



Archbp. O'Meara observes 40 years

by John F. Fink

"A case can be made for falling so in love with God that nothing else in life really matters... For 40 years I've tried to live that call from God."

These were the words of Indianapolis Archbishop Edward T. O'Meara at the end of his Mass of Thanksgiving for the 40th anniversary of his ordination to the priesthood. He celebrated the Mass on Sunday, Dec. 21.

Bishops from every diocese in Indiana were present for the celebration, including Bishop Francis R. Shea of Evansville, retired Bishop Andrew G. Grutka and pres-

ent Bishop Norbert F. Gaughan of Gary, Bishop William L. Higi of Lafayette, and Bishop Joseph R. Crowley, auxiliary of Fort Wayne-South Bend. Bishop Ambrose Pinger, retired bishop of Chow Tsun, China, was also in the sanctuary.

Many priests from throughout the Archdiocese of Indianapolis were present as well as a large crowd of lay people.

Bishop Higi was the homilist for the Mass. The Gospel for the Fourth Sunday of Advent was Matthew's account of the dream that Joseph had in which he was told that the child that Mary was to bear was conceived by the Holy Spirit and that "he will save his people from their sins." Bishop Higi said that this mission of the child has been carried out by the church through the centuries and continues today in the dioceses of Indiana.

"On Jan. 10, 1980, Archbishop O'Meara arrived in Indianapolis with the commission and the task of carrying out the message spoken to Joseph in his dream," Bishop Higi said.

"Your sins are forgiven. Your faith has made you whole. Go in peace. These words of Christ are still spoken today, mainly by God's priests," he said.

Bishop Higi said that we need to celebrate priesthood today and always be grateful for the gift of priesthood.

"The things we priests do are not considered exciting by non-ordained people," he said. "But there are tremendous peaks of excitement in the priesthood. When the Lord works through me, that is a thrill. We priests can do something that others cannot dream of doing—touching many lives. How fulfilling our lives are. The priesthood is the greatest gift anyone can receive and I know that Archbishop O'Meara thanks the Lord



FORTIETH ANNIVERSARY—Archbishop Edward T. O'Meara celebrates his 40 years as a priest at the cathedral on Sunday, Dec. 21. (Photos by Margaret Nelson)

daily for this gift," Bishop Higi said as he continued the homily.

"By the Holy Spirit you are Archbishop of Indianapolis," he said to Archbishop O'Meara. "By the Holy Spirit, you are a priest. We rejoice that you and we are part of the Lord's work."

Archbishop O'Meara, in brief remarks at the end of the Mass, thanked all present as well as all those in the archdiocese who could not be present. He particularly thanked his mother, Mary O'Meara, and asked her to stand. She received an ovation from the congregation.

He then recalled the meeting of the U.S.

bishops in Collegeville, Minn. last June. The topic of the meeting was religious vocations, he said, and he was particularly impressed with the presentation made by Archbishop Daniel Pilarczyk of Cincinnati, who made a good case for priestly celibacy.

He asked for prayers "that God will keep me faithful to the end."

Archbishop O'Meara received two prolonged ovations—one led by Bishop Higi at the end of his homily and the other at the end of Archbishop O'Meara's remarks.

The Mass was followed by a reception at the Catholic Center, where the Hispanic community presented a folk dance for the bishop.



SPECIAL COMMUNION—Mary O'Meara, mother of the archbishop, receives from her son at his 40th anniversary Mass.

Pope's annual peace message calls for disarmament

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II said disarmament and economic development are essential to world peace and urged nations to reduce weaponry "to the minimum necessary for legitimate defense."

In his 1987 World Day of Peace message, the pope said the world should end its reliance on "a security based on arms."

Disarmament and development are "two of the most crucial problems facing the world today," he said.

Tensions resulting from the failure to resolve these issues "present serious threats to world peace," the pope said in his message.

"States have a responsibility for world peace and this peace cannot be insured until a security based on arms is gradually

replaced with a security based on the solidarity of the human family," said the pope.

The pope also urged "those who practice violence and terrorism" to end their activities "even if the goals themselves are just."

"I beg you to turn away from killing and harming the innocent. I beg you to stop undermining the very fabric of society. The way of violence cannot obtain true justice for you," he said.

Pope John Paul asked governments to strengthen family life and protect family values. He said a healthy family life is a building block of national peace. He also criticized foreign aid programs "that virtually force communities or countries to accept contraception programs and abortion schemes as the price of economic growth."

These programs "violate the solidarity of the human family because they deny the values of human dignity and human freedom," he added.

Other obstacles to peace needing solutions, according to the papal message, include:

► The growing foreign debt of poor countries.

► A growing economic, scientific and technological gap between the developed and underdeveloped nations.

► Ideologies that foster hatred and racial and religious intolerance.

► Arbitrary border closings that deprive people "of the ability to move and to better their lot, to be reunited with their loved ones, or simply to visit their family."

The 5,000-word papal message is titled "Development and Solidarity: Two Keys to Peace." World Peace Day is celebrated in the Catholic Church Jan. 1. It was inaugurated in 1967 by Pope Paul VI.

Pope John Paul said that social and political problems must be faced with "an attitude of social solidarity with the whole human family."

"Seeking economic, military or political superiority at the expense of the rights of other nations places in jeopardy any prospects for true development or true peace," he added.

"I appeal for further efforts to reduce arms to the minimum necessary for legitimate defense, and for increased measures to aid the developing countries become self-reliant," the pope said.

"All states are inevitably affected by the poverty of other states; all states inevitably suffer from the lack of results of disarmament," he added.

Regarding the foreign debt of poor countries, the pope asked greater cooperation among lender and borrower nations and international financial institutions.

"Many aspects of this issue—protectionism, prices of raw materials, priorities in investment, respect for obligations contracted as well as consideration of the internal condition of the debtor countries—would benefit from seeking in solidarity those solutions that promote stable development," he said.

Cardinal Roger Etchegaray, president of the Pontifical Commission on Justice and Peace, said Dec. 11 that the Vatican is planning to issue a separate document soon on the world foreign debt situation.

In his peace message, the pope also said that "new and powerful divisions are appearing between the technological haves and have-nots."

Because of this inequality "a more open sharing of applicable technological advances with less technologically advanced countries becomes an ethical imperative of solidarity," he said.

"The sharing of technology or information to avert disasters or to improve the quality of life of people in a particular area will contribute to solidarity and facilitate further measures on a wider level," he said.

At the same time, the pope opposed scientifically advanced countries making other countries "the testing area for doubtful experiments or a dumping ground for questionable products."

Another threat to peace is the breakdown of the family because it is the basic unit of society, Pope John Paul said.

"Conditions that are beneficial to families promote the harmony of the society and nation, and this in turn fosters peace at home and in the world," he said.

"In too many societies, the family has become a secondary element," he said. "It is relativized by various forms of interference and it often fails to find in the state the protection and support that it needs."

The pope cited "the phenomena of broken families, of family members forced to

(See PEACE MESSAGE, page 2)

Looking Inside

From the editor: Permission to think without benefit of clergy. Pg. 2.

Religious education: 1986 survey shows trends. Pg. 3.

Diocesan pastoral councils: Steering committees begin work. Pg. 3.

State legislature: Indiana Catholic Conference sets priorities. Pg. 3.

Profile: Dr. David Thomas is pursuing a dream. Pg. 3.

Today's Faith: Understanding the book of Revelation. Pg. 7.

Vatican Letter: A "portable Vatican" helps the pope keep in touch while traveling. Pg. 11.

Economy pastoral: Poverty amid riches called a "scandal." Pg. 20.

FROM THE EDITOR

Permission to think without benefit of clergy

by John F. Finn

Frank Sheed was one of my favorite people. I got to know him only late in his life, after he was no longer part of Sheed & Ward Publishing Co., while I was publisher of Our Sunday Visitor and we published the last books that he wrote. I was never fortunate enough to know his wife, Maisie Ward.

I write about Frank now because I recently finished reading "Frank & Maisie," a book by their son Wilfrid that he subtitled "a memoir with parents" (Simon & Schuster, Inc., New York, \$7.95). It is a memoir rather than just a biography, and it's an entertaining book. He has managed to capture Frank's (and, I'm sure, Maisie's) character and personality because he has written about him primarily as a person rather than as a preacher, author, publisher, world traveler, etc.

Frank was, of course, all of those things, and he was a fascinating dinner guest. A constant smile on his face, he had a marvelous wit and hundreds of stories to tell. He also loved to play the piano and sing. He loved people.

FRANK SHEED WAS an Australian by birth and education, born in Sydney March 20, 1897. He died less than four years ago, in his mid-80s. He was trained as a lawyer in Sydney Law School and it was there that he learned to debate. He learned that he liked nothing better than to argue, but it wasn't until he went to England that he decided what he wanted to argue about for the rest of his life.

At that time something called the Catholic Evidence

Guild had just come into being in England. Members of the Guild were street preachers, mainly in Hyde Park, and Frank soon found himself preaching. He also met Maisie, a member of the Guild, a member of the English Catholic gentry, and eight years older than Frank. Soon Maisie, England, and Catholicism went out over a law career in Australia. In 1925, Frank and Maisie started what was to be a 59-year marriage and business partnership that was to end with Maisie's death in 1975.

From street preaching Frank and Maisie branched out into publishing and they soon became the most successful Catholic publisher in England. But they never gave up the street preaching, going to Hyde Park every Sunday they were in England for 45 years. Wilfrid estimates in his book that Frank gave 14,000 lectures during his life and it was as a lecturer that he first came to America.

ALTHOUGH FRANK and Maisie both wrote many very successful books, Frank told me that he considered himself a lecturer first. He felt much more comfortable on the stage than behind a typewriter. He loved to play to an audience.

His son Wilfrid writes, "The theology that was to revolutionize the American church turns out to be just the old street-corner stuff hammered out and refined off the skulls of random hecklers. Frank always attributed his galvanic technique, indoors and out, to those bystanders who decided they had something better to do than listen to him. A full-dress affair at Notre Dame or a rainy night at Fulham were all the same to our speaker."

With Frank's wit and intelligence, he could easily have put down those hecklers. But he always realized that his purpose was evangelization, not destroying an opponent, and he soon had the hecklers on his side.

So Frank came to the U.S. and lectured his way from

coast to coast during the 1930s, at the same time building up an audience for Sheed & Ward books. And Sheed & Ward soon became the most important Catholic book publisher in both England and the U.S. Its authors included, among many others, G.K. Chesterton, Hilaire Belloc, Magr. Ronald Knox, Eric Gill, Leon Bloy, Jacques Maritain, Paul Claudel, Christopher Dawson, and Fulton J. Sheen.

Frank and Maisie made their "permanent" home in the United States (in Jersey City) in the early 1940s, although, throughout his life, Frank traveled constantly, between England and the U.S., throughout the U.S., and, occasionally, returning to Australia. As Wilfrid says in his book, "If one had to boil the Sheed/Ward American mission down to one sentence, it would be that Frank and Maisie finally gave Catholics permission to think without benefit of clergy." Sheed & Ward, more than any other book publisher, prepared Catholics for the Second Vatican Council.

FRANK BECAME AN institution like no other layman. His books, particularly *Theology and Sanity*, became seminary textbooks. He was awarded a doctorate in sacred theology from the Vatican, an honor no other layman had ever received, and he remained the only lay preacher on those platforms. Yet he never took himself too seriously. He was forever singing or whistling to himself.

Although Frank eagerly embraced Vatican II, his publishing company could not survive the upheaval that affected all Catholic publishing after the council. He finally had to sell the company; today the *National Catholic Reporter* owns the name. But Frank continued his preaching and writing into his 80s, occasionally giving retreats for priests and even bishops.

That's when I got to know him, and I only wish I'd had the chance to know him in his prime. He was one of a kind.



St. Meinrad Seminary receives second \$1 million contribution

St. Meinrad Seminary has received a second \$1 million contribution from Mr. and Mrs. Alvin C. Ruxer of Jasper, it was announced by Rt. Rev. Timothy Sweeney, Benedictine Archbishop of St. Meinrad. Their first \$1 million gift to St. Meinrad was in August 1982.

The new gift will be used as an endowment, Archbishop Timothy said. The principal will be invested at the Jasper State Bank and only the interest income will be used.

The Ruxers' first million gift was also an endowment and the interest is being used to help the seminary provide better quality student housing and year-round programs of

continuing education through the renovation of its former monastery building.

Ruxer, a native of St. Meinrad, is president of the Jasper Engine and Transmission Exchange in Jasper.

At the news conference at which the gift was announced, Archbishop Timothy also told the results of a three-year program of strategic planning recently completed by the archbishop and seminary. As a sign of the Benedictine monks' commitment to the work of educating priests, the archbishop announced construction plans and timetables for the complete renovation of St. Meinrad's former monastery building, parts of which are more than 100 years old. The renovation

program will be completed in 1990 at an estimated cost of \$4.5 million.

Archbishop Timothy also announced a long range program designed to increase St. Meinrad's overall endowment funds. This program seeks to gradually increase the seminary's endowment resources in student aid, seminary programs, education and health care for the monks who operate the seminary, and endowments for facilities and operations. A long term goal of \$30 million has been set for the gradual development of these funds between 1987 and the year 2000.

The archbishop said that study at charges at the seminary "cover only about half of what it costs us to operate our seminary

schools. We need to develop new endowment funds to help us 'narrow the gap' between what we can charge students (approximately \$5,500 per year) and what it actually costs us to educate them (more than \$13,000 per year)."

St. Meinrad Seminary is a recognized leader in the field of seminary education. The two seminary schools at St. Meinrad (the College of Liberal Arts, a four-year seminary college, and a graduate level School of Theology) educate students from more than 60 Catholic dioceses throughout the country.

Peace message

(Continued from page 1)

separate for survival, or unable even to find shelter."

The harmful effects of such phenomena are seen in "the frightening spectre of young children who are abandoned or forced into the marketplace," the pope said.

"We find children and young people in shanty towns and in the large impersonal cities where they find meager sustenance and little or no hope for the future," he said.

Such youths become victims of "drug abuse, alcoholism, transient and meaningless sexual relations, exploitation by others," the pope said.



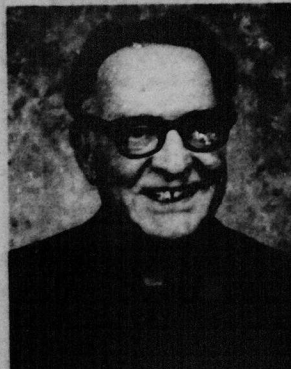
St. Meinrad Archbishop Timothy Sweeney, Mrs. and Mr. Alvin Ruxer

Fr. Joseph Barry dies

INDIANAPOLIS—Oblate of Mary Immaculate Father Joseph Michael Barry died here Dec. 27 in Wishard Memorial Hospital, of which he was chaplain. He was buried on Dec. 29 from St. Bridget Church.

Father Barry, 77, was born in Charlestown, Mass. and ordained in 1940 in Washington, D.C. by Cardinal Francis Spellman. He served as a missionary priest in Newburgh, N.Y., Douglas, Ga. and Gary, Ind. before coming to St. Bridget Parish in Indianapolis as pastor from 1961-1968.

In 1970 Father Barry returned to St. Bridget to live and assist with parish work while serving as chaplain at Wishard. He is survived by a sister, Margaret.



Father Joseph Michael Barry



MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

Name _____
New Address _____
City _____
State _____ Zip _____
New Parish _____
Effective Date _____
NOTE: If you are receiving duplicate copies please send both sides.

THE CRITERION

P.O. BOX 1717
INDIANAPOLIS, IN 46206

This Far By Faith' schedule for January 1987

Following is the schedule for "This Far By Faith: The Black Catholic Chapel of the Air" for January. The program can be heard from 2:30-4 p.m. Sundays on WXYZ-AM, Indianapolis (550 kHz).

Date	Minister	Choir
Jan. 4	Fr. Michael Martin	St. Paul & Augustine
Jan. 11	Fr. David Taylor	St. Francis Xavier
Jan. 18	Fr. George Sallings	St. Thomas
Jan. 25	Fr. Paul Marshall	St. Mark

Trends noted in 1986 religious education survey

by Margaret Nelson

The summary of the 1985-86 Religious Education Data Forms returned by 136 archdiocesan parish and mission administrators compiles their activities between July 1, 1985 and June 30, 1986. Because the response rate was 98.1 percent compared to an earlier high of 93 percent, it is believed to reflect more accurately the reality of religious education in the archdiocese.

In comparing the results with the data from the three previous years, the following trends are noted:

► There was an increase in the percentage of individuals who were responsible for parish religious education who reported having only obtained a high school education (18.3 percent in 1985-86; 12.6 percent in 1983-84).

► There was an increase in the average salary for full-time lay directors of religious education (DRE) and a decrease in the average salary for a full-time lay coordinator of religious education (CRE). In 1985-86, the difference between the average full-time lay DRE salary and the average full-time lay CRE salary was \$3,931. In 1983-84, the difference in averages was \$7.

► There has been a decline in the report-

ing of accountabilities in adult catechesis (69.4 percent indicated in 1985-86; 80.3 percent in 1983-84). However, there has been a rise in reported responsibilities for family-centered catechesis and the Rite of Christian Initiation of Adults (RCIA).

► There has been a decline in reporting accountabilities in special religious education (18.6 percent in 1985-86; 38.3 percent in 1983-84).

► There has been a decline in those responsible for establishing a parish religious education resource center (46.2 percent in 1985-86; 51.9 percent in 1983-84).

► There has been a decline in programs of "spiritual growth" for catechist formation (36.5 percent in 1985-86; 50.5 percent in 1983-84).

► The number of catechists has varied over the past three years (1,526 in 1985-86; 2,880 in 1984-85; 1,450 in 1983-84). In September 1985, an archdiocesan policy was established that all should be certified as "intern" (for one year) or as "catechists" (five years). This is believed to be part of the reason for the changes in the number that were certified (46.2 percent in 1985-86; 42.2 percent in 1984-85; and 53.3 percent in 1983-84).

► The percentage of parishes indicating the presence of an adult catechetical team

or similar leadership group in adult education has been increasing (64.1 percent in 1985-86; 60.6 percent in 1983-84).

► Fewer parishes reported the presence of a resource center with adult materials (39 percent in 1985-86; 60.6 percent in 1983-84).

► With the exception of the retreat experience, the elements of a youth ministry approach that is less classroom oriented (social gatherings, recreational activities, service projects) have been cited by increasingly fewer respondents.

► The DRE, CRE, or pastoral staff appears to be taking on greater responsibility in ministering to youth in many parishes, with the position of volunteer coordinator of youth ministry diminishing.

► In the 1985-86 data, there appeared to be a change from the trend of the three previous years. This indicated that fewer parishes were budgeting less than \$800 for religious education outside the school.

► In the 1985-86 data, there was a rise in the number of parishes reporting that more than \$25,000 a year was budgeted for religious education outside the school.

In the new summary, the person responsible for parish administration of religious education was identified as: DRE, 64; CRE, 44; pastoral associate, 13; pastor, 8; and principal, 2. Of these, 57.8 percent had a master's degree or higher, 22.1 percent had a bachelor's degree, and 18.3 percent, a high school diploma.

Of the 55 full-time administrators contacted, 23 were lay DREs; 15 were lay CREs; 16 were religious DREs; and 1 was a religious CRE. Of the 11 part-time administrators, 9 were lay CREs and 2 were religious DREs.

The average salary for a full-time lay DRE was \$16,890, and for full-time lay CRE the average was \$12,949. Of those responding, 21.6 percent indicated they were volunteers. And of those responsible for religious education, 16.7 percent indicated they worked less than 10 hours per week; 22.9 percent between 11-50 hours; and 11.4, more than 50 hours per week.

