

## St. Meinrad president named Bishop of Memphis

Benedictine Father Daniel Buechlein, president-rector of St. Meinrad College and St. Meinrad School of Theology, has been named bishop of Memphis, Tenn., by Pope John Paul II.

The appointment was announced Tuesday, Jan. 20, by Archbishop Pio Laghi, papal pro-nuncio to the United States.

Bishop-designate Buechlein, 48, succeeds Bishop J. Francis Stafford, who was named archbishop of Denver last year.

A native of Jasper, Bishop-designate Buechlein attended high school, college and the seminary at St. Meinrad. He was ordained a priest on May 3, 1964, and then studied at the International Benedictine University of St. Anselmo, Rome. On his return to the U.S., he served as assistant dean of students and as chairman of the Division of Religion at St. Meinrad. He was selected as president-rector of the School of Theology in 1971 and in 1982 was named as president-rector of St. Meinrad College as well.

In a letter to the people of Memphis released Tuesday, Bishop-designate Buechlein said that he is "deeply grateful to the Holy Father for the confidence he places in me and the honor he bestows on me." He said that he "leaves behind the most wonderful family of Benedictine monks" and noted that he "will be farther away from Archbishop O'Meara," but he looks forward to making new friends in Memphis.

He said that "these are challenging times to be a bishop, but I accept the call as God's will and count on his grace."

Indianapolis Archbishop Edward T. O'Meara said that the news "brings great joy to the Archdiocese of Indianapolis as well as to the monastery and theologate where

Father Daniel belongs and served. As the weeks become months and years, the people of the Diocese of Memphis will, I'm confident, also grow in the conviction that this is great news."

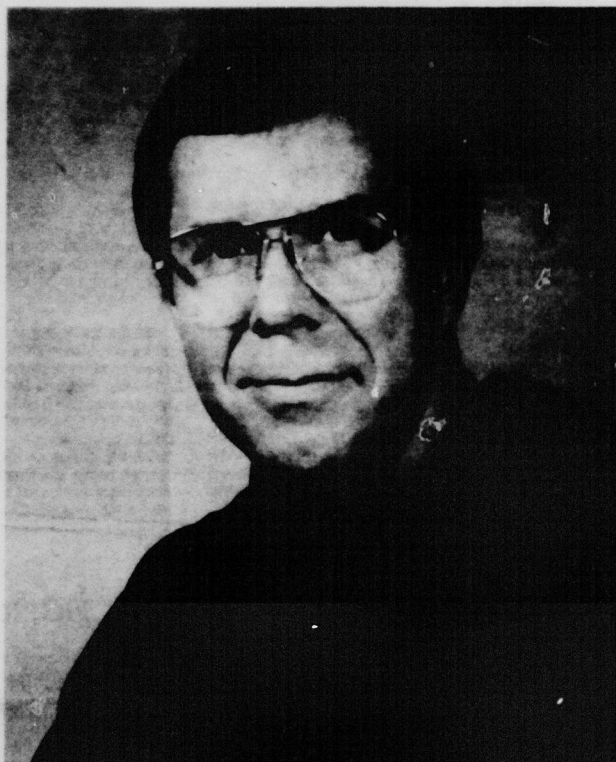
Archbishop O'Meara continued: "Father Daniel has served with distinction both as a faculty member and as president-rector of two great institutions of training and formation of future priests here in the United States. Under his guidance we have all seen the seminary complex grow into the largest assemblage of ecclesiastical students in both North and South America. At present more than 50 dioceses, including our own, and a number of religious communities take advantage of this quality training facility."

"Not only this, but under Father Daniel's guidance a summer program has been developed leading to a master's degree that has trained hundreds of priests and laity in pastoral work in our contemporary church. Its importance cannot be overemphasized."

Archbishop O'Meara noted that it has been more than 100 years since the Holy Father appointed an abbot from St. Meinrad to be a bishop. That was Abbot Martin Marty, who became a bishop in South Dakota.

"What is St. Meinrad's loss is really St. Meinrad's gift," the archbishop continued, "not only to the church in Memphis but also to the National Conference of Catholic Bishops and to the church universal. Father Daniel brings great gifts of person, training and experience to the new responsibility that he will bear for the people of God."

"All of us in the Archdiocese of Indianapolis congratulate you, Bishop-designate Buechlein, and promise that we will follow you with our prayers and our love," he said.



Bishop-designate Daniel Buechlein

## Holy Angels among those celebrating King's birthday

by Margaret Nelson

It was a cloudy, brisk January 15. Children sang, "We shall overcome" as they walked down Martin Luther King Street on the birthday of the man for whom the street was named.

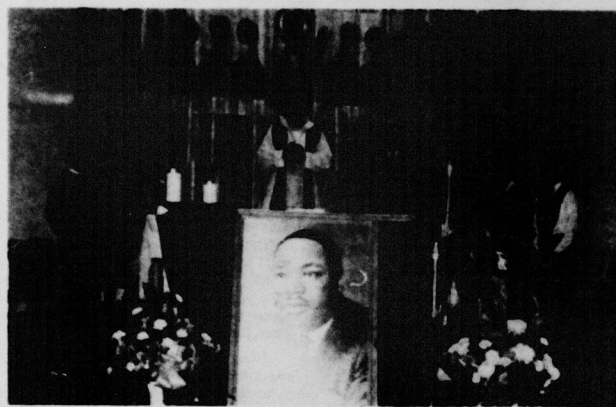
Ranging from first to eighth graders, these were students of Holy Angels School. They carried signs that referred to King's words and efforts, and they smiled proudly as they sang.

After they climbed up the steps to the church on the hill, they gathered inside for Mass. It took all the pews, plus chairs from

the church and the "crying room," to seat all the students, including the kindergarten class that came later, teachers, and about fifteen parents.

Added to the church decor was the picture of Martin Luther King, the Baptist minister who worked to help improve the lives of these black children. None of them were born when he was killed in 1968, but all of them know what he did.

On Sunday, the congregation joined in recognition of the national holiday, led by Father Clarence Waldon, pastor. Individual pledges were made to signify efforts to make the U.S. a place of equality and justice.



KING BIRTHDAY—After a march down the street bearing his name, the children of Holy Angels School gather for Mass on the birthday of Martin Luther King. Their pastor, Father Clarence Waldon, presides at the Mass.

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## Providence Place dedicated; will house low income families

Holy Cross Parish, Indianapolis, dedicated Providence Place last Sunday, Jan. 18, with a Mass at 1 p.m. Providence Place is a parish building that is being converted into housing for low income families.

The building, which formerly had been used for many parish purposes, will provide nine one-bedroom apartments and six efficiencies targeted for people whose income is 60 percent or less of the median income of Marion County, according to Father Cos Raimondi, Holy Cross pastor.

It has been named Providence Place in appreciation for the services of the Sisters of Providence to the parish since 1895.

Holy Cross Parish and Eastside Community Investments (ECI) have worked

together for the past two years on the project, since it became clear that the cost of maintenance and repair for the building was more than the parish could afford. The parish council agreed that the purpose of the building should be changed rather than that it should be destroyed or boarded up. ECI now intends to convert the building into housing.

According to Father Raimondi, "Our goal is to relieve the parish of the financial burden of the building while remaining faithful to our mission statement and its commitment, 'witnessing the Gospel by reaching out to others in loving Christian service with special concern for the young, the poor, and the unchurched of our neighborhood.'"

## FROM THE EDITOR

## On the student demonstrations in China

by John F. Fink

Those who traveled to China last summer on the *Criterion*-sponsored trip were not surprised by the recent student demonstrations there demanding freedom and democracy. If we learned anything during that trip it was how quickly the Chinese society is changing and how determined the Chinese are to modernize their country.

To the Chinese, modernization means economic reform first of all, and Deng Xiaoping has spearheaded free enterprise in ways that were once thought impossible in a communist country. But, as the government is now learning, free enterprise cannot come without a desire for other types of freedom. Indeed, it seemed at first that the government was willing to grant more freedom—but only at the government's pace, and that pace seems to be slower than the students'.

This was shown by commentaries in the *People's Daily*. One said that China's "deep economic reform should be accompanied by corresponding political reform," but warned against the re-creation of the "anarchism" of the so-called "cultural revolution." Another warned that the students' marches for democracy were "an inevitable outcome of the spread of bourgeois liberalization."

WE STARTED learning about the Chinese desires for more freedom and democracy immediately after our arrival in China. The first stop was Shanghai and we were driven to the Bund—the riverfront of the Huangpu River, across the street from the Peace Hotel, and a place where people like to gather.



No sooner did we get off the bus than we were surrounded by young people anxious to practice their English and ask questions about life in the United States. We learned immediately that there are an awful lot of Chinese students who can speak English reasonably well and who know quite a bit about our country—something that we really didn't expect.

Many periodicals in the U.S. have published articles about Deng's bold economic experiments, and *Time* named him its "Man of the Year" for 1986 because of them. We saw the results of the changes everywhere we went. During our first full day in Shanghai, for example, we went to a former commune that has a population of 25,000 people and covers 21 square kilometers. Its farmers formerly worked for the state, but now they have their own plots of land and they are free to sell their produce in "free" markets.

We visited the home of one of the families at the commune and were surprised to learn that the family owns the home—or at least is buying it just as Americans buy their homes. In the Chinese countryside about half the people own their own homes. In the cities, though, almost all still rent from the government.

WHILE WE WERE in China we were also surprised by what was published in Chinese newspapers. We were able to keep up with what was happening in the rest of the world by reading the *China Daily*, which turned out to be quite a good newspaper. It certainly contained more news about the U.S. than U.S. newspapers carry about China. Naturally, its lead articles were about what was happening in China, but stories on the front page of one issue also reported that the U.S. Congress had approved aid to the contras in Nicaragua, that the European foreign ministers failed to agree on sanctions against South Africa, and that

Yasser Arafat said that the PLO-Jordan accord was dead.

In sports the lead article was about the World Cup soccer matches, but the U.S. baseball standings were there and I learned that Jimmy Connors and Pam Shriver had been eliminated from Wimbledon tennis competition. The entertainment page reported that tickets for a Luciano Pavarotti concert, priced at 10 yuan, "were being sold by scalpers for as much as 30 yuan (\$10), about half a Chinese worker's monthly salary."

Editorials in *China Daily* regularly touched on freedom. One, for example, about scientists in China emphasized that "scientists must enjoy the freedom to express their views and be guaranteed access to participate in the decision-making process." That editorial also said that "creative men and women are highly regarded in China today. They may have been ignored or even wronged during the 'cultural revolution' of the late 1960s and early '70s. But now China, recovered from the devastation of the 'cultural revolution,' is leading a modernization drive."

THE CHINESE ARE particularly intent on ensuring that nothing like the "cultural revolution" will ever happen again. This was the period under Mao Zedong when China closed itself to the outside world, imprisoned many intellectuals, and discouraged learning. Now Deng has reversed that policy, opening China to the outside world so that the Chinese can learn from other countries. This policy is very popular among the people because the results are so evident.

But such openness and renewed emphasis on learning on the part of students cannot help but instill in them an even greater desire for more freedom and democracy—more than some of the bureaucrats are ready to grant quite so quickly. So it seems certain that there will continue to be ferment in China during the coming years.

## Who are the poor?

## All they want is a chance to work

by Margaret Nelson

In November, the U.S. bishops adopted the pastoral on the economy and an accompanying message urging Catholics and all Americans to work to achieve economic rights for all. So that our readers can "hear" and understand the problems of the poor, we are giving this true account of an unemployed family that resides in near-downtown Indianapolis. The names alone have been changed. There are hundreds of families with similar stories in the archdiocese.

This was just one in a long string of disappointments in John's ten-month search for a job.

One day last week, the 37-year-old man used all his money for bus fare so he could report for a job as an auto mechanic. He was told, "If you can be here by 11 a.m. tomorrow, we can use you." When he arrived, just before 11, the manager said he wasn't needed.

Unemployed for almost a year, John has a wife, Mary, 31, and two children, 10 and 13. One child has a mild mental handicap with some epilepsy, but does not require medication.

Both adults are on the state employment computer lists. But they cannot afford a

phone, so they must call back at least weekly to see if anything is available. Then they call to check on every job possibility. When the state staff or the employers are busy, the two are told to call back; so they call again and again. Every quarter cuts down on their ability to survive. It gets discouraging and they sometimes feel like they are worthless.

Both are willing to try any kind of work. Mary said, "The problem is getting people to give us a chance."

Last year John almost completed an auto mechanics course, but was forced to quit because he could not make the last payment. For the same reason, he did not get the job promised by the school.

Mary worked as a waitress for nine years; she also has experience working in a factory and as a nurse's aide. Mary loved working as a waitress for the family-type restaurant chain; it took her four nights to make in tips what her family now has to live on for a month.

Mary has had back surgery twice since working in the restaurant, so it would be unwise for her to carry heavy trays again. But she believes that she is very good with the customers, can remember orders, and would have no trouble with the service. She agrees that the perfect situation would be a restaurant where there are bus boys to carry

the trays. And she is willing to try other work, whether or not it uses these qualities. Her back problem is not visible. Mary is thankful to be in good health otherwise. When things were really bad, Mary could and did sell her blood.

Last year, Mary put her possessions in storage while the family had no place to stay. This was almost all of her possessions, including some items that belonged to Mary's deceased mother. They missed a storage rental payment and everything was sold for \$101.

Now, the family appreciates the help of a near Eastside Catholic church. At the Holy Cross Food Pantry, the family can obtain food two days a week. Mary said, "If it hadn't been for Holy Cross, I don't know what we'd have done." After Mary asked for help, the staff has offered its assistance and directed the family to other agencies as the four struggle for survival.

Franciscan Sister Marie Werdmann, pastoral associate at Holy Cross, said that the lack of a phone is a real problem for the unemployed. A family could even apply for food stamps and inadvertently omit one bit of information. The agency would try to call them. But then the family goes back for the food stamps at the appointed time and finds they will have to wait even longer and come

back again. It can be a critical situation, she observed.

Some men at Holy Cross took a mattress over to the house John and Mary rent. The two boys were provided with clothing and gifts by a donor who contacted the parish at Christmas. The family was eligible to obtain more furniture from St. Vincent de Paul, but there was no immediate way of getting the things from the warehouse.

Mary said that they are now \$50 behind in rent. She observed, "The landlady has really been beautiful." Mary noted that the woman has been patient and understanding through the family's ordeal, adding, "She has bills to pay, too." John and Mary just received a notice that their gas would be shut off soon.

Sometimes, Mary says, the financial worries make her "frantic" and she can't sleep. At times, she loses hope. Last week their hopes were high when the manager told her husband he could use him as a mechanic. This would have solved their problems.

The two do not want hand-outs. They both want to work to support their family.

Mary tries to think positively. But, she observed, "Just when you think you can go up one step on the ladder, you get knocked down three."

Those who wish to further pursue the command of Christ, "Love your neighbor as yourself," can help families like this financially or with offers of jobs, transportation, shelter, furniture, food, clothing, time, or skills. Such readers should contact the Catholic Social Services in Indianapolis or Bloomington, Catholic Charities in New Albany or Terre Haute, St. Vincent de Paul Society, Holy Family Shelter, parish office, the neighborhood multi-service center, 905-HELP, or other agencies with which they are familiar. Those who need help should contact these same agencies.

## St. Rita's Food Pantry offers faith as well as food

As St. Rita Food Pantry distributes food, it issues an invitation to its clients to worship at the parish church.

The pastor of St. Rita's, SVD Father Michael Bonner, is administrator of the food distribution project. He provides a written invitation to the Sunday Masses for each food recipient, as well as a follow-up verbal invitation.

"Clients are reminded of the difference between the loaf of bread and the bread of life," said Lillian Stevenson, Lillian, member of the Sisters of St. Joseph at Tipton, is coordinator of the food pantry. She said that several of those invited did attend a Mass at the church and planned to return to worship at St. Rita's.

The food service is available from 9 a.m. to noon from Monday through Friday, with no geographical boundaries. Opened in January of last year, the pantry served 676 families and 2,642 people. The evangelization program started in September.

