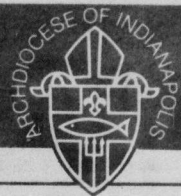


# The CRITERION



Vol. XXV, No. 16, January 24, 1986

Indianapolis, Indiana

## Archbp. questions lethal injection bill

*Says the deliberate taking of a human life can never be a humane act*

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara has questioned the morality of the bill passed by the Indiana House of Representatives Tuesday that calls for substituting lethal injection for electrocution in carrying out the death penalty.

"For me," the archbishop said in a letter, "it has become increasingly difficult to accept the notion that the deliberate taking of a human life can ever be a humane act." The entire letter is published on page 2 of this issue.

Writing as chairman of the Indiana Catholic Conference (ICC), Archbishop

O'Meara said that "all taking of life, whether it be a violent murder in an alley, a tearing of a human fetus from a mother's womb, or an anesthesiological extinction by the state of a person who has committed a capital offense, is heavy with moral implications."

The lethal injection bill was approved by the House on Tuesday by a vote of 60 to 37. It now goes to the Senate. Proponents of the bill consider it a more humanitarian way to execute persons than the present method of electrocution because it is less painful.

Before passage, the bill was opposed in the judiciary committee by Dr. M. Desmond Ryan, ICC executive director,

who said that using an allegedly painless method of killing would make the death penalty more acceptable and further erode respect for life.

Ryan also pointed to the necessary involvement of health care professionals in the killing. This, he said, compromises the ethics of a group whose profession is devoted to maintaining health and preventing death.

Testimony before the committee was limited to the means of carrying out capital punishment, not on the merits of capital punishment itself. According to Ryan, the morality of capital punishment is the fundamental question.

On a related issue, the determination of death, the ICC was successful in having the proposed Senate bill amended to limit the criteria used. The bill, as amended, says that persons can be determined dead only if they have sustained irreversible cessation of circulatory and respiratory functions or all functions of the brain, including the stem. According to Ryan, ICC's amendment excludes other criteria, such as irreversible coma.

The amended bill was approved by the Senate on Tuesday by a vote of 46 to 2. It now goes to the House.

(Contributing to this article was Ann Wadelson.)

## India's Catholics find ways to spread message

*Pope John Paul to visit country where Catholics are only 2 percent of huge population*

by John Thavis

ROME (NC)—Pope John Paul II will visit India Feb. 1-10, where a Catholic minority is finding new ways to bring its message to the poor and the Hindu majority.

India's 12.5 million Catholics are less than 2 percent of the country's estimated 745 million population, but the church's presence—especially in tribal areas—is increasing through programs that stress prayer and social action.

Indian leaders have been sensitive to, and sometimes critical of, Christian evangelization. As their guest, the pope is expected to emphasize the common spiritual values that unite the country's 25 million Christians with its 600 million Hindus and 80 million Moslems.

In a visit Feb. 1 to the funeral monument of Indian independence leader and Hindu philosopher Mahatma Gandhi, the pope plans to read a message of peace and religious harmony, Vatican sources said. On Feb. 8, he will speak at a meeting with non-Christian leaders in Madras.

But the pope also is expected to carry a

specifically Christian message when he visits 14 cities—all places where the Catholic Church has become firmly established.

The stops include the southern state of Kerala, the most strongly Catholic region, where tradition says St. Thomas the Apostle preached; Goa, where Portuguese missionaries landed in the 1500s; and Ranchi and Shillong, where "tribal" churches have grown in recent years.

It will be the Polish-born pope's first trip to India. Pope Paul VI was the first pope to visit India, traveling to a eucharistic congress in Bombay in 1964.

ALTHOUGH constitutionally a secular nation, India has a Hindu tradition that goes back about 4,000 years. It also has had periods of religious violence, most recently between Hindus and militant Sikhs in the northern Punjab state—a place not on the papal itinerary. Fighting between 1982 and 1984 left thousands dead and culminated in the 1984 assassination of Prime Minister Indira Gandhi by two Sikhs.

Indian authorities have promised strict (See CHURCH IN INDIA on page 19)



**SPIRITUAL LEADER**—An Indian boy stops to look at a statue of the late Mahatma Gandhi in New Delhi. Pope John Paul II, on his Jan. 31-Feb. 10 visit to India, will visit New Delhi and pay tribute to the late spiritual leader. (NC photo from UPI)

### Looking Inside

**From the editor:** Palestinians are victims of terrorism. Pg. 2.

**Famine:** Ethiopia situation better but no time to relax. Pg. 3.

**Commentary:** Who lost the synod? Pg. 4.

**Movies:** Arnold doesn't like "The Color Purple" as well as some other reviewers. Pg. 5.

**Question Corner:** The old church and the new church. Pg. 8.

**Faith Today:** The impact of TV and movies. Pg. 9.

**Activism:** So. Africa, arms race focus for church actions. Pg. 16.

**Church in Cuba:** No God in state's classrooms. Pg. 20.

## Cardinal Bernardin says pro-lifers can take hope

WASHINGTON (NC)—Despite mourning for aborted babies, pro-lifers commemorating the Supreme Court's Jan. 22, 1973, abortion ruling can take hope because of recent accomplishments, said Cardinal Joseph Bernardin of Chicago.

Cardinal Bernardin, who chairs the Committee for Pro-Life Activities of the National Conference of Catholic Bishops, cited recent advances in public opinion, gains in anti-abortion legislation, reiteration of the U.S. bishops' pastoral plan for pro-life issues, and other developments as signs of encouragement.

"While the passing of another year and the sacrifice of another million-and-a-half

innocent lives to legalized abortion makes this 13th anniversary of the Supreme Court abortion decisions a time for mourning, pro-life Americans also have reason to be hopeful," said the cardinal. "In the last 12 months much happened to advance the cause of the unborn child."

"More Americans than ever came to appreciate the humanity of unborn children as a result of the educational impact of films like 'The Silent Scream,'" a sonogram depiction of an abortion, Cardinal Bernardin said.

In addition, "public opinion polls recorded dramatic gains for the pro-life (See BERNARDIN on page 3)

the criterion

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## The Palestinians are victims of terrorism

by John F. Fink

With the terrorism committed against innocent civilized people by members of Abu Nidal's branch of the Palestine Liberation Organization, it's sometimes hard to feel sorry for the Palestinian people. But we should. They, too, are innocent victims of Abu Nidal's terrorists.

Abu Nidal, whose real name is Sabry Khalil Bana, reportedly has only between 200 and 500 people in his Fatah Revolutionary Council. Yet they have been blamed for more than 100 terrorist attacks. These fanatics must not be seen as typical of all Palestinians.

Since they were expelled from their homeland by the Israelis, the Palestinians have been trying to live in countries throughout the Middle East. Many of them (about 1.5 million) still live in 61 refugee camps set up in five countries by the United Nations Relief and Works Agency (UNRWA).

I visited the largest of these camps, the Baqa'a in Jordan, three years ago. About 70,000 people live there in about one square mile, in very impermanent shelters, their roofs weighted down by stones. It was extremely dusty in the camp and, I understand, very muddy when it rains.

Education is considered vitally important to the Palestinians and about 60 percent of the UNRWA budget goes for education—\$240 million in 1982. At Baqa'a when I was there, there were 14,000 children in elementary school and 3,000 in secondary education. The schools were constructed by the Catholic Church's Pontifical Mission



for Palestine and were furnished mainly through money contributed through the Catholic Near East Welfare Association.

We visited some of the classrooms and enjoyed watching the children recite their lessons. In one of the classrooms, the girls were anxious to show off their English. They were counting in English and answering questions. Whenever the teacher would ask a question, every hand in the class was raised. When one of the girls would be called on, she would stand up and call out the answer in a clear and loud voice.

There were children everywhere in the camp, and kids are the same everywhere—very friendly. They also were obviously used to posing for pictures because cameras drew a crowd quickly. I started saying hello and shaking hands with some small boys and was immediately engulfed. Every one of them had to shake my hand.

The older children, though, understand why they must live in camps like Baqa'a and they blame the United States for it because of our support of Israel. While I walked in the camp from one place to another, several of the older boys stopped me to ask why the Americans won't be their friends. "We want to be friends with the U.S. but the U.S. won't even recognize our existence," one said.

ONE OF THE meetings we had in Jerusalem was with about a dozen Arab Christians who talked about what life was like for them in Israel. They were all professional men and women, highly intelligent—doctors, lawyers, teachers, scientists. They certainly were not terrorists. They talked about the discrimination Arabs suffer and they were not at all optimistic about the future.

In my diary that night, I wrote this: "In listening to them I could not help comparing their plight to that of blacks in the U.S., except that the U.S. government

doesn't discriminate against blacks as a matter of policy and doesn't encourage them to emigrate from the country."

The Catholic Church is trying to do the opposite: encourage Palestinians to remain in what is now Israel and the occupied territories Israel took from Jordan on the west bank of the Jordan River. One way it is doing that is through Bethlehem University, which was founded by the Christian Brothers after Pope Paul VI's visit to the Holy Land in 1964. The university is subsidized by the Vatican, the Knights of the Holy Sepulchre, and the Pontifical Mission for Palestine.

The mission of Bethlehem University is to train Palestinians (both Christians and Moslems) so they can find useful employment there on the West Bank and not have to emigrate to some other Arab country. While we were there, the hotel management course students prepared a fabulous Arab lunch for us. In thanking them, I said that apparently we were their final examination and, if so, they all deserved an A+.

MOST OF THE Palestinians are peaceable people. They aren't terrorists and they don't support terrorists. They recognize that terrorism delays what they want most of all, a homeland of their own, because it delays the peace process. At the same time, they realize that they cannot oppose the PLO because of sure retribution.

Archbishop William Carey, the Apostolic Delegate to Israel and Jordan, who knows the Palestinians well, emphasized that he does not favor the PLO. He said that they are terrorists because they have never attacked military targets, only civilians. He characterized them as cowards. However, he said, the local people have no other choice and they are afraid to follow any other leaders.

Once again the Palestinians are victims of terrorism.

## Philippines cardinal warns of 'sinister' plot to sway Feb. 7 presidential election

MANILA, Philippines (NC)—The Philippines' outspoken Cardinal Jaime Sin has warned of a corrupt "sinister plot" to sway the country's Feb. 7 presidential elections. In a pastoral letter released Jan. 18, the cardinal said "some people and groups" were involved in the plot, but he did not identify them.

"Already money has flowed freely into the hands of teachers, (ward) officials and the common people to induce them to

support a particular candidate in a manner unworthy of free persons," the letter said. It also noted reports of "undue pressure on hapless government employees to make them work (illegally) for certain candidates." Referring to the "party in power," the letter said that "if a candidate wins by cheating, he can only be forgiven by God if he renounces the office he has obtained by fraud."

Philippines church spokesmen said the

reading of the letter was required during services Jan. 19. They said that, because of the heated political climate, the instructions accompanying the letter allowed priests to delegate its reading to lay people.

The letter said "lies and black propaganda" have been used "against opponents who are on the other hand deprived of adequate access to media." It emphasized church support for the National Citizens' Movement for Free Elections, a private election-monitoring group which has been criticized by the government of President Ferdinand Marcos.

The organization has said voter registration lists in one district in Manila,

the nation's capital, were padded during a 1984 registration. In one case 60 people were responsible for more than 616 registrations, the organization said.

The government has accused the organization of receiving CIA funds and of being biased toward the opposition.

The opposition ticket is led by Corazon Aquino, widow of former Sen. Benigno Aquino, a Marcos opponent who was assassinated at Manila's international airport in 1983 as he returned from a self-imposed exile in the United States.

Cardinal Sin's letter urged the "poor and the oppressed" to resist "those who have victimized you." It said the victimizers will "continue to use money, persuasion and intimidation for their own selfish ends."

Speaking during a Jan. 1 Mass, the cardinal said, "I do not take sides in the elections" but that in urging "the sanctity of the ballot be effectively guarded, I must speak out."

## ICC coordinator appointed

Immaculate Heart of Mary Sister Mary Kinney has been appointed coordinator of the Indiana Catholic Conference (ICC) for the Archdiocese of Indianapolis. The appointment was made by Archbishop Edward T. O'Meara. Sister Mary will continue in her role as administrator of the Urban Parish Cooperative.

In her new role, Sister Mary will direct ICC parish networks which work with the ICC board of directors, advisory council and staff to impact public policy. Networkers receive regular mailings from the ICC and contact their own legislators on

certain issues, deemed to have a moral component by ICC's board of directors.

ICC has represented the Catholic Church in Indiana at the state house for 17 years. Priority issues this session involve the public welfare system, education, life and others.

Sister Mary has served as both provincial superior and general superior of Immaculate Heart of Mary women religious organization, and as a teacher and principal in Michigan and California. As administrator of the Urban Parish Cooperative, she facilitates planning and cooperation among 14 urban Indianapolis parishes.



Sister Mary Kinney

## About the lethal injection bill

At this very moment our Indiana legislators are considering a "humanitarian" way to execute persons who have been sentenced to death for committing a capital crime. They are being told that execution by lethal injection is the most advanced method science can offer when sentencing calls for extinguishing human life. It is quick, cost effective and allegedly painless for victims as well as witnesses.

Although we must all be concerned with increasing violence in our communities and demand strict accountability from those who harm others, each of us, and especially those who acknowledge Christ as our teacher, must indeed, carefully reflect on the humanity of a life-terminating action that is carried out in our name.

As Christians, we must at the same time struggle with Gospel values of love, repentance and forgiveness. All taking of life, whether it be a violent murder in an alley, a tearing of a human fetus from a mother's womb, or an anesthesiological extinction by the state of a person who has committed a capital offense, is heavy with moral implications.

Then, as citizens, we must thoughtfully consider the following:

1. Is the health of a society served by adding the violence of execution to the violence of murder?
2. Should persons who have taken an oath to defend life (health care professionals) be instruments for the state in carrying out executions?
3. Would the direct or indirect use of these professionals condition us to accept the notion of death at their hands in other situations?

For me, it has become increasingly difficult to accept the notion that the deliberate taking of a human life can ever be a humane act.

Participatory democracy is at its finest when concerned citizens share their opinions with their elected representatives at the state house. This I have done. I urge my fellow Roman Catholics and indeed all my fellow citizens to do the same.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.  
General Chairman, Indiana Catholic Conference



## 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



# Ethiopia situation is better but no time to relax

by Tracy Early

NEW YORK (NC)—Terrence Kirch has a difficult assignment for 1986—telling people the situation in Ethiopia is much improved but the aid effort still cannot be relaxed.

Formerly director of Catholic Relief Services work in India, Kirch was assigned last October to the Ethiopia desk at CRS headquarters in New York. He was in Ethiopia Nov. 16-Dec. 18.

Interviewed at his office Jan. 7, Kirch said he found the situation much better than when Americans were shocked Oct. 23, 1984, by televised scenes of massive starvation. But although some drought areas got rains in 1985, he said, harvests nationwide were still 20 percent below the levels of 1980-83, and 1.2 million metric tons of food are needed for this year.

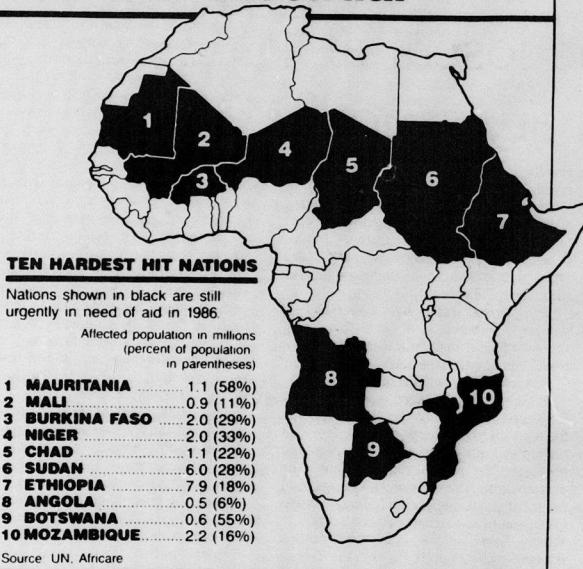
"We're afraid people will assume the situation has resolved itself," he said. "It hasn't. There has been tremendous improvement, but if we don't keep the resources coming, we'll see serious famine problems again, and undo a lot of the good that has been done."

**KIRCH SAID** the United States government had been providing about a third of the outside food aid, and was willing to give that percentage of the 1.2 million tons needed this year. The European Economic Community has also been contributing about a third and other donors the rest, he said, but so far these countries have not made commitments for 1986.

Although the United States plans to continue its assistance, Kirch said, CRS faces a problem because the U.S. Agency for International Development at the start of this fiscal year Oct. 1 began to allocate more of its Food for Peace commodities to other agencies working in Ethiopia and less to CRS.

Initially, Kirch said, CRS got most of

## FAMINE IN AFRICA: Aid Still Essential



**NOT OVER**—Drought-ending rains and humanitarian efforts have eased the worst of Africa's famine, but relief agencies, while applauding the global response, warn that the crisis is far from over. Map indicates the worst-hit countries. (NC map from UPI)

these commodities because it had worked in Ethiopia since 1958 and was almost alone in having a capacity for distributing the food. But now other American groups have begun working in Ethiopia, and in order to

let them share in food distribution, AID has reduced the CRS allocation, he said.

Kirch said CRS did not resent the involvement of other groups, but he doubted whether AID was "wise" in making the

shift after CRS had its distribution infrastructure effectively in operation. The other groups are working in other areas with different people, he said, and so will not be meeting the needs of recipients CRS may be forced to drop.

If that happens, Kirch said, many of the people served by CRS will again start crowding the camps where direct feeding formerly occurred. He said CRS director Lawrence Pezzullo and other officials had been meeting with AID in an effort to get additional allotments.

**IN PARTNERSHIP** with the Ethiopian Catholic Secretariat, the Ethiopian Orthodox Church, the Lutheran World Federation and the federation's Ethiopian affiliate, the Mekane Yesus Church, CRS has been feeding 1.8 million people. "Now the partnership has to decide whether to start phasing out needy people who are in the program," Kirch said.

"We can feed the current number for about six months, using our allotment for the whole year. We are already trying to reduce rations where there have been harvests and we can."

Kirch said relief workers were divided on the Ethiopian government's relocation policy. The government contends it is enabling people to survive by moving them from drought areas to more fertile regions of the country. But critics accuse the government of using forced relocation tactics against people resistant to its oppressive policies, and in December the French agency, Doctors Without Borders, was expelled after it accused the Ethiopian government of causing the deaths of 75,000-100,000 people in the relocation program.

Kirch said an ecumenical delegation of Ethiopian church leaders was scheduled to begin a trip Jan. 27 carrying aid appeals to the United States, Canada and Europe. He said Cardinal Paulos Tzadua of Addis Ababa was expected to be part of the delegation.