It can be observed that parish administrators of religious education showed a definite Total Catholic Education focus, with 73 percent reporting accountability to the parish for pre-school catechesis; 88.8 percent in elementary; 78.1 percent in adolescent; and 69.4 percent adult.

Administrators accountable for catechesis in the elementary schools were 29.8 percent; First Eucharist, 39.5 percent; and First Reconciliation, 40.2 percent. Other responsibilities were: baptismal, 26.1 percent; family-centered, 31.3 percent; special, 18.6 percent; marriage preparation, 14.9 percent; parish resource center, 48.2 percent; Vacation Bible School, 56.7 percent; and RCIA, 38.0 percent.

In catechist formation, 54.4 percent used the program in "Fundamentals of Catechetics"; 41.3 percent, "Catholic Faith and Life"; 51.4 percent, "Scripture"; and 41.8 percent "Liturgy and Prayer." Also, 38.5 percent used "Spiritual Growth."

Resources used by the catechists were: parish print resource center, 64.1 percent; parish audio visual center, 47.2 percent; deanery resource, 54.4 percent; and Office of Catholic Education, 57.4 percent.

Of the 1,536 catechists in the 1985-86 report, 354 (23.2 percent) were certified as interns and 335 (22 percent) were certified as catechists.

There were 16,896 students enrolled in archdiocesan religious education programs (excluding school), from the 3-year-old preschool to the 12th grade level. The figures show a marked decrease in enrollment after grade 9. There were 1,368 students in grade 7; 1,156 in grade 8; 1,013 in grade 9; 965 in grade 10; 814 in grade 11; and 689 in grade 12.

In curriculum data, no particular series or title dominated in pre-school or grades 7-8. In grades 1-6, the most used series were "In Christ Jesus," by Benziger; "God With Us," Sadlier; and "Lord of Life," Sadlier. In First Eucharist preparation, "We Celebrate the Eucharist," Silver Burdett, was cited by 37.3 percent, with "We Share the Bread of Life," Sadlier, used by 11.9 percent.

In First Reconciliation, "We Celebrate Reconciliation," Silver Burdett, was favored, with "Peace," Benziger, and "We Share Forgiveness," Sadlier, also being used. The use of texts indicates that the sacrament of Reconciliation was being received in the primary level in 29.6 percent of the parishes, in the intermediate level in 37.8 percent, and in junior high in 4.3 percent.

Adult catechetical teams or other leaders for adult education were indicated in 64.1 percent of the parishes. 54.4 percent used a faith-sharing model in small groups, 52.9 percent used lectures of other topical programs, 48.5 percent had a series of talks, and 44.7 percent presented educational hand-outs to adult parishioners.

Social gatherings (71.6 percent), retreats (71.1 percent), and recreational activities (67.9 percent) were the most popular approaches to the youth ministry. Service projects involved 52.9 percent of the reporting parishes. And weekly (47 percent), bi-monthly (23.1 percent), or monthly (11.9) catechetical gatherings were reported. The DRE, CRE, or pastoral staff was responsible for youth ministry in 42.4 percent of reported sites, with a volunteer coordinator taking responsibility in 39.3 percent and a paid coordinator, in 15.2 percent.

Further information on the results of the 1985-86 Religious Education Data compilation may be obtained by contacting Matt Hayes at the Office of Catholic Education.

Deanery pastoral council committees beginning work

by Richard Cain

Birth is slow.

That's why Providence Sister Marie Kevin Tighe, director of the archdiocesan office for pastoral councils, finds it a useful image for describing the careful process now going on to lay the groundwork for setting up deanery councils. "We're trying to raise people's awareness that this deanery structure is a useful structure," she said.

The deanery is a collection of parishes usually extending over more than one county. The roughly 160 parishes and missions in the archdiocese are grouped into 11 deaneries. In each deanery, one of the pastors is appointed the dean.

The formation of councils on all levels of church life was called for in Vatican II, specifically in the Decree on the Apostolate of Lay People (no. 26). The process of forming pastoral councils in the Archdiocese of Indianapolis began on the parish level soon after Vatican II. But the formation of deanery councils had to wait until there was enough experience with these councils built up within the parishes.

Now that the vast majority of parishes have pastoral councils, the formation of deanery councils has become the next logical step. Actually, two deaneries already have councils. They are the Connersville and Seymour Deaneries. Now, over the next two years, the other nine deaneries with the guidance of their deans will be preparing to form councils. The target date for the other deanery councils to begin functioning is May 1988.

So far, three deaneries (Indianapolis South, Bloomington and New Albany) have formed steering committees. Their purpose is like that of a midwife, to assist the birth of the deanery councils. The steering committees held their first meeting last month.

Over the next two years, these steering committees will focus on three tasks. The first is to study the major church document in order to see how the church understands itself. These include two key Vatican II documents: the Dogmatic Constitution on the Church and the Pastoral Constitution on the Church in the Modern World.

The second task is to gather information on the resources and needs of the parishes in the deanery. This information will then be turned over to the deanery councils once they are formed. The third task is to provide support and training for the people the parishes will eventually elect to form the deanery councils.

The reason for having pastoral councils comes from the dual nature of our faith, according to Sister Marie Kevin. Faith is individual and it is also communal. "The whole reason we come together in councils



Fred Mosconi

is to find more effective ways to serve the mission of the church," she said.

The need for people of faith to work together is what led Fred Mosconi of Nativity parish in Indianapolis to become involved. He is a member of the steering committee for the Indianapolis South Deanery.

He sees the deanery councils as another step in the development of this mutual support. Through the deanery councils, "we will have the opportunity to come together not only as a parish community, but as a community of parishes united together to support each other in the work of Christ," he said. "The essential thing is supporting each other."

Sister Marie Kevin stressed that the councils are not being forced on parishes. Rather they are being offered, she said. "The deanery council doesn't have authority over parishes," she said. "It is a planning group for common action among the parishes... and to avoid duplication of effort," she said. Some of the areas for common action might include youth and family ministry, evangelization and ecumenical programs. The deanery councils will also serve as a place for sharing pastoral ideas among parishes.

Once the deanery councils are in place, there will be only one more step in Archbishop Edward T. O'Meara's plan for a system of councils functioning throughout the archdiocese. This last step is the formation of an archdiocesan pastoral council.

The deanery councils are a key step toward this goal, according to Sister Marie Kevin. Without the deanery councils, it would be difficult for an archdiocesan pastoral council to function. "It's hard for an archdiocesan pastoral council to relate to 160 parish councils," she said. "But it can relate to 11 deanery councils."

ICC board sets priorities for state legislative session

by Ann Wadleton

Legislation to help the children of poor, unemployed parents will continue as the top priority of the Indiana Catholic Conference (ICC) in the upcoming session of the Indiana General Assembly.

That was the unanimous decision of the ICC board of directors at a recent meeting in Indianapolis, according to Dr. M. Desmond Ryan, ICC executive director.

The board, assisted by the ICC advisory council, considered the many bills expected to be debated in the Indiana legislature, which convenes next Tuesday. Issues were chosen for their moral component, i.e., coming out of the Catholic faith. "What does the Church need to say about what is happening in Indiana?"

The board decided that the Church must speak to housing poverty and the state's system of dealing with the poor; to some issues of capital punishment; to abortion; to concerns of the elderly; to education; to justice in the disposition of marital property; and to problems of the family farm.

Concerning the top priority, ICC will lobby for the expansion of the Aid to Families with Dependent Children (AFDC) program

to include the children of destitute unemployed families, called AFDC-UP (Unemployed Parent). The state's current policy limits help to children in one-parent families. That, say the church leaders, encourages the breakup of poor families.

AFDC-UP bills have been introduced in the Indiana legislature in past years, but full debate has always been blocked, according to Dr. Ryan. One problem, he says, involves the inability of those most affected, including the children, to speak for themselves. "The poor need proxies," State Welfare Director Donald Bluminger told a group of church representatives recently. "If there are potholes in the streets, lawmakers hear about that, but the poor have few spokesmen," he said.

A network of about 2,000 Catholics work with the ICC to impact public policy by contacting representatives on ICC priority issues. Others who are interested are encouraged to join the ICC network by contacting the coordinator for the Indianapolis archdiocese, Sister Mary Kinney, 800 E. 42nd Street, Indianapolis, IN 46205. The phone number is 317-583-6179.

Information on other ICC issues will be given as specific bills are introduced.

COMMENTARY

Conservative critics take some cheap shots

by Magr. George G. Higgins

Jesuit Father James Schall, a professor of government at Georgetown University, has an extremely low opinion of the U.S.

bishops' pastoral letter on the economy, which he faults for an undue and potentially dangerous emphasis on the role of government in promoting economic justice.

In a recent letter to *The New York Times* he charged that "the document is deficient in any reasonably competent discussion of what causes wealth, and that is worrisome."

In the same letter he also expressed concern about the pastoral's emphasis on the option for the poor. This position, he says, is "in the history of modern political and economic



philosophy, not a neutral or even a religious one." A number of scholars, he points out, have shown that this same concern for the poor has led to the loss of freedom and to the rise of totalitarianism in our era.

One may agree or disagree with Father Schall on these points, but they are all within the bounds of the kind of criticism the bishops not only anticipated, but encouraged. Yet Father Schall is on shaky ground when he says that the bishops "seem to think" that there can be good morals that are not good economics. He is sure, he says, that "Aquinas would not have so thought."

As the fellow said about oxtail soup, that's going a long way back for soup—more than half a millennium.

In any event, what Father Schall is suggesting is that his economics are sound and therefore moral, but the bishops' are not. That's a classic example of begging the question, a logical fallacy which would not have impressed Aquinas. Father Schall seems to think that economics is a more or less exact

science which he has mastered and the bishops have not. Unfortunately, he makes no attempt to prove it.

Father Schall is not an economist, but surely he knows that many distinguished economists agree in the main with the bishops' economics and disagree with his. It doesn't necessarily make these economists right and Father Schall wrong. It does suggest, however, that Father Schall's points need to be demonstrated, not merely asserted. It also suggests a lack of consensus among economists.

Father Schall isn't the only non-economist to beg the question in this regard. Michael Novak of the American Enterprise Institute, in his book "Freedom With Justice," says that "economists need desperately to begin paying attention to claims about economic reality being made among religious leaders and theologians." Why? Because, among other reasons, "simply as teachers economists have a right and a duty to protect the integrity of their field." In context this means Novak thinks economists have a duty to correct the economic errors of religious leaders, including the pope, before these errors "assume gigantesque proportions."

The hidden premise of this argument is that an economist is an economist is an economist, and that all or most economists agree religious leaders are peddling dangerous economic errors. I wonder if Novak and Father Schall really believe this. I doubt it.

They know economists come in all shapes and sizes, that they radically disagree with one another and that many agree with the economics of religious leaders, including specifically the papacy and the U.S. bishops. Since it is a matter of public record, Novak,



Father Schall and other critics of the pastoral would be well advised to make their criticisms in their own names and on their own terms instead of pretending to speak for the entire economics profession.

Ironically, Novak and other members of a lay commission which wrote its own letter in response to an earlier draft of the bishops' pastoral have been accused by one of the pastoral's conservative critics of being "disingenuous" and ignorant of solid economics for their support of American unions. Perhaps a taste of their own medicine will prompt them to be less self-confident and a bit more measured in their own criticism.

Leaving things behind

There should be a dignity to our belongings

by Antoinette Bosco

Recently my daughter Margee called to tell me that there was a liquidation sale going on nearby at the home of a former opera singer who had died without relatives. Since my daughter Mary is studying opera, I thought there might be some musical mementos that she'd love to have.

My sister was visiting and we went to the sale together. Neither of us expected to experience what we did.

We walked first into the garage where we saw belongings all over the place, boots, hats, clothing, bags full of cards. She must have saved every card she'd ever received.



Every item had a little tag on it with its price.

In the main house, several rooms held carefully guarded antiques. We passed through another door and found more belongings with still more price tags.

All of a sudden it hit me: These were the accumulations of a woman's life. Each priced item must have meant something to her. Each had a history that went with it when the woman was living. But that meaning was forgotten now.

I became aware of the shoppers around me—a tag sale crowd, picking over items as if they were in a bargain basement. I cringed as I heard one woman's sarcastic crack, "I guess she liked the Blessed Mother," followed by a friend's laugh. Several pictures and statues of the Blessed Mother were in the rooms.

But these weren't department store items. The bargain hunters were walking through someone's personal home, handling

her private possessions, making judgments and little comments: This is too big, that's too small, that's an ugly color.

Suddenly my sister and I looked at each other asking, "Are you feeling what I'm feeling?" We both felt weird. It seemed like the saddest thing in the world at that moment.

It was a shame the woman hadn't had the wisdom to distribute her belongings before she died. She probably never envisioned the invasion of her home by strangers and the violation of her memory. Even after death there should be a dignity to our belongings.

I walked up to the two women running the sale and told them how and it made me feel. They said they understood and actually had felt the same way. Before the sale was opened to the public, they made sure that her piano and personal musical mementos were acquired by a musician who would truly value them.

I wanted to buy something that my

daughter and I would keep and love so they brought out a couple of boxes of old recordings, music books and opera scores.

I made me realize how important it is after we're gone that somebody cherishes something we have left behind. Then our belongings have some meaning to them. My daughter will have this singer's music and cherish it.

If someone cares, the communication continues from one life to another through the material object.

The sad experience in the singer's home also had the effect of reminding my sister and me how little we want to accumulate. We came away repeating that we would spend our money on life not on things.

And whatever we do accumulate ought to have some inherent value that others can pick up so that when we go a part of us can continue living with dignity.

© 1987 by NC News Services

Remembering a man who was a real enthusiast

by Dale Francis

The day after Thanksgiving was November 28 this year. That was an important day for an old friend of mine in Washington. I called him to wish him a happy 88th birthday, thinking as I called how his boyishness made an 88th birthday incongruous.

I didn't recognize the voice of the woman who answered. "Is John Vincent Hinkel there?" I asked cheerfully. There was a little pause. "I'm sorry. Mr. Hinkel has died." It struck me like a physical blow; I stammered my name. "Oh, this is his daughter, Mary Elizabeth," she said. "You called to wish Daddy a happy birthday, didn't you?" In the next few minutes I talked with his wife, learned he'd died of a heart attack and that he'd been buried at the national cemetery at Arlington.

I have been thinking I should write about Colonel John V. Hinkel, not just for his achievements, which were considerable, but because of the kind of man he was—a total enthusiast.

Let me give you some biographical details before I go on to what I think was



most important about him. He was one of those rare native-born Washingtonians. He was graduated from the University of Notre Dame in 1939 and went on to take a graduate degree at the Columbia University School of Journalism. He became a newspaperman, was with the Washington Post, then with the New York Times as a special correspondent in Europe before World War II.

He was with the Army during the war, serving in South Africa and in Europe. While he was in Germany immediately after the war, Colonel Hinkel made himself a protector of Teresa Neumann of Konnersreith. He was convinced that she was an authentic stigmatic.

On his return to civilian life, he served as director of public information for the University of Notre Dame for two years. He then established his own public relations organization in Washington, with offices in the old National Press Building. When I left Washington four years ago, he was still a public relations counsel, mostly serving as a volunteer for Catholic causes that needed his expertise.

Those were some of his achievements. They were considerable and there were more. He wrote a book about Adolph Ochs, long-time publisher of the New York Times, wrote for many magazines, and was a lecturer. But most important was the man he was.

He was a dedicated enthusiast all of his life. A Notre Dame classmate once wrote about John as a student. He was the only student who ran full speed to and from classes across the broad Notre Dame campus. Anyone who knew him later would say, "That was John Hinkel, all right." He didn't actually run later on, but that was the way he went about things.

Along with his love for his family and a constant loyalty to his friends—John would do anything for anyone he counted a friend—he had two great commitments in his life. He was totally committed, body and soul, to the Catholic Church and to the United States of America.

I'd known him only a few months when I learned something about him that tells much about the kind of person he was. It was while he was working at Notre Dame. I was talking to him in his office when an important call came through from an important corporate leader, a Catholic layman Notre Dame hoped would be helping the university. I could hear John's side of the conversation. He was being very polite, agreeing with the man. Then John interrupted the conversation: "Sir, are you a member of the Holy Name Society?" Apparently the man said he was. "Then please, sir, keep that in mind." The conversation continued after that for some time. I don't know how that came out for Notre Dame, but John Hinkel, hearing

the name of the Lord taken in vain, didn't hesitate to remind an important man that Catholics didn't do that.

I'm glad he was buried among American heroes at Arlington. He was a man who loved his country with every atom of his being. There were two subjects on which he could and did talk without ceasing: his Church and his country. He was a man filled to the brim with love for them both.

the criterion

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$12.00 per year
30¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1717 Indianapolis, IN 46206

cpa

In Indianapolis and Ferdinand Family expert David Thomas to speak in two Indiana locations

How do families help their children develop active religious faith?
How do families with super-busy schedules stay in touch with each other?
These questions will be explored by a nationally-known family life expert, Dr. David M. Thomas, when he speaks in two locations in Indiana Jan. 16 and 17.
Thomas, a native Hoosier and author,

teacher and theologian, will speak at St. Matthew Parish, 4199 E. 56th St., Indianapolis, on Friday, Jan. 16, and at Kordes Enrichment Center in Ferdinand on Saturday, Jan. 17.
Thomas is director of the master's program in adult Christian Community Development at Regis College, Denver, the author of five books on family life topics, and a

former teacher of theology at St. Meinrad School of Theology.
His topic at St. Matthew's will be "Passing on the Faith: the Unique Role of Family." The talk will be followed by small group discussion, questions and answers and a social.
The program, scheduled from 7 to 10 p.m., will be jointly sponsored by St. Mat-

thew's, the North Deanery directors of religious education and the archdiocesan Family Life Office. It is open to the public at no charge and registration can be made at the door.
The program at Kordes Enrichment Center, from 1:30-4:30 p.m., will include a presentation on "The Family and Time Management," plus a practical workshop, a question period and a social. The program is open to all persons who work with families or who are family members. Cost will be \$2 per person or \$3 per couple.
Co-sponsoring organizations are the Evansville and Indianapolis Family Life Offices. Either office can be contacted for more information, the Evansville office at 812-424-6535 and the Indianapolis office at 317-326-1586.

Dr. David Thomas: man in pursuit of a dream

by Valerie Vance Dillon

When Dr. David M. Thomas left the state of Indiana and St. Meinrad School of Theology five years ago, there were more than a few raised eyebrows.
After all, in his six years of teaching theology at St. Meinrad, Thomas had earned a well-respected professional reputation. He and his family were comfortably established in Tell City, a short drive from the seminary, amid the rolling and scenic hills of southern Indiana. There were lots of space and quiet time to pursue his second career, writing.
Instead of remaining there, he headed for Denver, Col., and Regis College, where the Jesuit Fathers promised him a chance—but not much more than that—to pursue a dream.

The dream was to build a program of graduate studies in adult education and family ministry. "My need," Thomas explains, "was to get more deeply involved in the education of the laity for ministry in the church." His plan was to develop the program around adult learning models, with flexibility in curriculum and class schedules so that students could pursue their studies while fully employed. A key ingredient, too, was use of top-drawer resource people as teachers, such as Dolores Curran, Father Bernard Cook, Neil Parent, Richard Fowler, Malcolm Knowles, Father John Shea and others.

The results, after five years of struggle, ongoing evaluation and creative innovation, is the MAACCD program—a master's degree in adult Christian community development. Today it is regarded as the most successful graduate-level program at Regis.

