

Go! Go! Go! Roncalli Rebels! Win State!

With a glossy 35-6 record going in, the Roncalli High School volleyball team heads into its first-ever state championship tournament this weekend. (See photo, page 16)

Fresh from capturing its first regional title, the seventh-ranked Roncalli Rebels will play Norwell of Ossian (near Fort Wayne) Saturday in the opening round at 10 a.m. at Ben Davis High School.

Roncalli's biggest strength is its balance, declares Coach Kathy Nalley-Schembra. With four players newly named to the coaches' All-City team, the squad is bolstered by the return

of standout Suzanne Scheele. "They've learned to rely on each other; they believe in each other," said Mrs. Schembra, in her tenth year as Roncalli's volleyball coach.

Rosanne Armbruster, Jeanne Obergfell, Suzanne Scheele and Susie Kuntz were picked this week for the six-girl All-City team, Scheele for the second year. Also selected were Chataud's Jill DuBois and Cathedral's Colleen Cassell.

Other passers which add to Roncalli's strength, said the coach, are Marni Kirkhoff, Jane Deak and Kathy Yates.

"So far, I don't know a thing about Norwell," said Mrs. Schembra on Tuesday. But she planned to get "as much information as I can" before Saturday. If Roncalli triumphs, it will face the winner of the Seymour/Clinton Prairie contest at 3 p.m. The championship game is slated for 8 p.m. and will be televised on Channel 4.

Making the final eight caps a growing volleyball tradition at Roncalli. This year marks its fourth in a row as sectional champions. And though the city title went to rival Chataud in last second play, Roncalli snapped

back to beat the tough Trojans and then Ben Davis to capture the regional crown.

"One of our best players, Suzanne Scheele, broke her foot and hadn't played in six weeks," Mrs. Schembra said. "She finally returned to the lineup for regionals and was great. It was obvious the team has been waiting for her to come back."

This afternoon (Friday, Nov. 13) Roncalli's rooters—hopefully including Archbishop Edward T. O'Meara—will charge up at an all-school pep rally and send their state finalist Rebels off with a resounding cheer.

THE CRITERION



BREAKING GROUND—A flurry of shovels marked last Sunday's official ground-breaking for the new St. Luke Catholic Church. Fathers Fred Denison (at left) and Stephen Jarrell (center) watch as pastor Father Paul Courtney, Archbishop O'Meara (partially hidden) and parishoners dig in. Afterward, the archbishop and Father Jarrell share a laugh. (Photos by Herb Elliott)

Bishops supporting Hatch amendment

by JIM LACKEY

WASHINGTON (NC)—Calling abortion a continuing national scandal, two leading U.S. bishops broke precedent Nov. 5 and backed specific wording for a human life amendment to the Constitution.

Archbishop John R. Roach of St. Paul-Minneapolis and Cardinal Terence Cooke of New York told a Senate subcommittee they supported a controversial amendment proposed by Sen. Orrin Hatch (R-Utah) because it "has the great merit of being an achievable solution to the present situation of abortion on demand."

Since the Supreme Court's 1973 abortion decision the U.S. bishops have endorsed a set of principles that should be included in a human life amendment but have refrained from endorsing a particular version.

Pro-life critics of Hatch's amendment say his proposal lacks one key principle:

recognition of the personhood of the fetus.

But Archbishop Roach, president of the National Conference of Catholic Bishops, asked that the bishops' position not be misinterpreted and said the bishops still are "committed to full legal recognition of the right to life of the unborn child."

He added, "We cannot in conscience tolerate the continued destruction of unborn human lives at the rate of one-and-a-half million a year on the hypothetical grounds that some day another, theoretically ideal constitutional solution might be found."

Archbishop Roach's and Cardinal Cooke's testimony in a hot and crowded hearing room came as the Constitution subcommittee chaired by Hatch moved into its fifth day of hearings this fall on proposed amendments dealing with abortion.

MOST OF THE attention has focused on Hatch's amendment, which holds that abortion

is not a right guaranteed by the Constitution and grants Congress and the states the power to re-enact abortion restrictions struck down by the Supreme Court.

Critics of the amendment have complained that the bishops' support for it was a "sell-out" in order to gain support for their position on tuition tax credits or other legislative issues.

But Archbishop Roach, asked by Hatch why the bishops had decided to support a specific amendment at this time, said the increasing number of abortions has become a "cumulative horror" which needed to be addressed and that Hatch's amendment has the "essential ingredients" of a remedy.

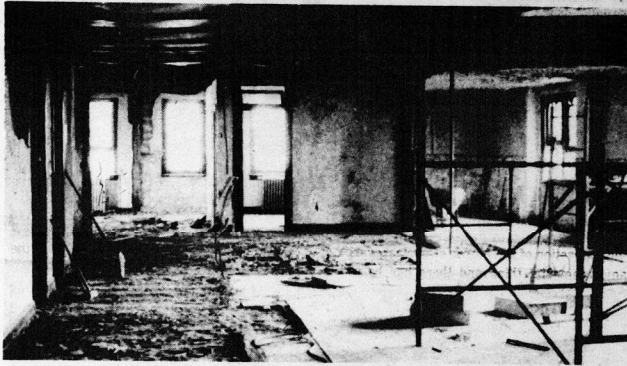
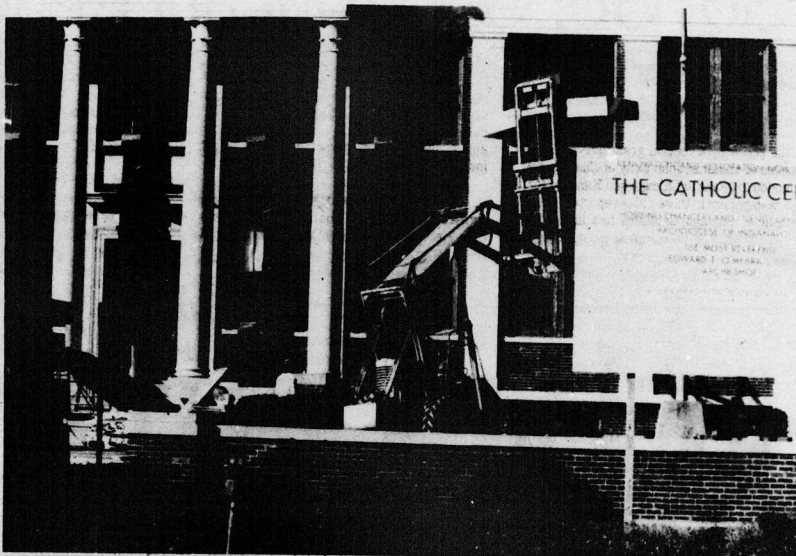
Cardinal Cooke, chairman of the bishops' Committee for Pro-Life Activities, said abortion on demand reinforces the acceptability of violence, diminishes respect for (See BISHOPS on page 8)

the criterion

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PROGRESS—Renovation of the new Catholic Center proceeds inside and out. Above, a workman sorts bricks in the lower level. At right, a crane extends material through a Meridian street window. Floors and ceilings need repair in many rooms (see below) and (at lower right) workmen, masked to protect from dirt and fumes, pull up old carpeting. Restoration is being funded by the Archbishops' Annual Appeal. (Photos by Valerie Dillon and Ruth Ann Hanley)



Parishes feeling money pinch elated by AAA refunds

by VALERIE R. DILLON

Talk to a few pastors around the archdiocese and you find out: families aren't the only ones feeling the money pinch these days.

At St. Mark's Church in Indianapolis, the head on its water-holding tank unexpectedly had to be replaced. Cost: a cool \$2,000.

St. Anthony's couldn't afford to brighten up

the church even though dim lighting made it hard for parishioners to read their missals.

At St. Philip Neri—as in many parishes—the economic crunch has made it tougher and tougher for some parents to keep their children in parochial school.

In lots of other places more and more pastors—like the rest of us—are finding too much month left at the end of the money.

But . . . like bread cast on the water, some "bread" is finding its way back to hard-pressed parishes, thanks to the people's generosity in the 1981 Archbishop's Annual Appeal.

So far, a total of \$106,204.31 has been returned to 63 parish communities who have met or exceeded their goals for AAA '81. According to Harry T. Dearing, archdiocesan business administrator, the parish amounts range from \$100.50 to \$7,021.

Under the AAA formula, parishes which meet their dollar goal receive back 10 percent of this amount. Contributions exceeding the goal are split 50/50 between the parish and the archdiocese.

St. Mark's parishioners pledged 177 percent of their goal. And when the first rebate check arrived, Msgr. Francis R. Tuohy, pastor, happily bought the new head for an 800-gallon holding tank. "The money let us breeze by this unexpected capital need," said Father Tuohy. "It was better than having to buy a new \$30,000 tank."

At St. Anthony's, Father John T. Ryan quickly used the checks to add five new lights to the church's interior. "The work's already

done. There just wasn't enough light for people, but we weren't able to do it before; we just didn't have the money," he explained. Father Ryan, whose parish pledged 231 percent of its goal, was AAA's general chairman.

WHAT TO DO with the money is "at the talking stage" at St. Philip Neri Parish. Thanks to a pledge of 167 percent over-the-goal, the parish council and pastor, Father Gerald J. Kirkhoff, are considering using rebate checks to help families unable to afford tuition. "Since the money we're getting back was unanticipated," stated Father Kirkhoff, "we may use it to start an education fund which would help subsidize those who can't meet the minimum tuition requirements."

What did the other 60 or so parishes do with their checks?

Apparently most of them did what we'd do if someone dropped some cash into our laps—they used it to pay bills and cover operating costs.

Acknowledging that he used the money "ingloriously," SS. Peter and Paul Cathedral pastor Father Gerald A. Gettelfinger found "the pressing need was to catch up on bills, we're so behind." He called the rebate checks "a great boost to us." His parishioners pledged 255 percent of their AAA goal.

"Every time a rebate check comes, I have a sigh of relief, endorse it and send it back to pay back bills," laughs Father Don Schmidlin of St. Joan of Arc. "It's an absolute godsend, a source of new money," says the pastor, who

proudly notes that a wide range of plant improvements including renovation and a new heating system in the church, school renovation and roof repairs are "all paid for."

"It came at the right moment," stated Father Paul Sweeney, pastor of St. Mary of the Knobs Church, who cited boiler work and heating plant bills as the target of the returned money. At St. Benedict in Terre Haute, renovation and painting of the church was the priority, said Franciscan Father Louis Manna, associate pastor.

DESPITE THE parish's wish it could "help other, poorer parishes," Sacred Heart Church in Indianapolis instead must use its money "to meet current expenses," said Franciscan Father Sylvano Pera, pastor. These include a \$12,000 bill for bells and \$8,000 for church repairs.

The people of St. Matthew's Parish also "had it in their minds" to give the rebate money to the poor, said Father James D. Moriarty. "But we needed to put it into paying bills." A serious problem with cash flow and with "taking out of one pocket and giving to another" was cited by the pastor.

A number of priests said they had already figured the expected rebates into their current budgets. One of these was Franciscan Father Robert Hoffer, pastor of St. Louis Church in Batesville. "It served as a cushion because last year's budget came up short."

"It went right back into the budget," declared Father Stephen Banet, pastor at St. (See PARISHES FEELING on page 5)



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Cardinal Cody urged to provide 'complete accounting'

by NC NEWS SERVICE

The probe by a federal grand jury into the finances of Cardinal John Cody of Chicago has expanded to banks in Chicago and Kansas City, Mo., newspapers in those cities reported, while a group of Chicago Catholics has urged the cardinal to provide "a complete accounting of the sources and use of all church funds."

Coming in the first week of November, these are the latest in a series of developments since the Chicago Sun-Times reported in September that Cardinal Cody is the subject of a grand jury investigation into whether he diverted as much as \$1 million in tax-exempt church funds to benefit his stepcousin, Helen Dolan Wilson.

In a copyrighted article Nov. 3, the Sun-Times said that records of five Chicago banks which held accounts for the Chicago Archdiocese had been subpoenaed.

The Kansas City Times reported Nov. 5 and Nov. 6 that records of the Commerce Bank in Kansas City, Mo., 1969 to the present, had also been subpoenaed.

A bank official in Missouri said the bank does not have records of the cardinal, his stepcousin Helen Dolan Wilson and her son, David Wilson, but did not rule out that the records may be in another of the 37 Commerce banks controlled by Commerce Bank's holding

company, Commerce Bancshares Inc. The banks are corporately separate under state law and a subpoena must specifically name an individual bank.

"WE'VE BEEN SUBPOENAED at the Kansas City bank and that's it," the Kansas City Times quoted James M. Kemper, chairman of the Commerce Bank of Kansas City and president of Commerce Bancshares Inc., as saying.

Kemper also told the press that its bank records for the Diocese of Kansas City-St. Joseph were not included.

Cardinal Cody was bishop of Kansas City-St. Joseph from 1966 to 1981.

Meanwhile, in Chicago, 27 priests, Religious and lay people signed an open letter to Cardinal Cody which asked the cardinal to account for church finances and also requested establishment of an archdiocesan pastoral council "with real decision-making power"; elimination of the "corporation sole" system under which the church in Chicago handles funds; and for archdiocesan wide consultation in selection of the next archbishop of Chicago.

Cardinal Cody will reach 75, normal retirement age, on Dec. 24, 1982.

John McDermott, spokesman for the 27 signatories, said Chicago Catholics think

"there has been sufficient time" for Cardinal Cody to respond to allegations regarding his finances.

THE SUN-TIMES SAID that the use of bank subpoenas will allow investigators access to the same type of records which a January subpoena requested from Cardinal Cody, but which have not been supplied to the grand jury. The third party subpoenas also will prevent a crisis over church-state issues, the newspaper added.

In both Kansas City and Chicago, the local newspapers reported, the subpoenas were served by Internal Revenue Service agents. The Sun-Times said that IRS participation indicates the investigation may include tax matters and mail fraud.

No charges have been filed in the case.

The archdiocese did not comment on the bank subpoenas, but a spokesman said that the cardinal was taking the matter of the Chicago letter under advisement.