## Post-polio syndrome victim determined to earn her degree

by Jim Jachimaki

Until last November, "Sam" (not her real name) had a job as a computer operator. She wasn't wealthy, but she was able to support herself and her 13-year-old daughter.

Then post-polio syndrome, which causes deterioration of the muscular and nervous systems in polio victims, became so severe that Sam had to leave her job.

While the illness caused Sam to give up her job, she is finishing a degree in social work and plans to eventually become a medical social worker. Then, she says, she wants to draw on her experience to help others with problems.

Sam's application for Supplemental Security Income (SSI) has been approved, but until payments begin around the middle of the year, she and her daughter are living on \$200 in child support from her ex-husband. Once SSI begins, it will mean an additional \$333 each month, and Sam says that would be enough to keep up with their living expenses. In the meantime, bills are going unpaid.

Because of her physical disability, Sam needed a vehicle which would accommodate her motorized wheelchair. She now has a van, but was not able to pay her auto insurance premium earlier this month. Three years ago, she bought a house. Now, mortgage payments are presenting a problem. Her homeowners' insurance has lapsed because she was not able to make a Jan. 1 payment.

**SAM SAYS** it is against her nature to leave bills unpaid. "The homeowners' insurance is due once a year and I would say if you know it is due, you should be prepared," she says. "But with no money coming in, what can you do?"

It isn't that Sam hasn't tried. With the help of Don Gatwood of Catholic Social Services, she has applied for assistance from a number of sources. Her income of \$200 a month was too high to meet the requirements for assistance from the Wayne Township trustee's office. Facing

winter heat bills, she applied for help from Project SAFE. She was told that funds allocated for the program, administered by the state, had already been spent.

Gatwood was able to find some financial help for Sam from the Knights of Columbus Council No. 437, located at 13th and Delaware in Indianapolis, and the St. Vincent de Paul Society.

"Most people assume that government programs are there to cover living expenses," Gatwood says. But as he sees it, they are inadequate. "Our approach to public assistance is that we should always give less than is needed because there is always a question about the worthiness of the recipient."

For example, he sees two problems with Aid to Families with Dependent Children (AFDC) in Indiana. First, the program is based on subsistence figures which have not been adjusted since 1969; and second, it provides only 90 percent of those subsistence figures.

**EVEN IF** funding were adequate, Sam's difficulties are more than just financial. "I also have to deal with what's happening to me physically," she says. "And on top of that I have a child who all of her life was used to seeing her mother one way, and now she says, 'Mom, you're not any fun anymore.' I have to have somebody help me clean house. Can you imagine having to do that?"

For years, Sam has experienced pain, but doctors could not tell her why. Then she began suffering fatigue and muscular problems, and noticed a change in her walk. Last July she went to Georgia for hospital treatment and was finally told that she suffered from post-polio syndrome.

Post-polio syndrome has puzzled doctors. "It is a label applied to polio people when a lot of things are going on and the doctors don't know why," she explains. "They are sure it has something to do with polio but exactly what they don't know."

But, she adds, "At least when I left Georgia I was officially labeled. I knew what was wrong with me."

Her case is unusual because she had been completely paralyzed when she had polio, then regained complete movement. The complete paralysis "indicated that everything was affected" by the polio. So now, "the pain is everywhere."

**WILL SHE BE** able to return to a normal life when her financial situation improves? "What normal life?" she asks.

"This is not normal." She pauses, then adds, "It's hard to be honest because over the years you learn to protect yourself. People look at you out of the corners of their eyes and feel sorry for you. It's embarrassing. It's humiliating. It's a horror story. You just have to try to maintain a certain amount of dignity."

But in spite of that, Sam still longs to do something for others. She has been studying part-time at Indiana University-Purdue University at Indianapolis. Now that she has had to give up her job, she plans to begin taking classes full-time next semester, and to graduate within two years with a degree in social work.

Her goal as a medical social worker would be "not necessarily to get someone through the problem, but to eliminate the problem in the first place."

Those problems are often more difficult for the poor than for the rich, says Sam, who has taken classes on death and dying, and served an internship in Methodist Hospital's hospice program for the terminally ill. "It's not only the wealthy who get sick and die. It's very sad to be poor and terminally ill."

Those who can afford it "have various things that they can take or do to deal with the pain." Then they can make the most of the time they have left. For the poor, that is often impossible. Medication for the pain may be too expensive, and insurance often does not cover hospice care. "The poor are looked down upon in society, and that's carried on into the medical field as well," Sam says.

"I've always been very concerned for people on welfare," she adds. "I don't

want to believe that you are there because you don't want to work. Circumstances put people in various positions. Anybody can fall into a poverty situation. Anyone can find themselves in a situation where they have no one to turn to."

Her own experiences have helped her to see that. "I've always had compassion for the underdog," she says. "But I'm a lot less judgmental now."

She is also more determined than ever to earn her degree. "Then," she says, "I can go back to work."

(CSS has established a fund to assist Sam. Contributions may be sent to Sam, c/o Catholic Social Services, P.O. Box 1410, Indianapolis, Ind. 46206.)

## Card. Bernardin

(Continued from page 1)

message," he said. "The most recent poll, commissioned by The New York Times and CBS News in November, indicates that a majority of Americans see abortion as murder, and almost two-thirds would support legislation to protect the unborn in all or nearly all circumstances."

A spokesman for the NCCB said that in the poll one question asked, "Which of these statements comes closest to your opinion—abortion is the same thing as murdering a child; or, abortion is not murder because the fetus is not really a person." The first assessment, that "abortion is the same thing as murdering a child," was chosen by 54 percent of respondents. The alternative answer that abortion is not murder was chosen by 35 percent.

According to the poll, 15 percent of Americans believe abortion "should not be permitted" while 47 percent "favor (it) only to save (the) mother or in cases of rape or incest" and 34 percent "favor legal abortion."

Cardinal Bernardin said another development of the past year was that "entertainment media, especially prime-time television, began giving high visibility to the abortion issue."

# COMMENTARY

Behind The Headlines

## Who were the losers at the extraordinary synod?

by Dick Dowd

"Who won the synod?" a reporter asked Boston's Cardinal Bernard Law as the World Synod of Bishops closed its doors in Rome Dec. 8.

The young cardinal responded with a quip worthy of his wisecracking predecessor, Cardinal Cushing: "The church won the synod." The reporter, unfortunately, was not equally clever enough to ask the former Mississippi priest-editor a logical follow-up question: "If the church won, who lost?"

You can't have winners without losers, can you? A careful reading between the lines of the synod speeches and recommendations, together with the pope's final words, may provide some clues.

The pope called the synod to assess the



results of Vatican II and check on the current state of renewal in the church. What surfaced was a ringing endorsement of the council's reform along with several unresolved conflicts, among them the independence of the eastern rites, the future for ecumenism and new understanding of the instruments of collegiality.

Bringing all this to light is certainly a win for the church as a whole. But I also think we should identify at least some of the losers too, now that the delegates are gone.

Loser 1: Those wedded to the past.

Before it began, there were fears that the synod would "turn the clock back" on the council. But there was no sense of "doom and gloom" in either the main hall or during the small group sessions. The overwhelming majority of speakers echoed the spirit of Bishop Singkai of Bougainville, president of the episcopal conference of Papua New Guinea and the Solomon Islands. "The church (in the Pacific) is alive (and) enthusiastic in her life and work" of evangelizing.

The church will not turn back to another

era in evangelization. Missioners in the 21st century will not put Solomon Islanders in bowlers and spats with handy burnershoots to keep off the rain. "The younger churches," as Cardinal Arinze said in reporting the results of his small group session, "call for a level of inculturation consistent with the teaching of Christ in the church." The local culture will predominate.

Loser 2: Those ignorant of the present.

Some folks refuse to understand that the church is a divine institution run by human beings. It is naive to say that there is no struggle between the Curia and the local churches for decision-making power.

This question of the "power" of conferences turned up in a number of speeches, from India to South Africa, to North America and Europe. It is not an "American" power play or a "Western Church" problem by any means.

The synod's conclusions, published in a number of languages by the Vatican Press office the day after the synod closed, is the best evidence of the importance of this issue. Nearly the entire section (about one-fourth of the total document) which talks of the church as communion deals with bishops' conferences, and two of the three recommendations here concern their role in the overall view of the church.

The Curia, whether it likes it or not, no longer has the free hand it once may have had in dealing with the "particular churches." The bishops of the world have found their own voice and the pope, in his wisdom, by publishing their document "in toto," indicates he is paying attention. Do not forget that he dealt with the Curia as a diocesan bishop for 16 years before he became pope and knows whereof he speaks.

Loser 3: Those fearful of the future.



The keynote of the synod's blueprint for the future is an outward "missionary openness" for the "salvation of the world" based on the "realism of Christian hope." There is no "circle-the-wagons" mentality but a realism that includes accepting "positive values" from every culture, on the one hand, joined to dialogue with the whole world on the other, as a "pathway for communicating the fullness of grace."

The council, said the synod, is "the greatest grace of this century." The synod, said the pope, is both "effective and practical." It has already "brought great benefit" to the universal church.

Now, just as long as those losers don't ask for a rematch, I think everything'll be all right.

The Bottom Line

## Study of divorce does not tell us very much

by Antoinette Bosco

"Time doesn't heal wounds from divorce," the USA Today headline announced.

The article that followed said that the negative effects of divorce may last forever. Contrary to what is generally believed, it said the pain caused from a broken marriage persists, albeit unevenly, long after the knot is broken.

It was the kind of story that, in my opinion, does not tell us much about the effects of divorce on people.

The story was based on a study reported in the January issue of Psychology Today. The study found that 10 years after divorce,



40 percent of divorced women and 30 percent of divorced men still carry the wounds of rejection, remain intensely angry at the former spouse and express a lingering sense of having been exploited.

I have worked with divorced and separated Catholics and many groups of divorced women dating back about 15 years. It seemed to me that most have gotten on with the business of living good, productive, happy lives.

Thus, curious to know more about the research behind the article, I got a copy of Psychology Today.

The magazine headline had a sexist focus, "Women and divorce: Ten years after," even though the piece was clearly about both men and women.

Judith Wallerstein conducted the study for the California Children of Divorce Project. It was based on periodic interviews with 52 mostly white, middle-class couples in California over a 10-year period.

The study reported that half the "older women" were "clinically depressed," and

all were moderately or severely lonely. Women in the 20s and 30s were not as "bitter" as the older women.

In 10 percent of the families, "life had demonstrably improved for both the former partners." For the majority of families (63 percent) one partner improved his or her lot in life "substantially," while the other's life did not change or got worse.

Few people in the study viewed the divorce as a mistake, however, and only one woman in the group would have opted to return to the previous marriage.

Once I saw the numbers the study was based on, however, the whole picture changed for me. If 40 percent of the women—out of 52 couples—remained angry, in actual numbers we're talking about 20 or 21 persons. As for the men, 30 percent comes down to 15 or 16.

The percentages boil down to very few people.

Unquestionably, some of the divorced persons I have worked with expressed bitterness, especially if their economic

situation had worsened. And some had sadness over "what might have been."

Most, however, expressed relief, adding that after divorce they were able to get on with the important task of building a life.

Yet, my guess is that many people picked up USA Today, saw the headline and generalized from the article's findings to huge numbers of divorced people.

We're so in the habit of reading quick, breezy items in the press that we often repeat what appears to be startling news without digging deeper into the reality of what is being reported.

From reading the article on the California study, I concluded that I didn't learn much from it about an important subject. I simply had read a report on the results of one very small sample of divorced people.

The study showed divorced people to be limited. But then so are all people who must learn to deal with broken relationships, loneliness, psychological needs, stress and making a living.

## How a pastor taught his students what true love is all about

by Richard B. Scheiber

It was dialogue homily of sorts between the pastor and some second graders during a children's Mass. The topic was "love."

"Can you tell me what love is?" the pastor asked these tots. The answers were predictable.

"Liking people;" "Caring about others;" "Being nice to people;" "Very good," said the homilist. "Now who can tell me how you show love for others?"

Once again, the answers were what one might expect from second graders in a good parochial school.

"Giving food to hungry people," said one child. "Helping your mother," said another. Then one of the youngsters, a tiny girl, said, "By shoveling snow."

The pastor took a long look at this little sprite, who could barely have lifted a snow shovel, much less shoveled a walk, and



asked gently, "Dear, do you know where I live?" The tot told him she knew he lived next door, at the rectory. "Do you love me?" he asked. "Yes, I do," she said. "I have a big driveway," he said. "Would you shovel the snow off my driveway because you loved me?"

Faced with the reality of her commitment, the little girl wasn't so sure.

The pastor had deftly pointed out to the youngsters there, and even more forcefully to the adults, the truth about Christian love: that love is not some vague, soupy, easy, marshmallow thing. There are deep, affecting emotions intertwined with love, but in the last analysis, love itself is not an emotion, but an act of the will. We choose to love someone, or something, to give our very selves to that person, thing or idea. True love, lasting love is when we make that choice on the most intimate level, giving ourselves without condition to the beloved. That is what Christian marriage means.

That is also how much God loves us. He showed us that love by sending his divine Son to live among us, and ultimately die for

us. There is nothing sweet or sentimental about a death on the cross, but that is the hard choice Jesus made because he loves us.

It is not easy to tune out all the inane prating about a bogus kind of love we hear day-in and day-out in popular story and song, but tune it out we must if we are to keep in mind the true nature of this greatest of all virtues.

Neither is it easy to love our enemies, as Jesus told us to do. Today, Col. Moammar Khadafi is not the best example of a lovable person, but love him we must if we are to be true to our claim to be Christ's followers. That doesn't mean we have to approve of his actions, or even like him personally, nor does it mean we should not take measures to protect ourselves from terrorists, but it does mean we must make the hard choice to love him and wish the highest good for him, eventual union with God.

Even that is easy to do from a distance. The toughest love comes when we deal with unpleasant things and people we face each day in our own lives: debilitating illness in

ourselves and those close to us; rigid and uncaring people on the job; snappish neighbors; people who don't agree with us.

And pastors who ask little kids to shovel off their driveways.

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

## 'Purple' lacks artistic and intellectual depth

by James W. Arnold

"The Color Purple" as a movie brings together Steven Spielberg, Whoopi Goldberg and Alice Walker in a highly improbable mix of talents and visions of the world. The result: an angry and radically powerful novel is mainstreamed into a movie product that appeals to the eye and heart if not to the head.

Actress Goldberg (most accurately described as a black Lili Tomlin) is the key ingredient. She is this year's media celebrity, after a decade of paying her dues as a drudge on the Show Biz fringes of California and New York and a major success in a one-woman show that flipped wildly from satirical comedy to touching reality. Whoopi has irresistible charm and wit, and gives Celie, Walker's downtrodden



heroine, a childlike innocence and warmth that transforms the work. It's like a gloomy day, and somebody turns on the sun.

Spielberg is responsible for this choice, and with screenwriter Menno Meyjes brightens the story further by poeticizing the rural Georgia locales into images that could be published on a calendar of changing moods. It's not that the movie is pretty: that would be inappropriate. But its look is dramatic, fascinating, often lovely but never stark or depressing. The characters are the same: never frightening or truly evil, now and then funny, but not, definitely not, "The Cosby Show." Some major scenes are even staged (no kidding) as Quincy Jones musical numbers.

In short, without really changing the hard central messages of Walker's book, Steven and Whoopi have shifted its tone and feeling. You hardly notice that this is a tale of growing up "poor, black, ugly and female," of rape, incest, brutality and lesbian love, of oppression of black women not only by whites but by their own husbands, fathers and sons.

As social history within the black culture, it may be accurate, but as art, it's loaded and unsubtle, like a fight in "Rocky."

Poor Celie is raped in early adolescence by her stepfather, who gives away her babies and sends her off in virtual slavery as common-law wife to Albert (Danny Glover), a tyrannical brute with five "rotten" kids. Albert beats her, tries to rape her sister Nettie, and then banishes Nettie from the farm forever, breaking Celie's heart and leaving her virtually alone. For 20 years, Nettie writes letters, but this adamant oaf—who is incapable of even dressing himself for a social event—hides them in the attic (a typically dumb mistake).

Deprived of her sister's affection, Celie endures. Eventually she finds the strength to confront and leave Albert through her relationships with more formidable women—the feisty, no-nonsense Sofia (delightfully played by Chicago talk-show personality Oprah Winfrey) and the sexy blues singer Shug (Margaret Avery), who enters as Albert's girlfriend and ultimately becomes Celie's lover and the main force in her life.

Both of these women are also victims, either of whites or men, but female solidarity wins the day. The Dickens-like plot has a Dickens-like happy ending, with Albert denounced and moving toward repentance, Celie inheriting her stepfather's farm and living there with the other women, reunited with her sister and children (who had somehow gotten together in Africa)—all free at last, as the saying goes.

Some of this is undeniably moving and powerful, and the soft luster of the images and vitality of the performances help to humanize what tries very hard to be a

triumph-of-the-spirit. But all the talent lavished on "Purple" can't disguise its basic contrivances, blatant stereotypes, feminist didacticism, and unbelievably loose construction.

Perhaps the best you can say is that Whoopi, Steven and friends have made the best possible commercially viable film of "Purple." But in the end, style, skill and even enormous moral sympathy cannot redeem a fundamental lack of intellectual and artistic depth.

(Sexual situations; satisfactory for mature viewers.)

USCC classification: O—morally offensive.

### BEST MOVIES OF 1985,

listed in general order of preference:

The Purple Rose of Cairo (A-II, PG)  
The Killing Fields (A-II, R)  
Out of Africa (A-IV, PG)  
The River (A-II, PG-13)  
Pizzi's Honor (A-IV, R)  
Kiss of the Spider Woman (A-IV, R)  
Blood Simple (A-IV, R)  
Starman (A-II, PG)  
Agnes of God (A-IV, PG-13)  
Chorus Line (A-IV, PG)

Honorable mention: After Hours, Mask, Back to the Future, The Jagged Edge, Silverado.

### Recent USCC Film Classifications

The Adventures of Mark Twain . . . A-I  
The Clan of the Cave Bear . . . . . O

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

## Updike's 'The Roommate' and medical malpractice

by Henry Herx

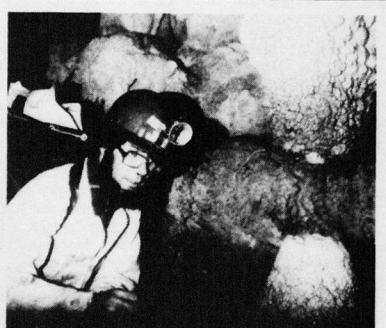
The second presentation in the new season of "American Playhouse" offers a wry drama about the conflict between conformity and idealism, circa 1950. The program, titled "The Roommate," airs Monday, Jan. 27, 9-11 p.m. EST on PBS.

