023 would amend the law to satisfy the courts and also require that parents give consent prior to an abortion on their minor daughter, again with some exceptions.

A recent U.S. Supreme Court decision appears to say consent statutes may be constitutional if they include a satisfactory procedure for appealing the requirement.

**HB 1141:** Prenatal Care for First-Time

Pregnancy. Sponsored by Rep. John Day (D-Indianapolis), HB 1141 would extend Medicaid coverage to low-income mothers for first-time pregnancy. Currently, Indiana's Medicaid program pays the cost of delivery but not of prenatal care. This contributes to a higher than normal rate of birth defects, including mental retardation. Indiana is one of seven states which does not provide such prenatal care.

**SB 153:** Developmentally Disabled in Nursing Homes. Sponsored by Sens. Ernest Niemeyer (R-Lowell) and Lindell Hume (D-Oakland City), this bill would authorize a

study committee to determine the number of developmentally disabled persons living in nursing homes in the state and the special needs of those people.

In the area of energy, ICC will support two bills which would appropriate additional funds for Project SAFE, which helps pay energy costs for low-income households.

ICC will monitor action on other bills involving poor relief, juvenile justice, adult protective services, a nuclear arms referendum and additional funding for the Jobs Training Partnership Act.

## Bishop sees hope for Miskitos in Nicaragua

by JIM CAMPION  
NC News Service

**WASHINGTON (NC)**—Bishop Salvador Schläefer, who accompanied 1,040 Miskito Indians on a three-day exodus from Nicaragua to Honduras in December, said Jan. 6 that, despite the experience, he sees hope for the future of Miskitos in Nicaragua.

"It depends on how the government responds now," Bishop Schläefer said, indicating that the recently enacted amnesty law, similar to one he proposed in 1983, is part of an effort by the government to improve the situation. He also praised William Ramirez, the Nicaraguan government official responsible.

Bishop Schläefer, apostolic vicar of Bluefields, Nicaragua, was interviewed by telephone while he was at his mother's home in Campbellsport, Wis.

"There've been very good efforts to bring the people back from Honduras," he said. "The Miskito community extends into both Nicaragua and Honduras and families want to be reunited. The Nicaraguans want the reunion to take place in Nicaragua."

The December exodus was made by Miskitos seeking reunion with families in Honduras, to escape from a war zone and another relocation by the Nicaraguan government, he said.

Bishop Schläefer said he hopes to return to Nicaragua about Jan. 11, if his doctor approves. He is recuperating at his mother's home from a foot injury and parasite infection sustained on the 80-mile journey into Honduras.

Nicaragua's Sandinista government invited him to return, indicating he would be welcome.

The 63-year-old Capuchin missionary heads the Vicariate of Bluefields, which includes the entire Zelaya Province, covering eastern Nicaragua from Honduras to Costa Rica. About 52,000 of its 350,000 Catholics are Indians.

"The situation (between the Sandinistas and the Miskitos) has actually improved in

the last six months," Bishop Schläefer said. The Sandinista government recently granted amnesty to Miskito Indians accused of crimes against state security, and a general amnesty to all rebels.

"I had proposed March 4 that the government grant an amnesty when the pope visited Nicaragua. I met with the government commission and asked them to consider giving amnesty to all political prisoners. They discussed it, but decided not to," he said.

He said that "307 Indians from northern Zelaya were recently given amnesty." Moreover, "I've heard that over 60 from southern Zelaya were given amnesty Dec. 3, but I haven't been there to confirm it. Moravian Bishop John Wilson and I had written asking for their release," he added.

Bishop Schläefer said the Miskito difficulties resulted from efforts by the government to incorporate the previously isolated Caribbean coastal Indians into the general society, without first recognizing their own cultural, spiritual and ethnic values.

"I wrote a paper in 1980 in which I suggested that the Sandinistas send 'comandantes' who would try to speak the language, and to also look for anthropologists so they could appreciate values already there," said the bishop.

"The Indians already had some of the values espoused by the Sandinistas, particularly their communal spirit. They owned property in the name of the tribe and shared a lot," he said.

"If a neighbor is sick, they give him medicine, whether or not he can pay," Bishop Schläefer said. "There's also a strong religious and family spirit."

The Sandinistas introduced a literacy program in Spanish, which was changed to include the Miskito language after the Indians protested that the "Spaniards" of western Nicaragua were destroying their culture. When Indian leaders of Misura, comprised of Miskito, Sumo and Rama Indians seeking an independent Indian nation, joined with anti-Sandinista

guerrillas in Honduras, the Miskitos found themselves caught in war.

The movement by the government of entire communities to the interior, away from the war zone, caused further division.

"A great part of the problem is that people were transferred from their ancestral places and moved into settlements," Bishop Schläefer said.

In early reports of the Miskito exodus, the Sandinista government said the bishop was kidnapped and probably killed by guerrillas, while anti-Sandinistas said he led a daring escape from the Sandinistas.

Bishop Schläefer said his involvement was accidental.

Bishop Schläefer said the situation developed when he visited Francia Sirpi, an Indian community 235 miles northeast of the Nicaraguan capital of Managua, with a pastoral team which included Father Wendelin Shafer, a Wisconsin Capuchin missionary, and Francisco Becker, a Miskito permanent deacon.

Francia Sirpi was one of five farm colonies consolidated by the government last Easter into a single settlement at Francia Sirpi.

"We were celebrating an ordinary mission trip. We had our services, baptism, all the different things," Bishop Schläefer said.

"The Misura came and said the town was going to be moved to Honduras. They said we could go back along the road we came in or go along with them," he added.

"If we went back we would have had to walk a good part of the distance since they were going to blow up bridges, so we decided to go with the people," he said.

"We left at 5:30 a.m. and we walked with them for three days. During that time I don't know if we were attacked by the army. We heard some shooting but there were 1,040 of us and we walked single file through the jungle. What happened at the rear of the column I don't know," he said.

"Planes circled us twice but we didn't hear any rocket discharge or strafing," he said.

# Minority bishops view King holiday as time to consider racism

WASHINGTON (NC)—U.S. bishops should use the anniversary of the Rev. Martin Luther King Jr.'s birth to reflect on progress made in eliminating racism, said a letter from five minority bishops.

The bishops, members of the board of the National Catholic Conference for Interracial Justice, also asked each U.S. diocese to use the new King holiday, Jan. 15, as a unity day between the different cultural groups found in the church.

Progress in eliminating racism should be measured against the 1979 U.S. bishops' statement on racism, "Brothers and Sisters to Us," they said. The pastoral deals "with the new face of racism today

and its continuing dreadful effects on our Native American, Hispanic, and black brothers and now increasingly on the Asiatic members of the community."

Although issued by the National Conference of Catholic Bishops, the letter "was quickly forgotten," the five bishops said.

The Conference for Interracial Justice will assist each diocese in planning "collaboration between cultural groups and for ongoing reflection on specific progress being made on interracial justice in the church."

The five bishops asked their fellow bishops to assign someone from their

diocese to be a contact person with the conference to participate in planning and training.

The minority bishops are Archbishop Robert F. Sanchez of Santa Fe, N.M.; Bishop Ricardo Ramirez of Las Cruces, N.M.; Auxiliary Bishop Joseph Francis of Newark; Auxiliary Bishop Eugene A. Marino of Washington; and Auxiliary Bishop Harold Perry of New Orleans.

Copies of the pastoral letter "Brothers and Sisters to Us" may be obtained from the Publications Dept., United States Catholic Conference, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.



**Rev.  
Martin L. King**

## WASHINGTON NEWSLETTER

# Fetal experimentation on Congress' agenda

by JIM LACKEY

WASHINGTON (NC)—When the 98th Congress resumes work in Washington Jan. 23, one item on its agenda will be the question of government funding for fetal experimentation.

Last November, just before Congress quit for 1983, the House approved a new ban on fetal experimentation when the researcher has reason to believe the fetus is intended for abortion. But only minutes later the House approved another amendment making exceptions for experiments deemed to be of "minimal risk" or experiments specifically approved by the secretary of the Department of Health and Human Services.

Pro-life groups, including the U.S. bishops' Committee for Pro-Life Activities, had urged support for the first amendment, sponsored by Rep. William E. Dannemeyer (R-Calif.). But they feared that the second amendment, offered by Rep. Rod Chandler (R-Wash.), would undermine the effectiveness of the Dannemeyer proposal.

The issue is expected to come up in the Senate sometime this year when that body takes up its version of a bill to re-authorize programs for the National Institutes of Health, the health research arm of the government. The Dannemeyer and Chandler amendments, both approved by voice vote, were attached to the House version of the same bill.

LIKE MANY other abortion-related issues, the fetal experimentation debate has raged for more than a decade as Congress and various executive agency officials seek to determine proper public policy in the field. Supporters of research bans have contended that such restrictions are necessary because parents who intend on having their unborn child aborted cannot be counted on to take the interest of

the child into consideration when approving such experimentation.

Congress in 1973 approved what amounted to a temporary moratorium on fetal research pending a report on the issue by a national commission. That commission's 1975 report led to new regulations permitting fetal experimentation in only limited circumstances.

Critics of the regulations, though, have maintained that they included unacceptable loopholes for fetuses about to be aborted or for aborted infants born alive. They also have been concerned that the regulations give too much power to the

secretary of Health and Human Services to approve new fetal experiments.

Many of the same arguments were aired during the House floor debate over the Dannemeyer and Chandler amendments, with critics contending that the Chandler amendment weakened the Dannemeyer proposal so much that it would merely preserve the status quo.

OPPOSITION OF the Dannemeyer amendment said a new ban was unnecessary because the current HHS secretary, Margaret Heckler, has assured Congress that the government is not funding fetal experiments that distinguish

between unborn children intended for abortion and unborn children intended to be carried to term.

But supporters of the new ban responded that future HHS secretaries would be free to approve such experiments that distinguish between the two different classes of unborn children unless Congress acts.

Still, opponents of the new ban argued that such distinctions are scientifically useful because they permit testing of the effects on the fetus of potentially risky new drugs or vaccines, testing which might not otherwise take place.

The bishops' pro-life committee, in its support for the fetal research ban, has argued that the issue is one of human dignity.

"A humane medical ethic suggests that children, who cannot give informed consent, should not be subjected to medical experimentation unless the procedure might benefit them as individuals," wrote Father Edward M. Bryce, the committee's staff director, in a letter to members of Congress just before the House vote.

He said parents of an unborn child intended for abortion "clearly cannot give valid consent for experimentation because they cannot be assumed to have any interest in the welfare of the child they have already decided to eliminate."

Other supporters of the federal ban have noted that not all fetal research would be ended by the proposal, just those experiments which would be funded by the federal government.

While the Senate may vote on the issue sometime in the next few months, it probably will be up to a House-Senate conference committee to settle the issue since the Senate is not likely to accept both the Dannemeyer and Chandler amendments to the same bill.



## THE SUNDAY READINGS

SECOND SUNDAY IN ORDINARY TIME (A) January 15, 1984

by Fr.  
JAMES A.  
BLACK

Isaiah 49:3, 5-6  
1 Corinthians 1:1-3  
John 1:29-34

**Background:** The theme found in the readings for the Second Sunday in ordinary time is that of pointing out the Lord.

In the first reading, from the second part of the book of Isaiah, the prophet reminded the Israelites that they would be a light to the Gentile nations, pointing out the coming of the Lord. Historically, this occurred in the coming of Jesus of Nazareth.

The gospel passage shows us the role of John the Baptist in pointing out Jesus the messiah to his contemporaries.

The second reading is the introductory part of Paul's first letter to Corinth. In this section of the letter, Paul recalled to the community there what the Lord had done for them both individually and collectively.

**Reflection:** Most people probably don't find God on their own very often. Surprisingly enough, we need other people to point him out to us.

But what might be most surprising of all is just how frequently that actually happens. Other people, by their response to God, make him more present in our own lives as well by calling attention to his reality or to his presence in this situation or in that one.

Religious conversions come not from my preaching or teaching (unfortunately), but from your lifestyle which others find attractive. They want to emulate you and thus, they begin asking questions about your relationships with others and with God himself.

That's all the more reason for our relationship with the Lord to be a strong and a healthy one.

## Prize money will fund pastoral projects

WASHINGTON (NC)—The \$50,000 awarded Cardinal Joseph L. Bernardin of Chicago as part of the 1983 Albert Einstein Peace Prize will be given to six projects aimed at implementing the U.S. bishops' pastoral letter on war and peace, it was announced Jan. 6. The projects range from production of a videotape of a symposium for educators on the pastoral to publication of a comic book and other educational aids on the pastoral for children. Cardinal Bernardin, chairman of the committee which drafted the pastoral, said last November when the Einstein prize was awarded that the \$50,000 would go to the peace efforts of the U.S. Catholic Conference, public policy arm of the U.S. bishops.



## Anniversary Annals

**MARRIED**—On the 7th inst., by the Rev. Mr. Alexander, Mr. Henry Wise, to Miss Melinda Rose, all of this county.

**DIED**—In this place, on the evening of the 6th inst., Mrs. Badollet, consort of John Badolet, Esq.

**HORSE** Lost, Strayed or Stolen from the subscriber living in Vincennes, on Friday, the 27th of Dec., 1833, a BLACK HORSE, face striped with white, fore feet white, about 9 or 10 years old, had on a saddle and bridle, the former quite old. Any person returning the said horse, saddle and bridle, to Jock Burdello, shall be suitably rewarded.