Some would say it was foolhardy to give up an established life, to uproot a wife and five children to chase a dream in the Rocky Mountains. But willingness to risk and to change isn't new to Dave Thomas. Oldest child and only son of a Hammond couple, Thomas spent eight years in a Holy Cross Fathers' seminary, preparing for missionary life in Uganda, East Africa. Five months before ordination and after long reflection, Thomas decided to change course. He recalls his superiors also were questioning his



Dr. David Thomas

religious calling. The night he left the seminary, the community gave him a goodbye party—"unprecedented at that time," Thomas remembers.

Despite the shift, Thomas says he felt no "discontinuity" in his life. He believed then, and perhaps even more strongly today, that it is unhealthy to think "that the only vocation is vocation to the priesthood."

Thomas taught high school for a short time, then returned to academia, earning a doctorate in theology at the University of Notre Dame in 1971. During his studies, he married a high school biology teacher and, as he explains it, "in a matter of a few all-too-short years, we experienced the coming-to-be of a daughter and four sons."

Following brief teaching stints at Loyola University, New Orleans, and St. Louis University, Thomas came to St. Meinrad. In the midst of that busy life, Thomas found time to write several books and innumerable articles and to serve on "virtually every commission and project of the U.S. Catholic bishops related to marriage and family life." He was one of the principal architects of the bishops' "Plan of Pastoral Action for Family Ministry," a blueprint for ministry to families at all levels of the church.

Since going to Regis, he and his wife Karen have been foster parents to 35 children—a tidy bunch to add to their own brood, now ages 12 to 19. Thomas maintains his tie to St. Meinrad, serving as a consulting editor and regular contributor to *Marriage and Family Living*. Three years ago, he began writing and publishing poetry.

What is the secret of this unique man's full and productive life? One of his four sisters, Mary Jo Thomas-Day, director of religious education at St. Monica Parish in Indianapolis, links it, in part, to the loving and faith-filled family life they experienced as children.

But, surely, another key is Thomas'

readiness to try something new. He reports that for the past five years he has committed himself to doing something each day that he's never done before, even if it's as minor as taking a new route home.

"What I find that's most interesting right now is to start conversations about totally new issues that I've never talked about before," he said. "This kind of thing establishes an attitude toward risk-taking—it affirms a spirit of eternal youth."

Perhaps his secret is best summed up in one of Thomas' recent writings: "I want to experience all that God has prepared for those who will take the time to see, hear, smell, taste and touch."

G. H. Herrmann

Funeral Homes

1505 South East Street

5141 Madison Avenue

632-6488

(INDIANAPOLIS, INDIANA)

787-7211

Position on sales of roses for pro-life groups explained

Father Larry Crawford, director of the archdiocesan Pro-Life Office, has explained his office's position regarding the sale of roses by pro-life organizations.

In a letter to pastors, Father Crawford said that Knights of Columbus councils are encouraged to sell roses on Respect Life Sunday, which occurs in October each year. "Respect Life Sunday is an observance of the Catholic Church which celebrates the church's belief in the dignity of human life and the consistent ethic of life in all life issues," he said.

Half of the money raised by the K of C councils stays in the councils for their pro-life work, Father Crawford said, while the other half goes to the archdiocesan Pro-Life Office.

Other groups also use the sale of roses as a fund raiser, he noted, specifically the Indiana Right to Life and the Indiana Federation of Right to Life. These organizations custom-

arily sell roses around Jan. 22, the anniversary of the Supreme Court's decision legalizing abortion.

Although "neither organization has any connection with or ongoing relationship with the Catholic Church," and although "Jan. 22 is not a special day for the Catholic Church," Father Crawford said, "in recent months there has been reached an understanding with the above mentioned groups that, if they confine their efforts to Jan. 22 (that is, not on Respect Life Sunday), this office has no objection to their fund raising efforts."

He asked parish leaders to tell their parishioners the difference between the two fund raising efforts and where the money goes. "Many of the faithful are still under the impression that funds raised by Right to Life groups goes to the church," he said. "While these organizations do work which is important, the church receives none of their funds."

AND PAUL

OF ST. PETER

OF THE CATHEDRAL

Welcome to

The Cathedral

of

SS. Peter & Paul

14th and Meridian Streets

Sunday Masses

Saturday Anticipation 5:00 PM
Sunday Morning 8:30, 11:00 AM

CORNUCOPIA

Game where nobody wins

by Cynthia Dewes

There's a new board game out which promises to be more than a fad and certainly not a trivial pursuit. We haven't a clue to its ultimate success, no monopoly on its use, and no scruples about comparing it to life, although that's taking a risk. It's called Polarization.

Any number can play, and the object is to distance yourself from your opponent however you can. It's a twist on the basic war game. Children will want to play too, especially if their parents and other adults show them how.

Players select one category or several at a time. Most of us are playing with two or three. For instance, one category is called Rich vs. Poor. The Rich have tokens like Enormous Wages, Influential Connections, Old Boy Educations, Inherited Wealth, and Political Clout.

The Poor have tokens for Unemployment, Inferior Education, Low Paying Jobs, Depressed Housing, and Minimal Health Care. There are also wild cards: Illness, Integri-

ty, Will, Moral Sensibility, Intelligence, etc. The players move around the board, playing their tokens and being given wild cards at appointed times. The wild cards often determine the game's outcome.

Another category is Elderly vs. Young. Here we find tokens for Experience, Diminished Strength, Time to Spare and Loss of Physical Beauty on the Elderly side. The Young have Idealism, Beauty, Agility, Financial Opportunity and Inexperience. Again, the wild cards are determining factors.

Urban vs. Rural is another category. Urbans use Cultural Opportunity, Access to Goods, Large Job Markets, Lack of Privacy, and Noise tokens. Rurals have Natural Beauty, Limited Employment, Solitude, Quiet. Another wild card is added when you use this category: Weather.

For the globally minded, there's the West vs. Third World category. West has High Tech, Control of Money, etc. while Third World has tokens for Natural Resources, Limitless Manpower and the like. Another category often linked to this one is White vs. Color in which White has Money and Technical Knowledge, and Color has Population Numbers and Raised Consciousness. Wild cards are really wild in these categories.

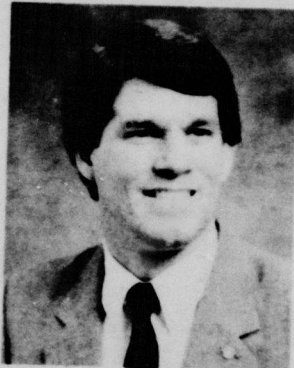
There are other categories: Industry vs. Labor, Religion vs. Secularism, Upper Class

vs. Under Class. Manipulating the neutral tokens correctly with the help of the wild cards will lead to the goal for which the game is named: Polarization.

If you're a clever player you can separate yourself almost completely from your opponent. It takes real skill to put Intelligence, Will, Conscience and even Illness at the service of such a task, but it can be done.

Once you get Polarization down pat, there are other more advanced games to play, along the same lines. There's Revenge of the Totalitarians; Going My Way—Or Else; and King of the Hill Part II.

vips...



Bill Kuntz, who led Roncalli High School to a state football championship in 1985 and a runner-up position in 1983, has resigned as head football coach after seven years. His teams were ranked in the state's top ten spots for the past six seasons. Kuntz taught business courses and served as the school's athletic director in addition to coaching. He plans to enter private business after the end of the current semester.

New officers have been elected to the St. Francis Hospital Medical Staff for 1987. Dr. James D. Regge, a specialist in internal medicine and gastroenterology, is the new president, Dr. Donald J. Kerner, a family practice specialist, is vice president and president elect, and Dr. Stafford Pile will serve as secretary-treasurer.

Mgr. William J. McCormack, who succeeded Archbishop Edward T. O'Meara in 1980 as national director of the Society for the Propagation of the Faith, has been named an auxiliary bishop of the archdiocese of New York by Pope John Paul II. He has been archdiocesan vice chancellor since 1970.

The Archdiocesan Council of Priests recently elected new officers for 1987. These include: Father Martin Peter, pastor of St. Malachy Parish, Brownsburg, chairman; Father James Farrell, pastor of St. Andrew Parish, Indianapolis, vice chairman; and Father Stephen Banet, pastor of St. Michael Parish, Greenfield, secretary.

check it OUT...

Alverna Retreat Center needs volunteers to answer phones and do light office work on Tuesday and Thursday mornings. Those interested in helping may call Sheila or Patty at 257-7338.

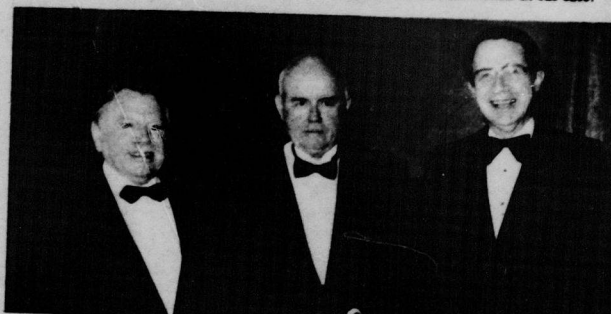
The Office of Ministry to Priests and the Office of Worship will co-sponsor a seminar conducted by Benedictine Father Noah Casey for parish staff members on "Conversion: Preparing for Lent" from 9:30 a.m. to 3:30 p.m. on Monday, Jan. 12 at the Benedictine Center, 1402 Southern Ave., Beech Grove. Interest sessions offered include: art and environment, Lenten scriptures, music, and the rites of Lent/RCLA. \$10 per person includes lunch. Advance registration required by Jan. 8. Make checks payable to the Office of Worship and mail to the Office at: P.O. Box 1410, Indianapolis, Ind. 46206.

The annual Faith, Family and Football dinner will be held on Monday, Jan. 26 in the Indianapolis Convention Center. Featured speaker will be former Green Bay Packers player Mike McCoy. A graduate of the University of Notre Dame, McCoy is now a national seminar speaker with Sports World Ministries on drug and alcohol abuse. Dinner tickets at \$100 each (\$1,000 for a table of 10) may be obtained by calling Mr. and Mrs. David Felts at 317-353-1178. For information call Philip J. Wilhelm at 317-350-5411.

Cathedral Food Kitchen, which is given free heat, light and janitor service by Cathedral Parish, recently received a \$1,300 donation from St. Thomas Aquinas Parish's titling program. Kensington Post American Legion donated \$400 for the Kitchen's Christmas dinner. Stores, restaurants and individuals also donate food and money, and all contributions are welcome. The Kitchen provides needy people with sandwiches and coffee weekday mornings and with dinner on Sunday. Its operations were shown Dec. 18 during a Christmas music program broadcast from the Cathedral on Channel 6 TV.

The Mother and Unborn Baby Care Pregnancy Problem Center located at 445 N. Pennsylvania St., suite #619 will sponsor an Information Night for prospective volunteers at 7 p.m. on Tuesday, Jan. 6. Pro-life volunteers are needed to assist women experiencing unplanned or unwanted pregnancies, and to help with fund raising, mailings and public speaking. For information call Alice Price at 542-8565.

The Adult Catechetical Team of St. Michael Parish, 30th and Tibbs will sponsor five consecutive Tuesday evening programs on Our Unique Personalities and How They Bring Us to God beginning at 7 p.m. on Tuesday, Jan. 6 in the school basement with "The Faith Experience" presented by IUPUI chaplain Father Jeff Godecker. Other programs include: "The Many Faces of God," presented by Ph.D. candidate Donna Proctor on Jan. 13; "My Unique Personality—God's Gift to Me" by Family Life Office director Valerie Dillon on Jan. 20; "Relating to God Personally" by IUPUI assistant chaplain Sister Fran Wentli; and "Living the Beatitudes—My Gift to God" by Father Godecker. Cost is \$1 per session. Babysitting available upon request. For information call ACT chairperson Sheila Nahas at 923-8206.



OUTSTANDING—Three physicians recognized for their contributions to the growth and quality of medical care at St. Francis Hospital are (from left) Dr. John R. Moriarty, an emergency medicine and family practice specialist; Dr. Joseph M. Daly, a pediatrician; and Dr. Robert R. Kopecky, medical director of the hospital.

GREAT CARPET SAVINGS

HAPPY NEW YEAR
from the Management & Staff of
Jerry Miller Carpets

JERRY MILLER
CARPETS

9 N. Shortridge Road
Indianapolis, Indiana
353-2151

1st Street E. of Eastgate Mall
at 8th St. N. of Washington St.

Hours: Monday-Friday 10:00-5:30; Saturday 10:00-5:00
Evenings by Appointment Only

Flanner & Buchanan can help you Pre-Plan a service...

By making arrangements now, you can plan the kind of funeral service you want, relieving your family of difficult decisions later.

While many individuals choose to pre-pay funeral expenses, the option of pre-payment is left up to you. Call today for a brochure.

925-9871

FLANNER
AND
BUCHANAN
MORTUARIES

Broad Ripple • Carmel • Fall Creek • High School Road
Mann Road • Shadeland • West Morris Street • Zionsville

Today's Faith

A supplement to Catholic newspapers published with grant assistance from Catholic Church Extension Society by the National Catholic News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. All contents copyright © 1986 by NC News Service.

What is this strange book?

by Fr. John Castelot
NC News Service

The book of Revelation is the most difficult, most misunderstood and yet strangely fascinating book in the Bible. No wonder! It is written in a literary form with which most people are totally unfamiliar: the apocalyptic form.

Actually, the book's overall form is that of a letter. While it contains seven letters to church communities in specific places, each letter is intended for all those churches.

It helps to realize that Revelation is a letter written to Christians in Western Asia Minor (now Turkey). It was meant to help them live the Christian life in difficult circumstances.

The author calls this book a "prophecy." That has led to the wild interpretations. For "prophecy" in modern speech suggests prediction of future events — even remotely future events. But this is not what prophecy meant in the Bible.

In the Bible, prophecy was an insightful interpretation of current events in the light of faith. The great Old Testament prophets were men of their times, concerned with the "now" situation.

The book of Revelation is prophecy in that biblical sense. It interprets the current socio-political and religious situation from the viewpoint of Christian faith. It warns readers against compromising with a dangerously seductive value system.

But why on earth did the author convey his message in such obscure symbolic language? Actually it was not all that obscure to his audience.

The apocalyptic form of writing was very popular in the period between the second century B.C. and the second century A.D. The symbols were standard, their meaning constant. The right people would get the message, while the people's oppressors couldn't prove what was meant.

That was good, for this was subversive literature directed against the prevailing power structure. Had the author written in unmistakably clear prose he would have been arrested, probably executed.

The first clear example of this type of apocalyptic writing is in the Book of Daniel, written about 165 B.C. It bolstered the courage of the Jews during the horrendous persecution launched by Antiochus IV of Syria.

All indications suggest that Revelation was circulated toward the end of the reign of the Emperor Domitian (81-96 A.D.). At that time, the problem for the Christians was more subtle and dangerous than overt persecution. It was a time of relative calm. There were sporadic, local persecutions (see Revelation 2:13). But in general things were quite peaceful. Therein lay the peril. Christians could be lulled into believing that Rome was really what it claimed to be: savior of the world.

Worship of the emperor was zealously promoted in the provinces. Religion was woven into the very fabric of life; every trade guild had its "divine" patron and its own liturgy.

Didn't common sense dictate that Christians go along with the system?

Revelation's author responded with a resounding no. Domitian was not "our Lord and our God," as he chose to be called; Christ was. And Rome's value system was opposed to the Gospel.

The audience is reminded of Nero's savage persecution. He now typified the vicious character of Rome. In Chapter 13 Revelation calls him "the beast" and refers to him by the code number 666. Why? Each letter of his name had a numerical value adding up to 666.

But there was a more subtle meaning also. The number seven signified perfection; six denoted imperfection — almost seven but not quite. Rome, typified by Nero, was 666, consummate imperfection.

(See *WHAT IS*, page 9)



Symbolism is key to Revelation

The book uses a language of odd images to convey its message

by Fr. Frank Majka, SJ
NC News Service

In the book of Revelation, strange images tumble out one after the other: a lamb with horns covered with eyes (5:6), or a huge humanlike figure with a sword coming out of its mouth (1:16). There are sounds of trumpets, flashes of lightning and the smell of burning incense (8:3-5).

Some of the images are frightening: plagues (6:8) and earthquakes (11:13), fierce dragons (Chapters 12-13), stars falling from the sky (12:4). At the end of the book, after a fierce battle in the

heavens, the whole of creation disappears while a new heaven, a new earth and a new Jerusalem appear (Chapters 20-21). The combination of confusion and fright puts many readers off, and the emotional pitch hardly makes for light reading.

Unlike the Gospels and Epistles, which are fairly straightforward reading, the book of Revelation seems anything but easily approachable. But despite its strangeness, the book has a relevant message for today — though different from the predictions often read into it.

The book of Revelation stands out

from the rest of the writing style of the New Testament, but actually it is an example of a rather common form of religious writing of that day: the apocalyptic form. Had we lived in the time of the first Christians, or even a hundred years earlier, we would have recognized that style as easily as we recognize the literary forms of an essay, a newspaper report, an editorial or a detective novel today. The apocalyptic form was a standard form of literature, and it included as a matter of course many of the things that at first make the book of Revelation so mystifying.

Symbolism predominated — weeks made up of years, numbers standing for names, beasts representing the nations and empires of the time, gemstones and metals suggesting character traits. Beasts, war in the heavens, destruction of the earth — all these things which we find so strange would have been expected by the first readers of the Apocalypse (Revelation), just as we expect to find horses, gunfights, posesses and cowboys in a Western.

Some elements added to the overall drama and sense of scale (a third of the stars being swept from the sky for instance). When symbols in Revelation stood for actual people, places and things, they were keyed to the world of the readers. The harlot Babylon is the readers. The harlot Babylon is the readers. (See *REVELATION*, page 11)

This Week in Focus

The book of Revelation too often remains closed to people. It is the most misunderstood, yet strangely fascinating book in the Bible, writes Father John Castelot. Revelation has a message of hope for Christians today. But to grasp its message, it is vital to understand the form in which the book was composed. Father Castelot teaches Scripture at St. John's Seminary in Plymouth, Mich.

Jesuit Father Mark Link says that the book of Revelation assures people that no matter what, God won't let anything defeat them ultimately. Father Link tells the story of a boy who, in a way that reflects the message of Revelation, came to terms with his mother's death. The writer of several books on Scripture, Father Link lives in Plano, Texas.

Jesuit Father Frank Majka discusses some of the fan-

tastic images that appear in the pages of Revelation, pointing out that the combination of confusion and fright puts many readers off. This book of the New Testament is not light reading, but it can pay dividends to those who persevere, he says. Father Majka is a pastoral minister and theology teacher in Milwaukee, Wis.

To uncover the meaning of the book of Revelation for Christians today, Katharine Bird turns to a book by biblical scholar J.P.M. Sweet and interviews a biblical scholar, Benedictine Father Daniel Durken, director of the Liturgical Press in Collegeville, Minn. Revelation is meant to encourage, not discourage, to inspire faith, not fear, Father Durken says. Bird is associate editor of the NC Religious Education Package.

Stories of God and Me

'Now I can see much further'

by Fr. Mark Link, SJ, NC News Service

A teen-age boy in Chicago wrote:

"My mother's death left me bewildered and lost. I missed her immensely. Everything she ever touched became precious to me. Then, one day, my eyes fell upon a card under the glass top of my dresser. I recalled seeing it there for the first time weeks earlier. But I hadn't bothered to read it. Now I pulled it out and read:

For ev'ry pain we must bear,
for ev'ry burden, ev'ry care,
there's a reason.

For ev'ry grief that bows the head,
for ev'ry teardrop that is shed,
there's a reason.

For ev'ry hurt, for ev'ry plight,
for ev'ry lonely pain-racked night,
there's a reason.