The staff, including friends and members of the Mother Katherine Drexel Society, finds "spiritual enrichment in serving the hungry. Information about St. Vincent de Paul and other community services is made available to the pantry clients as well.

Food for the pantry is obtained from Gleaner's Food Bank, the St. Vincent de Paul chapter, St. Rita's "fifth Sunday" and Black Bag collections, and donations from members of St. Rita and other parishes.



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# Dr. David Thomas talks about the changing family

by John F. Flinn

"The family that I grew up in is not the same family that's most prevalent in today's society," Dr. David Thomas said in his talk at St. Matthew Parish, Indianapolis, during a workshop Friday, Jan. 16.

The changed family, and how that affects religious development within the family, was the theme of Thomas' talk. Following the talk, the participants, in small groups, discussed several questions related to the church and family life.

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.



Dr. David Thomas

## 'Mom' McLaughlin, at 88, still helps in school cafeteria

by Cynthia Schultz

She calls it her club, her therapy, her day out. And she's been going to it for 38 years. But actually, it's the cafeteria at St. Mary's School in New Albany where 88-year-old Agnes "Mom" McLaughlin has been spending one day a week for almost four decades whipping up cakes, pies, cookies and chocolate eclairs for students to feast on.

"I like to go down (to school) for the social life," said Mrs. McLaughlin, who still drives herself there and doesn't recall missing more than two days.

But she has another motive for volunteering her baking services every Wednesday. "It's a God-given talent, and I should keep



Agnes McLaughlin

One of the differences between today's family and that of a generation ago is that today both husband and wife are working outside the home, Thomas said. That is true, he said, of more than 96 percent of young couples. Despite that, the earning power of the typical family has remained at the level of the past 10 years.

One of the results of this change, he said, is that working women are now experiencing more illnesses related to stress. "While they are working, they feel guilty that they're not at home with their children," Thomas said, "and when they're at home they worry about their jobs."

A second difference in families today is the increase in divorce and remarriage and the problems involved with blended families. Thomas said, "I know one family that, among the parents and children, there are four last names," he said.

A third difference cited was the average length of marriage. This has been affected in two ways, Thomas said. It has been increased by people's longer longevity but it has been decreased by the increase in divorces. The result, he said, is that the average length of marriage has remained the same.

Surprisingly, he said, the rate of teenage pregnancy has also remained the same during the past 20 years. "The difference is that today's pregnant teens are unmarried while 20 years ago they were married," he said.

Thomas also discussed the dominating role that television plays in most families. The TV set is on in the average family for 7 1/2 hours a day, he said, a figure that has not changed in recent years. One result is that society has become more pluralistic, and this affects families, he said. Children

on," she explained. Her five children attended St. Mary's.

She's been baking since she was 15, and she still enjoys working with dough. "It's creative making something out of nothing," she said. "I always admire it when it comes out of the oven."

But what makes Mrs. McLaughlin's days especially fun in the cafeteria are working with her friends, Isabelle Watson and Marcella Nelson, she said. The two women are also veteran cafeteria volunteers.

Mrs. McLaughlin usually arrives at the school by 9 a.m. "By 11, we can get out 25 pies and make crust in that time," she said. The trio works in assembly-line fashion. "I might roll out the dough, one puts in the filling and the other puts the top on," said the grandmother of 15 and great-grandmother of 6.

She said one of the secrets of a good baker is putting in the right proportions. She remembers listening to Betty Crocker on the radio. "She said if you can measure, you can bake," Mrs. McLaughlin said.

She's certain the school children enjoy the fresh-baked goodies each week. Still, sometimes she is amused by a student's confusion over what to call her delicacies. "One of them called cheese straws chop sticks," she said with a grin.

Mrs. McLaughlin will often help serve students during the noon rush hour, but the cafeteria staff insists on some pampering. "They won't let me do dishes," she said.

Although she enjoys keeping busy, she said she doesn't forget to count her blessings. "I see so many people my age who don't have their health. I think I should be thankful," she said.

South Africa for about 17 years, has been held incommunicado in the Transkei Province, a province considered independent by the South African government in Durban but considered a part of South Africa by other governments.

Officials in Transkei would say only that Father Paulsen was detained under security laws. No further information has been available since he was detained.

are exposed to more different points of view than they were in the past, he said.

Besides content, Thomas said that television has also been responsible for less communication among family members. Conversations are postponed, and often eliminated, because some member of the family wants to watch a particular program,

he said. The programs themselves might be very worthwhile, he said, but they still reduce the amount of time families communicate with one another.

Thomas' talk was jointly sponsored by St. Matthew's, the North Deanery directors of religious education, and the archdiocesan Family Life Office.

## Delegates to National Black Catholic Congress speak out

by Richard Cain

For Lillian T. Hughes it will be a once in a lifetime occasion—a chance to speak out about the needs of black Catholics to the church and the world. For David Weir it will be a golden opportunity to network with other black Catholics across the nation. For Lois Willis it will be a chance to help black Catholics become more involved in the work of the church.

The occasion is the National Black Catholic Congress to be held in Washington D.C. May 21-24. It is the first black Catholic Congress to be held in this country in this century. A number of congresses were held at the end of the 19th century. But then the energy of the movement was channeled into other things.

That is, until the 10 black bishops in the U.S. wrote their 1984 pastoral letter "What We Have Seen and Heard." Through the extensive consultations that preceded the letter, the bishops sensed the need for black Catholics to claim their gifts and share them with the church. They also sensed the need for the church to receive these gifts and support black Catholics in a renewed effort to evangelize the black community.

Now the bishops have revived the idea of a national black Catholic congress. Last September, local black Catholics held a reflection day and made nominations for 10 delegates who would attend the congress. From those nominated, Archbishop O'Meara selected the 10 delegates and four alternates. The delegates and alternates were then commissioned by Archbishop O'Meara last Saturday.

High on the list of goals the delegates will take with them to the congress is to help black Catholics find their voice within the church. "I want to build a basis for black Catholics to speak out," said Hughes, member of Holy Angels parish in Indianapolis. "We have some unique gifts to share in the church—especially in the areas of spirituality and liturgy."

The delegates also hope to come back with specific ideas on how to build a stronger sense of community among black Catholics. "It's so important that we come together..." said Janet Watkins, a member of St. Monica parish in Indianapolis and president of Archdiocesan Black Catholics Concerned. "We haven't done that yet."

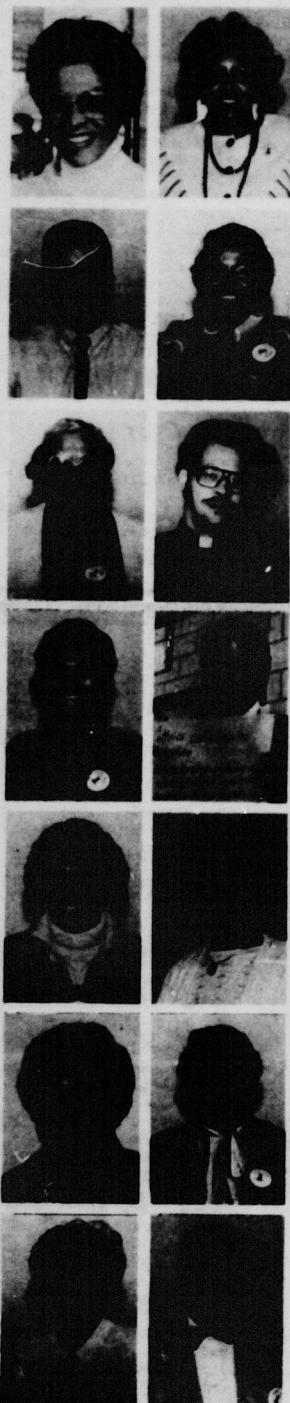
In particular, Watkins expressed a desire to see an office for black Catholics established. "This (would be) saying that the archdiocese is really recognizing black Catholics in the archdiocese." She said the office would serve as a clearing house for communication and information on issues and events of importance to black Catholics locally.

The delegates also hope the congress will serve as a catalyst to get black Catholics more involved in their parishes and in the church as a whole. "They need to be made aware of the opportunities," said Lois Willis, a member of Sacred Heart in Terre Haute.

The delegates also have an awareness of participating in the revival of a movement that began with Daniel Rudd and other black Catholics in the last century. "There's a history there," said Hughes, "and I have a role to play now in that ongoing history."

This time however, the delegates hope that the national congresses will continue. Said Weir: "Hopefully we can have more than one a century."

The delegates will take with them the concerns of the local black Catholic community. They include: a stronger church stand against racism, more support for urban Catholic schools and a greater awareness of black Catholic history, culture and liturgy.



DELEGATES:—(From top left) Dr. Shirley Richardson Evans, Lillian Hughes, Damon Johnson, Daris Farber, Evelyn Reed, Father Clarence Walden, Janet Watkins, David Weir, Franciscan Sister Angela Williams, and Lois Willis. Alternates: Jeanette McClure, Lillian Stevenson, Amanda Strong, Edward Phillips, Jr.

## Priest with local tie is detained

by John F. Flinn

A Mariannhill Missionary priest being held in the Transkei Province of South Africa since Dec. 17 was a member of the St. Meinrad class of 1961 and thus a classmate of Mgrs. Francis Tuohy and Gerald Gettelfinger and several other priests of the Archdiocese of Indianapolis.

Father Casimir Paulsen, a missionary in

# COMMENTARY

View From the Pew

## Savoring memories of a teenage cigar maker

by Richard B. Scheiber

My mother made cigars. That's right, she once worked in a cigar factory, rolling stogies. I remember her telling me she made something like \$10 a week, which she turned over to her step-mother, who allowed Mother to keep a quarter for spending money.

I don't know how long that job lasted. She never talked much about it. I just know that when she was 22 years old, she married my father, joined the church and moved to Indiana. Somehow, I think she always looked upon those events as the real beginning of her life. She may



have spent her childhood in New Jersey, and she may have grown up in Ohio, but once she crossed the Indiana-Ohio line, she was a Hoosier, through and through.

That was one of her hallmarks: commitment. It showed mostly in her eager grasp of the Catholic faith. She intuitively sensed the core of that faith, took it to her heart, and never let go of it. That's what shaped her life.

She knew what Jesus meant when he said, "Do unto others as you would have others do unto you," and she also knew what he meant when he told us to love one another. In the 60 years I knew her, I was never exposed to a selfish decision about anything on her part. Her concern was always the needs of others.

She may have been short on formal education, but that didn't stop her from developing impressive organizational skills, nearly all put to use in service to the church and her community. Nor did she ever stop

trying to learn, especially about her beloved faith.

She was born in the era of the horse and buggy, and lived to see men walk on the moon, yet none of these things awed her. She might wonder occasionally who thought these things up, but she was always open to new ideas.

Neither did the computer age awe her. I remember a few years ago she received a computerized bill which she knew was incorrect. She called the company and complained about it, and they insisted their machine was right and she was wrong. She told them, "I may be 65 years old, but I'm not stupid." They checked out her complaint, found she was right, and apologized.

In her later years, broken bones and serious surgery slowed her down, but never stopped her. When it became too difficult for her to move around much, she used her time making craft items, all of which she donated to charitable groups and right-to-life organizations for use in fund-raising. She didn't have many idle moments.

Mother seldom left her beloved small town in Indiana. Fiercely independent, she was determined to take care of herself, but that was only after she got to the point where she couldn't really take care of anybody else. Yes, she may have stayed pretty much at home in her small town, but she touched hundreds, even thousands of lives. Friends, neighbors, relatives, even strangers (who usually didn't remain strangers very long), all benefited from her Christ-like love.

My mother died a week before Christmas. People are still coming up to me, telling me



about some good thing she did with them or for them over her many years in our town. Her presence was a strong one, and memories of her will not soon fade away.

This good woman, without benefit of vast formal education, knew the secret of how to love God and put that love into action. Because of that, she made an impact larger than life.

Not bad for a former teenage cigar maker.

Behind the Headlines

## Catholic press should keep it down to dull roar

by Dick Dowd

There is a growing lack of civility in the Catholic press which is beginning to worry me.

The great distinction about educated people, I always tell my young children, is this: "You do not have to resort to physical or intellectual violence to make your points."

You can discuss, persuade, propagandize, proselytize, perhaps even pique an intellectual opponent. But you don't have to sledgehammer enemies into non-existence to prove you are right. Little is accomplished by that because few minds get changed that way and unless you are a



true rotten apple, a Snively Whiplash, you usually feel bad about it after it's done.

In a debate with your opponent on the other side of the stage, you have the right to use every rhetorical device you have ever learned to make your points. So does your opposition. The rules of presentation and rebuttal give each side an equal shot at the audience.

It's nothing like that with the media. The press, written or electronic, is a powerful one-way street for any intellectual bulldozer who cares to use it. What appears in print or on the air cannot be recalled or even adequately answered until a much later date. And then there's never any guarantee that the audience will be the same.

Therefore, rules for argumentation or persuasion in print need to be much more stringent than the rules of public, platform debate.

I find both liberals and conservatives in

our Catholic press are often guilty of the following intellectual crimes:

- 1) Distorting the opposition's point of view. ("These people want to take over the church and become Protestants.")
- 2) Assuming bad will on the part of the opposition. ("These people want to return us to the Dark Ages.")
- 3) Putting words and ideas into the mouths of opponents ("They might just as well have said" even though, of course, they didn't say.)
- 4) Rash judgment (still a sin, I believe).
- 5) Detraction (also still a sin).
- 6) Lack of love for their enemies.

I believe we need a national movement to restore civility to the arguments about church differences. It would include a moratorium on smart remarks and daily prayer for those who differ and disagree.

Circumstances alter cases and the present acrimony must be stopped if our

children are to learn that Christians love one another—even when they disagree. It is one thing to pray for the grace of a happy death for a person who is ill, in pain and dying. It is an entirely different thing—more like voodoo theology—to pray for the happy death of an entirely healthy, but difficult, intellectual opponent.

When I was first learning to write professionally, author Vance Packard told us, his students, to write closer to the editorials in the tabloids rather than those in the *Times* or *Trib*. He feared we'd use such elevated language nobody would understand us.

Today I believe the opposite kind of advice is needed. A little elevated language might restore the missing civility to the debate. "A little internal ecumenism" could go a long way towards demonstrating that even in the 20th century, the true mark of a Christian is forgiveness and love—no matter how difficult that may be for us all.

The Human Side

## Seeing the forest instead of just some trees

by Fr. Eugene Homrich

Not long ago I heard of a company that told its employees that a significant number of layoffs were about to be announced. Shortly before Christmas, those to be laid off learned who they were.

Some people attributed several heart attacks and suicides in the community to the announcement.

When we hear of this type of thing our sense of justice asks, "Who is to blame?" Is it the company's fault? Shouldn't the company, out of respect for the dignity of its employees, at least have had the sense to wait until the holidays were over? Shouldn't there have been counseling for the employees? Were rights violated?

It is the sort of situation that casts light on the serious role played by work in people's lives and its relation to their self-esteem, as well as the need on the part of all to understand precisely what work is. And thus it raises questions about how employees themselves should approach their jobs in a rapidly changing work environment, or the role of faith in their lives.



It raises questions too about the role of religion in public issues of this sort. What influence might a priest, minister or rabbi have in helping employers and employees understand these problems?

Job layoffs represent only one of the many problems of justice addressed in the



U.S. bishops' pastoral letter on their nation's economy. It is the sort of situation, however, that helps one to see why faith plays a role in everyday life, for it illustrates how profoundly work is connected to people's self-esteem and to their well-being.

In the opening sections of the bishops' pastoral letter we are given an overview of the principles of Scripture that provide guidance when it comes to work, the economy, poverty and programs to deal with these in just ways. The pastoral letter identifies major issues related to these broader categories, such as a just wage, the right to employment, human dignity on the job, collective bargaining, education, and the growing gap between rich and poor.

Among other issues addressed in the pastoral letter are children and women in poverty; minority groups; food and agriculture; the United States and its responsibility in regard to the rest of the world, especially the Third World; new models of economic life to meet the needs of modern society—a society in which these problems, it is noted, are complex, not simple.