The script by Morton Neal Miller is an adaptation of John Updike's short story "The Christian Roommate." The plot concerns Orson (Lance Guest), a college freshman from a small Midwestern town, whose dorm assignment is to room with Hub (Barry Miller), a devotee of Eastern mysticism and radical causes.

Orson knows little of the world other than the traditional values of working hard, starting a career, getting married and becoming a member of the country club. He has never met anyone like Hub and is unprepared to deal with someone who practices yoga, quotes Gandhi and tears up telegrams from his draft board.

Worse, Hub never studies, disdains textbook knowledge and is popular with the coeds. Orson's initial tolerance turns to resentment and then outright hostility. By the end of the semester, however, he has learned to accept Hub as a person while continuing to reject his ideas.

Directed by Nell Cox, this 1984 movie was filmed on and around the campus of Northwestern University. It evokes well the smug conformity of the early 1950s but its story of learning to cope in a world of conflicting values is still relevant today. The result is meaningful entertainment for older teen-agers and adults.



UNDERGROUND—Chris Hendy examines stalagmites in a cave in the PBS series "Planet Earth," which began Jan. 22. The series travels to all seven continents, the bottom of the sea, and outer space to explore geophysical forces that have shaped Earth. (NC photo)

### "Sue the Doctor?" PBS, Jan. 28

What the public should know about medical malpractice suits is the subject of "Sue the Doctor?," airing Tuesday, Jan. 28, 9-10 p.m. EST on PBS.

According to this "Frontline" documentary, introduced by Judy Woodruff, one out of every six doctors is currently facing a malpractice suit. That is three times higher than the number of such cases 10 years ago, and jury awards are five times greater.

Doctors, who are paying greatly increased sums for malpractice insurance, blame unjustified lawsuits and excessive judgments. They argue that they should be protected by limiting their liability in malpractice suits.

Lawyers, on the other hand, point out a number of cases in which doctors made medical mistakes that caused catastrophic harm to their patients. They argue that lawsuits are the only protection patients have against incompetent or careless doctors.

Giving an insight into how physicians regard the present situation of having to function with lawyers second-guessing their actions is Dr. Bert Rochelson, a New York obstetrician who allowed "Frontline" to document how he approached his current medical cases.

Rochelson spends much more time recording the state of his patient and the care given. This is good, he says, because it makes doctors think more about what they are doing. The result, however, is that doctors have less time to spend with their patients.

Doctors do make mistakes, admits Rochelson. But the present situation of practicing "defensive medicine" by ordering every test possible and insuring that every act is according to medical school textbooks may not be in the best interest of the patient.

Produced by Andrew Liebman, this documentary is a sensitive exploration of the legal complications that arise in conflicts between the rights of patients and their physicians. Because there is proposed legislation in various parts of the country about this matter, the program provides a valuable service for the public.

### TV Programs of Note

Saturday, Jan. 25, 9-11 p.m. EST (CBS) "The Vanishing Family—Crisis in Black America." CBS correspondent Bill Moyers reports on how and why the family structure in black America is crumbling.

Sunday, Jan. 26, 3-4:30 p.m. EST (PBS) "The Cradle Will Rock." A revival of this Depression-era musical satire about American institutions and values, with words and music by Marc Blitzstein, is presented in a production directed by John Houseman and starring Patti LaBelle.

Sunday, Jan. 26, 8-9 p.m. EST (PBS) "The Feathered Swarm." This documentary in the "Nature" series journeys to the plains of East Africa to record the battle for survival of small birds called queleas which, when they join in swarms, are feared by farmers almost as much as locusts.



TROUBLED TEENS—"Babies Having Babies," a CBS "Schoolbreak Special" on Jan. 28, is the story of five pregnant teen-agers played by, standing from left, Renee Estevez, Lori Laughlin and Claudia Wells, and, front from left, Jill Whelan and Akosua Busia. (NC photo)

Tuesday, Jan. 28, 4:30-5:30 p.m. EST (CBS) "Babies Having Babies." This drama explores the issue of teenage pregnancy by looking at the problems encountered by five young girls. This "CBS Schoolbreak Special" was directed by actor Martin Sheen and stars his daughter, Renee Estevez, as one of the pregnant teen-agers.

Tuesday, Jan. 28, 10-11 p.m. EST (PBS) "Debates and Political Advertising." Ending the three-part series "Campaigning on Cue: The Presidential Election of 1984" is this program devoted to the issues of candidate debates, fund raising and paid political advertising.

Wednesday, Jan. 29, 9-10 p.m. EST (PBS) "Planet Earth." The second program in a seven-part series that provides a comprehensive view of recent scientific discoveries about our planet, "The Blue Planet" explores recent discoveries in oceanography.

Wednesday, Jan. 29, 10-11 p.m. EST (PBS) "The Third Annual Report of the Secretaries of State." Hosted by Edwin Newman, this program is a discussion of contemporary foreign policy issues by former secretaries of state Alexander Haig, William Rogers, Dean Rusk, Cyrus Vance and Edmund Muskie.

# TO THE EDITOR

## A reply to Dr. Bourke's letter

Dear Dr. Bourke:

Your letter (Criterion, Dec.6) sounded angry, bitter, frustrated and disappointed. Why do you think that you need to hear sermons about chastity and the sinfulness of pre-marital sex? Sin is anytime there is a diminishment of self and/or of another. It is whenever I refuse to grow—to hear and to see with my heart and to become vulnerable. It is whenever I make myself like God and say that this or that will never happen to me, that no one is ever going to hurt me or see me cry, etc. It is when I am in slavery to the law. It is when I have no heart for my own misery and, therefore, no heart for the misery of another person.

There is a way to live in this world in which we can allow another person to be who he or she is without being personally threatened by it. (We will never travel this way unless and until we come to know ourselves.) When I cannot allow this to happen, perhaps it is because I am afraid and insecure within myself. I am a stranger to myself. Often I am angry with another because I am afraid that I might be just like him or her. I often project onto others the very things of which I am guilty. Where we are unaware of self, we are unfree! Even in the face of the constancy and fidelity of goodness, we still insist on being mean to others and, most especially, to ourselves. Each one of us needs to meet

and come to know intimately the pharisee who lives within us.

In reply to your comment about counteracting the "feminist thrust for careers for women which is one of the major causes of family disturbances," I want to remind you that we belong to a God who moves through history with us—ahead of us. He is present to and directly active in our lives today right where we are whether it be in the home or in the work field—or both, as is often the case when one parent must support and raise the children. God has not abandoned us or remained somewhere behind us in history. In other words, none of our present circumstances is beyond redemption. Frankly, I believe that it is our lack of receptivity to God's healing and creative love that causes most, if not all, disturbances in all relationships—in or out of the home.

God desires mercy—not sacrifice. Do not spend your precious life listening to words (inner and outer) that will never feed or heal you. Rather, listen wherever and whenever you can to words that speak about loving, caring and being merciful. These will nourish your heart, mind and soul.

This makes forgiveness of self possible. It also makes a deep love of self and of one's own life possible. This is how it is meant to be. Jesus spoke of it so often. He

taught us about a God who is for us—in our immediate humanness. He taught us that being fully human is God's gift to us—his desire for us. In Jesus, God entered into our humanity. We should do no less. When we enter into our own humanity, we will meet him and become friends with him. We will know him as lover, comforter and sustainer of exactly who we are in every given moment.

The Spirit encourages us to become in

our lifetime the unique name that God has spoken for each one of us. It is more important to be concerned with becoming your own name than to spend time and energy fretting about the law. Sometimes we can get lost in the law and hide from ourselves. When a heart of stone has become a heart of flesh, it will keep God's laws.

K.M. McBride

Indianapolis

## Why blacks haven't 'made it'

This letter is in response to the article "I Was a Stranger and You Welcomed Me," by John F. Fink (The Criterion, Jan. 3). Fink's statement, "But every group of migrants (except the blacks) eventually made it in this country," says blacks haven't "made it," but flagrantly omits reasons why this is so.

First of all, other immigrant groups who came to this country came willingly, precisely for opportunity which America provides. They were not kidnapped from their homeland, chained on huge slave ships, and forced to endure 300 years of humiliation, degradation, and treatment not fit for animals.

Perhaps Mr. Fink can tell what other race or class of people has survived such an extended period of physical and mental trauma. It is impossible to exaggerate the anguish of being stripped of God-given rights, even human dignity. Blacks surely have not been permitted to take part in the educational opportunities and all of the privileges afforded mainstream Americans.

Blacks have been in America since the early 1600s. In this time they have gained only partial access to educational and employment opportunities, and this has taken place only within the past 20 years. I say partial because the public school system still allots more money for predominantly white schools than it does for predominantly black schools. Once out of school and into the workplace, racism and discrimination can still be found in hiring practices. Blacks are usually hired at a lower pay scale than whites performing the same tasks, and it is no coincidence that in upper-level executive jobs there is scant representation of blacks, women or other minorities.

I challenge Mr. Fink, and others of his mentality who quote the words of Jesus "I was a stranger and you welcomed me," to live by those words and "welcome" all of God's children; not just those who have come willingly, but those who came against their will as well.

T. Thompson

Indianapolis

## Resent being called racists

My sister and I request that the paper not be sent to us anymore. Our parents were foreign-born. They and we were treated badly and discriminated against because of being foreign-born and Catholic. No one helped them or us. Least of all the church.

We resent being called racists and the special treatment given to blacks and other so-called minorities. M. L. King was a communist sympathizer. He belonged to

many communist front groups. It turns our stomachs the way he is pictured by you and other liberals. We favor the death penalty and the right to keep and bear arms. You are against both. We are both about ready to quit the church and do all praying at home. We hope you will print our letter in full. Thank you.

Louise Marra  
Raymond Marra

Terre Haute

## Great uncle helped erect cathedral

The feature in Faith Today on the cathedral in Covington, Ky. (The Criterion, Jan. 10) brought back to me memories regarding its origin. It was as a small girl that I remember my mother talking about its beauty and the struggle to obtain funds to build it.

The reason my mother, who lived here in Brookville, knew about this is because of the fact that her uncle, my great uncle, Father Ferdinand Brossart, was called to Covington in 1888 by Bishop Maes, to

become vicar general of the Covington Diocese. By virtue of this office he became rector of St. Mary's Cathedral, which it was called then, and 28 years later was consecrated Bishop of the Covington Diocese, after the death of Bishop Maes.

So you see, he assisted in the erection of the cathedral, as assistant to Bishop Maes and also as Bishop.

Mrs. Fern Amrhein

Brookville

## the pope teaches In the act of creation, God calls a being into existence

by Pope John Paul II  
Remarks at audience Jan. 15

Today we are continuing our catechesis on the Christian truth about creation.

Through philosophical reflection we can conclude that the world and all created reality depends on the absolute. But the formulation of this dependence as the explanation of creation belongs in an original way to divine revelation.

The most ancient professions of faith, such as the Apostles' Creed, proclaim our belief in God as "the creator of heaven and earth." Here the truth about creation occupies a fundamental place. God is understood as the creator of all that exists, and through his revelation he has made known what it means to be the creator of all things.

Both the Old and New Testaments are filled with the truth about creation and about God as the creator. The book of Genesis begins by asserting, "In the

beginning God created the heavens and the earth." When we read these first words of the Bible we understand that the verb "created" is translated from the Hebrew "bara," which describes an action of extraordinary power whose subject is God alone.

Likewise, the prologue of St. John's Gospel speaks of the Word as being with God. Through the Word "all things came to be." The fathers of the church and later theologians explained this divine action as creation "from nothing." In the act of creation God calls a being into existence. Through his creative power God is present in all of creation. But God's eminence in no way diminishes his transcendence.

The truth about creation is expressed in different ways in the various world religions, even if not with the same clarity as it is in the sacred Scriptures. In fact, our faith in God as the creator is an important point of dialogue with the different religions of the world.

### CATHEDRAL ...

May be the College Preparatory School you are looking for. If you missed our recent Open House, why not join us for a brief Information Session and Tour:

### COLLEGE PREP?

**CATHEDRAL  
SCHOOL**

HAS IT ALL TOGETHER!

5225 E. 56th St., 46226, 542-1481

7:30 P.M.

Thursday

January 30

### GRADUATE THEOLOGY AND MINISTRY

## The University of Dayton

SUMMER  
1986

A SUMMER'S EXPERIENCE OF  
LEARNING, MINISTRY AND CELEBRATION

JUNE 16  
TO  
JULY 26

### • GRADUATE COURSES: (Varying Length)

Prophets  
Apocalyptic and Qumran  
Pauline Studies  
Protestant Christianity  
Theology of Ministry  
Approaches to Morality  
Christian Family Values  
Values in Religious Education  
Christology  
Jungian Perspectives on Pastoral  
Counseling and Spiritual  
Direction  
Dialogue Among World Religions  
Trent to Vatican II  
The Public Church  
Mary, Women and Ecumenism  
The Virtue of Hope in Social Justice

### • COURSE/LECTURE SERIES:

Jesus Christ and Justice  
Elizabeth Johnson  
Economics Pastoral: Second Draft  
David O'Brien  
The Eucharist and Justice  
Monika Hellwig

### • TELECOMMUNICATIONS:

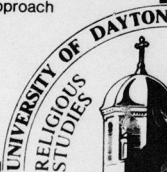
Pastoral Communications: Mission  
and Service

### • MARIAN STUDIES

The Church in Bible and Tradition  
The Apparitions of Mary:  
Signs of the Times  
Mary and the Communion  
of Saints:  
A Modern Approach

For summer and academic year MA programs write:  
Rev. James L. Heft, SM  
Graduate Programs, Religious Studies Dept.  
University of Dayton, Dayton OH 45469-0001  
(513) 229-4321

\*Courses are also available during fall and winter semesters.





CORNUCOPIA

# A New Year's resolution

by Alice Dailey

**BE IT RESOLVED:** that this is the year to throw out all items whose time has come and gone.

To wit: Since no difference is visible in my epidermis after 22 jars of Visible Difference, out it goes. Sorry, Elizabeth Arden; you tried.

Other cosmetics which lack redeeming qualities will also go: those white lipsticks which had my doctor testing me for anemia; the large economy-size lotion that gives my hands the measles; plus all perfumed bath oils. If I want to ski it will be at Paoli Peaks, not in a slippery bathtub.

Also high on the hit list are various paper products no longer worth the pulp they came from: wedding invitations from a couple who've already passed their 20th anniversary, and one from Lou and Kit (Lou and Kit have long since split). A road map that says "Roger Branigan welcomes you to Indiana," and magazines with Billy Carter on the covers (why was I saving THEM?).

It has been said that a woman's housekeeping qualities can be judged by the state of her dresser drawers. If that's so then either I seal the drawers against snoops or get rid of: empty pill bottles with people-proof caps; three watches that do not choose to run; pop-it pearls; a choker that lives up to its name; and shell jewelry which I shelled out for.

Likewise, that Michael Jackson glove; a bumper sticker, "I heart Daytona Beach"; the wig that got singed when I baked cookies; a butterball gadget bought at a garage sale, not because I had a yen for butterballs but because the hostess and her five relations running the sale gave me dirty looks for not buying; receipts from the 1950s; and clothes from the same era which no amount of aerobics could squeeze me into now.

**BE IT FURTHER RESOLVED:** that shelves too shall have their own Dump It Day for: handle-less cups and the dried up glue which was supposed to make them whole again; little cans of touch-up paint for cars that went bye bye in the '60s; a checkerboard with no checkers; garments in frozen semi-altered states, such as seams that were let out but never re-seamed, others with hems to go up or down, plus that blouse with sleeves I tried to de-puff (puffed sleeves being as appropriate to my face as Mary Lou Retton is to Geritol).

Other shelf parasites scheduled to make the great exodus are plastic containers

used by delis for fruit jello with two scraps of fruit, sandwich spread, potato salad and other such gourmet foods; also that pile of empty cardboard boxes, some you could fit an elephant into, and which all fall down whenever I reach for one.

**BE IT KNOWN,** however, that whereas the big tossout may leave my home echoing, perhaps the whole project needs re-thinking. Since pearls are making a comeback on the necks of Very Important Females, notably TV anchorwomen, my pop-its will stay.

And whereas those plain old cardboard boxes that used to wind up in dumpsters are now commanding hefty prices, let me not be too hasty. Pitching them might prove to be like pitching golden eggs. Anyway, I never know when I might need to mail an elephant or something.

former resident and member of St. Francis medical staff.

## check it out...

✓ **Mothers Against Drunk Driving (MADD)** will hold its monthly meeting at 7 p.m. on Tuesday, Jan. 28 in the IUPUI Student Union building on the I.U. Medical School campus. Interested residents of Indianapolis and surrounding counties are invited to learn about MADD programs such as court monitoring, victim assistance, and public awareness education. For information contact: MADD, P.O. Box 34304, Indianapolis, Ind. 46234, 317-543-MADD.

✓ **Senior citizens** and low income-persons may receive free help in finding answers to basic state and federal tax questions through a **Tax Aide Program** for Central Indiana sponsored by the American Association of Retired Persons from Friday, Jan. 24 through Tuesday, April 15. IRS-trained volunteers will be available Mon.-Fri. from noon to 4 p.m. at Tax Aide sites or by calling 317-241-1040 from noon to 4 p.m. (only). From outside central Indiana, call 800-424-1040.

✓ A free presentation and discussion of the second draft of the **Bishops' Pastoral on the Economy** will be held from 6 to 8 p.m. on Monday, Feb. 3 in room 208 of the Catholic Center, 1400 N. Meridian St. The program will feature a one-hour videotape of Jesuit Father Peter Henriot of the Center of Concern in Washington, D.C. Bring a brown bag meal if desired. Refreshments will be provided.

✓ **Graduates of Sacred Heart, Kennedy, Chartrand and Roncalli High Schools** are invited to help organize a southside Alumni Association which will produce a semi-annual newsletter beginning this spring. Please send the following information: name, address, phone, school/year of graduation, name of spouse if graduate, spouse's school/year of graduation. Women should include their maiden names. Send to: Chuck Weisenbach, Roncalli High School, 3300 Prague Rd., Indianapolis, Ind. 46227.

✓ **Single Christian Adults**, affiliated with CYO, will host a Valentine's Day/Membership Party for single adults ages 21 to 40 at 8 p.m. on Saturday, Feb. 8 in the north clubhouse of Brendonway Apts. For information call Alan Seville at 293-9781 or Karen Seal at 545-5793.

✓ "English as a Second Language" classes are offered Monday and Wed-

nesday nights at 6 p.m. at the International Center, 1050 W. 42nd St. No registration is required. For more information call 923-1468.

✓ The Irish American Heritage Society will sponsor "Hearts and Shamrocks," a concert by three Irish musicians, at 7 p.m. on Thursday, Feb. 13 at the Holiday Inn, 6990 E. 21st St. Mick Maloney, Robbie O'Connell and Jimmy Keane will perform Irish music on traditional and modern instruments. Tickets at \$5 each are available by calling Alice Davis at 353-6664 or Kathleen Ensley at 356-7670.