Charles Burdello  
Vincennes, Ind., Jan. 1, 1834—31—3t

the criterion

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## LIVING THE QUESTIONS

## God is out to get all of us because He loves us

by Fr. THOMAS C. WIDNER

When God loves someone very much, it can seem as if He is out to get that person. And He is. That's because He wants all of us. He wants the whole person. He won't settle for half a person. Because we live in a world which often rejects Him, it can seem as if His being out to get us is a trap.

God was out to get the Jews of the Old Testament. He was so much in love with them that He even allowed them to get themselves into a whole mess of trouble just to learn how much they needed Him. Look at all the despicable things they did. They tried every trick they could. They literally pushed God to the wall and attempted every possible deception to get God off their backs. But He wouldn't budge. He loved them so much He stayed right with them. He never deserted them.

Moses didn't believe God would feed the people in the desert. The later kings performed some of the most horrendous deeds against their own people. The ruling classes oppressed the poorest of the people. Yet God still remained faithful to them and continually raised up heroes and judges and prophets and leaders to draw Israel back to Him.

Even so, to the Jews it must have seemed as if God had

it in for them. And He did. He loved them so much He would do just about anything to get them to see the light. That's what He had to do with Paul who was persecuting His people and whom He struck from his horse with a bolt of lightning in order to shock him into becoming a follower. God has some extraordinary ways of getting to us.

Most of us go about our daily business and we are hardly aware that God loves us so much. We learn about Him without realizing it. By learning how to love others—spouses, friends, children, parents, etc.—we learn how to love God. By learning to give and to sacrifice, we learn to love God. If we don't we live miserable lives because we can never understand why things don't go our way.

We often complain about God and we may wish He would get off our backs. That's because He finds many little and unique ways of telling us how much He loves us and wants us to be His.

Remember that old Francis Thompson poem about the hound of heaven? How the writer recalls God's pursuit of him no matter what path he took? God was out to get him. The writer thought God was trying to destroy his freedom. God wouldn't leave him alone. Everywhere he went he was reminded of Him. But God really was out to get him because God knew the writer would never be free until he belonged to God. God only wanted to love him. The writer only thought God wanted to smother him. Only when the writer stopped running did he recognize what it was God really wanted.



Some of my favorite stories from my youth were those about the Italian priest known as Don Camillo. Don Camillo would always be running into church to talk to Jesus on the cross. Some people might be shocked by their conversations for Jesus and Don Camillo were very personal and very open with one another. Don Camillo was constantly wanting Jesus to take it a little easier. But Jesus never listened.

There is a parallel in the Scripture between Zechariah and Mary. John the Baptist's father was given a promise which he doubted. Mary was given a promise which she believed. For her belief Mary is regarded as the most important of all human beings. For his doubt Zechariah was made dumb for a time. I think most of us are like Zechariah for I suspect that we are more doubtful about what God can do with our lives than we want to believe. We look to Mary as our ideal. We place our hope in her for it is to her condition that we aspire. It is to her sense of belief that we hope. We may act like Zechariah but we hope to end up like Mary.

When we cry for God to get off our backs, it is perhaps because we have not fully experienced his love or perhaps not allowed his grace to move within us. Something is missing. We have the choice of accepting God's love or rejecting it. It may be we are holding out for some reason or other. Perhaps we really know what God's love would be like but just can't say yes to it.

God wants us for Himself. He is out to get us. It is easy to mistake this for punishment. It is possible to miss the whole point.

## Catholic burial practice rooted in Judaic history

by JOSEPH B. SANKOVICH

The promise a generation ago of a "chicken in every pot" somehow was realized through two cars in every garage and a color television in every den. Today's new promise might be a computer terminal in every youngster's bed/study room. In such a world, our Roman Catholic Church initiated great strides toward addressing the Faith dimensions of these new world situations with the convening of the Second Vatican Council.

Among the questions raised is the need for the continuation of the practice of Catholic burial in Catholic cemeteries in the pluralistic American society and culture. This question has been advanced by two post-Vatican phenomena: (1) the relaxation of Church discipline that mandated all Catholics so entitled to be buried in the consecrated ground of the Catholic cemetery, and (2) the most recent promulgation of the 1983 Code of Canon Law of the Catholic Church which allows for the interpretation that the Church is taking a much less rigorous position regarding the place of burial for baptized Catholics.

Why have Catholics historically buried in their own cemeteries? How did that practice evolve into law? What was being said by Catholics being buried apart from others in this consecrated ground? What purpose did the continuation of this practice serve? What does the new Code of Canon Law say not only in specific canons but also in structure and general thrust about the value of this practice?

CATHOLIC BURIAL practice finds its roots in Old Testament Judaic history. As a nation, a race, a religious people, our Jewish ancestors buried together. Jews today, dispersed from the Promised Land, as a religious people continue throughout various nations of the world to proclaim their religious identity and value system by burying their dead together. Synagogues in America today, much like Catholic parishes, maintain individual cemeteries for their membership.

Jewish-Christian communities, therefore, quite naturally continued to bury by religious identification. Through the Apostle Paul, the community at Thessalonica began to grapple with death and burial when the immediate return of Jesus following his Resurrection and Ascension did not take place. The delay of the Second Coming and the death of members of this early Christian community meant burial practice and com-

munity identification had to be addressed. Burying deceased members together contributed to the solidification of the religious identity of the followers of "the New Way."

As the religious persecution began in the Roman Colosseum and the number of Christian martyrs grew, the two-fold need for burial space and strengthening/comforting/supporting of survivors found expression in the practice of entombment in the catacombs below the city. There the assembly came together to celebrate the Eucharist at the tombs of its earliest saints and found the courage to continue the struggle for survival during persecution.

IN THE GROWTH of the Church through Europe following this period of persecution, the practice of common burial in parish churchyards continued. We also find the beginning of a theology addressing the consequences and meaning of Jesus' delayed return, the full establishment of the Kingdom, and the nature and mission of the Church until Jesus would come again.

The burial place assumed a position of great importance alongside the church building as these were the only two inanimate objects to be set aside and made holy by the Church's rite called consecration. Both the Protestant Reformation and the Council of Trent which followed influenced subsequent Church legislation regarding the customs and practices of Catholic burial.

The American Catholic Church continued separate burial in consecrated cemeteries attached to parish churches. Being a Catholic in America today still means growing in a Faith which teaches that just as Jesus Christ suffered, died, was buried and on the third day rose again, we too are called to find our salvation in suffering, coping with the sure knowledge that one day we too will die and be buried. We struggle to find strength, comfort and hope in the teaching that we too will rise from the dead to be with our loved ones sharing the Presence of our Lord and Redeemer.

THE DOGMATIC Constitution of the Church of the Second Vatican Council addressed the intimate connection of the Pilgrim Church on earth with the Church Suffering in purgation and the Church Triumphant enjoying the vision of the Promised One. Taken together these entities make up the One Church which is the Sacrament, the sign of the Kingdom which is to come. One mission of the Pilgrim Church through preaching, teaching and

sacratification is to keep alive the hope and promise of life after death.

Catholics affirm seven sacraments and understand their purpose as providing signs which lead toward deeper realities. A newer theology calls the Church the People of God, a Sacrament, a Sign of the Kingdom begun yet not fully realized. Inasmuch as resurrection of the body and life everlasting is at the heart of the message of the Kingdom, then the Church must continue to use its history and tradition, heritage and practice, teachings and institutions to proclaim this reality.

The role of the Catholic cemetery thus continues as a place of burial or entombment for the Faithful. But it must also expand to embrace new realities and contemporary challenges.

The promulgation of the 1983 Code of Canon Law draws our attention to the status of cemeteries in contemporary Catholic belief and practice. Cemeteries, along with Churches, continue to be set apart for sacred use by consecration (Canon 1205). The Church is still called upon to maintain its own special cemeteries (Canon 1240) and appropriate local norms are to be established for their management and the protection and fostering of their sacred character (Canon 1243).

Non-sectarian, municipal and national cemeteries all have existed in this country to serve the needs of those not met by specific religious cemeteries. In some instances, Catholics may avail themselves of these non-sectarian facilities. But by preserving and continuing the operation of Catholic Cemeteries, whether the small and rural parish cemeteries, the combined cemeteries serving clusters of smaller parishes, or the larger diocesan cemeteries serving the needs of the Faithful in more metropolitan areas, the Church preaches, teaches and sanctifies in seven ways.

- (1) It demonstrates the value of human life.
- (2) It manifests the dignity of each human individual person regardless of age, color, wealth, social status.
- (3) It recognizes the certainty of the death experience and the grief/bereavement to follow.
- (4) It provides ministerial assistance to support the bereaved through the Wake, Funeral, Committal and the time afterward.
- (5) It advocates for the poor who experience death and also have burial needs.
- (6) It affirms its belief in life after death.

(7) It announces that one day we will share in that Promise.

Just as the Catholic Church sees its involvement in education, health and healing, shelters and social action as mission rather than business, it uses Catholic cemeteries in much the same fashion. While there is a very real need to provide facilities for the burial or entombment of the dead, there is also a need to proclaim a value system.

Life is important; human life and the dignity of the human person are most important; providing a haven which invites us to find refuge, a place to remember, to refresh and grow, to work through and toward the reunion in the Kingdom, to probe the richness of our family and Faith heritage, and to find the courage to continue even when we do not know the answers, are some of the additional services that American Catholic cemeteries provide.

(Sankovich is a counselor for Catholic Cemeteries of Indianapolis.)

## U.S. military praised by Archbishop Ryan

NEW YORK (NC)—U.S. citizens should be grateful for Americans in the military, said Archbishop Joseph T. Ryan, acting military vicar. He called the troops stationed in the Middle East "true followers of the Prince of Peace." In a statement released Jan. 4 by the Military Vicariate in New York, the archbishop spoke of his Christmas-time visits to military bases and ships in the Sinai Desert, Lebanon, Turkey and Spain.

## South Africans fail to free priest

PRETORIA, South Africa (NC)—The Southern African Catholic Bishops' Conference reported that it failed in a court effort to secure the release of Father Smailiso Mkhathshwa, the conference's general secretary, who has been jailed since Oct. 30. In a statement sent Jan. 3 to the Catholic Institute for International Relations in London, the SACBC said that the Supreme Court of Ciskei, the South African tribal homeland where Father Mkhathshwa was detained, on Dec. 23 dismissed an application to have the priest's "detention and arrest declared unlawful."

# Native's music chosen as official hymn

by JIM JACHIMIAK

After leaving Indiana to study in New York City, Philip Kern received a bit of encouragement from the Archdiocese of Indianapolis.

Kern's music was chosen as the tune for the official hymn marking the sesquicentennial of the archdiocese. His entry was one of 37 musical settings submitted for the hymn, "On Our Journey to the Kingdom."

"That's really encouraging to me as a writer," Kern said. "You have rejection after rejection, which you have to get used to, and you only need one of these every so often to keep you in the business."

The sesquicentennial hymn tune competition was sponsored by the Sesquicentennial Liturgical Music Committee. It called for a musical setting for lyrics which had already been written.

Kern entered the contest at the suggestion of his father. "It took very little time to write because the lyric was strong," Kern noted. Musically, it works out because the lyric is right. That's what any composer is looking for."

Kern, an Indianapolis native, recently moved to New York and will begin work as a master of fine arts candidate at New York University next month.

"So many times, people in the performing arts have to just go in and say, 'here I am,' and hang up the shingle," he observed. But Kern feels more secure because of his experience in Indianapolis and his acceptance into the NYU program. "That's the advantage of being in a smaller environment and then going to a bigger one," he said.

In Indianapolis, Kern earned a B.A. in

music from Marian College. "I did a lot of work with vocal ensembles there," he recalled.

After graduating from Marian, he studied composition under Michael Schelle at Butler University. "A lot of pursued interest in studying composition came from him," according to Kern. "He is one of the best composition instructors in the country."

Kern then began working on musicals. He teamed up with Bruce Campbell to write "The Extraordinary Calling of Mother Ann Lee," a musical about the founder of the Shaker religious movement. Campbell wrote the script and Kern wrote the music.

Kern served as musical director for productions at Christian Theological Seminary and Indianapolis Civic Theatre. He also spent 18 months as music director at St. Luke Parish and 15 months as musical director at Beef-N-Boards Dinner Theatre in Indianapolis.

Working at St. Luke's "was really good for getting more exposure to sacred music," Kern said. "They are always trying out new things." He hopes to continue writing some sacred music.

His work at Beef-N-Boards "convinced me that I wanted to do more writing." It also allowed him to make contacts in New York City, but Kern's involvement at Indianapolis Civic Theatre is what led him to NYU.

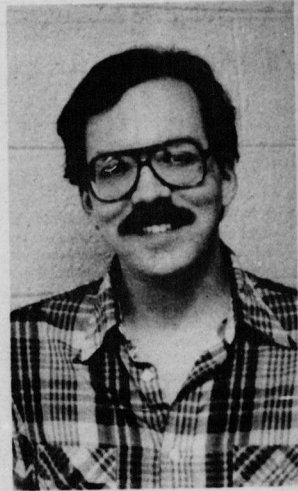
It was at Indianapolis Civic Theatre that he was involved in the production of "Buckle Up a New Shoe," a play by Susan Close, based on the story of the shoemaker and the elves. "That was really a good shot at seeing an original show produced," Kern said.

The two-year program at NYU is the only one of its kind in the United States. "It's kind of hard to describe in academic terms," Kern said. It will involve writing music and lyrics for musical theater. There are 16 participants, and one proposed project is a show which will include one or two songs contributed by each student.