But if we trust God as we should,
it will turn out for our good.
He knows the reason.

"As I sat there," said the boy, "I could picture my sick mother coming into my room and slipping the card beneath the glass, as if to say. It's all right; he knows the reason."

"After that," the boy said, "I could live with my mother's death. I was at peace."

Without knowing it, that boy was living out one of the meanings of the book of Revelation. To appreciate it, we need to keep in mind that the book was written for suffering people.

But who are these suffering people? Three answers have been given to this question:

- The early-history answer.
- The sweep-of-history answer.
- And the end-of-history answer.

The early-history answer holds that Christians suffering persecution in first-century Rome are the book of Revelation's primary audience. To these suffering

Christians, the book says "Hold fast in your time of trial. Christ conquered, so will you."

The sweep-of-history answer holds that Christians of all time are the book's primary audience. To these Christians it says, "You will experience times of testing and suffering, but don't become discouraged. Trust God! He knows what he is doing."

The end-of-history answer holds that Christians who will be living during the trials and suffering of the last days are the book's primary audience. To these Christians the book says, "When you see these things happening, take courage! Hold your heads high. Your hour of glory is at hand."



INDIANA PAINT AND ROOFING COMPANY

825 Westfield Blvd. (in Broad Ripple) • Indianapolis, Indiana 46220

- ROOFING • PAINTING • GUTTERS
- INSULATION

253-0431

Gary Robling, Owner

"Protection From The Top Down"

WE RECOMMEND GAF® BUILDING MATERIALS

DAVE MCINTIRE'S
CHEVROLET — ISUZU CENTER

5101 WEST 38th STREET — INDIANAPOLIS, INDIANA

NATION'S LARGEST ISUZU DEALER

CREDIT PROBLEMS?

Many people can buy.

Call:

JOHN POLEWCZAK
297-4040Saint
Christopher
ParishionerSaint
Christopher
Parishioner

Gold Seal Construction

Certified Contractor #127

"Home Lovers' Special"
"Built with Pride"

- Room additions
- Roofing
- Garages
- Kitchens
- Siding
- Guttering
- Patio Decks
- Bathrooms

— Since 1947 —

2003 Lafayette Road
632-2506

SAVE

Trading
Stamps

&

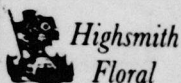
Your Trading Stamps and Soup Labels
Can Help a Child!

Yes, it's true! Your trading stamps and soup labels can help provide some much needed educational equipment for the almost 200 needy and abused American Indian children who live at St. Joseph's Indian School. Something as small as a trading stamp can make a big difference in a child's life.

Please send your special gift of S&H Green Stamps, Top Value, Plaid, Blue Chip or Gold Bond Stamps. Or, the front panel of Campbell's soup labels to:

St. Joseph's Indian School
Dept. 55F6
Chamberlain, South Dakota 57326

Please include your name and address so we can personally thank you!

Highsmith
Floral"SERVICE AND
SATISFACTION"

925-6961

CRONIN/MARER/
SPEEDWAY

Indianapolis

LOW WEEKLY & DAILY RATE

Direct Dial System • Color TV • Radio
Restaurant & Lounge

CLASSIC MOTOR INN

4665 W. 16th Street • Indianapolis

248-9271

CUSTOM FURNITURE

(YOU PICK FABRIC AND STYLE)

at SHOW
ROOM
PRICES!HOME ACCENTS,
UNLIMITED

417 CLIFTY DRIVE, MADISON ON THE OHIO RIVER

30% OFF
THRU JANUARY 18, 1987 ONLY

(812) 273-5215

Further ideas for reading Book of Revelation

by Katherine Bird, NC News Service

Like a dramatic play or an opera, the book of Revelation might be at its best when read aloud straight through. Biblical scholar J.P.M. Sweet makes an interesting suggestion in "Revelation" (Westminster Pelican Commentaries, 1979).

In the hour and a half such a reading takes, the book's striking language, charged battle scenes and contrasting images come to life. The listener forms an impression of Revelation's message "as a whole," without getting bogged down in its many details, Sweet said. Its total effect appeals to the emotions as well as to the intellect.

The message of Revelation "is timeless," said Benedictine Father Daniel Durken. It is as valid for people today as it was for first-century Christians. Father

Durken is director of The Liturgical Press, Collegeville, Minn.

"Revelation is meant to encourage not discourage, to inspire faith not fear," Father Durken said. It encourages people to take the long view, to look beyond the moment when pain and trouble may seem overwhelming and look to the future when God will triumph.

A main concern in Revelation "is to wake up the churches which are slipping into conformity with their world, at the expense of their witness to it," Sweet said. It warns that people need to be shown "the deadliness of compromise in spite of its apparent rewards—and the real rewards of witness to the truth in spite of its apparently suicidal folly."

The book also reminds Christians that they have a vital part to fill in bringing about God's final triumph.

During this prolonged time, they have a role to fulfill, cooperating with God in bringing about a "new earth" and a "new heaven."

Asked what he would recommend to a reader who wants to get the most out of reading Revelation, Father Durken suggested taking a good look at the book's footnotes and references. For the reader who does so, a "collage of Old Testament figures and passages, colors and events" soon appears, he explained. Revelation looks "into the past to see how God will bring us through" a long dark night.

Revelation reveals that "God did it all before," Father Durken added. For instance, with God's help, the Israelites beat the Egyptians and the Assyrians, escaped from exile in Babylonia and survived the destruction of the Temple.

But, the priest noted, it is important to read the whole book through to the end because "the dragon (the forces of evil) has the upper hand in the middle." It is only at the end of the book of Revelation that God's ultimate victory is proclaimed.

Another aid to better understanding Revelation is the use of a decent commentary, Father Durken said. He recommended the Collegeville (Minn.) Bible Commentary series book on Revelation by Pheme Perkins.

© 1987 by NC News Service

Revelation's message:

The forces of evil will lose and God's kingdom will come

To an unaware reader, the book of Revelation can strike like a bolt of lightning. Compared with the crystal clarity and straightforward presentation of events and anecdotes in the Gospels and the epistles of the New Testament, Revelation's quite different style can seem murky and difficult to understand. It can frighten people away.

Yet, like the rest of the New Testament, Revelation has a message to present about the Good News. It, too, is talking about Jesus the innocent lamb slain to redeem others, about his Father, about the relationship of Jesus' followers with others in the human community.

"Revelation's overall message is intended to give people hope," said Father John Castellet, a professor of Scripture at St. John's Seminary in Plymouth, Mich.

In presenting Good News, Revelation relates to the rest of the New Testament "by focusing on the central theme of Jesus' teaching": The reign of God which Jesus inaugurated with his death and resurrection.

Revelation carries the Good News about the kingdom of God "to its ultimate conclusion: that God's victory will come" and that the forces of evil will be overcome, Father Castellet said.

He added that the book of Revelation's "beautiful, positive message" comes through especially well in Chapter 21:4. Here Revelation presents a highly poetic vision of "the new Jerusalem" where the faithful will dwell in happiness with God. It reads:

"He shall dwell with them and they shall be his

What is this book?

(Continued from page 7)

The book's overall message is one of hope. Rome is destined for self-destruction; all inhuman regimes carry the seeds of their own dissolution. Christians must stand fast; God will be ultimately victorious and at the end-time all evil, incarnate now in pagan Rome, will be vanquished.

This message is always meaningful, especially in regimes which claim to be instruments of God and where patriotism (love of country) risks degenerating into patriolatry (worship of country). God's word cannot be exchanged for self-serving propaganda.

Resource

"Reading the New Testament," by Pheme Perkins. Revelation is a book written to encourage Christians "in the difficult task of bearing witness that confronts them," the author writes. Even today it can "still inspire visions of the world and the problems Christians encounter as they try to live in it." Revelation promises a glorious reward to those who persevere through to the end, she adds. This five-part introduction to the Bible by the biblical scholar is divided into sections on the Messiah; St. Paul, the missionary to the gentiles; the Gospels, four portraits of Jesus; Christianity at the end of the first century. Perkins points out that her book is not intended "to be read through like a novel. Instead, she says, "you should read it along with your New Testament" to get a more complete understanding of the world in which the New Testament was written. (Paulist Press, 997 MacArthur Blvd., Mahwah, N.J. 1977. Paperback. \$5.95.)

people and he shall be their God who is always with them. He shall wipe every tear from their eyes and there shall be no more death or mourning, crying out or pain."

For an attentive reader, the Good News is the primary theme running through all the books in the New Testament, Father Castellet said. He added that the meaning of the Good News can be summed up in a few words: "This is what God has done for us in Jesus Christ."

The Good News reveals that "Jesus by his life and death and resurrection frees us from all that enslaves us, from the twisted value system which St. Paul calls sin," the scholar continued. "It also gives us hope of victory over death."

Getting the message about the Good News "is important because it gives meaning to human life," the scholar continued. "Without it humanity would still be enslaved in a vicious, hopeless cycle."

© 1987 by NC News Service

Discussion Points and Questions

Why is it that people so often say they find the New Testament book of Revelation confusing? Why wasn't it equally mystifying to Christians of the first century?

Think about your own life—perhaps a struggle that preoccupies you or a goal you hope to achieve over a long period of time. Does the book of Revelation address these concerns of your ordinary life?

Father John Castellet discusses the word "prophecy" as it is used in Scripture. What does he say the word means? How is it used in the book of Revelation?

What are some reasons why God would speak to people through the symbolic language of the book of Revelation?

Extension Magazine

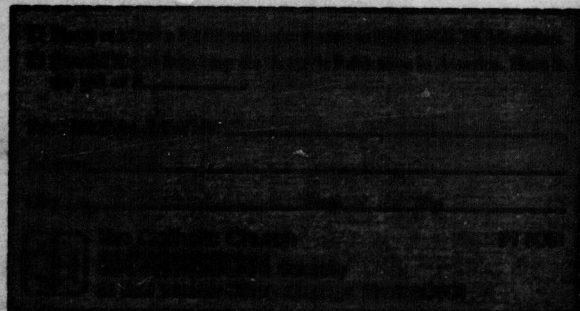


Bring home a Catholic tradition with free EXTENSION Magazine

For 80 years, EXTENSION Magazine has been a part of Catholic families. Over the years, the magazine's appearance has changed, but its message remains the same.

EXTENSION tells the story of priests, nuns and lay people struggling to bring the Catholic Faith to mission areas of the United States. It describes what it means to be a missionary today.

To learn how you can be part of the missionary church, send for a free trial subscription to EXTENSION Magazine today.



Children's Corner

Thomas Becket showed how much he loved Jesus

by Janaan Matternach
NC News Service

Young Thomas Becket loved the good things of life. He enjoyed the best food and wine and the finest clothes. He was friendly and outgoing, at ease with people of all kinds. People liked Thomas too. He was tall and handsome, full of energy and bright.

People in high places in the church and government were his friends. He and the king of England, Henry II, were close friends.

In the year 1154 Thomas was ordained a deacon.

What Do You Think?

What made the once great friendship between King Henry and St. Thomas Becket go bad? How do you think King Henry felt when he heard about the death of his former friend?

Children's Reading Corner

Sometimes making friends is easy and happens quickly. Sometimes making friends is not so easy and happens slowly. In the story "Neighbors," by M. B. Goffstein, two new neighbors shyly reach out to each other, first with a pie, much later with lilacs. But a whole lonely year goes by before they realize that they really want to offer each other friendship. Then in very simple ways they decide how they will do it. (Harper and Row, 10 E. 53 St., New York, N.Y. 10022. 1979. Hardback. \$10.70.)

Not long afterward, in 1155, King Henry decided to make Thomas the chancellor of England. Thomas became the second most powerful person in England.

Then the king decided that Thomas would be a good bishop and persuaded the English bishops to support this idea. Thomas was ordained a priest and then archbishop of Canterbury.

With the new position, Thomas changed his whole way of life. He began to wear less expensive clothes and to eat simply. He got up early each morning to read the Bible. He gave money, food and clothing to the many poor people who came to him.

And Thomas began to oppose some of the things his old friend, King Henry, was doing. The archbishop bravely defended the church when the king threatened it.

King Henry did not like Thomas opposing him. They began to have angry arguments. When the king threatened him, Thomas escaped and lived for six years in France.

Finally the two agreed to be friends again. Thomas returned to England. Crowds lined the roads to welcome him.

But not everyone was happy to see him. Some influential men complained to the king that Thomas had hurt them. King Henry became violently angry: "I'd like to be rid of that troublesome archbishop!"

Four knights overheard the king's angry words and plotted to kill Thomas. On Dec. 29, 1170, the knights rushed at the archbishop in Canterbury Cathedral. It was nearly dark. "Where's the traitor, the archbishop?"



"Here I am," Thomas answered. "No traitor but archbishop and priest of God."

One knight stabbed the archbishop with a sword. Thomas fell to the ground. "For the name of Jesus and in defense of the church, I am willing to die," he said. The others slashed at him and ran out leaving the archbishop dead.

People were shocked. King Henry publicly did penance for the murder. In 1173 the pope named Thomas Becket a saint. We celebrate his feast day every Dec. 29.



Carpet Column

JIM O'BRIEN

HAPPY

NEW

YEAR

We wish you a
wonderful holiday season
and a
New Year full of
happiness and prosperity

from:

Pat and Jim O'Brien

VISIT OR CALL
THE PROFESSIONALS
FOR YOUR
CARPET & VINYL NEEDS AT:
O'BRIEN FLOOR COVERING
& REMNANT STATION
3521 West 10th Street • Phone: 630-6903

Gold & Silver BUYERS OF AMERICA

A beautiful 14K Solid Gold Crucifix, handcrafted by the Artisans of the "GOLD ROOM" within Gold & Silver Buyers of America. Approximately 1/4 of an ounce of quality Gold, 2 inches by 2 inches. A Gift to be treasured for all eternity.

(Chains are available on request)

VISIT OUR SHOWROOM
OR CALL
FOR INFORMATION
(317-359-1960)
SATISFACTION GUARANTEED

Send Check or Money Order to:

GOLD & SILVER BUYERS

1647 N. SHADELAND • INDIANAPOLIS, IN 46219



\$129.95, \$6.50 (Sales Tax Ind. Residents), \$3.55 (Insurance, Shipping & Handling)
Total \$140.00

YEAR-END CLEARANCE

SAVE

UP TO 50% ON

SPRING
AIR

BOX
SPRINGS
& MATTRESSES

25% OFF GEN.
LEATHER FURNITURE

30% OFF
ALL NORWALK
LIVING ROOM
FURNITURE

20% OFF
ALL LAMPS

BRING IN THIS AD AND GET ONE REGULAR

\$4.95 DECORATOR PILLOW

FOR 1¢—WHEN YOU BUY ONE FOR \$2.00
(THAT'S 2 FOR \$2.01)

— NOW THRU JANUARY 9, 1987 —

Thomas

FURNITURE
MART

FEW McClure Avenue

SCOTTSBURG,
INDIANA

(317) 752-3039

THE
STORE
WITH
MORE

FREE
PARKING
ENTRANCE
IN
REAR

Draperies FROST Bedspreads UPHOLSTERERS

Fabrics at Discount Prices
On In-Shop Work or Do-It-Yourself

We Do Quilting

Fabrics Shown in Our Showroom or Your Home
Monday thru Friday—7:30 to 5:30 Saturday—7:30 to 2:00
Estimates—6 Days a Week

26 Years Experience

4024 E. Michigan Street • Indianapolis • 353-1217



We Feel Good About Our Wills

We've provided for ourselves, our family, and Saint Meinrad Seminary. We like the fact that our Will is going to take care of our needs and help educate future priests!

If you want more information, write or call

Director of
Endowment Development
Saint Meinrad Seminary
St. Meinrad, IN 47577-1025
(812) 357-6501

Name _____
Address _____
(City) _____ State _____ Zip _____

THE SUNDAY READINGS

EPIPHANY

Isaiah 60:1-6
Psalm 72
Ephesians 3:2-3, 5-6
Matthew 2:1-12

JANUARY 4, 1987

by Richard Cain

Driving through farm country in rural Indiana can be a religious experience. Most of the land is open and flat for miles. This makes the sky very dramatic. When the weather is right, sometimes I see what I call a "celestial effect"—an opening in the clouds where huge shafts of sunlight pour down on the land.

This image of light pouring through a break in the clouds forms the beginning of the first reading. The author used it to convey a message of hope to the people of Judah at a discouraging time in their history.

The 70 years of captivity in Babylon had ended. A remnant of the people had returned to Judah. But foreigners still ruled the land. The temple was in ruins and the economy was little better.

So the author of the reading issued a stirring message of hope. The people of Judah were poor, but they still had a knowledge of God. This knowledge came through their covenant relationship with God, especially as contained in the Law of Moses. In contrast, the other nations lived in the darkness of religious ignorance. Most of them knew there was a divine dimension to life. But they knew less about God than the people of Judah did. (See Jesus' response to the Samaritan woman: "You people worship what you do not understand, while we understand what we worship; after all, salvation is from the Jews." John 4:22)

What was more, God would soon pour down a new knowledge of him through a spectacular intervention that would seem like those shafts of sunlight pouring down through a break in the clouds of ignorance. This intervention would also provide a greater knowledge of God for all nations to share in and live by.

Christians believe that this promised intervention was fulfilled by the life of Jesus Christ. The Bible calls Christ the "image of the invisible God" (Col. 1:15). Through his life of gentle service and especially the way he gave up his life for us, Jesus made visible to us the total love God has for us.

At the end of the passage there is an image of peoples from all parts of the earth converging on Jerusalem to pay tribute to God and the role the Jews played in the revelation of his love. By building their faith on the foundation of Judaism, Christians pay homage to the Jews as God's special instruments in his plan to reveal himself to all people in Jesus.

The mention of people coming from Midian, Ephah and Sheba has a special significance. The names come from descendants of Abraham, not by Sarah but by another wife called Keturah. These other children are mentioned as being sent away so that they would not compete with Isaac who received Abraham's inheritance (Gen. 25:1-6). Now they are returning to share in the true inheritance of Abraham which is an eternal relationship with God in Jesus.

Revelation has message for us

(Continued from page 7)

pagan Rome (17:9). The woman pursued into the desert is the church (12:17). The beast whose number is 666 is Nero (13:18). The reader is called to make associations with happenings in the Old Testament. The plagues (Chapter 16), for example, suggest that like the slaves in the Exodus, the new people of Israel can look forward to deliverance.

The early Christians knew how to read the book of Revelation. It was a familiar literary form, and it was written for their situation.

There is a message in the book for today, too. But those who read its symbols literally, or see them referring to present-day nations and politics do not

realize that the Apocalypse—Revelation—is an apocalypse.

In apocalyptic language the author presents the war of evil against God. Those who first read Revelation are assured that the victory has in fact already been won in Jesus. The author was saying to his fellow Christians: "You are right. A war is raging. It is the great war, the ultimate struggle. But the issue of that war is not in doubt. So have courage and stand fast!" Like the Gospels, the book of Revelation presents good news.

(This article is excerpted with permission of the Order of St. Benedict Inc. from *The Bible Today*, 22, No. 5, September 1984.)

© 1987 by NC News Services

the Saints *by Luke*

St VINCENTIAN

ACCORDING TO AN 11TH-CENTURY BIOGRAPHY, VINCENTIAN WAS ORPHANED AS A CHILD AND WAS RAISED BY DUKE BERALD OF AQUITAINE, WHO PROMISED TO AID HIM TO BECOME A PRIEST. HOWEVER, WHEN DUKE BERALD DIED, HIS SON AND SUCCESSOR, BERARD, FORCED VINCENTIAN TO ABANDON HIS STUDIES AND PUT HIM IN CHARGE OF THE STABLES. HE EVENTUALLY RAN AWAY TO ESCAPE THE ABUSE TO WHICH HE WAS CONSTANTLY SUBJECTED AND BECAME A HERMIT IN LIMOUSIN.

