

# The CRITERION

Vol. XXV, No. 13, January 3, 1986

Indianapolis, Indiana



## Pope asks unity in meeting world problems

*Says Christians must combat starvation, rights violations*

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II, calling himself "defenseless in the midst of a world that is armed and too often defeated by the temptation of arrogant power and oppression," asked Christians to unite to make Christ's message of love and justice a reality in the contemporary world.

Christians must combat massive starvation, human rights violations and a material progress which "is indifferent to moral values," the pope said during his annual "Urbi et Orbi" Christmas message to the city of Rome and to the world.

"We should be zealous for good deeds," the pope said.

Christians must be united in facing the "signs and needs of our time," he added. Christians live "in a world where there are still people dying of starvation and where human rights are scandalously violated and a mass of suffering weighs upon humanity," the pope said.

Christians must be "a people that knows how to be sober with regard to the resources of the universe and wise in the use of the energies of its own mind," he said. Christians must "resist the false mirage of a progress that is indifferent to moral values, and looks only to the immediate and material advantage," he continued.

The pope asked Christians to be "a

people too, that is inspired by justice in its thoughts, resolutions and deeds."

"The church intends with all her strength to be the minister of this message which springs from Christmas, so that today's world will not lack the prospect which gives meaning to joy and sorrow, death and life," he said.

The pope read the message from a balcony in St. Peter's Basilica overlooking the more than 30,000 people who had gathered in St. Peter's Square to see the pope. He did not offer any solutions to the problems he outlined.

After the message, the pope offered holiday greetings in 51 languages. To English-speaking people, the pope wished

"a blessed Christmas in the peace of Jesus Christ."

For the first time, the pope gave a greeting in Afghan, the language of Afghanistan.

The pope also spoke in the five main languages spoken in India, where he is scheduled to visit Feb. 1-10.

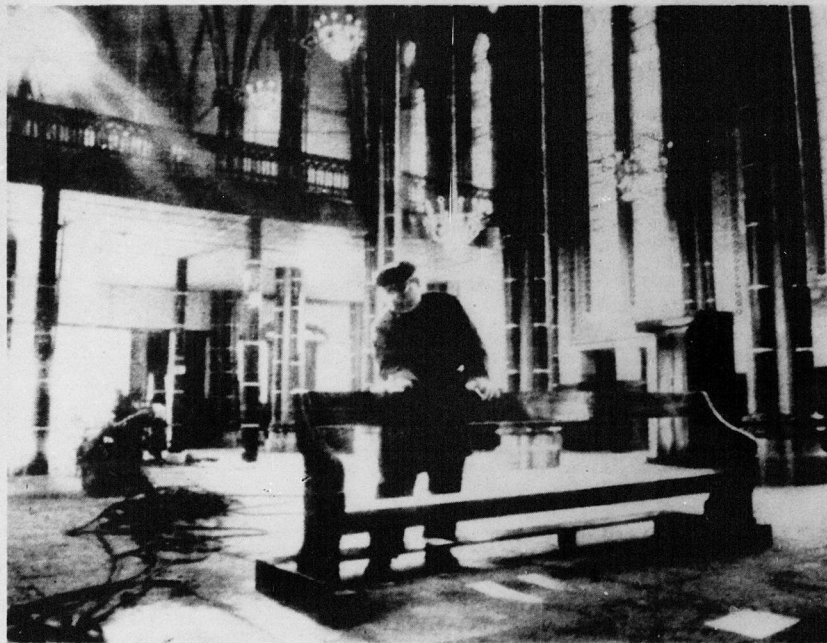
### Criterion gets huge postal rate increase

The Criterion, and other non-profit publishers, received a huge postal rate increase effective Jan. 1. The increase will add approximately \$45,000 per year to The Criterion's expenses, about 90 cents per subscriber.

## China reopens largest Catholic church in Peking

*Move represents a continuation of China's liberalization policy regarding religious freedom*

by John Thavis



ROME (NC)—China has reopened the largest Catholic church in the capital city of Peking and turned it over to the government-sponsored National Association of Patriotic Catholics, a Vatican source said Dec. 19.

The opening of the 19th-century Church of the Savior was timed to coincide with Christmas celebrations.

It is the third church to be reopened in the capital. All have been entrusted to the Patriotic Association, which rejects ties to the Vatican.

The source, who is familiar with Vatican-Chinese relations, said the move represented a continuation of China's liberalization policy regarding religion. He said that while the reopened churches are run by priests belonging to the Patriotic Association, they are used by many other Catholics in Peking.

On Dec. 17, Vatican Radio reported that according to the Chinese Communist Party newspaper, People's Daily, 51 churches were reopened during the month of November in one southern province. The report did not say to what religions the churches belonged.

The newspaper also said that a number of Religious who had been "unjustly accused" during the Cultural Revolution recently had been rehabilitated.

"The base of relative religious freedom in the People's Republic of China is slowly widening," Vatican Radio said.

OPEN DOORS—With sunlight streaming in through the stained glass window behind him, volunteer Liang Shu Ming polishes one of the pews being repaired at the Church of the Savior in Peking Dec. 20. The church, Peking's largest, was turned over to the government-sponsored National Association of Patriotic Catholics and opened in time for Christmas celebrations.

(NC photo from UPI-Reuters)

### Looking Inside

From the editor: "I was a stranger and you welcomed me." Pg. 2.

Catholic Charities: Refugee Resettlement Program is 10 years old. Pg. 3.

Commentary: Where has the idealism of youth gone? Pg. 4.

Point of view: What to do about rock music. Pg. 6.

Faith Today: Ritual does not lead to monotony. Pg. 9.

Olympian: Mary Lou Retton visits St. Luke school. Pg. 16.

Abortion ad: Nun signers and their religious superiors meet. Pg. 17.

Movies: Monthly list of recent film classifications. Pg. 19.

## Pope thanks archdiocese for Peter's Pence donations

Pope John Paul II has thanked the people of the Archdiocese of Indianapolis for the \$97,465.77 contributed to the Holy See through last June's Peter's Pence collection.

In a letter to Archbishop Edward T. O'Meara, Cardinal Agostino Casaroli, Vatican Secretary of State, said, "His Holiness wishes me to thank you for this contribution to his apostolic ministry. He is grateful for the financial support and for the sentiments which motivated it. He knows that the collection involved effort and that your people acted out of faith and love."

Cardinal Casaroli said that the Holy

Father also "gives you the assurance of his prayers for the whole Archdiocese of Indianapolis. With his prayerful wish of grace and peace he imparts to all the faithful his Apostolic Benediction."

The Peter's Pence collection, which was taken up in the parishes of this archdiocese last June 30, raises funds to be used at the pope's discretion. During recent years it has had to be used to help make up the Holy See's deficit, which was expected to be in excess of \$50 million dollars in 1985.

The collection throughout the world brought in about \$26 million last year. The total contribution from the United States was about \$10 million.

the CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## 'I was a stranger and you welcomed me'

by John F. Fink

Since next week is observed by the church as National Migration Week, it might be a good time to examine our attitudes toward those who have migrated to this country. It's particularly appropriate this year because 1986 is the centenary year of America's most famous symbol of welcoming the stranger—the Statue of Liberty.

There is no other country in the world as affected by migration as the United States. All of our ancestors, of course, migrated here at one time or another. People from every part of the world have come here and have made the U.S. what it is today, and the United States is still the country to which most people want to migrate.

We should rejoice in the fact that people want to come to the United States because of the freedom we experience and the opportunities available to those willing to work for them. We don't have a perfect society by a long run, but it is far better than any other in the world today.

Perhaps this was never brought out for me quite as vividly as when I visited Berlin—first as I stood on a platform in West Berlin and peered over the wall into East Berlin and later while I traveled in East Germany, on the other side of the wall. That wall had to be built to keep those in East Germany from escaping into the West. Other times when I have traveled behind the Iron Curtain it was always a relief to cross the border back to a free country—something I could do but that the citizens of that country could not do.

America's problem is not keeping its citizens from



escaping but keeping too many people from entering. It would be wonderful to be able to invite everybody in who wants to come, but that would cause economic chaos. There have to be some limits.

Nevertheless, anyone who has traveled much around this country, particularly in the western states, can testify that there obviously is still a lot of room for more people. Furthermore, with our current birth rate below the replacement level, by the end of the century our country will need immigration to prevent a declining population.

**ALTHOUGH WE** have always been a nation of immigrants, most of them, unfortunately, have not been well accepted when they first arrived. Our history shows that descendants of immigrants have usually been less than willing to be hospitable toward new immigrants. As each wave of migrants arrived in our country they were met with hostility by those who were already here. The Indians fought the Spaniards who first settled the country and expanded in the southwest. Other Indians fought the English in New England. The English discriminated against the Irish. Succeeding waves of immigrants from Italy, Poland, Germany and other countries all found discrimination. And so it has continued to this day when so many of our immigrants are Hispanic and Asian.

But every group of migrants (except the blacks) eventually made it in this country. Starting out in ghettos where the language and customs of the old country were observed, succeeding generations adapted to the U.S. social system, accepted English, took advantage of educational opportunities, left the ghettos, and became mainstream Americans. There is no reason to believe that today's immigrants won't do the same thing, and they must be encouraged to do so.

Those who advocate education in Spanish in areas of

the country where there are many Hispanics are short-changing their children. The quicker the children can learn English the faster they will progress in our society, just as was true of the Italians and Germans. There is no Hispanic leader in this country who does not speak English.

**ILLEGAL IMMIGRATION** is a huge problem in our country and Congress seems unable to pass new legislation trying to control it. The people who pour across our southern border every night are often desperate people who just can't make it in Mexico or are fleeing almost sure death in Central American countries. In justice we in the U.S. must accept as many of these people as we can.

Our government's position that those from Central America are not political refugees is simply wrong. It is immoral to send them back to their countries. We should support passage of legislation granting "extended voluntary departure" (EVD) for those seeking temporary asylum in the U.S. until wars have abated in their homelands.

The problem of economic refugees from Mexico cannot be solved at our border. It must be solved at its source, in Mexico. The poor Mexicans will continue to try to find better opportunities elsewhere as long as economic conditions are so dreadful in Mexico. That's why the best way for us to solve our present illegal immigration problem is to help Mexico solve its economic problems.

If we can't increase our aid to Mexico for social justice reasons, can we do it for selfish reasons—to cut down the number of Mexicans migrating to this country illegally?

We desperately need a more Christian attitude toward refugees and migrants, remembering Christ's words, "I was a stranger and you welcomed me."

## President of The Woods spells out the college's major accomplishments for 1985

Each new year brings a time of review and evaluation over the events of the past year and a setting of goals for the coming year. At St. Mary of the Woods College, President Barbara Doherty, S.P., has formalized the process. In a holiday message to the college's constituents, Sister Barbara spelled out the major accomplishments of 1985.

The Link, the college's distinctive core of studies, was introduced, and began receiving national attention as a course of study that integrates a student's learning with career preparation. Major articles about the Link have been or will soon be published in prestigious academic periodicals such as the National Catholic Educational Association journal *Momentum*, the *Journal of General Education*, *Resources in Education* and *Innovative Higher Education Journal*. Professors from the college have spoken of the new curriculum at several national forums, including the National Conference for the Freshman Year Experience, and Project Excellence, a national conference on student motivation and retention.

Establishing The Woods as a center for

the arts was announced in the fall of 1985 with the college aggressively promoting its cultural opportunities. According to Sister Barbara, "The Woods has enjoyed more than a 200 percent increase in attendance at our Artist/Lecture Series events. We introduced a popular Meet the Author series and our art exhibitions have been increasingly appreciated by the visiting public. Fifty-six groups have taken guided tours of the campus. We continue to average 450 people for our Sunday Brunch at The Woods, many of whom stay to walk around the grounds on their own. In addition, we have had a significant jump in the number of corporations, organizations and agencies using our meeting spaces and catering services."

Introduction of a Masters of Theology program has proved profitable for The Woods. Now in its first full year, the

program expects to have 50 students enrolled by the end of the spring semester. Students include a Protestant minister, an Eli Lilly executive, lay church workers, health professionals, psychologists and homemakers. The gerontology program is also doing well. Begun in 1980, the program now enrolls some 30 students annually. The aging of the country's population has created a rising demand for gerontology professionals.

Sister Barbara noted the decision to join the National Association of Intercollegiate Athletics. Woods teams in basketball, volleyball, softball, tennis and cross country will begin competing with a greater variety of teams as a result of the association with NAIA.

And what of the future? President Barbara speaks of the college's on-going belief in the value of a liberal arts



Sister Barbara Doherty

education, the need to continue to educate women to succeed in careers and private life, and the preparation of people for leadership—in jobs, home, civic groups and church.

According to Sister Barbara, a proper prophecy has nothing to do with foretelling the future; it does mean correctly interpreting the present to people who need immediate direction. In the United States the position of women's colleges will be strengthened during the next five years:

► if high school girls can be helped to recognize that "becoming their own best person" can probably happen for them most adequately in a women's college;

► if parents look at women's colleges as less "places of security" for their daughters than as the best educational possibility for a young girl to realize her fullest potential;

► if alumnae of women's colleges work equally hard as the men do for their alma maters;

► if the nation, and the state of Indiana in particular, look upon higher education as an investment in the future of this country;

► if the necessity of liberal arts as the best possible preparation for any career is realized by all professionals;

► if women in their estate planning will take women's colleges as their special investment; and

► if Indiana girls and women utilize and take pride in the fact that an outstanding women's college is located in Terre Haute.

## Fr. Carl Busald, a priest 64 years, dies Dec. 24

Father Carl P. Busald, 89, died Dec. 24 in St. Francis Hospital, Beech Grove. Father Busald, who retired in 1972, was second in seniority among the priests of the archdiocese.

He was born in Indianapolis on Oct. 26, 1896. He was ordained a priest in St. Meinrad Archabbey Church on May 17, 1921, by Bishop Joseph Chartrand.

From 1921 to 1923, Father Busald was assistant pastor at St. Mary Parish, New Albany. He was named pastor of St. Bernard Parish, Frenchtown, in 1923; St. John Parish, Osgood, in 1928; St. Mary of the Knobs Parish, Floyds Knobs, in 1938; and St. Catherine of Siena Parish, Indianapolis, in 1949. He remained at St. Catherine until he retired. In 1945, he was named to the Archdiocesan Rural Life Board.

Father Busald was residing in Beech Grove at the time of his death.

Funeral services for Father Busald were held on Dec. 27 in St. Catherine Church. Burial was in the Priests' Circle of Calvary Cemetery in Indianapolis.



Father Carl P. Busald



1/3/86

### MOVING?

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

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

New Parish \_\_\_\_\_

Effective Date \_\_\_\_\_

NOTE: if you are receiving duplicate copies please send both labels

THE CRITERION

P.O. BOX 1410  
INDIANAPOLIS, IN 46206





## Archdiocesan Catholic Charities

## Refugee Resettlement is 10 years old

The Catholic Church observes next week, Jan. 6-11, as National Migration Week to call attention to, in the words of Pope John Paul II, "the millions of people involved in one of the most complex and dramatic events in history: migration." As part of that observance, the article below describes the work of the Refugee Resettlement Program in the Archdiocese of Indianapolis.

by Joyce Overton

In early 1975, after decades of bloody jungle combat, South Vietnam, Cambodia and Laos fell to Communist forces and 1.6 million people fled those countries. More than 70,000 Southeast Asian (mostly Vietnamese) refugees were admitted to the United States for immediate resettlement. The call for volunteers and agencies to assist with resettlement went out.

The U.S. Catholic Conference (USCC) asked Catholic Charities offices all over the country to respond to the needs of these refugees and assist the refugees with rebuilding their shattered lives in a new and very different place. In May 1975, the Refugee Resettlement Program was established by the director of Catholic Charities in the Archdiocese of Indianapolis.

This year marked the 10th anniversary of the Refugee Resettlement Program. When the program began, the goal was to

recruit and train sponsors as well as serve as a resource for sponsors and refugees. Over the years, the program has continued to provide these services but also has expanded to provide services which enable newly arriving refugees to become productive members of society.

The refugee program has received state and federal funding to provide English as a second language (ESL) classes, job development, translation, transportation and mental health outreach services in the past. The program currently receives state funding for job development and ESL classes. To strengthen the working relationship with refugee associations in the community, the program has sub-contracted with the Vietnamese Association of Indianapolis to provide social services (translation, transportation, information and referral, etc.).

In 1982 the refugee program established a volunteer program to assist staff with meeting the needs of newly arriving

refugees. The volunteers find and prepare housing, shop for groceries, provide transportation, teach English to homebound refugees, meet families at the airport, and much more. This group of dedicated people has become a very important part of the refugee program.

More than 2,000 refugees have been resettled in the Archdiocese of Indianapolis. Refugees from Afghanistan, Cambodia, Ethiopia, Poland, Vietnam, Cuba, and many other countries now live in the archdiocese.

During the last two years, the majority of families that have arrived have had at least one Amerasian (half-American/half-Asian) child. These children are called the "dust of life" in Vietnam. They and their families have had to do without much since the Communist takeover in their country. They have had very little food and little or no formal education.

Once a family is settled in a house, education begins. The children are enrolling in school and the parents begin to learn about the American social services systems and all the paperwork that must be completed. They learn how to pay bills and how important it is to budget money. They begin to venture out and learn about public transportation. While public transportation is being mastered, it is time for the parents to learn English. The parents attend classes until they are able to find employment.

After the initial resettlement, the refugees' main concerns are directed

toward self-sufficiency through employment. However, tremendous barriers stand in their way, such as lack of language skills, lack of previous work experience and training, and cultural differences. Through tenacity and determination all these obstacles seem to disappear or at least become less important.

During 1985 the employment service placed 64 individuals in jobs. The overwhelming majority of employable males who arrived in 1985 were employed in 90 days or less after arrival.

Probably the most significant aspect of the work this year has been the progress made with single mothers on AFDC. The refugee women, just like American mothers on AFDC, face tremendous financial problems, with little hope of breaking out of poverty. Lack of skills and motivation are barriers not easily overcome. In May, seven Vietnamese and Cambodian women who had been on AFDC were placed in jobs for the first time in their lives. These women had little language skills, some were illiterate in their own language, and they had no transportation. Yet they were determined to make a better life for themselves and their children. The response from the employers has been excellent. Some of these women became supervisors and won the title of employee of the month.

Progress has been made in finding adequate day care for refugee mothers with small children so they can attend school and get ready for employment.