✓ The Indiana Council of World Affairs will sponsor its **1986 Great Decisions** lecture and discussion series at 7:30 p.m. on eight consecutive Tuesday nights, beginning Tuesday, Feb. 4 at the Christian Theological Seminary, 1000W. 42nd St., room 122. Topics include foreign policy, peace talks, terrorism, etc. with "Religion in International Politics" as the subject of the concluding session on Tuesday, March 25. Advance registration requested. For rates and other information, call 923-1468, 264-2081 or Helen Bernheisel 356-2532 or Howard Campbells 299-4973.

✓ "One Voice," a new musical play, will be presented by Indiana Central University at 8 p.m. on Fridays and Saturdays, Feb. 7-8 and 14-15, and on Sundays, Feb. 9 and 16 at 3 p.m. in Ransburg Auditorium. The musical attempts to show how the Spirit of God has always been present among his people, and how God has used individuals as his spokespersons. The box office will open Monday, Jan. 27. For information call 788-3251.

✓ A **Lenten Parish Retreat** sponsored by the Large Group Committee of RENEW at St. Matthew Parish will be conducted by Providence Sister Barbara Doherty and Dr. Ernie Collamati on Friday and Saturday, Feb. 14-15 in Moriarty Hall, 4100 E. 56th St. The event will begin with a soup and bread supper at 6 p.m. Fri. and end with a 4 p.m. Anticipation Mass on Sat. For details and reservations call Sandy Jones at 842-0052 or Dave Hooper at 849-2089.

✓ The **4th Annual Family Mass for the Divorced** sponsored by Separated, Divorced and Remarried Catholics (SDRC) and the Family Life Office will be celebrated by Archbishop Edward O'Meara at 7:30 p.m. on Friday, Feb. 28 in St. Rose of Lima Church, Franklin. A reception will follow in the school hall. For more information call 236-1596 days or 259-8140 or 255-3121 evenings.

✓ A four-part series on **Women** stemming from the Bishops' Pastoral on Women meeting, will be held from 7:30 to 9 p.m. on Thursdays, Jan. 30, Feb. 27, March 6 and 20, in the meeting room of St. Andrew Parish office, 3922 E. 38th St. On Thursday, Jan. 30 Eileen Canton will begin the series with a discussion on Woman, her Self Esteem, Who She Is. For more information call Sister Ellen at 546-1471.



## vips...



✓ **Obstetrician/gynecologist Dr. Martin T. Feeney**, pictured with his wife, Diane, has been elected 1986 president of St. Francis Hospital's medical staff. Feeney has been a member of the staff for 17 years.



✓ **Dr. Robert E. Dicks**, right, recently received the Edward M. Micon Teaching Award for outstanding service to the St. Francis Hospital Family Practice Residency program. Also honored was third-year resident Dr. James B. Records, left, who was awarded the Micon Resident Research Award. The Micon Awards are given in memory of Edward M. Micon, M.D., a

**Highsmith Floral**  
"SERVICE AND SATISFACTION"  
925-6961  
CRONIN/MARER/  
SPEEDWAY  
Indianapolis

**MEMORIAL TO THE AMERICAN CANCER SOCIETY WILL HELP IN THE CONQUEST OF CANCER.**

**Hair Fashions by Kaye Beauty Colleges**

<b>Perm</b> \$35.00 reg. with coupon <b>\$17.50</b> includes cut, shampoo & set Coupon	<b>Tint</b> \$7.50 reg. with coupon <b>\$5.95</b> includes shampoo & set Coupon	<b>Hair Cut</b> \$5.00 reg. with coupon <b>\$3.00</b> includes shampoo & blow dry Coupon
<b>Frosting</b> \$20.00 reg. with coupon <b>\$12.50</b> includes toner & set	<b>Perm</b> \$25.00 with coupon <b>\$12.50</b> includes cut, shampoo & set	<b>Enroll now for classes starting Feb. 4th</b>

**Student Work Only**  
Offer Good at All Locations

4218 N. Post Road Indianapolis 897-2183	1910 E. Conner Street Noblesville 773-6189	3133 E. Thompson Rd. Indianapolis 783-3560	4026 N. High School Indianapolis 293-3341	2028 Stafford Rd. (Walnut Hill Shopping Center) Plainfield 839-4214
---	--	--	---	--

## QUESTION CORNER

## Old church, new church

by Fr. John Dietzen

**Q** Several weeks ago you responded to a woman's comment about changes in the Catholic Church. Your first sentence was in error; you said you understood her feelings in the matter, but you do not!

The current Catholic Church is administered by liberal clerics. No Vatican Council required these changes, only a group of liberal bishops. Today our churches are good replicas of Protestant churches. The Mass is a horror. Nothing can take the place of the Tridentine Mass, and no group of liberal clergy can change my mind.

Liberals have provided a mass of shallow rationalizations to support their unnecessary changes. In view of the decree by Pope Pius V that the Tridentine Mass never be legally revoked or amended, how can anyone recognize the validity of the new order?

I remain and always will remain a Catholic as I have been taught. I accept no rationalization for unnecessary changes. You and the other priests are always on the defensive about this. (Mississippi)

**A** I hesitated to pursue this subject further, but in light of the static most priests still receive from a few very vocal people, perhaps your words need some response.

First of all, what you see as defensiveness on the part of some priests is, I think, rather a deep frustration. A major responsibility of priests (and other pastoral ministers) in these years is to help people bridge the transitions that are being asked of them today.

We take that responsibility seriously. To

see people deliberately close their minds and hearts to the tremendous opportunities the church offers them today to greater holiness and fidelity is not something we take lightly.

I think I do understand. I was raised way back in the "old church," and we had to go through the same process of study, prayer and (I hope) openness to the Holy Spirit as did other Catholics to understand where the Spirit is leading us as the people of Jesus Christ.

I know as well as the next Catholic or other Christian that to be asked by anyone, including God, to take up anchor and move where we have never been before is painful. But the fact is he did just that with Mary and all the saints, and he does it with us.

Name calling may help us feel good about our position, but it is no substitute for some plain thinking, or for facts. As I said in a recent column, a little knowledge of history is a big help, if we're really interested in the truth and facts, that is.

You speak of the "Tridentine Mass" approved by Pope Pius V in 1570. Are you aware that this Mass has not been used by the church for nearly 400 years? Only 34 years after Pius V gave his decree, Pope Clement VIII issued changes, and said that now his was the definitive edition. Several subsequent popes did the same, right up into our own century, resulting in the Mass we had before Vatican II.

Obviously the so-called Tridentine Mass, held in such veneration by some Catholics today, isn't that at all. In fact, the "new" Mass we have today is far more traditional in the church than the pre-Vatican II Mass.

You say you will always be a Catholic as you were taught. In what catechism did you learn that one pope may be accepted at the rejection of others? To say acts are "irrevocable" is routine in official church documents. Pope Pius V changed such irrevocable acts of popes before him, as he

respect and obedience every bit as much as any pope who has led and served the church in the past.

I believe that the Catholic Church, and most other Christians, are moving with great faith and courage—and truth—into an age of enormous challenges. The recent synod in Rome proves loud and clear that our Holy Father and the vast majority of bishops of the church believe the same—and believe that Vatican Council II provided the greatest impetus for this movement.

I know there is much pain and stumbling and bruising along the way. But I truly feel sorry for those who are unable or unwilling to make the journey.



Thanks to you  
it works ...  
FOR ALL OF US



United Way  
Agency

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



• Drapery • Carpet  
• Wallcovering

How to  
spend  
without  
worry.

Buying the  
things you want  
makes you feel good.

But spending that  
"little extra" you should  
be saving makes you feel  
guilty. And you worry.

One answer is to  
buy U.S. Savings Bonds  
through the Payroll  
Savings Plan. They'll  
take out that "little extra"  
from each paycheck  
for Bonds.

You're automatically  
saving the amount you  
want to save, without  
ever seeing it. So you  
can't spend it. You won't  
even miss it. But you can  
spend what's left of your  
pay (after bills) without  
feeling guilty. Without  
worry.

Take  
stock  
in America.



7.5% ANNUAL  
PERCENTAGE  
RATE  
FINANCING

1986  
PLYMOUTH  
HORIZON



\$700.

OFF  
STICKER

\$1000.

OFF  
STICKER



BRAND NEW  
PLYMOUTH RELIANT K

BRAND NEW  
CHRYSLER  
LEBARON  
Town & Country  
Wagon

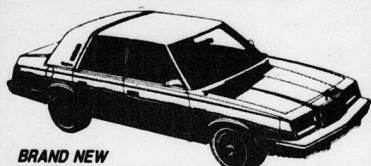


\$2200.

OFF  
STICKER

\$2500.

OFF  
STICKER



BRAND NEW  
CHRYSLER NEW YORKER

EASTGATE  
CHRYSLER PLYMOUTH

Just 500 NORTH SHADELAND • 352-9361

## FAMILY TALK

## When mental illness strikes your adult child

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have a problem with my 45-year-old son. Eighteen years ago he was on drugs. Now he is going overboard with religion. He carries the Bible wherever he goes and puts religious signs all over his car and bedroom and outside wherever he can. He has withdrawn from the family and said all he wants to do is go to heaven.

Several mental clinics told us he should be hospitalized. But he says he is doing nothing wrong. I couldn't live with his religious beliefs so I told him to get a room and he did. But I feel guilty.

He works a few days a week but I don't know how he gets through the day. He doesn't have friends because he always preaches to them. I want to help him, but he won't listen. I can't stand the thought of having him committed. What do you think I should do? (Ohio)

**Answer:** You are right to distinguish religion and religiosity. Because he has the trappings of religion does not make his behavior intrinsically religious. Your son sounds mentally ill.

You have been told that your son would benefit from hospitalization. I suspect he might also benefit from medication. He needs to see a psychiatrist.

A psychiatrist is a physician who specializes in mental disorders. Psychiatry is a recognized specialty in medicine. However, since any physician may refer to himself as a psychiatrist, you need to ask your psychiatrist if he is board certified in

his specialty. If you are lucky and skillful enough to get your son to see a professional, you should be sure the professional is fully qualified.

How do you get him to see a psychiatrist? Why not begin where he is, instead of where we think he should be? Why not begin with his religious frame of reference?

Find a priest or minister your son respects and who can separate true religion from mental illness in religious terms. Ask your son to see the priest. If your son will not, ask the priest to go to your son.

A wise priest or minister will begin with the religious issues that preoccupy your son, and move from there to a discussion of the drives and fears and pain behind his fanaticism. At no time will he confront your son with the "wrongness" of his approach. In time, he may lead your son to professional help.

If your son will not talk to the priest or minister, then you have to ask yourself some questions. Is your son a serious danger to himself? To others?

If your answer to either question is yes you should take steps to have him committed to a psychiatric hospital. Commitment laws are different in every state, but ordinarily one or two physicians must assert that a person is mentally ill and dangerous, and a judge must agree. Do not worry that you are "putting him away" forever. Most psychiatric hospitals today complete in-patient treatment within three months.

The fact that you have done everything you can should help allay your guilt. The love that waits is love no less.



# 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.

## The Omnipresent Camera

By Cindy Liebhart  
NC News Service

An earthquake devastates Mexico City, and rescue workers toil night and day to reach the thousands of people trapped under the rubble of collapsed buildings.

The television cameras are there, silently recording it all — the shock and grief of people who lost parents or children, spouses or friends; the glimmers of hope and then joy as an infant, miraculously spared, is pulled from the ruins.

Anglican Bishop Desmond Tutu plunges into the midst of a rioting mob outside Johannesburg, South Africa, to shield a police officer the mob has seized and plans to kill. In a scene familiar to viewers of the evening news, an overturned car burns in the background as the television cameras focus on the angry faces of people denied basic human rights too long, and the impassioned, courageous face of a man pleading for an end to the violence.

And the television cameras are there, too.

- as an Illinois parish keeps nervous vigil for its pastor and fellow parishioners aboard a hijacked TWA jet on a runway in Beirut;

- as hundreds of Washington's homeless men and women line up in a city park where several community groups are providing Thanksgiving dinner;

- when more than 100,000 people in Philadelphia and another 72,000 people in London assemble for a 16-hour concert by the hottest names in pop music to raise money for African famine relief.

□ □ □

These days, television cameras seem to be everywhere, capturing life's myriad experiences.

On any given night of the week, you can turn on the news at 6 o'clock, at 7, at 10, at 11, and be transported half a world away. Or, perhaps more precisely, half the world is transported to you.

How does this glut of information and images from all over the world affect individuals?

Television possesses an ability to deliver live pictures of people caught up in an unfolding drama, bringing the events and people to life. It gives viewers the sense of being there.

Even those who work in television often wonder whether the cameras ought to intrude in every situation or whether viewers should be present as every drama unfolds — a family's personal moments of grief or anxiety, for example. But there is a recognition that this aspect of television makes a powerful impact on people's understanding of themselves and their world.

□ □ □

More than just making viewers aware of the world, television involves viewers at a very basic level. In the way it shows people's faces, television can serve to establish a bond, a heightened sense that we are all members of the same family.

"The shock of recognition!" is the way the late Marshall McLuhan described this power in "The Medium is the Message."

"In an electric information environment, minority groups can no longer be contained — ignored. Too many people know too much about each other. Our new environment compels commitment and par-

ticipation. We have become irrevocably involved with, and responsible for, each other," McLuhan said.

Television, by its very nature, stimulates the intellect, engages the senses, arouses the emotions, perhaps even sparks the conscience. It can stir feelings of anger or compassion, pleasure or fear.

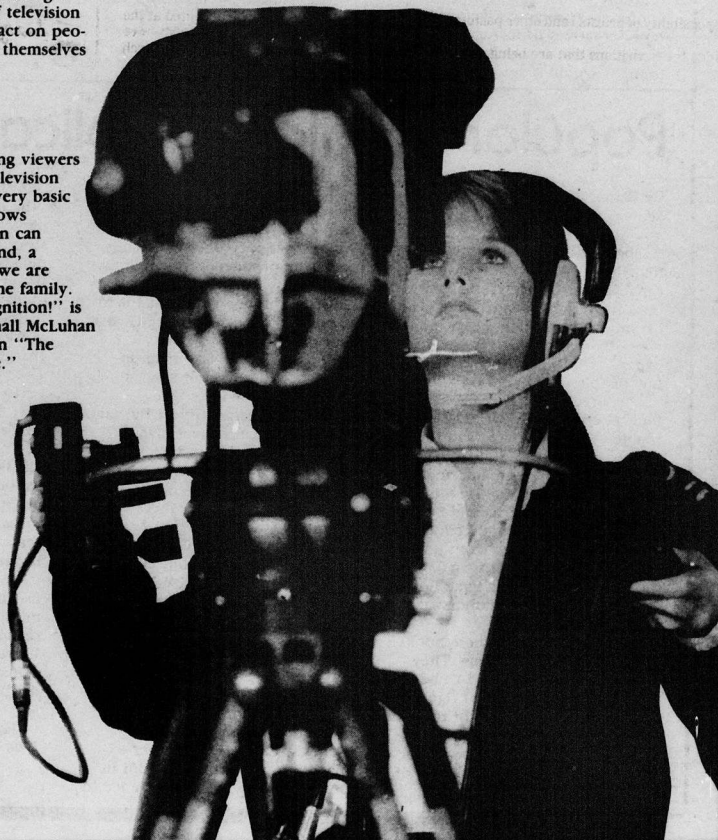
It can also give viewers the sense of participation in the events taking place.

"It was the funeral of President Kennedy that most strongly proved the power of television to invest an occasion with the character of corporate participation," McLuhan wrote. "It involves an entire population in a ritual process."

Television can help lead people to action on behalf of justice or Christian charity. A recent, dramatic example of this is the outpouring of contributions for famine-stricken Ethiopia after people viewed graphic scenes of starving children that nightly flooded the airwaves last year.

"Television demands participation and involvement in depth of the whole being," McLuhan wrote. "It will not work as a background. It engages you."

(Ms. Liebhart is media reporter for NC News Service.)



"Media literacy." It's a label used by many who urge TV viewers and moviegoers to reflect on the positive and negative ways they may be influenced by these media. As Faith Today looks into this question of media literacy, it now asks: What is the impact of television and movies on people's view of the world and their role in it?"

# Can Television Change Behavior?

By Dolores Leckey  
NC News Service

Sometime in the 1960s our television broke and we decided not to have it fixed. There were few objections from our young children, who were obviously influenced by their parents' anti-TV bias. (Football fever eventually returned television to our home!)

Given my assumption at the time that television contributed little to learning in the home, it was somewhat surprising to find myself working in a TV studio in the early '70s. An educational station hired me to design an adult-education program titled "Talk Back to Your Television."

The program involved an experiment: How could television be used, in a more-or-less organized way, as a learning tool? Obviously television often influences people. But education as I mean it here brings lasting change in people's behavior. Could television serve in that kind of educational process — and aid people in the ongoing exploration of life's meaning?

I felt strongly that to truly learn in this way, adults must be as engaged in the process as possible.

So my first step was to host a conference bringing together representatives of major community organizations to tell what they thought would be most helpful for

adult viewing audiences.

The second step was to build what we called "viewing groups." For example, if the topic was nutrition, we tried to arrange for groups to meet with nutrition experts. Together they would view our program and discuss it.

But the experiment was only moderately successful. Why?

For one thing, the viewing groups were temporary: Once the program was over, so was the group. There was no opportunity to reinforce what was learned or to question the information.

This is education's human factor. It means that one who learns is not merely a passive party. It suggests that the learner — the viewer — must actively participate in the process. What happens if this human factor is slighted?

As I moved from behind-the-scenes programming to on-the-air production, more discoveries awaited me. Television, even educational television, is an action medium, which often takes the form of conflict.

This meant finding issues of potential conflict that might emphasize divergent viewpoints. Best if the show's human interaction involved a bit of argument, I was told! Some programs have inherent conflict. One was a series of dialogues in which parents and teen-agers talked about respon-

sibility, countercultural lifestyles, the demands of love. Churches organized parent-teen viewing groups for this series. From pastors, I heard it helped foster initiatives promoting parent-teen understanding.

Now, 10 years later, I have had time enough to sort through any ambivalent feelings about this powerful medium. Is television a viable educational tool? I've answered that question for myself in the following ways.

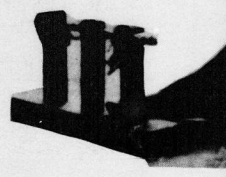
By itself, television can inform and even inspire. Witness public television, which makes the lessons of history or the mysteries of nature available to all.

But, generally, the interaction of people on a longer-term basis is needed to change behavior and stretch horizons lastingly.

Sitting in the studio control room watching ideas get transformed into TV programs, I admired the technicians creating a new language through the camera. In the intervening years my admiration grew.