The pastoral letter on the economy is a call to all in the church, whether business people, politicians or teachers, clergy, Religious or laity. It is a call to re-evaluate our moral understanding of how best to manage the economy.

As I see it, the pastoral letter is a call to step back for a moment from everything—our daily work, the food we eat, those around us—and ask, Have I ever thought about how best to show my appreciation for what I have and how best to enable others less fortunate to be raised to a new level of dignity, thus making the present world a better place to live?

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# TO THE EDITOR

## Continue to support the contras

I am appalled by the stand taken by Mrs. Gail Lorimer in her letter to the editor ("Aid to contras in Nicaragua wrong," Jan. 9 issue). She and others like her support an anti-Semitic, anti-Catholic, Marxist-Leninist, totalitarian dictatorship in Nicaragua.

Mrs. Lorimer and her associates are part of a worldwide effort to support the Sandinista regime. Their shipments of necessities for the Sandinista elite enable the Sandinistas to devote more money to such projects as aid to communist guerrillas in El Salvador who make it a point to attack schools, power lines, and hospitals.

The Sandinistas' overrated literacy campaign was staffed by hundreds of Cuban instructors whose goal was to instruct the people in Marxism. Mrs. Lorimer attacks \$160 million worth of U.S. aid to the contras while saying nothing about the \$600 million worth of military aid supplied by the Soviets to the Sandinistas.

Cuba and East Germany have helped the Sandinistas set up a state security system which has been implicated in the disappearances of hundreds of people, the assassination of opposition leaders, torture of political prisoners, the creation of Sandinista Defense Committees (CDS) whereby villagers are encouraged to inform on each other, and the organization of mobs (*turbas divinas*) to attack religious gatherings, kill priests and ministers, and burn churches.

The Sandinistas have abolished freedom of the press. They control the media, the army, food distribution, the banks, industry, and education. The Sandinistas have instituted rationing of almost all consumer goods. They seek the destruction of the Catholic Church in Nicaragua by attacking the clergy and laity, by using political indoctrination and economic pressure to induce Catholics to forsake Christ for Karl Marx, and by corrupting church teachings with liberation theology.

The contras have not deliberately targeted civilians. Humberto Ortega himself said that the Sandinistas had 1,163 soldiers and 261 civilians killed in 1985. This hardly supports the claim that contras are engaged in the indiscriminate slaughter of civilians. Also, it doesn't occur to Mrs. Lorimer that the Sandinistas' fleet of 161-24 helicopter gunships, 150 Soviet T-54 & T-55 battle tanks, 200 other armored vehicles, multiple rocket launchers, and long-range artillery might somehow contribute to civilian casualties.

I applaud the actions of our representatives and I urge all my fellow Catholics to write to our leaders and urge them to continue their support of the contras. We must not fail our brothers and sister in Nicaragua. The fate of the Nicaraguan church and, indeed, the Nicaraguan people depend on us.

Frank P. Beukert

Indianapolis

## POINT OF VIEW

### Why can't children be children?

by Gail Quinn

"They're pushing them. They arrange all their time and all their play. They don't allow them to be kids."

So said my mother about the "errors" of today's parents. I didn't express agreement—one doesn't agree with one's mother too readily even if one will never see 40 again. But I think there's a lot of truth in what she said.

Today children are pushed to walk, talk, read and excel at competitive sports as early as possible. Many are shuffled from school to day-care to shopping malls with little time left to be just kids.

And the pushing escalates as the child reaches adolescence. Somehow, we have come up with the notion that children of 12, 13, 14 are no longer children. True, we consider them children in some ways: they need their parents' permission to participate in school outings, obtain antibiotics from a doctor, or to transfer school records from one school to another.

Yet, when it comes to sexual behavior, they miraculously stop being children. And so today some "health" clinics dispense contraceptives to children. Others prescribe contraceptive drugs that girls will ingest day after day, probably year after year. Those who become pregnant are helped to obtain an abortion.

In most states parents need not consent to—or even know about—the contraceptives given to or prescribed for their children, or the abortions performed on them. Youngsters are expected to make their own decisions on the assumption that they are mature enough to know what is best for themselves. Those who know them best and love them most—their parents—are excluded.

In Orville, Calif., school officials have allegedly falsified class records and lied to a student's mother in order to arrange an abortion for the student. Only when the child suffered complications from the abortion was the mother called in. The mother is now suing the school district for its complicity in the abortion and for excluding her from decisions on her daughter's health and welfare.

In a recent newspaper ad, Planned Parenthood makes a not-so-subtle pitch for school-based birth control clinics by trying to create an atmosphere of hysteria over teen pregnancy. "Teenage pregnancy," says the ad, "is now epidemic in the United States. . . . It would be difficult to overstate what a tragedy this is. . . . It often means having to decide between abortion on the one hand, or else dropping out of school. . . ."

Planned Parenthood believes that "plenty" can be done to "reverse this awful trend." It recommends contraceptive advertising on television, school-based health clinics offering sex education and contraception, and sex education in the schools to teach about masturbation, contraception, abortion and homosexuality.

Not exactly childish fare. Yet Planned Parenthood refers to these youngsters on whom they would push contraceptives as "children." In making its pitch for more information about birth control for kids, the ad notes that "American children are being denied the minimum demonstration of care and affection that a human society delivers. We are not tuning into their needs."

Children do need to know about sex. They also need to know that they should not be involved in sexual relationships and they need to know why. Afraid to take a stand, we often fail to tell them that such behavior is wrong and harmful for them.

We do not leave teenagers to their own devices in terms of intellectual development. Yet we seem to expect them to discover or intuit the meaning of life and love all alone. We abandon them to a destructive lifestyle, then supply them with the information and equipment needed to become thoroughly entrenched in it—instead of giving them the help and guidance they need.

Parents and society itself have always exercised guidance and discipline in the moral and social development of adolescents. It's time for society to again support and encourage parents in this important effort, and to help children get back to being children.

(Gail Quinn is director of program development for the National Conference of Catholic Bishops' Office of Pro-Life Activities)

## Need reflections on the 'real' Mary

I want to tell you how much I enjoy reading your "Sunday Readings" column by Richard Cain. By putting the readings in biblical context and shedding some practical insights into how the readings relate to everyday situations, he helps to make more meaningful for us the Scripture for daily living.

I wish there were a way to "teach" these thoughts or share them with the whole worshiping community during Mass. The few minutes extra that it would take to give the historical background and shared insights would seem more than worth the time spent.

As a former teacher, I sometimes dream of the challenge to teach while reading the Sunday Scripture readings. It could bring the sometimes lifeless word to the attention of a sometimes listless laity.

I also like the idea of the column "My Journey to God." Continue to invite response from the readers.

One last suggestion: During the upcoming Marian Year, would it be possible to have some reflections on the "real" Mary? Someone with whom we could all identify? Consider the following:

1) Mary is pregnant with a child that to

society appears to be "out of wedlock." What practical problems did she face as a result? What inner strength, faith or example helped her through the hard times?

2) Mary, while pregnant and probably experiencing morning sickness, reaches out to another in need, and goes to her cousin's aid.

3) Mary, near the end of the pregnancy, must travel with Joseph to another town without the benefit of advanced reservations, familiar relatives, job or any assurance of medical help. What was her response to these adversities?

4) Mary, soon after childbirth, must flee with Jesus and Joseph to a foreign country. Joseph has a skill but no job, and family is not there to help or support. The young family must make it on their own. What special problems did this pose?

The ideas go on and on. The point I wish to make is that, by making Mary real, we could so much more identify with her and be drawn to her in prayer and thought. Mr. Cain seems to have the knack for bringing the lifeless to life. Perhaps he could try his hand at this one.

Elaine Berninger

Moore Hill

## Why hide the truths of our faith?

It was quite appropriate for the editorial in the December 19th issue to ring out the year on an optimistic tone. To some extent I share this optimism, since I am convinced that the church will get out from the slump in which she now finds herself. But I would like to make one (and only one) remark, and that in connection with the following sentence in the editorial: "We should rejoice that our church is big enough to include people of many different convictions about some things while they all accept the truths expressed in the Nicene Creed."

Unfortunately, in the church where I attend Sunday Mass, the Creed, this basic

statement, the very cornerstone of Catholicism, is always omitted from the service. Since I cannot imagine that our priest, a man of great qualities, would act against the existing rules and regulations, I must conclude that higher authorities allow this deplorable practice. A new generation is growing up really ignorant of the basic tenets of our belief, and we, older people, risk forgetting what they are. Perhaps there is a fear abroad lest the "truths expressed in the Nicene Creed" are found unpalatable by some people?

Professor Denis Sinoir

Bloomington

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# Typical urban alien: employed Catholic female

by Laurie Hansen  
Third in a four-part series

WASHINGTON (NC)—Rosa works nights vacuuming floors and cleaning bathrooms in an office building in lower Manhattan.

Originally from the South American city of Quito, Ecuador, she has lived in New York City for five years.

A high school graduate, she came to the United States with her husband not to escape abject poverty but because the two found their financial situation worsening instead of improving.

Rosa and her husband have two children still living in Ecuador who are cared for by her mother. Three more have been born since the couple came to the United States, and one of them is in New York public schools.

The family lives in an apartment building with Rosa's brother-in-law, a legalized resident. All three contribute to the household income.

Each year, Rosa and her husband send

\$700 to her mother to help pay the expenses of raising the children still in Ecuador and to reimburse her for subsidizing the couple's move to New York.

Rosa, who is in her 30s, talks about returning to her homeland one day to be reunited with family members. But when forced to seriously consider the question, she admits that she is relatively sure she will be here for at least another 15 years.

Not a real person, Rosa is a composite of typical immigrants encountered by Demetrios Papademetriou, a consultant to the U.S. Catholic Conference's Migration and Refugee Services, in a survey of illegal aliens living in New York City.

He said the majority are female, well-educated, employed and usually come from the northern nations of South America, the Dominican Republic, Haiti and the West Indies.

Sixty to 70 percent of illegal aliens nationwide are Catholic, estimates Msgr. Nicholas DiMarzio, director of Migration and Refugee Services, who also worked on the survey.



Of the 2 million illegal aliens the U.S. Census Bureau counted in 1980, 1.5 million are from Mexico, the Caribbean and Central America. Of that number, 1.1 million are from Mexico, said Gregg Robinson, a demographic statistician for the bureau.

But not all illegal aliens are Hispanic. He estimated that 213,000 are from Asia.

And the William Vogt Center for U.S. Population Studies found that Detroit, for example, has a high concentration of illegal Arab aliens while Washington is home to a number of illegal Nigerians, Ethiopians, Iranians and Filipinos. In addition, there are reports that somewhere between a few thousand and 200,000 illegal aliens have come to the United States from Ireland in recent years seeking employment.

Census Bureau statistics on illegal aliens are only estimates since immigrants who fear recognition often hide from census takers, Robinson said. In fact, a 1983 bureau report on estimates of undocumented aliens is titled "A Count of the Uncountable."

More than half of the illegal aliens counted live in California, Robinson said, ad-

ding that the census counted 658,000 in Los Angeles County.

Other states with large percentages, according to the 1980 census, are Arizona, Florida, Maryland, New Jersey, Virginia and Washington.

But illegal aliens work as maids and babysitters, field hands, taxi drivers, dishwashers and busboys in rural, small-town and urban settings in all geographical regions of the country.

Numbers of illegal aliens may have risen since the 1980 census was taken, Robinson said, estimating there are 3 million to 5 million in the nation today.

The majority, he said, entered the United States between 1975 and 1980, but 600,000 came before 1970.

Robinson said Census Bureau figures do not reflect the numbers of illegal aliens who stay a few days or months of the year and then return to their homeland. It is these temporary aliens, he said, who are most often apprehended by U.S. patrols along the Mexican border.

Next: The illegal Irish—a hidden statistic.

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## Fr. Curran won't teach, calls archbishop 'reckless'

by Jerry Filteau

WASHINGTON (NC)—Catholic University of America theologian Father Charles Curran said Jan. 15 that he won't defy the university's cancellation of his spring courses by trying to teach them anyway, but he may challenge in court his suspension from teaching.

He said Archbishop James A. Hickey of Washington, chancellor of the university, "was irresponsible and reckless" when the archbishop threatened Jan. 13 to invoke a controversial 1983 church law to enforce the priest's suspension from teaching.

To defy his suspension and the cancellation of his classes by attempting to teach, Father Curran said, would "make my students hostages in this ongoing controversy" and would "risk injustice to them even as I struggle to attain justice for myself."

It would not be fair to students, he said, to ask them to take a course for which they might not receive academic credit.

Students supporting Father Curran said the sudden cancellation of his three spring courses affected some 30 to 40 students who had registered for them.

Father Curran also revealed that Archbishop Hickey had recommended three other teachers, outside the current Catholic University theology faculty, to replace Father Curran for his spring courses, but the theology department chairman, Oblate Father David Power, had declined to accept them. Father Curran refused to name the three.

Father Curran said that if Archbishop Hickey ultimately intends to invoke Canon 812 of the 1983 Code of Canon Law to prevent him from teaching, the archbishop ought to inform members of the just-formed Academic Senate committee reviewing the revocation of Father Curran's teaching license.

Invocation of the law would make the internal academic procedure "a charade" because it would replace any decision the review committee might reach, he said.

Canon 812 was put into the new code over vigorous objections from the American

Catholic academic community. It gives the local bishop direct authority over the hiring and firing of teachers in theology and related disciplines in all Catholic colleges and universities.

Some canon lawyers have argued from other principles of church law that Canon 812 does not apply in the United States, and a number of academic leaders have warned of dire consequences to U.S. Catholic education if any bishop decides to invoke it.

Father Curran said at the press conference that he thought use of Canon 812 in any U.S. Catholic academic situation "would be a great tragedy," and "I will not risk what Canon 812 would set afoot" for the sake of resolving the suspension order.

The primary issue is the revocation of his teaching license, and his suspension while that revocation is being reviewed is secondary, he said.

The press conference Jan. 15, held in Caldwell Auditorium on the university campus, followed a flurry of activity on his case in the days surrounding the start of a new semester.

Last August the Vatican's Congregation for the Doctrine of the Faith, with approval of Pope John Paul II, informed Father Curran that it considered him unfit to continue teaching as a Catholic theologian in view of his refusal to retract dissenting positions on certain church teachings.

Father Curran dissents from some aspects of church teaching regarding artificial birth control, abortion, premarital sex, masturbation, homosexuality, divorce and euthanasia.

He contends that his dissent is nuanced, respectful, limited, and within the legitimate framework of acceptable theological speculation. After a seven-year investigation the doctrinal congregation disagreed and asked him to retract his positions or face dismissal from the university's theology faculty, which is an ecclesiastical faculty subject to special church rules.

Archbishop Hickey as chancellor delivered the Vatican decision to Father Curran and initiated procedures to revoke his license to teach on the theology faculty.





The pastoral on the economy

# Economic sharing is seen as 'unfinished business' of United States

by Jerry Filleau  
Sixth in a seven-part series

WASHINGTON (NC)—"There is unfinished business in the American experiment in freedom and justice for all." ("Economic Justice for All," No. 9.)

In the view of the Catholic bishops of the United States, the "unfinished business" is "a new experiment in bringing democratic ideals to economic life."

The bishops plead for this "new experiment" in economic justice and participation in their new national pastoral letter, which they overwhelmingly approved at their general meeting in Washington last November. The 54,000-word letter is titled "Economic Justice for All: Catholic Social Teaching and the U.S. Economy."

Economic democracy, according to the bishops, means recognition of a right of all people to basic economic necessities and economic participation.

The bishops devote a whole chapter of

their pastoral to "A New American Experiment: Partnership for the Public Good." In it they try to outline a new vision of creative economic partnership, cooperation and planning aimed at strengthening political and civil freedoms by broadening the economic self-determination of the people.

Even after 200 years of the American experiment, the pastoral says, "justice for all remains an aspiration; a fair share in the general welfare is denied to many."

"The nation's founders," it says, "took daring steps to create structures of participation, mutual accountability and widely distributed power to ensure the political rights and freedoms of all. We believe that similar steps are needed today to expand economic cooperation."