## Vatican's proposed rules for universities come under fire

by NC News Service

Proposed Vatican rules for Catholic universities would be impossible to carry out and would give the universities an undeserved reputation for defiance of the church, said an official of Marquette University, Milwaukee.

The norms as written would be "the singularly most effective way" to kill Catholic higher education in the United States, said Msgr. John J. Petillo, chancellor of Seton Hall University, South Orange, N.J.

The officials of the two Catholic institutions joined other American Catholic educators in objecting to the controversial norms proposed last spring by the Vatican's Congregation for Catholic Education.

The draft document includes norms that would give hierarchical authorities outside the university power to veto the hiring or order the firing of professors on non-academic grounds—rules that in U.S. academic circles are considered violations of the academic freedom and administrative autonomy needed for a university to do its job.

The inability of American Catholic colleges and universities to conform to the planned norms would give those institutions an undeserved image of rebelliousness and defiance against the church, said Quentin L. Quade, executive vice president of Marquette, a Jesuit institution.

In 1969 Marquette, like many other U.S. Catholic colleges and universities at that time, established a free-standing board of trustees, legally independent of the hierarchy. The Society of Jesus sponsors the university but does not control it, according to Father Patrick Burns, Wisconsin provincial.

Quade said the church was "part and parcel of the very changes which now are causing some to be uncomfortable." He said, "The church bought the argument that universities would be better universities if they functioned according to normal academic patterns and standards."

He said that predictions of U.S. Catholic institutions losing accreditation and federal funds are wrong because they presuppose the church has the power to make and enforce rules like those proposed.

"If it did (have that power), hell yes, you'd lose your accreditation, and rightly so," he said. "You'd lose your federal funding because you'd be seen as an arm of the church."

But in fact, he said, what the draft document proposes "cannot be done."

Its real effect, he said, would be to make American Catholic universities "seem to be defiant of the very church whose name they use," because they rely on free commitment rather than legal force for their Catholic identity.

Msgr. Petillo, chancellor and chief executive office of Seton Hall University, called it "imperative" that U.S. Catholic bishops and educators get the draft document changed. Seton Hall is owned by the Archdiocese of Newark.

"It could, as it now reads, be the singularly most effective way to bring about the demise of Catholic higher education in the United States as we know it," he said.

"There is definitely a legislative role for a bishop to exercise his teaching responsibilities," Msgr. Petillo added, "but an appropriate method, which is consistent with the American Constitution and tradition in the United States, should be explored. The present draft fails to recognize the existence of either."



**SEMINARIANS**—All but four of the seminarians studying at St. Meinrad for the Archdiocese of Indianapolis lined up for a picture recently. There are also seven seminarians studying in other seminaries. Shown above, front row, left to right, are: Adolph Dwenger, Mike O'Mara, Raymond Schafer and Joe Moriarty. Second row: Terry Langford, Dan Atkins, Jim Wood, Tony Gangloff and Deacon Stephen Donahue. Third row: Kevin Hodel, Joe Fey, Steve Flynn, Kevin Dugan, Tom Schliessmann, Jonathan Stewart, Chris Craig, Mike Bevers and Mark Wyss.

## Notre Dame students to take Urban Plunge in Indianapolis

Students from the University of Notre Dame will be in Indianapolis' inner city January 6-8 as a part of the "Urban Plunge" program at Notre Dame and neighboring St. Mary's College.

The Urban Plunge is an experiential program sponsored by the Center for Social Concerns at Notre Dame. It gives the students an opportunity "to experience conditions of injustice, poverty and apathy found in our cities. It also increases awareness of persons who are working to improve conditions of the urban poor," according to the university's description of the program.

Some 260 students are participating in the program in 36 cities nationwide during

the Christmas vacation—213 men and women from Notre Dame and 47 women from St. Mary's. Five of the students will be in Indianapolis.

While in Indianapolis, the students will be visiting Holy Cross Parish, the Women's Prison, and the Holy Cross food pantry. They will also learn about the Metro Volunteer Advocacy Program and the ministries of the Westminster Presbyterian Church. They will also learn about the problems of the Westminster neighborhood.

Four of the students scheduled to come to Indianapolis are Patricia Charlebois, Therese Fink, Teresa Keefe, and Susan Smith. The name of the fifth student was not immediately available.

## 'This Far By Faith' schedule for January, 1986

Following is the schedule for "This Far By Faith: The Black Catholic Chapel of the Air" for January. The program can be heard from 2:30-3 p.m. Sundays on WGRT-AM, Indianapolis (810 kHz).

Date	Homilist	Choir
Jan. 5	Bp. Moses Anderson (Detroit)	Sister Laura and Friends
Jan. 12	Fr. George Stallings (Wash. D.C.)	St. Teresa of Avila (Wash., D.C.)
Jan. 19	Fr. Al McKnight	Imm. Heart of Mary (Lafayette, La.)
Jan. 26	Fr. Robert Seay	St. Francis Xavier

## COMMENTARY

### Is the Catholic Church really a church in crisis?

by Dale Francis

The cover story of the Dec. 9 issue of Newsweek said the Catholic Church is a church in crisis. Is that true?

If by crisis is meant that the church is tottering on some precipice that could lead to destruction then, of course, the church is not in that kind of crisis. If crisis is used to indicate there are tensions in the church then, of course, that is true.

It can also be truthfully said there have been in the history of the church a succession of crises. This is not to belittle the present situation but to place it in proper historical context. It is important not to be overwhelmed by the idea the church is in a time of tension—this is not unique to our own time. Newsweek



noted that the late Jesuit theologian Karl Rainer said the cultural shift necessary in adaptation of the church from European to world orientation was unprecedented since the first century. This may well be true but it is not to the heart of the truth about the church today.

The extraordinary synod that ended on the Feast of the Immaculate Conception in Rome was the occasion for the Newsweek evaluation of the situation of the church today. It was in its realization the best possible indication of the truth about the church today.

What was most significant about that synod was not that diverse views were expressed (diversity is in the essence of the church), nor was it in the very serious discussions about the way the collegial relationship of bishops all over the world, with the pope and with each other, is to be expressed (that, too, is proper to the nature of the church).

What was most important was the unity that was affirmed. If there was diversity, it

was within the context of unity. If there were differences about how the insights of the Second Vatican Council can best be realized, there was unity in affirming the value of that council. If the bishops of the world examined their roles as ordinaries of their dioceses, as members of national conferences, their collegial relationship with the pope, there is no question that at the center of their unity is the pope. The extraordinary synod was an occasion for a discussion of many questions but it was, most importantly of all, an affirmation of unity.

The church is a living church. Because the church is a living church, the developing ideas of how best to carry out the mission of the church in a diversity of situations creates tensions as a natural result. In this day of instant communication, there is likely to be a greater awareness of the diversities.

Newsweek, pointing out that nearly half of the Catholics in the world are in the southern hemisphere, most in Africa and South America, said the church is culturally and ethnically more diverse than ever before and faces the problem of being "everywhere different, yet everywhere the same."

This is not something new for the church. It has always been true. Mass celebrated in a small town in Ohio and in a village in Mexico is the same Mass but the setting and the way the people worship—one hands folded, the other arms outstretched—differ greatly. If the church is to be what the church should be, to people everywhere, then diversity in forms is a necessity. As the church has growth in



diverse places, the diversity in worship is inevitable.

But diversity must always exist in unity. There must be a core of truth that exists wherever the church is. At the synod, there was discussion of a world catechism that would state clearly those essentials of belief to which we must all hold in unity. It will not be easy to prepare but it may be necessary to assure that diversity does not become disparity. The most certain guarantee of unity is what the bishops affirmed at the extraordinary synod. Though the church exists all over the world with a natural diversity, there is one church and at the center of the unity is Peter.

### We give up leisure time for economic affluence

by Msgr. George G. Higgins

If you feel hopelessly trapped in a never-ending rat race and can't manage to slow down to enjoy life's finer things, you may be comforted to learn how typical you are.

Stefan B. Linder, a Swedish economist with a fine style and an engaging strain of gentle satire in his mischievous academic soul, argues in "The Harried Leisure Class" (Princeton University Press) that time is now the rarest commodity on earth.

"While we had always expected one of the beneficent results of economic affluence to be a tranquil and harmonious manner of life, a life in Arcadia," he says, "what has happened is the exact opposite. . . . Our lives are becoming steadily more hectic."

I kept trying to pick holes in Linder's



argument, but to no avail. At first I thought statistics on the sale of books, to cite one example, would demonstrate that people are reading more than ever, which might indicate they have more leisure. But Linder's analysis pretty well convinced me I was wrong.

He admits that the number of books sold in the United States has increased considerably in recent decades. But, he adds, "it is particularly important to guard against a deceptive use of figures for expenditure to suggest that we are experiencing a cultural boom."

He is persuaded that people probably read less than before. People are buying books, he says, as they buy pictures—to glance at.

Some people, convinced that the printed word has had it, may be inclined to hail this development as a step forward in the march of civilization. But Linder doesn't go along with that.

He concludes that our one-sided emphasis on the production and consumption of material goods and gadgets has resulted

in a proportionate loss of free time and a consequent cheapening of the quality of life.

Linder does not underestimate the beneficent results of "that economic growth which has lifted the new affluent countries from a subsistence level." He does not fall into the trap of snobbishly equating necessary economic progress with materialism. But he does hope that the long overdue revolution of rising material expectations in the underdeveloped world will in the future be paralleled, first in the developed world, by a second revolution of rising cultural expectations.

Many scholars from a variety of disciplines are writing in much the same vein, for instance philosopher Mortimer Adler in his book, "The Time of Our Lives: The Ethics of Common Sense."

He argues that the excessive value set upon the production and consumption of creature comforts in industrialized countries "represents a fundamental disorder of goods, . . . even transforming goods that are only means into ends to be

sought for their own sake, as if they constituted the good life as a whole."

While critics tend to agree more or less in their diagnosis of our real or alleged cultural illness, they are far from being of one mind when it comes to a remedy.

Perhaps this indicates that Albert Blum's urgent appeal to the American labor movement to concentrate on issues of quality, including the intelligent use of leisure time, is a big order indeed.

Whether the trade union movement—any more than the government—can initiate a revolution of rising cultural expectations remains to be seen.

Perhaps as a starter organized labor could initiate a serious discussion in its own ranks of books on the subject. This presupposes, of course, that labor leaders and rank-and-file trade union members still have the time and the inclination to read serious books. With apologies to the anti-book fraternity, I would like to think that they do.

© 1985 by NC News Service

### Whatever happened to the idealism of youth?

by Antoinette Bosco

I was listening to a country music station while driving the other day. One song made me smile with its homespun, wholesome theme. The man was singing, "This ain't Dallas. . . or Dynasty and I ain't J.R. and you're not Sue Ellen." He went on to say, we're just a working couple, trying to make a marriage and a life, or words to that effect.

The song reminded me of a recent conversation where someone said this is the "Dallas and Dynasty" generation. The person pointed to the emergence of the so-called "Yuppies" as proof that the value of being wealthy is a desirable goal for many young people today.

There is no question that a new class of Americans has been developing—the affluent young professionals with considerable disposable income who have set personal wealth as a goal.

That's different from the college student goals I saw a decade and a half ago. I was a



faculty member on a college campus throughout the '70s. When I first arrived there, students still had a great deal of idealism and concern about the poor, the Vietnam War, interracial justice.

By the mid-1970s this had begun to change. Polls and internal campus studies showed a marked shift in what youth wanted. Now more of their goals came out with dollar signs attached.

The most important thing to many college students as the decade came to a close appeared to be getting a good, high-paying job.

Apparently many "Yuppies" are reaching that goal, too. The Census Bureau reported that, as of July 1984, people in the 25 to 40 age group made up 24 percent of the U.S. population. Also, more than 10 percent of U.S. households, 8.8 million, had annual incomes of about \$50,000 in 1983, almost double that of 1980.

This has opened a tremendous market for services. For example, maid services have doubled since 1983 to become a \$7 billion business this year, according to an article in USA Today, the national newspaper.

Lawn care is now a \$2 billion service and there's been a 20 percent growth in car cleaning services.

Detail Plus Car Appearance Centers Inc., which has 56 franchises nationally, hand washes and waxes cars for customers. Yuppies make up 60 percent of their customers, Judson Smith, president of the franchisees, was quoted as saying. "How clean and how shiny their cars are are a reflection of themselves," Smith added in the recent national newspaper article.

When I was in high school and college, the nuns reinforced certain principles. As Christians in the world we were supposed to be dedicated to uplifting the poor from disillusionment, feeding and educating all children, and upholding justice and fairness for all.

I wonder if that seed could take root on college campuses today?

Robinson Grover, director of the University of Connecticut's center at Torrington, said recently: "Students are very pragmatic now."

And the president of the University of Hartford, Stephen Trachtenberg, said: "People tend to have an eye on where they are going (with respect to careers) rather than deal with more transcending questions."

"Transcending questions" concern the deeper questions of what life is all about.

They are questions such as: Who gave us life? Why are we here? What we are called to do?

Those questions never come up in the narrow, albeit very glittery world of "Dallas" and "Dynasty." If youth choose the values promoted by such programs, we are a nation in trouble.

© 1985 by NC News Service

the criterion

1400 North Meridian Street  
P.O. Box 1410  
Indianapolis, IN 46206

Official Newspaper  
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$11.00 per year  
25¢ per copy

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

Most Rev. Edward T. O'Meara  
publisher

John F. Fink  
editor-in-chief

Dennis R. Jones  
general manager

Published weekly except last week  
in July and December

Postmaster: Send address changes to The Criterion  
P.O. Box 1410, Indianapolis, IN 46206



# ENTERTAINMENT

VIEWING WITH ARNOLD

## 'White Nights' not bad but 'Jewel' is no gem

by James W. Arnold

"White Nights" tries, with mixed success, to blend a melange of genres—the dance musical, the espionage thriller, and the white-black male buddy film. The attempt was probably necessary to achieve any kind of box-office for a film starring Mikhail Baryshnikov and Gregory Hines, and we should probably be grateful for the wonderful fragments that can't quite rescue the resulting patchwork melodrama.

The concept intrigues, since the charismatic Baryshnikov is cast as a man very much like himself—a ballet star defector on an airliner that crash lands (a terrifying scene in itself) in Siberia. The KGB grabs the opportunity by forcing Hines, an American tap dancer who has defected to the Soviets out of disillusion over racism and Vietnam, to help force Mikhail to resume his career at the Kirov. Rather too quickly, they decide to join forces and escape to the West, with the help of CIA types at the U.S. Embassy.

A major plus is that much time has been allotted for these two gifted men to dance, both solo and together, on stage and in rehearsal hall settings. These numbers, some choreographed by Twyla Tharp, are unfailingly marvelous, not only because of the dancers' skills, but also because of the settings and director Taylor Hackford's creative photography.

Thus, Hines' first performance is as Sportin' Life in a fascinating production of "Porgy and Bess" in a leaky little playhouse in Siberia. Several of the Baryshnikov dances are on the empty stage of the (simulated) Kirov, and obviously full of emotion both for him and the character. The rehearsal hall numbers—the place is like a big gym—are shot from a low angle by a circling mobile camera with frequent

closeups. The experience of dance is unlike any you could get in a stage production.

While the dancers are not great actors (Hines is especially overburdened), the script by playwright James Goldman ("Lion in Winter," "Follies") probes beyond normal depth their feelings and motives. Helping considerably are their respective love interests—Helen Mirren as the retired ballerina Mikhail once loved and left, and Isabella Rossellini as Hines' devoted young Russian wife. Mirren's is an Oscar-level performance, and Rossellini seems to have the impact as well as the looks of her famous mother (Ingrid Bergman).

Unfortunately, the political stuff is chauvinist and naive, especially in contrast to the rest, and the escape action is routinely predictable. "Nights" offers only the KGB as representatives of Soviet

humanity, and everybody knows how cruel, lecherous and beastly they are. The problem, of course, is the use of B-movie stereotypes for the Rambo fans in the crowd, making it all seem like a visit to the evil empire.

Despite its defects, "Nights" is not a bad movie choice, especially for customers upscale in taste and age, who normally find little in current cinema to attract them.

(Some street language, no objectionable sex or violence; satisfactory for mature viewers.)

USCC classification—A-II, adults and adolescents.)

\*\*\*

WHATEVER MAGIC worked last year in "Romancing the Stone," the touch is gone in the sequel, "The Jewel of the Nile." The expectations in this genre, best described as romantic-adventure-farce, are not stratospheric. We're not talking "Gandhi" here. But the thrills and laughs should come in a torrent rather than a slow drip.

"Nile" reunites corny romance novelist Kathleen Turner and her gallant but very human hero Michael Douglas for escapades in a movieland version of Arab Africa. She's kidnapped by a comic-book desert sheik, already equipped with an army, modern weapons and thousands of oppressed followers, who wants to rule the world or something. Nothing can stop him if he also controls a genial, skinny little holy man, and can dazzle the populace with "magic" provided by a rock concert light-show expert imported from Britain (the movie's most original joke.)

Douglas and greedy smartaleck sidekick Danny DeVito come to the rescue, aided by a bank of hairy rebels (the film is full of nasty Arab and black stereotypes) who in their leisure moments do a lot of juggling to portable stereos. Somewhere in there, there is also a dance by the National Dance Company of Senegal.

The general taste level is demonstrated by the key big-money sequences: a ground-bound jet fighter comically devastates an Arab village; DeVito chases a train on a camel and runs into a tunnel wall; a Nuremberg-style political rally ends in a riot, fire, destruction, and a dramatic rescue on steel towers high above the brawling masses.

It's not that exciting, and you laugh at it rather than with it. The best thing in the noisily pointless finale is when DeVito rushes out, sees the swirling chaos, and wisecracks, "It looks like Our Lady of Mt. Carmel schoolyard."

"Stone" and "Jewel" do represent a rare modern example of a once common and likeable movie formula. The pairing of a romantic team in a series of films (Astaro-Rogers, Hepburn-Tracy, etc.). The stars here are competent and spark some chemistry. But they'll need more than charm and energy to keep this leaky enterprise afloat much longer.

(Basic mindless entertainment; passing problems include desert movie violence, PG vulgarity, brief nudity, non-marital sex; okay for mature viewers but not recommended.)

USCC classification: A-III, adults.



ADVENTURE FILMS—Michael Douglas and Kathleen Turner star in "The Jewel of the Nile" (above), which is a sequel to the popular adventure comedy "Romancing the Stone." However, the new film "lacks the luster of its predecessor," says the Communication Department of the U.S. Catholic Conference, which classified it A-III, adults.