In September U.S. Attorney Dan K. Webb in Chicago said his office had received allegations of improper diversion of church funds by the cardinal, but added that allegations are not proof of wrong-doing.

In a copyrighted article the Sun-Times said former Deputy Attorney General Charles B.

Renfrew, second highest official at the Justice Department during the Carter administration, said the cardinal's attorneys did not provide information which would have helped determine whether funds were improperly used.

Renfrew, now practicing law in San Francisco, said he also was concerned about the separation-of-church-and-state issue in the investigation.

"I knew (Cardinal) Cody was controversial," the newspaper quoted Renfrew as saying. "I knew that some people in the archdiocese did not like him or agree with him on a number of issues. I didn't want the Department of Justice being used in an intrachurch squabble."

The Sun-Times, in an editorial Nov. 4, stated "we hope (U.S. Attorney) Webb's office will move swiftly to force compliance with the original subpoenas. It should not be stymied by specious claims that this investigation into (Cardinal) Cody's management of church finances is a threat to separation of church and state."

The Chicago Catholic, archdiocesan newspaper, said in an editorial Nov. 6, "There's anxiety over the implications of trial by media because it is a caricature of a legal trial... The innocent may be accused by the unidentified of doing the unanswerable."

President Reagan's remark leaves fallout over Europe

by Fr. KENNETH J. DOYLE

President Ronald Reagan's remark on the possibility of a limited nuclear exchange has exploded all over Europe and left a welcome fallout for advocates of disarmament.

On Oct. 16, in answer to a reporter's speculative question as to whether there could be a nuclear battle limited to Europe, Reagan said: "I don't honestly know. I could see where you could have an exchange of tactical weapons against troops in the field without it bringing either one of the major powers into pushing the button."

The upshot of the remark was immediate and widespread outrage from European news media, government officials and private individuals, who suspected that the American president's comment betrayed a willingness to cut Europe adrift to face destruction alone.

Said London's Daily Mirror: "In one clumsy, ham-fisted and flat-footed sentence, President Reagan has done more for nuclear disarmers than 20 years of their campaigning."

U.S. Secretary of Defense Caspar Weinberger had to spend nine days visiting the capitals of Europe to assure government leaders that his boss really hadn't meant what they might have thought he meant.

WHAT REAGAN SAID is nothing new. It has been NATO policy for years. The traditional strategy of "flexible response" calculates that, faced with the overwhelming Soviet superiority in conventional armaments, NATO could respond to an attack with the use of tactical nuclear weapons on the battlefields of Europe.

But Reagan's remark came in the midst of a growing anti-nuclear movement among Europeans.

On the weekend after the president's comment, 350,000 marchers demonstrated in Rome, Brussels, and Paris, and another 150,000 in London against NATO's plan to install 572 American Cruise and Pershing II missiles in Italy, West Germany, Britain, Belgium and the Netherlands. Two weeks earlier, 250,000 demonstrators had marched in Bonn, capital of West Germany.

The installation of the missiles, scheduled to occur in 1983, was decided by NATO in 1979. The new missiles would be designed to counter

250 Soviet triple-warhead SS-20 missiles already targeted at Europe.

One specific result of the European uproar has been that the U.S. government has reversed itself on a point of strategy to be discussed Nov. 30 at a meeting between U.S. Secretary of State Alexander Haig and Soviet Foreign Minister Andrei Gromyko.

THE MEETING WILL BE held to discuss missiles in Europe, and the United States is expected to propose as one solution the "zero option," which would rescind the 1963 deployment of the Pershing and Cruise missiles in return for a Soviet pullback of the mobile SS-20 missiles.

The "zero option," to be included in the American package at the insistence of other European governments, particularly West Germany, was denounced by Haig only a month earlier as "judicious."

Though the demonstrations in European capitals were protesting the NATO missiles and the Soviet ones, the United States was the government most criticized by the marchers.

Jokes about a "cowboy in the White House" were heard and cries of "Weinberger war-monger" and "Yankee go home" were raised. In Rome, marchers demonstrated in front of the American embassy but bypassed the Soviet one.

Not helping the U.S. cause was the fact that the Reagan remark had come only two months after his decision to go forward with the manufacture of neutron warheads, an announcement which also upset much of Europe.

THE NEUTRON WARHEAD is a battlefield weapon designed to halt a Soviet tank assault on Western Europe. The warhead would kill enemy soldiers within a limited range with radiation while inflicting little damage to buildings and property.

Though Reagan announced that the neutron warheads would be used only with the host country's acquiescence, many Europeans objected that Reagan had bypassed Europe in his unilateral decision to build the weapon and that such a nuclear warhead could escalate conventional warfare to a new and catastrophic level.

Since the European demonstrations of late October were in the planning stages before Reagan's controversial Oct. 16 remark, a

question arises as to why the sudden urgency in the anti-nuclear protests since the NATO decision being opposed was made in 1979.

There is no clear answer. But many feel that the realization of the horror of nuclear war is an incremental thing and there has been a recent crescendo of anguish over the qualitative leap from traditional to nuclear weapons and the utter destruction which that leap portends. Among elements in the crescendo:

► In August Pope John Paul II on the anniversary of the atomic bombing of Hiroshima, spoke of the victims in the Japanese city "who

for years have carried around in their bodies and in their minds the germs of death."

► The Belgian Catholic bishops noted the potential for horror involved in the nuclear race and invited Catholics to participate in the Brussels march.

► United Nations Secretary General Kurt Waldheim mentioned the danger of a world-threatening miscalculation when superpowers are armed in a balance of terror.

► Vatican Radio recently said to its European listeners that 5 percent of the money spent for armaments could solve all of the world's hunger problems.



PROTEST—Dressed as a nuclear blast victim, an anti-nuclear demonstrator at Brussels, Belgium, protests basing nuclear missiles in Europe. (NC photo from UPI)

EDITORIALS

Voting rights for all

In testimony given before the House subcommittee on civil and constitutional rights on May 7, Pablo Sedillo, director of the United States Catholic Conference Secretariat for Hispanic Affairs, observed that "we are not yet a transformed society where justice for all has been achieved."

Sedillo's comment was made in defense of the need to extend the Voting Rights Act, something which the House voted to do on Oct. 5 by the overwhelming majority 389-24. Regarded as a major victory for civil rights groups, the strength of the vote was seen as a clear signal to the White House which until even this month had not indicated its position on the matter.

But now it has. On Nov. 6 President Reagan gave his support to the act—but with conditions. Indeed, the conditions are the same so many civil rights groups have fought against. Specifically, the president says he supports amendments which make it easier for states and counties to be released from certain requirements of the act such as the pre-clearance provision and that which requires those filing civil suits to show only a discriminatory effect.

Of the pre-clearance provision, twenty-two states or parts of them must now clear any election changes with the Justice Department. According to Sedillo, an annexation plan by the city of Victoria, Texas, was objected to by the Justice Department on the basis of the plan's effect which would dilute the voting strength of Chicanos in that city. Victoria then adopted a mixed plan. A Chicano resident of that city now sits on the city council there. That would not have been possible had the original annexation plan gone through.

In the last 5 years the Justice Department has issued 85 letters of objection to proposed changes in electoral laws submitted by Texas jurisdictions. This is more than any other state or area. Diluting the pre-clearance provision would result in a distinct loss for minorities, particularly Hispanics in a state in which the Hispanic population is very large.

Of the requirement to show only a discriminatory effect, the president proposes a more stringent standard. As it is now, one who files a civil suit must show only that the net effect of the electoral change is discriminatory. President Reagan would have the litigant establish there was an intention to discriminate.

The important principle, it seems to us, is the rejection of discriminatory effects. Questioning the mind of the one instituting civil law seems more than unreasonable. For discrimination can be subtle and may not be intended. The handicapped are discriminated against, for example, when there are no public facilities to accommodate them. It is rare, however, that such facilities are deliberately created to keep the handicapped away.

President Reagan seems to want to defend states' rights over federal rights. In our system the theory is more interesting than the reality. Law protects those who cannot protect themselves. As it is naive, however, to believe that some would not circumvent the law. Ethnic, religious and racial hatred is a hydra-headed reality. Sometimes it is subtle. Sometimes it is overt. The net effect of the president's hoped-for provisions can only strengthen those who would deny minorities their rights. In a land in which minorities form large segments of the population, such denials are unconstitutional. And by denying rights to minorities, the majority ultimately hurt themselves. By not promoting and defending the rights of all people, the majority increase the chances for destroying their own.—TCW

God created them

A brief story carried in last week's Criterion drew some attention from some readers. It concerned two Minnesota bishops who issued a joint pastoral letter calling sexism "a grievous sin." By sexism, the bishops explained, they meant the erroneous attitude that one sex, male or female, is superior to the other. Such sexism, they stated, must be eliminated both attitudinally and in practice.

The bishops titled their letter "Male and Female God Created Them." The words are from the book of Genesis—"God created man in the image of himself, in the image of God he created him, male and female he created them." This is among the first texts of our faith.

Like the problem mentioned above in the issue of the Voting Rights Act, sexism can seem to be overt or subtle. When it is overt, the attitude and/or practice can be challenged. But too often sexism is subtle. A deliberate intention to be sexist is hard to prove. Some do not take charges of sexism seriously for there may not be the intention to be sexist. Yet the effect of many attitudes and practices is distinctly sexist.

An example. A neighborhood softball game consisting of one team of men and another of women saw the women offered a three-run handicap on the basis of woman's less physical capability in competing with the men. Some of the women objected to this sexism. Those who offered the handicap had no deliberate intention to be sexist, yet the action was clearly sexist. No one could dispute the physical difference in the men and women. The women who objected were not certain they could win, but they wanted to make the attempt on their own abilities and not by a process which offered them points they had not earned. The effect of the offer nonetheless was to suggest to the women in that situation an inferior capability. The result could have been dehumanizing.

Sexism runs deep in our cultural experiences. It cannot easily be changed. Yet it is remarkable that much has changed. "Isms" are predicated on the assumption that persons fulfill certain roles. The fallacy, however, is forgetting that persons have the ability to choose for themselves. When roles are pre-determined, a person's ability to choose for himself/herself is destroyed.—TCW

WASHINGTON NEWSLETTER

Broadcasting rules up for grabs by FCC

by JIM LACKEY

WASHINGTON (NC)—Church groups which fought and lost the radio deregulation battle several months ago now have a new skirmish on their hands: the proposal to repeal the "fairness doctrine" and the "equal time" rules which govern broadcasting.



The Federal Communications Commission (FCC) is urging Congress to eliminate the two rules on the grounds that broadcasters should have the same freedom as print journalists to determine what information they will disseminate and what editorial positions they will take.

The fairness doctrine mandates that radio or television stations which air one side of a controversial issue—such as abortion—must allow opposing views to be aired too. Equal time means that broadcasters who give a political candidate air time must offer opponents the same amount of time. Magazines, newspapers and other forms of print media obviously do not operate under those restrictions.

In addition to their arguments that the rules shackle their free speech rights, broadcasters say the rules also allow the government, at license renewal time, to be the judge of the degree of controversy of a particular issue and whether a "reasonable opportunity" for airing opposing views was given.

But backers of the twin rules, including most mainline church groups, counter that the physical limits on the number of broadcast signals means those who control the airwaves must be required to air a variety of viewpoints.

IN MANY WAYS the debate over the fairness doctrine and the equal time provisions is a rerun of the debate over radio deregulation, which peaked earlier this year with an FCC decision approving the easing of several rules applying to radio broadcasters, such as rules specifying that radio stations ascertain and address community needs and provide a specific amount of non-entertainment programming, such as news and public affairs shows.

In that debate, as in this one, broadcasters argued that the rules proposed for repeal were antiquated because they were written when there were far fewer radio and television stations serving a community. With today's greater selection of channels and greater competition among stations, the broadcasters maintain, there is a greater desire to serve the news and public affairs needs of the public and plenty of room for a variety of views to be aired.

But opponents of the eased rules for broadcasters, including the U.S. Catholic Conference, public policy arm of the U.S. bishops, say the picture painted by the broadcasters is not entirely accurate. While cable TV is beginning to blossom and while major metropolitan areas have dozens of stations serving them, opponents of deregulation and of repeal of fairness and equal time rules note that many localities are still years away from access to cable.



AT THE SAME TIME, many rural areas still have no local radio stations, relying instead on radio signals from distant and aloof communities for their information.

Broadcasters also argue that the restrictions are an unconstitutional invasion of their free speech rights. But supporters of the rules point to a unanimous Supreme Court decision of 1969 specifically upholding Congress' right to force broadcasters to abide by the fairness doctrine and other rules in the interest of serving the public.

While groups such as the USCC and some Protestant denominations have allied themselves in the fight against deregulation and the repeal of the fairness doctrine and equal time rules, other fundamentalist churches—especially those with their own broadcasting outlets—have taken just the opposite position. Evangelist preachers in particular have said that the fairness doctrine could force them to allow advocates of homosexuality and abortion to come on the air whenever they take a strong position against those practices.

Though radio and TV deregulation has had much support on Capitol Hill, the proposals to repeal the fairness and equal time rules may not have as much backing. One key congressman, Rep. Timothy E. Wirth (D-Colo.), who heads the House telecommunications subcommittee, has said repeal proponents have not looked at "today's broadcasting realities" and that public access to a full range of opinions is still far in the future.

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LIVING THE QUESTIONS

Changes in the church occur because of crises

by FR. THOMAS C. WIDNER

In his work "Catholicism," theologian Richard McBrien reasons his publication in terms of the present crisis in the church. "Crisis" he defines as a turning point in history. Such turning points are usually looked upon as negative experiences. While it is true that a crisis may be a difficult thing, it also may have a positive effect. Growing into adulthood is a crisis. Leaving childhood is sad, but adulthood offers rewards childhood never can.