VINCENTIAN DIED ON JAN. 2, AROUND 672. HIS FEAST IS JAN. 2. EXCEPT FOR HIS CULT IN THE DIOCESE OF TOUL, THERE IS NO SOLID EVIDENCE THAT VINCENTIAN EVER EXISTED.



The first reading has been selected because it harmonizes with the gospel reading. In the first reading, there is a prophecy that people will come from foreign lands in response to the glorious intervention of God in Judah. They will bear gold and frankincense as gifts. This, of course, is literally fulfilled in the gospel reading. It helps to make clear that the birth of Jesus was indeed the beginning of this new glorious intervention of God.

The gospel reading has a special meaning for me. It says that God comes to me where I am. To Persian astrologers, God chose to come through astrological signs—conjunctions of planets and stars. The point is that the astrologers responded to God as he revealed himself to them. And that is where this story has something to say to me.

God is speaking (or waiting to speak) with me now. But am I ready to act on what I hear, to move closer to the source of his voice? Only by acting on my imperfect knowledge of God will my knowledge of him grow more perfect.

My Journey to God Our Father

Dad,

We want everyone to know how special you are. We want you to unfold us in your guiding love so we may share ourselves as you want us to.

Give us what we need today. Forgive us the hurt we cause you just as we forgive all who hurt us. And don't let us be tested beyond our strength, but save us from harm.

Everything is yours. It always was and always will be. This is what we believe.

—R. Cain



© Copyright 1985, Tuff Furniture

A FURNITURE SALE FOR PEOPLE WHO HAVE A TASTE FOR QUALITY AND AN EYE FOR A BARGAIN.

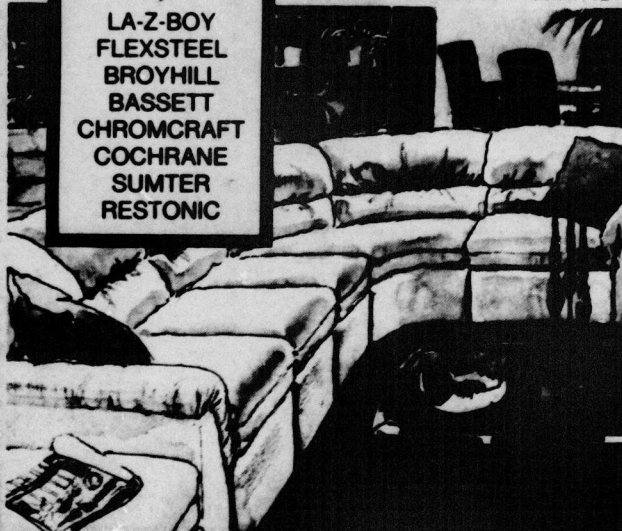
Savings of
15 to 40%

On
Quality
Furniture
by

LA-Z-BOY
FLEXSTEEL
BROYHILL
BASSETT
CHROMCRAFT
COCHRANE
SUMTER
RESTONIC

TUFF FURNITURE
CARPET

GREENSBURG 115 W. MAIN 663-7042
RUSHVILLE 309 N. MAIN 932-4102
BATESVILLE 125 E. GEORGE 934-4112



Question Corner

More on baptism

by Fr. John Dietzen

Q I have been concerned about an article in your column a few weeks ago. You told of a young unmarried couple who wished to have their baby christened in the Catholic Church.

The church refused and you said you were in agreement with this decision since you both felt that the child would not have proper Catholic upbringing.

What you are saying is that the church has the right to pick and choose who will be Catholic. Based on life as it is today I don't feel that we have a right to do that. (New York)

A I can only say that your letter indicates considerable confusion about Catholic belief and practice concerning baptism.

In no way does the church make choices about "who will be Catholic."

If you will recall, the question concerned a couple who are unmarried and living together, who are not living a Catholic life and have no intention to do so.

The couple wishes a baptism ceremony for their child for reasons which are unclear except that the child's grandmother is obviously desirous that the child be baptized.

Some of us are still working out of an understanding of baptism that is almost superstitious, that it works sort of like magic. That is not true.

In the baptism ceremony the child's parents several times are asked if they believe and intend to be examples of the faith in which that child is baptized. Parents of the child in your question could not in honesty answer that question affirmatively.

They, not the church, have decided the child will not be Catholic.

As I have indicated frequently in this column, that understanding of baptism is not the quirk of a grouchy priest or individual parish.

The official Rite of Baptism places a serious obligation on the parish priest in this matter: "When parents are not yet prepared to profess the faith or to undertake the duties of bringing up their children as

Christians, it is for the parish priest (pastor), keeping in mind whatever regulations may have been laid down by the conference of bishops, to determine the time for the baptism of infants" (Introduction, No. 8).

Other documents are even stronger. When the parents are unmarried or have lapsed altogether from the regular practice of their faith it is essential that the priest work "to bring them to a recognition of their responsibilities." Godparents or other members of the community may supply such parenting but the expectation must be genuine in the sense of being a well-founded hope of a Catholic upbringing (Sacred Congregation for the Doctrine of the Faith, Reply, 1970).

According to canon law, the baptism of an infant is not lawful unless "there be a well-founded hope that the infant will be brought up in the Catholic religion" (Canon 868).

It was the judgment of the priest that he could not baptize this child without further efforts with the child's parents.

If your concern is that without baptism the child is deprived of God's grace and love or even of eternal salvation if he should die, that is another question entirely. Such is not the church's teaching about the meaning and effects of baptism.

(A free brochure, "Infant Baptism: Catholic Practice Today," is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

© 1987 by NC News Services

SWEANY.

**YOUR NEW
INDY-SOUTH*
SUBURBAN
CAR DEALER!**

TOLL-FREE
INDIANAPOLIS: **881-CARS**

ALSO COLUMBUS: 372-2575

*Actually
Much Closer Than
Many Indy Dealers!

CADILLAC



OLDS

SUBARU



Mr. Goodwrench

GM QUALITY
SERVICE PARTS

GM

GENERAL MOTORS CORPORATION



John
Sweany
★
Notre Dame
— and —
Marian College
Graduate

Here's Where
You Get a
GOOD DEAL
... and a
GOOD DEAL
MORE!

10th & US 31 COLUMBUS, INDIANA 372-2575

"Serving the People of the Archdiocese of Indianapolis"



CALVARY CHAPEL MAUSOLEUM is an enduring structure of eternal serenity that inspires devotion and prayer to all who visit. Calvary Mausoleum provides the Catholic community with the option of above-ground entombment as an alternative to ground burial. Once considered for only the wealthy, mausoleum entombment can now be afforded by almost every family.

Catholic Cemeteries

founded in 1861

Calvary Mausoleum—Calvary Cemetery—Holy Cross Cemetery—St. Joseph Cemetery
435 West Troy, Indianapolis (at Troy and Bluff Road)

784-4439

Family Talk

Having party
for your teens

by Dr. James and Mary Kenny

Dear Mary: My daughter, a sophomore in high school, wants to have a party. We have already given permission, but we have never given a party for teenagers. Do you have some suggestions?—Illinois

Answer: Good for you. Almost all parents of teens would like their children to have fun in an atmosphere where they are supervised but not stifled.

As a parent, your job is to be in the home all through the party. You must be available without intruding. You might be in another room or on another floor, but you are there, and the guests know you are there.

Here are a few don'ts in assisting at the party.

1. Don't tell your daughter how to plan her party. You can make suggestions, but if she tells you, "Mom, playing games is dumb," trust her. She knows her peers. Agree on a starting and stopping time beforehand. Then try to go along with any of her ideas which seem reasonable.

2. Don't be critical of her moods. Many adults get jitters over planning a party. Expect your daughter to get a bit nervous too. Be understanding.

3. Don't object to noise. The music will be loud, but it is only for one night and hopefully you have tolerant neighbors.

4. Don't take an active part in the party. You are not "one of the crowd." Be friendly but unobtrusive.

Despite your precautions, problems might develop regarding drinking, sex and party crashers. All three will be reduced, perhaps eliminated, by your presence. Consider each.

There will be some teen guests whose sole intention is to spike the punch or soft drinks. You might discourage such a person simply by your presence. You might also discourage such a guest by moving in and out of the party unobtrusively, refilling potato chip dishes, removing dirty plates.

If you catch such a guest, show him the door immediately. If he or she has been drinking, arrange a ride with a non-drinker or drive the teen-ager home yourself.

Confine the party to one area of your house. Your presence can prevent guests from seeking out empty rooms for privacy. You might invite another couple to chaperone with you. Your own teen might feel more comfortable if you are visiting with your friends and not spending every minute "listening in" on the party.

Party crashing is popular. Frequently, an entire carload of uninvited guests arrives at once. A teen host or hostess cannot get rid of them. However, party crashers will not generally stand up to parents.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Remondel, Ind. 47784.)

© 1987 by NC News Services

'Portable Vatican' keeps pope in touch

by Agostino Bono, NC News Service

Even when he's traveling in one part of the world Pope John Paul II keeps in touch with problems in other parts. He does it by traveling with a mini-staff of top officials—a sort of portable Vatican.

It became evident after his two-week, 30,000-mile trip to Asia and the Pacific and Indian Oceans that the pope's on-the-road administrative system was operating. Less than two days after his return the night of Dec. 1, the pope had issued a series of statements on problems in countries far removed from the just-completed itinerary. These included:

- Encouraging Haiti's bishops to foster democracy by stressing national reconciliation in the face of hatred and feelings of vengeance spawned by nearly 30 years of often-violent dictatorial rule.
- Reiterating church support for Namibian independence from South Africa and opposition to apartheid.
- Calling for an end to bloody fighting in Lebanon between Palestinians and Shiite militiamen.

During the trip, the pope also approved the release of a strongly worded papal statement accusing the Burundi government of systematically harassing the Catholic Church.

The mini-staff of advisers keeps itself informed mainly by telephone contact with the officials of the Secretariat of State at the Vatican and monitoring news media. The secretariat is the main agency of the Vatican Curia, coordinating the work of the other departments.

On papal trips the pope always takes either Secretary of State Cardinal Agostino Casaroli, the Vatican's No. 2 decision-maker, or Cardinal Casaroli's chief assistant, Archbishop Eduardo Martinez Somalo. Archbishop Martinez Somalo's official title is substitute secretary of state. On most papal trips, the pope is accompanied by both men.

The other pivotal figure in keeping the pope updated is Joaquin Navarro-Valls, Vatican press spokesman. His job is to monitor the news media and tell the

pope of major events occurring elsewhere. The pope then tells him if he wants more information on specific issues.

These exchanges often occur over meals or in hasty conversations squeezed in between the public events which fill much of the papal trip itinerary. "On grave matters the substitute secretary telephones the secretariat of state immediately," says Navarro-Valls.

As the pope's travel schedule is public, including where he spends the night, officials back at the Vatican can call ahead to leave messages with requested information or set up times for callbacks. The pope usually spends the night at the residence of the local bishop or, if in the capital city, at the Vatican Em-

bassy or residence of the apostolic delegate if no diplomatic relations exist with the country.

If a decision has to be made, the pope must fit it in around his public schedule. After a busy day, the pope often uses these residences as a quiet place to reflect on events and make decisions with his advisers.

On long trips the pope also uses flying time for decision-making. The chartered airplanes he travels in are usually equipped with a special papal compartment containing a table and several comfortable swivel chairs, allowing the pope to call in advisers for consultation. On some flights he has even drafted statements on major breaking events.

On Pope John Paul's world trips, world problems are part of the carry-on luggage.

The Pope Teaches

God always planned to save us from sin

by Pope John Paul II
remarks at his general audience Dec. 17

In our catechesis today we consider God's response to the sin of our first parents. We are assured that God is not willing to leave humanity "in the grasp of death," enslaved in sin. Accordingly, God tells the serpent who has tempted the woman: "I will make you enemies of each other: you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel." We call this statement by God the "proto-evangelium," meaning the first Gospel or good news of salvation. It contains the first promise of the Messiah, the awaited one of God who is to accomplish our redemption.

God has never abandoned the human race to the power of sin and death. Rather, from the very outset, God, in his infinite holiness, desires to save us. He has accomplished our salvation through the victory of the cross of Christ. The passage of Genesis foretells the victory of our Savior, a victory which is to bring back an abundance of forgiveness and grace that the evil of original sin and all of the sins of the world will be overcome. In view of God's response to the first sin of humanity, it is clear that he desires sin and death to be overcome, but in his infinite mercy and compassion he forgives those who repent, understanding them with tender love.

Many fathers and doctors of the church thought the woman mentioned in the "proto-evangelium" as the Blessed Virgin Mary, the mother of Christ, the one who first shared in his victory over sin. In and through the mother of God all humanity in a sense has returned to the splendor of the dawn of creation.



HERMAN BRIGGEMAN'S BECK MUFFLER SHOP

"We Repair
What Others Replace"

- EXHAUST • SHOCKS
- STRUTS • BRAKES
- Cars • Trucks • RVs • Vans
- School Buses

7211 Madison Ave.
Indianapolis, Indiana
787-5345

3070 N. U.S. 31
Franklin, Indiana
736-8800

Shirley Brothers Mortuaries Proudly Announce the Opening of Castleton Chapel

We've been
caring for people
since 1898.

Families call on us because they know we honestly care for them and their loved ones... just like we have since 1898.

Shirley Brothers Mortuaries Truly, A Remembered Service

Castleton Chapel 9900 Allisonville Road	East Chapel 9606 E. Washington Street	Irving Hill Chapel 5377 E. Washington Street	Drexel Chapel 4565 E. 10th Street
---	---	--	---

897-9606

DO YOU KNOW HOW TO FIND A JOB?

If you have been LOOKING... AND LOOKING,
for a job, but have not been successful, YOU
NEED OUR WORKSHOP!

LEARN:

- How to find job openings;
- How to write a resume;
- How to sell yourself in a job interview.

You will be amazed at what you don't know! This training is available at no cost to you. If you are an unemployed or underemployed Marion County resident, call 635-4080 for an interview appointment.

INDIANAPOLIS ALLIANCE FOR JOBS, INC.

"Shaping People for Tomorrow's Workplace"

ALLERGY TO AIR-BORNE SUBSTANCES and FOODS

A one-stop facility for continuing medical evaluation, testing and treatment, according to accepted Ear, Nose, and Throat allergy national peer (leaders) standards, for symptoms of persistent (1 month or more) or repeated asthma, cough, rhinitis, post-nasal drip, hives/urticaria, difficulty breathing, hay fever, sneezing, head colds, sinus infection, headache, dizziness, blocked ears, fluid in the ears, ear infections, upset stomach and intestines, food intolerance, hives, tonsillitis, sore throat, general body weakness, and hyperactivity.



Self-diagnosis for hay, a running nose could be as dangerous as missing a cancerous growth or at least an obstruction that may be correctable. Testing can be as simple as a blood examination or could involve skin tests. Treatment for food allergies could allow you to continue eating offending foods.

You will be referred back to your family physician.

INDY EAR, NOSE & THROAT ALLERGY CLINIC
1800 Albany Street • South Grove, IN 46107 • Tel: 317-783-0880
Cost of tests covered by most insurance companies

1986 SUNDAY MISSALS A REAL HELP TO LECTORS POCKET SIZE — \$1.70



- SUNDAY (3-year cycle)**
- St. Joseph (Plastic) \$9.25
 - Vatican II Missal \$9.95, \$14.95 & \$18.95
 - St. Andrew Bible Missal \$25.00
- WEEKDAY MISSALS**
- St. Joseph (2 Vol.) \$9.25 each (Can be purchased individually)
 - Vatican II (1 Vol.) \$24.95 & \$29.95

(Add 5% Indiana State Sales Tax plus \$1.00 for Shipping)

Hours: Monday thru Friday — 9:30 to 5:30
Saturday — 9:30 to 5:00
Parking South of Store (Ample on Saturday)

Krieg Bros. Established 1892

Catholic Supply House, Inc.
119 S. Meridian St., Indpls., IN 46225
(2 blocks South of Monument Circle)
(Area Code 317) 638-3416 or 638-3417

St. Elizabeth's Home

Belief in the Worth
and Sanctity
of All Human Life.



- Maternity Program (Live-In Option)
- Educational Program
- Pre-Natal Clinic
- New-Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Outreach Services
- Parent Awareness Program

Give Them
a Choice

Funded by the United Way,
Archdiocesan Appeal, Daughters
of Isabella and service fees

Non
Foster
Service

2500 Churchman Avenue
Indianapolis, IN 46203
Area Code: (317) 787-3412

ADVERTISING — The first step to success!

ENTERTAINMENT

Viewing With Arnold

Eastwood's style doesn't save 'Ridge'

by James W. Arnold

Clint Eastwood's new film, "Heartbreak Ridge," is named after the memorable battleground in the Korean War that was obviously not a place of military glory but of pain and suffering.

But if you think you're going to see a war movie about action in Korea, forget it. Heartbreak Ridge is just a nostalgic reference point for the old Marine war-horses in the film.

The only combat takes place in Grenada, which in contrast is a perfect jingoistic war. Quick-in, quick-out victory, enough scuffle to get dirty but not obliterated, drive the Reds out, come back to cheering families, flags and marching bands.

"Ridge" is a training camp movie that plays out its climax in Grenada because that's about the only place of struggle since World War II where it could have a happy ending.

Producer-director-star Eastwood's movies are always of interest, even to those who may not be admirers of the actor whose name was synonymous with movie macho and violence long before the arrival of Sylvester Stallone. At 56, the mayor of Carmel-by-the-Sea is still the world's top male box-office star. You have to watch what he does just to get a barometer reading on the current directions of broad-based cinema heroes.

"Ridge" and "Star Trek" are at this moment the nation's top two money-making movies.



In his first film since "Pale Rider" (a remake of "Shane"), Eastwood has chosen to lionize a classic figure in military movies, the hardcrossed sergeant who turns boys into soldiers in training camp, changes their hate to love, and leads them successfully through the terrors of their first battle. This is a character who, unlike the generals, has managed to weather every drift in public opinion about military values. That's probably because, unlike the generals, he's an ordinary non-college guy who shares all the suffering and endures all the stupidities associated with military life.

Eastwood's Gunner Sgt. Tom Highway is a hero in the John Wayne mold. He won the Medal of Honor in Korea, fought well in Vietnam and, now nearing retirement, is an old pro skilled at developing a platoon of self-centered 1980s youths into a spirited fighting unit capable of daring as well as blind obedience.

Without men like Highway, armies can fight and perhaps win, but only at bloody cost. They are the father figures who get men to do what, in most cases, goes against their deepest instincts for survival. But the same tough dedication that makes him a combat leader has little value in peacetime. Highway means trouble for his ex-wife (Marsha Mason) and his bureaucratic commanders. He drinks and swears too much, fights too much, and spends a lot of time spinning war stories in local jails.

Eastwood, of course, also gives Highway the distinct Eastwood persona: the low, tight voice that is somewhere between a rasp and a creak; the attitude of anti-phony, anti-unearned authority and anti-privileged practical



AT THE MOVIES—Catherine Monaghan stars as St. Therese of Lisieux, who since became known as the Little Flower, in Alain Cavalier's "Therese," a Circle release. The film attempts to tell the young woman's story as a human being rather than as a sentimental plastic saint, says the U.S. Catholic Conference, which classifies it A-III. (NC photo)

stupidity that every blue collar guy can identify with. His macho has softened to the point where he's reading women's magazines to find out how to communicate with his ex-wife.