RIGHT: Mikhail Baryshnikov and Gregory Hines star in "White Nights," a story of international adventure, suspense and romance. James Arnold says that a major plus of the movie is the chance to see these two men dance, both together and solo. Isabella Rossellini and Geraldine Page also star. The USCC has classified "White Nights" as A-II, adults and adolescents. (NC photos)



## Public TV explores society and culture of India

by Henry Herx

NEW YORK—Public television has set aside two evenings during the first full week of January—Tuesday, Jan. 7, and Wednesday, Jan. 8—to explore the society and culture of India. This is part of the year-long Festival of India currently touring in museums, film festivals and educational institutions throughout the United States.

Of special interest among these programs is "Spiritual India," airing Jan. 7, 10-11 p.m. on PBS.

The first part of this documentary, which was produced by the BBC in cooperation with the University of Wisconsin, concerns the Hindu concept of reaching enlightenment in the final stage of life and thus becoming liberated from an endless cycle of reincarnations.

To achieve this, one must be freed of all worldly attachments and become a pilgrim without home or family, begging for food and devoting oneself entirely to spiritual reading and contemplation. It is not an easy path and not many decide to become wandering ascetics in their old age.

The film centers on one individual—a retired newspaper editor—who feels compelled to withdraw from his comfortable world and seek the road to final enlightenment. His wife and children try to deter him but he consults a lawyer about disposing of his estate and learns that this

will irrevocably separate him from any future association with his family.

Still undeterred, he visits the holy city of Benares seeking to find a guru to prepare him for living in poverty as a contemplative. What he comes to realize after talking with a variety of spiritual advisers is that he was not yet ready to sever all connections with his family and the rest of the world.

In following the course of this individual's spiritual journey, the viewer learns not only about Hindu religious thought but also about the exotic mingling of the cultures of East and West within Indian society.

The second half of the program deals with the importance of astrology in everyday Indian life. People consult the stars about everything from the best time to sign a business document to finding a husband.

The documentary points out that well after the time of St. Thomas Aquinas, the West continued to accept astrology as a science. In India, however, the astrologer performs many functions, including those of adviser, psychiatrist, priest and healer. In essence, Indians are fatalists.

"Spiritual India" looks at the people of the subcontinent from an interesting angle, and perhaps gets closer to understanding the differences between their society and our own than do the strictly political or cultural programs shown over these two

days. In any event, it provides an excellent opportunity to learn more about this particular part of the Third World.

\*\*\*

### TV Programs of Note

Sunday, Jan. 5, 8-9 p.m. EST (PBS) "Emas: High Plains of Brazil." Some of South America's strangest and rarest animals, including the anaconda, the armadillo and the rhea, are featured on this visit by the "Nature" series to a national park in central Brazil.

Sunday, Jan. 5, 9-11 p.m. EST (ABC) "Shattered Spirits." A loving family is torn apart by the father's inability to face up to his alcoholism and its damaging effect on his children in this drama starring Martin Sheen and Melinda Dillon.

Monday, Jan. 6, 8-11 p.m. EST (PBS) "Live from Lincoln Center: Pavarotti Plus!" Luciano Pavarotti performs with noted American opera stars Simon Estes, Kathleen Battle, Jerry Hadley, Carol Vaness, Susan Dunn, James Morris and other talented singers in a program of operatic favorites.

Tuesday, Jan. 7, 9-10 p.m. EST (PBS) "Rajiv's India: The Jack Anderson File." Syndicated columnist Jack Anderson introduces this portrait of today's India and its new prime minister, Rajiv Gandhi, who was thrust into his party's leadership after his mother's assassination.

Tuesday, Jan. 7, 9-11 p.m. EST (CBS) "A Time to Triumph." Patty Duke and

Joseph Bologna star in a drama based on the true story of a housewife who becomes a U.S. Army helicopter pilot to provide for her family after her husband suffers a massive heart attack and is no longer able to work.

Wednesday, Jan. 8, 8-9 p.m. EST (PBS) "India Speaks." This documentary looks at various aspects of contemporary life in India through the stories told by members of India's rising middle class.

Wednesday, Jan. 8, 9-11 p.m. EST (CBS) "Dead Man's Folly." Peter Ustinov stars as Agatha Christie's Belgian detective Hercule Poirot in a murder mystery involving a game invented by an American writer of mystery novels played by Jean Stapleton.

Wednesday, Jan. 8, 10-11 p.m. EST (NBC) "St. Elsewhere." Abortion figures in the plot elements of this episode in the medical drama series when a mad bomber blows up the abortion clinic where Dr. Chandler is working and then threatens to bomb St. Eligius Hospital.

Friday, Jan. 10, 10-10:30 p.m. EST (PBS) "Witness to Revolution: The Story of Anna Louise Strong." This documentary traces the life of Anna Louise Strong (1885-1970), a minister's daughter who became a partisan reporter of the American worker's struggle to unionize in the early part of the century and later reported on revolutions in Russia, Spain and finally China.

## POINT OF VIEW

## What to do about rock music

by Fr. Jude Winkler

Over the past few months, the media (TV, magazines and newspapers) have taken an interest in the question of the morality of rock music.

This interest was touched off by the protests of parents' groups who have complained that the lyrics of many rock songs and the videos which accompany those songs are filled with dangerous messages. They are often violent, blatantly sexist, demonic and pornographic. Faced with the evidence, we are asked to take a stand. Yet the issue is complex and often confusing. How are we to know what the right course might be for us as parents, or more basically, as Christians?

I must confess before I go too far into this article—I like rock music. I oppose any sort of blanket statement which would have us keep our children or ourselves away from rock. Rock, in itself, is a neutral art form that can be used for good or for bad. It is not intrinsically evil. It is true, however, that many have used it for evil purposes. Rock artists have gone to even greater

extremes to attract popularity and they have often presented perverted values.

Even if I disliked rock, however, I would never think of trying to ban it. That would be to play right into the hands of those who are exploiting it. They could depict us as a band of mindless Neanderthals who are opposed to anything which our children really like. In this way they would win the sympathy of our children. A too heavy-handed approach is self-defeating.

The proper response to this problem seems to be education. We must be willing to find out what messages are being presented by rock. Even if we do not personally like the music, we must make the sacrifice of investigating it. Many of the rock music publishers have now agreed to publish the lyrics of their songs on the record covers (a move that should be lauded). We must take the time to sit down and read those lyrics—even asking others (e.g. our children) to explain questionable lyrics to us.

The worst possible response to the whole question is to ignore the whole question. Our children (and we) listen to it for hours

on end. The lyrics, no matter how much we might try to deny it, do have an effect on us. If we hear songs in which the message calls for self-gratification at the cost of others, we are all the more tempted to let ourselves slip into selfishness. If that is true for ourselves, how much more could it be a factor for our children who are just forming the values by which they will live for the rest of their lives? Furthermore, if we ignore rock, we are relinquishing our say over the culture in which we live. We are saying that we will allow the media to feed us any message as long as it is packaged in a palatable form.

What do we do, though, if we find that some of the music to which our children are listening is objectionable? It would be best to show them what is wrong with that music. This is where religious education classes can prove invaluable. The teacher could bring the videos right into the classroom and ask the students to critique the videos and find the underlying message being presented. The students would be asked if that is the way we are called to live. Let them make the decision that a certain video is trash. If we forbid them the video, it only makes it forbidden fruit and all the more pleasing. If they, on the other

hand, see it as objectionable and we challenge them to live by their idealism, then we have a chance.

Is there any rock music which presents a socially acceptable message? To answer this question we must consider Christian rock. The message of Christian rock music is precisely that: Christ. Some is admittedly poor—evangelical songs to a rock beat. That type of music will always have a limited audience and will probably not be popular with our children. Some, however, is well done and pleasing to anyone who likes rock. Amy Grant is an example of an artist who sings Christian rock and has now broken into the mainline audience.

Some entertainers are also presenting messages which, while not being openly Christian, are at least socially conscious (in the manner of the folk artists of the '60s). Bruce Springsteen has shown that one can sing of the misery and injustice of modern life. Bob Geldoff has used the rock movement to feed the starving.

The battlefield for rock is not all one-sided. Rock can be evil, but it can also be used to teach, to feed the hungry, to express our deepest feelings. It is up to us to decide whether we will abdicate this art form to those who would use it in a cheap and opportunistic manner or whether we will refuse to allow that. If we educate ourselves and use our consumer pressure, we can make it more Christian and even, God willing, an instrument of evangelization (again, either directly or by the portrayal of Christian values). The choice is ours.

## G. H. Herrmann Funeral Homes

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211

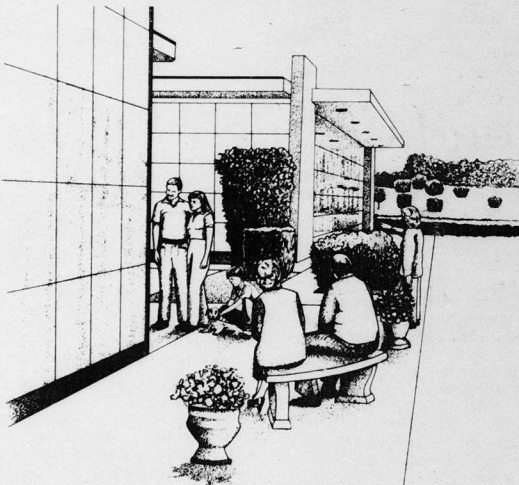


PATRONIZE OUR ADVERTISERS

### What Age Is The Right Age?

Pre-need planning:

One more way of showing love for our family.



CALVARY MAUSOLEUM

### Catholic Cemeteries

435 West Troy, Indianapolis

784-4439

"Serving the People of the Archdiocese of Indianapolis"

## TO THE EDITOR

### President Reagan and Fatima

Father Frank Sheedy wrote in Our Sunday Visitor (12/22/85): "It is unfortunate that these words of President Reagan were not reported in the Catholic press, because they show that he does have knowledge of and respect for the Marian aspect of Fatima, and they reveal his esteem for the Holy Father."

Among other things, President Reagan said, "In the prayers of simple people...like the children of Fatima, there resides more power than in all the great armies and statesmen of the world."

Another important item I have not seen, even in Our Sunday Visitor, is: "An important Portuguese statesman noted that President Reagan's reference to Fatima and to the power of prayer was the first such statement ever made by an important political visitor to Portugal. Never before in our history," he said, "has such a religious statement been made by a visiting political figure on a state visit to Portugal."

It is also unfortunate that several of the United States hierarchy had to be informed, by a letter from the Commission on Human Rights of Nicaragua, in which they say, "We think that today, when the Nicaragua people's human rights have been suppressed, and the Catholic Church has been the victim of increasing suppression, the position of the American bishops, and especially that of the U.S. episcopal conference, which has been so influential in our continent, should clearly be in support of those who are suffering in our country for being faithful to the Holy Gospel, which has in itself, the liberation of man."

Who in the United States, with little church support, has done more for the Catholics and Gospel people of Nicaragua than President Reagan? Thank God for such a president in this day and age.

Fr. John Shaughnessy

Vincennes

### THE POPE TEACHES

## What do we mean when we say God is the Holy One?

by Pope John Paul II  
Remarks at audience Dec. 18

We believe that God is holy, that he alone is the Holy One. But what do we mean by this? What is the holiness of God?

Holiness is absolute separation from every moral evil. It implies the total exclusion of sin and it consists in complete goodness. God, the holy one, is infinitely good in himself and the source of all good for all creation.

In the sacred Scriptures, especially in the revelation of Christ, God reveals himself as the foundation of the moral law, and he makes it clear that the moral law finds its fulfillment only in love. God's holiness consists in love. God is holy because he is love.

God has poured out his love upon us in many ways: by his constant readiness to forgive, by his providence which sustains and guides creation, and above all in the redemption accomplished by Our Savior Jesus Christ. It is the cross and



resurrection of Christ which most fully reveal the holiness of God, the immensity of his love.

The God of love, the Holy One, has commanded us to imitate his own goodness: "You shall be holy," he says, "for I the Lord your God am holy." Our salvation is closely linked to the holiness of God. We seek to imitate his holiness. We trust completely in his love.





## QUESTION CORNER

## Rules for new church altars

by Fr. John Dietzen

**Q** I am on the renovation committee for our parish church. We are planning a number of new appointments for our centennial celebration next year.

Included is a new altar. We have discussed the kind of altar we would like but are wondering about altar stones. All older altars had relics of the saints in the top of the altar. We have heard that this is not necessary anymore but I have been asked to find out what is required now, if anything. Can you help us? (Pennsylvania)



**A** I've received several questions about this same subject recently. Apparently a lot of remodeling is going on.

To begin with, altar stones with relics are no longer required. In fact, unless certain conditions are fulfilled, they are not even permitted.

In early Christian times, the eucharistic sacrifice was offered over the tombs of the martyrs. Later the practice developed of having a martyr's body, or part of it, placed in the table of every altar as a continuation of that tradition.

As time went on the architecture of churches and altars became quite different. The altar gradually lost its identity as "the table of the Lord." In most cases, at least in larger churches, it became part of a large superstructure containing statues of angels and saints or other architectural decorations.

In its present reform of the liturgy, the church clearly is attempting in every possible way to make the altar table the central and prominent feature of the church building, as it should be.

The introduction to the Rite for the Dedication of an Altar (promulgated on the authority of Pope Paul VI in 1977) requires that the altar be constructed away from the wall so the priest can easily walk around it, and that it be in a central location where it will draw the attention of the whole congregation.

In any new churches, statues, pictures of saints or relics may not be placed on or over the altar.

In other words, the altar is dedicated to God and the meaning of the traditional practice of dedicating altars in honor of the saints must be made clear to the people with this in mind.

The instruction provides for a continuation of the tradition of placing relics of martyrs or other saints in the altar but only under the following conditions:

1. Relics intended for such use must be of such a size that they can be recognized as

parts of human bodies. Tiny relics of one or more saints should not be used.

2. Great care must be taken to be sure the relics are authentic. It is better for an altar to be dedicated without relics than to have relics of doubtful credibility.

3. A reliquary (container for the relics) must not be placed on the altar, or in the

table of the altar. (Altar stones formerly were placed in a niche in the table of the altar itself.) It must be placed beneath the altar, as the design of the altar might allow.

The Code of Canon Law (Canon 1237) provides that such depositing of relics should be reserved to fixed altars, that is, altars which are attached to the floors so they cannot be moved.

(A free brochure including answers about children and confession is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

© 1985 by NC News Service



## Grinstainer Funeral Home, Inc.

SAM H. PRESTON — F. EDWARD GIBSON — HAROLD D. UNGER  
The oldest Funeral Established in Indianapolis — Founded in 1854  
"Centrally Located to Serve You"

1601 E. New York Street, Indianapolis, IN 46201 (317) 632-5374

## insty prints®

THE WIZ OF THE PRINTING BIZ!®

## OUR DEPENDABILITY

Is Vital To You and Keeps Us Growing

## DOWNTOWN

114 N. Delaware St.  
(Across from City Market)  
635-2282

## NORTHWEST

College Park Shops  
8800 N. Michigan Rd.  
(Across from K-Mart)  
875-8722

## SOUTH

936 E. Hanna Ave.  
(Corner Madison & Hanna)  
788-1242

## FAMILY TALK

## How do parents respond to child-abuse charges?

by Dr. James and Mary Kenny

**Dear Mary:** Three months ago our two daughters, ages 17 and 14, were taken from their school by the child-protection agency saying they were physically and sexually abused, which is not true. We have at home three sons and an infant daughter. There has not been any investigation, and we, the parents, were not questioned.

We have gone everywhere and done everything this agency said, for we want our girls home again. Also our girls have repeatedly expressed the desire to come home, saying their words were taken out of context, but this agency will not release them. We are going to family therapy and have been told, "You have been found guilty and need help" or, "You are insane." Our words have fallen on deaf ears. We have been to our parish priest, and he is behind us. Can you please help? (Texas)

**Answer:** Your letter forcefully affirms a point we have often made, namely, that we cannot solve complex family problems simply by referring people to an agency. You seem to have been gravely wronged, and you seem trapped by bureaucratic procedure. You claim you have cooperated and have taken every action you can think of. Your behavior does not seem "crazy."

If your rights have been abused as you describe, you need legal assistance. Hire a lawyer or seek help from legal aid. Inform your lawyer of all you have done in cooperating with the agency and of the lack of investigation.

You might fear that legal action will alienate the agency which has charge of your daughters. However, agencies exist to serve the public. A good agency doing its job has no problem with scrutiny from the courts or with review by citizens. They are accustomed to public scrutiny.

Enlist the aid of relatives and friends. Ask your parish priest to write a letter in your behalf or to accompany you if you must present your case. Find neighbors and friends who can vouch for your character. Make a list of people who support you to give your lawyer.



Try to make contact with other parents who have had their children taken away. Find out the circumstances and actions they have taken.

Political action is another avenue. Contact your city, county or state representatives. Follow up to find out what action is taken by your representative's office.

If you belong to a minority group, contact your minority-rights organization. They too can provide you with support and suggestions or take action on your behalf.

Finally, many newspapers have a consumer-assistance department which helps readers with problems in the purchase of merchandise or services. Your problem is far more compelling. Perhaps a letter to the newspaper would prompt the paper to examine and publicize your case. An even more effective action might be to have your daughters write the newspaper and tell their story. They are old enough to speak for themselves.

You have several avenues open. Choose those you think will be most effective. It might be painful to publicize your story. On the other hand, you might save another family from a similar experience.

Our system holds that the accused is innocent until proven guilty. In your case the presumption seems to have been reversed. While difficult, the actions you take might help not only your family, but others who suffer abuses in our system.

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

© 1985 by NC News Service



## FATIMA RETREAT HOUSE

... a place apart to experience "a peace the world can not give."