The very first crisis the church had to overcome, McBrien notes, was twofold. The council of Jerusalem decided that its mission to preach about Jesus Christ was to all people. Thus the church opened itself to Gentiles as well as Jews. The church also decided the Second Coming was not imminent. Thus the church began building a structure for itself. Both events caused crises in the church but without the crises the church would never have begun growing.

In the readership survey conducted by the Criterion earlier this year, readers overwhelmingly stated as their number one interest explanation of changes in the church. This already goes on in our parishes through homilies, adult education programs and the day to day interaction of pastoral staffs and people. But such a subject needs to be constantly discussed. The Criterion assists with such explanations indirectly through its reporting of the church as it lives in the modern world. Sometimes such explanations need to be addressed directly.

AT THE HEART OF THE need to understand better the changes is the question—why did the changes occur? Why did they begin? Why are they still occurring? Changes in the



church are predicated on the fact of the church having come to another crisis. It is necessary thus to talk about what that crisis is.

The questions, of course, presume there was no change before the Second Vatican Council. Therein lies part of our contemporary problem. Our church had become so stabilized, indeed, atrophied, that planned change came as a threat and to many was a sign of the triumph of evil over good. But change is a natural human experience. Human beings are born, they grow up, they get old, and they die. The church itself is a human institution. Because humans change, the church changes. Doctrine may not change, but the church—meaning those human beings passing on the gospel of Jesus Christ throughout history—is always changing.

On Oct. 20, 1962 the bishops at the Vatican Council issued a brief message before they began their deliberations. "In this assembly," they said, "under the guidance of the Holy Spirit, we wish to inquire how we ought to renew ourselves, so that we may be found increasingly faithful to the gospel of Christ." Why did the bishops see a need to renew themselves? Weren't they already faithful to the gospel? What more needed to be said? Didn't the church already claim for itself the truth?

THE ANSWER IN PART GOES back to Pope John XXIII who called the Council. In his opening address to the Council on Oct. 11, he said that body's goal was "to eradicate the seeds of discord and promote peace and the unity of all mankind."

Pope John XXIII was an historian. T.M. Schoof in his "Survey of Catholic Theology 1800-1970" says the pope's decision to call a council reflects his historian's distinct feeling for relativity, his awareness of attempts at renewal in France following World War II (Pope John had been papal nuncio there at that time), and his knowledge of Eastern rite churches having served the Vatican in diplomatic affairs.

Pope John announced the calling of the Council on Jan. 25,

1959. Newspaper reports at that time played heavy on the purpose of Christian unity. They also indicated the pope's hope that the council would demonstrate a revitalized church and be a catalyst for world peace.

So what the pope saw a need for had nothing to do with doctrine. He himself said "the substance is one thing . . . the way in which it is presented is another." Pope John was not worried about preserving doctrine. "The church," he said, "counteracts errors by demonstrating the validity of her teaching rather than by condemnations." John was reacting to "advisers" he called prophets of gloom, always forecasting disaster as if the end of the world were at hand. These advisers, he said, "burned with zeal but with little discretion or measure."

So why was the council needed? The pope seemed to be saying that the church had all the doctrine it needed, all the truth it could accommodate, but somewhere in the process it had forgotten how to act. The church—and by church I again mean those human beings who pass on the gospel, i.e., all men and women who call themselves Christian—needed to call itself to task for having been doctrinally sound but charitably lacking.

Pope John's call had much to do with the gospel in which Jesus gave us the two greatest commandments. Love of God and love of neighbor are intertwined. We cannot have one without the other. That is, I think, the accomplishment of Vatican II which bothers us the most. It increasingly reminds us to love our neighbor. We already knew to love God. Vatican II's painful reminder to our modern world was the need for Christians to take care of not only one another, but all mankind. The reactions to Vatican II have occurred precisely because love of neighbor is being challenged in us.

(To be continued)

Missing out reminds us we aren't in charge of ourselves

by ANTOINETTE BOSCO

A small but intense drama is taking place as I write this column. I'm in an airport where a man and wife who appear to be in their 60s are making a scene.

The couple have just missed their flight and are convinced it is everybody's fault but their own. They claim they were given wrong information from the beginning, and they are demanding that the airline get them to their destination.

The poor attendant at the desk, who cannot solve their problem, is stuttering "I'm sorrys" in evident discomfort. The woman now is crying softly. I feel very sad for them.

I don't know the nature of their business, but I do understand how they feel. I once watched a flight I should have been on move straight

toward the runway as I was standing, waiting for a uniformed woman to stop rummaging through my purse, looking for something dangerous.

I probably would have missed that flight in any case, because I simply got to the gate too late. I'll never forget the lost feeling, thinking I had missed the journey to heaven. It's a terrible sense of aloneness, thinking that everyone who was supposed to be on the flight made it on time, except for one—me.

So what do you do next? Naturally, you inquire about the next flight. In my case, it was the next morning.

I stood there, worried about the kids at home, wondering what I would do for 12 hours. Eventually the shock of being stranded was transformed into the reality that I had to call

the kids and settle in for an exciting night in an airport waiting area.

It wasn't the kind of situation that calls for an encore. You can be sure I now always arrive super early if I'm traveling by air.

Missing out happens to all of us. We miss out on a job, a promotion or maybe on buying a house we really wanted. Some people miss out on being parents because nature won't cooperate with their desire to have children. Some miss out on having good health, or strong bodies. There are times when we miss out by not seizing an opportunity to pay a compliment, help a friend or show love.

Since missing out happens so often and spares nobody, wouldn't you think there would be a good reason for it? Maybe it's simply tough luck or a mere reminder that it's not a perfect world with perfect order. It happens so

often we even have a phrase for it—"missing the boat."

I think we should flip the question around and ask not why we get shut out, but why we so firmly expect not to miss a flight, or a promotion, and so on. Why is our level of expectation always so predictable, when the world shows us so clearly that we are not in charge of calling all the shots in life, nailing down the edges or controlling the day's happenings?

Maybe the fact that we human beings have nothing to do with some of the fine, predictable events in life points to one way the Lord found for reminding us that he who laid the cornerstone of the universe is ultimately the one in charge of it all, including our lives.

Acknowledging that is what really matters.

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Parishes feeling (from 2)

Michael, Greenfield. "It would be nice to use it for extra things, but we're now budgeting for capital improvements for the future."

At Holy Trinity Parish, Father Larry P. Crawford declared that "if it hadn't been for the rebate, we wouldn't have been able to meet operating expenses. I think that says how badly what the archbishop is doing is needed."

Father Mark Svarczkopf, new pastor at St. Catherine Parish, Indianapolis, used the money as budget income but marveled at his people's generosity. "Here's a parish with financial troubles of its own. But they went out after AAA and nearly tripled our goal."

Other priests who earmarked the money for ongoing expenses were Father Bernard W. Gerdon of St. Mary Church, Navilleton; Father Francis Eckstein of St. Vincent de Paul, Bedford; and Father John Elford of St. Joseph, Indianapolis.

On the south side of Indianapolis, St. Ann Parish poured most of its returned money into the grade school. Also, wooden church doors were replaced.

Said Father Charles S. Chesebrough, pastor: "If the pastor isn't behind AAA and doesn't preach on it—it won't go. Also, I told parishioners if they didn't want us coming to their doors for pledges, we wouldn't do it." In his mind, "if the appeal is going to succeed, people have to see it as a double value—for their own parish and for the universal church."

And how did St. Ann's see it? The people responded by pledging 436 percent of their goal—by far the highest over quota of anywhere in the archdiocese! So far, rebate checks totalling \$4,680 have come in and Father Chesebrough expects to keep checking his mailbox in the months to come.



READERS—The occasion: a recent conference on "New Catholic Women," held at a Brown County retreat center. But that didn't stop three participants from scanning the latest Criterion. Left to right are Mary Bolan of The Grail in Ohio, Providence Sister Cathy Doherty of Evansville Diocese and Benedictine Sister Mary Margaret Funk of the Office of Catholic Education. (Photo by Valerie Dillon)

TO THE EDITOR

Jackson thinks about poverty

Thank you for printing my letter (Oct. 23). There was one error: Indiana was named as the location of the breeder plant now under construction, but I gave no location of the plant.

To clear things up, the Marble Hill plant being built in Indiana will have a fission reactor and the only plant with a breeder reactor under construction in the United States is in Tennessee. I should have given the location in the letter.

Now my thoughts on poverty in the world: Christ said the poor would be with us always. In that, I am a firm believer.

Since World War II our government has

given billions of dollars in cash, self-help programs and commodities to alleviate poverty in Third World countries. We did the same for the poor in our own country and yet the same conditions have remained, generation after generation. It's like pouring sand in a rat hole.

Our foreign aid has been government-to-government and as long as it is, the Third World governments will continue to skim the cream off the top and pass the skim milk down to the people. For over a thousand years this has been the way of life for these people and it will never change until those governments

change their way of thinking. People-to-people aid will be less costly and succeed where other plans have failed. Governments were never intended to be welfare agencies. It would be a grave mistake for our government to try to change, overnight, attitudes and life-styles that have existed for as long as man himself. Just show them how to help themselves.

David O. Jackson

Indianapolis

Carmelites pleased by tapestry article

Just a note to congratulate you on that fine article on the processional tapestry. As involved as the whole story was, Ruth Ann Hanley did a beautiful job in catching and relating the essential facts in a way that everyone could understand. We were not only pleased ourselves, but all of our friends commented on the excellent job.

We want to thank her for all the time and effort. I'm sure that St. Teresa is better known in the archdiocese because of her talent and ability in relating the whole story. We ask St. Teresa to reward you! I'm sure that she enjoyed the article as well as the rest of us!

Mary Joseph of Divine Providence
Carmelite Monastery

Terre Haute

Pacifism article called 'inadequate'

Bravo for your recent coverage both in news items and on the editorial page, of the nuclear arms race and other pressing justice issues. I especially appreciated the column on women as gifts to the church.

I wish to bring to your attention, however, the article by Tom Lennon on pacifism (Oct. 30). I believe it was inadequate and did a great disservice to the young persons to whom it was directed.

First, the heading "Is pacifism an alternative to being drafted?" trivializes the whole subject and implies that avoiding the draft, not conscience, is the motive for pacifism. Granted, some conscientious objectors have claimed that status for less than honorable motives, but that is beside the point. It takes a great deal of courage to take the position of conscientious objector precisely because it is counter-cultural and one's motives are suspect.

The column implied that total pacifism is the only alternative, while the teaching of the Church is much broader. According to the U.S. bishops during the Vietnam war, both universal conscientious objection and selective conscientious objection were possible.

For those of draft age and others who are interested, a pamphlet entitled "What Do I Believe About War? Questions for the 80s" is available from the National Interreligious Service Board for Conscientious Objectors (NISBCO), 550 Washington Bldg., 15th and New York Ave., N.W., Washington, DC 20005. It

defines conscientious objection, explains federal law and instructs young persons on how to document their objections to war and military service, if they find this is their belief.

Diane M. Carver
Wabash Valley Coalition
for Peace and Justice

Terre Haute

Walker points out misinterpretations

Don Kurre comments (Oct. 30) on the language of various bibles and quotes the Jerusalem Bible and the Good News Bible, both of which give Pilate the title of "Governor." Pontius Pilate was appointed Procurator of Judea by Tiberius Caesar. He was never a governor. Judea was part of the province of Syria under the Governor of Syria, Vitellius. Pilate was of equestrian rank, so could never be a governor.

The same "Jerusalem Bible" in Luke 24:25 quotes Jesus as saying to Cleopas and the other disciple enroute to Emmaus, "You foolish men." This could never have been. The "other disciple" was a woman, Mary, the wife of Cleopas as John makes clear in 19:25, when he speaks of the women at the cross. One of those women was Mary, wife of Cleopas. The word translated in one place 'Cleopas' and in the other 'Cleopas' is the same word in Greek. Why the difference? I cannot give an opinion; I doubt the translators could. Too, the Greek clearly translates Christ saying, "You foolish ones." not "You foolish men." The two enroute to Emmaus were Cleopas or Cleopas and his wife, Mary, going home to Emmaus.

These are but two misinterpretations. There are numerous others. If the translations con-

tinue changing, we could, in time, be reading that Christ delivered his Sermon on the Beatitudes from a soapbox rather than on the Mount!

C. J. Walker

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Whatever became of Caesar?

I have two questions to ask of the "social-minded" pastors of St. Thomas. What ever happened to "render unto Caesar the things that are Caesar's, and unto God the things that are God's"? And when we were baptized, we were asked, "What do you seek from the church?" And we answered, "Faith." I think that is still what we seek. The church wreaks havoc with faith when it splits people up on issues that are not even remotely the business of the church, and are also outside of its competency.

John F. Geisse

Indianapolis

Benedictines say 'Thank you'

Thank you for the good press coverage in the Criterion. It was well done and gave us a good start here at the Center.

Sister Donna Fyffe

Beech Grove Benedictine Center

Beech Grove

Castle picture dazzles Balduzzi

I am thoroughly dazzled at the sight of the picture of the castle at Burg Eltz on the cover of the Criterion (Oct. 30).

Where can I get a print of this in color? What is the address of this castle? Is it inhabited by an order of nuns? Who owns it? Are services said here regularly? Is it owned by the state or some private individual?

William Balduzzi

Terre Haute

Ed. Note: The castle, located on the Moselle River, was built in the 12th century and was never conquered. It has always been owned by the same family, which lives there on occasion and permits tours. Our photo is not in color, but a color print from a different view is available from Fr. Joseph Zillak, The Message, P.O. Box 4169, Evansville, IN. 47711, (812) 424-5536.



COMEBACK TRAIL—Chris Remenowsky of Oakley, Ohio, called by her friends "the bionic woman" gets a bear hug from her sister Joyce. Six years ago, the former basketball star was hit by a car while crossing a street and suffered severe brain damage. Now administrator of the CYO program at St. Cecilia's parish in Oakley, she is struggling back and hopes to enter college in January. (NC photo)

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A Channel of Peace Evangelistic Outreach

One family's problem solved, but many more remain

by VALERIE R. DILLON

Every once in a while, it's nice to get scooped on a story. It happened this week to The Criterion.