While James Carabatsos' script is mostly what we've seen before in boot camp-to-combat films, the fact that Eastwood is doing it for the first time makes it fresh. However, the falloff in secondary characters is steep. As a would-be rock singer in the platoon, Mario Van Peebles lives too much, and the other kids complain and moan to the point that you'd like to put them all in solitary, or send them back to UCLA. Whenever things slow down, there's a brawl.

The battle scenes won't make us forget "The Longest Day" or "The Big Red One." And there is little moral insight worthy of the name. One is especially offended when Highway shoots a prostrate wounded Cuban in the back, takes a cigar from the corpse, and smokes it for the rest of the sequence. It's the only Rambo touch, and it doesn't fit Highway's low-key style. It also destroys sympathy for him.

The most publicized problem in "Ridge" is the language, which per-

sueded the Marines and Department of Defense to back off their official support just before release. It's not just the familiar G.I. expletives but a steady flow of putdowns and insults having to do with virility, defecation and wide varieties of sexual behavior.

No matter what the Pentagon says, this is the way men talk in military camps and probably in prisons. But if it qualifies as art or entertainment, there are some guys I knew in basic who should make the Hall of Fame.

(Standard military movie plus Eastwood style; language problems, typical action movie violence; not recommended.)

USCC classification: O—morally offensive.

Recent USCC Film Classifications

Little Shop of Horrors	O
Mother Teresa	A-I
No Mercy	O
King Kong Lives	A-III
Platoon	A-IV

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the + before the title.

Sherlock Holmes and high society murder

by Henry Herz and Tony Zaza

"The Return of Sherlock Holmes," Saturday, Jan. 10, 9-11 p.m. EST (CBS) is a family-oriented, lighthearted update of the Victorian-era detective story, but the character of Holmes needs more elaboration.

The original made-for-TV movie is an obvious response to NBC's "Remington Steele: The Steele That Wouldn't Die," which airs Monday, Jan. 5, 8-10 p.m. EST. Structure and plot parallels are evident to anyone who has seen the latter program. Margaret Colin plays the great-granddaughter of Dr. John H. Watson, Holmes' faithful cohort. She inherits the old Holmes residence and, upon visiting it, discovers Holmes' body which has been frozen, then restored and brought back to life.

Michael Pennington, as Holmes, looks too much like a man who has been on ice for 50 years. All the worse for wear and rather unhealthy in appearance, Pennington manages to hint at what the character might become should this sampling go to series format. Tight-lipped, altruistic, and honest to a fault, his Holmes becomes a walking anachronism as he confronts modern crime, manners and morals.

There is the spark of a love interest but it is as nebulous as that between Steele and Laura Holt when their show

first aired. The chemistry between Holmes and Ms. Watson is latent. Pennington plays the deadpan Holmes as a sleuth with an overwhelming sense of propriety and proportion in life—traits not much in prime-time fashion at the moment. Ms. Colin tries to perfect the sometimes silly, often insightful, amateur detective. Her clean, wholesome demeanor is refreshing and her cheerful outlook helps propel the movie.

After his rebirth, Holmes teams with Ms. Watson in a Boston-based detective agency. The first case is rather conventional with a good deal of the narrative devoted to the new wave of conveniences and changes in language, all of which Holmes finds incredible.

Pennington, a distinguished British actor, seems ill-prepared for the rigors of melodramatic American television. Not nearly as likeable as Pierce Brosnan's Remington Steele, he acts as the straight man to the effervescent Ms. Colin, who learned how to portray surface wholesomeness during a stint as a daytime soap princess.

As a movie, the presentation is unremarkably staged and directed. As a possible lead into a dramatic series, it needs much more inventive plot development and insightful characterization. It has the potential to be a very enjoyable family experience but the show's writers must give their audiences more food for thought.

"At Mother's Request"

According to the popular press, Franklin Bradshaw was a brilliant, proud and self-made millionaire, a good man who helped build America. "At Mother's Request," airing Sunday, Jan. 4, and Tuesday, Jan. 6, 9-11 p.m. EST (CBS) dramatizes his murder by his grandson, Marc, who was evidently persuaded to commit the crime by his mother, Frances Schreuder, a New York socialite.

This is a tragedy of an American family that seemed to have everything going for it. Blind ambition seems to be the motive but the corruption of the human spirit it causes doesn't tell the whole story.

Mrs. Schreuder (Stephanie Powers) has transferred the lack of quality childhood time with her hard-working father Bradshaw (E.G. Marshall) into impatient greed. What she could not have in terms of love and intimacy, she will inherit in terms of money. The psychological aspects of the crime she will instigate are well documented in the literature of clinical psychology. Less deeply examined is the influence parents have on young and impressionable offspring. It is not difficult to accept the fact that Frances was able to convince her son Marc (Doug McKeon) that it was his duty to protect the family and insure their future.

There is a confusion in the nature of the story and the court case that obscures the matter of conscience almost as if Marc lacks the ability to assess options or that he has a free will. The drama focuses on how Frances Schreuder assigned Marc the role of man of the house, then cunningly and almost psychically appealed to his physical development into manhood. She sealed the fate of his stubborn grandfather who is seen as a threat to both his manhood and well-being.

Within Mrs. Powers' characterization is the subtle inference of latent sexual power over her two sons. But the main thrust of the narrative reveals her verbally abusive manipulation, passively aggressive attitude and charmingly deceptive pleas for help.

On the surface, the fact-based drama doesn't appear to be fun for the entire family, yet, underlying the melodramatics and Ms. Powers' overacting, is a very serious examination of parent-child relationships. How far can obedience to parental desires go? What is a child's moral obligation to parental authority?

For the sensitive viewer, the program raises many moral issues which are left unresolved; they are left to each family to discover their relevance to their own unique system of relationships.

YOUTH CORNER

Leadership institute coming to archdiocese

by Richard Cain

A program for developing leaders among high school and college students is coming to the archdiocese. The program, called the International Student Leadership Institute and developed at the University of

Notre Dame, will be given Feb. 28-Mar. 1 at the Beech Grove Benedictine Center.

Students from Cathedral and Ritter High Schools in Indianapolis have participated in previous institutes held at various locations around the country. Most recently, 15

students and Conventual Franciscan Brother Martin Masler from Ritter attended an institute at Notre Dame last fall. At that time, Brother Martin was appointed coordinator of the institute for the Indianapolis Archdiocese.

The institute focuses on five skills that are central to leadership. They are (1) support, (2) awareness, (3) self-confidence, (4) positive thinking and (5) values. The institute explores both developing these values for oneself and sharing them with others.

The institute uses small group discussions and activities rather than lectures. Leading the discussions are facilitators—youths who have made the institute in the past and received special training. Among the facilitators at the institute at Beech Grove will be students from Ritter, according to Brother Martin.

Each school will also send an adult called a moderator. The moderators go through a



LEADERSHIP TEAM—Above are pictured students from Ritter High School in Indianapolis who attended a recent Student Leadership Institute at Notre Dame. Front from left: Abe Keating, Rick Batchelor, Jeff Velikan, David Sperry, Clifford Cua, Vicki Velikan, Jennifer Gregg, Katherine Daehler and Anne Goebel. Back from left: Brother Martin Masler, Pete Glogowski, Damian Polowczak, Mark Kline, Jim Zetzi, Dan Strickland and Patrick Gilbrech. Not pictured are George Budges, Mike Arber and Matt Lackner from Ritter and William Zruchik from Whiting, Ind. (Photo by R. Cain)

similar program to learn better how to support students at their school who have attended the institute and help other students apply to attend future institutes.

The students at Ritter feel the institute works. "It's given me self confidence to do more leadership activities at school," said senior Dan Strickland. He said the institute helps students to become leaders by letting them get in touch with their own natural abilities.

What keeps youths from exercising their leadership is fear and insecurity, added senior Mark Kline. "Most people don't take the responsibility to do it." Both Strickland and Kline will serve as facilitators at the upcoming institute at Beech Grove, according to Brother Martin.

Brother Martin said the institute "doesn't try to mould" students. "It helps them discover their own gifts."

According to the institute's

philosophy, everyone is a leader. "Leadership is letting others see what values are important to you and how you use them to reach your goals," said Brother Martin.

All it takes is a willingness to do it. "You've got to be willing to be open," said senior Katherine Daehler.

For more information about the institute, contact Brother Martin at Ritter High School, 3360 W. 30th St., Indpls., Ind., 46222, 317-924-4333.

New Albany rally to have top ministers

by Richard Cain

Maggie Wilson-Brown, executive director of the National Federation of Catholic Youth Ministry, will speak at the upcoming youth rally in New Albany. The theme of this year's Mid-Winter rally is "Action in Black and White," according to Jerry Finn, coordinator of youth ministry for the New Albany Deanery. Over 600 youths and adults attended last year's rally.

Also speaking will be Tim Keity, a freshman at Western Kentucky University and a member of the National Youth Council of the Federation.

In addition, the rally will feature Mae Turner, a regional coordinator of youth ministry in the Louisville Archdiocese, and Robert J. McCarty, a leadership training coordinator in the Baltimore Archdiocese. Turner, who will be the keynote speaker, spends much of her

time in a special kind of action working with youth in the inner-city of Louisville.

Their talks will all have something to do with the idea of action, according to Finn. He said this year the deanery decided to go back to the basics. "With the basics came the whole idea of justice," he said. "We decided to focus on contrasts, black and white, male and female, what society wants us to do and what the Gospel wants us to do."

The rally will also feature a dance, workshops and a chance to meet hundreds of new people and make friends," Finn said. The cost is \$12.50 (\$17.50 for late registrations if space permits). The registration deadline is Monday, Jan. 19, (deadline for late registrations is Tuesday, Jan. 27). To register or for more information, contact the Aquinas Center, 707 W. Highway 131, Clarksville, Ind., 47130 812-945-0354.

Youth events

For more information: call 317-633-0311 for CYO events, 812-945-0354 for New Albany Deanery events, 713-233-9489 for Terre Haute Deanery events and 317-625-2944 for Connersville Deanery events. Or call your parish youth minister or pastor.

Send information for the youth events calendar to Rick Cain, The Criterion, P.O. Box 1717, Indpls., Ind., 46201. Deadline is 10 a.m. Monday of the week you want the information to start appearing in the paper.

- Jan. 5 Tickets on sale for Jerry Goebel concert Jan. 20 in New Albany
- 9 Registration deadline for Search retreat (juniors) to be held Jan. 23-25 at CYO Youth Center
- 9-10 Quest retreat (freshmen and sophomores), CYO Youth Center
- 11 New Albany Deanery Festival of Performing Arts, 1:30 p.m. at Indiana Univ. Southeast
- 11 Tickets on sale for Jerry Goebel concert Feb. 23 in Terre Haute
- 17-18 "I Want to Live" peace and justice workshop, CYO Youth Center
- 18 Terre Haute Deanery youth Mass, 7 p.m. (place to be announced)
- 19 Super Monday, 7-9 p.m. CYO Youth Center
- 19 Registration deadline for New Albany youth Rally (late registration deadline is Jan. 27)
- 23-25 Search retreat, CYO Youth Center
- 23-25 New Albany Deanery retreat for juniors at Mt. St. Francis
- 25 CYO youth Mass and dance, St. Andrew in Indpls.
- 25 New Albany Deanery youth Mass, 6 p.m. at Mt. St. Francis
- 31 New Albany Youth Rally Workshop, 10 a.m. at Aquinas Center
- Feb. 1 CYO Table Tennis Tournament, CYO Center
- 6 Registration deadline, Christian Awakening Retreat (seniors) to be held Feb. 18-21 at CYO Youth Center
- 7-8 New Albany Deanery Mid-Winter Youth Rally, Our Lady of Perpetual Help parish in New Albany
- 7-8 Connersville Deanery sophomore retreat at St. Mary's in Rushville
- 14 Archdiocesan Music Contest, Chatard H.S. in Indpls.
- 15 Connersville Deanery winter beach party for grades 9-12, 1-4 p.m. in Newcastle

Fieber & Reilly

Insurance Agency, Inc.
Robert C. Hayford
"Constant Professional Service"
207 N. Delaware
Indianapolis, Indiana 636-2511

OAKLAWN MEMORIAL GARDENS & MAUSOLEUM

The Full Service Cemetery with Chapel
• Mausoleum Crypts
• Lawn Garden Crypts
• Veteran Garden
• Mausoleum
• Catholic Garden
• Masonic Garden
Member of American Cemetery Assoc.
PERPETUAL CARE 849-3616
8706 ALLISONVILLE ROAD 46250



A MEMORIAL TO THE AMERICAN CANCER SOCIETY WILL HELP IN THE CONQUEST OF CANCER

CREATIVE ART SERVICES

We specialize in advertising, graphic design and typesetting/printing for large and small companies.

Need a Brochure or Sales sheet that will make an **Impact** on your Customers?

We provide ideas and solutions for the Successful Marketing of Your Products or Services. For **FREE CONSULTATION** CALL Len Gritzer at (317) 923-4227.

THE MOST COST-EFFECTIVE BUILDING YOU CAN FIND IS UNDER OUR ROOF.

HAGERTY'S BUILDING AND CONSTRUCTION
An Authorized Stran Builder
STRAN GREENSBURG
812-663-9048

Grinstein Funeral Home, Inc.

SAM H. PRESTON — F. EDWARD GIBSON — HAROLD D. UNGER
The oldest Funeral Established in Indianapolis — Founded in 1854
"Centrally Located to Serve You"
1601 E. New York Street, Indianapolis, IN 46201 (317) 632-5374

BECKER ROOFING
IN CONTINUOUS BUSINESS SINCE 1899
Residential & Commercial Specialists
Licensed • Bonded • Insured
ROOFING • SIDING • GUTTERS • INSULATION
636-0666 J.C. GIBLIN, Mgr.
Above everything else, you need a good roof!
OFFICE & WAREHOUSE — 2902 W. MICHIGAN ST. INDIANAPOLIS
MEMBER — ST. MICHAEL'S PARISH

THE FACTORY OUTLET

A 50% OR BETTER SAVINGS JUST FOR YOU

— JUMP THE GUN —
BUY NOW

VALENTINE, ST. PATRICK & EASTER ENSEMBLES
— AVAILABLE NOW —
Some Table Skirts

Normally \$5.00
ON SALE \$1.35 EACH!

Many Other Sale Items

Senior Citizens — 10% Discount
GRAB BAGS — \$1.00 each

Plastic Coated Plates 1¢ Each 3-Ply Napkins 1¢ Each
11" Plates 5¢ Each
By the Piece, Pound, Pack or Case
For Clubs, Churches, Socials and Weddings

All Occasion Paper Party Goods

50% BELOW RETAIL
Mon. - Fri. 10 to 6 Sat. - 9 to 2 No Delivery
2600 N. ARLINGTON INDIANAPOLIS **547-3736**



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 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 177, Indianapolis, IN 46206

January 2

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. will precede the noon Mass at St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

January 3

The World Apostolate of Fatima (The Blue Army) will hold a First Saturday Holy Hour at 2:30 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone is welcome.

January 4

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 6200 N. Central Ave.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 62nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

January 5

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold a monthly business meeting and open forum discussion at 7 p.m. at St. Charles Berremore Parish, 2323 E. Third St., Bloomington. For information call Patrick Fitzgerald 612-338-1500.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program on "Handling Depression" by Carren Weddle of Valley Vista Hospital. For information call 236-1506 days or 250-8140 or 250-3121 evenings.

January 6

The Family Life Office will sponsor a Natural Family Planning Class at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. \$15/couple. Call 317-236-1506 for registration or information.

The Adult Catechetical Team of St. Michael Parish, 26th and Tibbs will present "The Faith Experience" presented by Father J-F Godecker as the first program in a series on Our Unique Personalities and How They Bring Us to God at 7 p.m. in the school basement. \$1/session. Babysitting available upon request. Call 923-6286 for more information.

Mother and Unborn Baby Care Pregnancy Problem Centers, 640 N. Pennsylvania St., suite #619 will sponsor an Information Night for prospective volunteers at 7 p.m. Call Alice Price 542-6066 for information.

January 7

The Parent Support Group sponsored by St. Malachy Parish, Brownsburg will hold its monthly meeting at 10 a.m. in the parish meeting room (rectory basement).

January 8

St. Francis Hospital Calix Unit will meet at 6:30 p.m. in the cafeteria.

The Notre Dame Chapel Choir will present an Epiphany prayer-concert of sacred music at 7:30 p.m. at St. Lawrence Parish, followed by a reception in the church social center. Everyone is invited.

January 9

The Indianapolis chapter of National Pastoral Musicians will meet at 7:30 p.m. after 6:15 p.m. dinner at the Catholic Center, 1400 N. Meridian St. for a B.Y.O.G. (Bring Your Own Group) music session. Snow date Jan. 16. For dinner reservations call 296-3634, 271-6230 or 257-2864.

January 10

The Office of Worship will sponsor a seminar on Music in Catholic Worship from 10 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St.

January 11

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 62nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

A Pre-Cana program for engaged couples will be held from 12:45-4:30 p.m. at the Catholic

Center. \$15 registration fee. Pre-registration required. Contact the Family Life Office: 1400 N. Meridian St., P.O. Box 1416, Indianapolis, Ind. 46206, 317-236-1400.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 9:30 p.m. TUESDAY: K. of C. Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 3 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 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 Rd., 6 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.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1206 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



Prepare for effective living

Dr. Jo Ellen Pink, from Catholic Social Services, is helping the seventh and eighth graders from St. Bernadette School to learn more about themselves and the important people in their lives.

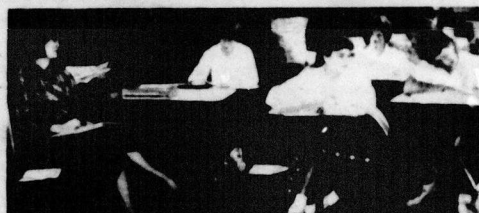
For six Tuesdays, they are involved in the "Prep" program—Preparation for Effective Living. They are exploring such topics as making choices, being a communicator, problem solving, encouraging themselves and others, and dating. They will learn how to


meet challengers through role playing, problem solving, exploring alternatives, communication skills, and brain storming.

Some of the student's responses to this experience are, "There are other responses than getting mad," "You are learning to feel good about yourself," and "You are able to make constructive responses to people who put you down."

When asked if they thought the course worthwhile, all responded, "Yes!"

LIFE PREP—Dr. Jo Ellen Pink, Catholic Social Services, watches as junior high students at St. Bernadette School do a little paper work for the class on Preparation for Effective Living.






**BROAD RIPPLE
KINDERGARTEN & PREP SCHOOL**
EDUCATIONAL CHILD CARE
HOURS: 6:30 AM — 6:00 PM 257-8434
— ACCEPTING REGISTRATION FOR —
INFANTS THRU AGE 12
AFTER SCHOOL CARE AVAILABLE FOR ELEMENTARY CHILDREN
6643 FERROUSON AVENUE (OPPOSITE — TOSDLERS) 253-1643
612 E. 67th STREET (AGE 3-12 YEARS) 257-8434

**FREE B-I-N-G-O
AT
UNION STATION!**

**EVERY
MONDAY AND THURSDAY!**

- GRAND PRIZE Cover All! \$50.00 Gift Certificate!
- Variety of prizes from the Union Station Merchants plus Gift Certificates.
- 2:30 p.m. to 4:30 p.m. Tracksie Market
- Early Bird discount dinner specials at participating restaurants!
- Validated parking 25¢ per hour with \$5 purchase.