As the year-long celebration continues, the song will be introduced in parishes throughout the archdiocese. It will also be used in a liturgy in the Convention Center on June 3.

Kern will be in New York on Sunday, when the sesquicentennial hymn is introduced to the archdiocese. During a dinner launching the sesquicentennial celebration, the hymn will be sung by a group of monks from St. Meinrad Archabbey, directed by Benedictine Father Tobias Colgan.

Kern noted that at least one pastor—his uncle, Father Joseph Kern—has already requested copies of the hymn for use in his parishes. Father Kern is one of three copastors at St. Paul Parish in Tell City, St. Pius Parish in Troy, and St. Michael Parish in Cannelton.



Philip Kern

## TO THE EDITOR

### Rejection of authority injustice

John Stengel missed the point of my letter. He argues that the process by which the laws of the church developed is a "male only" process; therefore, it can be considered to be unthinking, because it excludes females from equal participation. Mr. Stengel writes, "too many men and women can't, and most of the others won't even attempt to consider a more reasoned perspective," i.e. "an equal role for men and women in life processes—secular and religious."

If the thinking of so many can be flawed as Mr. Stengel believes happened over centuries of church law development, can he expect us to believe that, suddenly, a small group of feminists and their male sympathizers have risen above human

failings? What does Scripture tell us about the Holy Spirit? From John 14:26—"the Paraclete, the Holy Spirit whom the Father will send in my name, will instruct you in everything, and remind you of all that I told you." Here we have the word of Jesus that papal authority is backed by the Holy Spirit.

The point of my earlier letter was that rejection of papal authority, which Catholic feminists and feminists in general are quick to reject, is a serious injustice to Catholic tradition at the very least. This does not say that a particular church law cannot be changed. But the process of change must be very careful.

Robert T. Jefferson

Columbus

## Thanks extended for donations

A big "Thank You" to the many hundreds of readers who responded to our annual appeal for our Food Fund. This fund is used exclusively to obtain emergency and supplemental supplies of food for the thousands who call upon us for help. In addition, the Society, through its many parish conferences, was assisted in its greatest distribution of holiday food baskets in its history.

Although we were able to reach only 80 percent of our goal by the end of December, we are hopeful that many friends of Christ's poor will still respond. The fund is used throughout the year. Most of the dollars received enable us to obtain a wide

variety of food stuffs for a nominal 12 cents per pound. Under this program a \$25 gift will provide up to 200 pounds of food to the very poor without regard to race or religion.

Contributions may still be submitted to Box 19133, Indianapolis, IN 46219. The program is available to all parishes throughout the archdiocese.

May God truly bless you all for caring enough to share with those less fortunate.

R. F. Benjamin  
Chairman, Funding Committee  
St. Vincent de Paul Society

Indianapolis

## Prize awarded to Notre Dame history professor

SAN FRANCISCO (NC)—The American Catholic Historical Association has awarded its John Gilmurray Shea Prize to Thomas A. Kselman, assistant professor of history at the University of Notre Dame. The association met in late December in San Francisco. Kselman was cited for his book, "Miracles and Prophecies in 19th Century France," which was published by Rutgers University Press. Another award, the Howard R. Marraro Prize, was given to

Randolph Starn, professor of history at the University of California, Berkeley. He was honored for his book "Contrary Commonwealth: The Theme of Exile in Medieval and Renaissance Italy."

## Priest criticizes blessing of church

RAGUSA, Italy (NC)—An Italian priest has criticized his bishop for blessing the cornerstone of a church being built on a military base scheduled to house nuclear missiles. In late December Bishop Angelo Rizzo of Ragusa on the Italian island of Sicily blessed the cornerstone of the Christ Our Peace Church, which is under construction at Comiso, Sicily, on the NATO base scheduled to receive 112 cruise medium-range nuclear missiles in March. The priest, Father Giancarlo Grigio, pastor of St. Paul's Parish in Ragusa, told his congregation in a Jan. 1 homily: "I am indignant, as a Christian, at the decision to build a church, at a value of \$2.5 million, within one of the factories of atomic war."

## Company films pope

VATICAN CITY (NC)—The Vatican's television production company is turning its cameras on Pope John Paul II in an unprecedented effort to capture the images of his papacy. Formed in October, the company has been busy filming what until now were some of the most private papal events. The filming is an attempt to make Pope John Paul's papacy the best-documented ever. It is the first time the Vatican has used film to record a pope's day-to-day activities.

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## CORNUCOPIA

## Remember all these happenings?

by ALICE DAILEY

To the Chinese, 1984 may be the Year of the Rat, but to the Archdiocese of Indianapolis it's the year of the sesquicentennial, the celebrating of 150 rewarding years on a journey of faith.

How we got from that founding date in 1834 to the present is subject matter for historians. But the recall of some customs, individuals and mores holds a certain fascination. One memory sparks another until a whole spate of recollections comes tumbling through:



Do you remember . . . ?

- Street preaching?
- Vespers?
- Benediction with the Blessed Sacrament?
- Ember Days?
- Scapulars?
- Corpus Christi processions. Hatless women covering their heads with handkerchiefs before entering church?
- Msgr. James Galvin as superintendent of Cathedral High School?
- Likewise, Father Bernard Gerdon?
- And later, Msgr. Galvin as archdiocesan superintendent of schools?
- Agnes Maloney, who taught religion classes at Indiana Boys' School every Sunday for 62 years?

Who could forget . . . ?

- Covered drinking fountains on First Communion morning?
- Black cassocks and birettas?
- Teaching sisters with as many as 60 students to a class?
- All-night Holy Thursday vigils?
- Elmer Steffen, K.S.G., directing the Cathedral Schola Cantorum?
- The old confiteor?

When the Indiana Catholic (now the Criterion) was located off Fort Wayne Avenue. And Mary Crawford of circulation beat a footpath around Indianapolis selling subscriptions?

When a chalice couldn't be touched by anyone but a priest?

And priests had to drive school buses?

When Fatima Retreat House was on West Raymond Street? And the Chancery on West Georgia?

And we should never forget . . .

The Latin School of Indianapolis, among whose graduates are more than 40 of our contemporary active clergy and Religious.

## vips...

✓ Dominican Sister Anne Margaret Cahill of Cambridge, Mass., was re-elected President of the Dominican Sisters of St. Catharine of Siena for her second consecutive four-year term. The Dominican congregation has assignments in several foreign countries and 19 states of the U.S., including Sacred Heart Parish in Jeffersonville.

## check it out...

✓ St. Vincent Wellness Centers will sponsor a Well Woman Seminar on Premenstrual Syndrome at the Carmel Center on Wednesday, Jan. 25 from 7 to 9 p.m. led by Philip Eskew, M.D. Fee is \$5. To register call 846-7037.

✓ Volunteers are needed by the Family Support Center, which works to reunify families touched by child abuse and neglect. A General Volunteer Orientation will be held from 6 to 8:30 p.m. on Wednesday, Jan. 25 at the Center, 1575 Northwestern Ave. Call 634-5050 for information or to volunteer as a Counselor Aide, Child Care Assistant or Office Aide.

✓ A Workshop entitled "Women in the Church" sponsored by St. Joseph Campus Center, Terre Haute, will be held Saturday, Jan. 21 from 9:30 a.m. to 3 p.m. in the Center located at 5th and Mulberry Sts. Speakers will be Providence Sister Ellen Cunningham and Divinity student Margaret Lowe. Cost is \$3 including lunch. Register before Wednesday, Jan. 18 by calling 812-232-8088 or 812-232-7011.

✓ The Family Support Center, 1575 Northwestern Ave., will offer Free Parenting Classes for parents of children with special physical, mental or emotional needs from 6:30 to 7:30 p.m. beginning Tuesday, Feb. 7. Free child care will be available. Call Sher Lee Sommers at the Center 634-5050.

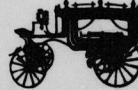
✓ A five-week Tuesday evening series on "Understanding and Dealing with Stress" sponsored by Kordes Enrichment Center in cooperation with Southern Hills Mental Health Center will begin Tuesday, Jan. 24 at the Kordes Center from 7:30 to 9 p.m. EST. Presenter is Kathy Elpers. Fee is \$25. Register by January 17 by calling Benedictine Sister Betty Drewes at 812-367-2777.

✓ A Retreat for Divorced/Separated Persons will be presented by Kathy Elpers, Father Jim Lex and Michael Rodenberg at Kordes Enrichment Center, Ferdinand, during the weekend of February 17-18. Costs are \$40 for Room/Meals, \$25 for Tuition/Materials and a \$10 non-refundable deposit applicable to total fee. Deadline for registration is Friday, Feb. 3. Contact Benedictine Sister Betty Drewes, Kordes Enrichment Center, R.R. 3, Box 200, Ferdinand, IN 47532, 812-367-2777.

### Archbishop O'Meara's Schedule Week of January 15

SUNDAY, January 15—Dinner marking the beginning of the celebration of the 150th anniversary of the establishment of the Catholic Archdiocese of Indianapolis, 5:30 p.m. Indiana Convention Center, Indianapolis.

WEDNESDAY, January 18—Installation ceremony of Bishop Daniel Ryan, Springfield-in-Illinois.



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**crit.** 1. critical 2. criticism 3. criticized  
**crit. ic** (krit'ik) *n.* pl. -rit-ica (ē a), -rit-icae [*< Gr. kritē-ri-on* (krit'ē ri-on) *n.* pl. -rit-ia (ē a), -rit-ia] 1. a means of judging 2. *criticism*, *judgment*: see *critic*  
**critic** (krit'ik) *n.* [L. *criticus* *< Gr. kritikos*, a critic, orig. measure of value — *SYN.* see *standard*] 1. a person who forms and expresses judgments of value 2. a person who forms and expresses judgments of value 3. a person whose profession is to write such judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or magazine

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## All should read pastoral, Navy officer says

Disagrees with some aspects of bishops' letter

ANNAPOLIS, Md. (NC)—A U.S. Navy commander who disagrees with some aspects of the U.S. bishops' pastoral letter on war and peace nevertheless says everyone should read the letter because it can aid the formation of conscience.

Commander A.K. Cebrowski, a Navy air wing commander from Virginia Beach, Va., wrote in a naval affairs magazine published in Annapolis that some "unthinking people" have placed "an unfortunate and unnecessary burden on military and defense industry people" by their interpretations of the letter.

"For example, the bishops do not call for military people to resign or disobey orders, nor do they condemn military defense or the possession of nuclear weapons," he wrote.

"I found myself one of those burdened people until I read the bishops' letter. I recommend that everyone read it."

He added that the letter "helped me form my conscience on many of the issues surrounding the discussion of war and peace."

Cebrowski, who was commissioned in the Navy in the mid-1960s through the Reserve Officer Training Corps program at Villanova University, made his comments about the pastoral in an article in the December issue of Proceedings, a monthly publication of the U.S. Naval Institute.

The institute is a century-old independent organization for the discussion of naval affairs based at the U.S. Naval

Academy in Annapolis. Its membership of 85,000 includes both military and civilian personnel.

In the article Cebrowski noted that he had been "volunteered" by fellow parishioners to "debate" Bishop Walter F. Sullivan of Richmond, Va., on the issues of war and peace.

"It was, in fact, not a debate but an effort to help those concerned form a conscience that will contribute to peace," he said.

Cebrowski defended the bishops' decision to address the issues of war and peace. "That the bishops take up this issue is appropriate," he said, "but it is no less appropriate for military officers to enter the discussion and enlighten their conscience on the ethics of modern war."

The Navy commander took issue with the bishops' pastoral in several instances.

On pacifism, for instance, he agreed with the bishops that the rights of the conscientious objector should be respected, but he took issue with some forms of "active non-violence" which he said during the Vietnam War caused many to suffer "great hardships."

He questioned the bishops' call for immediate agreements to halt the development of new nuclear weapons systems. Such a halt, he said, eventually would result in unilateral disarmament "because of the asymmetries in force age and capabilities."

## THE QUESTION BOX

## What is Jewish stand?

by Msgr. R.T. BOSLER

**Q** What reason do the Jews give for not accepting Jesus as their Messiah?

**A** I have had dialogues with Jewish scholars, formally and informally, off and on since 1950. I know that no Jew is willing to speak for all his or her fellow believers.



But I am confident all Jews would be comfortable with what Jewish rabbis of old never tire of saying: "If it is true that the Messiah of which our ancient prophets spoke has already come, how then do you explain the present state of the world?"

We Christians must frankly admit that the kingdom of unity and peace has not yet arrived. We join with our Jewish brethren in looking forward to the fulfillment of the promises, but we believe that Jesus is the king already come, who inaugurated the

kingdom now slowly developing and who, in his resurrection, demonstrated that the perfection of humanity is yet to be.

The dialogue between Christians and Jews that has been going on since the end of World War II has led to a deep interest in Jesus on the part of Jewish leaders.

The great religious philosopher Martin Buber gave expression to this in these words:

"From boyhood I have thought of Jesus as an older brother. That Christianity has regarded and still regards him as God and redeemer has always been a matter of utmost importance to me, something that for his sake and for mine I must try to comprehend. . . . I am now more certain than ever that he holds a significant place in the history of faith of Israel and that this place cannot be defined by any of the usual categories."

A most interesting development has taken place in a contemporary Jewish New Testament scholar, Pinchas Lapide. Several years ago I listened to him lecture for three days—fascinated.

He accepts as reality the resurrection of

Jesus. Though he does not look upon Jesus as the Messiah, he sees him as a great Jewish prophet who inspired the necessary preparation for the coming of the messianic era.