So did my conviction that a key ingredient for genuinely educational television is human interaction — the human factor.

(Mrs. Leckey is director of the U.S. bishops' Secretariat for the Laity.)



## Our

By Katharine Bird  
NC News Service

The mysterious world of India, the ancient, rich culture of Japan, the fascinating saga of Russia — all are brought within reach of the average person for the price of a movie ticket or the twist of a TV switch.

Two recent blockbuster media events, the movie "A Passage to India" and Masterpiece Theater's 14-week TV series "The Jewel in the Crown," offered intriguing glimpses into Indian life and culture along with lush views of a country little known to many Westerners.

Both the movie and the TV series explored the nature of the relationship between the British, the minority but ruling class, and the people of India, the majority but ruled race. The fictional accounts provided viewers further unsettling evidence that troubled racial relationships have a long history.

The movie and TV series, perhaps building on the interest fueled by the award-winning movie "Gandhi," also depict characters on each side who are aware of just how demeaning the British-Indian relationships are to both parties. Convinced that this is an issue of justice, and despite the danger involved, they courageously take steps to lessen the distance between the races.

In "The Jewel in the Crown," for instance, an Indian, Hari Kumar, strikes up an unlikely and

# Popular Media of Biblical Times

By Father John Castelot  
NC News Service

One could easily get the idea that the only books the Jews and early Christians had to fill their lives were those of the Bible. The invention of printing was a long way off, writing materials were expensive and, anyway, relatively few people could read or write.

The Greeks and Romans had their poets and playwrights, but few Jews or Christians read them.

However, recent discoveries focus attention on an amazingly rich and diverse literature which flourished from the second century B.C. to the second century A.D. Some of it came from Jewish circles, some from Christian, some — in the form it came down to us — from Jewish authors later edited by Christians.

A recent edition of these books contains 52 compositions. They include works purported to be revelations made to great figures of antiquity. They were of the "now it can be told" type. They pretended to reveal secrets of the heavenly world and of the end of the present world.

Written at a time of persecution, insecurity and anxiety, they offered assurances of God's ultimate victory over evil. They were the products of lively imaginations. Most of all, the works satisfied the popular thirst for information about the unseen world and the future.

People always have been insatiably curious about such things; they still are. Witness the astonishing popularity of Hal Lindsey's "The Late, Great Planet Earth." In this book, he lays out the whole future course of human history in minute detail.

A favorite theme of the literature was the origin of sin. Some authors worked out of the Adam and Eve story but embellished it so as to emphasize Eve's guilt. This led to a general depreciation of women as the cause of all human ills.

On the contrary, the author of "4 Ezra," a popular non-biblical work of the time, shifted the blame to Adam.

There was in the Bible's Genesis, Chapter 6, another explanation of the origin of sin in humanity. It was that reference to

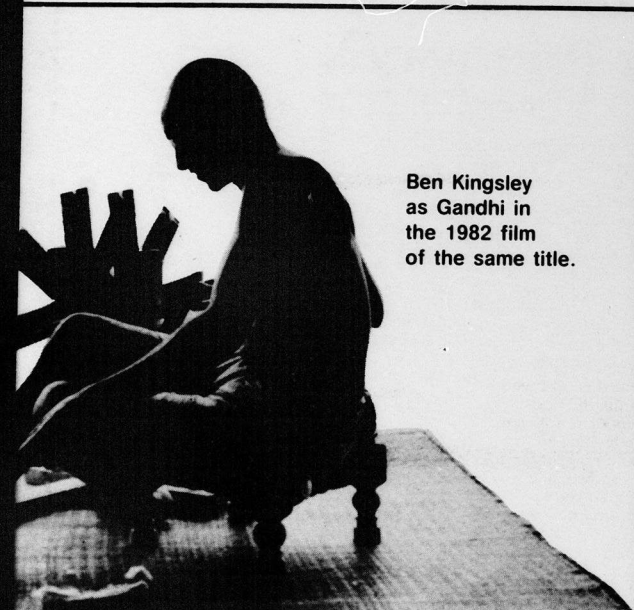
the "sons of God" who married "the daughters of men." The biblical author adapted an ancient story here, not to teach all its details literally, but to help people understand the growing estrangement of humanity from God.

But some authors of apocalyptic works, notably those who wrote the non-biblical books titled "I Enoch" and "II Enoch," proceeded to develop the Genesis account very imaginatively. The author of "I Enoch" portrayed the offspring of this union in Genesis 6 as giants who wrought all sorts of havoc on earth. They corrupted the people by instructing them in forbidden sciences like making arms, cosmetics and precious metals.

One can easily understand the fascination these popular works must have held for their first readers, offering all sorts of "revelations" to fire their imaginations and to spark lively discussions.

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





Ben Kingsley as Gandhi in the 1982 film of the same title.

## Shrinking Universe

...ing friendship with a British man, Daphne Manners. In one poignant scene, he laments to her that to the British in India he doesn't exist because his skin is black.

"Television and movies bring home to me how many problems and joys and interests are shared, whether people live in North America, Australia, Africa or Asia."

Viewers intrigued by Japan had their appetites whetted by the TV miniseries "Shogun" starring Richard Chamberlain. Highlighting missionary activities of Jesuit explorers, the series provided a window into Japanese history. For Western viewers whose knowledge of Japan may be limited to "made-in-Japan" cars and other products, "Shogun" opened a window to a rich and diverse culture that stretches back over centuries. In NBC miniseries on the legendary 17th-century Russian czar Peter the Great may provide a similar service for viewers hungry to know more about this nation. According to advance information, "Peter the Great" was filmed entirely in the Soviet Union at such historical sites as the medieval city of Suzdal, the monastery at Pskov, Moscow and Leningrad. Historians value Peter the Great highly because he was the first

Russian emperor to make overtures to the West, hoping his country could benefit from knowledge and understanding Western technology and institutions.

Such media events can be considered simply an evening's entertainment, to be enjoyed for the moment and then forgotten.

At the same time, I like to think that they can serve another purpose. They can open doors into other countries and cultures. The media can whet our appetite to learn more about the others who inhabit our world.

Sometimes, television and movies bring home to me how many problems and joys and interests are shared, whether people live in North America, Australia, Africa or Asia.

Some decades ago Jesuit Father Pierre Teilhard de Chardin, a paleontologist and explorer in Northern India, China and Burma, developed a theory about the world moving forward through distinct stages toward greater unity — unity under Christ.

Today, television and movies offer graphic evidence on a regular basis that the world is shrinking and that its people are growing increasingly interdependent.

I'd like to think, with Father Teilhard de Chardin, that the communications media today possess a potential to move the world closer to unity.

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

## FOOD...

### ...for thought

Have you seen a TV program in the last two weeks that was so amusing, or so informative, or that so angered you that you later felt compelled to talk about it with friends or co-workers? Can you recall a movie that delivered a message with such force that you later found yourself talking it over at home or in the neighborhood?

Chances are the answer to both questions is yes. Television, after all, is part of life's daily fare for an awfully lot of people. And with the advent of the videocassette recorder, it appears that movies are becoming more and more a part of the ordinary home's atmosphere.

Television and movies are absorbing experiences — in more ways than one. Almost through a process of osmosis, viewers can absorb ideas and messages projected from the screen about the world and its people. Or viewers can be absorbed into the world as it appears on the screen, feeling — for better or worse — a part of it all.

The process taking place touches the viewer directly.

Yet with all the emphasis in society on television and movies, on actors and actresses, or on the messages producers and directors want to communicate, viewers can seem almost incidental.

Isn't the viewer meant to be

passive: sitting, watching, listening?

Talking about television shows and movies is one way of becoming more actively involved with what you view. In part, this is what is meant when experts speak of "media awareness" or "media literacy." They want people to bring their own judgment to bear on the value systems, lifestyles and attitudes encountered on the screen.

But when?

In many adult groups today, one thing people share is a TV program they've all viewed at home. It may be just the resource needed to stimulate their discussion at certain points — bringing up Bill Cosby's TV program, for example, when the topic is family life.

And it is not surprising that a few church-related discussion groups are carefully selecting films to view that they hope will stimulate their examination of values and their discussion of the implications of faith.

But you don't need a formal discussion group to foster media literacy. TV shows and movies pop up so readily in ordinary conversation that media awareness can even be promoted around the dinner table at home.

How absorbing is your experience of television and movies? What makes you more than just a passive viewer?

### ...for discussion

Imagine, if you will, that for the next three months there will be no television programs to watch, no movies to see. Would anything good come of such a situation? Would there be any real disadvantages in such a situation? What do you think?

What is meant when people say that the modern communications media help to make the world a smaller place, a global village? What difference does it make if the world grows smaller in this sense?

Do you think that because of television your understanding of the world is different than it otherwise would have been?

How would you define the terms "media awareness" or "media literacy"? Why is this topic important?

### SECOND HELPINGS

"The Electronic Giant," by Stewart Hoover. "Now is the time for Christians to begin developing skills and awareness" in evaluating mass media, Hoover writes. For "the tendency is to forget that the viewer is always a participant in the viewing process. Viewers decide what to watch and decide what to do with what they watch." Knowledge of the institutions "that are fueling the new age and how these things are converging to transform our daily lives" should be considered "basic adult education," he says. But even more important from a Christian perspective is knowing how these developments will affect ministry now and in the future. "As one societal institution that is free to take moral and ethical stands, the church can find an important mission in this endeavor," he thinks. Chapters treat the electronic church, the future of home computers, cable television, common myths about television. (The Brethren Press, Elgin, Ill. 60120. 1982. \$6.95.)

# CHILDREN'S STORY HOUR

## Clare of Assisi

By Janaan Manternach  
NC News Service

Clare was 18. Her family had a beautiful home in Assisi, Italy. They were wealthy and Clare had everything most girls her age wanted. But she felt something was missing.

She hungered for something more than the good food she and her family enjoyed every day, though she wasn't sure just what it was.

One day during Lent Clare went to church to hear a man everyone was talking about. His name was Francis. His words were simple but they spoke volumes. Francis spoke about Jesus and the way Jesus lived. He talked about being poor and how poor Jesus was.

Clare was deeply touched by Francis' words. She could feel how much he loved Jesus. She could see how poor Francis was. He lived what he preached. Clare felt that Francis knew what it was she was longing for.

So she told him how she hungered for something more in her life. Francis told her he had felt the same way until he gave up all the nice things he had and

began to live like a poor man.

During the rest of Lent Clare thought about how happy Francis seemed. She thought about what he told her. By Palm Sunday she had made a big decision.

She decided to leave home and live as Francis did out of love of Jesus.

On Palm Sunday evening Clare ran away from home. She went to where Francis and his friends were living, about a mile from her home. They welcomed Clare.

That very evening Clare put on a rough sackcloth gown in place of her fine dress. She promised to serve Jesus Christ the rest of her life, without any possessions of her own. Francis then took her to a convent.

Her parents, friends and relatives tried to bring Clare back home. Instead, her younger sister left home to join Clare at the convent.

Francis then moved them to a poor house next to the church at San Damiano. Eventually even Clare's mother joined them. So did other young women. Clare's community came to have many monasteries.

Clare and her followers ate no

meat and had no beds but slept on the floor, owned nothing. They lived only on what people gave them. They spent much time in prayer. They never left their monasteries, but were most generous to all who visited them, especially people who were poor and suffering.

Francis and Clare remained good friends.

During the next 20 years Clare suffered much. She had to spend most of her days sick in bed. She was so admired and loved that even the pope came to visit her twice.

The church celebrates the feast day of St. Clare of Assisi each Aug. 11 St. Clare, born in the year 1194, is the patroness of television. Her community of sisters, now known as Poor Clares, is still alive.



(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.



FRANCIS, CLARE, ITALY, ASSISI, CHURCH, LENT, SACKCLOTH

## HOW ABOUT YOU?

☐ St. Clare didn't own lots of things like most people do. She lived very simply. Why do you think she lived this way? Do you think people sometimes want things they don't really need?

### Children's Reading Corner

In the story "I Be Somebody," by Hadley Irwin, 10-year-old Rap lives with his Aunt Spicy. As the story unfolds, Rap, his Aunt Spicy and most of the other folks decide to move to a far-off place to get away from the discrimination they had suffered. On the trip Aunt Spicy becomes very ill. But before she dies she gives Rap a message about his heritage and his family that will change his life from then on and that makes him determined to "be somebody." (Atheneum Publishers, 122 E. 42nd St., New York, N.Y. 10017. 1984. Hard-back, \$11.95.)

## Exercise your WOMAN'S WILLPOWER

Your will is a legal document with the power of law built in. It is every bit as strong and powerful as a law enacted by your state legislature.

It is a law that directs precisely who will receive each of your worldly possessions after they are no longer needed.

It is a law in which you as a woman make all decisions. It is probably the only law you will ever write.

To use the power of this law well, get all of the information about wills that you can. Start by sending for Catholic Church Extension Booklets When Should A Woman Have A Will?, Protecting Your Rights With A Will and Learning From The Wills Of Twelve Famous People.

They'll help you organize information so you can exercise your woman's will power most effectively.



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

FT 7219

Please send me Extension's WILL POWER booklets:

☐ When Should A Woman Have A Will?, ☐ Protecting Your Rights With A Will and ☐ Learning From The Wills Of Twelve Famous People. I understand there is no obligation.

Rev./Mr./Ms./Miss/Mrs. \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Birthdate \_\_\_\_\_

Phone (\_\_\_\_) \_\_\_\_\_

This information will be kept strictly confidential.



# the SUNDAY READINGS

by  
Richard  
Cain  
Nehemiah 8:2-6, 8-10  
Psalm 19:8-10, 15  
I Cor. 12:12-30  
Luke 1:1-4, 4:14-21

THIRD SUNDAY IN ORDINARY TIME

JANUARY 26, 1986

**BACKGROUND:** The first reading is from the book of Nehemiah. The narrative of the book takes place during the fifth century B.C. The Babylonian exile had ended and a small remnant of Jews had returned to their land. But the task of rebuilding the land and the spirit of the nation still remained.

During this time, two men played a significant role in achieving these goals. One was Nehemiah, a devout Jew and the cupbearer for the Persian King Artaxerxes. He helped the Jews rebuild the walls of Jerusalem to protect them from attack by pagan armies. The other was Ezra, a priest and scribe. He helped the Jews to build a different kind of wall by organizing and reestablishing the religious laws to protect them from attack by pagan values.

In the passage we see the Jews celebrate something very similar to the liturgy of the word, the first part of the Mass. First there was an opening prayer. Then the people made a gesture of submission by bowing and lying face down on the ground. Then Ezra opened up the scroll and read the codified law, explaining it as he went.

After hearing the words of the law, the people began to weep for they realized how much they had failed to keep the law. At this Ezra and his assistants urged the people to celebrate rather than weep. The law and the interior knowledge of oneself that it gives are gifts from God which called for feasting. How appropriate, then, that our liturgy of the word is followed by the feast of the Eucharist.

The second reading, is from Paul's First Letter to the Corinthians. In this letter we get a glimpse into a local church which

might have been characterized as alive and charismatic. As with any church in which there is a lot of life, there were problems. One problem had to do with some of the extraordinary gifts of the spirit such as the ability to speak in tongues. Those who did not have this gift tended to feel inferior, as though there were something lacking in their faith.

In response, Paul pointed out two things in his letter. (1) Different people are given different gifts of the spirit. (2) This is because these gifts are not for the individual who exercises them but for the community. Just as a human body needs to have different parts performing different functions, so the church needs individuals with different gifts to be a unified and healthy spiritual body.

This Sunday's gospel reading has two parts. The first is taken from the introduction at the very beginning of Luke's gospel. In it Luke explained how he went about writing his gospel and why he wrote it. In doing so he also revealed the three-stage process that gave birth to the gospels as we know them today. The first stage consisted of the events and teachings that made up the life of Jesus. The second stage consisted of the oral transmission of these events and teachings by eyewitnesses and people specially designated to proclaim them. The third stage consisted of people like Luke researching, editing and writing down organized accounts of these events and teachings.

In the second part of the reading we get a picture of how Jesus began his formal ministry. Basically, what he did was enter his home parish and volunteer to be a lector for the reading. Then, after finishing his reading, he simply announced that the reading was talking about him!

## the Saints

by Luke

### ST. FELICIAN



ST. FELICIAN WAS BORN AROUND 159 AND WAS A DISCIPLE OF POPE ST. ELEUTHERIUS. HE WORKED AS A MISSIONARY IN UMBRIA, ITALY, AND WAS CONSECRATED BISHOP OF FOLIGNO BY POPE ST. VICTOR I, WHO SEEMS TO HAVE BESTOWED ON HIM THE PALLIUM, THE FIRST RECORDED BISHOP TO HAVE RECEIVED IT.

IN 254, FELICIAN WAS BISHOP FOR SOME 50 YEARS WHEN HE WAS ARRESTED DURING DECIUS' PERSECUTION OF THE CHRISTIANS FOR REFUSING TO SACRIFICE TO THE PAGAN GODS. HE WAS TORTURED, SCOURGED AND DIED JUST OUTSIDE FOLIGNO WHILE BEING TAKEN TO ROME FOR HIS EXECUTION.

AT THE SAME TIME, ST. MESSALINA WHO HAD RECEIVED THE VEIL FROM HIM AND MINISTERED TO HIM IN PRISON, WAS CLUBBED TO DEATH WHEN SHE TOO REFUSED TO SACRIFICE TO THE GODS.

THE FEAST OF ST. FELICIAN, BISHOP AND MARTYR IS JAN. 24.

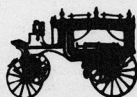
#### FOR FURTHER THOUGHT:

First reading: How much impact does the reading of scripture have on you? On your family? On your parish? How is God inviting you (your family, your parish) to let it have more impact?

Second reading: What spiritual gifts has God given you? (A good prayer is that God

would better show you what your spiritual gifts are.) What would happen to your family (your parish, community, the world) if no one were to share those gifts?

Gospel reading: How might you learn more about how the Bible came to be written? How is Jesus announcing his presence to you today? How are you responding?



### 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

## Generals promise no coup

MANILA, Philippines (NC)—Cardinal Jaime Sin of Manila said he has received assurances from top generals that they would not stage a coup if they did not like the results of the Feb. 7 presidential election.

The cardinal told a meeting of businessmen Jan. 13 that he had met with the generals at his house.

"When it comes to the armed forces, the most feared act of violence is a military coup," he said. The officers swore they would not lead a coup, "and I have no

reason to doubt the sincerity of their promise," he said.

"On several occasions I have met privately with the top generals of the army, the navy, the air force, the marines, the Philippine Constabulary and the Integrated National Police.

Opposition leaders have said if President Ferdinand Marcos loses the election, they believe he will declare martial law or the military will stage a coup.