Ray Benjamin of St. Vincent de Paul Society dropped in at our offices Monday to tell us about a young man and his mother who were in desperate need of decent beds and a few pieces of furniture. The youth, who is handicapped, last May graduated from Secina High School's special education class. He now has a small job. But there just wasn't money enough for what he and his mother needed when—thanks to the help of some friends—they move to a better apartment than their present quarters in downtown Indianapolis.



material needs of the poor. As far as we know, it's the only such agency in the city which supplies furniture, clothing, etc. free to the needy. Because it is run by volunteers, its one requirement is that parishioners whose people seek its help must be participating members of the society, or have a "helper" parish which participates. At present, there are 29 such parishes in the area.

St. Vincent de Paul depends, also, on the contributions of the public. But right now, the warehouse is at near-depletion. Benjamin explains that recently the society provided many home furnishings as well as clothing to the Southeast Asian refugees who are new arrivals in Indianapolis under Catholic Charities sponsorship. These families arrived with virtually no belongings.

Another reason for the shortage is the financial bind many families currently experience. With the economy as it is, householders just aren't replacing their old furniture or major appliances with new ones. Instead, they're "making do" with what they've got.

But Benjamin believes there are many items out there in people's garages and basements—furniture no longer in use, stoves whose ovens are turned on only at holiday times, refrigerators used to store cold drinks—that could be donated without great sacrifice. That's what he's hoping—that generous individuals who have usable items will part with them so that families in great need can be helped.

According to Benjamin, St. Vincent de Paul especially needs living room and bedroom furniture and gas stoves and refrigerators. Under welfare rules, unless a needy family has a stove and refrigerator, it isn't eligible for food stamps, putting it in a double bind.

While the agency has a number of mattresses on hand, it doesn't have bed frames and many of the mattresses are odd sized.

What makes the situation so crucial is that we're headed into the fire season, when cold weather inevitably brings fires which destroy people's homes and leave them with few personal possessions. Last year, St. Vincent

refurnished the homes of 15 families who were burned out.

How can you help? You can take a hard look around the old home place and see what's really being used and what's simply taking up space. Then you can do yourself and someone else a big favor and bring it in to St. Vincent de Paul's warehouse in the old Sacred Heart School at 1502 South Union, Indianapolis. (That's one block east of South Meridian.)

Since it's manned by volunteers, the agency is only open on Saturdays. So don't drag the old oak table down there during the week or you'll be dragging it back home again.

If it's impossible for you to deliver your contribution, you can call St. Vincent de Paul's hotline number, 317-632-6760, for a pickup—also only on Saturday.

It might make you feel awfully good on Sunday morning.

check it out...

The North Central Association of Colleges and Schools has renewed its accreditation for St. Meinrad College that will be continued for another ten years. As a member of the Association, St. Meinrad College is re-evaluated at least once every ten years.

The evaluation requires a detailed self-study conducted by the institution and a four-day, on-campus visitation by an evaluation team from NCA. The college was first accredited in 1961. Today, it is the seminary college with the longest standing accreditation by NCA. Benedictine Father Thomas Ostidick is president-rector of the college.

The first annual open house at Simeon House, 3630 Forest Manor, Indianapolis, will be held Sunday, Nov. 15, from 1 to 4 p.m. The public is invited to attend.

The open house is sponsored by Catholic Charities Special Projects in conjunction with the retired senior volunteer people.

Simeon House is a congregate living home for isolated senior citizens, 60 years of age or older.

An Institute for Hispanic Ministry will be held at Marian College, Indianapolis, from 9:30 a.m. to 3:15 p.m. on Saturday, Nov. 14.

Sponsored by the Archdiocese of Indianapolis, the institute provides persons with an opportunity to prepare to serve the Hispanic community as youth leaders, catechists, pastoral ministers, religious leaders and participants in their own churches.

For more information, call Fr. Mauro Rodas or Bro. Tom at 317-437-3983.

John Canaday II was among the 24 theologians from the St. Meinrad School of Theology, to make his declaration of candidacy for the priesthood in ceremonies at the St. Meinrad College Chapel on Saturday, Nov. 7. Archbishop Edward T. O'Meara presided at the ceremony. The 24 represent 11 dioceses, four archdioceses and one religious order.

John is the son of Mr. and Mrs. John Canaday of Indianapolis and a member of Our Lady of Lourdes parish.

On Thursday, Nov. 19, the American Cancer Society's "Great American Smokeout" encourages smokers to put out their cigarettes for 24 hours just to prove to themselves that they can.

In support of the "Smokeout," St. Francis Hospital Center, Beech Grove, joins the Cancer Society in offering free pulmonary function testing and information about smoking from 7 a.m. to 7:30 p.m. on "Smokeout" day in the hospital lobby. In addition, the institution's November Outreach Program focuses on "Smoking: To Quit or Not to Quit." The program, free to the public, will be held in the hospital auditorium from 7:30 to 9 p.m.

A flea market featuring antiques will be held from 9 a.m. to 6 p.m. Saturday, Nov. 21, at Chatham High School. Members of the Antique Dealers' Association of Central Indiana will offer china, glass, furniture and pottery. Music Boosters Club, sponsors of the flea market, will sell Christmas boutique items and baked goods.

Archbishop O'Meara's Schedule

Week of November 15

SUNDAY-THURSDAY, November 15-19—General meeting of the NCCB/USCC, Washington, D.C.

THURSDAY, November 19—Catholic Relief Services board meeting, Washington, D.C.

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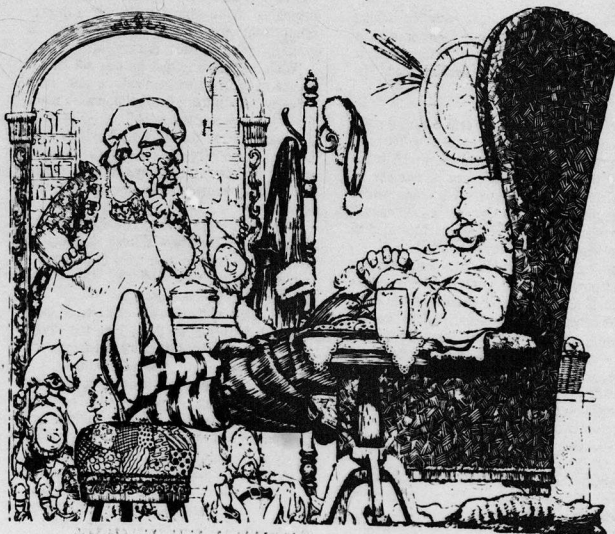
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THE QUESTION BOX

Law on masonry confusing

by Msgr. R. T. BOSLER

Q I am a Catholic who joined the Masons several years ago, after the newspapers announced that the authorities in Rome declared this was permitted in countries where Masonry was not opposed to Catholicism. My pastor at the time told me I could go ahead. Now another pastor told me Rome recently announced that the penalty of excommunication still applies to Catholics who join the Masons. Where does this leave me?



A Confused like most other Catholics—including bishops, I suspect—in countries where Masonry is not what it is in Italy. I'll try my best to eliminate the confusion.

Canon 2335 of our church law imposes an automatic excommunication upon any Catholic who joins "the Masonic sect or any other secret society which plots against the Church or civil authority." This law reflects the long and bitter conflicts between Freemasonry and the church in Latin countries like Italy, France and Spain.

In English-speaking nations, where Masonry was not, or no longer is, considered a secret society plotting against the Catholic Church or legitimate civil authority, questions arose whether canon 2335 applied.

The Catholic bishops of England and the United States had been asking Rome for clarification when in July 1974 the Sacred Congregation for the Doctrine of the Faith sent a letter to the president of the U.S. National Conference of Catholic Bishops. The letter stated that after much consultation with

bishops in different parts of the world, it became clear that situations vary so much from country to country that the Holy See did not see fit at present to change canon 2335; the law would remain in force until the new canon law might change it.

But the letter went on to explain that, according to the principles of church law, canons like 2335 imposing penalties must be strictly interpreted. Consequently, the opinions of canon law experts who hold that canon 2335 did not apply where Masonry was not a secret society plotting against the church may be safely taught and applied.

The bishops of the United States made public the letter and thereby implied that Catholics who were satisfied that the Masonic lodges they wanted to join were in no way connected with secret societies plotting against the Catholic Church might safely follow the opinion that the general law of the church did not apply in their cases.

This explains why you were told you could become a Mason and still remain a member of the Catholic Church.

Then in March of this year, the same Roman Congregation issued a statement that the penalty of excommunication still applied to Catholics who become Freemasons. No qualifications.

This made headlines in the secular press. What's up? Was the Roman Congregation revoking its interpretation of 1974?

About a week later the press broke the story of the scandal in the Italian government. A large number of leading members of the Christian Democratic Party, presumably good Roman Catholics, were revealed to be secret members of Freemasonry up to some kind of plot never clearly described. The government fell.

The reason for the warning of the

Congregation for the Doctrine of the Faith should have become obvious. It was saying nothing new, merely repeating what had been emphasized in the 1974 letter: The general law of the church against Masonry still applied—to Italy without doubt.

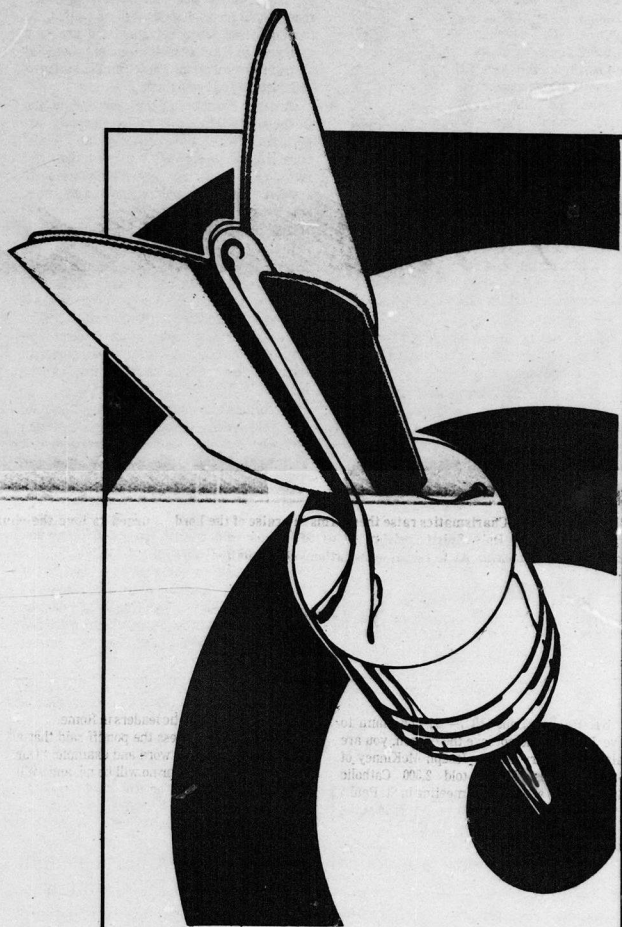
This was not a reversal of the interpretation of 1974, which simply did not apply to the Italian situation.

Since Masonry is not the same in all parts of the world, it is interesting to note how the new canon law will consider the problem of societies that plot against the Catholic Church. Here is a rough translation of the most recent revision of the new canon 1326: "Anyone who joins a society which plots against the Church may be punished with a just penalty while one who promotes or leads such a society may be subject to an interdict."

Such penalties would require proof that a person was affiliated with a society plotting against the church.

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

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Bishops (from 1)

the human being, and unravels the moral fiber of the nation.

"In calling for a constitutional remedy," Cardinal Cooke said, "we have no intention of asking the government to take over our task of teaching moral principles and forming consciences."

"However, the law does have a teaching function, which is exercised by encouraging or forbidding specific actions according to their assessed impact on the common good," he said.

IN ADDITION to the oral testimony the bishops' conference submitted a 50-page statement to the subcommittee which noted what the bishops said were a number of developments over the past five years "which strengthen the case for an amendment." Representatives of the bishops last testified on a constitutional amendment in 1976.

Among other things, the statement said that developments in pre-natal technology have shown to an even greater degree the humanity of the unborn child, that legal abortion has not helped reduce maternal deaths despite arguments that it would, that psychologists have found a link between abortion and a breakdown in the protective instinct of mother for child, and that it has become increasingly more obvious that abortion is not a religious issue since arguments can be made against it "on wholly secular grounds."

Also testifying at the hearing were several other religious leaders both for and against abortion.

The Rev. Adrian Rogers, a Southern Baptist

pastor from Memphis, Tenn., urged the subcommittee to "be quick to acknowledge that the basic requirements of moral decency require the rejection of abortion."

But Bishop George N. Hunt, Episcopal bishop of Rhode Island, said the position of his church was that when a question such as the beginning of life cannot be known with certainty, removing the right of individuals to make their own decisions is immoral.

While maintaining that he was not an advocate of abortion on demand, he said there "clearly" are times when obtaining an abortion is the "lesser of two evils."

Meanwhile at the Rhode Island Pro-Life Conference in Providence, R. I., a social worker commented that cuts in government aid to poor women undermine anti-abortion efforts.

The pro-life movement, in helping women choose to have their babies, must also fight for the aid these women will need in pregnancy and in raising their children, said Erma Craven, a black social worker.

She spoke at the pro-life conference sponsored by Catholics for Life, Inc., the Rhode Island State Right to Life Committee, Inc., and Congressional District Action Committees.

If women are encouraged to give birth, society also must encourage aid for those women, whether or not the children are illegitimate and regardless of how many other children a woman has, Mrs. Craven said.

Relating the pro-life movement to the civil rights' movement, she said it is largely poor black women who will lose government assistance for their unborn and other children.

LIVING YOUR FAITH



PRAISING GOD—Charismatics raise their arms in praise of the Lord at a Mass of the Holy Spirit, celebrated at SS. Peter and Paul Cathedral last month. At a recent convention, charismatics were

urged to love the church as they love Jesus. (Photo by Ruth Ann Hanley)

Jesus was not a Christian

by Msgr. GEORGE G. HIGGINS

Have you ever wondered what Jesus was like? Most people have some sort of mental image of Jesus drawn from the Bible stories they have heard from childhood.