Lapide holds that had the majority of the Jews accepted Jesus, Christianity would have remained a Jewish affair, unable to acquaint the rest of the human race with monotheism, with the God of Abraham.

He believes, therefore, that Christianity is the Judaizing of the pagans, that Christians are the go-betweens.

He sees no need for Jews to become Christians, for they already believe in the father of Jesus. But he admits that for Jews who still look for the coming of the Messiah, Jesus can be a sign of hope.

Who the Messiah will be Lapide does not know. Should he turn out to be Jesus as Christians believe, Lapide graciously says,

"I cannot imagine even a single Jew who believes in God would have the least thing against that."

Lapide's small book, "The Resurrection of Jesus, A Jewish Perspective," was published by Augsburg Publishing House, Minneapolis, in 1983.

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

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## Pastoral cites need for racial harmony

LOS ANGELES (NC)—Racial harmony is imperative to Christian life, Cardinal Timothy Manning of Los Angeles said in a pastoral letter prepared for the observance of the birthday of the Rev. Martin Luther King Jr. He called on the more than 2 million Catholics in the Los Angeles Archdiocese to reflect on the need for racial harmony and urged parishes "to pray for the courage to live the principle of human dignity, for we are many people living as one people of faith." Martin Luther King's birthday is Jan. 15, but the city and county of Los Angeles planned a Jan. 12 celebration.

## FAMILY TALK

## Slow learner needs encouragement

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: We just had our first parent-teacher conference and our 6-year-old son is not doing well in kindergarten. The school psychologist told us that he has an IQ that places him in the fourth percentile, and also that he has special difficulty comprehending what he hears. We so want him to catch up. What can we do? We don't want him to fail kindergarten.

**Answer:** Please do not use that word "fail." What a sad and judgmental word. Better to ask, "Would it be wise for our son to 'repeat' kindergarten?"

Your son has a handicap. He is less gifted intellectually than the other children in the class. In fact, in a class of 25 students, if he is at the fourth percentile, he is likely to have the least brain-power.

This does not mean he is less human, less loving or worthless. It means that whenever you rank human beings according to some quality or skill, someone will come in last.

Although exceptions occur, IQ scores do not usually change much over the years. IQ scores are obtained by comparing your son's scores on the IQ test to the scores of other children of the same chronological age. Your son will, of course, grow in intelligence as he grows older, but so will the other children. Since the IQ is a ratio between his scores and those of his

agemates, the IQ itself will generally remain the same.

Does that seem harsh? It is important that parents understand what their child is up against, what he must feel. A student of mine recently completed a study on the self-image of 10-year-olds. He asked 15 average students and 15 slower students to complete the statement "I am . . ." 10 times. The average students came up with 80 percent positive statements; the slower students were almost 80 percent negative about themselves.

Then he asked the parents of both groups to complete the same statement as they thought their child would complete it. Both sets of parents were 80 percent positive. That means the parents of the slower students are not even aware how much their children are hurting.

Have you ever been the poorest learner in a sewing class, an all-thumbs person? Have you ever been the worst volleyball player, picked last, if at all, for the team?

Did it help for everyone to keep urging you on? Probably not. More likely, understanding and acceptance helped more.

An IQ in the fourth percentile at age 6 means your son has a mental age between 4.5 and 5. He will probably do better by repeating a primary grade. Generally, the earlier the repeat, the easier it is socially. Let him repeat before he experiences failure and frustration. I would be prepared to have him repeat kindergarten, waiting an extra year before beginning first grade.

Should you be so "understanding" that you expect nothing? No, that would be as unfortunate as expecting too much. You can forecast that his mental age will continue to be about 75 percent or three-fourths of his chronological age. You should expect that level of performance in school.

How can you help him? Remind him of his other gifts. He may be a good cook, an eager helper, a loving child. And tell him of times you felt left out. Maybe dad was always a benchwarmer. Maybe mom was rarely asked for a date in high school. He needs to know you understand how he feels, that it is all right to be a little slower in school and that he is very special.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872, St. Joseph's College, Rensselaer, IN 47978.)

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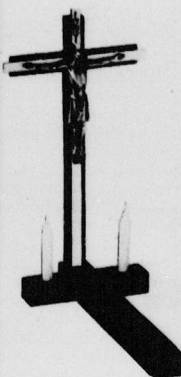
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## Service honors victims of holocaust

NEW YORK (NC)—An inter-religious prayer service commemorating the victims of the Nazi Holocaust has been prepared by the Anti-Defamation League and the National Conference of Catholic Bishops. "From Death to Hope: Liturgical Reflections on the Holocaust" includes Pope John Paul II's 1979 prayer at Auschwitz and an invocation by the Rev. Martin Niemoeller, a German pastor, as well as other prayers, Scripture passages and Holocaust reflections. The collection was compiled by Eugene J. Fisher, executive secretary of the NCCB Committee on Catholic-Jewish Relations, and Rabbi Leon Klenicki, associate director of the ADL Department of Interfaith Affairs.

# Faith Today

Vol. 1 No. 1 • January 1984

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## Is there anyone like me in those, uh, groups?

By Father David K. O'Rourke, OP

Think of a prayer meeting, and you may well think of a meeting you're never going to attend. Whatever they're like, and whatever it is they do, many of us are quite content not to find out.

When I was a pastor, I had somewhat similar thoughts. Nonetheless I established a prayer group in our parish. On occasion over the years I attended the meetings. On occasion I still do.

But who else was there?

Spontaneous and informal praying, what many people call charismatic prayer, is playing a larger role in the church presently. People experienced in charismatic prayer were well represented in our group.

These people were accustomed to more personal prayer than is common in formal worship. They liked to complement their Mass attendance with public reading from the Bible and with sharing what the meetings mean to them.

□ □ □

There was a second group too, a more diverse group, which I would like to describe. I suspect that they are a more significant part of prayer groups than is often recognized.

Some of these people could be called quite traditional Catholics. One couple, friends whom I can describe as dutiful Catholics, started coming to the prayer group simply out of respect for the church. The pastor had invited the parish and they dutifully accepted the invitation.

They admitted that the biblical readings were enlightening and the personal prayer genuinely moving. But the whole tone felt foreign to them. They decided to discontinue the weekly meetings.

But not for long.

This couple's children, all older teen-agers, held a meeting. Then they informed the parents that, after going to the prayer group, they found them more thoughtful toward each other, life at home was happier and communication better. The kids said they didn't know or care what went on at the prayer meetings. But it made life at home happier. So, like it

Separate and unique individuals. Like assembling the pieces of an intricate jigsaw puzzle, it takes time for a man living on society's fringes, a divorced mother, an older couple and several charismatic Catholics to discover how they are linked. But what brought them together in the first place?

or not, back the parents were sent.

Some of the other Catholics who commonly have attended our prayer meetings struck me more as life's victims. They were there unabashedly to ask for help.

I think of a woman, a mother of four teen-agers, whose husband had walked out on them. For a while, she managed to put on a good face. She was going to be strong; she would find work; she would meet the mortgage payments; she would keep the kids' grades up and the semblance of a middle-class life intact.

Then one day it all fell apart. The checking account was overdrawn. Two report cards included urgent notes about disciplinary problems. The crises started coming, too many and too fast, and she found herself breaking into tears at work. Like a ranch pond in the middle of a summer's drought, she found herself drained dry.

Another frequent participant was a young man whom I can describe best as living on the fringes of society. He was coping with life, but only at great effort and with mixed success. Getting through each day, paying the bills and keeping even a simple job taxed his abilities constantly to the breaking point.

□ □ □

I singled out those last two individuals because they typify an important part of parish prayer groups. They are the wounded. They don't mind letting you know that fact.

These people no longer have any need to prove, to themselves or to others, that they really have it all together. No need to put on

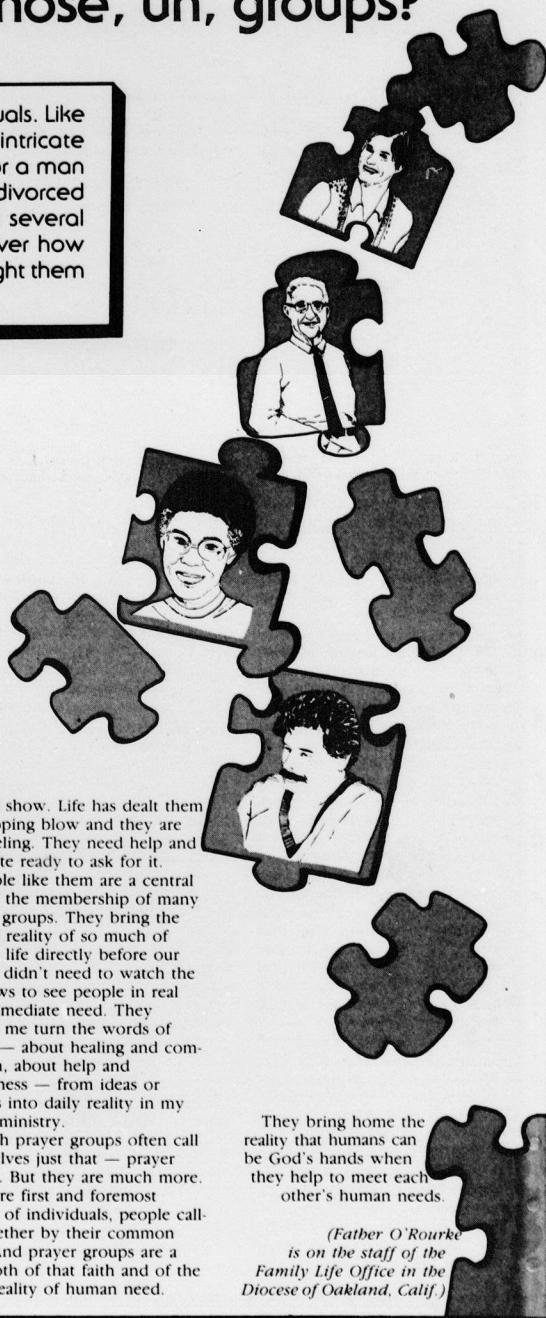
a good show. Life has dealt them a walloping blow and they are still reeling. They need help and are quite ready to ask for it.

People like them are a central part of the membership of many prayer groups. They bring the painful reality of so much of human life directly before our eyes. I didn't need to watch the TV news to see people in real and immediate need. They helped me turn the words of Christ — about healing and compassion, about help and tenderness — from ideas or slogans into daily reality in my parish ministry.

Parish prayer groups often call themselves just that — prayer groups. But they are much more. They are first and foremost groups of individuals, people called together by their common faith. And prayer groups are a sign both of that faith and of the vivid reality of human need.

They bring home the reality that humans can be God's hands when they help to meet each other's human needs.

(Father O'Rourke is on the staff of the Family Life Office in the Diocese of Oakland, Calif.)



## 'We're made for closeness to God and others'

By Katharine Bird

Case 1. For some time the woman watched helplessly as her husband struggled. Then the old man went into a coma. Doctors told her there was no hope, that he was being kept alive by machines. After a while the woman began to wonder if she should ask the doctors to let her husband die. She pondered the problem and discussed it with her family. Still she didn't know what to do. So she turned to her parish. She sought out a priest to ask if the church's teachings had anything to say about her agonizing situation. She talked at length with the priest and reached the difficult decision that the machines should be discontinued.

Case 2. A newcomer in town, he was attracted to the parish first by the Sunday Masses, especially the homilies. Then, hungry for friendship, the young man joined a Lenten discussion group. Slowly he came to know and trust the other group members. He found it helpful to hear others talk about concerns similar to his. At the end of Lent, he and the other participants decided to keep meeting, reluctant to lose the support they found in each other. The group met for two years.

People come to parishes for many different reasons, reasons which can change according to circumstances in their lives. The woman with the dying husband was a longtime churchgoer who found herself "needing the church on a new level" during this crisis. A theologian, William Johnston, told me her story. He is a religious educator with Holy Cross Parish in Lynchburg, Va.

The second case history also is based on real life. It was told to me by Richard Lawless, vicar for education in the Diocese of Syracuse, N.Y. He observed that people usually join parishes first because of the Mass. But then the relationships developed in the parish become important to them.

Both educators see a role for small groups in helping people feel at home in parishes.

Lawless sees such experiences as a way to overcome the sense of isolation that many people feel. "We're made for closeness to God and others and that's hard to find" in society, he asserted.

A small parish group "offers the opportunity to focus on important issues that are held in

common" with other people. "All of us hunger for this sharing," he added.

Speaking from his experience in a Kansas parish, Lawless commented: "My perspective gets warped when I'm not in close contact with others." He feels that this sharing enables people to live their Christian values better and more comfortably.

Both religious educators commented that small groups can provide a setting to investigate the connections of faith and daily life. In Johnston's parish, this is done often by means of open-ended questions: "You've seen this scripture story. Can you relate it to your life or work?"

For more than two years Johnston has worked with adults from various backgrounds in a parish renewal program. Some 300 people were involved in the many small groups at their peak.

Often the conversations turn to practical family matters. For instance, Johnston said, one parent brought up his concern about a high-school daughter who was reading books about Satan and reincarnation.

Typically, Johnston said, others in the group then pipe up to say they've experienced a similar situation and tell what they did.

The small groups fostered reflection by giving people a "supportive atmosphere for raising questions and voicing thoughts," Johnston said. "Folks liked getting together and talking with others on the same footing." They found out "they weren't alone," he concluded.

(Ms. Bird is associate editor of Faith Today.)