New forms of creative partnership that the pastoral urges include:

► Worker-management and worker-owner partnerships.

► Multilateral cooperation at local and regional levels to meet economic changes in

creative ways and foster economic development in ways that benefit all. This, the bishops say, involves such various groups as business, labor, municipal, county and state governments, parish, neighborhood and community organizations.

► National planning to help direct, coordinate and encourage forms of local and regional partnership along paths that meet national and international needs and priorities.

► International cooperation by revitalizing existing structures of international solidarity and developing new ones to meet the growing challenges of global interdependence.

The alternative to such increased cooperation, the pastoral says, is increased conflict.

In speaking of worker participation, the 1986 pastoral quotes from a major economic document issued by the U.S. bishops 67 years earlier, the 1919 Program of Social Reconstruction, which said:

"The full possibilities of increased pro-

duction will not be realized so long as the majority of workers remain mere wage-earners. The majority must somehow become owners, at least in part, of the instruments of production."

"We believe this judgment remains generally valid today," the new pastoral says. It urges greater attention to such approaches as profit-sharing by workers, worker-stockholder plans, cooperative ownership structures, and greater participation of workers in establishing working conditions.

It also calls for more in-depth study of shareholder rights and responsibilities. It says the current "return on investment" criterion for shareholder-management relations is not sufficient as an ethical rule.

On the role of national policy in U.S. economic life, the bishops emphasize three recommendations:

► "First, in an advanced industrial economy like ours, all parts of society, including government, must cooperate in forming national economic policies."

► "Second, the impact of national economic policies on the poor and the vulnerable is the primary criterion for judging their moral value."

► "Third, the serious distortion of national economic priorities produced by massive national spending on defense must be remedied."

Next: A model of economic justice.

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**UNFINISHED BUSINESS**—Arnold Horton (left) and Slater Huff attach a rear bumper on a Ford Taurus at the automaker's Atlanta plant. The two are among 2,300 employees and 100 robots staffing the factory. In their new pastoral, "Economic Justice for All," the U.S. bishops quote from a 1919 Program of Social Reconstruction the bishops issued which said, "The full possibilities of increased production will not be realized so long as the majority of workers remain mere wage earners. The majority must somehow become owners, at least in part, of the instrument of production." (NC photo from UPI)

## Lunch with the pope: a weight watcher's delight

by Tracy Harly

**NEW YORK (NC)**—Cardinal John J. O'Connor of New York says having a private lunch with Pope John Paul II is a great experience—and a great way to lose weight.

While in Rome after visiting the Middle East, the cardinal had lunch alone with the pope, and later the same day had a filmed interview with New York City's WNBC-TV. The interview was broadcast Jan. 11, the day after the cardinal's return to New York.

The interview ended with Cardinal O'Connor being asked, "What's it like to have lunch with the pope?"

Cardinal O'Connor said it was a "great experience" that he never expected he

would have. He now has experienced it "a number of times."

"I find only one problem," Cardinal O'Connor said. "He begins the lunch—right after prayer—by asking me a question. I start to answer and he's eating away, and my plate's lying there with the food on it."

"Before I know it, the waiter is in to take the plates away, start the next course. His plate is empty; mine is full."

"As soon as the next plate comes, he asks another question. And honest to goodness, every time I've had lunch with him alone, I've come out hungry."

The interviewer suggested that might be a way to lose weight. "A good way to lose weight—have lunch with the Holy Father," Cardinal O'Connor said.



# Today's Faith

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## Becoming a missionary

by Cindy Liebhart  
NC News Service

One year ago, Seattle native Art Gramaje was a sales representative with a corporation in Orange, Calif. Recently graduated from college with a bachelor's degree in business administration, Gramaje seemed headed toward a successful, comfortable lifestyle.

His job required extensive travel and long hours, but the financial rewards enabled him to afford his own apartment, nice clothes, a car, a stereo, dining out frequently—things associated with the young, upwardly mobile professional set.

Last August, much to the surprise of family and friends, Gramaje gave it up to become a missionary. "I saw myself changing in ways I didn't want to change," he said. "I was making money but I wasn't enjoying it."

Today, Gramaje, 24, is midway through a one-year commitment with the Los Angeles-based Claretian Lay Missionaries. He lives in a community house with other lay missionaries who pray together daily, have meals together whenever possible and share household chores. He receives a stipend of \$100 a month for personal expenses. Housing and food expenses are provided.

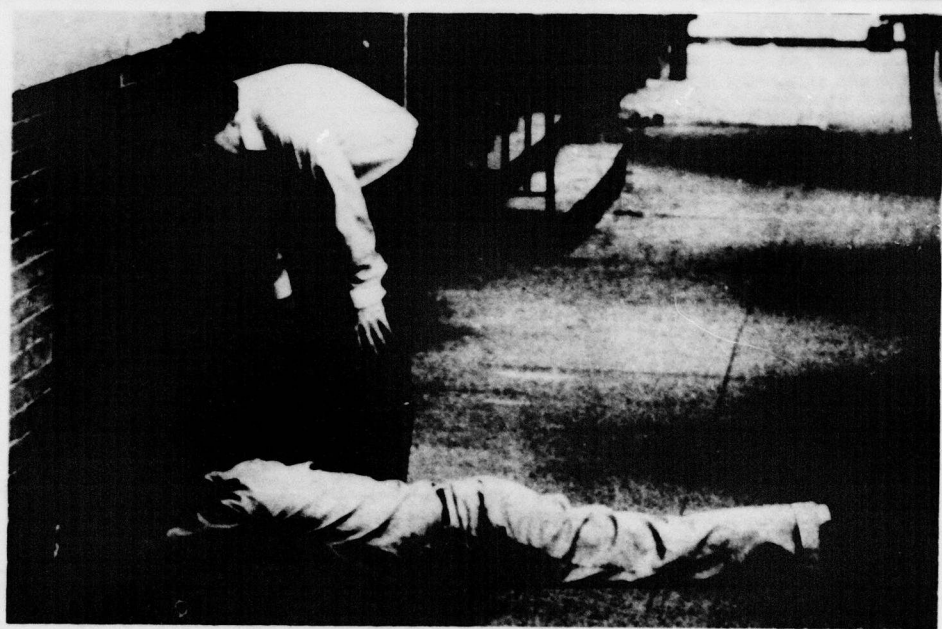
The work Gramaje does differs from images of missionary work he held in the past, he said, images of "people going overseas to save the world." But "I think the role of the lay missionary is to bring the good news to the people of God in whatever way we can in different places, different situations."

Gramaje's "missionary work" is conducted at San Gabriel Mission Parish, a largely Hispanic parish of some 2,800 families where he serves as part of a youth-ministry team.

Lillian Wood, director of the 2-year-old Claretian Lay Missionaries, said the program is committed to "to spreading God's word by loving one another, and in particular by reaching out to the poor, to those who have less."

In addition to working in parishes as Gramaje does, the missionaries work in shelters for the homeless, a crisis center for runaways, an educational program for Hispanics re-entering school, an agency for the elderly, just to name a few.

But the program also focuses on the growth and well-being of the missionaries themselves. Wood said the spiritual growth of the missionaries is essential to the program. Missionaries are encouraged to have individual spiritual



direction and regular programs on spirituality are held in the community house.

The experience of community is an important element in the missionary experience as well, she said. The support they get from one another is vital to their work.

At San Gabriel's, Gramaje's responsibilities include planning youth liturgies and youth council meetings, developing the themes and content of a pilot confirmation program, serving as a resource person for the parish young adult group and facilitating a monthly fellowship night for parish high-school-age youth. He even helped to decorate a float for the New Year's Day Rose Parade, a project the parish's youth undertake every year.

While much of his time on a day-to-day basis is spent planning, organizing and meeting with other parish ministers, Gramaje really values the one-on-one interaction with the teen-agers that occurs on weekends.

"That's where ministry is effective," he said. "I want to give the kids an experience of church they can relate to. I want to give them a chance to experience faith: instead of talking about love, letting them feel loved; instead of talking about trust, trusting them."

There are some frustrations in this kind of work, Gramaje admits. "I'm not going to see a lot of the fruits of this ministry at this time," he said. "We're just planting the seeds. Right now you see a lot of empty looks, kids

See REWARDS OUTWEIGH, page 11)

working in the United States. Liebhart, associate editor of the NC Religious Education Package, finds that he gave up a promising job for his new venture.

Ted Elisee provides a glimpse into the mission of the church today in the shadow of the old mission church at Carmel-Monterey. Elisee is general manager of *The Observer*, Monterey's diocesan paper.

And Father John Castlot's scripture article introduces people who were active missionaries in the early church. Their lives as missionaries were anything but easy, he points out. Father Castlot teaches at St. John's Seminary in Plymouth, Mich.

## The spirit of Father Serra

by Fr. Alfred McBride O.Praem.  
NC News Service

"Deep in the jungles of South America, two men bring civilization to a native tribe. Now after years of struggle together they find themselves in a dramatic battle for the natives' independence. One will trust in the power of prayer. One will believe in the power of the sword."

These are words about "The Mission," the film on the Jesuit effort to save the Guarani Indians from colonial slavery in 1750.

That same year the 35-year-old Franciscan, Father Junipero Serra, arrived in Mexico to begin his mission career among North America's Indians.

Father Serra abandoned his university professorship in philosophy in his native Mallorca, Spain, to plunge into mission work in Mexico. Assigned to the Sierra Gorda territory, he devoted eight years to developing mission centers. After this he assumed duties in Mexico City for nine years.

Meanwhile political rivalries for control of the North Pacific led the Spanish government to occupy what is now California. Russia had initiated a flourishing fur trade in the Aleutian Islands, planned the occupation of Alaska and threatened to move further south.

About the same time, Britain announced plans to navigate in Pacific waters. Should either power dominate

the California coast, the Spanish trade route to Manila would be endangered.

Spain responded by establishing military outposts in San Diego to the south and Monterey in the north. The government appointed Father Serra to create a chain of missions between these two forts.

Thus at age 55 Father Serra embarked on the final phase of his life's work.

His evangelization of the Indians proceeded in two stages. Phase 1 concentrated on developing friendly relations with the Indians with gifts of food, clothing, medical care and other items. Phase 2 required that converted Indians agree to live in the mission compound and become part of a new Christian community. Father Serra judged that Catholicism could not take root in a nomadic lifestyle dominated by the powerful beliefs and customs of Indian culture and religion.

The missions were like a semimonastic commune. The day began with the Eucharist and recitation of the memorized truths of faith. A central kitchen provided all meals. While adults worked, children studied religion. A two-hour siesta followed the noon meal. They gathered for evening prayer at 5 p.m. Socializing followed the evening meal.

Father Serra founded nine missions: San Diego, San Carlos Borromeo, San Antonio, San Francisco, San Luis Obispo, San Juan Capistrano, San Buenaventura, Santa Clara and Monterey-Carmel.

It was Father Serra's pleasure to bring the Indian people to union with Christ. A canonization process is under way for this man of faith and prayer. Allegations that he abused Indians have been denied by Father Noel Moholy, official advocate for his canonization. Says Father Moholy: "The allegations have absolutely no foundation in the documents concerning Serra."

Father Serra was a missionary in the heroic mold. His mission legacy remains an inspiring example for today's church, which is newly alive to the mission ideal.

## This Week in Focus

Who is on mission? And where is the mission found? This week *Today's Faith* introduces some missionaries from the past, such as Father Junipero Serra, but also speaks with some modern missionaries.

Norbertine Father Alfred McBride anticipates Pope John Paul II's 1987 visit to Carmel-Monterey, Calif., with an article on Franciscan Father Junipero Serra, who won for himself a place in the annals of both the church and the United States by his missionary activity. Father McBride is a religious educator currently working with the U.S. Catholic Conference papal visit office.

Cindy Liebhart speaks with a young lay missionary

# Coming full circle

by Ted Eliose  
NC News Service

"Santo Padre," as some of his friends called Father Junipero Serra, had come to the new world in his 30s and accomplished in his later years what most men or women would have accomplished in a lifetime. His death at the age of 71 cast a shadow of gloom on those who lived in the mission walls.

Mission San Carlos Borromeo in Carmel, Calif., was only one of the missions built by this amazing man who walked from Carmel to Mexico City numerous times in his struggle to bring Christianity to the new world. But as the years passed after his death, the missions crumbled like his broken body. By the time this century rolled around, the missions were only a shell—some not standing at all.

Renewed interest in them began in the 1920s and '30s. Under the auspices of Sir Harry Downie, an American eventually recognized with knighthood by the Spanish government, the long and arduous process of rebuilding the mission chain began. Downie became directly responsible for the restoration of a number of missions in the state.

Downie's particular love, like Father Serra's, was the mission in Carmel. His dream was to give the mission back its original purpose—bringing Christianity to the people of the area.

Today, the mission in Carmel is active again. Oh, the city has changed

and so has the face of its people. Carmel elected Clint Eastwood as its mayor and tourists abound rather than the pioneers of Father Serra's day.

In spite of the changes, some things haven't changed. The old mission's teaching ministry continues in a mission school, now under Dominicans rather than Franciscans. And while Indian tribes no longer flourish in the area, the Indian presence is still real.

The very pulpit used by Father Serra is still used today by the mission priests, including the bishop of the Monterey Diocese. Bishop Thaddeus Shubada resides in the mission rectory along with four other priests and helps out with the Sunday Mass schedule. His facility in Spanish serves him well in an area where ministry to Hispanic Catholics receives special emphasis.

Infant Mary Sister Patricia Murtagh is an Argentine who heads the diocesan department of Hispanic ministry established in 1984. The goal of this ministry is "to reach out to our brothers and sisters who feel apart," she said.

"Many Hispanics come to this country and feel alienated," Sister Murtagh added. "Those who finish a lay leadership course with us feel a responsibility and a right by virtue of their baptism to reach out and minister in the community." To date, the Spanish-speaking program has graduated more than 200 lay Hispanic ministry leaders.

Once again the diocese is becoming mission territory. The diocese includes



**SERRA MISSION**—Mission San Carlos Borromeo in Carmel, California, was one of the missions built by Franciscan Father Junipero Serra who walked from Carmel to Mexico City numerous times in his struggle to bring Christianity to the New World. But as the years passed after his death, the missions crumbled. By this century, the missions were only a shell—some not standing at all. (NC photo by George Robinson)

the old mission at Carmel by the sea and also, just 20 miles away, Salinas—John Steinbeck's setting for "The Grapes of Wrath." With 130,000 Catholics and only 50 active diocesan priests, half more than 60 years old, the need for the mission spirit of Father Serra is growing, not diminishing.

Jerry Van Oostern, a Dutch-born Canadian who heads the Serra Lay Leadership Institute, has said that "the

fruits of the labor of Father Serra will be realized when people graduate from discipleship to apostleship." This English-language institute was established in 1986.

"There is a new understanding among the laity about their role and call to spread the Gospel," he said. "Their world and their own home become the site of their missionary effort."

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## The Bible and Us

## Profiles of New Testament missionaries

by Father John Castellet, NC News Service

Missionaries were very active in New Testament times. Some missionaries were sent out by already existing communities while others simply spread the word in the course of their travels (Acts 11:19-26).

Unfortunately we have little or no information about individual "evangelists," as they were called. But reading between the lines, one can come up with some interesting profiles.

There is the picture of the disciples being sent out on a sort of trial mission to Galilean towns in Chapter 10 of Matthew's Gospel, for example. When Matthew wrote this, the churches had been engaged in mission activity for about 50 years. It seems that Matthew had their experiences in mind as he wrote.

The disciples are instructed to seek out "a worthy person" in the village to lodge with—someone recep-

tive to God's Word. Luke adds that they are not to "move from house to house" but to "stay in one house eating and drinking what they have" (Luke 10:7).

One gets the impression that missionaries faced the temptation to compare menus and choose homes which spread a good table. This may have been quite human but it was not very Christian.