## 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



### 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

### \$650 ROME 10 DAYS \$650

MARCH/APRIL '86, TWA

DET./CHI.-BRUSSEL \$650

Deluxe Motor Coaches Thru 7 Countries,  
Hostess-Escort, Hotels, Bath, Breakfasts,  
(Papal Audience)

The Non-Profit Pilgrimage Society  
Exists Only to Serve, To Greatly Lower Costs  
and to Help Make Dreams Come True.  
For Folder Toll-Free 800-262-1226 or  
Mr. A (415) 522-2757

5 Day Lourdes, Riveria, Paris Extension \$150

### WE HAVE MOVED

When looking your best is important,  
come to the experts.

The Award-Winning

### MARGANG CUSTOM TAILORS

We feature a selection of over  
4000 patterns from the world's finest mills.  
Fine custom alterations also a specialty.

Now at our new location...

GLENLAKE PLAZA  
Corner 65th & Keystone, Indpls.  
(behind Hardees)

259-7535

Mon, Tues, Wed  
9AM-6PM  
Thurs & Fri  
9AM-6PM  
Sat  
9AM-5PM

### PAPER ART'S FACTORY OUTLET

A 50% OR BETTER SAVINGS JUST FOR YOU

### — JUMP THE GUN — BUY NOW

Valentine, St. Patrick &  
Easter Ensembles  
— AVAILABLE NOW —

Some Table Skirts

Normally \$5.00

ON SALE **50¢ EACH!**

Many Other Sale Items

Receive a Free Gift for Shopping

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

Plastic Coated Plates 1¢ Each 3-Ply Napkins 1¢ Each  
11" Plates 5¢ Each

By the Piece, Pound, Pack or Case  
For Clubs, Churches, Societies and Weddings

All Occasion Paper Party Goods

**50% BELOW RETAIL**

Mon-Thru Fri—10 to 6, Sat—9 to 2  
3503 N. ARLINGTON  
INDIANAPOLIS

We Deliver  
**547-3736**



### AMERICAN CAPITAL GOVERNMENT SECURITIES

**12.29%\***

Plus the safety of U.S. government and agency securities, monthly dividends, dividend reinvestment at no charge, and low investment minimums. Plus free check writing.

#### CALL TOLL FREE ANYTIME

Call: 844-7840 1-800-334-0854, Ext. 528

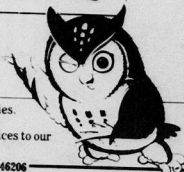
We'll rush a prospectus which includes information about charges and expenses. Read it carefully before you invest or send money.

\*Current return is determined by annualizing the monthly distributions paid per share for one month ending 12-31-85 and dividing the result by the average maximum public offering price for the same period. The net yield because of changes in the fund's distributions and offering price. Shares may be redeemed at more or less than the cost.

First Republic Securities, Inc.  
9102 North Meridian, #155  
Indianapolis, IN 46260

Suitable for IRAs  
NASD-SIPC

# The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

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

## January 24-25

A 24-Hour Retreat for persons considering service-oriented careers will be conducted from 7 p.m. Fri. to 7 p.m. Sat. at the IUPUI Catholic Student Center. Cost \$10. For information contact Father Jeff Godecker at the Center, 1309 W. Michigan St., 317-632-4378.

## January 24-25-26

Father Jeff Charlton and Sister Barbara Piller will conduct a Retreat for Young Adults on "Brokenness/Wholeness/Holiness" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Serenity Retreat on the 12-step program will be held at Mount St. Francis Retreat Center. For information call 812-923-8817.

A "Day-by-Day Growth Experience" AA/Al-Anon retreat will be conducted at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for more information.

The 9th Parish Renewal Weekend for St. Andrew Parish, Richmond, will be conducted by Father Robert Mazzola in Hillman Hall. For information call 317-962-3902.

## January 25

Secunia High School Alumni will sponsor an All-Alumni Basketball Game and Social at 8 p.m. at the school. Admission \$3; refreshments available. For more information call Ott Hurrie at 356-6377.

The Catholic Widowed Organization (CWO) will meet at Christian Theological Seminary, 1000 W. 42nd St. at 2:30 p.m. performance of "Morning's at Seven."

The Indianapolis Catholic Singles Family will sponsor a Square Dance from 8 p.m. to midnight at the Catholic Center

Assembly Hall, 1400 N. Meridian St. Snacks and non-alcoholic drinks provided. Admission \$3.50. For more information call Dan 842-0855 or Mary 255-3841 evenings.

The Roncalli Booster Bash and Raffle will be held from 8 p.m. to midnight at Msgr. Downey K. of C. Must be 21 to attend. Tickets on sale at the door.

## January 26

The Focus on the Family Series sponsored by the Adult Faith Team of St. Malachy Parish, Brownsburg, continues at 7:30 p.m. with "Preparing for Adolescence: The Origins of Self Doubt."

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 Adult Catechetical Teams of St. Susanna and St. Thomas More Parishes will sponsor an afternoon of spiritual renewal, "Come Away and Rest Awhile," beginning at 1 p.m. in St. Thomas More Church, 1200 N. Indiana St., Mooresville. \$3 registration fee includes dinner. For information call 839-8487 or 839-0732.

The 9th Annual Birthline Baby Shower will be held in all parishes.

The Indianapolis Chapter of Catholic Golden Age (CGA) will meet at 2 p.m. in the staff lounge of the Catholic Center, 1400 N. Meridian St. Father James Moriarty will speak on "Retirement: Make the Most of It."

The Secular Franciscans of the Sacred Heart Fraternity will meet at 3 p.m. in Sacred Heart Church. Everyone is welcome.

## January 27

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. for a program on "What Can I Do to be Whole?" at the Catholic Center, 1400 N. Meridian St. For more information call 236-1596 days or 259-8140 or 255-3121 evenings.

## January 28

Midlife and Beyond, the retirement planning series sponsored by the Adult Education Committee of St. Barnabas Parish continues at 7:30 p.m. with attorney John Higgins discussion of "Wills, Estates and Trusts."

## January 29

The Bible Study on The Acts of the Apostles: A Catholic Perspective continues from 7:30 to 9 p.m. in St. Luke reception room.

A Father/Daughter Evening will be conducted by Father Joe Schaedel at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for more information.

## January 30

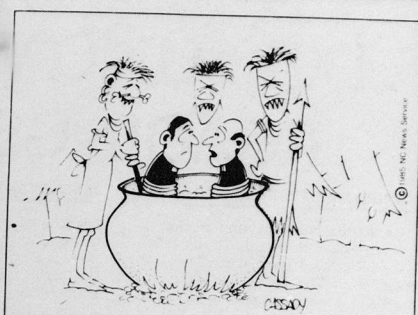
Midlife and Beyond, the retirement planning series sponsored by the Adult Education Committee of St. Barnabas Church, continues at 7:30 p.m. with Indianapolis Social Security district field representative John Treanor discussing "Social Security—Issues and Concerns."

The Mother and Unborn Baby Care Pregnancy Problem Centers will hold an Information Night for prospective volunteers at 7 p.m. in the Pregnancy Problem Center, 445 N. Pennsylvania St., Suite 819. Call Julie Dinger at 632-3720 for information.

Eileen Canton will present a program on Woman, Her Self Esteem, Who She Is, from 7:30 to 9 p.m. in the parish meeting room of St. Andrew Parish, 3922E. 38th St. For information call Sister Ellen at 546-1471.

## Jan. 31-Feb. 1-2

Benedictine Father Vincent Tobin will conduct a Men's Retreat Weekend on "Living the Word of God" at Fatima Retreat



Maybe we didn't need to explain all the changes of Vatican II.

House, 5353 E. 56th St. Call 545-7681 for more information.

A Beginning Experience Weekend for divorced/separated/widowed persons will be held at the CYO Center, 580 Stevens St., Indianapolis. For information call Kathy Totis 317-783-2558 or Linda Sutherland 317-547-9990.

## February 1

A placement examination for the Class of 1990 will be held at 8 a.m. at Chataud High School. \$10 test fee.

Benedictine Sister Kathy Huber will conduct a program on "Mid-Life: Breakdown or Breakthrough?" from 10 a.m. to 4 p.m. EST at Kordes Enrichment Center, Ferdinand. Suggested offering includes lunch: \$15 per person, \$25 per couple. Registrations due Jan. 25. Call 812-367-2777 for information.

The Fifth Wheelers Club will hold its regular monthly meeting and installation of new officers at 8 p.m. in the Catholic Center, 1400 N. Meridian St.

Secunia Memorial High School will administer a placement test to prospective freshmen from 8:30 a.m. to 12:15 p.m. \$30 fee includes \$25 non-refundable tuition.

The Lawrenceburg Knights of Columbus will hold their annual Chicken Dinner Carryout from 11 a.m. to 5 p.m. \$3.50 donation. Pickup available from Father Kasper Hall or free delivery by calling 812-537-3690. Proceeds benefit Gibault School.

A Taste of Mardi Gras Dance sponsored by Christ the King Parish will be held from 8 to 11

p.m. at Chataud High School. Pre-sale tickets at \$7.50 per person include refreshments, door prizes and a free drink. Call 849-9192 or 257-4778 for information.

Roncalli High School will hold a placement examination for incoming freshmen. For information call 787-8277.

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

Cathedral High School will hold a placement examination for incoming freshmen. For information call 542-1461.

## February 2

The Focus on the Family film series sponsored by the Adult Faith Team of St. Malachy Parish, Brownsburg, continues with "Preparing for Adolescence—Peer Pressure and Sexuality" at 7:30 p.m.

The Focus on the Family film series sponsored by the Adult Catechetical Teams of St. Susanna and St. Thomas More Parishes begins from 3 to 5 p.m. at St. Susanna Parish, Plainfield, with "How to Raise a Strong Willed Child."

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.

St. Paul Parish, Sellersburg, will sponsor a Sausage Social beginning with homemade sausage supper at 5 p.m. Bingo at 6:30 p.m. Raffle, door prizes.

## APARTMENT RELOCATION CONSULTANTS, INC.

### FREE APARTMENT LOCATOR SERVICE

NORTH . . . SOUTH . . . EAST . . . WEST

542-7291

There is NO CHARGE . . . EVER?

Member Apartment Association of Indiana

## IRELAND\* BRITAIN

TWO WEEK ALL INCLUSIVE TOUR OF IRELAND OR IRELAND/BITAIN.

INCLUDES: ROUNDTRIP CHARTER AIR FROM INDIANAPOLIS

- ACCOMMODATIONS FOR 13 NIGHTS
- ROOM WITH PRIVATE BATH OR SHOWER
- SIGHTSEEING THROUGHOUT IRELAND OR IRELAND/ENGLAND/SCOTLAND AND WALES
- SERVICES OF DRIVER/GUIDE
- BAGGAGE HANDLING
- ALL TAXES AND GRATUITIES ON ABOVE

Day Dates	All Ireland	All Ireland	All Ireland	All Ireland	All Ireland
Month	Month	Month	Month	Month	Month
Fri. June 13-June 27	\$899	\$899	\$1099	\$599	
Fri. June 27-July 11	\$899	\$899	\$1099	\$599	
Fri. July 11-July 25	\$899	\$899	\$1099	\$599	
Fri. July 25-Aug. 8	\$899	\$899	\$1099	\$599	
Fri. Aug. 8-Aug. 22	\$899	\$899	\$1099	\$599	
Fri. Aug. 22-Sept. 5	\$899	\$899	\$1099	\$599	
Fri. Sept. 5-Sept. 19	\$899	\$899	\$1099	\$599	
Fri. Sept. 19-Oct. 3	\$899	\$899	\$1099	\$599	
Fri. Oct. 3-Oct. 17	\$899	\$899	\$1099	\$599	

## YOUR ACTION TEN AGENCIES

DOWNTOWN:	EAST:
Vista World Travel, 236-0420	All World Travel, 359-8255
NORTHWEST:	BROAD RIVER:
Sycamore Travel, 297-3720	Around the World Travel, 925-3525
NORTHEAST:	CARROLL:
Passport International, 842-5906	The Travel Agent, 846-9619
Sporting Life Travel, 546-6900	Custom Travel, 842-8042
NORTH:	NOBLEVILLE:
Meridian Travel, 848-2061	Meridian Travel, 773-0404

FOR FREE BROCHURE CALL 1-800-368-3267 OR CALL YOUR TRAVEL AGENT

Emerald Tours LTD

**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

**FROST Upholsterers**  
Draperies • Bedsprings  
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

## PATRON SAINT CANDLES

Representing  
**60**  
different  
Saints.

— Also Available —  
Same type  
with verses  
highlighting  
various special  
occasions.

**\$5.95**

**HAND PAINTED — SCENTED CANDLES**

**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



## Table of Contents

OF INDIANAPOLIS	1-28
of Indianapolis	1
ary	2
bishops of the Archdiocese	4
Foundation Dates of the Parishes & Missions	5
(September 1, 1984 thru August 31, 1985)	11
Prelates	12
Administration	19
Administration	22
Secretariats	23
Liaison with the Archdiocese	24
	25
	28

## DEANERIES OF THE ARCHDIOCESE

## III—PARISHES AND MIS-

## IV—CHAPLAINCIES

Man Centers  
Catholic Hospitals  
Homes for the Aged  
Public Hospitals  
Public Institutions

## MEN REL

Of Assisi Friary and No  
e St., Franklin, IN 46131  
Maury Smith, OFM, Superior  
Priests: 5 Brothers: 1

Monastery of the Ord  
Michigan Road, Indianapolis  
Charles W. Henry, OSB  
Priests: 1 Brothers: 5

inrad Archabbey of the  
inrad, IN 47577  
Rt. Rev. Timothy Sweeney  
Priests: 102 Brothers: 1

vincial Headquarters and  
ventual Franciscan Pro  
unt St. Francis, IN 47146  
Very Rev. Juniper Cum  
Priests: 10 Brothers: 1

## GENERAL

## SUMMA

## chdiocese of I

## CLER

of Religious Orders:  
Weinrad Benedictines—Mired Archabbot  
Archabbots

Congregation of Holy Cross  
Oblates of Mary Immaculate  
Order of Friars Minor  
Cincinnati Province  
St. Louis Province

Order of Friars Minor Conv.  
Society of the Divine Word  
Society of Jesus  
St. Maur Benedictines  
Clergy in Archdiocese

CHDIOCESAN CLERGY	109-184
es	109
List	158
gy Serving in Other Dioceses	164
Armed Forces	164
y on Disability Leave	164
n Clergy	164
in the Archdiocese	165
isthood	166
hood	167
he Archangel	169
	172
IOUS	185-196
l), St. Meinrad	185
St. Maur, Indianapolis	190
Cincinnati Province	190
St. Louis Province	191
el (SEM Conn.)	

— ORDER NOW —

# THE 1985-86 DIRECTORY & YEARBOOK

## for the Archdiocese of Indianapolis

Over 240 pages of everything from phone numbers and parish contact people to Mass schedules and priests' biographies from the day they were ordained. It includes but is not limited to:

- ✓ Archdiocesan Offices
- ✓ Parish Information
- ✓ Institutions & Organizations
- ✓ History of the Archdiocese
- ✓ Clergy Biographies with photos
- ✓ Religious Orders
- ✓ Parish Statistics
- ✓ & Much, Much More

# ONLY \$7.50 —

Order NOW for  
Immediate Delivery

Please send me \_\_\_\_\_ copy(s) of the 1985-86 Directory & Yearbook.  
I have enclosed \$7.50 per copy (includes postage & handling).

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Make Check payable to: The Criterion  
Directory & Yearbook  
P.O. Box 1410  
Indianapolis, IN 46206

## PARISHES & MISSIONS

Parishes & Missions  
(Alphabetical Listing)

### INDIANAPOLIS

#1 SS. Peter and Paul Cathedral (1892)  
1347 N. Meridian St.  
Pastor: Rev. Msgr. Gerald A. Gattoliger

317-634-4519  
Indianapolis, IN 46202

## CHDIOCESAN CLERGY

### Biographies

ward T., S.T.D.  
xx 1410  
136-1403

966, appointed National Director of  
ion of the Faith in the United States;  
iliary Bishop of  
olis; 1980, in-



Veri, Indianapolis; 1978, administra  
n, St. Philip Neri, Indianapolis; 197  
St. Lawrence, Lawrenceburg.

TRONG,  
aniel F., M.A.  
Hendricks St.  
le, IN 46176  
1-8227

d May 20, 1978.  
i instructor, Chatard  
chool, Indianapolis,  
dence at St. Thomas Aquinas, Ind  
1979, administrator, St. Mark  
unity; 1980, pastor, St. Mark, Perry  
1981, pastor, St. Anne, New Cas  
5, pastor, St. Joseph, Shelbyville.

N,  
65 E.  
ox 325  
on, IN 47265  
-43

1967.  
-ille;



## SERVICE INSTITUTIONS

## WOMEN RELIGIOUS

ction, Discaled Carmelites  
napolis, IN 46222  
OCD, Prioress

Discaled Carmelites  
3, IN 47802  
OCD, Prioress  
Novices: 2 Postulant: 1

Order of St. Benedict  
re, IN 46107  
1, Prioress

& Generalate  
oods, IN 47876  
prior  
6 Postulants: 5

# Churches plan South Africa strategy

by Jerry Filleau

WASHINGTON (NC)—In 1986 U.S. Catholics and members of the other mainline Christian bodies can expect to see much more visible, concerted and intensified action by the U.S. churches to fight South African apartheid.

Answering last December's plea from South African church leaders to quit issuing statements and start doing things instead, some 150 leaders of U.S. churches met in Washington Jan. 13 to devise a common strategy against apartheid.

They proclaimed 1986 "the year of action by U.S. churches against apartheid," and they seem ready to make good on that promise. Economic pressure to force relatively peaceful change may be the only alternative to violence.

They said that apartheid—South Africa's policy of segregating the races and denying the vote and other civil rights to the nation's black majority—is "an unmitigated evil, the product of sin and the work of the devil."

Among their plans for 1986, a day-long lobbying action on Capitol Hill this spring and a day of prayer, fasting and public

witness June 16 are just the more obvious, public events. June 16 is the 10th anniversary of the Soweto riots—equivalent for black South Africans to the storming of the Bastille in France or the Boston Tea Party in the United States.

**KEY GOALS** enunciated by the U.S. church leaders include "comprehensive economic sanctions" against South Africa by the U.S. government, getting U.S. banks to deny South Africa any renewal or rollover of short-term loans coming due this spring, and escalating the campaign to force U.S. corporations to dissociate themselves from apartheid.

Several Catholic officials attended the meeting. They included Father Rollins Lambert, African affairs specialist of the U.S. Catholic Conference; Father Joseph Witmer, ecumenical affairs officer of the National Conference of Catholic Bishops, who led the meeting's closing prayer; and African Missionary Father Thomas E. Hayden, president of the board of the Washington Office on Africa.