## Community prayer deepens sense

By Father John J. Castelot

Christian prayer is personal. But it is only private in a secondary sense.

God calls us into a community. We are baptized into the family of God. A bond unites us with the Father and all our brothers and sisters.

Think about these words from the biblical letter sent to the people in the ancient Christian community at Ephesus: "Pray constantly and attentively for all in the holy company." (Ephesians 6:18)

Those words urgently request that the people pray, as a community, "for all in the holy company" — for every brother and sister.

God saves us as members of a community. For us, to be Christian

is to be with and for others.

St. Paul pointedly reminded the people in Corinth about this. Read this sentence, keeping in mind that the word "you" is used in the plural: "Are you not aware that you are the temple of God, and that the Spirit of God dwells in you?" (1 Corinthians 3:16)

And in the letter to the Ephesians we read: "You are strangers and aliens no longer. No you are fellow citizens....You form a building which rises on the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. (Ephesians 2:19-20)

This sense of community seems especially difficult for many modern people to grasp. A fierce individuality is practically built into us by our culture.

## Given their differences, what can p

By David Gibson

One evening recently, after a holiday together, a group of my relatives walked to the Catholic high school in a small Midwestern city to watch one of our extended family's teen-age boys play in a basketball game.

Our group included: one grandfather, 82; two fathers, 56 and 42; one young adult, 26; four teen-agers; and two younger girls, 10 and 7.

Looking at our group, an outsider might have remarked on our unity — the bonds of blood and common background that link us. Those bonds are real.

But so are our differences.

The diversity of our unit that evening might have been seen in our lifestyles: apartment dweller, campus dweller, suburban dweller, small-town dweller. Or

our preoccupations and goals could be shown to vary greatly.

That's the way families are.

In some ways, members of an extended family are like a parish's members. A parish's people are united, but they differ too.

You can't help being struck by the diversity among parish members these days. Seated near you during Mass is a single parent with two teen-age children. Next to you is an elderly couple, while next to them is a young couple newly arrived from another city.

A parish may include the employed and the unemployed; career women and full-time homemakers; childless couples; widows and widowers; spouses in mixed marriages; big families and small families.

Parishioners even differ in their backgrounds as Catholics and in what they seek from the parish.

## People in Parish



## of belonging, Scripture says

Now, a certain strong and personal independence is a good thing. It keeps us from being simply swept along by the crowd.

But a rugged, isolationist individualism can be destructive. Whether or not we know it, we need each other — desperately.

More and more people are coming to this realization. A gnawing loneliness drives them to seek others with whom they can share hopes or fears. People seek groups and communities where they feel welcome, where they can pray with others, share with others.

More and more Catholics are approaching this problem by becoming part of small groups in their parishes. In these groups they pray or discuss Scripture, especially the Sunday readings. Other times they

share experiences, successes and failures in living a Christian life.

Often participation in such a group leads to a deepened feeling of really belonging to God's family. This can mean that later, during the Mass, people see more clearly that they are not simply worshipping alongside others who happen, for the sake of convenience, to be in the same place at the same time. Rather, they are really together!

The whole community benefits when its people appreciate more fully what Jesus meant when he said: "Where two or three are gathered in my name, there am I in their midst." (Matthew 18:20)

*(Father Castellet teaches at St. John's Seminary, Plymouth, Mich.)*

## people really offer each other?

Some want to see the parish focus on service to people with special needs. Some want to find a small group that will study Scripture and pray together.

Some want a support group. One woman told me recently that she wanted her parish to provide activities that interested her, recalling a former parish with a crafts group.

Parents may want the parish to support them in raising their children. Single adults want parish life to address them.

This list could continue and perhaps it should. For church leaders today point out that to feel wanted, people must feel that their special needs are recognized and understood.

But there are some questions to ask here about parishes:

—What can people really contribute to each other when they

possess different needs and expectations?

—Will discussion groups or prayer groups become a source of tension when those in them are not enough alike in interests and expectations?

The same questions could be asked about diversity within the family. What do an 82-year-old grandfather and a 27-year-old adult contribute to each other?

The group of relatives in the beginning of this article play an important role in each other's lives. But they do not always relish each other's differing perspectives on life.

Still, they know each other fairly well. So they can hope to offer each other real support and understanding and care.

And they have spent much time together. They can draw on each other's strengths. Without eliminating their differences, they are able to contribute to each other's growth and happiness.

The people of a parish are not just like an extended family. But there are resemblances. Perhaps this is what some leaders have in mind when they organize small groups with relatively different lifestyles and needs.

Perhaps the hope is that if people spend time together it will help. They may learn to see their differences less as grounds for conflict and more as a framework for sharing.

A big challenge facing parish people today is to discover how those who share the same faith, but whose personal needs, concerns and backgrounds differ, can contribute to each other's growth and happiness.

*(Gibson is Faith Today's editor.)*

# FOOD...

## ... for thought

to know people in their parish better.

What needs is this parish program fulfilling? The answer depends on whom you ask.

—It offers members the support and companionship of others who share the same faith and want to live it.

—Again, community members who face similar challenges and problems — adjusting to changed circumstances at home, living far from their closest relatives, etc.

—may offer each other assistance through shared insights and through a sense of caring about each other. If nothing else, they offer each other the sense that they are not alone.

—And such groups may offer people the opportunity to plan and work together to promote a goal outside the group: service to the poor, job counseling for the unemployed.

On a basic level, the groups offer a sense of belonging and being wanted. This is very important to a lot of people today — more people than one might suspect.

Who are the people of the parish? How many need — really need — the opportunity to meet other people there?

## ... for discussion

In one parish a carefully planned program involving many small groups of adults meeting in homes had just gotten under way. As each small group met for the first time, participants told what they hoped for from their discussions and prayer together.

Some people didn't know what to expect; they were willing to give it a try. A few confessed they were keeping the level of their expectations low so as not to be disappointed.

But in one small group all the participants said they had come in hopes of meeting people. Reports from the many small groups indicated that in virtually every case what some participants expected was the opportunity to get to know others.

Some of these people were new in town. Some hoped to experience again what they had known in a past situation. There were longtime parishioners, couples and single adults who thought there were people in their own Christian community they ought to know and understand better. There were divorced people who felt very alone.

What is interesting is that so many had a reason for wanting

ting on pretenses in their small group of Christians; they are vivid signs of human need. Yet, Father O'Rourke says, these people are typical of the kinds of people who participate in small parish groups. What is the group's value to them?

1. "A sense of belonging and being wanted." How important is this to you? Do you think it is important to others in your parish?

2. It is suggested above that many people today view parish groups as a place of meeting people. Does this surprise you? Why? Why not?

3. In the article by Katharine Bird, Richard Lawless is interviewed. He speaks of a sense of isolation that many people experience today. Have you ever noted that sense of isolation in people you care about? What causes it? How can Christians respond to such a sense of isolation.

4. "Think of a prayer meeting, and you may well think of a meeting you're never going to attend." Father David O'Rourke begins his article with those words. Have you ever felt that way? Have you ever thought that parish prayer groups are just not for people like you?

5. Some of the people Father O'Rourke describes have been hurt in life; they are beyond put-

## Second helpings

"Saints in Due Season: Essays on the Art of Christian Aging," by Thomas McDonnell. This author's thesis is that people need some special saints to rely on during their mature years. The author chooses 10 saints he considers especially suited for older persons, including St. John Vianney, for his ability to listen, and St. Jerome, who understood the pleasures of irascibility. (Our Sunday Visitor Inc., Noli Plaza, Huntington, Ind. 46750. 1983. \$5.95, paperback.)

es



## CHILDREN'S STORY HOUR

# Jesus' friends remember, wait together

By Janaan Manternach

Jesus' friends walked slowly down the slope of Mount Olivet. Jesus had just left them to go back to his Father. They thought they saw him rise up in a cloud until they could not see him anymore.

As they walked down into the valley and up toward the city walls, they thought of Jesus' instructions. "Don't leave Jerusalem," he told them. "Wait there for a few days. My Father and I will send the Holy Spirit to you."

This all happened after the time of the resurrection.

His friends were not sure just what Jesus meant, but they wanted to do just what Jesus told them to do. So they went back to Jerusalem. They returned to the upstairs room where they were staying.

Peter was there. So were James and John, and Peter's brother, Andrew. Philip and Thomas, Bartholomew and Matthew were there too. So were the other James, Simon and the other Judas. They had been Jesus' closest disciples. Once there were 12 of them. Now there were just 11. Judas, the one who betrayed Jesus, was missing. He had killed himself because of what he had done to Jesus.

There were some women there, too. They had followed Jesus all during his years of teaching. Jesus' mother, Mary, was with them. So were some of Jesus' relatives and other disciples.

They came together to pray and to wait for the gift of the Holy Spirit. All day long they prayed.

—Sometimes they prayed from the Bible, praying the Psalms.

—At other times they prayed in their own words.

—For long stretches of time they meditated silently on what Jesus told them.

"When the Holy Spirit comes to you," Jesus said just before returning to his Father, "you are to be my witnesses. You are to go everywhere telling people about me and about our Father's love. Start right here in Jerusalem. Then go all over Judea and Samaria. From there go out into the whole world."

Those were Jesus' last words to them. They prayed long over those words. What could this mean, that they were to go all over the world telling people about Jesus? They had never been out of their own country before.

They prayed together as they decided on someone to take the place of Judas. "Lord," they prayed, "you read people's hearts. Show us who to choose to replace Judas. Should we select Joseph or Matthias? Please help us decide."

They chose Matthias to be added to the 11 apostles. So there were again 12 of them.

For days they waited and prayed as a community. They prayed to be able to live up to what Jesus was asking of them. They prayed that God would send them the Spirit of Jesus to be their helper and guide.

They found strength in praying together as a community of Jesus' friends.

*Story Hour biblical quotes — this week from Acts 1:12-26 — are paraphrased.*

*(Ms. Manternach is the author of numerous catechetical books and articles for children.)*



Friends need each other. Often they are drawn together by the things they care about most. It was like that for Jesus' friends after he went back to his Father.



## Together

Sister Elenita Barry, MM, worked with Navajo children in western New Mexico for more than 10 years. Supported by a grant from the Catholic Extension Society, she taught Navajo children the saving Word of the gospels.

Sister Elenita is one of a small team of home missionaries who, together with the Extension Society, pursue the vital and urgent task of evangelization here in the United States. But the team is too small to do it alone. It needs new members. It needs you.

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## HOW ABOUT YOU?

- ☐ A friend is someone to talk to, someone to have fun with, someone you can count on and trust. Why do we like to have friends?
- ☐ Have you ever helped a friend? Has a friend ever helped you? How?

### Children's Reading Corner:

"If You Listen" is a story by Charlotte Zolotow. Children and adults might read it together. Afterward they might think about what it means to believe in someone they cannot see or touch. In this story, a little girl, whose father has been away a long time, asks how she can know her father really loves her. Her mother answers by pointing to some other realities the little girl knows without seeing them. For instance, she knows the chiming church bells are in the steeple even though she can't see the church from her home. (Harper and Row Publishers, 10 E. 53rd St., New York, NY 10022. 1980. Hardback, \$8.95.)

# Cycles irrelevant to natural method

Woman only needs to recognize her fertility signs

by NONA AGUILAR

"We would like to use Natural Family Planning," one reader wrote, "but my wife's menstrual cycles are very irregular, and we are concerned that the method won't work for us." Another reader reported that her doctor had placed her on the pill to "regularize" her cycles. "After I'm more regular," she wrote, "I'm sure that we'll be able to use Natural Family Planning."

The fact is, menstrual regularity is completely irrelevant to the practice of Natural Family Planning (NFP). Indeed, women with the most wildly irregular cycles can practice NFP with confidence. Why is this the case? For the very simple reason that effective use of natural birth control depends on one factor alone: a woman's ability to recognize her fertility signs.

For example, when a woman notices that there is cervical mucus present—and she knows that ovulation has not occurred—the couple must presume fertility. Moreover, fertility must be presumed whether a woman's cycles are short or whether they are long. Thus, whenever mucus is present prior to ovulation, the

couple can presume that acts of intercourse are likely to cause conception.

At this point, it might be instructive to discuss menstrual regularity and irregularity. What does it mean? Is it something to be concerned about?

Most women are aware that the so-called "typical" menstrual cycle is presumed to last 28 days. In fact, there is tremendous variability in cycle lengths from woman to woman—even from cycle to cycle for the same woman. Cycles as short as 22, 23 or 24 days are not uncommon; neither are cycles as long as 40, 50, 60 days or longer.

Still, one matter remains highly constant for all women: the interval between ovulation and the onset of menstruation. Ovulation occurs approximately 13 to 15 days prior to menstruation for 90 percent of all women. (A small number ovulate 12 days or less prior to menstruation; even fewer ovulate 16 days or longer prior to menstruation.) Thus, the woman who experiences a 54-day cycle ovulates approximately two weeks prior to menstruation—and so does the woman who experiences a 24-day cycle.

IN CONTRAST, there is tremendous variability in the interval between menstruation and ovulation. This phase can be as short as six days (resulting in a "short cycle") or extend for 14, 25, 75 days or even longer (resulting in a "long cycle"). Some women experience both long and short

cycles. Those who experience both short and long cycles are considered "irregular."

As you can see, there is nothing pathological about menstrual irregularity. Some women are occasionally irregular; others are always irregular. But the beauty of NFP is that it doesn't matter what kind of cycles you have. The only thing that counts in the practice of NFP is a woman's ability to recognize her fertility signs.