## WINTER/SPRING SCHEDULE — 1986

## Women's Retreats

Feb. 14-16 "Be Still and Listen" Fr. Paul Allen, SJ  
Feb. 21-23 "Conversion" Fr. James Farrell  
Feb. 28-March 2 "Answer His Call: Come in Holiness, Seek and Study, Walk in Action" Rev. Mr. & Mrs. Norman Beabout  
March 7-9 "God's Love is Our Peace" Fr. David Lee Delich, OP  
March 14-16 St. Augustine: "You Have Made Us for Yourself, O Lord" Fr. Lawrence Moran

## Specialized Weekends for Both Men &amp; Women

Jan. 10-12 Mixed Serenity Retreat (for those who have been affected by the disease of alcoholism) Sr. Mary Theresa  
Jan. 17-19 Marriage Encounter Contact George and Ann Miller (788-0274)  
Jan. 24-26 Young Adults: "Brokenness, Wholeness, Holiness" Fr. Jeff Charlton, Sr. Barbara Piller  
March 21-23 Scripture Holy Week Enrichment Fr. Conrad Louis, OSB  
April 17-20 (TH-SU) Contemplative Experience: "In the Desert Again" Fr. Thomas Krupski, OFM  
April 25-27 Charismatic Retreat: "Spring Forth in the Spirit" Fr. Lauer, Cincinnati, Ohio  
May 9-10 Mother/Daughter Mini-Retreat TBA  
June 20-22 Marriage Encounter Contact: George and Ann Miller (788-0274)

## Men's Retreats

Jan. 31-Feb. 2 "Living the Word of God" Fr. Vincent Tobin OSB  
June 13-15 Men's Serenity Retreat TBA

## Days of Recollection

Feb. 11 Leisure Day: "Twelve Years and Three Children Later — Are Annulments Just Divorce, Catholic Style?" Fr. Robert Gilday  
March 11 Over 50 Day: "Achieving Peace of Heart" Fr. Martin Wolter, OFM  
March 12 Leisure Day: "Personal Relationship with Jesus" Fr. Tom Stepanski  
April 8 Leisure Day: "Making Sense Out of the Sacraments" Fr. Martin Peter  
April 9 Over 50 Day: "Dying, Rising, Going Forth" Fr. Charles Dahlby, OFM  
May 6 Over 50 Day: "Mary, Mother of Jesus" Fr. James Bryne  
May 7 Leisure Day: "C.G. Jung: The Man and His Works" Sr. Olga Wittekind, OSF

## Evenings of Recollection

Jan. 29 Father/Daughter Evening Fr. Joseph Schaedel  
March 19 Father/Son Evening Fr. Paul Koetter  
July 16 Married Couples Evening Fr. James Farrell

Write to or Call: Fatima Retreat House

5353 E. 56th St.  
Indianapolis, IN 46226  
(317) 545-7681



# Faith Today

A supplement to Catholic newspapers, published with grant assistance from Catholic Church Extension Society, by the National Catholic News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. All contents copyright © 1985 by NC News Service.

## Old and Forever New

By Father Lawrence E. Mick  
NC News Service

A decade ago I was associate pastor at Mary, Help of Christians Parish in Fairborn, Ohio. Following the directives of the Second Vatican Council and the revised Liturgy of the Hours, we started a weekly celebration of Vespers or Evensong.

We encouraged parish groups to come to pray with us before their meetings. We invited catechumens and any other interested parishioners to join us. It proved to be rather popular.

There was a lot of variety to the service, though we used the same format each week. It was a combination of sung and recited prayer, coupled with ritual gestures like lighting candles and using incense.

We chose the psalms and readings to correspond with the previous Sunday's liturgy, but we always began with Psalm 141 ("My prayers rise like incense, my hands like an evening offering").

□ □ □

Our culture's skepticism of formal ritual was influential in those days. Young people, especially, were loudly rejecting what they saw as "empty rituals" in the late '60s and early '70s.

Of course, at the same time, young people were holding candlelight processions around the White House and singing protest songs and flashing the peace symbol.

The contradiction was rather obvious. Still, many of us were cautious about ritual. There was an emphasis in liturgy on variety and spontaneity.

It was in that context that I began to notice something very interesting. After a few months of using Psalm 141, I asked myself why it wasn't becoming stale or monotonous.

I realized that I was no longer paying much attention to the words or the notes we were singing. I knew the melody and what the psalm said, so I was free to focus on its deeper meaning. As more time passed, even the meaning became second nature, so that I focused more and more on the Lord to whom the psalm refers.

That experience taught me a lot about the value of ritual. Ritual is simply patterned behavior, and humans cannot live without it. Most of us follow a nearly unvarying pattern when we get up every morning: brush teeth, shower, shave, dress, cup of coffee, morning paper, etc. Let someone try to force us out of our routine and we'll find out just how deeply imbedded that pattern has become.

Such patterns free us from the necessity of paying strict attention to every move we make. Anyone who has ever learned to drive a car with a stick shift can under-

stand the freedom that comes once the use of the clutch becomes almost automatic.

In the case of religious rituals, the dynamic is similar. Learning a new hymn is a good example. When we first begin, we have to concentrate on the notes, lest we embarrass ourselves singing off key. Once we learn the melody, we are free to concentrate on the words and understand what the song is saying. When the words become familiar, we can probe their deep-

er meaning and then go on to focus on the Lord to whom or of whom the words speak.

This is not an argument against new music, of course; even the traditional hymns were once new. But it does suggest the value of

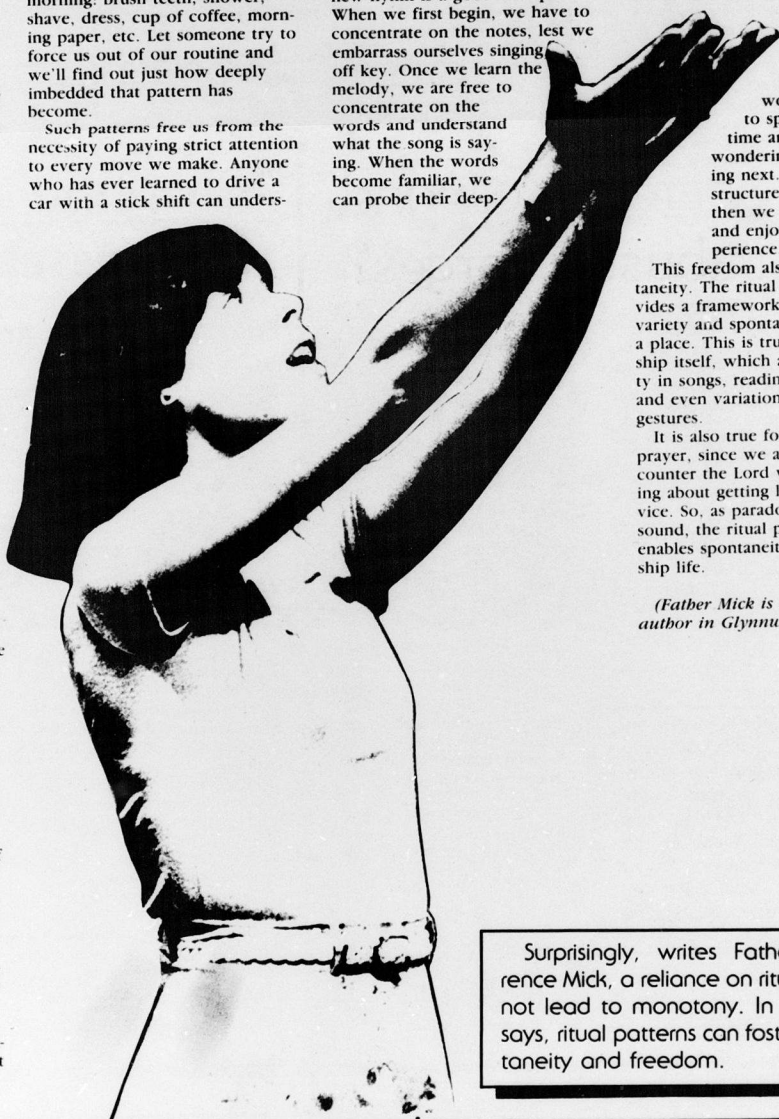
familiarity in worship.

If there is too much variety to our worship, we have to spend all our time and energy wondering what is coming next. When the structure is familiar, then we are free to relax and enjoy the experience.

This freedom also fosters spontaneity. The ritual pattern provides a framework within which variety and spontaneity can find a place. This is true for the worship itself, which allows for variety in songs, readings, prayers and even variations on ritual gestures.

It is also true for our own prayer, since we are free to encounter the Lord without worrying about getting lost in the service. So, as paradoxical as it may sound, the ritual pattern itself enables spontaneity in our worship life.

(Father Mick is a pastor and author in Glynwood, Ohio.)



Surprisingly, writes Father Lawrence Mick, a reliance on ritual does not lead to monotony. In fact, he says, ritual patterns can foster spontaneity and freedom.

## Life at the Manor Deli

By Suzanne Elsesser  
NC News Service

It could be more routine than ritual, but I have been having my morning coffee at the Larchmont Manor Delicatessen for almost a year. I got into the habit when an early morning appointment took me nearby each day. I've continued for many reasons, and not just because the coffee tastes a lot better than what I make at home.

The Manor Deli sits a few storefronts down one of the village's main streets close to U.S. Route 1 in New York where the constant traffic keeps the crossing guard busy assuring the safe passage of schoolchildren.

It is a simple place with a handful of formica-topped tables that seem to tilt and change direction when you lean on them. In the summer it's air-conditioned but I like it best when the front door is propped open and the fresh air allowed in.

The deli's charm, however, is not in how it looks, although someone has tried to give it a homey touch by hanging cafe curtains in the front windows.

The real charm is in the people. Behind the counter Tony cheerfully greets his steady customers by name and has their orders ready. It's rare that he has to ask how we want our coffee or if we like butter on a muffin or not.

And the customers: They're a real mix of folks such as Jack, a Wall Street lawyer, who spends time quietly with the morning newspaper before catching the train to work; Charlie, a cigar-smoking octogenarian, who orders a full breakfast with scrambled eggs "but no butter on the toast, please," while waiting for the senior-citizen center down the block to open.

**"Sometimes I sit alone enjoying the peace and watching the people. Sometimes I exchange quick hellos and a bit of local trivia with friends. Most of the time there's conversation of substance because the deli has become a meeting place for friends."**

The entire village public-works crew parks out front and comes in for coffee and good-natured bantering.



And me? Sometimes I sit alone enjoying the peace and watching the people. Sometimes I exchange quick hellos and a bit of local trivia with friends. Most of the time there's conversation of substance because the deli has become a meeting place for friends.

I've talked with 25-year-old Ruth about how she can raise money to make a film on the sanctuary movement, with Geraldine about the difficulty of bringing Christian values into business life and with Grete about keeping self-confident while job hunting.

It strikes me that what started as a routine has become a ritual, a daily pattern with resemblances to the religious rituals that are part

of my life.

From different situations and backgrounds, we come to the Manor Deli and are a part of its life. We are elderly and young, professional and unemployed, educated and not.

We come to spend time alone and to be with others.

We come to be nourished by food and by people.

We come sometimes for the encouragement we need and sometimes for the encouragement we can give.

Perhaps ritual patterns are to be found much closer to home than people sometimes think.

(Ms. Elsesser is a free-lance writer in Larchmont, N.Y.)

## Ritual Road

By Katharine Bird  
NC News Service

Human beings "would not survive without ritual," said Father David Power. Ritual helps us "establish a sense of identity and bonds" with each other. It also bears on "our values and the meaning" we put on our lives, the professor of liturgy said in an interview at The Catholic University of America.

Asked to define ritual, the Irish priest said he "prefers not to because there are a 101 definitions." Instead he likes to "describe" ritual, especially by "drawing attention to the rituals in ordinary life, the things people do but don't think of as rituals."

Family reunions, Thanksgiving and Christmas are rituals that people relate to easily, he said. They are occasions where the rules are laid down in advance for how the celebration should proceed.

At Thanksgiving, he continued, "there is a definite menu with some variations" to follow. If "we depart altogether people will say it's not Thanksgiving."

For Father Power, even a daily meal shared with family or friends can be a powerful ritual.

He told of a friend, a drama teacher with teen-agers, who realized that the family seldom

## Ritual and S

By Father John Castelot  
NC News Service

One of the most interesting features of the excavated ruins at Qumran is an ingenious system of collecting and distributing water throughout the installation. Qumran, on the shore of the Dead Sea, is where the people lived who left the Dead Sea Scrolls.

Still visible are two large pools once used for ritual washings, which figured prominently in Qumran's religious life. A closer look at these washings helps us to understand the very notion of religious ritual better.

Men who sought admission to the Qumran community were examined first by the leader. Then, if he was satisfied, they were brought before the whole assembly for approval. Even after they had accepted the applicant, he had to undergo a year of rigorous probation. Only then did the ritual washing by immersion in a pool take place.

There are similarities between this ritual and the baptisms of both John the Baptizer and the



# to Survival

time together as a unit. were eaten on the run, with kept hot in the oven. y "sensed they had lost thing" important to their life, Father Power said. At ne time, they realized that together every evening were sible for them right now. So members agreed to make unday noon meal together a y," the priest said. hat family, it may take ime and some experimen- fore the new ritual that fits circumstances is found. function well, a ritual has up with people's lives," argist said. "It should help te to what else is going on world." holds true, he added, for in the church realm and in fe.

Father Power, a ritual that has three elements: expresses belonging — how duals belong to a place, a a family. reflects the values which at the base of a shared life. conveys a sense of meaning, v individuals fit into a larger

question of meaning is the ntangible, he continued. We o tell stories here. For in-

# mbol

Christians; but there are im- differences too. entance was a strict require- and the ceremony of admis- eluded the taking of a oath to return to a strict ance of the Law of Moses, art of the Qumran com- 's life. his took place in a public ation of the whole ly. The pools were out in en in an area which formed al amphitheater. it was distinctive at Qumran at the baptismal rite involv- ing from repentance to en- o a "new covenant" (the unity itself) in preparation ming divine judgment. recalls John the Baptizer's ry of "baptism of repen- for the forgiveness of sins" also was flavored by con- tions about the end of time. the new covenant for n was a solemn renewal of l, quite unlike the new ment of Christianity. Members Qumran community were o all the restrictions of saic law. They belonged to

stance, recalling the origins of the country is a way for Americans to find meaning in their way of life.

Stories about the founding fathers, about Washington and Lincoln remind people we "are part of history," Father Power said. They show us "how we participate in something larger than our own individual lives."

Father Power noted that church liturgies have been in a state of transition since Vatican Council II. It is difficult for people during such times, he added. Only gradually do people begin to feel comfortable with a new ritual.

In the new Mass ritual, "the shared table, the community, is given more attention," Father Power observed. For him, this is appropriate since it fits in with the current accent on active participation by all in the church.

Theologically, he said, the shared table stresses what the sacrament is about. The Mass is where everyone, priest and people, come together to share in Christ's life.

In addition, the value in sharing a meal is something that is "deeply embedded in the human community" in all nations and ages.

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

an exclusive sect.

But both John the Baptizer and Christianity threw wide open the doors of the kingdom to all indiscriminately, both gentile and Jew, and even to the masses. Mere contact with the masses would have sent a member of Qumran scurrying for the nearest baptistry for repurification.

This note of frequently repeated baptism is perhaps the most significant difference. Christian baptism, was a single, unrepeatable act.

Still the Qumran rites cast light on the whole notion of ritual. Ritual, after all, is a dramatization of religious sentiment. Human beings — flesh-and-blood beings — do not express their religious experience in purely spiritual ways. They express themselves in physical and bodily ways as well, using some natural symbols such as that of a washing.

It is not surprising that the expression of religious sentiment and experience possesses some similarities wherever it is found.

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

# FOOD...

## ...for thought

Why is it that the rituals in our lives must be understood from the inside out?

Our own family holiday rituals, for example, are important to us. But others may have difficulty seeing why we so highly value our particular way of celebrating birthdays or our particular approach to gift-giving on Christmas.

Religious ritual works in a similar fashion. From the outside looking in, people may ask whether ritual actions are designed to control the expression of people's feelings during worship; whether ritual ultimately leads to boredom during worship; whether the purpose is to assure a uniformity that risks overlooking local and individual needs.

But from the inside out, it can look quite different. From the inside, a person can begin to see the potential of religious ritual to foster the development of a living and lively community.

Looking at things from the inside out leads us to see how ritual in worship can help to create an atmosphere where people do in fact explore their faith and grow in it.

From the inside out, one realizes that this worship can express the uniqueness and special flavor of a particular community gathered in a particular place. Its potential far surpasses dull uniformity.

Of course, these days the

disinterested observer looking in on a worship service may be surprised anyway. For the community is likely to be actively involved in what is occurring; there may be some heartfelt singing and the needs of this particular community will be voiced for all to hear during the prayers of the faithful.

When people speak of the modern means of communications, they're not usually referring to the Mass. But it might not be altogether off the mark to speak of the Mass as a communications medium.

And while an important message is communicated, there is more. Life is communicated; grace.

What is communicated is of ultimate importance to people of faith. That is why the ritual actions of the Mass — these communications media — are of such importance. This is worship that invites participants more deeply into the life of faith.

That also is why the Second Vatican Council made such an effort in its discussion of liturgical renewal to assure that the rites be clear and normally "not require much explanation." The council called for liturgical actions to be "distinguished by a noble simplicity" and "within the people's powers of comprehension."

## ...for discussion

Think of a ritual or pattern of activity in your personal life that is important to you: e.g. a certain way of celebrating birthdays, or the way those in your home share in the evening meal. What are some elements of this ritual? Why are these elements important to you?

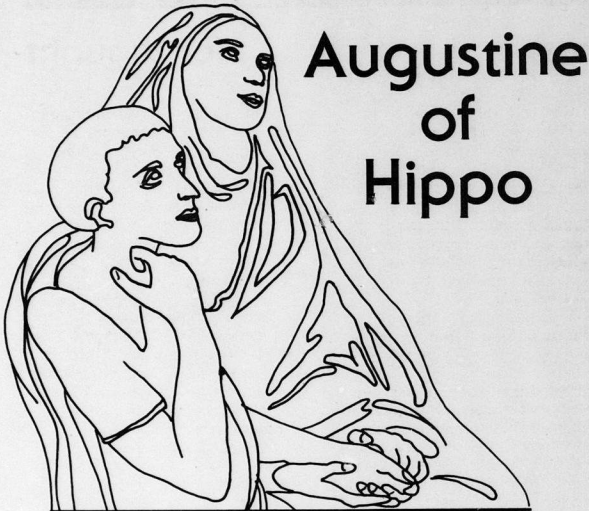
Suzanne Elsesser writes of the rituals that are part of daily life. Do you agree that people tend almost naturally to inject rituals into daily activities? Why do they do this? Are there positive benefits in this?

Father Lawrence Mick thinks that there is a sense in which ritual actions in worship help to free people to participate more fully in what is happening. What does he mean?