The New Testament's profile indicates that the missionary's life was not easy. Matthew tells missionaries that they are being sent out "like sheep among wolves." The following warning certainly was verified in their actual experience: "You will be brought to trial before rulers and kings, to give witness before them and before the gentiles on my account" (10:16-18).

Reading this, one thinks immediately of St. Paul. But there were others. Paul's greatness can make us forget that in the early part of his career he was an

assistant to Barnabas. When the Antioch church decided to send out emissaries, they chose "Barnabas and Saul," in that order.

Their first stop was Cyprus, Barnabas' birthplace, where he had many contacts (Acts 13:1-4). At Lystra on the mainland they cured a man crippled from birth and the local people went wild.

The author of the book of Revelation was a missionary too. There always has been lively discussion about his personal identity. Adela Yarbro Collins, in the book "Crisis and Catharsis," suggests that the author of Revelation was a Christian prophet.

Prophets were important people in the early church. They were gifted preachers and teachers.

Revelation's author reveals an astonishing familiarity with the situation and the history of those he writes to. He would have gained this familiarity from his prolonged visits with them. Traveling from church to church, he preached, taught, exhorted (gave missions?).

When he wrote Revelation he was no longer traveling. His bold mission ventures had led to his exile on the island of Patmos in the Aegean Sea. There he carried out his missionary activity by writing letters.

## Education Brief

## What is a missionary?

"Certain people tried to understand you, to learn about you, to respect your ways and to honor you as persons. They began to share with you their stories of God, helped you cope with sickness, tried to protect you from ill treatment. They were honest with you and showed you by their lives how they tried to avoid the bad things in their own culture. These people were not always successful, and there were times when they did not fully understand you. But they showed you good will and friendship. History will remember the good example of their charity. We especially recall all the missionaries of the Christian faith." (Pope John Paul II addressing the aboriginal people of Australia, 1985)

True or false? The missionary is one who goes to stay among the native people of a far-off place.

The statement is true. Yet it seems incomplete if one means that the missionary task is restricted to those who go to far-off places.

True or false, the statement poses a slight problem. For many people it suggests that the missionary is never him or herself, but always someone else—one who goes away to serve.

True enough, people on mission stay among those they serve. A commitment is made to people. As the pope's preceding words indicate, missionaries are characterized by charity and oneness with those served.

Again, when the mission the pope has had in mind was to youth, he has stressed the importance of avail-

ability, accessibility, as characteristics. For those on mission it was a matter of knowing "how to be with them," coupled with a willingness to listen and to respond to their deepest questions.

Other times in the pope's speeches the one on mission seems characterized by a desire to transform the world or by an attitude that sees the image of God in needy people.

On pilgrimage in Australia, the pope suggested that missionaries may not have the solution to every human problem and can even make mistakes. But, he said, "nothing can ever minimize the depth of their charity." Nothing cancels out "their greatest contribution," proclaiming Jesus Christ and bringing the church to people.

Many characteristics of one who is on mission might be cited in addition to faithfulness, charity, accessibility or making the Gospel known. But considering just these, one is led to ask: Where then is the mission? Don't the people with these characteristics often work very close to home?

## Discussion Points and Questions

Several portraits of people "on mission" are presented by our writers this week. There is the modern missionary, the 17th-century missionary, the New Testament missionary. What would you say it means for a church member to be "on mission"? Where are modern mission areas to be found?

Is there a sense in which every Christian might be called a missionary?

Look first at the work done by Father Junipero Serra, then at the work done by a modern-day missionary as described by Cindy Liebhart. What do the two have in common? How would they be different?

Can one be on mission at home? At work? What does this mean? What are some qualities of a person who is on mission?

## Rewards outweigh frustrations for missionary

(Continued from page 9)

who are somewhat cloistered toward the church."

On a personal level, he lists "not having any money" and having little time for private life as other frustrations.

But the rewards far outweigh the frustrations, he said. "I am growing in my own faith. Living in community has made me a more accepting person. And I'm glad to be able to give to God something that I have—my time and my efforts."

What's more, the teen-agers themselves are a source of reward. "I find myself more energetic when I'm with them," he said.

## Resource

"To the Ends of the Earth" is the U.S. bishops' November 1986 pastoral statement on world mission. "Jesus' great commission to the first disciples is now addressed" to everyone in the church, the bishops state. They add that this mission "must involve all of us personally in our parishes and at the diocesan and universal levels of the church," for, reflecting the changed situation of the world, today every local church is "both mission sending and mission receiving." On the local level, the mission of parishioners is to reach out "with the Gospel of Christ's love for all peoples." One way of doing this, the mission statement says, is to be "willing to welcome new immigrants into our parishes, to respect the cultural treasures of these newcomers and allow ourselves to be enriched and strengthened by their witness to the faith." (Publishing Services, U.S. Catholic Conference, 1312 Mass. Ave. N.W., Washington, D.C. 20005. Single copy, \$3, prepaid. Multiple-copy rates on request.)

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## Children's Story Hour

## On mission with Fr. Kino

by James Minterbach, NC News Service

Eusebio Kino thought he was going to die. It was 1683 and he was just 18 years old.

His family gathered around his bed in their home in Italy. They prayed that God would let Eusebio live.

The young man begged God to help him recover. "If I live," he promised, "I will become a missionary and tell people in some far-off land about you and your goodness."

Eusebio recovered and kept his promise to God by becoming a Jesuit. During his studies, Eusebio also learned to make maps and to chart the stars. He thought that mathematics and science would help him as a missionary.

## What Do You Think?

What is a missionary? Where do missionaries work?

Imagine that you are "on mission," serving someone in real need. In your imagination, whom are you serving? What is that person's need? Where does that person live?

## Reading Corner

"The Saints Book," by Dominican Sister Kate Dooley is an introduction to 40 men and women who in different times, places and ways lived out Christian values. Each saint is dealt with in a brief, lively and highly readable manner and each account is illustrated by an appealing original drawing. (Paulist Press, 997 MacArthur Blvd., Mahwah, N.J. 07430. 1981. Paperback, \$2.95.)

After his ordination the Jesuits sent Father Kino to the missions. He set sail from Spain in 1681. After a difficult five-month voyage he landed in Vera Cruz, Mexico.

He spent several years in Mexico doing missionary work with Indians and making maps for the government. Then in 1687 Father Kino traveled far north from Mexico City and crossed into what is now Arizona to work among the Pima Indians.

The Southwest of what is now the United States was his home for the rest of his life. He loved the beautiful land and built his first mission on a mesa near the San Miguel river between two mountain ranges.

He taught the natives about God and about Jesus, and about ways of raising cattle and grain. The Pima Indians loved peace. They raised corn, wheat and beans to eat. They also grew cotton for their clothes. With Father Kino's help, their herds and their harvests increased greatly.

Father Kino's missions became centers of faith and creativity. They were very well organized. Father Kino taught the Indians all kinds of arts and crafts besides farming and raising cattle. He taught them how to govern and manage their new mission towns.

Each mission was a Christian community that provided everything it needed for its people.

The Pima Indians were amazed at Father Kino's many talents. He was an explorer, a rancher, a skilled craftsman, a community organizer and a strong leader. He traveled thousands of miles on horseback to explore the fascinating land and to bring the Gospel of Jesus to native Americans.

Father Kino died in 1711 at Mission Magdalena surrounded by the Indians he loved.



## Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are found in this week's children's story.

P	N	O	E	L	B	I	O	E	Y
Q	U	F	G	W	X	C	O	C	R
A	A	B	I	P	I	C	B	N	A
T	N	O	W	X	I	K	E	E	N
N	O	E	E	U	S	E	B	I	O
K	Z	M	E	U	S	I	B	C	I
R	I	M	N	T	F	E	K	S	S
T	R	A	A	M	I	P	I	S	S
K	A	E	A	F	I	P	N	H	I
R	A	A	E	R	T	E	R	I	M

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## Carpet Column

## RESILIENT FLOOR

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Armstrong advises when moving heavy furniture or appliances, use plywood or hardboard panels, and "walk" the furniture or appliance across the panel; or slip a 1/4-inch-thick piece of carpet or rug, that adequately covers the area, facedown under each leg, and slide furniture carefully to avoid scratching or gouging.

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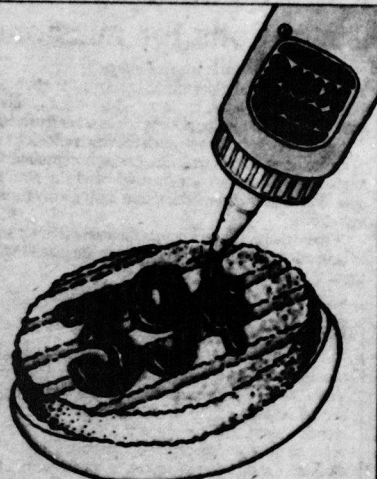
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# THE SUNDAY READINGS

THIRD SUNDAY IN ORDINARY TIME

Isaiah 8:23-3  
Psalm 27:1, 4, 13-14  
1 Corin. 1:10-13, 17  
Matthew 4:12-23

JANUARY 25, 1987

by Richard Cain

A pregnant woman has her hand read by a palm reader. Later when the child has medical problems, someone tells the woman that it is a punishment for her sin in having consulted a medium while she was pregnant.

A twelve-year-old boy buys two ice cream cones, one for him and the other for his mother. By accident he drops one on the ground. Rather than save the other for his mother, he eats it himself. When he arrives home, he finds that his mother had suddenly died while he was gone. For years, he struggles with guilt, thinking that his mother's death was God's punishment for his selfishness in eating the remaining cone.

These are real examples of how individuals think today. I may shake my head at their superstitious explanations of personal tragedy. But they show that the tendency to see bad things as God's way of punishing sin is a deeply ingrained human tendency.

I even see this way of thinking in the Bible. For example, Jesus and the disciples once saw a man who had been blind from birth. The disciples asked Jesus, "Rabbi, was it his sin or that of his parents that caused him to be born blind?" "Neither," answered Jesus. "It was no sin, either of this man or of his parents. Rather it was to let God's works show forth in him." Then Jesus healed the man. (John 9:1-3)

The disciples' question and Jesus' response provide a good way of looking at this Sunday's first reading. The historical setting is 735-733 B.C. At that time, the land of Israel had split into two kingdoms, Israel in the north and Judah in the south. The king of Israel with the help of neighboring Syria was attacking Judah. Ahaz, the king of Judah appealed to Assyria, the dominant super power at that time, for help. The king of Assyria was happy to comply. He destroyed Syria and attacked Israel, carrying off many of the people

who lived in the northern part of the kingdom—what Isaiah described as the land of Zebulun and Naphtali. The price for Judah was high, too. Judah became a satellite kingdom of Assyria. (All this is described in II Kings 16:1-20.)

Isaiah saw this tragedy as a punishment from God for the sins of Israel and Judah—especially their kings. But more importantly, he also saw it as an opportunity for God's works to show forth in human history. The lands of Zebulun and Naphtali would one day be home to the messiah. The images of light and a voice being broken were typical ways the prophets described the work of the messiah who would free the Jews from their oppressors (the yoke) and teach them how to live according to God's justice (walking in the light).

The gospel reading describes the beginning of Jesus' ministry in Galilee. The region of Galilee was where the lands of Zebulun and Naphtali used to be and Matthew saw this as a fulfillment of what Isaiah prophesied in the first reading.

Matthew went on to describe Jesus' message. It was simple and direct: "Reform your lives! The kingdom of heaven is at hand."

Matthew knew that humans are wonderful at putting things off. So he followed this with two examples of people doing in a dramatic way what Jesus was asking for. Simon and Andrew were fishing. Jesus came along and invited them to follow him. Immediately they left everything and followed him. Further down the shore, Jesus came upon James and John and also invited them. They, too, dropped everything and followed him.

From reading the Gospel of John, we know that there was more to it than this. Simon and Andrew (and possibly some of the others) were for a time disciples of John the Baptist. They first met Jesus when he came down to the Jordan to be baptized. John the Baptist then encouraged his disciples to get to know Jesus and some ended up follow-

ing him back to Galilee. So Simon and Andrew came to their decision (so dramatically described here) only through a gradual process. Perhaps they were waiting for Jesus to select them as his followers.

But Matthew wanted to emphasize the total effect a decision to follow Christ will have on one's life. So he focused on the moment when the disciples answered Jesus' official call.

Matthew's point applies to me, too. I only come to know Jesus through a process. But am I prepared to make the decisions this call involves? It's like a romance. Courtship is a process. But when the proposal comes, a life-changing decision must be made—a yes or a no; there's no in between. Years into the marriage, new circumstances will call for new yes or no decisions as one continues to respond to the original call.

Paul, the author of the second reading visited Corinth around 50 A.D. Sometime later Apollos, another great Christian teacher, also spent some time in Corinth. As with any church, some people liked one pastor and other people another pastor. Still others stressed their allegiance to the chief pastor of the church.

But in the case of the Corinthians, this had gotten out of hand. People had divided into cliques based on whether they liked Paul or Apollos better. Others stressed their allegiance to Cephas (the apostle Peter who was the leader of all the churches).

## My Journey to God The Cliff

Each journey should  
be a promise  
of the end  
of a long, hard path.  
With falling steps  
of good intent,  
I gave my way  
—reluctantly—  
toward the cliff,  
stealing sleep,  
dark  
yet knowing  
in a darkness  
that all I ever did  
and that I am  
in clarity.

—Richard Cain  
Editor is a member of United Methodist Church  
(P.O. Box 1717, Indianapolis, IN 46201)

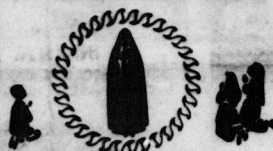
My Journey to God is a collection of spiritual and personal essays that explore the journey of faith. Send it to Richard Cain, P.O. Box 1717, Indianapolis, IN 46201.

In response, Paul emphasized that Apollos, Paul and Peter all were followers of Jesus. The Corinthians had forgotten their most important bond—the one they all shared through baptism with Christ.



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## the Saints *by Luke*

### ST. JOHN the APOSTLE



JOHN WAS BORN IN CYPRUS AROUND 550, THE SON OF THE GOVERNOR OF THE ISLAND. HE MARRIED WHEN QUITE YOUNG AND HAD A NUMBER OF CHILDREN WHO DIED IN INFANCY. HE ENTERED RELIGIOUS LIFE WHEN HIS WIFE DIED GIVING HIS INCOME TO THE POOR.

JOHN WAS NAMED PATRIARCH OF ALEXANDRIA IN 610 AND IMMEDIATELY DISTRIBUTED THE WEALTH OF HIS SEE TO AID THE POOR. HE HELPED REFUGEES FROM SYRIA AND JERUSALEM FLEEING THE MARAUDING PERSIANS IN 614. HE VISITED THE SICK AND BUILT CHURCHES. HE FOUGHT SIMONY, ENDED CORRUPTION IN HIS DIOCESE, WAS GENEROUS TO THOSE IN DIFFICULTY AND WORKED TO ALLEVIATE THE ONEROUS NEW TAXES LEVIED BY NICETAS, THE GOVERNOR. HE HAD TO LEAVE ALEXANDRIA WHEN THE PERSIANS APPROACHED THE CITY.

JOHN WAS ON THE WAY TO CONSTANTINOPLE TO VISIT EMPEROR HERACLIUS WHEN A VISION OF HIS OWN IMPENDING DEATH CAUSED HIM TO RETURN TO HIS NATIVE AMATHUS, CYPRUS, WHERE HE DIED ON NOV. 11, 619. HIS FEAST IS JAN. 23.

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## Vatican Letter

## Walking on eggs in the Middle East

by Agostino Bono NC News Service

One clear result of New York Cardinal John O'Connor's Mideast trip was that it forced the Vatican to state its policy on meetings between high-ranking churchmen and Israeli officials.

Boiled down, the policy is: Vatican officials and cardinals can meet Israeli officials anywhere, including Jerusalem, as long as they don't meet in government offices.

The Vatican prohibits such meetings because it wants to leave no doubt that it opposes Israel's unilateral declaration in 1980 that Jerusalem is its capital. Although Vatican officials said the cardinal was not representing the Vatican and could not, technically, have compromised the policy, they nevertheless worried about the political consequences.