What signs should she learn? Different NFP methodologies emphasize different fertility signs. Still, the foundation of all methodologies is the change in cervical mucus secretions. The sympto-thermal method of NFP adds other fertility signs, including changes in the cervix itself and fluctuations in the woman's basal body temperature.

Is it difficult to learn the fertility signs? It isn't. But learning them does require motivation and attention. For example, I recently met a blind woman, a recent bride, who was motivated to pay attention to her fertility signs. Result? The couple has been able to determine their fertile and infertile days despite the young woman's handicap.

Ideally, you should avail yourself of personal instructions. If it isn't available in your area, you can learn to practice NFP by carefully following the guidelines and instructions in "No-Pill, No-Risk Birth Control" (Rawson, Wade Publishers, Inc.) or "The Art of Natural Family Planning,"

by John and Sheila Kippley (Couple to Couple League).

It is not difficult to learn the new methods of NFP. Indeed, when I asked the young blind woman what she found most difficult about learning NFP, her answer was to the point: "The abstinence."

The fertility signs? No problem!

"No-Pill, No-Risk Birth Control" can be ordered by mail through: CCN Booksales, 5410 Wilshire Blvd., Suite 100, Los Angeles, CA 90036. Please send \$6.95 for paperback, or \$12.95 for clothbound. Add \$1.50 for bookrate postage and handling or \$2.50 for U.P.S. delivery. Mastercard/Visa phone toll free 1-800-421-4250.

For more information about Natural Family Planning, contact Mrs. Valerie Dillon, c/o Archdiocesan Family Life Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206, 317-236-1595.

## Ordination issue needs to be put aside

VATICAN CITY (NC)—"There should be more women in positions of responsibility and visibility in the church," but they would make more progress if they set aside the issue of ordination to the priesthood, said Lucienne Salle, a French psychologist and a member of the Pontifical Council for the Laity. Miss Salle, who has represented the Holy See at United Nations meetings on women, was interviewed Jan. 3 by NC News and discussed a need to open up more positions in the church to women. She predicted that women would progress further in the church if they put the issue of women's ordination aside given the opposition of Pope John Paul II.

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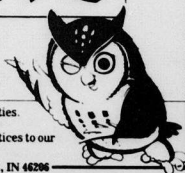
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# The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

## January 13-15

A Directed Prayer Weekend will be held at Kordes Enrichment Center, Ferdinand, Call 812-367-2777 for information.

Franciscan Father John Ostiek will conduct a Men's Retreat on "Jesus/Prayer" at Alverno Retreat Center, 8140 Spring Mill Rd. Cost: \$55. Call 257-7338 for more information.

## January 14

Benedictine Sister Gwen Goss will lead a workshop on "The Dynamics of Prayer" at Beech Grove Benedictine Center, 1402 Southern Ave. in Beech Grove, from 9 a.m. to 4 p.m. Fee: \$10. Call 788-7581 for information.

Separated, Divorced and Remarried Catholics will hold a Family Roller Skate at USA Shadeland. For time and further information call Bob Lawless 546-3453.

## January 15

Kickoff Dinner for the Archdiocese of Indianapolis Sesquicentennial Celebration at the Indiana Convention Center.

The Eastside Separated, Divorced and Remarried Catholics will hold a Support Meeting at St. Simon's at 7:30

p.m. For information call Jane Gilliam 359-8606 or Fran Lutocka 896-8003.

A Sign Mass for the Deaf is held at 10:30 a.m. every Sunday at St. Joan of Arc Church, 42nd and Central Ave.

## January 16

Northside and Westside Separated, Divorced and Remarried Catholics will meet at St. Thomas Aquinas Parish Center at 7:30 p.m. Discussion on "Divorce Games Nobody Wins." For information call Jan Mills 259-4422 or Sara Walker 259-8140.

A Sharing and Support Meeting will be held by Green-sburg Separated, Divorced and Remarried Catholics at 7:30 p.m. Call Angela Brinkman 812-633-7575 for information.

The Daughters of Isabella, Our Lady of Everyday Circle #1133 will hold their monthly meeting at 7:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave.

## January 17

An information night for the five Mother and Unborn Baby Care Pregnancy Problem Centers will be held at the Southside Center, 537 Turtle Creek S. Drive in the Brookwood Professional

Building at 7:30 p.m. For information or transportation call Mary Kay Potter 888-0825 or Retta Tenney 253-3542.

Franciscan Father Justin Belitz's course in "Successful Living" continues at Alverno Retreat Center, 8140 Spring Mill Rd. from 7:30 to 9:30 p.m.

Mount St. Francis Retreat Center will conduct a Ladies Day on the theme "Faith—What Is It?" from 9 a.m. to 3 p.m. \$8 includes lunch. Call 812-923-8817 for information.

## January 18

A Workshop for Parish Staffs entitled "When Communities Become Destructive" will be conducted by Tim Fallon at Beech Grove Benedictine Center. Deposit: \$15; balance: \$15. Call 788-7581 for information.

The Adult Catechetical Teams of the Southside Deanery will sponsor a public forum on "Peace and Justice" presented by Father Cos Raimondi from 7:30 to 9:30 p.m. in St. Mark Church Hall, 6047 S. East St.

The Catholic Widowed Organization (CWO) will hold its regular meeting in the Catholic Center at 7:30 p.m. Ludi Stith will talk about her trip to the Holy Land.

Carmel Separated, Divorced and Remarried Catholics will

meet at 7:30 p.m. For information call Linda Courtney 896-5901 or Mike Folse 846-3819.

An Adult Swinging Singles Square Dance will be held by Separated, Divorced and Remarried Catholics at 7 p.m. For information call Fran Lutocka 896-8003.

## January 19

Franciscan Father Justin Belitz's course in "Successful Living" continues at Alverno Retreat Center from 7:30 to 9:30 p.m.

The Support Group will meet at Kordes Enrichment Center, Ferdinand, from 7:30 to 8:30 p.m. Spirituality of the Beattitudes will be presented from 7 to 9:30 p.m. Call 812-367-2777 for more information.

## January 20

The city-wide Ultreya of Indianapolis Cursillo will be held at St. Roch's School Hall, corner of Sumner and Meridian Sts., at 7:30 p.m.

## January 20-22

Franciscan Father Martin Wolter will present a Tobit Weekend for the Engaged at Alverno Retreat Center, 8140 Spring Mill Rd. Total cost: \$110 with \$20 deposit. Call 257-7339 for information.

An Inner Healing Workshop will be conducted at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

Father James Schwertley will lead a Mixed Serenity Retreat at Fatima Retreat House, 5353 E. 56th St. Suggested offering: \$50. Call 545-7881 for information.

The Batesville Deanery is holding a Retreat for High School Juniors and Seniors.

## January 21

A Workshop on Leading Small Groups will be conducted by the

## Group sponsors retreat

Beginning Experience International, a peer ministry group for and by the divorced/separated, will sponsor a weekend retreat at Beech Grove Benedictine Center on Jan. 20-22.

This weekend is for people of any faith who have worked through the initial stages of anger, despair and rejection of reality, and have now reached the point of wanting a new beginning. The program will include private written reflection and small group sharing, and a priest will be available during the three days.

The program is limited to 30 people. Cost, including meals and two nights lodging, is \$65 per person. A deposit of \$15 is required with the

balance to be paid on the weekend.

For further information or registration, call Jim O'Donnell at 542-2942 (work) or 786-0305 (home) or write Beginning Experience, P.O. Box 229225, Indianapolis, IN 46222.

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Benedictine Sister Joella Kidwell will lead a Day of Reflection on the theme "Noisy Contemplation" about prayer in the midst of a busy life, at Kordes Enrichment Center, Ferdinand, from 10 a.m. to 4 p.m. Fee is \$6 which includes lunch. Call 812-367-2777 to register.

The first Introduction and Orientation meeting of Father

Jeff Godecker's course on The Spirit of Thomas Merton will be held at IUPUI Catholic Center from 9:15 to 11:15 a.m. Call 264-4987 for information.

A Fun Night of dinners, refreshments and games will be held at Holy Cross Hall, 125 N. Oriental St., from 6 p.m. to midnight. Adults only.

A Workshop on "Women in the Church" will be held at St. Joseph (Continued on next page)

## Prayer program offered

BEECH GROVE—The Triad of Prayer, a three-day program exploring approaches to prayer, will be offered at the Beech Grove Benedictine Center on Jan. 14, Feb. 4 and March 10.

The sessions, which will be held from 9 a.m. to 4 p.m., will build on one another but are designed to be of value individually as well. The topics are as follows: The Dynamics of Prayer, Jan. 14; Prayer and Scripture, Feb. 4; The Contemplative Prayer, March 10.

The intent of the program is to help one uncover and develop an individual style of prayer. The format will

provide input, sharing and reflective prayer. Techniques, attitudes and skills of praying will be discussed.

The Triad of Prayer will be conducted by Benedictine Sister Gwen Goss. She has done numerous workshops, lectures and reflections on prayer and spirituality. Sister Goss holds a master's degree in Christian spirituality from Creighton University. She is program director at the Benedictine Center and much of her time is devoted to spiritual direction. For further information, call 317-788-7581.

Holy Cross Hall — 125 N. Oriental St.

## Fun Night

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## PROGRAMS 1983/1984

- Jan. 14 The Dynamics of Prayer  
Gwen Goss, OSB
- Jan. 18 When Communities Become Destructive —  
A Workshop for Parish Staffs  
Tim Fallon
- Jan. 21 Leading Small Groups  
The BGBC Staff
- Feb. 4 Praying with Scripture  
Gwen Goss, OSB
- Feb. 5 Celebrating the Family  
Betty Moebis, the BGBC Staff
- Feb. 8, 15, 22 Focus on Family Revisited  
Betty Moebis, the BGBC Staff
- Feb. 24-26 Enneagram Spirituality  
Pat O'Leary, SJ

For Further Information Call: 788-7581

Or Write: Beech Grove Benedictine Center  
1402 Southern Avenue  
Beech Grove, IN 46107

Please Send Brochure On:

Program Choice(s) \_\_\_\_\_

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# The Active List

Campus Center, 5th and Mulberry Sts., Terre Haute, from 9:30 a.m. to 3 p.m. Call 812-232-8086 or 812-232-7011 for information.

## January 22

The Catholic Widowed Organization (CWO) will enjoy Brunch and a Matinee at Beef 'n' Boards Theatre, 9301 N. Michigan Rd.

The Women's Club of St. Patrick Church will sponsor a Card Party in the Parish Hall, 936 Prospect St., at 2 p.m. Admission \$1.

A Sign Mass for the Deaf is held at 10:30 a.m. every Sunday at St. Joan of Arc Church, 42nd and Central Ave.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave.,

5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

# Ferdinand sisters review community

Sister Mary Walter Goebel, prioress of the Ferdinand community of the Sisters of St. Benedict, recently announced a program of long range planning for their community. "As we move into the 21st century we realize there are new challenges which we will have to meet. We want to ensure that our service to the people of God will continue into the future."

Benedictine Sister Mary Benet McKinney of Church Systems, Inc., a consultant to numerous religious and diocesan groups, will aid them in this process.

Wheels were set in motion for the project, expected to be complete in a year, at a community meeting held at the motherhouse Nov. 11-12. At that time they reaffirmed their commitment to cenobitic living (community under a rule and superior), prayer and service.

During the planning project, to be participated in by the entire community, Benedictine spirituality, structures of community

government, stewardship of finances and resources, personal growth of the members and ministries in the Church will be studied. The community's work will be spearheaded by a Planning Committee made

up of Sisters Francine Ackerman, Diane Fischer, Kathryn Marie Huber, Rebecca Abel, Karlene Sensameier, Kathy Biskie, Jane Michele McClure and Jane Becker, director of planning for the community.

## the Saints

### ST. FELIX OF NOLA

FELIX WAS THE SON OF HERMIAS, A SYRIAN WHO HAD BEEN A ROMAN SOLDIER. HE WAS BORN IN NOLA NEAR NAPLES, ITALY. ACCORDING TO EARLY ACCOUNTS, FELIX GAVE HIS INHERITANCE TO THE POOR, WAS ORDAINED BY BISHOP ST. MAXIMUS OF NOLA AND BECAME HIS ASSISTANT.

WHEN MAXIMUS FLED TO THE DESERT AT THE START OF DECUS' PERSECUTION OF THE CHRISTIANS IN 250, FELIX WAS SEIZED IN HIS STEAD AND IMPRISONED. BUT HE WAS REPUTEDLY RELEASED FROM PRISON BY AN ANGEL, WHO DIRECTED HIM TO THE AILING MAXIMUS, WHOM HE BROUGHT BACK TO NOLA. EVEN AFTER DECUS' DEATH IN 251, FELIX WAS A HUNTED MAN BUT KEPT HIDDEN UNTIL THE PERSECUTION ENDED.

WHEN MAXIMUS DIED THE PEOPLE UNANIMOUSLY SELECTED FELIX AS THEIR BISHOP, BUT HE DECLINED THE HONOR IN FAVOR OF QUINTUS, A SENIOR PRIEST.

FELIX SPENT THE REST OF HIS LIFE ON A SMALL PIECE OF LAND SHARING WHAT HE HAD WITH THE POOR AND DIED THERE JAN. 14, ABOUT THE YEAR 260. WHEN ST. PAULINUS BECAME BISHOP OF NOLA OVER A CENTURY LATER, HE WROTE ABOUT HIS PREDECESSOR AND IS THE SOURCE OF INFORMATION ABOUT HIM. THE FEAST OF ST. FELIX IS JAN. 14.