Chances are these images tend to ignore a significant fact about Jesus: He was not a Christian. Jesus was a Jew—and a very observant one.

Therefore, as Professor Leonard Swidler of Temple University reminds us in a recent article, Jesus "did not go to Mass, or indeed any worship service, on Sunday morning. He went to services on the Sabbath."

Swidler continues: Jesus "did not go to church. He went to synagogue . . . He did not read the New Testament, nor did he think it the inspired word of God. He did read the Hebrew Bible and thought it the holy Scriptures . . . He did not celebrate Christmas and Easter. He celebrated Shavuoth and Passover."

These simple thoughts deserve careful meditation for they have profound implications not only for our understanding of Jesus and Christianity, but also for the way Christians understand their relationship to Judaism.

Jesus lived Jewish law. Why then does Christian teaching often make such a dichotomy between "law" and "Gospel"? After all, Jesus himself said: "Do not think that I came to destroy the law or the prophets. I came not to destroy but to carry out."

Furthermore, Jesus' summary of the law is taken directly from the pages of Hebrew Scripture. In Deuteronomy we read, "Love the Lord your God with all your heart, all your soul, and all your strength." Again, in Leviticus, we read, "Love your neighbor as yourself."

Yet how many Christians still believe and teach that this traditional Jewish teaching of Jesus represents some sort of "new" law of love? How many falsely contrast Judaism as "a religion of justice and fear" with Christianity as "a religion of love and mercy?"

In doing so, we forget our awareness of divine love and mercy is part of the religious heritage we Christians owe to Jews.

To understand the New Testament properly, we must read it in its original Jewish context. It should not be seen simply as "replacing" the Hebrew Scriptures. While the New Testament makes claims about Jesus that Judaism cannot accept, it is important to realize that Jesus' own teaching is very Jewish indeed.

Nor can Christians view our Jewish heritage as simply a past event, exhausted in Jesus' time. In his Letter to the Romans, St. Paul says Christians have been grafted to the Jewish covenant with God in the same way a wild branch is grafted to a living root.

Then he adds, "Remember that you do not support the root, the root supports you."

The Christian attitude toward Jews should not be one of arrogance or triumph, but an acknowledgement of a living, spiritual relationship. Our covenant and theirs are forever linked in God's plan of salvation.

1981 by NC News Service

Charismatics focus on love of Church

by KAY O'LAUGHLIN
and JIM KELLY

ST. PAUL, Minn. (NC)—"If you claim to love Jesus and do not love the church, you are false," Auxiliary Bishop Joseph McKinney of Grand Rapids, Mich., told 2,500 Catholic charismatics at a regional meeting in St. Paul.

"If you want to know if you really love the church, ask yourself if you love the pope," the bishop added. "I love the church, wrinkles and all."

The 1981 Upper Midwest Regional Catholic Charismatic Conference, which gathered charismatics from 13 states and Canada, centered on the theme, "The Kingdom, the Power, the Glory."

Charismatics emphasize the gifts of the Holy Spirit, called charisms, which are given as special graces to individual Christians for the good of the community.

In addition to talks and prayer sessions the conference featured a videotape of Pope John Paul II's address last May to an international meeting of charismatic leaders in Rome.

In the taped address the pontiff said that a pope teaches by both word and example. "Our yes will be yes, and our no will be no, and we'll call sin sin in our life," he said.

Bishop McKinney, who has been an episcopal adviser to the charismatic renewal movement for 11 years, said that in the earlier years of the movement members dealt with a temptation to form a separate church.

That was during a dismal period of the church when many young people were leaving it and older people were expressing doubts, he said.

He said that in those days he regularly challenged charismatic audiences by asking them, "Could you love the pope (Paul VI)?"

Bishop McKinney, who visited Rome

several times to obtain recognition of the charismatic renewal, credited Pope Paul with "the most affirming words anyone in the church had said (about the charismatic movement) up to that time."

Pope Paul praised the joy of charismatics as the kind of joy that should be in all Christians, he said.

In another session of the conference a long-time charismatic leader, Mrs. Dorothy Ranaghan of South Bend, Ind., testified to the power of prayer in her life.

She said she used to have a problem with her anger and "prayed to be delivered from this anger."

God made her realize that what she needed was to repent of the root of her anger, which was pride, she said.

Through recognition of the root of the problems and true repentance, she said, she discovered joy, ended years of jolting nightmares, overcame fear, and helped her eight-year-old daughter to overcome her problems of anger.

"We prayed one day, and the problem was gone," she said. "Can you imagine the joy and faith of that child to see the Lord?"

Mrs. Ranaghan, who has been in the Catholic charismatic renewal since 1967 and is a member of the National Charismatic Service Committee, described recognizing one's problems and repenting of the roots of those problems as the beginning of "real, genuine freedom."

She said that people must be pious, but not in the sense of living only for life with God after death. "The Lord wants us to enjoy the little things of life now," she said.

Evangelization celebration endorsed

WASHINGTON (NC)—The U.S. bishops' Committee on Evangelization has endorsed next year's fourth annual National Catholic Lay Celebration of Evangelization. Archbishop Edward T. O'Meara of Indianapolis, the committee chairman, announced the endorsement.

The Lay Celebration, an annual event organized by the Paulist Catholic Evangelization Center in cooperation with local committees, has drawn more than 10,000 people in the last three years.

The purpose of the event is to train and inspire lay Catholics to reach out to their

friends and neighbors in a "new era of evangelization."

The celebrations will take place at three sites to enhance regional participation.

The Midwest celebration is to be held Aug. 19-22 in St. Paul, Minn., where Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, is scheduled to be host. The Western celebration is to be in Los Angeles Sept. 16-19 with Cardinal Timothy Manning of Los Angeles as host. The Eastern celebration will be in Miami Oct. 21-24 with Archbishop Edward A. McCarthy of Miami as host.

Pope's encyclical has both old and new

by Fr. RICHARD P. MCBRIEN

Last week I wrote of the Pope's new encyclical, *Laborem Exercens*, and focused the column's attention on its social-ethical content.

The encyclical stands clearly and firmly in the long line of Catholic social documents, from Pope Leo XIII's *Rerum Novarum* (whose ninetieth anniversary this encyclical celebrates) to Pope John Paul II's own first

encyclical, *Redemptor Hominis* (1979).

In one sense, there is little that is new in *Laborem Exercens*. All of the traditional themes are sounded: private property is not an absolute right; workers have a natural right to unionize; the common good must determine public policy and private action alike; and so forth.

On the other hand, there is much that is new in *Laborem Exercens*. We live in a far dif-

ferent world from the one inhabited by Pope Leo XIII in 1891.

The present Holy Father mentions several differences: technology, automation, increases in the cost of energy and raw materials, pollution, awareness of the limitations on natural resources, the rise of previously subservient peoples and nations.

WELL, THE FACT OF the matter is that Pope John Paul II is all of these: personalist, existentialist, and humanist. For him, the subjective determines the objective, not vice versa.

"The sources of the dignity of work," he writes, "are to be sought primarily in the subjective dimension, not in the objective one . . . This does not mean that, from the objective point of view human work cannot and must not be rated and qualified in any way. It means only that the primary basis of the value of work is man himself, who is its subject."

The problem, therefore, with more traditional forms of capitalism is that they treated work as a commodity, or merchandise. "The call to solidarity and common action addressed to the workers . . . was the reaction against the degradation of man as the subject of work, and against the unheard of accompanying exploitation in the field of wages,

working conditions and social security for the worker."

"It must be frankly recognized," the Pope continues, "that the reaction against the system of injustice and harm that cried to heaven for vengeance and that weighed heavily upon workers in that period of rapid industrialization was justified from the point of view of social morality."

THE 19th CENTURY capitalists (whose sense of morality is now being rehabilitated in the United States) "did not pay sufficient attention to the rights of the workers, on the ground that human work is solely an instrument of production, and that capital is the basis, efficient factor and purpose of production."

"The Church," he writes, "is firmly committed to this cause, for she considers it her mission, her service, a proof of her fidelity to Christ, so that she can truly be the 'church of the poor.'"

In carrying out this mission, the Church must remind every worker that work is not a punishment for sin. Rather, it is the way by which we cooperate with God in transforming nature and in fulfilling ourselves as human beings.

He returns again and again to the vision of Genesis. We are called to "fill the earth and subdue it" (1:28), to be co-creators with God.

The human person, therefore, can never be a mere instrument of anyone or anything else. We are at the beginning and center of this Pope's remarkable theology.

Scholarly approaches to theology vary

WASHINGTON (NC)—Even when Catholic and Protestant scholars arrive at the same moral conclusion, their approach to it is often quite different, a United Church of Christ theologian told a predominantly Catholic audience in Washington.

Catholics tend to start from a natural law basis while Protestants work more from a personalist or interpersonal approach, said James M. Gustafson, professor of theological ethics at the University of Chicago's Divinity School.

Gustafson delivered the Eighth Annual Paul Watson Lecture at the Catholic University of America to an audience made up chiefly of Catholic scholars and theology students.

Gustafson noted that, especially in the ecumenical climate of recent years, Catholic and Protestant moral theologians have in-

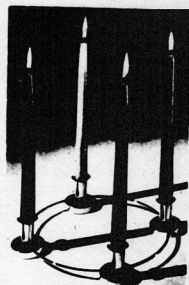
fluenced each other's thinking and traditions.

He described the natural law tradition that dominates Catholic moral thinking as viewing God primarily in terms of being, as analyzing moral questions in terms of God's mind or God's design and the natural order, and as interpreting man with a strong emphasis on his nature or place in nature.

He characterized the interpersonal approach as giving priority to history over nature, viewing God chiefly as an "autonomous agent" freely acting in history, and viewing man chiefly as the image of God, the autonomous and free agent.

"History is the realm of freedom and autonomy, of contingency and action," he said. "Nature, by contrast, is the realm of 'being,' of cause and effect, and in its classical model, of an inherent telos or end."

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Who owns your parish? Take this quiz!

by DOLORES CURRAN

When, in a column a couple of years ago, I mentioned a good parish, I got a letter that questioned my guidelines for judging a parish bad, mediocre, or good. "What is your basic criteria?" asked the writer. "What do you look for?"

That one is easy. The first most underlying clue to a parish is who owns it? If there's no clear answer, then a parish has passed its initial physical and is on its way to good health. If nobody owns the parish, then everybody does and we call it community. However, lots of parishes are owned by someone or some group. Here are the most familiar ones:

Father. By far, the most typical parish owner is the pastor. It is his parish, whether by choice or delegation. Lots of pastors don't want ownership but their parishioners don't want it either, so it becomes a hot potato. In other parishes, Father demands ownership as a by-product of ordination and this creates its own problems, or mystique, as the canon may be. (In one parish, I'm told, the housekeeper, as an extension of the pastor, owned the parish but only because of longevity in the parish. When she passed on, as they say in the sagas, both the parish and Father were liberated to become a community.)

School parents. The second most familiar deed holders are those who have or had their children in the parish school. This is the familiar "parish-is-the-school" model of church and those parents who have been told they are special for sending their children to the school believe it. Even if only one-thirtieth of these people have children in the school, the school is the allegiance test which, if you pass at some time in your parish life, proves you are a good supportive parishioner deserving of ownership.

Natives. Next most common landlords are those who were there first. Everyone else is a newcomer, a "they," even though "they" may have been there 25 years. These owners are the ones with the most kin in the parish graveyard and the original stained glass windows in the church. Therefore, they grant themselves the right of eminent domain. They still talk of the good old days when the founders didn't have to share the Good News with people they didn't know.

Ethnic. German, Italian, Polish come next. If you're Irish in an Irish parish, your vote counts more on the KC ballot. However, if you're Irish in a Polish parish, offer it up. People don't want their First Communicant marching with yours. If you're Hispanic in L.A., you have more ownership than in most other places because you're almost in the majority there (however, you might have a foreign-born Irish pastor, a real possibility in L.A., and that could change things).

Rural. If you live in the country adjacent to a metropolitan area, you're already experiencing the big city folk moving into your area for the joy of country living. That's okay, but when they start bringing their big city ideas into your comfortably secure parish, you're likely to make a stand for rural ownership and ask them to drop "visitor" envelopes into the weekly basket.

Renewal or Traditionalist. If you're for English, the sign of peace, and coffee after Mass, you own a part of the cornerstone if your pastor also likes them. If, however, he's for Latin, a sign of subservience and raffles after Mass, go back to renting. It isn't your parish.

Civilian. If you live in a parish near a military base, you can claim more ownership than those military people moving in because they are going to leave in two years. Why crowd your pews and classes with their children? Why bother to listen to their needs, input, and ideas?

There are more but you get the idea. I'm sure you can come up with your own parish landlords, but if you can't, thank God and move on to community ownership.



IN THE BAG—Three-year-old Barbile Zampini of Charlottesville, Va., didn't mind a bit when babysitter Donna Loney placed her in a newspaper delivery bag so she could hang out the laundry. This week, Father McBrien continues analyzing "Laborem Exercens," in which Pope John Paul II says work is one way that humans cooperate with God. (NC photo from UPI)

THE WORD

by PAUL KARNOWSKI

It is not my usual practice to rewrite the pages of Scripture, but with today's first reading I must make a rare exception. Taken from the book of Proverbs, the passage describes the ideal wife. In the interest of equal time, it could be rewritten to describe the ideal husband:

"When one finds a worthy husband, his value is far beyond pearls. His wife, entrusting her heart to him, has an unfailing prize. He brings her good, and not evil, all the days of his life. He obtains seed and sows the fields with skillful hands. He puts his hand to the plow and his fingers to the sickle. He reaches out to his hands to the poor and extends his arms to the needy. Charming is deceptive and rugged good looks fleeting. The man who fears the Lord is to be praised."