The Catholic Church is not a member of the World Council of Churches, whose U.S. office coordinated the Washington meeting,

but participants said that they consider Catholic involvement important.

Father Lambert said afterward that if Catholic officials got involved in the actual development of interfaith strategy, "so much the better." Even if the U.S. Catholic Conference did not participate in that way, it would work on a parallel track, cooperating wherever it could with the plans, he said.

**IT'S NOT THAT** U.S. churches—including the Catholic Church—have ignored apartheid so far and are suddenly getting involved. Far from it. In one way or another a policy of opposition to South African apartheid has been part of the institutional fabric of virtually all non-fundamentalist U.S. churches since at least the early 1970s.

But the key words in the new movement are "common strategy." Each American church body or church agency opposing apartheid until now has generally operated at its own pace.

In the Catholic Church, many religious orders and a few individual dioceses have been members of the Interfaith Center for Corporate Responsibility. Through

shareholder resolutions or divestiture, they have pressured transnational corporations with investments in South Africa to leave South Africa or to adopt corporate policies there resisting apartheid.

**THE U.S. Catholic Conference** which represents the American Catholic bishops on public policy issues, consults closely with the South African Catholic bishops in formulating its positions. It has not yet called for corporate divestment, but in a major policy statement last September it said that investments and loans to South Africa "carry grave moral burdens and have critical impact on issues of human rights."

While the USCC has been more cautious in that area than many Protestant bodies which openly advocate divestment, it has been on essentially the same track as they are regarding U.S. government policy.

In the Sept. 11 policy statement, the USCC specifically called for congressional passage of the Anti-Apartheid Action Act despite the fact that President Reagan had adopted many of its proposals only two days earlier by executive order in order to preempt the congressional action.

The USCC said it welcomed Reagan's executive order but still believed "a stronger and broader approach... is necessary."

## So. Africa, arms race are focus of stockholder resolutions

by Tracy Early

NEW YORK (NC)—South Africa and military production, particularly nuclear and space weaponry, will be the principal targets of 1986 stockholder action by churches in the corporate responsibility movement, said Timothy

Smith, director of the Interfaith Center on Corporate Responsibility.

In an interview at ICCR offices in New York, he said actively regarding South Africa had grown far beyond what he could have expected five years ago, with churches now joined by major institutional investors.

But though some of the latter continue to call on companies doing business in South Africa to sign the Sullivan Principles, which set out equal employment guidelines, church agencies working through the ICCR no longer place much emphasis on that approach because the principles "don't speak to ways of pressuring the South African government to end apartheid," he said.

Smith said that the Rev. Leon Sullivan, a black Baptist minister of Philadelphia who developed the principles several years ago, has now himself declared that corporations should withdraw from South Africa if apartheid is not dismantled by next year.

According to the ICCR's annual compilation, published in early January, church groups have submitted 84 resolutions to 68 companies for votes at this year's stockholder meetings, most of which are held in the spring. In addition to South Africa and military production, they deal with such issues as environmental protection, infant formula, the world debt crisis and discrimination against women and minorities.

The latter includes the relatively new effort to get U.S. companies with plants in Northern Ireland to adopt the Sean MacBride Principles against discriminatory employment practices.

The ICCR, an agency related to the National Council of Churches but operating under its own board, provides staff assistance for units of a dozen Protestant denominations and 220 Catholic organizations, mostly units of religious orders.

Though their investments of pension, endowment and reserve funds are substantial, totaling several billions of dollars, they do not own enough shares to win stockholder votes. But they file the resolutions as a way of forcing discussion of issues and bringing public pressure on corporations.


One of this year's resolutions, filed in similar form with several corporations, calls for warning the South African government that the corporation will withdraw unless the government ends its "homelands" and apartheid policies, gives full political rights to all, releases all political prisoners and increases funding for black education, health care and social services.

In the long list of supporters of the resolution are bodies such as the Archdiocese of Milwaukee (10,650 shares), the Sulpician order (6,300), Sisters of St. Joseph of Buffalo (1,200), Jesuits of Detroit (2,800), Episcopal Church (19,980) and the Blessed Sacrament Sisters (5,600).

A resolution filed with American Telephone and Telegraph calls for it to end its management of the nuclear weapons-related divisions of the Sandia National Laboratories. It quotes the appeal of Pope John Paul II for scientists to "desert the laboratories and factories of death" and the declaration of the U.S. bishops in their 1983 peace pastoral that "the quest for nuclear superiority must be rejected."

Smith said that although church investors had raised questions about use of pesticides in past years, a new focus on how they are manufactured has come in response to the Union Carbide accident in Bhopal, India. He said the Sisters of Charity of Elizabeth, N.J., were taking the lead in this area with a resolution asking Union Carbide to publicize potential hazards at all its plants in the United States or abroad and to report on what precautions it is taking against accidents.

Smith, a United Methodist layman, said a reference to investment responsibility in the Catholic bishops' proposed pastoral letter on the economy has led Catholics involved in the ICCR, most of them representing religious orders, to predict that many more dioceses will become active in this field.



**DR. JACK KANE, M.D., P.C.**  
SPECIALIST IN THE TREATMENT OF  
EYE DISEASE & SURGERY, FELLOW OF  
THE AMERICAN COLLEGE OF SURGEONS

**COMPLETE EYE CARE**  
EYE DISEASE, SURGERY, CONTACT LENSES  
8:30 AM-5:00 PM — MON, TUES, THURS, FRI  
9:00 AM-12:00 PM WEDNESDAY

**844-6269** IF NO ANSWER, CALL 926-3466  
NORTHEAST CORNER 91st & MERIDIAN  
50 E. 91st ST. • SUITE 210 • INDPLS.

JACK L. KANE, M.D.

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**

The  
Fastest  
Way To  
Lose  
Weight In  
1986

**BURN YOUR BODY FAT AT  
THE AMAZING RATE OF  
15-40 POUNDS IN 30 DAYS!**

Guaranteed In Writing

**NEW  
YEARS  
SPECIAL!**

**40%\*** **\$4.58\***

Off Reg. Price Avg. Cost Per Week

**DESIGNED EXCLUSIVELY FOR DIFFICULT WEIGHT PROBLEMS**

**READ THESE FACTS ABOUT NUTRA•BOLIC**

NUTRA•BOLIC is a revolutionary system created to lose weight fast!! It totally surpasses all other methods of reducing by providing a safe, sure, immediate weight-loss program that BURNS BODY FAT virtually as fast as complete fasting, while at the same time providing all the essential nutrients that the body needs every single day for health and vitality.

NUTRA•BOLIC WAS CREATED EXCLUSIVELY for the "HARD TO LOSE" individual. You will attain your ideal weight WITHOUT EXERCISE, shots, liquid protein or starvation. But just losing isn't enough. That's why NUTRA•BOLIC offers behavior modification counselors on duty full time to work with you individually.

**YOUR HEADQUARTERS  
FOR SAFE, IMMEDIATE  
WEIGHT LOSS!**

- NO EXERCISE
- NO SHOTS OR DRUGS
- NO HUNGER
- NO EXPENSIVE MEDICAL FEES

KEYSTONE — 257-2111  
6100 Office Bldg  
GREENWOOD 887-2200  
1000 N. Madison Ave.  
SPEEDWAY 291-7001  
6350 Westhaven Dr.  
WITH LOCATIONS  
NATIONWIDE

**NUTRA•BOLIC™**  
WEIGHT REDUCTION SYSTEMS



When Beth Newman, who lost 51 pounds, is just one of the thousands of men and women who have found Nutra•Bolic to be the ONLY weight loss system that REALLY works!

Per Person: Includes weight loss, stabilization and maintenance based on each program. First time visitors only. Not valid with any other offer.



YOUTH CORNER

Home troubles

by Tom Lennon

**Question:** What do you do when your parents fight so much that you can't stand to be at home? (Oklahoma)

**Answer:** First, here are two things you should not do:

Don't cover yourself with guilt by thinking, mistakenly, that you are somehow the cause of their fighting. I suspect the chances against your being the cause are at least 1,000 to one.

And don't run away from home. That solution is full of hastily dangers. You could end up getting killed.

But what are some positive steps you might take while you live in a sort of domestic battlefield?

When the time seems right and the atmosphere is calm, you might, if you think it will do some good, show your parents, in separate sessions, this column and tell them you are the questioner.

Try to explain gently to your parents how painful it is for you to see two people you love so much fighting with each other. Make clear that

you do love them both. If tears should start flowing as you talk, let them flow. They will help bring out clearly how disturbed and hurt you are by the situation in your home.

Do try to talk with another adult about the problem—a relative, a teacher, a priest, a school counselor or some adult friend.

One of these people may have some suggestions about getting your parents to go to a professional family counselor. Or they may be willing to talk with your parents about what the fighting is doing to you.

An adult might also help you take a tour through the Yellow Pages of your telephone book. Under "Social Services Organizations" you may find a group that provides professional help for troubled families.

Then you can make a phone call. The person who answers is likely to be friendly and also willing to give you some ideas about what to do for yourself and for your parents.

Now, let's suppose the worst: the fighting at home continues and you cannot help in any way. You become desperate and want to run away.

If run you must, then run to the home of a relative, neighbor or friend and ask for help.

Consider too, and hang onto this idea, that while life at home is grim and terribly painful, it's nothing compared to what you will find if you try to live on the streets.

Hang on also to the idea that the Lord is close to the brokenhearted. He's as close as a whispered prayer. Talk to him in your own words and let him know how much you hurt.

The Lord can comfort you, and eventually you will find that in some way he has answered your prayers and has strengthened you to bear what seemed unbearable.

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

© 1986 by NC News Service

Diocesan youth news briefs

St. Nicholas guest night

The St. Nicholas Youth Organization will hold a guest night Friday, Jan. 31, from 7 p.m.-midnight at the St. Nicholas Youth Center. The evening will provide an opportunity for youth to socialize and find out more about becoming a member of the organization. Dinner will be served around 9 p.m. The center is located at 1644 Roosevelt Ave. in Indianapolis. For more information, call the center at 317-634-2275.

Terre Haute senior retreat

There will be a retreat Thursday, Feb. 26, through Saturday, March 1, for all high school seniors in the Terre Haute Deanery. The

cost is \$55 which will cover all room, board and materials. The retreat will be held at the CYO Center, 580 Stevens St. in Indianapolis. Interested seniors are asked to register by Friday, Jan. 31. They may do so by calling Linda Shipp at 812-232-8400 or by sending their registration form to the Religious Education Center, 2391 Ohio Blvd., Terre Haute, Ind., 47803.

New Albany scholarships

Two scholarships are available for high school seniors in the New Albany Deanery. The scholarships are named for Fr. Tom Stumph and Dean Kraemer and can be used for college or trade school. The application deadline is April 1. The scholarships will be awarded at the Deanery Banquet at St. Joe Hill on May 8. For application forms and more

information, contact Jerry Finn at the New Albany Deanery Catholic Youth Ministry Office, 707 W. Highway 131, Clarksville, Ind. 47130, telephone 812-945-0354.

CYO One-Act Play Festival

The deadline for entering the CYO One-Act Play Festival is Friday, January 31. Any parish CYO or youth group in the archdiocese may enter. Plays may be entered in any of three categories: comedy-farce, light comedy or drama. There is an entry fee of \$25 for each play entered. The festival will take place Sunday, March 2, at St. Catherine in Indianapolis. Those interested in entering are encouraged to start planning and rehearsing as soon as possible. To register or for more information, call the CYO Office, 317-632-9311.

Classified Directory

Miscellaneous

**NINE DAY NOVENA**—Oh Holy St. Jude, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse and humbly beg help in my present urgent petition. In return I promise to make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. **M.B.**

Patronize Our Advertisers

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

**FEMALE ROOMMATE** wanted to share 2-bdrm. double near Butler Campus, Indpls. \$200/month plus 1/2 utilities. Call Ruth, 317-545-2102, weekdays.

**ARMY NATIONAL GUARD** is announcing its 1985-86 Winter — Summer Program. Part-Time Employment this Winter and Full-Time Employment next Summer for High School Juniors, Seniors and Grads. Call 247-3250.

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

Plumbing

**PLUMBING**  
NEED A PLUMBER? CALL...  
**WEILHAMMER PLUMBING**  
NEW - REMODELING - REPAIR WORK  
NEW & OLD HOMES  
SPECIALISTS IN:  
WATER LINES & KITCHEN & BATH FIXTURES  
HOT WATER HEATERS INSTALLED & REPAIRED  
LICENSED CONTRACTOR  
BONDED - INSURED  
FREE ESTIMATES  
SAME LOC. SINCE 1901  
1819 SHELBY  
784-1870  
IF NO ANSWER CALL 784-4327

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

A smile is love's silent song

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 Floral"

**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

**A Trusted Name Since 1954**  
**Jerry Miller Carpets**  
See Elmer Foltz — Jeff Miller — Jerry Miller  
**Special Low Prices on Quality Carpets**  
**Expert Installation**  
Terms — Also Visa & MasterCard  
**JERRY MILLER CARPETS**  
9 N. Shortridge Road Indianapolis, Indiana 353-2151  
1st St. E. of Eastgate Mall 1/2 Block N. of Washington St.  
Hours: Monday-Friday 10:00-5:30, Saturday 10:00-5:00

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

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

**Shelbyville**  
**ROOSIER**  
PLUMBING, HEATING AND COOLING CO.  
1127 Miller Ave. 392-3269

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

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

**Want to Buy**  
WANTED TO BUY—Cash for your home or equity. No obligation. 924-5158.  
**Patronize Our Advertisers**  
**Auto Parts**  
**Wilson Auto Parts & Service**  
2302 E. 38th Street  
Complete Auto Service Front End Alignment  
HOURS: Monday-Friday 8 AM to 6 PM Saturday 8 AM to 3 PM  
253-2779

**Remodeling**  
**SPIVEY CONSTRUCTION, INC.**  
Complete Home Remodeling  
786-4337 Evening 881-2438  
**SUPPORT YOUR PARISH**  
Place your Criterion Subscription envelope in next Sunday's collection.

**For Sale**  
— BUSES —  
NEW & USED  
RON OSKAY  
3610 N. SHADELAND AVENUE INDIANAPOLIS, IN 46226 317-546-6806  
**Employment**  
GRADUATING? Deciding between college or a job is tough. Let us help you with both. For more information contact your Army National Guard at 247-3250.  
Say More for Less! Sell It with a Classified. Call: 317-236-1581 For Results

**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

## Book reviews

## KOR was the midwife of Solidarity

**KOR: A HISTORY OF THE WORKERS' DEFENSE COMMITTEE IN POLAND, 1976-1981**, by Jan Josef Lipski. University of California Press (Berkeley, 1985). 561 pp., \$39.95.

Reviewed by  
John H. Carroll  
NC News Service

Most Americans sympathize with the Polish people in their resistance to the oppressive rule of the Polish United Workers Party, actually the Polish Communist

regime and Moscow's surrogate in Warsaw.

Much of the information about the situation in Poland available in the West comes from Western newsmen, who frequently are in the Polish capital only on temporary assignments. Many do not speak Polish or know the country well.

In this study of KOR (Komitet Obrony Robotników), Jan Josef Lipski presents an informative and firsthand chronicle of an organization which has played an important part in the continuing Polish

struggle against Communist dictatorship. The author is a Polish historian and writer who was a founder of KOR and a Solidarity activist. He was intimately involved in many of the activities described in this book.

Lipski traces the background of Polish resistance to foreign domination. He refers to the Home Army, the nationalist, anti-Nazi underground active during World War II, and its struggle during the dark days of the German occupation. This nationalist and religious tradition survived and

continued even through the terrible time of Stalinist oppression after World War II.

In June 1976 Polish workers demonstrated against rising food prices and poor working conditions at Radom, a provincial center and industrial area about 60 miles south of Warsaw, and Ursus, a working class suburb of the capital. The regime of Party Chairman Edward Gierek reacted sharply. Ministry of Internal Security units, the Militia (uniformed police) and Motorized Detachments of

the Militia, along with the dreaded Secret Police, brutally suppressed the demonstrations.

In reaction to this suppression, a group of dissident intellectuals, churchmen, workers and peasants united to proclaim their sympathy with the persecuted workers and their families at Radom and Ursus. This group called itself KOR.

Lipski covers much of KOR's overt and covert activities. On the open side, KOR activists traveled throughout Poland and encouraged workers to stand firm in their resistance to the party and the government and assist one another in the struggle for freedom and political rights. Underground actions consisted of the publication of newspapers and journals and exchanges

of correspondence regarding KOR strategy and tactics.

The author provides, well, an insight into practical workings of a police state. Security units and secret police, although not free to operate as in the Stalinist era, were also operationally against KOR. On the one hand, the secret police tried to infiltrate KOR. On the other, the police and the militia resorted to murders and beatings in effort to intimidate KOR members and their supporters.

Lipski makes a strong case for KOR and its ideal, a better Poland. Leadership dissolved KOR in 1981. At that time most of membership became active in Solidarity. KOR has left a legacy to Poland resistance to oppression and hope for the future.

(Carroll is a retired government official who lectures Georgetown University's School for Summer and Continuing Education.)

## Bringing rays of hope to the lonely

For the Christian, loneliness should not be an enemy but a challenge to growth

**BEYOND LONELINESS**, by Edward Wakin and Father Sean K. Cooney. Twenty-Third Publications (Mystic, Conn., 1985). 92 pp., \$5.95.

Reviewed by  
Msgr. Charles Dollen  
NC News Service

Loneliness, the authors tell us, is more common than the common cold, and a great deal more painful. It is difficult to imagine that anyone

reaches maturity without learning to cope with loneliness.

Loneliness is not an enemy, these writers maintain, but it is a challenge to growth. Using many examples, they show that the problem is real for the very young and the very old, and for everyone in between. How they respond is the challenge the book presents.

For the Christian, this response can be one of con-

tinuing spiritual growth. First of all, the lonely person must come to terms with his own faith, a belief in a God who cares for him and loves him. This response starts off a real program of growing and maturing in faith, the authors say.

After coming to terms with loneliness in one's own life, the need to respond to others becomes more obvious, both to overcome the personal difficulty and to help

others who face this certain feeling. This leads to building relationships, another aspect of maturity.

Wakin and Father Cooney bring a sprightly style to this work of popular psychology and weave into it a positive Christian outlook. It is easy to read and it brings some fine rays of hope for those who suffer loneliness.

(Msgr. Dollen is the book reviewer for The Priest magazine.)

## 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.)

† ACTON, Florence M., 89, St. Mary, Mitchell, Jan. 7. Wife of Clyde; stepmother of Deiores.

† ANDRES, Mabel, 88, St. Mary of the Knobs, St. Mary of the Knobs, Jan. 6. Mother of Lucille Johnson, Otto Jr., Helen, Mary Reynolds, Richard, Wilbur and Robert; grandmother of 23; great-grandmother of 19.