Protocol-wise, meeting an official at his Jerusalem office could be interpreted as "de facto" acceptance of that claim, Vatican officials warn.

The Vatican position is that the status of the city should be determined by an internationally guaranteed statute which grants free access to Jerusalem for Jews, Moslems and Christians and preserves the city's unique character as a holy place for all three religions.

The Vatican policy leaves open the possibility that it would accept rule of Jerusalem by one country, but opposes any unilateral assertion of such rule. The

gious rights to control of the area and the territories lost to Israel since its founding.

Many events in the life of Mohammed, the founder of Islam and its greatest prophet, occurred around Jerusalem. A huge rock in the city is the site where Islamic tradition says that Mohammed, instead of dying, began his night journey on horseback to God.

While the Vatican makes no political claims for Christianity in the area, it takes the political positions that it feels are necessary to protect a Christian presence in the Holy Land.

These include:

- Supporting a homeland for the Palestinians but not saying where that homeland should be
- Refusing to recognize Israel or Jordan diplomatically until both countries agree on common borders. Practically, the policy also gives the Vatican some bargaining chips in dealing with Israel and its Arab neighbors.

Cardinal O'Connor became involved in this complex maneuvering when he put himself in a position the Vatican wants to avoid: giving the appearance of

church acceptance of Jerusalem's current status.

The Vatican asked him not to meet with the officials in their offices—which was immediately interpreted as a snub by the Israelis and Jewish supporters of Israel.

Vatican officials were concerned over interpretations that could be drawn from a cardinal, even one not representing the Vatican, holding such meetings.

*The flap caused the Vatican to issue the statement outlining its position on visits.*

This caused the Vatican to issue the statement outlining its position on visits to Israeli officials.

Cardinal O'Connor, with Vatican concurrence, instead met the officials in their Jerusalem residences.

But the flap that was caused indicates how even a seemingly innocuous visit to someone's office can require walking on eggs in the Middle East.

### Vatican wants to keep a Christian presence in Holy Land.

Vatican holds that political control should be determined through negotiations by the parties involved in the Jerusalem issue.

Behind this policy is the complex, tangled web of Middle East life, in which politics and religion are so intertwined as to be almost indistinguishable. Arabs and Jews both claim descent from Abraham of the Old Testament. Modern Israel is officially a Jewish state, founded to provide Jews with a homeland on the site of the biblical "promised land." Judaism's theology and spiritual aspirations are intimately linked to Old Testament geography.

The founding of Israel in 1948, in what was then called Palestine, was accompanied by bloody fighting and the displacement of numerous Palestinian Arabs.

Arabs, like the Israelis, claim political and reli-

### The Pope Teaches

## Jesus of Nazareth is our only Savior

by Pope John Paul II  
remarks at his general audience Jan. 14

Last week we began a series of reflections on the person of Jesus Christ. Today we consider Jesus as the son of God and the savior. In the creed we profess that "we believe in one Lord, Jesus Christ, the only Son of God," and we add, "for us men and for our salvation he came down from heaven . . . and became man." Thus we believe that Jesus is the Son of God as well as the Son of Man, and secondly we hold that he is our savior. These two truths are at the center of our Christian faith.

When we say we believe in Jesus as our savior we mean that the salvation which he brings is liberation from evil and in particular from sin. In the sacred Scriptures, beginning with the Genesis account of sin's entrance into the world, we discover that only God can save us from sin and evil. From the outset, God shows himself to be both the creator of the world and his savior. A study of the name of Jesus reveals that it means "Yahweh sets free" or "Yahweh saves."

We conclude from a reading of the Gospels that Jesus of Nazareth is the name of an actual historical person. As Christians, we believe that Jesus really is what his name means: our savior. Together with the apostles we bear witness to the power of Jesus' name and we proclaim: "There is salvation in no one else, for there is no other name under heaven among men by which we must be saved."



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# ENTERTAINMENT

## Viewing With Arnold 'Mosquito Coast' and review of '86 films

by James W. Arnold

In "The Mosquito Coast," Harrison Ford is an eccentric genius-inventor obsessed with the decline and decay in American society—the sense of things falling apart in the shadow of forthcoming nuclear holocaust. It's a feeling that, in darker moments, is not hard to identify with, especially if, like Ford's Allie Fox, you have faith only in yourself.



So Fox takes his doggedly loyal, if not entirely enthusiastic, family (wife, four children) to the Central American jungle. They carve out a small technological paradise, built around his marvelous invention of a gigantic, entirely

self-contained icehouse that stands in the steamy tropical twilight like one of Stanley Kubrick's monoliths from space.

But of course the dream turns sour, as all utopias must. Evil has little to do with time or place or civilization. The seeds of destruction lie within the soul, and you can't just run away from them.

This splendidly moody and provocative Peter Weir film, crafted by Paul Schrader from Paul Theroux's 1982 novel, is an obvious allegory about civilization and nature, and what is good and what is arrogant in Technological Man. Here, Fox's enemy is another missionary, the Reverend Spellgood, a vapid, cliché-spouting evangelist whose smug style represents everything the fiercely proud, free-thinking Fox detests. Yet ultimately, Spellgood may have that one piece of the truth that Fox needs.

"Mosquito" has much more than intellectual interest. Ford's do-it, bespectacled non-conformist is a complex and compelling figure—intense, witty, daring—and his family and friends are genuine and attractive people, who are (like us) both drawn and repelled by his brilliance and courage.

As the gifted man who fails to learn and thus fails, Ford is abrasive without losing a speck of charisma. Helen Mirren's long suffering and kind Mrs. Fox is a touching portrait of woman as wife, mother and companion, and River Phoenix (of "Stand By Me") is warm and sensitive as the eldest child who narrates the tale.

Weir's last film with Ford was "Witness," a big success but not half as good as "Mosquito Coast." The production in Belize locations captures the sense of mystery and wonder.

(Recommended for mature viewers.)  
USCC classification: A-III, adults

### Review of 1986 Films

Departed 1986 was not a vintage year for movies. Personally, I could feel enthusiasm only for a Top Five, and I can't recall another year in which the movie culture provided so few films for Catholic cinemaphiles to enjoy and ponder or cherish.

Like most viewers, I still have some late 1986 releases to see, but none of them loom as potentially monumental or irresistible. The year in retrospect seems littered with failures: "Twice in a Lifetime," "Power," "Violets are Blue," "Sweet Liberty," "Legal

Eagles," "That's Life," "Name of the Rose"—to name only a few involving major artists of whom much was expected.

There was another, far more congenial category, of slight stuff brightly executed. That would range from "Star Trek IV" and "Crocodile Dundee" on the high and through "Down and Out in Beverly Hills" to "Short Circuit," "Gung Ho" and "Karate Kid II" on the lower end. Pleasant and well-crafted entertainment, if that's what you like.

Almost no movie is without redeeming good moments or insights, and the best of these included "Heartburn," "Manhunter," "Something Wild," and "The Color of Money." I'm glad I saw all those films, but I wouldn't urge them on everyone else.

On the negative side, it's mean to kick something more than once. But it's easy to be depressed about the popular success of projects like "Top Gun," "Cobra," "Stand By Me," "Ruthless People" and "Heartbreak Ridge." The broad culture that movies represent is certainly not Catholic culture, and that truth seemed a bit more obvious in 1986.

### Recent USCC Film Classifications

The Bedroom Window	A-III
Assassination	A-III
The Good Father	A-II
Black Moon Rising	O

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

## Teens' problems: helping youths help themselves

by Henry Herz and Tony Zaza

"Generation at Risk" tries to raise national consciousness about the problems of contemporary adolescents. A PBS documentary airing Wednesday, Jan. 28, 8-9 p.m. EST, the program is a sequel to "The Chemical People," a PBS special on teen alcohol and drug abuse that caught national attention three years ago. Introducing the sequel, as she did its predecessor, is Nancy Reagan.

What distinguishes this program from others on various forms of teen self-destruction is its emphasis on helping youths help themselves with examples from around the country. Oklahoma City's House of Life uses group counseling and hard work to rescue kids from addiction. A Texas community has set up a Teen Court where adolescent offenders are tried and sentenced by peers.

The statistics—such as the 5,000 teens who succeeded in committing suicide of the half million who tried last

year—are depressing. Denver high schools are trying to avert such tragedies through a peer counseling program where seniors learn to talk to students about their problems. Although not qualified professionals, these senior peers are "qualified friends" and their effort "saves lives," according to Gary Borgeson, who runs the program.

Admittedly the examples shown are all positive and upbeat. The justification for this is that "Generation at Risk" has set out to show adults, especially parents, that they can make a difference, and indeed have a vital role to play in helping troubled youths in this country.

The program emphasizes repeatedly that lack of self-esteem and a sense of helplessness characterizes teens with problems. What they need, it suggests, is for parents, teachers and other adults to start paying them some attention—in positive rather than negative ways.

It is a terrible thing for a father to learn, as happens in this program, that his runaway daughter never knew that he loved her. All she could remember was his constant criticism of whatever she did.

One may be critical of this documentary for oversimplifying the social conditions that most cause juvenile delinquency and criminal behavior. But it does offer one simple truth which makes the entire effort worthwhile—adults bear a responsibility for what happens to their own youngsters and those in the community.

At the conclusion of the program, Mrs. Reagan asks viewers to become involved in local community programs helping troubled teens. It obviously is not that simple, but it is a first step.

### TV Programs of Note

Sunday, Jan. 25, 2:30-3:30 p.m. EST (HBO cable) "Humor and the President." Former President Gerald Ford and wife Betty host this comedy special which examines how the office of president has become a source of humorous anecdotes. Featured are former House Speaker Thomas P. "Tip" O'Neill, Chevy Chase, Art Buchwald, Pat Paul-

sen, Mark Russell, Mort Sahl and Robert Klein.

Wednesday, Jan. 28, 9-11 p.m. EST (CBS) "Broken Vows." This original TV movie stars Tommy Lee Jones as a parish priest whose involvement with the girlfriend of a murder victim leads to serious self-doubt about the efficacy of his ministry, his vow of celibacy and

his role in the affairs of his poor neighborhood community.

Thursday, Jan. 29, 5-5:30 p.m. EST (HBO cable) "Safe Harbor." Rebroadcast of the Paulist Productions' family drama about a young man obsessed with fear of nuclear disaster who gains a new outlook from the granddaughter of an old Japanese fisherman.



**TV FARE**—First lady Nancy Reagan appears Jan. 28 on PBS in "Generation at Risk," sequel to "The Chemical People" three years ago which aimed to raise the nation's consciousness on alcohol and drug abuse among young people. The new program expands the focus to other problems facing youths including suicide, pregnancy and dropping out of school.



**LIBRARIAN**—Anne Mearns plays an embattled librarian and Real Andrews (left) and Jonathan Crombie play two friends divided by a book-banning controversy in "The Day They Came to Arrest the Book," a CBS Schoolbreak Special airing Jan. 27. (NC photos)





# The ACTIVE LIST



The Active List announces 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, 1409 N. Meridian St., P.O. Box 1757, Indianapolis, IN 46203

## January 23

The Adult Education Committee of St. Pius X Parish continues its Pope Paul VI, *Spiritual Renewal* Today videotape series by Trappist Father Vincent Dwyer with "Discipline: the Way to Freedom" at 7:30 p.m. in Room Hall. Call 646-2548 or 257-1886 for more information.

Eight graders are invited to the annual Eighth Grade-Freshman Class Party and Dance from 7:30-10:30 p.m. at Chastard High School.

## January 23-24-25

A Tobit Weekend for Engaged Couples will be held at Alverno Retreat Center, 8140 Spring Hill Rd. Call 257-7335 for information.

Father Paul Kottler and team will conduct a Young Adult Weekend on "Journey Into Freedom" at Fatima Retreat House, 5263 E. 56th St. \$65 cost, including \$10 deposit. Call 545-7881.

## January 24

Channel of Peace Community will sponsor a Day of Discernment from 9 a.m.-4 p.m. at the Catholic Center, 1409 N. Meridian St. Bring salad, vegetable or dessert.

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold a pitch-in social, playing the "How to Hunt a Murder" game at 6:30 p.m. in St. John the Apostle Parish, 3410 W. Third St., Bloomington. Call Patrick Fitzgerald 813-336-1269 for information.

The Office of Worship will sponsor Music in Catholic Worship Part II from 10 a.m.-3 p.m. in room 206 of the Catholic Center, 1409 N. Meridian St.

St. Jude Parish Cub Scout Pack will sponsor a Chili Supper from 6-9 p.m. following evening Masses. Adults \$2; children \$1.

## January 24-25

The ACCW will sponsor its annual Baby Shower for Birthline after weekend Masses. Bring new or like-new baby clothes and equipment to be used in parish. Money is also welcome; make checks payable to "ACCW/Birthline."

## January 25

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

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 5200 Rabke Rd.

The Adult Religious Education Committee of St. Barnabas Parish will present the second of a free three-part Scripture series by Jim Weller on "The Ascending View: New Light on the Gospel" from 7-9 p.m. in the school cafeteria, 5200 Rabke Rd.

## January 26

The annual Faith, Family and Football Dinner will be held at 6 p.m. at the Indiana Convention Center. For information call 261-1451.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. for a pitch-in dinner followed by games and small group discussions at the Catholic Center, 1409 N. Meridian St. For information call 257-1886 days or 256-8149 or 256-3121 evenings.

## January 27

The Office of Worship will sponsor an Indianapolis West Deanery Parish Library Committee Training Session from 7-10 p.m. at St. Christopher Parish Activities Center, 530 W. 10th St.

The Adult Catechetical Team of St. Michael Parish will continue its series on Our Unique Personalities and How They Bring Us to God, with RUPUI assistant chaplain Sister Fran Wutt speaking on "Relating to God Personally" at 7 p.m. in the school basement, 3306 W. 35th St. \$1 fee.

## January 28

St. Matthew Parish, 4109 E. 50th St. will present "Historical Setting" as the second introductory session of its long term study of the Scriptures from 7:30-9:30 p.m. Call DRE Tom Agnew 257-7737 for information.

## January 29

The Office of Worship will sponsor Lecter Basics Part II from 7-10

p.m. at St. Mary Church, New Albany.

St. Luke Parish Pro-Life Committee and Indianapolis North Deanery Parishes will present a program on "Abortion: Tragedy and Triumph" at 7:30 p.m. in the church, 75 Holiday Dr., E.

## January 30

The Adult Education Committee of St. Pius X Parish will continue its series on Pope Paul VI, *Spiritual Renewal* Today by Trappist Father Vincent Dwyer with "Dialogue: The Art of Spiritual Communication" at 7:30 p.m. in Room Hall.

A Cathedral Shamrock Monte Carlo Party will be held at 8 p.m. in Cathedral High School, 5225 E. 56th St. \$5 at the door, pre-sale \$3. Call Susan Lord 543-0490.

## Jan. 30-Feb. 1

A Men's Weekend Retreat will be conducted by Josiah Father Harold Summer at Fatima Retreat House, 5263 E. 56th St. Call 545-7881 for information.

## January 31

Single Christian Adults will hold a membership party for single, divorced and widowed Catholics aged 21 and over at 8 p.m. in the small clubhouse of Castleton Arms. \$1 cost. For information call Chris Manahan 820-5677 or Bill Friley 820-4550.

Madonna Circle of Our Lady of Perpetual Help Parish, 1782 Scheller Ln., New Albany will sponsor its Annual Spaghetti Supper from 4:30-7:30 p.m. at the school. Large orders \$3.50; small orders \$2.50. Carry-outs available.

Bishop Chastard High School will offer a Placement Test for eighth graders at 8:30 a.m. in the guidance office.

## February 1

Seymour Deanery NCCW will hold a Requite Orientation from 8:30 a.m.-4:30 p.m. at the K of C, Middleton Rd., Columbus. Lunch included. For reservations call Sharon Skinner 813-343-0941 before Jan. 28.

The Adult Religious Education Committee of St. Barnabas Parish, 5200 Rabke Rd. will conclude its free series by Jim Weller on "The Ascending View: New Light on the Gospel" from 7-9 p.m.