Nor is it my usual practice to criticize the contents of Scripture. But one line in today's reading carries overtones of "populism" whose merit is dubious. The good spouse (husband or wife) is called "an unfailing prize." What does the author mean? A

good catch? Is the good spouse such a rare entity that he or she must be stalked and trapped as if the creature was on the President's list of endangered species? Some would say yes.

Others maintain that the acquisition of a good spouse involves an inordinate amount of luck. Good marriages are not made, the popular notion maintains, they are something into which only the fortunate stumble.

The bulk of the passage from Proverbs refutes these ideas. It speaks of attitudes that must be fostered: a willingness to work; a sense of compassion for the poor and the needy; a strong faith in God; a knowledge that real beauty comes from within.

A good marriage is based on choice. The good spouse brings "good to his partner, not evil, all the days of his life." Whether we are married or not, we know from the start that life involves a constant sifting of the good from the bad. It is a series of choices. In marriage, then, we should concentrate less on finding a good spouse, and more on choosing to be one. That personal choice is worth its proverbial weight in pearls.

Have you looked around lately? The print of God is there

by MARY ROSE BIRCHLER

The print of God's hand is etched in the vastness of mountains, The depths of the sea, and the creatures within. His hand puts whitecaps on the ocean, And sails the clouds across the sky. His hand formed every little bird and bee. The sun and moon and stars are at His kind command.

Uniqueness is seen in every animal large or small.

His love is written across the faces of children. His kindness shines out of their parents' eyes. The rainbow and the myriad of flowers He gave for our delight.

Babbling brooks echo His laughter.

His majesty is evident in wheat fields, hills, and redwood forests.

We learn His magnificence from the regal lily, humility from the daisy.

His dependability is seen in the north star. He watches over the sparrow, so surely He watches over us.

He will guide us through frightful times so that we fear no evil.

We are helped to develop harmony in our lives by His divine order.

He makes us whole again after a tiring day.

This is the world God fashioned for us.

It is a happy day when we see God's love in someone else's eyes.

It is a world of beauty if we but look around.

Have you looked around lately?

BLESSED ARE THE PEACEMAKERS



She manages a radio station that broadcasts in the Spanish language for 18 hours each day, and Rosa Ramon brings vital information that wasn't there before to the

Hispanic community of Washington's Yakima Valley. She tells the farmworkers about jobs, medical services, about scholarships and training courses. She works for justice.

To Frank Maguire, justice is jobs for people who want to work. In Philadelphia's blue-collar neighborhoods, he fights factory closings and he searches for new ways to bring economic development into his community. He helps workers organize for fair benefits and a measure of security, and he brings hope to the unemployed.



Hope is about all the Mississippi Delta town of Metcalfe had going for it until the people organized, incorporated the town and brought in the basic community services that most people take for granted. Shirley Allen, a 26-year-old member of the new city council, broke through her natural shyness to take hope to her neighbors, to gain their support, and to build their own security.

The Campaign for Human Development provided the seed money to assist the work of Rosa Ramon. Frank Maguire, Shirley Allen, and hundreds of others who believe that all people have the right to dignity and security. And CHD can be nothing more than the people who believe in its goals and contribute to its work.

That is why this appeal must be made each year. That is why without the generous people of the Catholic Church in America, the work for justice — and for peace — might take longer.



1981 CAMPAIGN FOR HUMAN DEVELOPMENT

COLLECTION SUNDAY
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Holy Family Parish

Oldenburg, Indiana

Fr. James Fitzpatrick, O.F.M., pastor

by RUTH ANN HANLEY

Without a moment's hesitation, the pastor at Oldenburg's Holy Family Parish named the strength of his parish.

"Solidly Catholic," is the way Franciscan Father James Fitzpatrick put it in a recent interview.

But even a casual tourist would notice the way religion and life are intertwined in the city. Two magnificent churches stand face to face at the threshold of the city, their spires splitting the blue of the sky. One is Holy Family, the other the "chapel" of the Franciscan Sisters of Oldenburg. Together with a third spire rising from the motherhouse, the three have given rise to the city's unofficial title: "Village of Spires."

On the streets, labeled "strasse" which proudly proclaims their German ancestry, uniformed young women from the Academy of the Immaculate Conception meander into stores while younger grade school children are released from the public school on parish grounds.

Father Fitzpatrick believes that the parish—founded by staunch German Catholics—has been strengthened through the years by the fruits of the Franciscan educational experience. At the parish was a monastery, founded 30 or so years after the founding of the parish. Through the years, the pastor says, "with all the solemn services, the professors of Scripture, the doctors of canon law who taught at the House of Theology and preached at parish masses, the people drew a benefit."

Halfway between Indianapolis and Cincinnati, the parish's people were among those who moved westward in the throes of a Jacksonian depression.

They "platted" the town including a place for the church and built a log cabin, but they were poor in a new country, working to keep themselves warm and fed.

Before long they neglected to support the church and soon a remedy was proposed: each family would supply a half cord of wood and \$3 yearly to support the pastor unless it could prove its inability to the trustees. A \$5 donation exempted a family from manual labor. But "should it so happen that any parishioner after three distinct invitations from the trustees, still shirks his duty of appearing for manual labor, he shall be excluded from the parish by the pastor and his name affixed to the church door until he shows a better spirit."

The young Alsatian Father Franz Joseph Rudolf who arrived in 1844, was the real founder of the parish according to the history. "He was the builder, the organizer, the dreamer and the planner."

He was said to be indefatigable. He helped cart the limestone from the creek for the first stone church. Later that same stone was used in the arched passageways beneath the present church.

Father Rudolf planned this one too. In its glory it would be a magnificent 165 by 65 feet. Ceiling to floor would measure 44 feet with a tower 154 feet into the air. It would seat 1,000 people.

On May 20, 1861, the cornerstone was laid.

By this time the Franciscan Sisters had begun to build their own educational history. They had come by invitation from Germany to teach, but added needlework, spinning, farm labor and religious exercises to their schedule. When the cholera of 1860 depleted families, they adopted 11 orphans.

Father Rudolf's gallant spirit gave out four years after the erection of the cathedral-like church. He was only 53 years old, but his work was finished and he was laid to rest under the sanctuary floor.

Large theological classes opened their doors onto a city which had at that time become almost self sufficient. A wooden shoe factory, woolen mills, blacksmiths, brickyards and a famous furniture house prospered.

The convent has grown to a motherhouse for some 900 sisters throughout the Midwest. From its base, Marian College opened in Indianapolis in the late 30's.

Father Fitzpatrick took over the parish one year ago. But he remembers a more carefree time when as a mischievous seminarian he helped dam the creek and flood nearby fields.

The novitiate for St. John the Baptist Franciscan Province closed two years ago and the monastery is now used as a rectory. His fellow friars—Father Adrian Schneider, associate; Father Leonard Cornelius, pastor for the sisters, and Brother Leonard Kirejewski, all around handyman—reside there.

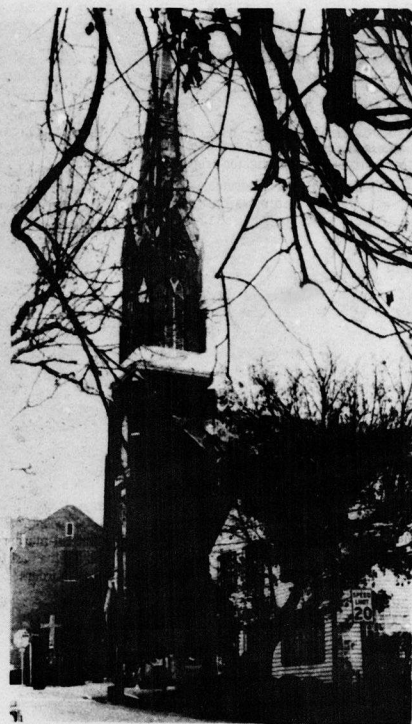
The 325 parish families are still known for their faith. Two-thirds work on farms full or part time; many work for the motherhouse; others commute to Cincinnati and Indianapolis.

They are proud of their young people: the CYO, the young women who attend Immaculate Conception Academy, those who come for religious instruction. Says Father Schneider, "Probably this is one of the few places a kid can leave his bike outside and be sure no one will take it."

The Irish pastor is proud of his German congregation. The Second Vatican Council received a gracious reception with an early parish council, with readers, communion ministers and a liturgical committee.

The education board spends its efforts trying to cement already-good family relationships with films and programs. The Knights of St. John and the Ladies' Auxiliary and senior citizens club sponsor socials to help the parish. The Mission Club has a monthly card party.

Parish facilities include a bowling alley, cafeteria, baseball diamond, and on the religious side, a cemetery.



Parishioners who were born and raised here and who raised their own children here as well, see this city as as good place to rear a family, a place for a wonderful start.

This October the yearly festival brought people from surrounding parishes, netting \$25,000. Wonderful as that amount is, it cannot solve the problem of the emptied monastery. The rooms and buildings which once housed 65 young men still need upkeep and care.

Hopefully, because of the faith and solid commitment of the people, that answer will come.



RELIGION AND LIFE—Holy Family parishioners have a long history of close church ties. In top photo (left to right), Clara and Carl Werner join Howard Heppner, Rita Enneking and Carrie Hottel outside the monastery. Directly above, Brother Leonard Kirejewski shows parish religious a clock he crafted. Left to right are Father Adrian Schneider, Father Leonard Cornelius, Brother Leonard, Sister Rose Alma Nieman and Father James Fitzpatrick. (Photos by Ruth Ann Hanley.)

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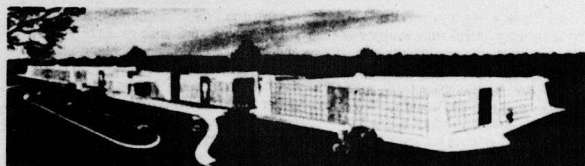
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UN report calls Church a 'special target' in El Salvador

by JEFF ENDRST

UNITED NATIONS (NC)—The Catholic Church has been a special target in the current civil war in El Salvador, according to a United Nations human rights investigator's report.

Jose Antonio Pastor Ridruejo, a U.N. Human Rights Commission special representative, cited "blatant and illustrative cases of murder" such as mass killings of peasants and attempts against priests and Religious who defend human rights.

This is part of "a general climate of persecution of the Catholic Church," his 35-page report said.

Killings also include assassination of political leaders, human rights advocates, university professors and school teachers, added Pastor, a law professor from Spain.

Fundamental rights are grossly and consistently violated by both sides in the civil war, said Pastor.

His report was sponsored by the Human Rights Commission and was presented Nov. 9 to the U.N. General Assembly by Secretary General Kurt Waldheim for consideration during the current session.

PASTOR SPENT a week in the Central American country in September, interviewing top government representatives, prisoners, displaced Salvadorans in refugee centers, foreign diplomats and private citizens. The report said most of the contacts in El Salvador were with government authorities. He also talked to Salvadoran refugees and members of

the political opposition exiled in Mexico City, Washington and New York.

Pastor said a lot of his data was obtained from the Legal Aid Office of the Archdiocese of San Salvador, El Salvador.

His mandate was to investigate the numerous reports about murders, abductions, disappearances, terrorist acts and violations of human rights.

"The great majority of the Salvadoran people do not exercise economic, social and cultural rights of particular importance at acceptable minimum levels," said the report.

Regarding civil and political rights under the civilian-military junta, "there has been in El Salvador a consistent pattern of gross violations of these rights which, in many cases, have culminated in tragic attempts on human life," the report added.

"Members of the state apparatus and violent groups of the extreme left are both responsible for these violations," it said.

The report quotes the Legal Aid Office as saying that "the security forces" murdered 1,030 people for political reasons in 1979, political murders numbered 8,062 in 1980 and during the first four months of 1981 there were 7,799 murders.

THE LEGAL AID Office does not keep figures of members of security forces killed.

Other agencies provided different statistics.

The U.S. State Department's figure for 1980 is 9,000, while the Toronto-based Interchurch Committee on Human Rights in Latin America,

a Canadian ecumenical group, listed 12,076 people murdered in 1980. Neither of these agencies said how many people were killed by government or opposition forces.

The Legal Aid Office attributed the murders in 1980 and 1981 to security forces and paramilitary groups coordinated by the armed forces high command. The Toronto church agency said most of the murders resulted from officially approved repression. Amnesty International, an independent human rights monitoring agency, said most of the documented violations were carried out by security forces.

The 1980 report of the Inter-American Commission on Human Rights of the

Organization of American States said that "terrorist assaults by armed groups of the extreme left and the extreme right" became increasingly frequent in 1980.

Pastor said he had "not the slightest doubt" that El Salvador needs social justice, respect for human rights and freedom.

The attainment of these objectives implies democratic elections, he said.

Regarding the church situation, the report said: "The special representative also has information on murders committed in what appears to be a general climate of persecution of the Catholic Church, whose leaders, priests and members have courageously defended human rights."



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Mother has 'time on hands,' wants to go to school

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I am a 38-year-old mother of three with a high school diploma, and I want to go to college. My husband tells me I am foolish. The truth is I am bored and starting to feel useless. Our youngest has just begun school, and I have time on my hands. Money is not a critical issue, so I don't have to get a job. Besides I don't want to be a waitress or a saleslady. I would like to learn bookkeeping or accounting. Do you think I am too old?

Answer: No, you are definitely not too old. You sound very wise to consider a second career when your children are raised, rather than retiring to soap operas or a job you don't want.

Some women find new tasks in and around the home to challenge them. They become 4-H or Girl Scout leaders, plan more elaborate meals, do volunteer work and initiate worthwhile family projects.

Other women sink into a serious depression at this point. I applaud you for your courage in being willing to start anew.

Hopefully you can obtain your husband's support. Tell him how important this is to you. Now that mothering is less time consuming, you need a new direction, a new identity.

A new career for you is good financial insurance for your family. Should something happen to your husband, you would be able to support your family. Your husband should perceive this as a part of the family insurance plan.