† BANSCHBACH, Gus, 81, St. Joseph, Shelbyville, Dec. 31. Father of Charles A.

† BRIGGEMAN, Josephine, 95, St. Paul, Tell City, Jan. 10. Mother of Betty Ransom, Margie Gehlhausen, Marie Hagan, Edward, William and James; grandmother of 11; great-grandmother of 11.

† BROCK, John J., 63, St. Paul, Sellersburg, Jan. 8. Husband of Ethel Beavin; father of Stephen and Kathleen; brother of Ruth Daniels; grandfather of three.

† BROCKMAN, Orville J., 74, St. Michael, Bradford, Jan. 12. Brother of Joseph Jr., Helen Sinkhorn, Lorine McDonald and Mildred Stewart.

† CRAIG, Garland E., 30, St. Pius X, Indianapolis, Jan. 10. Son of Rita J. Zehnder; brother of Mark, Donald and Gary; half-brother of Shawn Zehnder; grandson of Mary Thomas.

† EATON, Beverly L., 50, St. Philip Neri, Indianapolis, Jan. 13. Wife of Loyd M.; mother of Donald L. Jr. and David A. Nixon, Deborah Ann Foster, Cheryl Lynn Bills and Cynthia Gilman.

† HIGDON, Daymon L., 61, St. Joseph, Shelbyville, Jan. 8. Husband of Genevieve (Jean); father of Ricky, Buddy, James R., Joseph, Peggy, Rachel Stewart and Sandra Wagner; brother of Marshall, John, Leonard, Rhea and Lennie.

† HILL, Flora, 94, St. Mary, North Vernon, Jan. 8. Mother of Fabian, Gilbert, Ralph, Donald, Irma Mick, Dorothy Anderson, Bernice Bruce and Edith McElfresh.

† JONES, Theresa M., 73, Holy

Rosary, Seelyville, Jan. 7. Wife of Harlan; mother of Sharon Couchman, Bonnie Jeffers, Gayland; sister of Michael, Jr. and Anna Karabinos. Vegetarian; Stawick and Elizabeth Mart; grandmother of three.

† KLAHE, Russell, 70, St. Joseph, Shelbyville, Dec. 31. Husband of Reba; father of William, Rudy and David; brother of Betty Sue, Lou Breedlove and Lorene Marshall.

† KOCHERT, Joseph H., 77, Our Lady of Perpetual Help, N. Albany, Jan. 9. Husband of Leo J. Fessel; father of Ronald Larry, Steve, Jane Timberlake and Margaret; brother of Victoria McKinney, Rosina Timperman, Florence Rochner and Louis; grandfather of 11.

† MEISBERGER, Marie F., 61, St. Mark, Indianapolis, Jan. 1. Wife of Herman; mother of Elizabeth McElyea, Dolores Ott and Patrick; sister of Margaret Pio; grandmother of nine; great-grandmother of two.

† MEYER, Mary, 64, St. Catherine of Siena, Indianapolis, Jan. 7. Wife of Leonard; daughter of Jeannie Betzler; sister of James, Harry, Norbert and Norman Betzler, Valada Sout and Barbara Adrian.

† RUTH, George, 29, St. James the Greater, Indianapolis, Jan. 7. Son of Margaret; brother of Marjorie, Teresa, Ann and Michael.

† WEST, Alma C., 95, St. Gabriel, Connersville, Jan. 10. Mother of Robert C. and Virginia King; sister of Christine Weiland; grandmother of four; great-grandmother of six.

† WOLFE, Sophia, 80, Our Lady of Lourdes, Indianapolis, Jan. 10. Sister of Providence Sister Irma.

## Sister Lea Ihle buried Jan. 17

Franciscan Sister M. Lea (Rosemary) Ihle died in Methodist Hospital, Indianapolis, on Jan. 15 and was buried from the Sisters of St. Francis motherhouse in Oldenburg on Jan. 17. She was 74.

Sister Ihle entered the Oldenburg Franciscan community in 1933 and served as an elementary teacher in Ohio and Indiana. Her assignments in the Archdiocese of Indianapolis included St. Mark and St. Lawrence Schools in Indianapolis; St. Joseph School, St. Leon; and St. Vincent de Paul School, Bedford.

In 1976 Sister Ihle retired to the motherhouse. She is survived by one sister, Elizabeth Kerley, of Cincinnati.

## LAID OFF?

Interested in receiving skills training which will qualify you for a high demand job? If you are a Marion County resident and have been laid off within the last 5 years from a job that you held for at least 1 year, you may be eligible for vocational training followed by job placement assistance - at no cost to you - in the following areas:

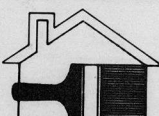
- Computer Repair
- Electronic Office Machine Repair
- Heating, Air Conditioning and Refrigeration Mechanics
- Computer-Numeric Control (CNC) Machine Operation
- Electronic Photocopier Repair

Sign up now for classes beginning in January. Call 635-4080 for an interview appointment.

INDIANAPOLIS ALLIANCE FOR JOBS, INC.  
"Shaping People For Tomorrow's Workplace"

We are God's gift to each other

ACCEPTING  
NEW PATIENTS  
**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



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

## 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 church in India

(Continued from page 1)  
security for the trip. Some extremist Hindu leaders have sharply criticized the visit, saying it would "accelerate" conversions among tribal peoples and members of the lower Indian classes. Protests against the trip could include demonstrations along the way.

In India, Catholic evangelization has stressed "presence" over "preaching," according to several church sources interviewed in Rome. It has been marked increasingly by two movements, they said: social action among the poor and inculturation—an effort to translate Christianity into traditional Indian languages, prayer forms and ceremonies.

The trend is away from simple charity and toward greater social education, particularly among the country's 17,000 missionary stations, they said. Jesuit missionaries, for example, have set up regional theology centers in local languages and village programs for adult education and literacy. About two-thirds of Indians are illiterate.

Several Jesuit-run high schools have switched from English to native languages. According to Father Henry Volken, a Swiss Jesuit who has worked in India for 36 years, this change has upset some wealthier Indian parents who want their children to learn English so they can "get ahead."

Near Bhopal in central India, Father Volken worked three years to organize resistance to bonded labor, an illegal but still common practice in India that has kept some families indebted for generations. Other Jesuits and Religious have organized on behalf of poor fishermen in southern India, whose livelihood is threatened by increasing mechanization.

These activities have at times upset the

government and church leaders because of their political implications, he said.

**THE POPE** will visit a home for the dying and destitute run by Mother Teresa's Sisters of Charity in downtown Calcutta, where 9 million Indians live, many in slums or shacks. But, according to Bishop Henry D'Souza, co-adjutor of Calcutta, the church does not plan to make a public issue of poverty during the trip.

"So much of the poverty in India is structural. The Catholic Church in India has not highlighted this because of its minority status. It doesn't want to be seen as a complainer," he said. "We would rather give a witness of justice to people who are poor, and arouse consciences."

In addition to social awareness, some believe the church in India needs to further emphasize individual spiritual development. "Our fundamental commitment is to have more prayer among the poor," said Franciscan Father Gualberto Gismondi, who is in charge of missions for his order. "If you underline the social problems too much, Indians will admire you, but do not accept you as a religious person."

U.S. Father Joseph Connolly, vice general of the Divine Word missionary order, agreed. "A big complaint Hindus have is that, while they see the social work of the church as good, they really don't see that the church produces men of sanctity," he said.

**THROUGH** inculturation, the church has emphasized Christian prayer, blending it with India's traditions of meditation and asceticism, churchmen said.

This has helped the church shed its "foreigner" image, said Archbishop Simon Pimenta of Bombay, president of the In-

dian bishops' conference. "We are a church in transition, toward adopting local cultural values and toward the 'Indianization' of the church. It's a long and painful process," he said.

The painful part, he said, is that the movement is viewed with suspicion, not only by the Hindu majority, which fears conversions, but by Catholics who resist change. "They say, 'You're making us Hindus again,'" Archbishop Pimenta said.

Indian liturgies have adopted local languages, complex traditional dances, burning of incense and the priest's wearing of the traditional Hindu saffron shawl.

The bishops of India have been divided over some of the modifications. In 1975, for example, they ended all unauthorized experiments and prohibited readings from non-biblical scriptures in the liturgy. The readings, from such Hindu books as the Upanishads, had become popular in many churches.

**BUT MUCH** of the inculturation is happening outside the churches, in smaller houses of prayer known as "ashrams." In Hindu tradition, an ashram is where a resident guru meets with disciples. Catholic ashrams are open to all faiths, and the main activity is shared prayer and meditation.

Critics say the ashram is part of the India church's "Hinduization," but most church leaders see it as a necessary cultural bridge. "Many of the traditional Hindu practices are adopted—yoga, diet, meditation. Even the architecture of the ashram is modeled on Hindu forms," said Father Connolly. Like other religious orders, his Divine Word missionaries run several ashrams throughout the country.

In the Christian ashram, yoga exercises are considered "bodily preparation for prayer," he added. Bible readings are short, followed by long periods of silent meditation.

In several states, "anti-conversion" laws prohibit the church from active evangelizing. To protect themselves, priests sometimes ask converts to sign a statement saying they have adopted the faith under no coercion.

The conversion issue is still a sore spot in church-state relations, the sources said, but the general situation has improved under Prime Minister Rajiv Gandhi, who succeeded his mother as head of government. The pope is expected to meet with the prime minister and other officials Feb. 1.

**THE CHURCH** and Indian government have battled over birth control, sterilization and abortion in recent years. Faced with a population that has more than doubled in the last 35 years, the government still promotes birth control and allows abortion, but the forced sterilizations of the late 1970s have disappeared, church sources said.

One positive result of the sterilization campaign was that the church developed a strong natural family planning program in response, Father Volken said.

The variety in the Indian church will be in evidence during the trip. Three rites have developed in Kerala, where the pope will make four stops. The oldest rite is the Syro-Malabar (Chaldean) church.

In one of the central liturgical events of the trip, the pope will beatify a Malabarese nun and priest during a Mass at Kottayam Feb. 8. Kerala Catholics are preparing for the visit by fasting and other exercises of self-denial, church officials said.

Meanwhile, in the northern Assam state where Catholicism is less than 100 years old, the church is preparing for the pope's visit to Shillong, a resort center in the region's tribal hills. Local Catholics plan cultural dances and songs as part of their welcome for the pope, whom they have described in leaflets as having "a warm heart of friendliness."

## A Guide to Superior Dining



**A Heritage Of Family Dining**  
**Dodd's Town House**

Monday-Saturday — 5:00 PM to 9:00 PM  
Sunday — 11:00 AM to 8:00 PM

*Think of us  
for your Catering needs*

5694 N. Meridian • Indianapolis • 255-0872



**The Nashville House**  
Dining Room

Serves Daily 11:30 a.m. - 8 p.m. Year Round. Closed Tues. Except in Oct.  
Visit Our OLD COUNTRY STORE

**Bob Ziegler is back at**  
**Ziegler's BAR-B-Q**

DELICIOUS BAR-B-Q SANDWICHES (BIG & JUICY)  
BAR-B-Q RIBS (LEAN & MEATY)  
BAR-B-Q CHICKEN (1/4, 1/2 or WHOLE)  
HOT VEGETABLES or COLD SALADS  
CHOCOLATE & COCONUT PIE (home made)  
HOT APPLE DUMPLINGS (every day)  
CAFETERIA & COMPLETE CARRY-OUT SERVICE

OPEN MONDAY thru SATURDAY 10:30 AM to 9:30 PM  
CLOSED SUNDAY

FOR CALL-IN ORDERS, PHONE: 353-8719  
5444 E. 21st St. — Indianapolis, IN 46218

**Great Food — Fairly Priced — Quickly Served**  
*in a clean place and a friendly atmosphere*



**EXCEPTIONALLY GOOD FOOD**

Breakfast • Lunch

Carry-Out & Catering Available

Open Mon.-Fri. 7-3, Sat. 8-2, Sun. 8-2

620 N. Delaware • Indianapolis  
PARKING AVAILABLE

**635-6168**



**JANUARY SPECIAL SUNDAY BREAKFAST BUFFET**

9:00 AM To 1:00 PM

**\$3.95** ADULTS      **\$2.50** AGES 5-12

**FREE** 4 Years & Under

**PARKE HOTEL**

4514 South Emerson Avenue  
Indianapolis, Indiana 46203

**(317) 787-3344**

**Come Out And Watch**  
**Your Favorite Team**  
**On Our**  
**"WIDE SCREEN TV"**  
**SUPER BOWL SUNDAY**

Jan 26, 1986  
12 Noon - 12 Midnight

*enjoy our*  
**Daily Lunch Specials \$2.75**

OPEN: Sun. 12 N-12 M; Mon.-Sat. 9 AM-3 AM

IMPORTED  
BEER SPECIAL  
ALL DAY  
ON TUESDAY  
\$1.25



**5600 East 10th St.**  
**353-8165**



**1 PO DOLLAR**

**More than good food.**  
**A good feeling.®**

Po Folks is out to cut your dinner bill. Save a dollar on any one of our delicious dinners. One coupon per customer. Good through Feb. 2nd, 1986 at Indianapolis area Restaurants. Not valid in combination with any other special offer.

<b>West</b> 3551 Lafayette Road 299-8894	<b>East</b> 21st and Post Road 899-3366	<b>South</b> 7525 U.S. 31 South 881-9700
--	---	--

# Church in Cuba: no God in state's classrooms

by Steve Taylor  
Second in a three-part series



**CONFLICT IN CUBA**—In the courtyard of the bishops' house in Havana, Msgr. Carlos Manuel Cespedes, secretary of the Cuban Bishops' Conference, talks about problems faced by the bishops in dealing with the Cuban Communist government. (NC photo by Steve Taylor)

HAVANA (NC)—Catholics in Cuba say one of their biggest problems with the Communist government is that state schools teach children that God does not exist.

They say the confusion this causes among Catholic youth is hard to counteract because the churches have no access to government-controlled media.

"At home and in the parish Sunday schools, our young ones receive a Catholic education," said Msgr. Carlos Manuel Cespedes, secretary of the Cuban bishops' conference. But all Cuban children must attend state schools where, Msgr. Cespedes said, "it is not a neutral education. It is a very atheistic one."

A Cuban government official, however, said state education is neutral on the subject of religion.

Religious education is one of the issues in meetings between the government of President Fidel Castro and the Catholic bishops.

The government has attached more importance to such meetings in the last few years, Msgr. Cespedes said. "The situation of the church in Cuba is better than it was 10 or 15 years ago," he added. However, he identified education as one of the biggest remaining problems.

RELATIONS between the Castro government and the church were hostile following the 1959 revolution when the church was seen as aiding anti-Castro forces. The Cuban Communist Party, echoing Marxist attitudes in other countries, called religion an "unreal, distorted and false reflection of reality," according to a report in Latin America Press, a publication based in Lima, Peru.

Many Catholics and other Christians responded to that attitude by opposing the new government. The result was an atmosphere of mutual mistrust which lasted more than 20 years. More recently, however, both sides have shown a new willingness to work together.

Jose Felipe Carneado, director of the recently established Office of Religious Affairs of the Cuban Communist Central Committee, said that there was a difference of opinion on education. He insisted that government education is not anti-religion, but simply neutral.

"Children are not taught that God does not exist," he said. "If they were they would only ask, 'What is God?'" This, Carneado said, is just the kind of question a non-religious state wishes to avoid.

Msgr. Cespedes said that older students who are Catholics can differentiate between what they learn in school and what their faith teaches. "But for a child of 5, 6, years old, that's very difficult."

**BOTH MSGR.** Cespedes and Carneado said they think the dispute can be resolved in the continuing church-state meetings. "The government is non-religious, but not anti-religion," said Carneado. "The churches may teach whatever they wish," he added.

Recalling a time when clergy who preached against Communism were arrested as counterrevolutionaries, Msgr. Cespedes said, "We have the hope of getting probably not Catholic schools but at least a neutral education at the official schools, in order not to create problems of conscience for the children and for their parents."

Those problems would be less severe, Catholic leaders said, if the church had ready access to Cuba's mass media.

**CARNEADO SAYS** the churches also would like access to television. "We have about 50 Catholic and Protestant religions in Cuba," he said, "and we can't put them all on TV."

He noted that the national newspapers publish some religious material, mostly schedules of services, and he said that agreements on wider access could come out of future meetings between the bishops and the government.

(Taylor, a Washington-based free-lance journalist, visited Cuba on a TV assignment in late 1985.)

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 —

Check out the Catholic Schools Supplement  
in next week's Criterion.

## AT FEENEY-HORNAK MORTUARIES

...we're much more than  
a fine funeral home.

We're your central source for some  
very important information:

- Funeral costs and procedures
- Before-need funeral planning
- Books and pamphlets on death and bereavement
- Social Security benefits
- Veterans' benefits
- Insurance benefits and claims assistance

Stop by or call on us  
for information.

## FEENEY-HORNAK MORTUARIES

Shadeland — 1307 N. Shadeland; 353-6101  
Keystone — 71st at Keystone; 257-4271  
Westgate — 7110 W. 10th; 241-8518  
INDIANAPOLIS



Mike Feeney



Mike Hornak

## 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:

SVPD Society • Box 19133 • Indianapolis, IN 46219



**Westside Christian  
Retirement Village, Inc.**

AN ADULT LIFESTYLE  
THAT OFFERS THE BEST  
FOR THE REST OF YOUR LIFE

Low Monthly Lease Plan



**Call 271-1020**

MAKE YOUR PLANS TO VISIT

Tour our beautiful Village and see for yourself!

8616 W. Tenth Street, Indianapolis 46234

CALL NOW OR WRITE FOR INFORMATION

## Free 30-minute personal financial consultation.

IDS wants to help you  
achieve greater financial  
security.

With 90 years of experience and 1.3 million clients, the company known as IDS knows how important balanced financial planning is for you.

Just consider the wide range of financial options we offer you:

- Tax-Exempt Investments
- IRA/Keogh Plans
- Money Market and Mutual Funds
- Financial Planning Individual/Business/Estate
- Unit Investment Trusts
- Investment Certificates
- Insurance
- Pension & Profit Sharing Plans
- Limited Partnerships

But which financial service or combination of services is right for you? Find out with our free 30-minute personal financial consultation. Just fill out and mail the coupon or call:

**844-6441**

☐ Yes, I want to take advantage of this valuable offer. I understand there is no cost or obligation.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY/STATE/ZIP \_\_\_\_\_

HOME PHONE \_\_\_\_\_

BUSINESS PHONE \_\_\_\_\_

Mail to: Tom Ward  
IDS Financial Services Inc.  
9302 N. Meridian St., Suite 343  
Indianapolis, IN 46260

**IDS** INDIANAPOLIS SOCIETY

IDS Financial Services Inc. 1985  
An American Express company