**HARLEY DAVIDSON
SOUTHSIDE**
701 South Meridian
McCarty St. Exit Via I-70
(Same Location for Over 85 Years)
635-7012

**STOP IN AND SEE THE
1987 HARLEY DAVIDSONS!**
INVENTORY CLEARANCE
New 1985 & 1986 Harley Davidson
NOT ALL MODELS IN STOCK
We have items for dad, mom, the youngsters & baby, too!
Clothing • Accessories • Leathers • Gift Items

**SCOTT
RATHBON**

Sales & Service
A complete service center for the entire world of the two-wheeled rider...at any age!
• Complete line of accessories
• Repairs
• Factory-trained repair technicians
• Parts and supplies
Call Scott Rathbton at 788-8244
Hours: 10 a.m.-6 p.m. Mon-Sat
The best of all worlds...



DO IT YOURSELF AND SAVE!

**UPHOLSTERY
FABRIC**

Discount Upholstery, Drapery & Slip Cover Fabric

Foam Cushions Cut to Order While You Wait.
• Shop in our 7500 sq. ft. Showroom.
• Select from over 100,000 yds. of fine quality fabrics.

**OPEN DAILY
10 AM to 6 PM
SATURDAY
10 AM to 4 PM**

Circle Fabric
3046 N. Shadeland Ave. 545-2318

**THE FRANCISCANS
AT MOUNT SAINT FRANCIS RETREAT CENTER**
MOUNT SAINT FRANCIS, INDIANA

Jan. 10 — 9 a.m.-5 p.m. — Day for Co-Dependents.
(Adult Children & Spouses of Alcoholics)
Jan. 16-18 — Women's Retreat.
Jan. 23-25 — Serenity Retreat. (For Chemically Dependent)
Feb. 5-8 — Men's Cursillo.
Feb. 6-8 — Married Couples Retreat.
Feb. 12-15 — Women's Cursillo.
Feb. 14 — 9 a.m.-9 p.m. — Day for Compulsive Overeaters.

For Information, call (812) 923-8817
Mount Saint Francis Retreat Center is located in beautiful southern Indiana, just across the river from Louisville.
Mount Saint Francis, IN 47146

**ARE A FEW EXAMPLES FROM
INVENTORY OF 150 CARS & TRUCKS**

Saturday, 8:30 AM-4:00 PM

Book reviews

The Eucharist points to eternal life

Light Beyond Death, by Father Luis M. Bermejo, SJ. Loyola University Press (Chicago, 1985). 226 pp., \$8.95.

Reviewed by Fr. J. Michael Beers NC News Service

"After this life, God himself is our place." This simple, yet revealing, observation on the afterlife reflects well the clarity and succinctness of St. Augustine's eschatology, his theology of the "last things." At times, Jesuit Father Luis M. Bermejo's work approaches these virtues of the Augustinian synthesis.

Most interesting is his discussion of the already well-known findings of the American researcher, Raymond A. Moody, in his "Life after Life," a study of remarkably similar near-death experiences in which people with great consistency relate the welcome extended to them: by a being of light or benign father-like figure into the company of previously deceased loved ones, always with a sense of great peace and beauty.

The value of Father Bermejo's work is his relating the observed phenomena to prin-

ciples of Catholic teaching, with the conclusion that "Not only biblical faith, but of late science too seems to be whispering somewhat timidly that there is life beyond the grave, after all."

Father Bermejo wisely proceeds to the more strictly theological, as he writes: "The splendor of the risen Lord will be our splendor, for the luminous status he gained at Easter is no exclusive privilege of his which he would

jealously keep to himself, it is rather a family property to be shared with his brothers." Along these lines, he does not hesitate to tackle the difficult matters of purgatory, the efficacy of prayers for the dead and the fate of unbaptized infants.

While "Light beyond Death" may lack the theological maturity of Father Karl Rahner's essays on "Theological Investigations," there is still much to commend

Father Bermejo's book, if only this beautiful testimony to the interplay of liturgical prayer and theology:

"The deepest root of our eventual resurrection is Baptism, the sacrament that establishes for the first time this vital link between Christ and the Christian. But it is again the Eucharist that makes that baptismal life grow and develop. It is specifically the transfigured Christ of Easter that the communi-

cant receives in the Eucharist, as a constantly renewed guarantee of his own eventual resurrection. We receive Christ's transfigured, eucharistic body into our own body and each time we receive him we grow closer to our final transfiguration. It is this profound truth that is expressed by the church in the prayer after Communion on the feast of the Transfiguration: 'Lord, you reveal the true radiance of Christ in the glory of his transfiguration. May the food we receive from heaven change us into his image.' The Eucharist points to eternal life."

An ironic and intelligent English novel

An Academic Question, by Barbara Pym. Dutton (New York, 1985). 182 pp., \$15.95.

Reviewed by Patricia B. Hoffman NC News Service

Barbara Pym enthusiasts will greet this novel with mixed feelings—joy at an unexpected bonus book, and sorrow that it's the last of her writings.

"An Academic Question" has an unusual and interesting history. Miss Pym, who died in 1982, left an unfinished novel, one that she intended to be quite different from her

previous work. It was begun in 1970 and narrated in the first person.

Unsatisfied with this, the author wrote another draft, this time in the third person. Again, not pleased, she put the two aside.

After her death, Miss Pym's literary executor and editorial assistant found the papers and amalgamated the two versions, aided by copious notes and comments the author had left with the manuscripts.

The result is most successful. Were it not for a note at the beginning, the reader

would accept the book as "pure Pym."

The narrator is the novel's main character, Caroline Grimstone, married for seven years, with a small child and vaguely resentful and bored with her life. Her husband, Alan, is a very ambitious lecturer in anthropology at a provincial English university. His determination to make his mark, academically speaking, provides the plot.

Unlike the rest of Ms. Pym's novels, this one does not emphasize the clergy and their churches. The characters are mostly academic, drawn with penetration and dry humor.

The reader meets an entertaining lot of professors and their wives. Contrasted are the aging but still glamorous Kitty Jeffreys, and her somewhat epicene son Coco (short for Corcoran), the latter a dabbler in anthropology.

"An Academic Question" by no means is a patchwork job; Hazel Holt, who put the two versions of the book together, has done an admirable job. Anyone who enjoys a lightly ironic, intelligent, thoroughly English novel is sure to have a lot of fun with this one.

(Ms. Hoffman is a free-lance writer based in Indiana.)

A Guide to Superior Dining



Sirloin Stockade

- USDA Choice Beef •
- Cut Fresh Daily •
- We never add chemicals or tenderizers

MADISON
746 CLIFTY DRIVE (RT. 62)

"Do you know about Indy's Latest Rumor?"

RUMORS CAFE

NORTH MERIDIAN INN
16th & N. Meridian Street
634-6100

COUPON WORTH \$6.00 OFF*

on any combination dinner or any other dinner Entree from \$7.75

WORTH \$6.00

Offer expires 1/31/87
Not redeemable with any other offer or discount
*Excludes Rumors Cafe

Try Our Holiday Specials

Featuring Mandarin, Szechuan & Korean Cuisine

- Cocktails
- Banquets
- Carry Out

OPEN 7 DAYS
Monday-Thursday 11 a.m.-10 p.m.
Friday 11 a.m.-10:30 p.m.
Saturday Noon-10:30 p.m.
Sunday Noon-9:30 p.m.

3725 N. Shadeland Ave.
542-1944

FAMILY HOLIDAY SPECIAL
Complete Dinner for Four Only \$33.00

Daily Lunch Special \$2.99
(Includes appetizer, soup & fried rice)

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

†ALIFF, Mary Annabelle, St. Mark, Indianapolis, Dec. 4. Mother of Mildred, Ineta Rosner and Raymond; grandmother of 14; great-grandmother of 21.

†ARDEKON, Frank R., 67, St. John, Indianapolis, Dec. 19. Father of Marie Henderson, Harry and Marion; brother of Sam; grandfather of eight; great-grandfather of seven.

†BALL, Loretta A., 63, Little Flower, Indianapolis, Dec. 10. Mother of Michael E., William C. III and Patricia A.; sister of Michael Quinn; stepdaughter of Frances Quinn; fiancée of Paul Elmes.

Sr. Armella Marie buried

OLDENBURG—Franciscan sister Armella Marie (formerly Vela) Petrovic died here Dec. 16 at the motherhouse of the Sisters of St. Francis. She received the Mass of Christian Burial on Dec. 19, followed by burial in the convent cemetery. Sister was 79.

Sister Armella Marie was a native of Streator, Ill. She entered the Oldenburg Franciscan community in 1917 and made final vows in 1939. She served her order as a music teacher in Ohio and Indiana schools.

In the Archdiocese of Indianapolis, Sister Armella Marie taught at St. Mary Academy in Indianapolis; Immaculate Conception Academy in Oldenburg; St. Mary, Rushville; St. Mary, Greensburg; and St. Vincent de Paul, Bedford. She retired to the motherhouse in 1970.

Sister Armella Marie is survived by a sister, Frances Wyand, of Toledo, Ohio and a brother, Richard, of Streator, Ill.

†BEYK, Michael B. III, 15, St. Joseph Hill, Sellersburg, Dec. 15. Son of Michael H. Jr. and Lydia M.; brother of Peter A. and Michelle; grandson of Mr. and Mrs. Anthony Mycio and Mr. and Mrs. Michael, Sr.

†BRACKEN, Isabelle, 66, St. Thomas Aquinas, Indianapolis, Dec. 13. Wife of Joseph A.; mother of Marguerite Burgin, Patricia, Kathleen, William, Mary, Eileen, James, Elizabeth and Arthur.

†CLARE, Dale Francis, 77, St. Joseph, Shelbyville, Dec. 19. Father of Dick; brother of Jean Glens.

†DOWELL, Justice, 61, St. Mary, Diamond, Dec. 21. Mother of Ralph, Glen, Kenneth, Virginia Lane and Betty J. Easton; sister of Mary Cunningham.

†EVE, Elizabeth, 65, St. Joseph Hill, Sellersburg, Nov. 27. Wife of Clifton; mother of Eddie, Richard, Daniel, Helen, Teresa, and Kathleen Bayser; grandmother of four.

†FLANAGAN, Angela, 58, St. Catherine of Siena, Indianapolis, Dec. 17. Mother of Maureen, Rosemary Beavell and John; sister of Mary Weber.

†FOLEY, Dan J., 56, St. Louis, Sellersburg, Dec. 15. Husband of Estelle; father of Celia and Jeanette; grandfather of four; great-grandfather of five; half brother of Quirin Bone.

†HAUSER, Cecile, 94, St. Paul, Tell City, Dec. 12. Sister of Anna Stifitz.

†HEUBE, Lynette M., 62, St. Pius X, Indianapolis, Dec. 13. Mother of Marilyn Hayes and Donald; grandmother of seven; great-grandmother of two.

†LANGFORD, Alice, 79, Holy Spirit, Indianapolis, Dec. 19. Mother of James R., Ernest H., and Patty Hayes.

†LAYDEN, Ella M., 86, Holy Trinity, Indianapolis, Dec. 15. Wife of George T.; mother of Julia A. Baker; grandmother of two.

†LUX, Frank William, 78, St. Joseph, Shelbyville, Dec. 15. Brother of Kathryn Gallagher, Wilma Hall, Samuel and Peter, Jr.

†MAYER, George J., 81, St. Luke, Indianapolis, Dec. 16. Husband of Betty A.; father of George J., Wendell W., August E. and Julian Carter; brother of Solina, and

Anna Mae Quinn; grandfather of 12; great-grandfather of one.

†NORDBERGER, Barbara Velle, 44, St. Michael, Indianapolis, Dec. 22. Wife of Kenneth C.; mother of Anna, Mark, Chris, Julie and Trish; daughter of Josephine Velle; sister of Charleen Schwab, Katie Chadron, Lynn Rich and Nancy, Daniel, Don and Richard Velle.

†OVLIER, Raymond "B.W." 71, Our Lady of the Goodwood, Greenwood, Dec. 12. Husband of Frances Harrington; father of Joseph, Peggy Zollings and Diane Bird; brother of Georgianna Miller and Dorothy Vincel; grandfather of 8; great-grandfather of 3.

†PERSEFUNKO, Stephen, 74, St. Mary, Richmond, Nov. 28. Father of Stephen F. and Joseph D.; brother of Elizabeth Paschke, Mary Bates, Margaret Munich, Irene Faust and John; grandfather of three; foster father of Marjorie E. Pence.

†PFILUM, Alfred R., 81, St. Mark, Indianapolis, Dec. 6. Husband of Edna M.; father of Mick, Elaine and Rosemary Draper; brother of Urban V., and Louise Edmondson; grandfather of 12; great-grandfather of eight.

†PICTOR, Clara L., 81, St. Mark, Indianapolis, Dec. 4. Sister of Mary Babcock, Ursuline Sisters Frances and Eileen, George, Henry and William.

†POWELL, Carol A., 67, Notivity of Our Lord, Indianapolis, Dec. 17. Wife of Leonard Q.

†REHNER, Hilda M., 72, St. Anthony of Padua, Clarksville, Dec. 20. Wife of John J.; mother of Ruth Ellen Tapp; sister of Ada Meier, Marie Slipp, Martha Lee Beretta and Jean Boone; grandmother of three.

†ROSELL, Bruno, 67, St. Catherine of Siena, Indianapolis, Dec. 11. Husband of Margaret Irene; father of Francis, Ann Ashby, Teresa Wisnie and Bernadette Johnson; brother of Philip, Albert, Delphine Christoph and Eleanor Mary; grandfather of nine; great-grandfather of 18.

†ROSE, Charles E., 65, St. Pius X, Indianapolis, Dec. 12. Brother of Robert L., Catherine H., and June R. Durr; uncle of six.

†SCHONFELD, Alvina, 93, St. John the Baptist, Osgood, Dec. 20. Mother of Harry, and Virginia

Shook; grandmother of three; great-grandmother of three.

†SCOTT, Mae Schroeder, 91, St. Louis, Sellersburg, Dec. 17. Mother of Mae Eitel and Bernice Meyer; stepmother of Robert and William; grandmother of six; great-grandmother of two; great-great-grandmother of two; sister of Theresa Strohmeyer.

†SMALL, Jewell, 91, St. Anthony, Indianapolis, Dec. 14. Sister of Kathryn.

†SMITH, Dencie A., 82, St. Joseph, Shelbyville, Dec. 18. Mother of Charles A., William W., Mary Ann Hobbs, Margaret Meier, Rosemond Gohn, John P., Dorothy Flogger, Doris Adams and Harry J.; sister of Margaret Hurst.

†STUBBLER, Robert W. "Bobby," 77, Our Lady of Perpetual Help, New Albany, Dec. 19. Father of Robert David; son of Mary Frances and Adam F., Sr.; brother of Mary Stith, J.P. and Adam, Jr.

†SULLIVAN, John J., 81, Little Flower, Indianapolis, Dec. 10. Husband of Eileen Amacher; uncle of Helen Koschler, Joann Kranich, Jane Zahn and Robert, Joseph, Jerome and Richard Forestal.

†WEGGEL, Sylvia W., 78, St. Louis, Sellersburg, Dec. 16. Husband of Mildred; father of Diane Indrakas; brother of William, Donald, Daniel, Bernice Hunke, Hilda Weinkamp, Agnes Gauck, Irene William and Marianne Kennedy.

Sr. Clare Rogers dies

ST. LOUIS, Mo.—St. Joseph of Carondelet Sister Clara Rogers, known as Sister Clara Rogers, died here Dec. 10 in St. Joseph Hospital. She was 74.

A native of St. Louis, Sister Clare took vows as a Sister of St. Joseph of Carondelet in 1932. She taught at Sacred Heart Central High School in Indianapolis from 1959-1979, and served as Resource Center coordinator at Roncalli High School from 1975-77.

After 46 years of teaching, Sister Clare tutored children in Colorado before retiring to Nazareth Home in St. Louis in 1983. She is survived by a sister, Betty Rogers, of Denver, Colo.

Recent film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults with reservations;
- O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

About Last Night	O	The Perils of P.K.	O	Round Midnight	A-II	The Texas Chainsaw	O
Agent on Ice	O	Peggy Sue Got Married	A-II	Ruthless People	A-II	Mannequin, Part II	O
Aliens	A-IV	Playin' for Keeps	A-III	Ryder, P.T.	A-III	That's Life	A-III
American Anthem	A-IV	Platoon	O	Savage Island	A-IV	Thurman	A-III
American Justice	O	Plenty	A-IV	Savage Surprise	A-IV	Three Amigos	A-III
An American Tail	A-I	Project II	O	She's Gotta Have It	O	Three Men and a Cradle	A-III
Armed and Dangerous	A-III	The Other Side	A-II	Shish	A-III	Top Gun	A-III
Back to School	A-III	Power	A-II	Short Circuit	A-III	Tough Guys	A-III
Blue Velvet	O	Psycho III	O	Sleeping Beauty	O	Transylvania 6-8000	A-I
Born American	O	Quicksilver	A-III	Smooth Talk	O	Trouble in Mind	O
The Boy Who Could Fly	A-I	The Quiet Earth	A-III	Solarbabies	A-II	True Stories	A-I
Brighton Beach Memoirs	A-III	Rad	A-II	Something Wild	O	Turtle Diary	A-II
Bullies	O	Radioactive Dreams	O	Song of the South	A-I	Twist and Shout	O
Choate Canyon	A-II	Rainbow Bridge	A-I	Spacecamp	A-I	Under the Cherry Moon	A-III
Clockwise	A-II	and the Star Stealer	A-I	Stand by Me	A-III	Vagabond	A-III
Club Paradise	A-III	Nan	A-II	Star Chamber	A-III	Vampires	O
The Color of Money	A-III	Rat Boy	A-III	Star Trek IV	O	Warning Sign	O
Crimes of the Heart	A-III	Raw Deal	O	The Voyage Home	A-II	Water	A-III
Crocodile Dundee	A-II	Real Genius	A-III	Streets of Gold	A-III	Weird Science	O
Crossroads	A-III	Re-Animator	O	Streetwalkin'	O	Werthery	A-III
Dangerously Close	A-III	Reno Williams	O	Sudden Death	O	When Father Was Away	O
Every Time We Say Goodbye	A-III	The Adventure Begins	A-III	Summer Dreams	A-II	on Business	A-III
Extremities	O	Restless Natives	A-II	Sweet Dreams	A-III	Wildcats	O
Ferris Bueller's Day Off	A-III	Revolution	A-II	The Wrath	O	Wise Guys	A-III
Fever Pitch	O	Ronja, Robber's Daughter	A-I	Year of the Dragon	A-II	The Wrath	A-III
32 Pick-Up	O	Room With a View	A-III	A Year of the Quiet Sun	A-I	Youngblood	O
A Fine Mess	O						
Firewalker	A-II						
Flight of the Navigator	A-I						
The Fly	O						

FOR RENT — GREAT BARGAIN
MARCO ISLAND CONDOMINIUM
Balcony Right Above the Pool. Pictures Available.
On the ocean, with a beautiful shoreline view! 2 bedrooms & 2 baths, full kitchen. \$79.00 per day — one week minimum. Deposit required.
FOR MORE INFORMATION CALL:
845-9611

BUSINESS GOES WHERE IT'S INVITED
— ADVERTISE —

Terre Haute
For Complete Building Material Needs See
Powell-Stephenson Lumber
2723 S. 7th St. 235-6263

Greensburg
PROFESSIONAL WEDDING PHOTOGRAPHS from
PHOTO FACTS
AS LOW AS \$150
Includes location-based wedding album
200 & 227 E. Washington St.
812-663-8869
division of New Photo

Batesville
Nobbe Motors, Inc.
Nobbe Oil Co. Inc.
Batesville, IN 47006

Richmond
Cutter Agencies Inc.
Insurance—Real Estate
35 N. Eighth St. 906-0553

For the products & services you need, think first of
Criterion Advertisers

Pittsboro
STATE BANK
Doing with a Personal Touch
State Bank of Lizton
Lizton • Pittsboro • Brownsburg
Member FDIC