## Batesville parish to present series

BATESVILLE—Topics ranging from church history to television awareness will be covered in a series of programs presented by the Adult Catechetical Team at St. Louis Parish in Batesville. "The Acts of the Apostles" will be presented by Franciscan Father Bart Pax, associate pastor at St. Louis. The course will examine the

development of the early Christian community. Sessions will be held on six consecutive Tuesdays, beginning on Jan. 17, from 1:30 to 3 p.m. in Room B-1 of St. Louis School.

A Scripture study, "Paul's Letter to the Romans," will be conducted by Kenneth Allen on Jan. 24 and 31, and Feb. 14 and 21. Classes will

meet from 7:30 to 9 p.m. in the Batesville Public Library.

"Television Awareness Training," a workshop assessing the positive and negative influences of television, will be led by Father Theodore C. Kosse, director of the Office of Radio and Television of the Archdiocese of Cincinnati. Sessions will be held on Feb. 7, March 13, 20 and 27, and April 3, from 7:30 to 8:30 p.m. at the Batesville Middle School Commons.

Patricia Cruise, director of religious education at the parish, will lead "Pray," an introduction to the spiritual life. Sessions will be held in Room B-16 of St. Louis School, on six consecutive Mondays, from 7:30 to 9 p.m., beginning on March 12.

"Christian Parenting" will be presented by Rita Eckstein in Room B-16 of the school on four consecutive Tuesdays. Classes will be held from 7:30 to 9 p.m. in Room B-16 of the school.

For more information on any of the programs, call Ms. Cruise at 812-834-3383 or write to her at the parish, 17 St. Louis Place, Batesville, IN 47006.

## Fashion Festival held at St. Francis

The St. Francis Hospital Auxiliary will host its seventh annual Fashion Festival, a social, fundraising event coordinated each year by the Auxiliaries and wives of St. Francis medical staff to raise money for a special building project, on Saturday, March 31 in the Ballroom of the Hyatt Regency. This year's theme is "Special Delivery," and proceeds from the event will benefit the hospital's labor and delivery areas.

Members of the St. Francis Hospital family,

their spouses and children will model fashions from the downtown L. Strauss & Company, Lady Madonna Maternity Boutique and D'Arcy's Children Wear, both located at Keystone at the Crossing.

Tickets for the Fashion Festival, which includes lunch, are priced at \$18 and will be on sale in early February. Those interested in buying tickets early should call the St. Francis Volunteer Office at 783-8192.

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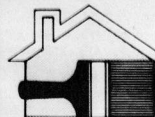
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# YOUTH CORNER

## New Albany excited about rally

Youths have much to 'celebrate'

by SUSAN M. MICINSKI

"We are really excited to share and celebrate the weekend with youth from around the diocese," exclaimed Jerry Finn, New Albany Deanery coordinator of youth ministry, in discussing the upcoming Archdiocesan Mid-Winter Youth Rally.

The rally, "Celebration," will be held Feb. 4-5 in New Albany. "One hundred fifty years is truly a journey in faith. We promise a celebration that is fitting of the enthusiasm and love of our youth—a young Church that promises to make a real mark on the next 150 years of our archdiocese."

More than 300 Catholic youth are expected for the event. John Kirby of Indianapolis will give the keynote address on the celebration theme. Kirby will also conduct one of the workshops, "Celebrate Life," concerning respect for life.

Other workshops include "Celebrate Liturgy," effective liturgy planning, by Ginny Brown; "Celebrate Choice," moral decision making, by Dave McCaa; "Celebrate Sexuality," being sexual adolescents, by Valerie R. Dillon, archdiocesan director of family life; "Celebrate You," concerning self image, by Jerry Finn; and "Celebrate Youth," addressing how to survive the struggles and pressures placed on young people, by David Ernstberger.

New Albany area families will act as hosts for out-of-town guests. According to Finn, "this year's rally should be almost twice as big as last year's. With so many

people expected to attend, we'll need to know who's coming well in advance to make the necessary preparation."

Jan. 21 is the registration deadline. Youths from all except the Indianapolis deaneries should send registration and \$10 fee to the New Albany Deanery Youth Ministry Office, 707 W. Highway 131, Clarksville, IN 47130. Those from the Indianapolis deaneries should be sent to Carl Wagner, CYO Office, 580 E. Stevens St., Indianapolis, IN 46203, by Jan. 16.

Registrations received after Jan. 21 will cost \$14. Those received after Feb. 2 will not be accepted. Call 812-945-0354 for further information.

High school youth from St. Mary's in New Albany hosted a junior high day on Jan. 7. Junior and senior high schoolers went roller skating and had pizza together.

The monthly CYO meeting will be held Jan. 18 at the Youth Ministry Office. After the meeting the group will write letters for peace, which will be sent to Soviet teenagers.

According to Tony Cooper, St. Mary's coordinator of youth ministry, the social justice committee of the parish suggested that the month be designated for peace-making. "So this seemed like an ideal way for the youth to participate." Letters will be forwarded to a peace organization in New York which will send the mail to the Soviet Union. Soviet counterparts will also send letters to New Albany youth.

"Some people might write that we don't want a nuclear war, but each individual can

make whatever request for peace he or she wants," stated Cooper. "Of course, we haven't quite figured out what we'll do when we get the letters from Russia. We'll have to find someone who can translate them."

\*\*\*

On Jan. 20, faculty and students at the Academy of the Immaculate Conception in Oldenburg will participate in their annual all-school retreat. This year's theme is "Peacemakers: Growing in Love and Non-Violence."

The retreat will include shared prayer, the movie "Gandhi," reflection, discussion and the celebration of the Eucharist.

The school will administer its placement exam for incoming freshmen on Jan. 21 at 8:15 a.m. A fee of \$3.50 will be collected at registration and students will be measured for uniforms. If the local grade school does not send a list of students planning to take the test, call 812-934-4440.

\*\*\*

A confirmation retreat will be held for Immaculate Heart youth Jan. 27-29 at the CYO Youth Center.

\*\*\*

Junior and senior CYO basketball tournaments begin Jan. 17. Cadet A will be Jan. 24, Cadet B and C will be Jan. 28, and 56 B and C will be Jan. 28, and 56 A will be Jan. 29. Holy Spirit freshman/sophomore tournament will be held Jan. 29.

An annual style show and dance will be held at Holy Name Parish in Beech Grove. This will be preceded by a Mass in honor of St. John Bosco.

\*\*\*

Chatard freshmen will

host a pizza party for eighth graders at 7:30 p.m. on Jan. 14 in the school cafeteria.

The next placement exam at Chatard is scheduled for Feb. 4. Contact the school for further information.

### 'Lifesigns'

Sunday, Jan. 15, "Lifesigns," the radio show for youth, will feature "Jesus" with youth from St. Mary's in North Vernon. The program is aired at 11:35 a.m. on WICR 88.7 FM.



**SESQUICENTENNIAL BIRTHDAY CAKE**—This group is testing cake recipes for the sesquicentennial birthday cake they'll be baking for the Archdiocesan Mid-Winter Youth Rally, Feb. 4-5, sponsored by the New Albany Deanery. From left to right are Todd Kochert, New Albany Deanery CYO treasurer; Jerry Finn, deanery coordinator of youth ministry; and Mary Jo Ernstberger, deanery CYO president. (Photo by Tony Cooper)

## Church's views on sex are meant for teens as well as adults

by TOM LENNON

**Question:** What does the Catholic Church think of teen-age sex?

**Answer:** Several teenagers I've checked with are certain that this questioner is asking about sexual intercourse between an unmarried boy and girl in their teens.

The paperback edition of the Random House Dictionary, however, does not even mention sexual intercourse when it defines the word "sex." You might like to check it out in your dictionary.

But in our modern culture "sex" is frequently used as a synonym for intercourse between anybody, married or unmarried.

So, what does the Catholic Church think of teen-age sex? Exactly the same thing that it thinks of sexual intercourse between an adult man and woman.

In the church's view,

based on God's word in the Bible, sexual intercourse is one of the profound ways married people express their lifelong commitment to one another.

The church sees this married act as sacred, joyful, enriching, intensely pleasurable, a means of intimate union between two people and linked with the wondrous act of giving life and creating a new person.

The act of sexual intercourse is never trivial and never solely physical. It has profound psychological overtones and affects the very depths of our being.

The church teaches its members that sexual intercourse is reserved for married men and women.

But we should not picture God and the church as simply sitting down and making an arbitrary list of dos and don'ts, of good deeds and bad deeds, of sins and virtues.

Rather, both God and the church are intensely concerned about what will make

a smooth-running world of genuinely happy people.

Obviously stealing, lying and killing will make a messy world and will not contribute to our happiness.

And so it is with cheap sex, with sad and fleeting one-night stands. So it is when a man or woman is treated in a sexually demeaning way or when sex is nothing but the physical satisfaction of a moment, or when, instead of lifelong commitment, there is nothing but "messing around."

God and the church point the way to permanent happiness in regard to sexual activity. And married life is seen as so sublime that it is compared to the loving union between Christ and his church.

In thus speaking of sex, God and his church want for you nothing but the best.

(Send comments and questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

## Catholic students write letters concerning peace

Catholic school students in Beechview, Pa., and Butte, Mont., want peace. They've passed the word along to President Reagan and Soviet President Yuri Andropov.

In Butte, part of the Diocese of Helena, Mont., students at Central Junior High School, a Catholic school, wrote in an Advent project about 150 personal letters of concern to President Reagan. They sent Reagan the letters accompanied by 1,000 paper pink, blue and yellow cranes, birds of which the Japanese are fond.

The cranes were inspired by the true story of a Japanese girl, Sadako, who was burned in the bombing of Hiroshima and wished desperately for world peace.

Meanwhile, in Beechview, a suburb of Pittsburgh, some 300 intermediate and junior high school students from St. Catherine of Siena School wrote letters to both Reagan

and Andropov as part of a Thanksgiving project.

"I'll get right to the point," Gary Harkins told Reagan. "We keep spending millions upon millions of dollars on missiles and fighting arms for protection. But when it comes right down to it, the only thing we're succeeding in doing is possibly dooming the world."

"Some nights I can't sleep because I am so scared about nuclear war," said one. "Death will be the victor."

Wayne Romano reminded Andropov of the 22 million Soviets killed in World War II. "Just think of what a World War III with nuclear arms could do," he said.

And some asked Reagan how he could oppose abortion and yet support nuclear weapons development.

As one wrote: "Think of all the babies that may not ever be born. Also of all God's creation—even you."

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# OBITUARIES

† **ALLISON, Patricia E.**, 77, Little Flower, Indianapolis, December 19. Mother of Robert T., James J. and David L.; sister of Harriet Cecil, Virginia Lord, Sr., Grace Patricia S.S.J., Geraldine Sweeney and Margaret McGee.

† **COFFIN, Ronald Lee**, 46, St. Mary, Rushville, December 28. Husband of Mary Jo; father of Greg, Charles, Chris and Pat; brother of John, Robert, Doris Hamilton, Bea Johnson and Janet Justus.

† **COSTELLI, Anthony**, St. Gabriel, Indianapolis, December 29. Husband of Mary R.; father of Rita Bewley; brother of Samuel R., Thomas, Joseph, Mary Zaccanone and Emma; grandfather of Carey Michael and Tine Bewley.

† **COTTON, Mary**, 44, St. Paul, Tell City, December 30. Wife of Donald; mother of Michael, Lisa Brock and Pam Risse; daughter of Freida Cronin; sister of James and Clarence Cronin, Jr., Wanda Kleuh, Billie, and Bernadine Widmer; grandmother of two.

## Msgr. Benedict is buried

NEW ORLEANS, La.—Msgr. James F. Benedict, a priest of the Archdiocese of New Orleans for 45 years, died here Jan. 5 at age 70 after a lengthy illness. Msgr. Benedict was a native of Chicago Heights, Ill., and attended St. Meinrad Seminary before completing his theological studies at Notre Dame Seminary in New Orleans.

Msgr. Benedict is survived by a brother, Thomas, of Holy Rosary Parish, Indianapolis; a sister, Franciscan Sister Angela, also of Indianapolis; a brother, Rev. Msgr. Michael J. Benedict, of Lafayette, La.; and a sister, Mrs. Rose Kloss, of Chicago Heights, Ill.

† **DENZIO, Cecil F.**, 70, St. Lawrence, Indianapolis, December 25. Husband of Eva Mae; father of Antoinette Norris.

† **ERTEL, Louis J.**, 97, St. Peter, St. Peter, December 17. Father of Vera Glaub, Noel and Ellisworth; grandfather of six; great-grandfather of two; brother of Olivia Risselman.

† **ETTER, William J.**, 91, St. Roch, Indianapolis, December 22. Husband of Mary; father of William K., Mary Guyant and Beverly Abel; brother of Marie Simmermeyer and Helen Ronnebaum.

† **FUSSNER, Deane D.**, 82, St. Gabriel, Connersville, January 1. Sister of Harry F., Laura Hildebrand and Betty Kenny.

† **GEHRING, Carl R.**, 67, St. Lawrence, Lawrenceburg, January 4. Husband of Frances; father of Nicholas and Andrew.

† **GILOOLY, Mary Martha**, 58, Sacred Heart, Jeffersonville, January 1. Wife of David K.; mother of Betty, Nancy and Michael; sister of Macella Badgett, Dorothy Vanderhoff, Mary Ann Schoenbaechler, A. Kenneth, Joseph A., James A., Paul F., Francis J. and John R. Kremer.