## SECOND HELPINGS

"This Is Our Mass" by Tom Coyle. "As human beings, we need signs, symbols, music, processions and colors to help us to pray, for above all else the church building is a house of prayer in which we should be able to feel at home," writes liturgist Tom Coyle. Through such symbols and actions, he explains, "the church helps us to take our full part in her worship." Coyle's book is remarkably easy to read. It provides historical background on the Mass and responds to questions about what is intended and what happens at each point during the celebration of the Mass. This paperback book provides an explanation of the Mass for people of all ages. (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. \$3.50)

## CHILDREN'S STORY HOUR



By Janaan Manternach  
NC News Service

Long ago in Africa lived one of the most famous men of all time, a man named Augustine. He died almost exactly 400 years after

Jesus died on the cross.

Augustine's father was a violent man who believed in little. His mother, Monica, was a strong, gentle Christian woman. She saw to it that her three children were educated as Christians.

At first Augustine did not like school and studying. He was much more interested in sports and in girls. As a teen-ager he began to love to study and learn. He wanted to become a teacher. But he did not let his studies interfere with his after-school fun.

When he was 17 Augustine went to the great African city of Carthage on the Mediterranean Sea. There he enjoyed all the city's pleasures. And he fell in love with a young woman with whom he lived for many years. They had a son named Adeodatus.

During these years in Carthage Augustine joined a group of bright young teachers who taught strange ideas. They taught that the world around us and even our bodies were bad. Slowly Augustine realized how wrong these ideas were. So he left that group of teachers and moved to Italy.

In the city of Milan, Augustine went out of curiosity to hear Ambrose, a famous preacher who was the bishop of that city. Augustine was very impressed by Ambrose's words and ideas. He was even more impressed with the man and how he lived.

Augustine now felt pulled in two directions. He was drawn to become a great and good man like Ambrose. Yet Augustine did not want to give up the life he had

been living.

One day he was sitting in a garden thinking and praying. It was a quiet afternoon. He heard a child singing from a neighboring yard. "Take and read! Take and read!" He noticed one of his friends reading the Bible.

Augustine went over and asked if he could look at the Bible for a moment. He opened it and the first words he saw were those of St. Paul saying that you cannot find happiness in pleasure and wild living, but only by knowing and loving Jesus Christ.

Augustine decided then to change his whole life. He told his mother, Monica. She was overjoyed.

Now Augustine began seriously to live like a Christian.

He moved back to Africa, to the city of Hippo. He kept nothing that he called his own, but shared everything he had with others, especially the poor. He spent much time praying and writing.

The bishop of Hippo ordained Augustine and when the bishop died, Augustine became bishop.

People still admire him and read his books. The church celebrates his feast day each Aug. 28.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

## 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.

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

AUGUSTINE HIPPO MONICA AFRICA MILAN CARTHAGE BIBLE

## HOW ABOUT YOU?

☐ Why do you think people give gifts to each other — on Christmas, on birthdays or at any other time? What are some "little gifts" (like a smile) that people can give each other every day?

## Children's Reading Corner

Epiphany or the feast of the three kings is celebrated in some places more than in others. For example, if you visit San Juan, Puerto Rico, you will find both small and large sculptures and paintings of the kings in most shops that carry art objects. It might be interesting to learn how the feast is celebrated in your parish or family. And, a story you might read is titled "The Sphinx at Dawn," by Madeleine L'Engle. This is a fantasy tale about a boy named Yos. (Winston-Seabury Press, 600 First Ave. N., Minneapolis, Minn. 55403. 1982. Hardback, \$11.95.

## Today's Heroes... Tomorrow's Saints?

## Sister Christine Taylor — Brings New Hope To An Age-Old Tribe



The Mohawk Indians at St. Regis Mission call Sister Mary Christine Taylor teacher, advisor, spokesman, friend, and sister. For 12 years she has dedicated herself to those activities on the 14,600 acre reservation along the New York Canadian border.

As she carries out her duties, Sister Taylor patiently endures many of the same hardships and difficulties the Jesuit missionaries experienced when the mission was founded in 1752. Through compassion and self-sacrifice she has been a Christ-like representative of the Church, always available to help the 7,000 Catholics cope

with the demands of change.

With two priests and another nun, she works untiringly among the young, aged, shut-ins, and down-trodden to improve education, health-care, housing, working skills, and religious devotion. The many new services she has introduced and programs she coordinates have provided a better life for the Mohawks, giving them a sense of self-achievement.

The humanitarian accomplishments of Sister Taylor have recently been reported in EXTENSION Magazine. To discover and read about heroes of today, send for a free trial subscription.

Please send me a Free Trial Subscription to EXTENSION Magazine.

Name \_\_\_\_\_

Street \_\_\_\_\_ Apt. \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



The Catholic Church  
**EXTENSION** Society  
35 E. Wacker Drive, Room 400 F • Chicago, Illinois 60601

FT6559



# The SUNDAY READINGS

FEAST OF EPIPHANY

JANUARY 5, 1986

by  
Richard  
Cain  
Isaiah 60: 1-6  
Psalm 72: 1-2, 7-8, 10-13  
Ephesians 3: 2-3a, 5-6  
Matthew 2: 1-12

Most of us have memories of a certain type of puzzle given to children. The puzzle consists of a drawing in which a certain object, say a bunny rabbit, is hidden in a number of places throughout the drawing. The feast of Epiphany is something like this puzzle. It suggests that all creation and especially the Biblical story is like a drawing in which God has been hidden. We are invited then to look through this drawing and find the many ways in which God is revealing himself to us.

The word "epiphany" comes from a Greek word meaning "a visible manifestation of a divine being." On this feast day we specifically celebrate the first of three signs which manifested the divine nature present in the human Jesus. This sign is the adoration of the infant Jesus by the astrologers. The other two, the baptism of Jesus and the miracle at Cana, are the focus of the next two Sundays.

This revealing by God of himself has important consequences. Among them are the necessity of evangelization and the need to uphold the equality of all people. For those to whom God has revealed himself inherit the responsibility to reveal him in turn to others because all people are equally deserving of this knowledge.

The first reading comes from the last part of the book of the prophet Isaiah. When Jerusalem was conquered by the Babylonians, God spoke through the prophets, confirming his promises to the Jews and declaring that he would restore Jerusalem as his holy city and a manifestation of his rule over the world.

Here the prophet described in poetic imagery the glory of the new Jerusalem.

In this passage, the prophet indicated the epiphany of God through a brilliant light shining over and out from the new Jerusalem to the ends of the earth. This light attracted a procession of foreigners coming toward Jerusalem bearing their wealth. Midian, Ephah and Sheba were descendants of Abraham by a concubine. The mention of these other children of Abraham here suggests that those previously thought of as outside God's promises would come to share in the blessings of God's rule. The image of people coming from foreign lands bearing gifts of gold and frankincense found striking fulfillment in the coming of the astrologers.

This Sunday's responsorial psalm is a prayer for the coming of the kingdom of the messiah. It was probably composed for the coronation of one of David's successors. The psalmist saw hidden in the institution of the Israelite king the promise of a ruler endowed with perfect kingly qualities. As Christians, we believe that this ruler is Jesus Christ. The psalmist's faith is a challenge to us to pray for attributes of Christ in the leadership of the New Israel, our church.

In this Sunday's second reading Paul discussed the theme of epiphany in the broadest possible terms. He characterized his work as a pointing out of God's plan hidden in the canvas of history but now made manifest in Christ. This plan is to include non-Jews as well as Jews in his

## the Saints *by Luke*

### St. MACARIUS



**MACARIUS WAS A SUCCESSFUL BUSINESSMAN IN ALEXANDRIA, EGYPT. HE GAVE UP HIS BUSINESS ABOUT 335 TO BECOME A MONK IN THE THEBAID, UPPER EGYPT, AND SPENT THE REMAINING 60 YEARS OF HIS LIFE AS A HERMIT. IN 373, HE MOVED TO LOWER EGYPT, WHERE HE BUILT CELLS IN THE DESERTS OF SKETE AND NITRIA, BUT SPENT MOST OF HIS TIME IN THE AREA CALLED THE CELLS.**

**MACARIUS LIVED A LIFE OF GREAT AUSTERITY. HE WAS BANISHED WITH MACARIUS THE ELDER AND OTHER MONKS TO AN ISLAND IN THE NILE FOR HIS UNSWERVING FIDELITY TO ORTHODOXY BY LUCIUS, THE INTRUDED ARIAN PATRIARCH OF JERUSALEM. LATER, HE WAS ALLOWED TO RETURN.**

**MACARIUS WROTE A CONSTITUTION FOR THE MONASTERY IN NITRIA NAMED AFTER HIM, AND SOME OF ITS RULES WERE ADOPTED BY ST. JEROME FOR HIS MONASTERY. HE IS OFTEN SURNAMED "OF ALEXANDRIA." HE DIED AROUND 394. HIS FEAST IS JAN 2.**

coming kingdom. In saying this, Paul was trying to drive home the message that Christianity is totally incompatible with racism or any other form of favoritism.

This Sunday's Gospel reading reflects the determination of God to reveal himself to us in any way we may be able to see him. The men who come from the east seeking the newborn king of the Jews were astrologers. Our knowledge of astronomy and human genetics today tells us that there is no connection between the behavior of stars and people.

But God does not care so much about the accuracy of our knowledge as with the openness and generosity with which we seek truth and commit ourselves to acting on it. To the Jews, God gave prophecy. And to the Mesopotamians who were into astrology, God gave a revelation of himself through the stars and planets. The irony is that the spiritually more sophisticated Jews failed to act on the revelation that was available to them, while the spiritually less sophisticated astrologers acted on what they saw and came to know God through Jesus.

DO IT YOURSELF AND SAVE!

## UPHOLSTERY FABRIC

Discount Upholstery, Drapery & Slip Cover Fabric

Foam Cushion Cut to Order While You Wait.

**VISIT OUR BRAND NEW BARGAIN ROOM**

### Circle Fabric

3046 N. Shadeland Ave. 545-2318

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

HAVE YOU NOTICED THAT YOUR COMPETITORS ARE ADVERTISING IN THE CRITERION. CALL 236-1581 TODAY AND FIND OUT WHY.



**Are you OVER 55 and pounding the pavement looking for work?**

**Maybe you need job skills training for today's job market!**

If you are an unemployed or under-employed Marion County resident, you may qualify for free training in one of the following areas:

- Travel Services
- Medical Office Support
- Floral Design
- Bartending
- Locksmithing
- Clerk Typist/Secretarial
- Child Care

For more information, call:

Mary Rigg Neighborhood Center  
639-6106



"SERVICE AND SATISFACTION"

925-6961

CRONIN/MARER/  
SPEEDWAY  
Indianapolis

### STIRLING CLINIC, INC.

3725 Kentucky Avenue  
Indianapolis, IN 46241

and their

EXPRESS HEALTH CARE CENTER

NO APPOINTMENT NEEDED  
Lab & X-Rays Available  
Walk-In Injury and Acute Illness Care  
OPEN SEVEN DAYS A WEEK  
MasterCharge - VISA

856-5261

ACCEPTING NEW PATIENTS

HOURS BY APPOINTMENT

**THOMAS A. MAHLER, DDS**  
Family Dentistry

Westlake Medical Building  
805 Beachway Drive, Suite 103  
Indianapolis, IN 46224

OFFICE:  
(317) 247-6114

RESIDENCE:  
(317) 925-3796

## PLAINLY A MATTER OF CHOICE

In Shirley Funerals, selection of standards depends on two elements . . .

1. There must be a full range of costs to fit every purse.
2. There must be a true freedom of choice for every family.

TRULY A REMEMBERED SERVICE

**Shirley Brothers**  
FUNERALS

Eighty-Seven  
1898-1985  
Years

Indianapolis, Indiana

## HUGH G. BAKER, Jr.

### Attorney at Law

(Cathedral H.S., Marian College, I.U. Law School)

- Accidents
- Drunk Driving
- Personal Injury
- Juvenile
- Adoptions
- Criminal Law
- Wills & Estates
- Social Security
- Employee Dismissals
- Real Estate

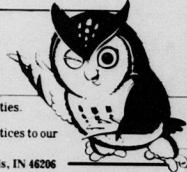
— Free Consultation —

**632-8513**

120 E. Market St. Suite 777 Indianapolis

If no answer, call. 253-6881

# The Active List



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

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

## January 3-4

A Retreat for College Students on the theme "Where is my Spiritual Journey Leading Me?" will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

## January 4

A Day of Prayer and Inner Healing will be presented from 9 a.m. to 5 p.m. at Mount St. Francis Retreat Center. \$15 fee includes lunch. Call 812-922-8817 for information.

The World Apostolate of Fatima (Blue Army) will hold its First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 3333 McFarland Rd. Everyone is welcome.

## January 5

St. Joseph, Rockville, and Immaculate Conception, Montezuma, will hold a Three Kings Carry-In Supper and Cruller Celebration at 5 p.m. in Holy Family Hall.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

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

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every

Sunday in St. Joan of Arc Church, 42nd and Central.

Placement tests for eighth grade girls will be held at Immaculate Conception Academy, Oldenburg. Call 812-934-4440 for information.

## January 8

A Luncheon and Card Party will be held in St. Mark parish hall, U.S. 31 S. and E. Edgewood Ave., at 11:30 a.m. Men are welcome.

## January 10-11-12

A Mixed Serenity Retreat will be conducted by Sister Mary Theresa at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Directed Prayer Weekend will be held at Kordes Enrichment Center, Ferdinand. Suggested offering: \$50 per person. Call 812-367-2777 for information.

## January 11

St. Joseph Council #5290, K. of C., 4332 N. German Church Rd., will hold Arm Chair Races from 7:30 p.m. to 1 a.m. \$1 admission.

The Jubilee Committee of St. Simon Parish will sponsor a Spaghetti Dinner from 4 to 8 p.m. Advance tickets on sale after Masses. Adults \$2.50, children 4-6 years \$1.75, children 3 and under free.

A placement examination for eighth graders will be held at Chatham High School.

## January 12

A placement test for eighth grade girls will be given at Immaculate Conception Academy, Oldenburg. For information call 812-934-4440.

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

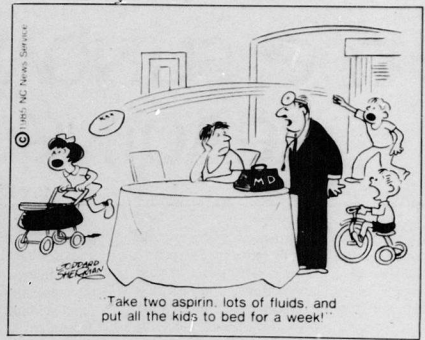
A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

The Focus on the Family film series sponsored by the Adult Faith Team of St. Malachy Parish, Brownsburg, continues with "Shaping the Will Without Breaking the Spirit" at 7:30 p.m.

## 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 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Church.

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. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



## Pope emphasizes need for free religion in Yugoslavia

by John Thavis

VATICAN CITY (NC)—Pope John Paul II strongly emphasized the need for religious freedom in a talk Dec. 19 to Yugoslavia's new ambassador to the Vatican, saying that people are better citizens when their religious rights are guaranteed.

Religious freedom is "so important for the Christian community" in Yugoslavia, the pope told the ambassador, Stefan Cigoj. He said he hoped relations between Yugoslavia and the Vatican could be particularly strengthened in that area.

"Believers who are respected in all their rights and are therefore treated with fairness and benevolence are so much more better disposed to be loyal and courageous citizens," the pope said.

In 1966, Yugoslavia and the Vatican signed an agreement that guaranteed relative freedom of operation for the church there, with a strictly religious sphere defined by the Communist government. Since then, the Yugoslavian church has accused the state of unjustly restricting religious activities and harassing priests and lay Catholics.

Twice in his talk, the pope referred to

the importance of papal visits in Vatican diplomacy and pastoral care.

The pope has hinted in previous speeches that he would like to visit Yugoslavia, and the bishops' conference there has invited him. State officials have made positive statements about a possible trip, but details of the visit have apparently not been worked out to the satisfaction of both parties.

The pope cited the "numerous countries that invite and welcome" him, and added: "My gratitude regarding these peoples and their leaders, who allow me to meet in their lands with so many Christian communities, is immeasurable."

The church is willing to collaborate with all governments in offering its values and its ideas about the development of individuals and society, the pope said.

In a brief talk to the pope, the ambassador said Yugoslavia prided itself on its attempts to promote human rights, equality, freedom of development, elimination of discrimination and well-being.

He praised the pope's efforts toward world peace and social justice and said Yugoslavia and the Holy See have a "closeness of views" about key problems.



## BROAD RIPPLE KINDERGARTEN & PREP SCHOOL

### EDUCATIONAL CHILD CARE

HOURS: 6:30 AM — 6:00 PM 257-8434

— ACCEPTING REGISTRATION FOR —  
TODDLERS THRU AGE 12

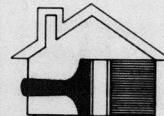
AFTER SCHOOL CARE AVAILABLE FOR ELEMENTARY CHILDREN  
6543 FERGUSON AVENUE 812 E. 67TH STREET  
(TODDLERS THRU AGE 2) (AGES: 2-SCHOOL AGE)  
253-1643 257-8434

Mary Ann (Schnorr) Evans  
International Travel Consultant



## TRAVEL DISCOVERIES INTERNATIONAL, INC.

Eastgate Consumer Mall  
7150 E. Washington Street • P.O. Box 19029  
Indianapolis, IN 46219  
(317) 357-8585  
— MEMBER ST. JUDE PARISH —



## INDIANA PAINT AND ROOFING COMPANY

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

• ROOFING • PAINTING • GUTTERS  
• INSULATION

**253-0431**

Gary Robling, Owner

"Protection From The Top Down"

WE RECOMMEND GAF® BUILDING MATERIALS



## CLEAN UP YOUR CHRISTMAS BILLS!

BORROW	FOR	PAYMENT	TOTAL INTEREST
\$1,000	12 Months	\$90.73	\$ 88.76
1,000	24 Months	48.96	175.04
1,000	36 Months	35.15	265.40

16% ANNUAL PERCENTAGE RATE  
INCLUDES LIFE & PERMANENT DISABILITY INSURANCE  
We are now issuing VISA Credit Cards to  
qualified members... 18% APR — \$15 Annual Fee

New Car Loans — as Low as 9.5% Personal Line of Credit 14%  
Used Car Loans — as Low as 11% Second Mortgage Loans 13%  
Signature Loans 16% Share Secured Loans 11%

## KNIGHTS FAMILY FEDERAL CREDIT UNION

Two Locations to Serve You

511 East Thompson Road • Indianapolis, Indiana 46227  
Monday, 4 PM-8 PM, Tuesday thru Friday, 4 PM-6:30 PM  
220 N. Country Club Road • Indianapolis, Indiana 46234  
Monday, 10 AM-9 PM, Tuesday-Friday, 10 AM-7 PM, Saturday, 11 AM-3 PM

784-8445

271-7942

EXCLUSIVELY K OF C MEMBERS AND ANY OF THEIR RELATIVES

## St. Elizabeth's Home

Belief in the Worth  
and Sanctity  
of All Human Life.