Columbus
For MEN'S and BOYS' CLOTHING in Columbus... See
DELL BROTHERS
416 Washington St. (Downtown)
A-20 25th St. Shopping Center
Seymour, Indiana

Lawrenceburg
Let Us Be Of Service To You
HOME FURNITURE
Hwy. 50 West 537-0610

The Mosquito Coast	A-III	The Perils of P.K.	O	Round Midnight	A-II	The Texas Chainsaw	O
Mother Teresa	A-I	Peggy Sue Got Married	A-II	Ruthless People	A-II	Mannequin, Part II	O
Murphy's Law	A-I	Playin' for Keeps	A-III	Ryder, P.T.	A-III	That's Life	A-III
My American Cousin	A-II	Platoon	O	Savage Island	A-IV	Thurman	A-III
The Name of the Rose	O	Plenty	A-IV	Savage Surprise	A-IV	Three Amigos	A-III
Next Summer	A-III	Project II	O	She's Gotta Have It	O	Three Men and a Cradle	A-III
9½ Weeks	A-III	The Other Side	A-II	Shish	A-III	Top Gun	A-III
No Days	A-III	Power	A-II	Short Circuit	A-III	Tough Guys	A-III
Nobody's Fool	A-III	Psycho III	O	Sleeping Beauty	O	Transylvania 6-8000	A-I
Nomads	O	Quicksilver	A-III	Smooth Talk	O	Trouble in Mind	O
No Mercy	O	The Quiet Earth	A-III	Solarbabies	A-II	True Stories	A-I
Nothing in Common	A-III	Rad	A-II	Something Wild	O	Turtle Diary	A-II
The Nutcracker	A-III	Radioactive Dreams	O	Song of the South	A-I	Twist and Shout	O
Off Beat	A-III	Rainbow Bridge	A-I	Spacecamp	A-I	Under the Cherry Moon	A-III
The Official Story	A-II	and the Star Stealer	A-I	Stand by Me	A-III	Vagabond	A-III
On the Edge	A-III	Nan	A-II	Star Chamber	A-III	Vampires	O
On Valentine's Day	A-I	Rat Boy	A-III	Star Trek IV	O	Warning Sign	O
One Crazy Summer	A-III	Raw Deal	O	The Voyage Home	A-II	Water	A-III
One Magic Christmas	A-III	Real Genius	A-III	Streets of Gold	A-III	Weird Science	O
One More Saturday Night	A-III	Re-Animator	O	Streetwalkin'	O	Werthery	A-III
Otello	A-II	Reno Williams	O	Sudden Death	O	When Father Was Away	O
Out of Bounds	A-I	The Adventure Begins	A-III	Summer Dreams	A-II	on Business	A-III
Pee Wee's Big Adventure	A-I	Restless Natives	A-II	Sweet Dreams	A-III	Wildcats	O
Quiet Cool	O	Revolution	A-II	The Wrath	O	Wise Guys	A-III
		Ronja, Robber's Daughter	A-I	Year of the Dragon	A-II	The Wrath	A-III
		Room With a View	A-III	A Year of the Quiet Sun	A-I	Youngblood	O

Classified Directory

FOR INFORMATION ABOUT RATES FOR CLASSIFIED ADS, CALL (317) 236-1581

For Sale — BUSES — NEW & USED RON OSKAY 3610 N. SHADELAND AVENUE INDIANAPOLIS, IN 46226 317-546-6806	Miscellaneous Home & Office Cleaning \$25 to \$35 WARD'S CLEANING SERVICE 631-3817	Novena St. Jude's Novena O glorious apostle, St. Jude Thaddeus, true relative of Jesus and Mary, I salute thee through the Most Sacred Heart of Jesus. Through this Heart, I praise and thank God for all the graces He has bestowed upon thee. Humbly prostrate before thee, I implore thee through this heart to look down upon me with compassion. O, despite not my poor prayer, let not my trust be confounded. To thee God has granted the privilege of aiding mankind in its most desperate cases. O, come to my aid that I may praise the mercies of God. All my life I will be grateful to thee and will be thy faithful client until I can thank thee in heaven. Amen. —D.A.S.	Want to Buy WANTED TO BUY — Cash for your home or equity. No obligation. 824-8158 Antiques Wanted Oriental Rugs, Furniture, Glassware, Diamond Rings, Sterling Silverware, Gold Coins, Old Toys & Trains, Guns, Wicker, Gold Rings, Pocket Watches, Quilts, Clocks, Paintings, China. Anything Antique. Mr. Saxson — 845-0888 DAY or NIGHT
Plumbing  WILLIAMSON PLUMBING NEW - REMODELING - REPAIR WORK NEW & OLD HOMES WATER LINES & KITCHEN & BATH FIXTURES *24 HOUR EMERGENCY SERVICE* LICENSED CONTRACTOR BONDED - INSURED FREE ESTIMATES TANK LOC SINCE 1901 1810 SHELBY 784-1870 IF NO ANSWER CALL 150-8337	Auto Parts Wilson Auto Parts & Service 2302 E. 38th Street Complete Auto Service Front End Alignment HOURS: Monday-Friday 8 AM to 6 PM Saturday 8 AM to 3 PM 253-2779	St. Jude's Novena On Holy St. Jude, apostle and martyr, great in virtue and rich in miracles, near kinman of Jesus Christ, faithful intercessor to all who invoke your special patronage in times of need, to you I have recourse from the depth of my heart and humbly beg you, to whom God has given such great power, to come to my assistance, help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Amen. St. Jude, pray for us and all who invoke your aid. —D.A.S.	BEAT HIGH POSTAGE COSTS Mail your message to nearly 200,000 people for as little as \$1925 CALL: 317-236-1581 FOR DETAILS

Remodeling
RODNEY'S HOME, CHURCH & SCHOOL REPAIR
405 N. HARRISON
INDIANAPOLIS, IN 46219
896-2647

SPIVEY CONSTRUCTION, INC.
Complete Home Remodeling
785-4337
Evening 881-2438

KITCHEN CABINET REFACING
YOUR OLD CABINETS CAN LOOK LIKE NEW
WITH NEW OAK DOORS, DRAWER FRONTS AND OAK COVERING FOR FLAT SURFACES AND RAILS AT LESS THAN HALF THE COST OF NEW CABINETS.
CALL:
317-359-1467
— STATE-WIDE —
FOR FREE ESTIMATE
REPLACEMENT WINDOWS & DOORS
by Carrico
home improvement co.
• siding • insulation
• awnings • gutters
• patio enclosures
RUSCO
Storm doors & windows in 10 decorator colors
639-6559

Plumbing
Sewers, Sinks, Tubs & Floor Drains
Plumbing Repairs
Install New Water Heaters
Water Softeners
Our Specialty
Downspouts — Roof Vents
10% Senior Citizen Discount
— 24-Hour Service —
Call Mike Henry: **637-8479**
\$5.00 OFF
SEWER & DRAIN CLEANING
• LICENSED • BONDED • INSURED

Employment
MECHANIC
Due to an increase in our shop business, CARMEL NISSAN needs to add one experienced line technician. Must have own tools. Pay based on experience. Apply in person to
CARMEL NISSAN
96th & Keystone, Indianapolis
— Please see Mr. Ron Moore —

Please Patronize Our Advertisers
Parish Classified
Christ the King
"BUY THE BEST FOR LESS"
at
Richards Market Basket
2200 E. 52nd St. at Keystone 251-9283
St. Simon
VICTOR PHARMACY
Prescription Center
8057 E. 30th St. 897-3900
Sacred Heart
MILLER'S REGAL MARKET
"Serving the Southside Since 1900"
Terrace at Madison Avenue

FARMER'S JEWELRY & GIFT SHOP
We Buy Old Gold
Jewelry, Watch Cases, Bridgework, etc.
Keystone Plaza—2230 N. Keystone
Phone: 255-6779

The pastoral letter on the economy

Poverty among riches a 'scandal'

by Jerry Fittens
Third in a seven-part series

WASHINGTON (NC)—"That so many people are poor in a nation as rich as ours is a social and moral scandal that we cannot ignore." ("Economic Justice for All," No. 16.)

The new national pastoral letter by the U.S. Catholic bishops views "harsh poverty"

amid "great wealth" as one of the chief obstacles Americans must overcome in building a more just society.

The 54,000-word letter, adopted by the bishops at their fall general meeting last November, is titled, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy."

Some of its strongest language is aimed against the widespread, growing poverty

which, in the bishops' words, "threatens the nation's future."

"More than 33 million Americans are poor; by any reasonable standard another 20 million to 30 million are needy.... The fulfillment of the basic needs of the poor is of the highest priority," the letter says.

All people, not just Christians, are called to a "preferential option for the poor," the pastoral says. "Basic justice calls for the establishment of a floor of material well-being on which all can stand. It is a duty of the whole of society.... The obligation to provide justice for all means that the poor have the single most urgent economic claim on the conscience of the nation."

The letter does not view the preferential option for the poor as an "adversarial slogan that pits one group or class against another." Rather, it says, "the prime purpose of this special commitment to the poor is to enable them to become active participants in the life of society."

It also notes that poverty is not just a problem of the unemployed and underemployed. "Many working people and middle-class Americans live dangerously close to poverty. A rising number of families must rely on the wages of two or even three members just to get by."

Despite political claims to the contrary, "poverty has risen dramatically during the last decade," the pastoral says. It particularly affects women, children and minority families.

Responsibility to fight poverty falls on all members of society, the pastoral says. "But private charity and voluntary action are not sufficient." A systematic response requires people to work "collectively through government to establish just and effective public

policies." One of the first things needed, it says, is to eliminate "misunderstandings and stereotypes of the poor" and "actions, words or attitudes that stigmatize the poor."

The pastoral calls "job creation and just wages" the "first line of attack against poverty."

It urges "vigorous action" to remove barriers to full and equal employment for women and minorities.

It says both public and private programs and policies should be geared to "self-help efforts," avoiding paternalism and enabling the poor "to take charge of their own futures."

It calls for "progressive" in the tax system. Those below the poverty line should not pay income taxes, it says, but enough taxes should be raised "to pay for the public needs of society, especially to meet the basic needs of the poor." This means higher taxes for "those with relatively greater financial resources."

Calling for "a thorough reform of the nation's welfare and income-support programs," the pastoral recommends:

- Redesigning assistance programs to help recipients "become self-sufficient through gainful employment."

- Adequate levels of support "to cover the basic food, clothing, shelter, health care and other necessities of the poor."

- "National eligibility standards and a national minimum benefit level" for public assistance programs, which now vary greatly from state to state.

- Making welfare programs "available to two-parent as well as single-parent families" to avoid negative impact on family life.

The pastoral also urges "serious discussion of more fundamental alternatives to the existing welfare system," such as ideas for a "family allowance" or a "children's allowance," proposals for a "negative income tax" or strategies "targeted on long-term poverty."

Next: Farm, food "crisis" decried.



'MORAL SCANDAL'—Elia May Antonio of Charlotte, N.C., holds government surplus cheese as her son Phillip warns his hands by a fire. He had just walked four miles to obtain the cheese in this 1982 photo. The two were living on a combined Social Security income of \$600 a month. "That so many people are poor in a nation as rich as ours is a social and moral scandal that we cannot ignore," says the U.S. bishops' new pastoral, "Economic Justice for All." All people, not just Christians, are called to a "preferential option for the poor," the pastoral says. (NC photo from UPI)

DISCOUNT STONE

Delivered & Hand Raked
Crushed Stone, Top Soil, Fill Dirt, Sand

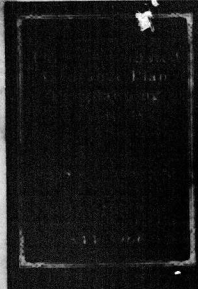
5% DISCOUNT (With Coupon)

24 Hour Snow Plowing & Towing
638-0396 or 787-2401

COUPON

JOSEPH HUSER SERVICES, INC.

Rotary Water Well
Drilling
Geothermal Well
Drilling
Service &
Accessories
(317) 784-4284



Pope wishes Hunthausen speedy recovery from surgery

SEATTLE (NC)—Pope John Paul II Dec. 22 sent a telegram to Archbishop Raymond G. Hunthausen expressing "fraternal solicitude" for the latter's prompt recovery following cancer surgery, the Seattle Archdiocese's public affairs office announced Dec. 24.

The archdiocese also announced that the archbishop had left Providence Medical Center Dec. 24, earlier than anticipated, because of his quick progress after the operation for prostate cancer. He went to his residence at the rectory of St. James Cathedral.

COMPARE Our Prices and Facilities



FEENEY-HORNAK Westgate Mortuary

7110 West Tenth Street

We invite you to stop by and COMPARE our prices, facilities, and services available to you. You will be pleased to find that Feeney-Hornak Westgate Mortuary offers the best value on the Westside of Indianapolis.

FEENEY-HORNAK
MORTUARIES

Keystone Chapel Westgate Chapel Shadeland Chapel
71st at Keystone 7110 West 10th St. 1307 N. Shadeland
257-4271 241-8518 353-6101

Millions of People Don't Have Group Insurance

Are You One of Them?

Self-employed or work for a small business?

\$1,000,000 Individual Major Medical.

Choice of deductible:
\$100, \$250, \$500, \$1,000

Available in most states
Independent Insurance

ASK FOR A G

from

Golden

Golden Rule Insurance
Indianapolis, Indiana 46204

Policy not available in all states

(ASA # 100-1000000)

CORRECTION

The pastoral letter on the economy

Poverty among riches a 'scandal'

by Jerry Filkins

Third in a seven-part series

WASHINGTON (NC)—That so many people are poor in a nation as rich as ours is a social and moral scandal that we cannot ignore." ("Economic Justice for All," No. 18.)

The new national pastoral letter by the U.S. Catholic bishops views "harsh poverty"

amid "great wealth" as one of the chief obstacles Americans must overcome in building a more just society.

The 54,000-word letter, adopted by the bishops at their fall general meeting last November, is titled, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy."

Some of its strongest language is aimed against the widespread, growing poverty

which, in the bishops' words, "threatens the nation's future."

"More than 33 million Americans are poor; by any reasonable standard another 20 million to 30 million are needy.... The fulfillment of the basic needs of the poor is of the highest priority," the letter says.

All people, not just Christians, are called to a "preferential option for the poor," the pastoral says. "Basic justice... calls for the establishment of a floor of material well-being on which all can stand. It is a duty of the whole of society.... The obligation to provide justice for all means that the poor have the single most urgent economic claim on the conscience of the nation."

The letter does not view the preferential option for the poor as an "adversarial slogan that pits one group or class against another." Rather, it says, "the prime purpose of this special commitment to the poor is to enable them to become active participants in the life of society."

It also notes that poverty is not just a problem of the unemployed and underemployed. "Many working people and middle-class Americans live dangerously close to poverty. A rising number of families must rely on the wages of two or even three members just to get by."

Despite political claims to the contrary, "poverty has risen dramatically during the last decade," the pastoral says. It particularly affects women, children and minority families.

Responsibility to fight poverty falls on all members of society, the pastoral says. "But private charity and voluntary action are not sufficient." A systematic response requires people to work "collectively through government to establish just and effective public

policies." One of the first things needed, it says, is to eliminate "misunderstandings and stereotypes of the poor" and "actions, words or attitudes that stigmatize the poor."

The pastoral calls "job creation and just wages" the "first line of attack against poverty."

It urges "vigorous action" to remove barriers to full and equal employment for women and minorities.

It says both public and private programs and policies should be geared to "self-help efforts," avoiding paternalism and enabling the poor "to take charge of their own futures."

It calls for "progressivity" in the tax system. Those below the poverty line should not pay income taxes, it says, but enough taxes should be raised "to pay for the public needs of society, especially to meet the basic needs of the poor." This means higher taxes for "those with relatively greater financial resources."

Calling for "a thorough reform of the nation's welfare and income-support programs," the pastoral recommends:

► Redesigning assistance programs to help recipients "become self-sufficient through gainful employment."

► "Adequate levels of support" to cover the basic food, clothing, shelter, health care and other necessities of the poor.

► "National eligibility standards and a national minimum benefit level" for public assistance programs, which now vary greatly from state to state.

► Making welfare programs "available to two-parent as well as single-parent families" to avoid negative impact on family life.

The pastoral also urges "serious discussion of more fundamental alternatives to the existing welfare system," such as ideas for a "family allowance" or a "children's allowance," proposals for a "negative income tax" or strategies "targeted on long-term poverty."

Next: Farm, food "crisis" decried.



"MORAL SCANDAL"—Ellen May Antonio of Charlotte, N.C., holds government surplus cheese as her son Phillip waves his hands by a fire. He had just walked four miles to obtain the cheese in this 1985 photo. The two were living on a combined Social Security income of \$899 a month. "That so many people are poor in a nation as rich as ours is a social and moral scandal that we cannot ignore," says the U.S. bishops' new pastoral, "Economic Justice for All." All people, not just Christians, are called to a "Preferential option for the poor," the pastoral says. (NC photo from UPPI)

DISCOUNT STONE

Delivered & Hand Raked
Crushed Stone, Top Soil, Fill Dirt, Sand

5% DISCOUNT (With Coupon)

24 Hour Snow Plowing & Towing
638-0396 or 787-2401

COUPON

JOSEPH HUSER SERVICES, INC.

Rotary Water Well
Drilling
Geothermal Well
Drilling
Service &
Accessories
(317) 784-4284

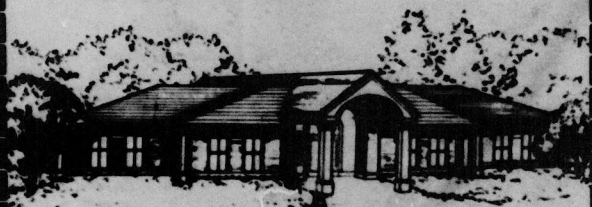


Pope wishes Hunthausen speedy recovery from surgery

SEATTLE (NC)—Pope John Paul II Dec. 22 sent a telegram to Archbishop Raymond G. Hunthausen expressing "fraternal solicitude" for the latter's prompt recovery following cancer surgery, the Seattle Archdiocese's public affairs office announced Dec. 24.

The archdiocese also announced that the archbishop had left Providence Medical Center Dec. 24, earlier than anticipated, because of his quick progress after the operation for prostate cancer. He went to his residence at the rectory of St. James Cathedral.

COMPARE Our Prices and Facilities



FEENEY-HORNAK Westgate Mortuary
7110 West Tenth Street

We invite you to stop by and COMPARE our prices, facilities, and services available to you. You will be pleased to find that Feeney-Hornak Westgate Mortuary offers the best value on the Westside of Indianapolis.

FEENEY-HORNAK
MORTUARIES

Keystone Chapel 71st at Keystone 257-4271	Westgate Chapel 7110 West 10th St. 241-8518	Shadeland Chapel 1307 N. Shadeland 353-6101
--	--	--

Millions of People Don't Have Group Insurance

Are You One of Them?

Self-employed or work for a small business?

\$1,000,000 Individual Major Medical.

Choice of deductible:
\$100, \$250, \$500, \$1,000, 5,000

Available in most states through 50,000
Independent Insurance Agents and Brokers.

ASK FOR A GOLDEN RULE QUOTE
from your agent or broker.

Golden Rule

Golden Rule Insurance Company
Indianapolis, Indiana 46224-4199

"A" Rated (Excellent)
—A.M. Best

Policy not available in all states. Licensed in all states, except HI; policies not available there.

(AS ADVERTISED IN THE WALL STREET JOURNAL.)