Your husband and family can assist you in many ways. Meal preparation, dishes, housecleaning, laundry and shopping are all tasks that can be divided up. It may take a little time to teach them how to do the jobs. Once your husband and children learn basic

homemaking skills, however, they can relieve you for your studies. In addition, their housekeeping skills become insurance should something happen to you.

Without your husband's support, it may be difficult for you to take more than one or two courses. If you try to do more, you may find yourself frustrated by your family.

While you would like to go to college, notice there are several ways to learn most skills, including the one you mentioned, as a beginning bookkeeper for a local firm. Be willing to accept low wages in return for training. Develop a five-year career plan. Use your library and read what you can about bookkeeping.

A second way is to take skill courses at a state technical school or college. Often these courses are offered at night. Talk to a counselor about your career goals, and let the counselor help you select appropriate courses.

A third possibility is to take specific courses in bookkeeping and accounting at a nearby college or university. As a special student you can select only those courses you want. Get an adviser to help you choose your courses.

Finally, you can obtain a college degree in accounting. This program will take four years, but it may be worth it to you in future salary and prestige. Check with the college admissions office and seek the help of an adviser. The college degree will make you eligible for a better job and may prepare you to qualify as a certified public accountant.

Many women fail to plan a second career because they do not take themselves seriously. You are right to seek to better yourself. Get your family's support. And get busy.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 67; Rensselaer, Ind. 47978.)

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The ACTIVE List

November 13

The Indianapolis Cursillo Community will sponsor an Ultraya at 7:30 p.m. in the community room of St. Thomas Aquinas parish, Indianapolis.

November 13, 15

Drama students of Secena Memorial High School will present the children's play, "Aladdin McFadden" at 8 p.m. on Friday and 3 p.m. on Sunday. Admission: \$5 per family; \$2, adults; \$1.50, Secena students; \$1, children under 13.

November 14

Single Christian Adults meet

at Larry Lampert's home at 7 p.m. For information call Larry at 899-4682.

Right to Life will have a dinner/dance at the Hyatt Regency Indianapolis at 6 p.m. Tickets are \$20 per person. Call 317-250-7185 for reservations.

St. John Bosco Guild will present a chili supper and entertainment at 6:30 p.m. at Secena High School, 5000 Nowland, Indianapolis.

Cathedral High School, Indianapolis, will administer freshmen placement tests at 8:30 a.m. The fee is \$25.

November 14, 15

St. Rose parish Christmas bazaar will be held at Knightstown from 8:30 a.m. until 3 p.m. on Saturday and from 11 a.m. until 3 p.m. on Sunday. Tickets for the dinner on Sunday will be \$3 for adults, \$2 for students and \$1 for pre-schoolers.

A Christmas boutique will be held at Little Flower parish, 1400 N. Bosart, Indianapolis, from 1 to 6:30 p.m. on Saturday.

and from 8 a.m. to 1 p.m. on Sunday.

November 14-21

Daily activities for homecoming week at Marian College will be climaxed on Saturday when the Marian Knights play Gosben Maple Leafs at Ritter High School at 2 p.m. and a dinner/dance at the Essex Hotel in downtown Indianapolis.

November 15

A Thanksgiving get-together and social bazaar will be held at Assumption parish, 1105 S. Blaine Ave., Indianapolis, after the 10 a.m. Mass. Public invited.

Sacred Heart parish, Indianapolis, will have a card party at the parish beginning at 2 p.m.

The Altar Society of St. Joseph parish, 1375 S. Mickey, Indianapolis, will have its fall bazaar beginning with a chicken and noodle dinner at noon.

The St. Vincent de Paul Society of St. Patrick parish, Indianapolis, is sponsoring a poultry card party and turkey drawing in the parish hall, 936 Prospect St. The hall will open at noon. Card games begin at 2 p.m. Admission: \$1.25.

Cathedral High School will have a scholarship dinner/dance from 6 to 11 p.m. at the school on E. 56th St., Indianapolis. Tickets: \$10 per person.



DO-SI-DO—Ready for the Cathedral Scholarship Square Dance are (back row, left to right) Donald Stock, principal, Mary Jane Brady, dance co-chairman, Larry Everhart, George Kovatch and Ann Myers, and (front) Norma Cripe, Mother's Club president, and Helene Farrell, co-chairman. The dance is Nov. 15 at the high school.

The Athletic Club of Chatard High School, 5865 N. Crittenden, Indianapolis, will serve a spaghetti dinner in the cafeteria from 4 to 7 p.m. for the benefit of the school's athletic teams.

Our Lady of Hope Hospital Guild will have a holy hour at St. Bridget Church, Indianapolis, at 2 p.m. A business meeting and social hour will follow.

November 16

Our Lady of Everyday Circle, Daughters of Isabella, will meet at 7:30 p.m. at St. Elizabeth Home, 2500 Churchman Ave., Indianapolis.

November 16, 19

Area meetings of SDRC are scheduled at 7:30 p.m. at St. Mary parish, Greenfield, on (Continued on page 15)

THANKSGIVING POULTRY CARD PARTY

Sponsored by: St Vincent de Paul Society



SUNDAY, November 15

Doors Open at 12 Noon for Turkey Drawing; Card Party, 2:00 p.m.



Admission \$1.25

St. Patrick's School Hall
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BAZAAR—Becki Shaffer (left) and Kathleen Gibbons display handcrafted Christmas items for St. Joan of Arc's first annual Christmas Bazaar to benefit the school from 9 a.m. to 5 p.m. Nov. 13 and 14 in the social hall.



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FRIDAY, NOV. 20



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Cafeteria

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(Includes a Ham Sandwich & Beer)

The Active List

Nov. 16 and at St. Gabriel School, Indianapolis, on Nov. 19.

November 18

A four-session lecture series on "Changes in the Church Since Vatican II" will be presented by Msgr. Raymond T. Bosler at St. Christopher parish, Speedway, at 7:30 p.m. on consecutive Wednesdays.

The Auxiliary of St. Joseph Council K of C will have its annual card party at the council hall, 4332 German Church Rd., Indianapolis, at 8 p.m. For reservations call 861-5898 or 485-7191.

November 20

A Monte Carlo, beginning at 7:30 p.m., will be held at Little Flower parish, 1400 N. Bosart, Indianapolis. Tickets: \$2.

November 20-22

Benedictine Father Cyprian Davis will conduct a men's retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis.

A weekend program for separated, divorced and remarried persons will be held at Alverna Center, 8140 Spring Mill Rd., Indianapolis.

November 21

Monte Carlo night at St. Ann parish, 2950 S. Holt Rd., Indianapolis, from 7 p.m. to 1 a.m. will benefit the school.

Martin Brofman, metaphysician and founder of A Vision Workshop, will conduct a two-day intensive course at Alverna Retreat Center, Indianapolis, Dec. 12-13.

A Vision Workshop teaches methods of focusing mental, emotional, spiritual and physical vision for the goal of improved and perfected eyesight and health. It is recommended to eye-glass and non eye-glass wearers alike.

Knights and Ladies of St. Peter Claver Council and Court of SS. Peter and Paul Cathedral will have a rummage sale from 9 a.m. to 4 p.m. in the Social Center, 1324 N. Pennsylvania, Indianapolis.

November 22

St. Anthony parish council will sponsor a smorgasbord from noon until 2 p.m. in Ryan Hall, 358 N. Warman, Indianapolis. Adults, \$3.75; children under 12, \$1.50.

November 22, 23

A Scripture workshop directed by Benedictine Father Conrad Louis will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 7 to 10 p.m. each evening.

Vision workshop to be held at Alverna Center

"A Vision Workshop explores the nature of vision within the context of seeing the world with a healthy outlook," says Franciscan Father Belitz, director of Alverna. "It includes discussion and demonstration of techniques for relaxation, guided imagery, insight exercises, Hatha Yoga eye exercises and applied auto suggestion at alpha—the level at which brain wave frequencies

are receptive to new programs which can lead to physical healing, explains Father Justin.

Tuition for A Vision Workshop is \$85. The workshop will

be from 10 a.m. to 6 p.m. on both Saturday and Sunday. To enroll or receive additional information, contact Alverna Retreat Center, 317-257-7338.



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OBITUARIES

† ALLARD, Joseph F., 63, St. Barnabas, Indianapolis, Nov. 9. Husband of Leah; father of Joseph, Jack, Jeff, James, John and Jerry Allard; brother of Marcella Stalker.

† ESSENMACHER, Edna M., 83, Holy Family, Richmond, Nov. 9. Sister of Lillian Moelk and Richard McCann.

† FEY, Mary Ann, 17, St. Mark,

Indianapolis, Nov. 12. Daughter of William and Eleanor Fey; sister of Louise Robinson and Margaret Taylor; granddaughter of Herman and Lillian Fey.

† FRIES, Alice J., 57, Holy Name, Beech Grove, Nov. 9. Wife of the late Carl Fries; sister of Albert Akustakainis.

† HAWKINS, Anthony E., 38, St.

Bernard, Frenchtown, Nov. 2. Son of Mr. and Mrs. Robert Hawkins; brother of Kenneth Hawkins.

† HECKER, Charles E. Sr., 57, Jeffersonville, Nov. 9. Husband of Beatrice (Knight); father of Alice Huddleston, Charles E. Jr. and David Hecker.

† HIBBS, Elizabeth (Bess), St.

Lawrence, Indianapolis, Nov. 7. Mother of Bette Gladish.

† NEFF, Deborah Sue, 25, St. Mary, Lanesville, Nov. 2. Wife of Mark; mother of Sarah, Heather and Stephen Neff; daughter of Mr. and Mrs. Allen Wigginton; sister of Kathleen Whit, Patricia Mantano, Cindy Gish, Charlene Segura, Jackie Lockhart, Candy, Mariene, Judy, Tammy, Michael, Pete, Dennis and Patrick Wigginton.

† PISTNER, Eleonora, 80, Holy Family, Oldenburg, Nov. 6. Aunt of August Karg.

† RICHMER, George Andrew, 65, St. Mary, Lanesville, Nov. 2. Husband of Dorothy (Ringle); father of Wilma Zurschmiede, Louis, Robert and Russell Richmer; brother of Philomena and Clemens Richmer.

† ROLAND, Dorothy, 88, St. Jude, Indianapolis, Nov. 9. Mother of Robert and Edward Roland.

† ROSNER, Anna Marie, 79, St. Christopher, Indianapolis, Nov. 7. Mother of Richard and Paul Rosner, Martha Nickol, Rita Oprisu and Theresa White.

† ROYER, Mary A., 69, St. Margaret Mary, Terre Haute, Nov. 7. Mother of Mary Brown; sister of Pauline Sanders, Catherine Swift and Bertha Canada.

† SHORT, Barbara J., St. John, Indianapolis, Nov. 10. Sister of Betty J. Cain.

† SIMMERMEYER, Dale E., 20, St. Peter, Franklin County, Oct. 24. Son of Mr. and Mrs. Arthur Simmermeyer; brother of Don and Diane Simmermeyer; grandson of Mr. and Mrs. Joseph Simmermeyer.

† SMALL, Bertha C., 85, St. Simon, Indianapolis, Nov. 4. Mother of Margaret McCurdy; sister of Loretta Robertson, Herman and Edward Crumbo.

† STACEY, Henry Clay, 71, St. Gabriel, Connersville, Nov. 6. Husband of Junita; father of Judy Marcum and Judy Stacey; foster father of Judy Laws.

† VESELY, Edward W. Sr., 73, St. Christopher, Nov. 11. Father of Bea Caine, Barbara Auda and Edward Vesely Jr.

† WARD, Blanche Kathryn, 60, St. Patrick, Terre Haute, Nov. 7. Mother of G. Joyce Haviland, Tonya West and Susan Caterson.

† ZURSCHMIEDE, Anna Blanche (Wooten), 81, Sacred Heart, Jeffersonville, Nov. 7. Mother of Mary Theresa Roth and Bernard Zurschmiede.

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YOUTH CORNER

What's the harm in going to a pornographic film?

by TOM LENNON

Question: Some of my buddies were able to get into an X-rated movie downtown. I would like to go to one of these pornographic movies—just to check it out. Do you think that would be OK?

Answer: First of all, better not say you want to go to a pornographic flick "just to check it out." That's an evasion of the truth, a lie you are telling yourself.

About your main question: A man who is a good friend of young people and has talked to a lot of them, Father James DiGiacomo, thinks it would be well to bring back the old idea of "an occasion of sin."

Your grandparents and perhaps your parents would know that this phrase refers to any person, place or thing that is likely to lead you to commit a sin and so go against God's plan for your happiness.

One example: If a man with a very serious drinking problem deliberately goes into a bar and has a drink, he is likely putting himself in an occasion of sin. A sleazy X-rated movie, a real hard-core pornographic film, is intended by its producers to arouse strong sexual desires. With great expectations kindled by such a movie, the young person is likely to end up either totally frustrated and unhappy or may seek to fulfill her or his desire in some sinful way.

For a young person with a normal sexual appetite, attendance at such a movie seems

very likely to be an occasion of sin. So, in the words of Father DiGiacomo, "What's wrong with saying, avoid the occasion of sin?"

These movies can have a devastating effect on a person. Recently Mother Teresa of Calcutta said the greatest danger for American youth today is sexual impurity. Freewheeling sex, whether it involves a pornographic film or hopping into bed at the end of a first date, is dangerous because it is founded on and fosters selfishness. And selfishness is at the heart of unhappiness.

Happiness, however, is what God urgently desires for us. He wants sexual relationships to be a source of great joy that will enrich the lives of men and women. Such relationships can be genuinely joyful only within the context of a strong,

dedicated, marital love.

You also might be interested to hear that many people find pornographic films boring after a short while. Very likely the reason why they are boring is that such films are usually devoid of love.

Sexual intercourse becomes grossly animalistic, an exclusively physical act in which two people use each other for their own selfish pleasure.

Such selfishness doesn't lead to lasting happiness.