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



Give Them  
a Choice

Funded by the United Way,  
Archdiocese of Indianapolis, Daughters of Isabella and service fees

Non  
Sectarian  
Service

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





**PLEA ANSWERED**—New York Mayor Ed Koch, left, and Cardinal John O'Connor accompany Mother Teresa of Calcutta as she speaks to the press outside a Greenwich Village hospice where AIDS patients are cared for by nuns of her order. A Christmas Eve plea from Mother Teresa prompted New York Gov. Mario Cuomo to release three prisoners with AIDS from the state prison at Ossining to the hospice. Mother Teresa is wearing sunglasses because she recently underwent eye surgery. (NC photo from UPI)

## Three convicts with AIDS turned over to Mo. Teresa

NEW YORK (NC)—New York Gov. Mario Cuomo released three convicts terminally ill with AIDS to Mother Teresa's care as the world-renowned nun opened a New York residence for AIDS victims on Christmas Eve.

Mother Teresa told reporters that each AIDS victim "is Jesus in a distressing disguise."

The nun, founder of the Calcutta-based Missionaries of Charity, met the three prisoners Dec. 23 during a visit to the state prison at Ossining, where all were serving time for robbery.

She said she deliberately asked for their release Christmas Eve and announced the opening of the new AIDS shelter that day "because Jesus was born, so I wanted also to help them be born in joy and love."

Cuomo spoke with Mother Teresa about the convicts twice by telephone after she told New York Mayor Ed Koch what she wanted and he conveyed her request to the governor.

The three prisoners were identified as Antonio Rivera, 36; Jimmy Matos, 27, and Darryl Monsett, 31. Cuomo granted them medical furloughs, citing "humanitarian and compassionate considerations."

Mother Teresa, who won the Nobel Peace Prize in 1979 for her work among the poorest of the poor in India, was flanked by Koch and Cardinal John O'Connor of New York at a press conference marking the opening of the residence. At 657 Washington St. in the Greenwich Village section of Manhattan, it is the former rectory of St. Veronica's Church.

Last summer Cardinal O'Connor announced plans for the New York Archdiocese to provide "total care" for victims of AIDS, or acquired immune deficiency syndrome.

A key element in his plan was the opening of a residence, run by Mother Teresa's nuns, for victims not in need of full hospital care. The archdiocese is to fund the St. Veronica residence.

## Synod news inaccurate: archbishop

MIAMI (NC)—News reports of the extraordinary Synod of Bishops by The Miami Herald daily paper and other newspapers incorrectly made the synod sound like "a power struggle" between the bishops and Pope John Paul II, said Archbishop Edward A. McCarthy of Miami. He said he felt reporters sensationalized the meeting, projecting "controversy, intrigue and disaster where, thank God, it does not exist."

He made the comments in a statement released by the information office of the Miami Archdiocese.

The Herald is part of the 29-paper Knight-Ridder chain and obtained its synod coverage from that syndicate.

The synod was called by Pope John Paul II Nov. 24-Dec. 8 to review the 20 years since the close of the Second Vatican Council.

*This Czechoslovakian toy soldier is one of 50,000 folk art pieces from the Caplan Collection, part of a major new gallery opening in late 1986, in celebration of The Children's Museum's 60th birthday.*



*The best must be preserved*

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

**DECORATING DEN**  
OUR GUARANTEE  
EVEN OFFERS  
YOU A DISCOUNT  
**30% OFF**  
• MINI BLINDS • SHADES  
• VERTICALS • VALANCES  
Appointments Days, Evenings,  
Weekends, at your convenience.  
Never a charge or obligation.  
Free Decorating Service  
**LISETTE DRUMMOND**  
**875-6864**  
  
The colorful store  
that comes to your door.  
• Drapery • Carpet  
• Wallcovering

Trust Services  
Financial Management Group  
317-266-6270



**Indiana National.**  
Pioneers in Banking.

# What is the attraction between two teen-agers?

by Tom Lennon

**Question:** What attracts a guy to make him ask a girl out? (Mississippi)

**Answer:** Once upon a time women wore hats just about everywhere they went. In the 1930s this led a songwriter to pen the following lyrics:

"The way you wear your hat. The way you sip your tea. The memory of all that. No, no, they can't take that away from me."

Apparently one of the things that greatly attracted the songwriter to his girl was such a minor item as the way she wore her hat.

This may seem a bit odd but other guys have been attracted to other gals by equally minor items.

For some young men, the lilting laugh of a young woman can have the pull of a strong magnet. So can bright, clear eyes or the sound of her voice or her ability to make good conversation or... what else?

Some young men will tell you they were attracted to a particular young woman by some quality they couldn't even name, an indefinable something about her personality.

At times a young man will talk about "a certain

chemistry between us." But that word, "chemistry," not only adds to the mystery. It refers to some elusive, nameless quality that exists in the relationship.

If this week's questioner is really asking how she can attract a certain guy, I can't be of much help, partly because I don't know the young man and mostly because this whole question of attraction between the sexes is so wonderfully mysterious.

Why does one lovely face seem beautiful to Joe but not to Tim? Why does one girl's personality seem very attractive to Josh and simply dull to Tom?

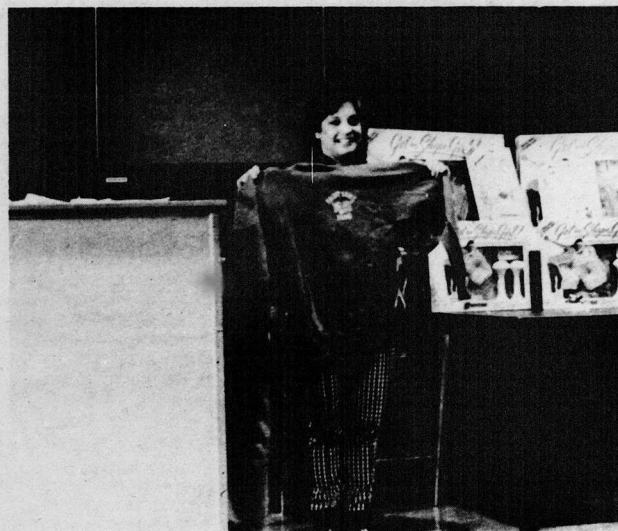
These questions involve mystery and so does every human relationship. Each of us is absolutely unique, and couples who have been married 50 years are still able to discover surprising things about each other, precisely because of their uniqueness.

So don't be surprised if the person you date seems puzzling at times or on occasion does totally surprising things.

And consider the wisdom of dating a person for quite some time and getting to know him or her very well before you take the step into a lifetime of the intimate union we call marriage.

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

© 1985 by NC News Service



Mary Lou Retton receives a St. Luke sweatshirt during her visit.

## Mary Lou Retton speaks to St. Luke's students

Olympic gold medal gymnast Mary Lou Retton brought a message of hard work and physical fitness Thursday, Dec. 19, to the students of St. Luke's school in Indianapolis. Her visit came as the grand prize of a get-in-shape contest won by the school.

"If you really want to succeed in life, you really have to work hard," Retton said. "Really working hard pays off."

Retton listened as students welcomed her with songs and asked questions about her experiences as an Olympic athlete. She also ate lunch with the students and met with them in smaller groups.

Being a celebrity has its disadvantages as well as its advantages, she told the students. In order to prepare for the Olympics, she left her home and family in West Virginia to train in Houston.

She said she didn't have much of a social life. But she was glad for the chance to travel around the world and meet people. "I really like to talk with kids," she said.

As far as her future, she is still uncertain. She has not yet decided whether to compete in the 1988 Olympics. She still keeps in shape by working out 4-5 hours a day in the gym when she isn't traveling. "I'm just taking it day by day."

## Archdiocesan youth news

### Mass will honor St. John Bosco

There will be a youth Mass for all youth in the archdiocese Sunday, Jan. 12, at Holy Name parish in Beech Grove. St. John Bosco is the patron saint of youth. The Mass will begin at 6 p.m. and the dance will follow from 7-10 p.m. Music will be provided by a DJ. Admission is \$2 per person. You may

bring a guest. Holy Name is located at 89 N. 17th Ave. (Sherman Ave.) across from St. Francis Hospital. For more information, call the CYO Office at 317-632-9311.

### Ski trip planned in Bloomington

There will be a ski trip for all youth in the Bloomington Deanery Friday, Feb. 14, through Sunday, Feb. 16. The

youth will be staying at the Methodist Camp in Gnow Bone (right next to CYO Camp Rancho Framas in Brown County). In addition to skiing, the trip will feature a reconciliation service and Sunday Mass. The tentative cost is between \$35-50 for the entire weekend. The registration deadline is Saturday, Jan. 25. For more information or to register, call Jerry Moorman at 812-336-6846 or Cathi Stone at 812-358-4185.

## St. Patrick's filled for Mass for Yankees' Roger Maris

NEW YORK (NC)—New Yorkers filled St. Patrick's Cathedral Dec. 23 for a memorial Mass paying tribute to Roger Maris, who died of lymph cancer Dec. 14.

New York Yankees owner George Steinbrenner asked Cardinal John O'Connor of New York to hold the special service for the former Yankee right fielder who in 1961 hit 61 home runs, breaking Babe Ruth's legendary 60-homer record that had stood for 34 years.

Former President Richard M. Nixon, New York Mayor Ed Koch, baseball commissioner Peter Ueberroth and ex-commissioner Bowie Kuhn were among an estimated 3,000 who attended the afternoon service. So were Phil Rizzuto, who led the prayer of the faithful, and other baseball figures such as Yogi Berra, Jim Bouton and Sparky Lyle.

Delivering the eulogy was sports commentator Howard Cosell. In the front pews were Maris' wife, Pat, their six children, all in their 20s, and their grandson

Steven. At the end of the Mass Cardinal O'Connor recalled the applause that used to greet Maris at New York's Yankee Stadium and asked the congregation for "one last burst of applause" in his honor. A long standing ovation followed.

"Steven," the cardinal said looking down to the front pew, "you were not around to hear your grandfather applauded in the stadium, but you'll remember this. OK?"

Maris, 51, was a native of Hibbing, Minn., but he was buried in Fargo, N.D., where he grew up. He began his major-league career with the Yankees in 1956, was traded to the St. Louis Cardinals after the 1965 season, and helped lead the Cardinals to a pennant before he retired in 1967.

In his 10 years with the Yankees, they took the American League pennant eight times and the World Series four times. He was named Most Valuable Player in the American League in 1960 and 1961.

### 'Lifesigns' schedules for Jan.

The following are the schedules for the 'Lifesigns' series for January on the four Central Indiana radio stations that carry the program. All times are E.S.T.

Date WICR-FM, Indpls., Sunday at 11:30 a.m.  
Jan. 5 "Family" — Ss. Bartholomew & Columba, Columbus  
Jan. 12 "Dating" — St. Lawrence, Lawrence  
Jan. 19 "Marriage" — Our Lady of Greenwood, Greenwood  
Jan. 26 "Divorce" — St. Luke, Indpls.

WRCR-FM, Rushville, Sunday at 6:35 p.m.  
Jan. 5 "Concerts" — Brebeuf Prep. School, Indpls.  
Jan. 12 "Prayer" — Roncalli High School, Indpls.  
Jan. 19 "Tests" — Brebeuf Prep. School, Indpls.  
Jan. 26 "Coming to America" — Youth for Understanding

WWVY-FM, Columbus, Sunday at 10:30 a.m.  
Jan. 5 "Concerts" — Brebeuf Prep. School, Indpls.  
Jan. 12 "Prayer" — Roncalli High School, Indpls.  
Jan. 19 "Tests" — Brebeuf Prep. School, Indpls.  
Jan. 26 "Coming to America" — Youth for Understanding

WAXI-FM, Rockville, Sunday at 10:30 a.m.  
Jan. 5 "Loneliness" — Holy Spirit, Indpls.  
Jan. 12 "Advertising" — St. Andrew, Indpls.  
Jan. 19 "MTV" — Ss. Bartholomew & Columba, Columbus  
Jan. 26 "Male/Female" — St. Catherine, Indpls.

\*\*\*\*\* CLIP N' SAVE \*\*\*\*\*

CD'S MATURING?  
MONEY MARKET % LOW?  
IS ONE PHONE CALL WORTH  
AN INTRODUCTION TO SMART INVESTING?

**13% GNMA'S**

GOVERNMENT NATIONAL MORTGAGE ASSOCIATION

- U.S. GOVT. GUARANTEED AS TO THE PROMPT PAYMENT OF PRINCIPAL & INTEREST
- HIGH CURRENT YIELD, MARKETABILITY, CERTIFICATES SUBJECT TO MARKET FLUCTUATION
- SUITABLE FOR PENSION/PROFIT SHARINGS PLANS & IRA'S

**PLUS MONTHLY INCOME**

YIELDS ARE SUBJECT TO PRIOR SALE OR CHANGE IN PRICE

**884-7840 1-800-531-5314**  
Ext. 4051

**FIRST REPUBLIC SECURITIES INC.**  
9102 N. MERIDIAN • SUITE 155  
MEMBERS NASD & SIPC

\*\*\*\*\*

## Dance Centre

E. 56th and N. Emerson  
(in Windridge Center)

Director: Lynnette Jordan Schisla,  
B.A., M.A. in Dance, Butler University



### Pre-School Dance

Ballet

Jazz

Tap

Modern

Low Impact Aerobics

Classes Available for Children,  
Teens and Adults

Day and Evening Classes

**(317) 547-0004**

**Be An  
Instrument  
Of Peace**

In A  
Community  
Following  
the Gospel

In prayer,  
in service  
to sick  
and aged

Write to:  
**Daughters of  
St. Francis of Assisi**  
507 N. Prairie St.  
Lacon, ILL. 61540

**SCHWINN  
RALEIGH  
ROSS**

**Sales & Service**

A bicycle paradise! Everything for the serious cyclist and the fun-loving bike rider...at any age!

- Complete line of accessories
- Exercisers
- New catalogs
- Factory-trained repair technicians
- Parts and supplies

5500 Madison Avenue at Epler  
**786-9244**  
Hours: 10 a.m. - 8 p.m. Mon-Sat

"Fun begins at any age"

**Supreme  
bicycle  
store inc.**

George Sudgen's



# Signers of abortion ad meet; most still under expulsion threat

CONVENT STATION, N.J. (NC)—Nearly all the nuns under Vatican threat of expulsion from their orders for signing a 1984 public statement on abortion met in Convent Station along with their religious superiors Dec. 19-21.

It was the first such meeting of both the signers and their superiors since the controversy broke out more than a year earlier. At least six of the signers have since been cleared of the expulsion threat, but most or all of them and their superiors were also at the meeting.

The abortion statement, which was run in October 1984 as an ad in The New York Times, was attacked by U.S. Catholic officials and the Vatican because it claimed that there is more than one "legitimate Catholic position" on the morality of abortion.

Signers, on the other hand, have argued that freedom of speech and rights of dissent were the primary issue at stake in the ad, and a joint statement by the nuns after their Convent Station meeting emphasized that aspect of the controversy. "All participants expressed grave concern about continued attempts to suppress dialogue and dissent within the institutional church," they said.

SISTER BARBARA Ferraro, a Sister of Notre Dame de Namur, used blunt language. "The only just resolution that we see is that Hamer (Cardinal Jerome Hamer, head of the Vatican Congregation for Religious and Secular Institutes) retract and apologize," she said in a telephone interview afterward. She said she was speaking for herself and another Notre Dame de Namur Sister, Sister Patricia Hussey. The two run a home for battered women in Charleston, W.Va.

Twenty-three of the 24 nuns who were threatened by the Vatican with expulsion from their communities because of the statement attended the meeting. The statement said that 16 congregational leaders were present—indicating that at least one of the 15 congregations represented by the signers had more than one leader there.

Both Sister Ferraro and Sister Maureen Fiedler, a Sister of Loretto in the Quixote Center in Mount Rainier, Md., said that things seem at a standstill for the nuns whose cases have not already been cleared.

None of the six Loretto Sisters who signed the ad has been cleared yet, and "I don't see any resolution over the horizon for us in the immediate future," Sister Fiedler said.

Sister Ferraro said she saw no sign of progress "if we're not willing to do what they're (Vatican authorities are) asking."

Apart from the cases already closed, "the rest are standing still right now," she said.

WHEN ASKED if there were any cases closed besides the six that have been publicized, Sister Ferraro indicated that there were others, but she declined to name anyone else.

"There are probably about 15 people—about 15 to 17—who have not been cleared," she said. That would mean seven or more have been cleared.

Sister Fiedler said, however, that "I know of only six" who are cleared. In fact, she said, at the Convent Station meeting she learned that one nun who she thought had been cleared was not.

Sister Anne O'Neil, the superior of the Religious of the Sacred Heart, was quoted in the Convent Station statement as saying, "I came at the beginning; I have attended meetings all year, and am here because I believe in standing together for the mutual protection of our religious life. I will continue to work for the non-dismissal of anybody." One of the ad signers was a member of Sister O'Neil's order.

The statement also said that "lay signers as well as women Religious have been penalized in a variety of circumstances." It quoted one of the nun-signers, Loretto Sister Ann Patrick Ware, saying, "Dismissal, whether from

a congregation, job or faculty, is not an appropriate way to deal with differences of opinion."

The joint statement concluded: "The participants unanimously reaffirmed their commitment to religious community, to work with and for women, and to collaborate in efforts to change oppressive structures in church and society."

SISTERS FIEDLER and Ferraro said there was no discussion at Convent Station of a follow-up ad being planned to express support for them and others who signed the original ad.

Frances Kissling, executive director of Catholics for a Free Choice and a leader of the Committee of Concerned Catholics formed to generate support for the signers of the original ad, said that the new ad might be published sometime in early 1986. She said Dec. 23 that the committee planned to meet in January and she thought it "would be predisposed to publish" the second ad.

The committee has already stated that it planned to publish the ad whenever it saw some significant escalation in the conflict or if things were still "stalemated at the end of this year (1985)," she said.