St. Vincent Hospital Calix Unit will meet at 8:30 a.m. in chapel for Mass followed by a meeting at 9:15 a.m. in the cafeteria.

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Reservation deadline for Valentine's Gale Dinner/Dance to be sponsored by Little Flower Parish Feb. 7 in Norman's, Union Station beginning with cocktail hour at 6:30 p.m. \$25/person. Call Norven Murphy 253-5528 or Marilyn Jeters 357-0855.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3453, 7 p.m.; Rencall High School, 8:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 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, 1205 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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# Don't play up to Rome, group tells nun leaders

WASHINGTON (NC)—The National Coalition of American Nuns has told the Leadership Conference of Women Religious not to "play up to Rome" and to maintain an "even-handed position" in dealings with church hierarchy.

The comments appeared in the coalition's winter newsletter and accused the Leadership Conference of Women Religious of not strongly promoting women's issues and of being too deferential to Vatican officials.

"We do not expect LCWR to be fire-throwers but we would appreciate a note of reality in how they convey their concerns because they do represent U.S. sisters," the coalition added.

The coalition is an organization of 2,000 of the 120,000 nuns in the United States. Its target, the Leadership Conference of Women Religious, is an official organization of the heads of U.S. women's religious orders.

Immaculate Heart of Mary Sister Carol Quigley, the

leadership conference's president, said she disagreed with the coalition's analysis and denied the coalition's assertion that her organization is too deferential to the Vatican.

"I don't feel we are playing games," Sister Carol said. "I feel we are making sincere efforts to collaborate with the Vatican II church."

She said the Leadership Conference of Women Religious "both receives and offers challenges in every arena it goes into, including the Vatican, but not in the style of NCAN."

Sister Carol said her organization has spoken with Vatican officials about the "experience and concerns of women."

"We continue to raise with the Vatican the role of women in the Catholic Church," she said. "We have brought the theme up in the past and it will be a theme of future meetings."

The coalition's comments were in a seven-page critique of the leadership conference's 1985 annual report. It criticized

the report's praise for Archbishop Pio Laghi, Vatican promoter to the United States, and said a photo in the report showed "three women focusing ritual attention" on the Vatican representative.

Sister Carol defended Archbishop Laghi, saying she had worked with him during the past two years.

She said the leadership conference has "experienced an increased openness and understanding of our position" on the archbishop's part. "We need to build on any sign of greater dialogue. We are seeing progress."

The coalition also said that while the leadership conference acknowledges that women feel excluded in the church, it then tells those women to accept the situation.

The leadership conference's report showed "no sign of a move to overcome that exclusion in any substantive way," the coalition said.

## Nicaraguan Cardinal Obando Bravo robbed in Miami

MIAMI (NC)—Cardinal Miguel Obando Bravo of Managua, Nicaragua, was robbed Jan. 17 in a Miami suburb where he was visiting.

The armed robbery took place at 3:15 p.m. at the home of Nicaraguan exile Roberto Rivas in West Kendall, a suburb of Miami.

Reports circulated that the cardinal had been beaten, but according to a spokeswoman for the Miami Archdiocese he was uninjured except for minor cuts to his hands from a rope used to tie him.

His glasses and watch were taken during the robbery and several objects and some money were reportedly taken from other people in the house. Police said two gunmen were involved.

Metro-Dade Police spokeswoman Sgt. Lucy Pitt said the case was being handled as a routine home robbery. "We're looking at it purely as a robbery," she said.

Nicaraguan opposition leaders in Miami saw political motivations for the crime.

Rivas said Cardinal Obando Bravo was "slightly roughed up, pushed and shoved" by the gunmen. He said they took the cardinal's diaries and other documents but showed no interest in papers held by the others.

"All of their actions were against him," Rivas said.

Hector Darío Padron, president of the Economic Institute of Nicaraguan Religion and Culture said, "Our political experience tells us that these attackers were hired by communists to intimidate religious leaders."

Arturo José Cruz, director of the United Nicaraguan

Opposition, told The New York Times, "I think it was the Sandinistas who sent people to beat him up and make him afraid."

"In Managua they can do nothing to him, but here they have shown they can act outside Nicaragua," he said.

The cardinal has been a leading critic of Nicaragua's government, which last year exiled two churchmen and shut down Radio Católica, a church-owned radio station.

Cardinal Obando Bravo met privately with Archbishop Edward A. McCarthy of Miami Jan. 18.

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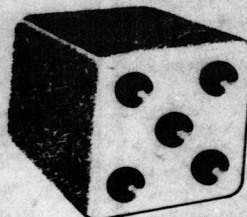
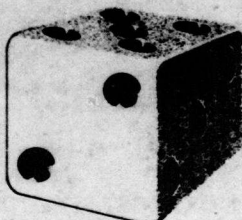
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# YOUTH CORNER

## A weekend retreat that builds leadership skills

by Tony Cooper

Maggie Litch wants to be a better leader. The high school junior from St. Mary parish in Leesville says one of her goals for the recent "Peer Leadership Experience" she attended was to overcome her self-consciousness about being short (she is 4'11"), and gain enough confidence to be able to speak in front of a group of peers. "Before the weekend, I hated giving speeches. I was terrified me, because I'm so short and most of the podiums I stand up to are three-fourths as tall as me and I can barely see over them," Litch said.

Through the course of the weekend, Litch did gain more self-confidence. "At the end, when we got at the podium and gave our little speech, it was scary, but throughout the weekend, I learned to believe in myself enough to say, 'Well, this is the way it is. This is my opinion,'" Litch said.

The Peer Leadership Experience, developed by Jerry Finn, youth ministry coordinator for the New Albany Denarry, is offered several times a year. It teaches the participants skills in: listening, public speaking, group dynamics, leadership styles and decision-making.

The experience is well worth the time spent, according to Tony Montgomery, a freshman from Sacred Heart parish in Jeffersonville. "I learned that as a leader, you have to be patient, you have to care, you must be open-minded and be able to take charge and get the job done without being mean."

"The most important skill I learned was to listen," said Montgomery. "You can be a good friend as well as a good leader, by just listening and not putting yourself up on a pedestal, because you're not there to be everything. You should be willing to take suggestions."

Learning how to give a retreat talk was helpful to Diana Stewart, a junior from Our Lady of Perpetual Help parish in New Albany. "When you give a retreat talk, you don't just write a report, you've got to give a part of yourself. They really teach you how to do that, to personalize your talk," Stewart said.

Stewart admitted her shyness made it hard to give



**LEADERSHIP RETREAT**—Maggie Litch from St. Mary's parish, Leesville, gives a speech on the "Peer Leadership Experience," sponsored by the New Albany Denarry Youth Ministry, Dec. 12-14. Listening are (from left) Gary Nebes, St. Anthony's, Charlottesville; Barry Lynch, Stephanie Pennington, and Kelli Thompson, all from St. Augustine, Jeffersonville. (Photo by Tony Cooper)

her 3-minute speech at the end of the weekend, but that the effort was worthwhile. "It really helped me learn, because we videotaped each talk, and I went back and reviewed the tape. I could look for things like good eye contact and sharing enough of myself with the listeners."

Stewart said she'd recommend the Peer Leadership Experience to others. "You meet a lot of new friends. Just the advice and things they tell you helps you learn a lot."

Montgomery also has been talking up the weekend. "I've already recommended the Peer Leadership Experience to a friend. With the group we had, it was easy to speak out. It's the best retreat that I've been to so far."

The last weekend was directed by Joe Proctor, chairperson of retreats for the

New Albany Denarry. The next Peer Leadership Experience will be offered March 6-8 at the Aquinas Center in Clarksville.

For more information or to register, contact Jerry Finn at (812) 946-0264.

(Cooper is youth minister at St. Mary parish in New Albany)

## Style Show different this year

This year's CYO Style Show will be different, according to Jerry Rann, administrative assistant for the CYO. The youth will model professionally made fashions. The clothes will probably be spring fashions supplied by one of the local style shops. In previous years, the young people modeled their own clothes.

Those interested in modeling should contact the CYO Office by Friday, Feb. 27. The CYO Office is located at 500 E. Stevens St., Indianapolis, Ind., 317-422-8811. The show itself will be Sunday, March 15 at Holy Name parish in Beech Grove. It will begin at 6:30 a.m. and be followed by a dance (come as you are). Admission to the dance is \$2. A D.J. will provide music.

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## Music and life 'The Way It Is' looks at prejudice

by Charlie Martin, NC News Service

### THE WAY IT IS

Standing in line marking time/Waiting for the welfare dime/Cause they can't buy a job/The man in the silk suit hurries by/As he catches the poor old ladies' eyes/Just for fun he says, "Get a job."

Refrain: That's just the way it is/Some things will never change/That's just the way it is/But don't you believe them.

They say, Hey little boy you can't go/Where the others go/Cause you don't look like they do/Said hey old man how can you stand/To think that way/Did you really think about it/Before you made the rules/He said, son

Repeat Refrain

Well they passed a law in '64/To give those who ain't got a little more/But it only goes so far/Because the law don't change another's mind/When all it does is at the hiring time/Is the line on the color bar.

Repeat Refrain

Recorded by Bruce Hornsby and The Range  
Written by B.R. Hornsby © 1985 Zappa Music-ASCAP

There's a new sound in rock music these days—the piano. Several recent hits have featured this sound, including Bruce Hornsby's first Top Forty hit, "The Way It Is," from the album by the same name.

The song talks about some ways that prejudice exists in our society. As the song says, laws have helped some. But it will take more than a law to change the narrow attitudes of people's minds.

The song gives two examples of prejudice. The first talks about a rich man's lack of respect for an old woman on welfare. The second talks about the way minorities have less opportunity and freedom in our society. The message in both cases is simple, "That's the way it is, some things never change."

Christians cannot accept such a response. Any act of prejudice breaks God's law, a law of the heart that goes beyond any civil code. We need to stand up to prejudice wherever we find it. The first

and most important place to start looking for it is in our own attitudes toward others. Do we find ourselves putting down individuals who are different from us? At school, do we avoid people of another race or from a different social background?

Prejudice can be found also in racial remarks or jokes. Showing disapproval of these kind of comments takes courage. Yet if others are to realize the impact of their words, they need to know that such comments are not funny.

One of the best ways to stand up to prejudice is to learn more about its causes—for example, by becoming more involved in your sociology and economics classes. Use those opportunities to learn why some people are poor and how we might help them help themselves.

Bruce Hornsby is right. We don't have to accept or believe in prejudice. Even one person—you—can make a difference in overcoming what prejudice does to all of us.



# Listen, don't condemn

by Sr. Barbara Mayer

**KANSAS CITY, Kan. (NC)**—Though teen-agers are often viewed as bored or lacking faith, they have a deep faith and need understanding, said Sister Mary Beth Minges, a parish youth minister.

Sister Minges surveyed 286 teen-agers in the Archdiocese of Kansas City with appropriate questions and then gave priests the same questions

during a fall continuing education workshop for clergy.

"Youth carry around a lot of guilt and don't know how to get rid of it," the nun said. "The world teaches one thing and the church teaches another—kids get caught in the middle. They need rules but they also need understanding."

Many adults think teen-agers who do not go to Mass have no faith, she said, but young people are "not bored or

unbelieving, but rather backing off from authority and struggling for independence."

Sister Minges said hers was not a sociological study but an attempt to present some views of teen-agers to priests to help them better understand youth ministry.

"Not everyone has the gifts to work with young people," she said at the workshop. "Priests should not expect too much of themselves."

Survey results for both

groups showed companionship, guidance and good examples as priorities.

Other needs youths indicated were understanding, trust, responsibility and someone to listen to them. Needs the priests added were compassion, ownership, involvement and self-discipline.

"Unresponsive" was how most of the youths and priests surveyed described the general attitude of young people in their parish. Others' descriptions were "laid back," "unconcerned," "bored" and "in the dark."

When asked about the attitude of adults in the parish toward teen-agers, 41 percent of the youth said adults were "encouraging" and 48 percent of the priests said they were "worried."

Youths also said adults were too strict, overprotective, "worried but helpful," loving and "encourage us to do things but do not care to help."

In assessing the primary cause of difficulty between adults and youth, 76 percent of the youth and 63 percent of the priests said poor communication was the main reason. Some youth said that the two groups don't know each other too well, that parents fear their children growing up or are worried their kids will get into trouble.

## 14 from diocese on all-state team

14 players from the seven Catholic high schools in the archdiocese have been named to the Faith, Family and Football all-state team. There are 24 on the team. In addition, Michael McGinley, of Cathedral High School in Indianapolis has been named as coach of the year.

The players are Kerry A. Altherr of Cathedral (end), Jimmy F. Compliment of Ritter in Indianapolis (wide receiver), Patrick M. Douglas of Providence in Clarksville (offensive back), Anthony J. Farrell of Roncalli in Indianapolis (defensive back),

Grady Gaynor of Ritter (defensive line), William G. Giles of Brebeuf in Indianapolis (offensive line), Richard J. Hamburger of Brebeuf, (linebacker), Matthew Hutt of Socinea in Indianapolis (offensive line), Patrick J. Janssen of Cathedral (offensive back), Karl C. Lefter of Socinea (defensive back), Charles C. Orban of Chatard in Indianapolis (linebacker), Michael C. Sahn of Chatard (offensive back), Eric A. Schott of Roncalli (defensive line), and Robert D. Turner of Chatard (wide receiver).

## Terre Haute youth in Renew

by Janet Roth

Ever since Renew began in the Terre Haute Deanery last fall, youth in many of the parishes have been actively involved. Renew is a spiritual renewal process designed to help parishes develop a closer relationship with Christ. All but three of the parishes in the Terre Haute Deanery are working together on the program.

During the first Renew session last fall, Sacred Heart and St. Benedict youth participated in a variety of activities. Through Religious

Education Sessions, the youth learned more about:

- their role in the church today,
- God's unconditional love,
- healing and forgiveness, and
- their roles as loving and giving family members.

An overnight lock-in was held during the last Renew session with a peace and justice theme: "Let Peace Begin with Me."

The final week of the session provided opportunities for the youth to extend their faith and love to others through five service projects. They planned and served spaghetti dinners

to the elderly as well as painting and cleaning for the needy.

During Renew, the youth also helped to plan liturgies in the parishes. They learned more about their faith, and now have a greater awareness of peoples' needs and realize their vital part in the total parish community.

A team of youth and adults is now making plans for the second Renew season that begins March 1.

(Janet Roth is coordinator of youth ministry for Sacred Heart and St. Benedict parishes in Terre Haute.)

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## Book review

# The human life of Jesus

*The Hidden Years, A Novel About Jesus*, by Neil Boyd. Twenty-Third Publications, Mystic, Ct. 06355. 251 pp., \$3.95.

Reviewed by Fr. Gilbert Padilla

"The Hidden Years" is a delightful book about Jesus. It centers mostly on the time before the public ministry but it does cover some parts of the Gospel narrative.

It is interesting to see how another person imagines the life and the activities of Jesus as compared with the images that one might have had. It makes for very thought-and

imagination-provoking reading. The treatment given to the meetings of Jesus with his future apostles is excellent. It is interesting because of the humanness of these encounters.

The masterpiece of the book for me was in the way Neil Boyd looks ahead to the parable of the Good Samaritan that will appear later in the Gospel. I will not disclose in this review how it is done because I will not spoil it for others who will read it for themselves. I see here how Neil Boyd, well noted for his Christological writings, has had to have done much scriptural meditation to come up with this idea.

The three temptations of Jesus are some of the Gospel

items in this book. They are a profound philosophical insight into the concept of sin and temptation; masterfully done. This is not light reading in the novel style. It is deep.

"The Hidden Years" is not a book on Christology. It is a presentation of the life of Jesus before the Gospel presentation except for the temptations.

I'd recommend it for everyone for two reasons: it is good reading and it opens up new interest in the Gospel itself. It makes one want to read the Gospel with a renewed interest. The humanness of the life of Jesus could add a new enthusiasm to readers who might just reflect that they had never thought of it like that.

## REST IN PEACE

(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.)