† **HASKAMP, Frank B.**, 84, St. Mary, Greensburg, January 5. Husband of Regina; father of

Harold, Lucille Wenning, Roselyn Senft and Marjorie Haunert; brother of Martha, Cora Maurer and Sarah Moeller.

† **JARBOE, Mary Kathryn**, 63, Our Lady of Perpetual Help, New Albany, December 25. Wife of Ernest; mother of David, Michael, and Marsha Sanders.

† **LANE, Diane M.**, 46, St. Gabriel, Connersville, December 17. Wife of William E.; mother of Debra Brannon, Denise Hunt and Shelly Creech; stepmother of Kevin and Michael Lane and Kim Traylor; grandmother of six;

stepgrandmother of one; daughter of Kathryn Pitstick; sister of Patricia Tucker and Billie Kay and Richard Pitstick.

† **LIBS, Agnes C.**, 78, St. Mary of the Knobs, Floyd Knobs, December 24. Sister of Carl, and Flora Brown.

† **NEWTON, Virginia Mock**, 71, Little Flower, Indianapolis, December 18. Wife of Edward; mother of David Mock.

† **PARKER, Richard C.**, 37, Little Flower, Indianapolis, December 25. Husband of Barbara Mullis; father of Michael Paul, Richard J., Ross Mullis, Diana Lynn, Dawn Michelle, Debbie Burks, Maria Marks and Danielle; stepson of Burton Lashley; brother of Jeffrey

Lashley, Paula France and Brenda Majors.

† **QUINN, Joseph, Jr.**, 25, St. Michael, Indianapolis, January 3. Father of Joseph Quinn III; son of Joseph J., Sr. and Lena V.

† **SCHAEFER, Raymond**, 65, St. Paul, Tell City, January 2. Husband of Genivieve; father of Charles, Bill, Raymond, Kenny, and Mary Basham; brother of William.

† **SCHILMOELLER, John H.**, 61, St. Maurice, St. Maurice, December 16. Brother of Elizabeth Dillon.

† **SCHNATTERER, Charles H.**, 83, St. Anthony, Clarksville, January 1. Husband of Marguerite Phannmoeller.

† **SCHNEIDER, Charles**, 34, St.

Peter, St. Peter, December 22. Husband of Ruth; father of Theresa, Steven, Charles and Stanley; son of Lucy; brother of Carol McAllister, Joanne, Judy Stevens, Roberta, Nancy, Lucy Ann, Thomas, William, Stanley and John.

† **TAYLOR, Margie F.**, 60, St. Malachy, Brownsburg, December 27. Wife of Clyde; mother of David, Douglas, Richard, and Deborah Glass; sister of Raymond and Alvin Fuller and Mary Ann Maunel.

† **UNDERKOFER, Joseph**, 69, Our Lady of the Greenwood, Greenwood, December 25. Husband of Mary Jane; father of Joseph, Jr., Frances and Patricia.

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# PBS begins quick tour of Smithsonian this week



**TV FARE**—Father George Coyn, first American to head the Vatican Observatory, is visited by David McCullough, host of the new PBS series, "Smithsonian World," premiering Jan. 18. The segment of the program deals with the origin of the Gregorian calendar. (NC photo)

by HENRY HERX

**NEW YORK (NC)**—The museums that make up the Smithsonian Institution are among the top tourist attractions in Washington, D.C. Visitors to these splendid exhibits see only the end result of the continuing study and research by the Smithsonian's staff of scientists and scholars. It is this ongoing pursuit of knowledge that viewers will see displayed on "Smithsonian World," the seven-part series premiering Wednesday, Jan. 18, 8-9 p.m. on PBS.

The series is not an exhaustive tour of the Smithsonian's vast collections of art and artifacts but, rather, an introduction to its world of scholarly research around the globe in fields ranging from science and technology to the arts and humanities.

The values of such an interdisciplinary approach may be seen in the premiere whose theme is "Time and Light." The program begins with a history of timepieces, starting with the sundial, and ends with an astronomer using Mount Hopkins' multiple-mirror telescope to study the light from the far reaches of space in search of the beginnings of the universe and, hence, of time.

In between these

segments, the program journeys to Puerto Rico, where a botanist is trying to unlock the mystery of the internal clock that signals entire species of bamboo when it is time to die. On a Caribbean island, a biologist uses sea urchin fossils to measure 400 million years of evolution. There is also a tour of the Grand Canyon, where a geologist shows how its spectacular rock formations can be read as a calendar of the earth's history.

One of the most interesting of these short segments features an astronomer, Father George Coyn of the Vatican Observatory (the observatory's first American director). The segment was filmed in the Tower of the Winds, a room that served as an observatory in the time of Pope Gregory XIII. It is here that Father Coyn re-creates the demonstration that convinced the pope that a more accurate calendar was needed. The resulting Gregorian calendar of 1582 is the one still used today.

Knitting these self-contained segments together is the series' host, author and historian David McCullough. The pieces are individually fascinating but it is in seeing them in conjunction with each other that one gains a sense of multi-faceted unity of human knowledge.

The value for the viewer is in making the study of arts and sciences seem a little less formidable and a little more inviting.

The only reservation about this first program is

that it perhaps tried to do too much in showing the relationship between time and light. As Father Coyn demonstrates in the Tower of the Winds, "light is fundamental to the measurement of time," but this is not quite as readily apparent in several of the other segments. It is sufficient, however, that the hour clearly illustrates the variety of ways in which we measure the passage of time and how basic that is to the way we think about the world.

## TV Film Fare

**Saturday, Jan. 21, 9-11 p.m. (CBS)**—"Making Love" (1981)—The reworking of the triangle motif which has the husband (Michael Ontkean) leave his wife (Kate Jackson) for another man (Harry Hamlin) is a predictable, uninspired film which, under Arthur Hiller's flat direction, manages to work up no emotional power whatsoever. Hiller and writer Barry Sandler sort things out in a fashion so reasonable and evenhanded that the contrivance that undergirds the whole enterprise should be evident even to the least discerning. Homosexuality—a word not mentioned in a script that uses the euphemism "gay" but once—is presented as nothing more than an acceptable variation on the normal process. This attempt to forestall moral implications is as obviously fabricated as the rest of the film. (USCC rating: O—morally offensive.)

(Herx is on the staff of the U.S. Catholic Conference Department of Communication.)

## Atlanta station carries Swaggart program

**ATLANTA (NC)**—The Rev. Jimmy Swaggart's show, taken off the air by viewer protest, is now on Atlanta's SuperStation WTBS, whose programming reaches 28.5 million cable viewers nationwide.

WTBS, Channel 17, the flagship station for the Turner Broadcasting System, began carrying Mr. Swaggart's "Study in the Word" program Jan. 2 and said it will run the show as long as the TV evangelist "stays out of trouble."

Mr. Swaggart's daily, paid-time TV program on the scriptures had been cancelled by Channel 46 (WANX) and Channel 5 (WAGA) in November following complaints by Catholics that he was attacking the church. Channel 46 did, however, continue to air Mr. Swaggart's Sunday evening show.

According to WTBS president Robert Wussler, Mr. Swaggart had approached the station with a contract proposal and the station had been prepared to sell him air time, when the controversy involving

Channels 5 and 46 arose. The evangelist pays local stations to run his programs, which are distributed nationwide.

After the cancellations occurred, Channel 17 was again contacted about a possible contract and an agreement was reached to air the program in an early morning time slot.

Wussler described the deal as a "standard one-year sales contract" but said it worked out to a "week-by-week arrangement" in which the shows will be "carefully and closely" monitored.

"As long as he pays his bills and stays out of trouble," he said, Jimmy Swaggart will be able to remain on the air. And "trouble" Wussler explained, means the evangelist "saying things on the program he should not."

"He has promised to behave himself," Wussler said, adding that the shows will be previewed by one of three or four people in the station's programming department who will contact him if problems arise.

Msgr. Noel Burtenshaw, director of Catholic Com-

munications in the Atlanta Archdiocese, who had raised objections to the program, said, "WTBS is known throughout the nation as a responsible communications organization. Therefore, we must presume that they will see to it that this program will be neither hurtful nor inaccurate when dealing with any individual, group or denomination."

Mr. Swaggart "has been most careless in the past," according to Msgr. Burtenshaw, but with the programs properly previewed, he said he is "confident that the whole question has now been put to rest. Like others who are Christians and use the media and the airwaves, Mr. Swaggart will simply be offering the uplifting message of the charity Jesus preached to those who watch his program."

Wussler has stated that he feels station policy is "very sympathetic to everyone's case," and, in airing the "Study in the Word" series, Channel 17 is "serving a need"—(Mr. Swaggart's) and a certain kind of viewer need.



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## VIEWING WITH ARNOLD

## A sometimes endearing jumble

by JAMES W. ARNOLD

"Terms of Endearment" is a very strange and different movie. The key word is variety, in the sense that a smorgasbord has variety. It resembles a big wedding reception, where you can have anything you want to eat and drink, and meet all the relatives and friends you love and hate, and find joy, boredom, sentiment and sadness are all hopelessly mixed together.

There is one absolute and certain pleasure: the pairing of veterans Shirley MacLaine and Jack Nicholson as eccentric middle-aged Houston neighbors, firmly set in their own very different ways, who move from hostility to lust and love over a period of about 15 years. They start as buffoons, playing some of the most raucous male-female comedy scenes since Tracy and Hepburn, and end up, well, as nice folks, your favorite relatives at that reception.



Otherwise, "Endearment" is at times endearing or annoying, witty or stupid, touching or maudlin, a perplexing stew of highlights and lowlights. This is a James L. Brooks project—until he makes his reputation in movies, he's bound to be identified as the creator of the "Mary Tyler Moore" TV series of happy memory.

He has adapted a 1975 mildly interesting women novel by Larry McMurtry, who happen to be mother and the bard of contemporary daughter. Neither is a typical Texas, into a story about two modern feminist heroine.

The mother, Aurora (MacLaine, now 49, superbly comfortable and fresh as ever), is a wackily insecure widow with an interest in nothing but her daughter, Emma (Debra Winger), who she thinks has made a bad marriage. (Aurora is almost a TV sitcom mother-in-law.) In the novel, Aurora is the center of attention, a merry widow with an assortment of oddball suitors. The film only hints at this. Aurora's only adventure is with Garrett (Nicholson), a pudgy ex-astronaut with an overwhelmingly goodnatured, raunchy interest in sex. Their affair is broadly delicious farce.

The daughter marries a young Ph.D. in English (Jeff Daniels), gets pregnant quickly and often, and has a soap opera fate in store for her. She moves with him to the wilds of Iowa and Nebraska, where they both eventually have extramarital romances.

But these, too, are more funny than steamy. The film is wonderful at suggesting the ludicrousness of carrying on an affair amid the smudgy realities of young married life—sick babies, noisy washing machines, etc. The only snapshot Emma can give her lover shows her eight months pregnant, grinning with husband and kids.

They separate briefly, she returns to Mom in Texas. Then they reconcile, but seem headed for another breakup, when suddenly Emma, at age 37, develops incurable cancer.

Stunning? Somewhat. The whole tone of the film changes. It's something like "Love Story," except that this time the disease arbitrarily interrupts a troubled marriage. What happens recalls that famous episode in "M.A.S.H." when Henry Blake is killed. We've been sort of comically entertained by the confused sexual entanglements of likeable but clownish people,



ENDEARING RELATIONSHIP—Shirley MacLaine, right, and Debra Winger star as mother and daughter in "Terms of Endearment," a Paramount release. Despite a good performance by Miss Winger, the U.S. Catholic Conference says, the comedy "falls short" of its serious intention and portrays a benign attitude toward sex outside of marriage. The USCC classifies it A-III. (NC photo)

when suddenly everyone is confronted by Truth.

The film wants to say, I think, that this is the way life is, that all the relationships, imperfect and fumbling as they are, that we spend our lives establishing, will some day be put to the test. There will come a time when nothing matters except love, courage and compassion, and flawed people will have to provide them.

The final fifth of the film has credibility problems, but it's definitely uplifting. Just about everybody comes through for Emma, in one wrenching scene after another. Emma herself perhaps comes through the most, proving to have surprising reserves of strength. Actress Winger's ratchety voice has never been so useful as in the agonizing scene where she says goodbye to her two young sons—one weeping, the other determined not to forgive past sins.

Amid the three-handkerchief sentimentality, there is a marvelously gritty sequence in New York where the doomed Emma meets some slick career-women friends. In a passage that is mostly funny-ironic, she says they can discuss her cancer because she's sick of hearing about their divorces, abortions and vaginal ailments.

To give the film its due,

this is no "Star Wars" escapism. It's about life as lived by most people today. Audiences will prefer the happier early sections, but they do seem to drag aimlessly as Brooks takes us in fits and starts through almost 30 years in the saga of Aurora and Emma. But despite all the tedium, especially as Emma's marital woes mount, there are uproarious moments: Emma facing an imperious supermarket checkout clerk with a shortage of cash, and Aurora and Garrett's slapstick first "date," which ends with them wrestling for her

virtue in the surf of the Gulf of Mexico.

"Endearment" has a heavy load of sexual misbehavior, but much of it is done as satire. Brooks suggests that all our foolish grappling for sexual contact is merely a preliminary for the main event, when we'll find out who really means it.

(Offbeat and uneven farce about "ordinary people" that turns slowly to pathos and heroism; some frank language and sexuality; satisfactory for mature audiences.)

USCC rating: A-III, adults.

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