MEADOWOOD  
FLORIST

A FULL SERVICE SHOP

Fresh/dried/silk flowers

Funerals — Hospitals

ALL MAJOR CREDIT CARDS  
ACCEPTED BY PHONE

293-4743

3079 N. HIGH SCHOOL ROAD  
INDIANAPOLIS

OAKLAWN  
MEMORIAL GARDENS  
& MAUSOLEUM

The Full Service Cemetery with Chapel

• Mausoleum Crypts

• Lawn Garden Crypts

• Veteran Garden

• Mausoleum

• Catholic Garden

• Masonic Garden

Member of American Cemetery Assoc.

PERPETUAL CARE 849-3616

9700 ALLISONVILLE ROAD 46250

—BUSINESS OPPORTUNITY—  
INTERIOR DECORATORS  
DECORATING DEN

America's fastest growing interior decorating franchise needs you. No experience necessary. Complete training available.

Call to receive your personal decorating assessment profile to see how you compare to over 300 successful franchisees throughout the U.S.

875-5889 or 1-800-331-9728

CHRISTINA

JERRY MILLER CARPETS

A Trusted Name Since 1954

SAVE \$3.00 to \$9.00 per sq. yd. SAVE



Year-End CLEARANCE Sale

FINE QUALITY  
CARPETS

MANY MORE TOO NUMEROUS TO LIST

SIZE	DESCRIPTION— COLOR	REG. PRICE	SO. YD. SALE PRICE
12x41	Sculptured Scroll Peach Blossom Nylon Pile	\$14.95	\$7 <sup>99</sup>
12x31-6	Plush Indian Paint Brush Nylon Pile	\$14.95	\$10 <sup>95</sup>
12x27-9	Sculptured Plush Light Walnut Nylon Pile	\$11.95	\$7 <sup>99</sup>
12x32	100% Antron III Candy Stripe Beige Tones	\$14.95	\$7 <sup>99</sup>
12x44-10	Sculptured Scroll Brown Tones	\$9.95	\$6 <sup>99</sup>
12x50	Plush Nylon Pile Turquoise	\$10.96	\$6 <sup>99</sup>
12x28	Flat Level Loop Brown Tone Pattern 100% Olefin Pile	\$11.95	\$7 <sup>99</sup>
12x50	Sculptured Scroll Pine Needle (Green) 100% Nylon Pile	\$10.95	\$7 <sup>95</sup>
12x39-9	Sculptured Scroll Touch of Beige (Off White) 100% Nylon Pile	\$11.99	\$7 <sup>99</sup>
12x44	Sculptured Scroll Pebble Beige 100% Nylon Pile	\$10.99	\$7 <sup>99</sup>
12x42	Textured Plush Camel 100% Nylon Pile	\$10.99	\$6 <sup>99</sup>
12x61-9	Heavy Twisted Plush Dark Brown 100% Nylon Pile	\$21.95	\$12 <sup>95</sup>
12x71	Sculptured Scroll Blue Tones 100% Nylon Pile	\$9.95	\$6 <sup>95</sup>
12x45	Green Plush Pile 100% Nylon	\$14.95	\$10 <sup>95</sup>

SPECIAL

HEAVY KNOTTED  
FRINGED RUGS

4 RUGS—3x5 OVAL FOR \$39<sup>50</sup>

Reg. \$49.50 FOR

3 RUGS—4x6 OVAL FOR \$54<sup>50</sup>

Reg. \$64.50 FOR

2 RUGS—6x9 OVAL FOR \$99<sup>50</sup>

Reg. \$117.50 FOR

COLORS

Beige — Off White

Blue and Brown

NEED CARPET

for Kitchen,  
Family Room, Bathroom  
or Office Area.

EXTRA TOUGH

Liquids Will Not Penetrate

Short Rolls (6 ft. Widths)  
Some Large Enough  
for 12x12, 12x15  
or 12x20 Rooms

Reg. \$23.95

SALE \$11<sup>95</sup>sq. yd.

PRICED TO MOVE

FINE QUALITY  
REMNANTS

SAVE SAVE SAVE

MANY MORE TOO NUMEROUS TO LIST

SIZE	DESCRIPTION— COLOR	REG. PRICE	SALE PRICE
12x15-2	Green & Brown Sculptured Scroll	\$310.00	\$125 <sup>00</sup>
11-8x13	Sculptured Blue & Brown	\$241.95	\$140 <sup>00</sup>
12x10-10	Brown Plush	\$215.00	\$115 <sup>00</sup>
12x15	Bound Twisted Grey Plush	\$196.00	\$110 <sup>00</sup>
12x12	Pattern Brown, Green & Orange Bound	\$164.00	\$95 <sup>00</sup>
12x11	Plush Pile Velvet	\$210.00	\$105 <sup>00</sup>
12x10-5	Sculptured Brown Tones	\$150.00	\$80 <sup>00</sup>
12-10x15-4	Plush Pile Rust	\$300.00	\$149 <sup>50</sup>
12x11-4	Rubber Back Red & Black	\$105.00	\$60 <sup>00</sup>
12x12	Twisted Plush Bound	\$164.00	\$95 <sup>00</sup>
12x10-6	Sculptured Brown Tones	\$223.50	\$110 <sup>00</sup>
12x10-9	Velvet Cinnabar	\$215.00	\$100 <sup>00</sup>
12x13-6	Plush Pile Brown	\$250.00	\$150 <sup>00</sup>
12x12-6	Sculptured Brown Tones	\$170.00	\$95 <sup>00</sup>
12x12	Sculptured Brown Scroll	\$306.00	\$125 <sup>00</sup>
12x12	Light Gold Plush Pile	\$195.00	\$90 <sup>00</sup>

JERRY MILLER  
CARPETS

9 N. Shortridge Road  
Indianapolis, Indiana  
353-2151

1st Street East of Eastgate Mall  
1/2 Block North of Washington Street

Hours: Monday-Friday 10:00-5:30  
Saturday 10:00-5:00

VISA MASTERCARD AMERICAN EXPRESS

Other Terms Available


EXECUTIVE  
HOUSEKEEPING

Residential and Offices

Before 5 PM 849-7384

After 5 PM 849-4527

St. Vincent de Paul Society  
Memorial Program



The symbol shows the giving and receiving hands. The hand of Christ gives to the world. The hand of the Vincentian receives the gift and in turn gives to the waiting hand of the poor.

Memorial donations enable us to fulfill the meaning of the symbol.

Ask Your Funeral Director or Write:  
SVDP Society • Box 19133 • Indianapolis, IN 46219

## Book reviews

# 'Inside Central America' probes several conflicts to our south

INSIDE CENTRAL AMERICA, by Phillip Berryman. Pantheon Books (New York, 1985). 166 pp., \$5.95.

Reviewed by  
Thomas E. Quigley  
NC News Service

Central America has not gone away. It's merely left the front pages.

The more sensational events of the past half-decade that made these tragic little countries so newsworthy haven't been repeated lately: no entrenched dictatorships overthrown; no American missionaries raped and slain; no archbishop shot at the altar; no massacres of peasants numbering in the hundreds at a time.

Yet, despite the absence of blaring headlines or the hoopla of presidential commissions or the over-charged rhetoric about the national security of all the Americas being at stake in Central America (for this at least we can be grateful), little in fact has changed.

Peasants are still being killed in El Salvador, some with the newly available death-dealing technology of what is called the "air war," courtesy exclusively of the U.S. government. (You can't really have an air war, of course, when one side doesn't even have a Snoopy bi-plane.) The death squads which the

media used to find newsworthy are still functioning but at a level just below what the reportorial ear can perceive.

In Guatemala, the church is still unable to field a long-promised human rights office, convinced it would be a death sentence for any lawyers willing to work for it.

The families of the disappeared formed their own Mutual Support Group, the assassination this year of three of their leaders only confirming the bishops' fears.

In Camp Honduras, the U.S. Army's favored bivouac area, Honduran troops last August violated the U.N.-

protected sanctuary of a Salvadoran refugee camp, killing two refugees, including a baby, raping two women, and wounding 15 unarmed helpless exiles. Two weeks earlier, these same U.S. allies arrested and brutally treated an American priest, even requisitioned an American jeep to carry him

to his interrogation (what he termed "psychological torture"). But still no headlines.

The fact is that it's all been done before and the media have already covered it. As doubtless they will again once the wars in Nicaragua and El Salvador heat up or situations worsen elsewhere. As is all too likely, given the present drift of U.S. policy.

In the meantime, interested readers will find in "Inside Central America" a highly readable overview of the conflict. It is truly brief, yet comprehensive, the kind

of volume that could give pocket books a good name.

Berryman's approach is simple and direct. After setting out the origins of the conflict and the U.S. response to date, he turns to the key theme in the policy debate and describes the likely results of following the present course or of adopting an alternate one. Staying the course unfortunately guarantees that the headlines will return. Fortunately, this book helps explain what lies behind them.

(Quigley is adviser on Latin America at the U.S. Catholic Conference.)

## A striking realism in Nicholson novel

DECEMBER ULTIMATUM, by Michael Nicholson. Parkwest Publications (New York, 1985). 240 pp., \$14.95.

Reviewed by  
William F. Muenchow  
NC News Service

Award-winning foreign correspondent Michael Nicholson uses his experience in the coverage of 14 wars to portray a series of multinational events in a fast-moving, tautly woven and scary story of tomorrow.

The book begins with a radio broadcast from Riyadh, capital of Saudi Arabia. It announces the fall of the House of Ibn Saud. King Fahd flees the country. In exile, he settles in the Lake District of England on an estate in the mountains on Lake Ullswater. It is remote, secure, beautiful yet rough in terrain. The area was a favorite of poet William Wordsworth.

The new leader takes the name Rahbar. He is the Crown Prince Abdullah, like deposed King Fahd, a half brother in the royal line of succession. Like Iran's Ayatollah Khomeini, he is an Islamic fundamentalist who will clear the "Islamic People's Democratic Republic of the evils and contamination of Western influence."

Rahbar's aspirations are helped along by mischief-makers who utilize turmoil to serve their governments. Oil for the West is cut off.

This drastic action creates panic, as well as greed, in the United States and other nations dependent on the major oil producer. A new president is spurred to action.

An overzealous Capt. Edward Hanks on a 21-year-old assault ship, the USS Okinawa, disobeys orders and blocks the Strait of Hormuz in the Persian Gulf. In a Cuba crisis scenario, his

ship confronts two of Russia's best warships, the aircraft carrier Minsk and assault ship Ivan Rogov. Accompanying them is a flotilla of 20 other warships. Many are killed when the Okinawa is blown out of the water.

Through presidential direction and followthrough military aviation and technical strategies, the Saudi Arabian oil fields are regained.

These exciting well-told days of December are in-

terlaced with a parallel story of a "woman hunt" in the snow-covered mountains of northern England.

Anna Schneider, blond and beautiful, strong and resourceful, is of the German terrorist Baader-Meinhoff group. She is out to assassinate King Fahd. She is carrying with her a canister of radioactive plutonium. Well-placed on a slope, the deadly material will spread through the king's estate. The down-draught will kill him

and thousands of others if the canister is detonated.

What strikes me about "December Ultimatum" is its frightening plausibility, the internationalism of terrorism, the ruthless dedication of terrorists, the connections of governments and terrorists.

I hope and pray none of this ever happens. I highly recommend the book.

(Muenchow is a free-lance writer who lives in Williamsburg, Va.)

## MAY THEY 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 close connections to it.)

† ALBRIGHT, Ruth, 67, Holy Spirit, Indianapolis, Dec. 11. Mother of John M. and Barbara J.; sister of Anne Trimble, Dorothy Mills and Thomas Canfield.

† BALDWIN, Helen K., 77, St. Mary, Greensburg, Dec. 14. Mother of Dan, Jack, Richard, Jim Bob and Bruce.

† BEULER, Lucian C., 84, St. Paul, Tell City, Dec. 11. Husband of Jane Pearl Brown; father of James and Jerry; brother of Louise Spencer, Mary Agnes Clemens and Ferdinand.

† GAZVODA, John, 70, Holy Trinity, Indianapolis, Dec. 14. Husband of Sophie; father of Patricia Crossley and Marilyn Hart; brother of Albert, Frank, Joseph, Ann Rajer, Rosemary Medjeski and Frances Moos.

† HAAG, J. Mel, 65, St. Augustine, Jeffersonville, Dec. 11. Father of David and Greg; grandfather of three.

† KESTLER, James W., 45, St. Augustine, Jeffersonville, Dec. 12. Father of James, Tracy, Jackie, and Tammy Miller; son of Minnie M. Smith; brother of Charles E., and Mrs. Sam Bannon.

† KISSLING, Margaret, 86, St. James the Greater, Indianapolis, Dec. 12. Mother of George; sister of Kate and Elsa; grandmother of four; great-grandmother of eight.

† LOVELAND, Preston W., Jr., 44, St. Augustine, Jeffersonville, Dec. 11. Father of Betty and Margaret; son of Preston Sr.; stepson of Kate.

† LUDWIG, Franklin G., 71, Holy Guardian Angels, Cedar Grove, Nov. 29. Father of Benjamin, Stephen, Diane Strange and

Margaret Beard; grandfather of 11.

† MORIARTY, Beatrice, 57, St. Mark, Indianapolis, Dec. 20. Wife of Patrick F.; mother of Patrick K., Timothy S., Dennis M. and Kelly Ann; sister of Naomi Curtis, Genevieve Harnett, James and Joseph Raney; half-sister of Mildred Grannan.

† PHILLIPS, Alexandra Olga, 92, St. Vincent de Paul, Bedford, Dec. 15. Mother of Jerry, and Natalie Meno; grandmother of 15; great-grandmother of 16.

† QUINTANA, Catalina, 66, Our Lady of the Greenwood, Greenwood, Dec. 10. Wife of Diego G.; mother of Arthur L., Carlos L., Alfredo L., Armando L., Josie L., Pearce, Rosa M., Carmen L. and Henie; grandmother of seven.

† SCHLICHTE, Norman C., 81, St. Gabriel, Connersville, Dec. 17. Husband of Rita Geier; father of William, Robert, Michael, Dennis, Gary, Anthony, Jeanne Gronning, Mary Robison, Eleanor Rutishauser and Carol Teabay; brother of Dorothy Vermeulen, Helen Brennan and Frederick.

† SCHWERING, Frances, 74, St. Dennis, Jennings Co., Oct. 21. Sister of Lawrence, Leo, Charles, James and Alice.

† TAYLOR, Marie B., 77, Our Lady of Lourdes, Indianapolis, Dec. 16. Mother of Todd.

† WUESTEFELD, Mary, 90, St. Joseph, St. Leon, Nov. 30. Mother of Eugene, Ralph, Blanche Hoff, Celeste Allen, Matilda Bischoff, Rita Berger, Bertha Fiedlerman and Alice Hughes; grandmother of 35; great-grandmother of 38.

† WITT, Charlotte, 68, Holy Guardian Angels, Cedar Grove, Nov. 11. Mother of Cheryl, Dennis, William and Jeffrey; grandmother of two.

† ZOELLNER, Lena M., 89, St. Mary, Greensburg, Dec. 15.

### Father of deceased priest dies

BEECH GROVE—Reginald Smith, father of the late Father Kenny Smith, died here Dec. 13 in St. Paul's Hermitage at the age of 88.

By his own request, no funeral services were held.

Smith was a retired printer and an avid golfer. He was a

veteran of World War I, and had lived in Indianapolis more than 50 years.

A sister, Mildred Hindman, survives. Father Kenny Smith was one of three priests who died tragically in a rectory fire last August at St. John Parish, Starlight.

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

**Let Mother Hubbard**  
Clean Your Cupboard  
• General Cleaning • Walls  
• Windows  
**Hubbard**  
Cleaning Services  
Call: 897-2436

**MR. BEE POLLEN**  
Number One In Pollen Products  
Better Health with Natural Products  
Veronika & Mel Grossman Independent Distributors  
Supervisors  
809 Lincolnwood Lane • Indianapolis, IN 46260  
(317) 253-0438  
MEMBERS OF CHRIST THE KING PARISH

**FROST**  
UPHOLSTERERS  
Fabrics at Discount Prices  
On In-Shop Work or Do-It-Yourself  
**We Do Quilting**  
Fabrics Shown in Our Showroom or Your Home  
Monday thru Friday—7:30 to 5:30; Saturday—7:30 to 2:00  
Estimates—6 Days a Week  
26 Years Experience  
4024 E. Michigan Street • Indianapolis • 353-1217

### 1986 SUNDAY MISSALS

POCKET SIZE — \$1.60



#### SUNDAY (3-year cycle)

St. Joseph (Plastic) . . . \$9.25  
Vatican II Missal \$9.95, \$14.95 & \$18.95  
St. Andrew Bible Missal . . \$25.00

#### WEEKDAY MISSALS

St. Joseph (2 Vol.) \$9.25 each  
(Can be purchased individually)  
Vatican II (1 Vol.) . . . \$24.95 & \$29.95

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

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

**Krieg Bros. Established 1892**

Catholic Supply House, Inc.