STATE FINALISTS—Roncalli's volleyball team includes (back row, left to right) Sandy Funke, manager, Kathy Nalley-Schembra, head coach, Susie Kuntz, Mary Jo Boyce, Angie Bartram, Jane Deak, Kathy Yates, Beth Spencer, manager, and Mary McMahon, assistant coach; (front row) Maral Kirkhoff, Rosanne Armbruster, Jeanne Obergfell, Suzanne Scheel, Amy James and Maureen Field. Not pictured is Kristi Kelly.

Hate comics banned in Canada

OTTAWA (NC)—The Canadian Customs and Excise Department has prohibited the entry of two comic books into Canada, saying they are anti-Catholic hate literature.

The comic books "Alberto" and "Double Cross," volumes 12 and 13 in the Crusader Comics series, fell under the federal regulation of "hate material based on immoral grounds," according to the customs department. The ruling marks the first time that the immoral designation has been issued based on religious prejudice.

The "immoral designation" ruling has usually been handed down for race reasons, said John Merner, head of the Prohibitive Importations Section of the department.

"The matter first came to

our attention when an individual in the province of Alberta presented the books to our customs region there," suggesting that they be prohibited, Merner said.

The federal Department of Justice in the capital of Ottawa examined the books and decided they "fell within the

regulation of hate material," Merner said. The books were retained and "all customs regions in the country were informed that this material will no longer be permitted entry into Canada."

When asked if the other comic books in the series would be denied entry, Merner said that each magazine in the series would be examined separately by customs.

The Archdiocese of Toronto had sent the two comic books to the Office of the Ontario Attorney General earlier this year for consideration as hate literature.

However, no decision has yet been reached as to whether charges could be filed or not, according to Arlene Greer, communications officer for the attorney general's office. The ruling of the Customs Department will not affect its decision, she added.

"We're delighted at the thought that they (the comic books) aren't coming in," said

Margaret McLaughlin, assistant director of communications for the Archdiocese of Toronto.

"But while the Customs Department is stopping them from coming in, that doesn't take them off the shelves," she added referring to the volumes which entered prior to the customs ruling.

The Catholic League for Religious and Civil Rights, based in Milwaukee, filed a complaint last January urging the California attorney general's office to investigate the publisher the comic book series, Jack T. Chick of Chino, Calif.

The "Alberto" comic book purports to tell the true story of how Alberto Rivera was ordained a Jesuit priest in Spain and assigned to infiltrate and destroy Protestant churches.

The Catholic League announced in November 1980 that it had proof from church officials in Spain that Rivera never was a priest there.

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Career day succeeds

Growing unemployment, machines replacing people, cutbacks in student loans for post-high school education... these conditions cause many students to worry about their futures, especially in the job market.

In response to these concerns, Secunia Memorial High School last Tuesday held a Career Day termed "a great success" by students and faculty alike.

Under direction of Franciscan Sister Lavonne Long, guidance director, a wide spectrum of career areas were explored, including medicine, health, military, teaching, cosmetology, law enforcement, radio and television, carpentry and journalism.

Tom Keating of the Indianapolis Star and Chris Allen of Channel 6 were among professionals who told about their work, their education and training, earnings, working conditions and the employment outlook.

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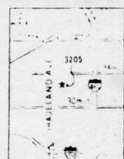
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in the MEDIA

Nazi rally challenges first amendment

by HENRY HERX

NEW YORK (NC)—In February 1977 a neo-Nazi group requested a permit to hold a rally in the Chicago suburb of Skokie among whose Jewish residents were several thousand survivors of the Holocaust. When the community tried to block the rally the First Amendment became the central issue in a confrontation authentically re-created by "Skokie," airing Tuesday, Nov. 17, 8-10:30 p.m. (EST) on CBS.

This major network dramatization deals with the legal complexities that arise from the clear and simple language of the First Amendment guarantee of freedom of religion, speech and peaceful assembly. The volatile emotions, variable personalities and public pressures in the Skokie case demonstrate how difficult it is to apply these principles in any concrete situation.

Ernest Kinoy's script relies heavily upon dialogue to explain the complicated process of constitutional law in trying to balance the rights of the individual with those of the community. Even more difficult was to show why civil rights must apply equally to all, even those like the neo-Nazis whose fascist philosophy and anti-Semitism are repugnant to any concept of law or morality.

To avoid oversimplification of the legal issues and their human context Kinoy has tried to present all points of view as fairly and sympathetically as possible. This is thematically correct because First Amendment cases involve conflicting rights that make clear-cut judgments difficult. Viewers, however, may find it dramatically unsatisfying and perhaps even a little confusing.

What makes it work as human drama rather than a dramatized civics lesson is the fine cast who justify our divided empathy. At the center is Danny Kaye's powerful performance as a death camp survivor who, in explaining to his daughter how her relatives were murdered by the Nazis, makes us understand why he will fight rather than allow the swastika to be raised in Skokie.

National Jewish organizations are as divided as the local community on how best to deal with the neo-Nazi threat. For instance, a spokesman for the Anti-Defamation League (Carl Reiner) argues that the demonstration should be boycotted in order to deny them any publicity for their anti-Semitic propaganda.

The chief victim in all this is the American Civil Liberties Union, which is almost destroyed by defending the constitutional rights of this fascist fringe group. The irony is that the ACLU lawyer (John Rubinstein), who successfully sees the case through the courts, is Jewish, a man who detests what his clients stand for but who believes their legal rights—like those of any unpopular minority—must be protected.

This drama takes on added importance today as a rash of anti-Semitic acts are being reported in the press. Some see in this a resurgence of hate

The nursing home is the traditional response to the frailties of old age in America. A documentary report on the quality of such institutional care as well as alternatives to it is presented in "No Place Like Home," airing Monday, Nov. 16, 9-10 p.m. (EST) on PBS.

Narrated by Helen Hayes, the program examines the nursing home industry, its origins in the Industrial Revolution and how public funds have made it a big business. The scandals of the mid-1970s led to much needed reform, but the point that is emphasized is that, no matter how well run, an institution is not a home.

The positive alternatives that exist are varied and growing. Miss Hayes visits a number of health care systems, both here and in Great Britain,

where help is brought to the aged in their homes. Not only does this provide the elderly with a sense of independence instead of imposing a regimented schedule of institutional life, but it also costs much less.

The conclusion to be drawn from the program is that the nursing home is an increasingly outmoded response to the needs of the elderly. At present, the government pays two-thirds of all nursing home bills and less than one percent for home care. Turning these figures around should become a national priority in improving conditions for the aging.

Sunday, Nov. 15, "Directions" (ABC) presents a look at Nes Amim, the Christian kibbutz in Israel. Focus of the

documentary includes a review of the kibbutz's consideration that the Holocaust is also a Christian problem. (Please check local listings for exact time in your area.)

Sunday, Nov. 15, (CBS) "For Our Times" presents the final report in the miniseries, "Faith Without A Sanctuary." The program examines what mainline Catholics, Protestants and Jews are doing to evangelize the unchurched. (Please check local listings for exact time in your area.)

Sunday, Nov. 15, 7-8 p.m. (EST) (NBC) "The Steeler and the Pittsburgh Kid." This program is based on the award-winning commercial in which Mean Joe Greene of the Pittsburgh Steelers swaps his football jersey for a soft drink from a young boy who in this

story spends the rest of the season as the team mascot.

Sunday, Nov. 15, 8-9 p.m. (EST) (PBS) "Artists in the Lab." This program in the "Nova" series looks at the technological pioneers who are using silicon chips, cathode ray tubes and lasers to create an extraordinary array of strange new art forms that go beyond the special effects of movies like "Star Wars."

Wednesday, Nov. 18, 9-10 p.m. (EST) (PBS) "Return to Poland." A survivor of the Nazi occupation returns to his homeland to look at what is happening there today, to talk with Poles about their hopes and dreams of the future and to report on the negotiations between the government and the Solidarity union.



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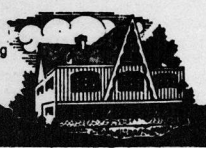
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by JAMES W. ARNOLD

They don't build houses like this anymore.

—Real estate agent, in
"Watcher in the Woods"

But they do, they do. At least in the movies.

That's one of the major troubles with "Watcher in the Woods" which, on a smaller scale, is the Walt Disney company's "Heaven's Gate." This is the spooky British production, with revered veteran Bette Davis in one of her annuity roles as the bride-of-Frankenstein type, which along with the suitably named "Black Hole" helped put Disney in a financial crunch a year ago.

The film was critically massacred after a release in New York, then withdrawn. Now it has been set loose on us again, not only re-edited but partially re-shot, with a new ending, in hopes that it might stir some kind of cash flow during the Halloween season. But it does seem that no matter how hard you work on a sow's ear, it never quite turns into silk, or even polyester.

"Watcher," which is based on Florence Randall's novel by a roomful of screenwriters, is an old English manor house ghost yarn with one new wrinkle and several dozen old ones. The innocent American family (David McCallum and Carroll Baker, with daughters Lynn-Holly Johnson and Kyle Richards) move into the place because the rent is ridiculously cheap, despite enough scary premonitions to deter even the Incredible Hulk. The gargoyle-like owner (Miss Davis) lives in a little house nearby, and not only talks to the woods but journeys into them by lantern-light after dark.

The teenage girl (Johnson, a sort of blonde Diana Rigg) is visited by several strange apparitions and becomes con-

vinced there is a spirit out there trying to tell her something.

THE detective work will

remind you (I'm afraid) of Nancy Drew as she uncovers a bizarre event of 30 years before when a girl of her own age—Miss Davis' only daughter—disappeared during an initiation rite which just happened to occur during an eclipse of the sun in a deserted chapel deep in those creepy woods.

The kids who participated in the ritual have grown into somewhat weird and menacing adults, surrounded by such gothic trappings as black cats and dogs and music boxes with haunting tunes.

Anyway, the heroine talks them into staging their seance-

like initiation one more time with herself as the subject, during a convenient solar eclipse, and the special effects people create some modest magic. The solution leans more on science-fiction than the traditional evil spirits, and the long-lost child is returned to the grateful Miss Davis—an outcome that ought to make the girl think twice.

The plot is much like that of "The Changeling," and it is deja vu in almost every conceivable respect. It's hard to understand why current movie-makers fail to realize that good fright films require more than simply shuffling well-known

genre ingredients like mysterious old ladies, deserted chapels, noisy thunderstorms and messages traced on steamy windows or bathroom mirrors. They're only the table-setting, and one needs foods to put on them, like characterization, wit, subtlety and some relevance to real life.

CREDIT director John Hough, who made the successful "Witch Mountain" films for Disney, with some ability to frighten without showing anything in gory bad taste, largely with tracking cameras (cf. "Wolfen") and blowing wind effects. There are good, even

arty, subjective camera sequences involving horses, motorcycles and mirrors in an amusement park.

And the cast is competent enough, especially veteran Ian Bannen as a menace who turns out (like all the others) to be a pussycat. Miss Davis can probably do these roles by now standing on her head, and her dignity is such that we probably wouldn't mind.

Nonetheless, I've had it with those sinister old houses and eerie clearings in the woods until they put something in them besides the same old folks doing the same old things to the same old tune.

(Trite and confused chiller with a few good moments, too much for young children; not recommended).

USCC rating: A-2, unobjectionable for adults and adolescents.



Film ratings

The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned

Alien	A-3
All Night Long	B
All the Marbles	B
Altered States	B
Amy	A-2
Arthur	A-3
Atlantic City	A-3
Back Roads	A-3
Blowout	C
The Blues Brothers	A-3
Brubaker	A-3
Busting Loose	A-2
Camouflage	A-3
The Cannonball Run	A-3
Carbon Copy	A-3
Caveman	A-3
A Change of Seasons	C

Chariots of Fire	A-1
Charlie Chan and the Curse of the Dragon Queen	A-3
Cheech & Chong's Nice Dreams	C
Chu Chu and the Philly Flash	A-3
Circle of Iron	B
Circles of Women	A-3
Clash of the Titans	A-3
Close Encounters of the Third Kind	A-2
Continental Divide	A-3
Dawn of the Dead	C
Death Hunt	A-3
The Devil and Max Devlin	A-3
The Dogs of War	A-3
Dragonlayer	A-3
Dressed to Kill	C
The Earthling	A-2
Escape from New York	A-3
Eyewitness	A-3
Excalibur	B
Five Fingers of Death	A-3
The Fog	A-3
For Your Eyes Only	B
Fort Apache, the Bronx	A-4
The Four Seasons	A-3
The Fox and the Hound	A-1
The French Lieutenant's Woman	A-3
Friday the 13th, Part II	C
Funhouse	C
Gallipoli	A-3
Going Ape	A-3
The Great Muppet Caper	A-1
Halloween II	C
Happy Birthday to Me	B
Heavy Metal	B
History of the World, Part I	C
Hound of the Baskervilles	A-2
The Howling	C
Impror Channels	A-2

The Incredible Shrinking Woman	A-3	Rebel Without a Cause	A-2
Inside Moves	A-3	Rich & Famous	B
It's My Turn	A-3	Scanners	B
Jesse	A-1	Seems Like Old Times	A-3
Jimmy Hendricks	A-3	The Seventh Seal	A-3
Just You and Me, Kid	A-2	S.O.B.	B
Kill and Kill Again	A-3	So Fine	B
King of the Mountain	A-3	Stranger Comfort	A-3
Last Metro	A-3	Stir Crazy	B
Legend of the Lone Ranger	A-3	Stripes	B
The Lion of the Desert	A-3	Superman II	A-3
A Little Romance	A-2	Tarzan, the Apeman	C
Looker	A-3	Tattoo	C
Modern Romance	A-3	Thief	A-3
Mommie Dearest	A-3	This Is Elvis	A-3
Nighthawks	A-3	Tribute	A-3
Nine to Five	A-3	True Confessions	A-4
Only When I Laugh	A-2	Unfaithfully Yours	A-2
Outland	A-3	Victory	A-1
Paternity	A-3	The Watcher in the Woods	A-2
Popeye	A-2	Win Walker	A-3
Private Benjamin	B	Wolfen	A-3
Raiders of the Lost Ark	A-3	Zorro, the Gay Blade	A-2

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