† ALLIANCE, Elizabeth W., 75, St. Augustine, Jeffersonville, Jan. 11. Sister of Helen Dellinger and Frances Dixon.

† ASHCRAFT, Robert E., 71, St. Ambrose, Seymour, Jan. 4. Father of Judith Schmidt, Michele Judd, Susan E., Hubert H. and Joseph L.; grandfather of 14; great-grandfather of two; brother of Patrick A. and Mary Lee Boas.

† BRADLEY, Linda Elizabeth Schneider, 41, St. Pius X, Indianapolis, Jan. 5. Mother of Steven J., John C. and Timothy; daughter of Elizabeth Schneider; sister of Mathias G., James J., George A., Lindsay P., Joseph M., Michael J. and Robert W. Schneider, Beth Ann Palmer and Laurel Beatty.

† CHILDS, Margaret L., 78, St. Ambrose, Seymour, Jan. 4. Mother of Janet Lanam, Mary Sue Brown and David R.; grandmother of 11; great-grandmother of nine; sister of John William Hoffmire.

† FUCHS, Outlin, 83, St. Paul, New Albany, Dec. 28. Mother of Leo and Clarence; grandmother of four; great-grandmother of two.

† JOSE, Felicidad Lopez, 79, St. Thomas Aquinas, Indianapolis, Jan. 8. Wife of Marcial A.; mother of Marcial A., Jr., Nestor L., Romulo L., Felicitas L., Napoleon L., and Julia J. Contreras; grandmother of 13; great-grandmother of one.

† KLEFFGOEN, Norman C., Sr., 72, Our Lady of Lourdes, Indianapolis, Jan. 9. Husband of Mary L.; father of Nancy West, Norman C., Jr. and Stephen; grandfather of nine; great-grandfather of two.

† LATHROP, Gordon B., 72, St. Michael, Connelton, Jan. 11. Husband of Edith Latherland; brother of Percy and Ross; half-brother of Russell Shaw and Elsie Frank.

† LAUDACE, Pauline R., 75, St. Mark, Indianapolis, Jan. 7. Mother of Margaret Klefer, Mary Frances Jones, Janet Summers, Roseanna Hodgson, Ruth Richardson, Barbara Stump, Paul, Anthony and William; sister of Mary Ann Gehring; grandmother of 21; great-grandmother of one.

† LEBING, Elmer J., 82, St. Mary, Nashville, Jan. 9. Husband of Marcelle Bedit; father of Bernard, Paul, Raymond, Harold, Arnold, Marvin, Mark, Norma Miller and Joyce Rowland; brother of John, Marie Meyer, Thomas McNeill and Regina Hammar; grandfather of 21; great-grandfather of three.

† MERRICK, Louise M., 82, St. Augustine, Jeffersonville, Jan. 12. Sister of Helen Garner and Ross A. Cullman.

† NASH, Margaret, 81, Holy Spirit, Indianapolis, Jan. 11. Wife of James; mother of Thomas E., William C., Robert M., Kevin M., Mark D., Karen E. and Mary L.; sister of Helen Lamb, Robert and Martin Cunningham.

† PAULIN, Velma, 82, St. Paul, Tall City, Jan. 7. Mother of Mary Schaefer, Anita Shepherd and Pat Reardon; grandmother of eight.

† PETERS, Irene Ida, 85, St.

Louis, Batesville, Jan. 7. Mother of Sharon Cosart, William, Tyrone, Gerald and Gregory; grandmother of eight; sister of Elmer and Sylvester Bruns, Esther Thole and Elizabeth Wallin.

† RAGER, Robert C., Sr., 80, St. Anthony of Padua, Clarksville, Jan. 8. Husband of Elaine; father of Robert C., Jr., Everett, Donna Lee DeArk, Kathleen Ann Moss and Lynn Marie; brother of Mary Alice Robison; grandfather of six.

† RAYER, Clem, 38, St. Louis, Batesville, Jan. 17. Father of Paul, Irene Schutte, Rola Grunshaw and Marjorie Yorn; grandfather of 21; great-grandfather of 43.

† ROBINSON, Richard, 61, St. Lawrence, Lawrenceburg, Jan. 8. Husband of Roberta; father of Donna Wehner, Diane Caudill, Bessie Casseline, Ann Craven, James and John.

† SCHMIDT, Benedictine Sister Angelica, 74, Convent Immaculate Conception, Ferdinand, Jan. 10. Sister of Benedictine Sister Mary, Ursula Miller, Benedictine Brother Augustine and Father Nicholas.

† SCHNEIDER, Mark Edward, 21, St. Pius X, Indianapolis, Jan. 5. Son of Elizabeth; brother of Mathias G., James J., George A., Lindsay P., Joseph M., Michael J., Robert W., Beth Ann Palmer and Laurel Beatty.

† SCHUNK, David Keith, 44, St. Elizabeth, Cambridge City, Jan. 9. Husband of Marilyn; father of Rick, Cindy, Beth, Sherri and Missy; son of Otis and Shirley; brother of Bill.

† STEFFEN, Clara, 94, St. Joan of Arc, Indianapolis, Jan. 11.

† TEMPLE, Mary Ann Burnett, 55, Holy Angels, Indianapolis, Jan. 6. Wife of Robert R.; mother of Robert R., Jr., Reginald V. and Rebecca Ann; grandmother of two; stepmother of Vanilla Burnett; sister of Alice Adams, Theresa Montgomery, Frances Haywood, and Virginia, Maria, Patrick, Frederick, Phillip and Chris Burnett.

† THEBO, Marcelle, 63, St. Lawrence, Jan. 12. Wife of Robert; mother of Barbara Ann.

† WERNER, Paul Anthony, 70, St. Louis, Batesville, Jan. 8. Father of Mary Rosecamp, Ronald, Paul A., Jr., William, Robert, Gerald A., Thomas A. and Douglas; brother of Carl, Francis, Herman, and Loretta Niese; grandfather of 14.

† WILLIAMS, Mildred McAtee, 75, Our Lady of Lourdes, Indianapolis, Jan. 10. Mother of Gerald L., and Doris Lillard; grandmother of five; great-grandmother of nine.

## Priest's father Earl Davis buried Jan. 14.

**MOUNTAIN HOME, Ark.**—Earl J. Davis, father of St. Monica pastor Father Clement T. Davis, died here Jan. 11 at the age of 88. He was buried on Jan. 14.

Mr. Davis was born in East Des Moines, Iowa. He was employed at U.S. Gypsum and lived in the Chicago area for 40 years before retiring to Mountain Home in 1950.

Survivors of Mr. Davis include his wife Gracie of Mountain Home, a daughter, Donna Turpin, of River Grove, Ill., three grandsons, and Father Clement. He is also survived by two sisters and two brothers: Lucille Potts, Mary Margaret and James D., all of Tusculum, Ariz., and Walter F. of Chicago.

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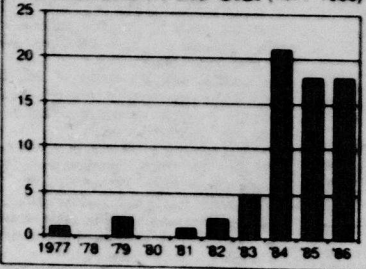
# Pennsylvania bishops oppose capital punishment

HARRISBURG, Pa. (NC)—Capital punishment is "unnecessary and inappropriate in our age and in our society," said the 17 bishops of Pennsylvania in a statement issued this month.

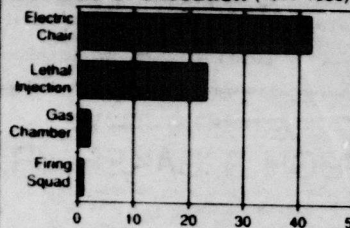
## U.S. Capital Punishment

Since the 1977 execution of Gary Gilmore, 67 more U.S. criminals have been executed. Of the 68, 40 were white, 24 black and 4 Hispanic.

## Executions in the U.S. (1977-1986)



## Methods of execution (1977-1986)



**DECADE OF DEATHS**—It has been 10 years since the 1977 execution of Gary Gilmore in Utah entered in a new era of capital punishment. Since then 67 more convicted criminals have been executed in the United States. A statement issued by the 17 bishops of Pennsylvania says capital punishment is "unnecessary and inappropriate in our age and in our society." Graph shows how the number of executions has risen dramatically in the last three years. (NC graph from UPI)



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The 588-word statement, released by the Pennsylvania Catholic Conference, said that "other means must be used to prevent criminals from committing serious crimes and to redress the injustices suffered by victims of crime and their loved ones."

(The bishops of Indiana, plus other members of the Indiana Catholic Conference, opposed capital punishment in a strongly-worded statement last October.)

A death penalty law is in effect in Pennsylvania and execution warrants for several convicted murderers have been signed in the state, the bishops noted in their statement.

Acknowledging that the Catholic Church teaches that the state has an obligation to pursue "necessary and appropriate" measures to protect its citizens, the bishops said this teaching must now be applied to a society in which "increasing violence sadly indicates a growing disrespect for human life."

They voiced concern that the death penalty furthers a "destructive anti-life attitude."

"We believe that the question confronting us today is not whether the state may impose capital punishment, but whether it should," the bishops said.

They said "every possible effort" must be made to help prisoners become productive citizens again.

Denying that their position lacks compassion for those victimized by crime, the bishops said concern for the victims' well-being "must avoid any demands for vengeance and, instead, reflect the deep compassion of Jesus, who taught and practiced forgiveness."

In 1973, the Pennsylvania bishops issued a less definitive statement calling upon state legislators to explore every alternative before voting to retain capital punishment.

The Pennsylvania bishops are Philadelphia Cardinal John Krol; Philadelphia Auxiliary Bishops Louis A. Dellimeane, John J. Graham, Edward T. Hughes and Martin N. Leh-

maier; Ukrainian Catholic Archbishop Stephen Salysk of Philadelphia; Byzantine Archbishop Stephen J. Kocisko and Byzantine Auxiliary Bishop John Bilack of Pittsburgh; Bishop Thomas J. Walsh of Allentown; Bishop James J. Hagan of Altoona-Johnstown; Bishop Michael J. Murphy of Erie; Bishop William G. Connors of Greensburg; Bishop William H. Keeler of Harrisburg; Bishop Anthony J. Bevilacqua of Pittsburgh; Auxiliary Bishops Anthony G. Bocco and John B. McDowell of Pittsburgh; and Bishop James C. Trimlin of Scranton.

## Pope stars in Serra vocations videocassette

CHICAGO (NC)—A Serra International videocassette to promote vocations to the priesthood stars Pope John Paul II and emphasizes his vocation as priest, not pope.

Titled "A Call to Christ," the 15-minute videocassette focuses on the pope at prayer and Eucharist and includes footage of him as he speaks with crowds of teen-agers as well as interviews with several persons close to the pontiff.

"Pope John Paul II is the quintessential priest. He also has a special charisma for reaching young people," said Francis J. McKeen Jr., president of Serra International, a lay organization to promote church vocations.

Serra International, with headquarters in Chicago, plans to show the videocassette to high school and college students and parish organizations. The Vatican's television center produced the videocassette.

"A Call to Christ" can be purchased for \$35 from Serra International, 22 W. Monroe St., Chicago, Ill. 60603.

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# Official disputes claim that Vatican is anti-Semitic

By John Asher

WASHINGTON (NC)—An assertion by columnist George F. Will that the Vatican was anti-Semitic during the Nazi Holocaust and is anti-Semitic today toward Israel is "patently ridiculous," an official of the Catholic League for Religious and Civil Rights said Jan. 13.

Anthony Mangano, chairman of the Milwaukee-based organization's national interfaith committee, said in a telephone interview that Will is "terribly misinformed."

Will made the remarks Jan. 11 on ABC News' "This Week with David Brinkley."

The roundtable discussion program dealt with defense but in the last few minutes, Brinkley broached the subject of New York Cardinal John J. O'Connor's controversial trip to Israel and the Vatican policy that forbids him to meet with Israeli leaders in government offices in Jerusalem.

Will said such a policy illustrated "that there is a residual anti-Semitism at work."

"After the Vatican's contemptible behavior toward the Holocaust while the Holocaust was going on and its continuing

contemptible behavior toward Israel, it is very hard not to suspect" anti-Semitism, Will said.

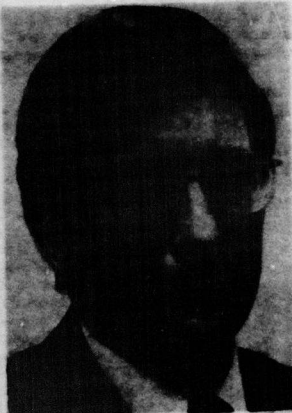
A few seconds later he withdrew his assertions about the Vatican and Israel but said he still would make "that argument about what we know about the behavior of the Vatican in its relationship with Hitler and what it said and would not say about the Holocaust."

The Vatican does not recognize Israel or its claim to Jerusalem as its capital and has called for international guarantees to protect the city as sacred to Christians, Muslims and Jews.

Mangano, who also is president of the League's chapter in Westchester County, N.Y., said Will's claims and those of others are "a deliberate distortion of the record of papal assistance to the Jews."

Mangano, who lives in Mt. Vernon, N.Y., said he has researched the subject since the late 1980s and for four years was on an advisory committee for the New York State Education Department to help formulate a high school course on the Holocaust.

Mangano said that Pope Pius XII, head



George F. Will

of the church from 1959 to 1963, never issued a formal statement in protest against Nazi aggression toward Jews because he felt a total condemnation would have made matters worse for the victims. Many argue that Pius XII "committed an unpardonable sin of omission by not issuing a formal statement."

Mangano said, but "he did everything humanly possible to save lives."

He said the pope's own, more personal initiatives were widespread, including a papal order to Vatican clergy that sanctuaries of the Vatican be opened to Jews in need of refuge. Many also found a safe harbor in religious houses in a number of countries.

"The point is that people have translated what somebody called silence into 'he did nothing,' 'he collaborated' with the Nazis," Mangano said.

"I'm not saying this to whitewash the church or just to say good things about Pius XII," he added. "I know the church is a human organization."

In his Christmas message of 1962, the pope told his listeners that humanity should help the Jews, who for reasons of their faith had been "marked for death."

Mangano added that later in an editorial the New York Times praised the pope as the world's "loudest voice" against Nazism.

He added that in addition to the 6 million Jews exterminated, 8 million others were killed by the Nazis, including thousands of Catholics.

Mangano also referred to a book called "Three Popes and the Jews," published in 1967 by Northern Books in New York. He said the author, Pinchas Lapide, a Canadian Jewish journalist, credited the pope and the church with saving the lives of 800,000 Jews.

## Pope meets with Jordan's King Hussein at the Vatican

by Greg Robinson

VATICAN CITY (NC)—Jordan's King Hussein met privately with Pope John Paul II during a visit to Italy aimed at securing aid for Palestinians and support for an international conference on the Middle East.

The Jan. 17 meeting was described as "informative" and "cordial" by a Vatican spokesman.

"His Majesty King Hussein explained his thoughts on the Middle East situation, for which equitable solutions are always sought," said a statement issued by Vatican spokesman Joseph Novaro-Vella after the 20-minute meeting.

"The Holy Father listened with interest, aware of the complexity and wisdom of the coverage," the statement added.

The Vatican released no further details of the private meeting.

Hussein arrived in Italy Jan. 16 to seek support for an aid proposal for Palestinian

refugees as well as for a proposed international conference on the Middle East which would include the Soviet Union and the Palestinian Liberation Organization.

His \$1.4 billion plan would aid Palestinians in Israeli-occupied territory on the West Bank and the Golan Strip.

This was the king's second meeting with the pope. The first, also at the Vatican, was in 1983.

At the end of December the king met with New York Cardinal John O'Connor during the American archbishop's controversial visit to Israel and Jordan. While in Amman, Jordan, the cardinal suggested the Vatican might sponsor an international Middle East peace conference.

At the time, Vatican sources said the idea had not been discussed among Vatican diplomats working with Middle East issues.

The Vatican does not have formal diplomatic relations with either Jordan or Israel, in part because of their contested borders.

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