119 S. Meridian St., Indpls., IN 46225  
(2 blocks South of Monument Circle)

(Area Code 317) 638-3416 or 638-3417



# Movie classifications

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

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

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

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

After Hours.....	A-IV	Camila.....	A-IV	Godzilla 1985.....	A-II
Agnes of God.....	A-IV	The Care Bears Movie.....	A-I	The Goonies.....	A-II
Alamo Bay.....	A-III	Cat's Eye.....	A-II	Grace Quigley.....	O
Almost You.....	A-III	Cease Fire.....	A-III	Hail Mary.....	O
American Flyer.....	O	A Chorus Line.....	A-IV	Heartbreakers.....	O
Animals Are.....	O	Clue.....	A-II	Heaven Help Us.....	A-III
Beautiful People.....	A-I	The Coca-Cola Kid.....	O	Heavenly Bodies.....	O
Baby: Secret.....	O	Cocoon.....	A-III	The Heavenly Kid.....	A-III
Back to the Future.....	A-II	Code of Silence.....	A-III	The Home and the World.....	A-II
Bad Medicine.....	O	The Color Purple.....	O	Into the Night.....	O
Better off Dead.....	O	Commando.....	O	Invasion U.S.A.....	O
Birdy.....	O	Compromising Positions.....	A-III	Jagged Edge.....	O
The Black Cauldron.....	A-I	Creator.....	O	The Jewel of the Nile.....	A-III
Blood Simple.....	A-IV	Creepers.....	O	Johnny Dangerously.....	A-III
The Breakfast Club.....	O	D.A.R.Y.L.....	A-II	Joshua Then and Now.....	A-IV
Breakin' 2.....	O	Day of the Dead.....	O	The Journey of Natty Gann.....	A-I
Electric Boogaloo.....	A-II	Death Wish III.....	O	Just One of the Guys.....	O
Brewster's Millions.....	A-II	Desperately Seeking Susan.....	O	Key Exchange.....	O
The Bride.....	A-III	The Doctor and the Devils.....	A-III	King David.....	A-III
		The Dungeon Master.....	A-III	King Solomon's Mines.....	O
		Eleni.....	A-II	Kiss of the Spider Woman.....	A-IV
		The Emerald Forest.....	A-IV	Krush Groove.....	O
		Enemy Mine.....	A-III	Ladyhawke.....	A-II
		The Explorers.....	A-III	The Last Dragon.....	A-II
		The Falcon.....	O	The Legend of Billie Jean.....	A-II
		and the Snowman.....	A-III	Lifeforce.....	O
		Fandango.....	O	Lily in Love.....	A-II
		Fast Forward.....	A-III	Little Treasure.....	A-IV
		Fast Pitch.....	A-III	Lost in America.....	A-II
		The Flaming Kid.....	O	Lost in the Dust.....	O
		Flanagan.....	A-III	Macaroni.....	A-III
		A Flash of Green.....	A-III	Mad Max Beyond.....	O
		Fletch.....	O	Thunderdome.....	A-III
		Follow That Bird.....	A-I	The Man With One Red Shoe.....	A-II
		Fraternity Vacation.....	O	Maria's Lovers.....	O
		Friday the 13th.....	O	★ Marie.....	A-II
		Part V—A New Beginning.....	O	Mask.....	A-IV
		Fright Night.....	O	Maxie.....	A-III
		Ghoulies.....	A-III		
		Girls Just Want to Have Fun.....	A-II		
		The Gods Must Be Crazy.....	A-II		

The Mean Season.....	A-III	The Adventure Begins.....	A-III	The Sure Thing.....	A-III
Micki and Maude.....	O	Return of the Living Dead.....	O	Sweet Dreams.....	A-III
Mischief.....	O	The Return of the Soldier.....	A-II	Sylvester.....	A-III
Mishima: A Life.....	O	Return to Oz.....	A-II	Target.....	A-II
in Four Chapters.....	A-III	The River.....	A-II	Teen Wolf.....	A-III
Missing in Action 2:.....	O	Rocky IV.....	A-III	Test of Love.....	A-II
The Beginning.....	O	Rustlers Rhapsody.....	A-II	That Was Then, This is Now.....	O
Movers and Shakers.....	A-II	Sam's Son.....	O	That's Dancing.....	A-I
Moving Violations.....	O	Santa Claus: The Movie.....	A-II	To Live and Die in L.A.....	O
Mrs. Soffel.....	A-IV	Savage Island.....	O	Torchlight.....	A-III
National Lampoon's.....	O	Secret Admirer.....	O	Transylvania 6-5000.....	A-II
European Vacation.....	O	The Secret of the Sword.....	A-I	Tuff Turf.....	O
Night Patrol.....	O	Shoah.....	A-II	Turk 182.....	O
1918.....	A-I	The Shooting Party.....	A-IV	Twice in a Lifetime.....	O
1984.....	A-III	Silver Bullet.....	A-II	A View to a Kill.....	O
The Official Story.....	O	Sliverado.....	A-II	Vision Quest.....	O
Once Bitten.....	O	The Slugger's Wife.....	A-III	Volunteers.....	O
One Magic Christmas.....	A-II	Spies Like Us.....	O	Warning Sign.....	O
Out of Africa.....	A-IV	Starchaser.....	A-III	Weird Science.....	O
Pale Rider.....	O	Stick.....	O	Wetherby.....	A-III
Pee Wee's Big Adventure.....	A-II	Streetwalkin'.....	O	White Nights.....	A-II
Perfect.....	O	Sudden Death.....	O	Witness.....	A-IV
Perils of Gwendoline.....	O	Summer Rental.....	A-II	Year of the Dragon.....	O
Plenty.....	A-IV	A Sunday in the Country.....	A-I	A Year of the Quiet Sun.....	A-II
Police Academy 2:.....	O			★ Young Sherlock Holmes.....	A-II
Their First Assignment.....	A-III				
Porky's Revenge.....	O				
A Private Function.....	A-III				
Prizzi's Honor.....	A-IV				
The Protector.....	O				
Pumping Iron II:.....	O				
The Women.....	A-III				
The Purple Rose of Cairo.....	A-II				
Rainbow Bridge.....	O				
and the Star Stealer.....	A-I				
Rambo: First Blood Part II.....	O				
Ran.....	A-II				
Rapin'.....	A-II				
Real Genius.....	A-III				
Re-Animator.....	O				
Red Sonja.....	A-III				
Remo Williams.....	O				

## Bulgarians deny role

SOFIA, Bulgaria (NC)—Two Bulgarians charged with complicity in the 1981 shooting of Pope John Paul II have told an Italian court that they had nothing to do with the attack.

Todor Ayvazov, a cashier at the Bulgarian Embassy in Rome at the time of the shooting, and Jelio Vassilev,

former secretary to the embassy's military attache, both denied ever having met Turkish terrorist Mehmet Ali Agca. Agca, now serving a life sentence in Italy for the shooting, has told investigators that Ayvazov and Vassilev were figures in an international plot behind the shooting.

# Classified Directory

Open Year Round For All Your Plant Needs.

## HEIDENREICH GREENHOUSES

Growing For You For 4 Generations

502 E. National Avenue  
(1 Block North of Hanna Between US 31 & 431) **786-1528**

**Thompson's**  
Quality "Chekd"  
ICE CREAM  
and  
Dairy Products

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

Support your local  
unit of  
**The American Cancer Society**

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

**Columbus**  
For MEN'S and BOYS' CLOTHING  
In Columbus See  
**Dell Bros.**  
416 Washington St. (Downtown)  
Also 25th St. Shopping Center  
Seymour, Indiana

**Brownsburg**  
**BROWNSBURG HARDWARE, INC.**  
852-4587  
**AVON HARDWARE**  
272-0193  
**HWD** Electrical & Plumbing Supplies

**Richmond**  
**Cutter Agencies Inc.**  
Insurance—Real Estate  
35 N. Eighth St. 966-0553

**Pittsboro**  
**State Bank of Lizton**  
Lizton, Pittsboro and Brownsburg, Indiana  
Member FDIC

**Martinsville**  
**Hays Pharmacy Inc.**  
John Thomas  
"Prescription Specialists"  
Martinsville

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

**Electrical**  
  
**M.V. FARRAR ELECTRIC**  
ADD-ONS — REPAIRS  
SECURITY LIGHTING  
SMOKE DETECTORS  
SR. CITIZEN DISCOUNT  
MASTER CARD & VISA  
LICENSED — BONDED — INSURED  
FREE ESTIMATES  
CALL: **545-7155**

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

**Remodeling**  
  
**SPIVEY CONSTRUCTION, INC.**  
Complete Home Remodeling  
786-4337  
Evening 881-2438

**Patronize Our Advertisers**  
**Want to Buy**  
WANTED TO BUY—Cash for your home or equity. No obligation. 924-5158.

**Antiques Wanted**  
Oriental Rugs, Furniture, Glassware, Diamond Rings, Sterling Silverware, Gold Coins, Old Toys & Trains, Guns, Wicker, Gold Rings, Pocket Watches, Quilts, Clocks, Paintings, China, Anything Antique.  
**Mr. Saxson — 845-9888**  
DAY or NIGHT

**Business Opp.**  
INTERIOR DECORATING — Decorating Den, America's fastest growing interior decorating franchise is now developing the Indiana area. Complete training, no experience necessary. Call to receive your Personal Decorating Assessment Profile to see how you compare to our 300 successful decorators throughout the U.S. 1-317-875-5889 / 1-800-331-9728

**Miscellaneous**  
**GAS FURNACES CLEANED**  
by RETIRED GAS MAN  
Gas appliances connected and disconnected. Vent piping work. Reasonable prices.  
Call: **255-7103**

**TUTORING**  
ALL SUBJECTS  
LICENSED TEACHER  
**283-5065**

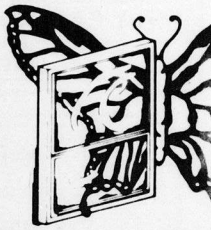
**For Sale**  
**— BUSES —**  
**NEW & USED**  
RON OSKAY  
3610 N. SHADELAN AVENUE  
INDIANAPOLIS, IN 46226  
317-546-6806

**THE POOR BOXES ARE THE BREAD BOXES OF THE NEEDY**

**Auto Parts**  
**Wilson Auto Parts & Service**  
2002 E. 38th Street  
Complete Auto Service  
Front End Alignment  
HOURS:  
Monday-Friday 8 AM to 6 PM  
Saturday 8 AM to 3 PM  
**253-2779**

**Plumbing**  
  
**PLUMBING**  
NEED A PLUMBER? CALL...  
**WEILHAMMER PLUMBING**  
NEW - REMODELING - REPAIR WORK  
NEW & OLD HOMES  
SPECIALISTS IN  
WATER LINES & KITCHEN & BATH FIXTURES  
NOT HOT WATER HEATERS INSTALLED & REPAIRED  
LICENSED CONTRACTOR  
PONDED - INSURED  
FREE ESTIMATES  
784-1870  
IF NO ANSWER CALL 784-4337  
SAME LOC SINCE 1901  
1819 SHELBY

**Joe's Plumbing**  
24 Hour Service  
No Job to Big or Small.  
Downspout and Sewer Openings.  
**Joe Fowler**  
**356-2735**

**Remodeling**  
**RUSCO**  
storm doors and windows in 10 decorator colors  
**Carrico**  
home improvement co.  
for replacement windows, siding, patio enclosures, awnings, guttering and insulation.  
**639-6559**  


**Parish Classified**  
**Christ the King**  
"BUY THE BEST FOR LESS"  
at  
**Richards Market Basket**  
2350 E. 52nd St. at Keystone 251-9263

**St. Simon**  
**VICTOR PHARMACY**  
Prescription Center  
8057 E. 38th St. 897-3990

"Where Pharmacy is A Profession"  
**Post Road Prescription Shop**  
1701 N. Post Road • Indpls.  
**898-7979**  
— Delivery Service —  
Chas McLaughlin • Jeff McLaughlin  
Pat Kinney

**St. Jude**  
**HEIDENREICH**  
We Phone Flowers Anywhere  
5320 Madison Ave. 787-7241  
Member St. Jude Parish The Telephone Florist

**FARMER'S JEWELRY & GIFT SHOP**  
We Buy Old Gold  
Jewelry, Watch Cases, Bridgework, etc.  
Keystone Plaza—5250 N. Keystone  
Phone: 255-8070

**Sacred Heart**  
**MILLER'S REGAL MARKET**  
"Serving the Southside Since 1900"  
Terrace at Madison Avenue  
**It Pays to Advertise**  
Call 317-236-1581

# Fla. bishops endorse remedial education vouchers

JACKSONVILLE, Fla. (NC)—The eight Catholic bishops of Florida have endorsed a proposal from the Reagan administration to give vouchers to poor parents of students in both public and private schools for remedial education.

The bishops' statement was released in Jacksonville by the information office of the Diocese of St. Augustine.

The proposal, announced by U.S. Secretary William J. Bennett at a press conference in November, would amend Chapter I of the Education Consolidation and Improvement Act to allow poor children in Catholic schools and other parochial schools, as well as public schools, to choose where to receive remedial educational services.

Parochial students had been receiving Chapter I

remedial instruction from public school teachers in their parochial school classrooms but the Supreme Court ruled July 1 that such an arrangement violates the principle of separation of church and state.

Since then in some school districts private school students have not been receiving any remedial instruction while in other areas private school students have had to attend classes at nearby public schools or at designated neutral sites.

According to the Florida bishops, a voucher program would be the best way "to effectuate delivery of these services."

Bennett has said the vouchers, \$600 per student, would

not cost more than the current \$3.6 billion in federal remedial aid provided under Chapter I.

"We have long been impressed with the value of Chapter I programs and the services they have rendered to children in both public and non-public schools, including our own parochial schools," the bishops said.

"The delivery of those services by public school employees on the premises of our schools has helped to develop an excellent cooperative relationship between the public school system and our parochial schools."

The Supreme Court decision regarding Chapter I "has dealt a serious blow to those programs in parochial schools, a blow that could conceivably become fatal."

## Guatemala's new civilian government could bring changes

by Liz S. Armstrong

WASHINGTON (NC)—After decades of human rights abuses in Guatemala, including the murders of two U.S. missionaries, the passing of power on Jan. 14 to Vinicio Cerezo, Guatemala's first civilian president in 30 years, could bring welcome change.

For U.S. government policymakers, Cerezo's victory focuses attention on questions that have long plagued U.S.-Guatemalan relations. Those questions include the scope of U.S. assistance to and

involvement in the Central American country.

The U.S. Central Intelligence Agency has been blamed for supervising a military coup against a democratically elected left-leaning Guatemalan government in 1954.

Military rule has been marked by violence which has brought appeals from Pope John Paul II and U.S. and Guatemalan bishops. They have urged an end to the killings, which have taken a toll of more than a dozen priests and thousands of civilians. According to church sources, 13,000 persons, mostly civilians, died in 1981 alone in the conflict between government troops and leftist guerrillas.

Cerezo, a Catholic and critic of his nation's military regimes, was elected in December runoff elections that were

preceded by an event that underscored the nation's bloody recent past: In November, families of missing persons temporarily occupied the Guatemala City cathedral, demanding that the military government account for their lost relatives. Military and paramilitary groups have been blamed for the disappearances or murders—or both—of countless civilians.

FOR YEARS, the U.S. bishops have argued that U.S. aid to Guatemala should not include military assistance and should instead concentrate on humanitarian support.

Two victims of Guatemalan violence were American missionaries—Father Stanley Rother of the Archdiocese of Oklahoma City, killed at his rectory in July 1981, and Christian Brother James Miller, shot to death in February 1982 at his mission.

"We believe military assistance should not be provided from any source or in any form," the U.S. bishops said in a November 1981 statement. "At this moment in Guatemalan history, U.S. diplomacy should be directed toward enhancing the protection of human rights and assisting the meeting of basic human needs, especially the need for food and for capital investment for food production."

Guatemala's recent leaders have included a series of generals, including Efraim Rios Montt, a self-described former Catholic turned born-again Christian installed as president in a March 1982 coup. Rios Montt's friends included President Reagan, who wanted to provide military aid to Guatemala and asserted that the general-president had gotten a "bum rap" over human rights issues.

But Father J. Bryan Hehir, then U.S. Catholic Conference international justice

and peace director and now secretary for social development and world peace, told a congressional panel that the American bishops opposed military aid and noted that the Guatemalan hierarchy had "described the campaigns against the Catholic Indian populations as amounting to genocide."

RIOS MONTT's short career as chief executive was followed by that of Gen. Oscar Humberto Mejia Victores, defense minister, who overthrew his boss in August 1983—just a few months after the visit of Pope John Paul II. Rios Montt had created an international controversy when, shortly before the pontiff's arrival, he rejected a papal plea for mercy and ordered the executions of six persons convicted in secret military tribunals.

The pope, during his visit, called murder, torture and kidnapping offenses against God and told the Guatemalans "in the name of God" to treat one another as brothers.

Independent surveys reported that during the first 10 months of Rios Montt's tenure, 5,000 to 10,000 persons, mostly Indians, died. The bishops accused the government of exterminative policies.

Allegations of military misconduct did not end with Rios Montt's regime, for two British bishops who visited Guatemala in the summer of 1985 reported continued widespread violations of Indians' human rights by the military government.

According to the State Department, U.S. assistance to Guatemala in 1984 totaled \$20.3 million in economic aid, with no military aid provided.

In its 1985 human rights report, detailing events of 1984, the State Department noted that Mejia Victores' administration had taken "significant steps" toward return to democratic rule.

## ALLERGY TO AIR-BORNE SUBSTANCES and FOODS

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

Self-diagnosis for say, a running nose could be as dangerous as missing a cancerous growth or at least an obstruction that may be "correctible."



Testing can be as simple as a blood examination or could involve skin tests. Treatment for food allergies could allow you to continue eating offending foods.

You will be referred back to your family physician.

### INDY EAR, NOSE & THROAT ALLERGY CLINIC

1500 Albany Street • Beech Grove, IN 46107 • Tel: 317-783-8830

Cost of tests covered by most insurance companies

## FEENEY-HORNAK Westgate Mortuary

7110 West 10th Street, Indianapolis



Now open to serve you.

Feeney-Hornak Westgate Mortuary is ready to serve you when the need arises. You are invited to stop by anytime to visit our new mortuary.

We provide information on pre-arrangements without cost or obligation.

**FEENEY-HORNAK**  
MORTUARIES

Keystone Chapel  
71st at Keystone  
257-4271

Westgate Chapel  
7110 W. 10th Street  
241-8518

Shadeland Chapel  
1307 N. Shadeland Ave.  
353-6101

## Catholic Communications Center presents the

# Televised Mass

WXIN-59

Indianapolis

Sundays

7:00 AM



The staff of the Catholic Communications Center wishes all of the viewers of the TV MASS a Happy and Blessed New Year. We would also like to take this opportunity to say a special thank you to the management and staff of WXIN-TV, Channel 59, and the celebrants and congregations of the TV MASS for making this service possible to the many who watch each Sunday morning.

### January & February, 1986 TV Mass Schedule:

Date	Celebrant	Congregation
Jan. 5	Fr. James Farrell	St. Andrew Parish, Indianapolis
Jan. 12	Fr. Harold Kneuen	St. Simon Parish, Indianapolis
Jan. 19	Fr. Richard Lawler	St. Mark Parish, Indianapolis
Jan. 26	Fr. Ignatius Eckelkamp, OFM	St. Roch Parish, Indianapolis
Feb. 2	Fr. Gerald Kirkhoff	St. Jude Parish, Indianapolis
Feb. 9	Fr. Francis Buck	Our Lady of Lourdes Parish, Indianapolis
Feb. 16	Fr. Justin Beltz, OFM	The Franciscan Hermitage, Indianapolis
Feb. 23	Frs. James Barton & Donald Schmidlin	St. Joan of Arc Parish for The Society of the Propagation of the Faith