

# THE CRITERION

## Missionaries' deaths remembered

by NC NEWS SERVICE

Special vigils, Masses, processions and a Senate resolution commemorated the anniversary of the murder of four American missionaries, three nuns and a lay woman, in El Salvador.

The women, Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and Jean Donovan, were killed Dec. 2, 1980. Their bodies were found Dec. 4, 1980 in shallow

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See letter on page 6

graves by a roadside near San Salvador. All four had been shot in the back of the head with a pistol.

Sen. Edward Kennedy (D-Mass.) praised the women and introduced a resolution Dec. 2 expressing concern over the failure of the government of El Salvador to bring to justice those responsible for the murders of the four women and of two American labor representatives who were killed in January. The resolution passed.

At the Maryknoll Sister's chapel near Ossining, N.Y., the memorial Mass was a mixture of tears and celebration. More than 350 people attended, mostly Maryknoll priests, nuns, brothers and lay missionaries.

Speaking during the Mass Sister Melinda Roper, president of the Maryknoll Sisters, said of the missionaries, "their lives and deaths are intimately bound to the people of El Salvador, a people who continue to live in oppression and in war."

**RECALLING THE EVENTS** of the past year Sister Roper said, "The first news that they were missing—the mixed hope, dread and anxiety of how, when and where they would be found; the shock of knowing for certain they were dead—not by accident, but by intent; our feeble attempts to reach out and comfort one another and to be comforted; the consolation and support extended by persons and communities all over the world.

"Our sisters lived and worked with the poor and the many refugees," she said. "As they have become signs of compassion, of truth and justice for many, they also have become a threat to the few. We have seen and felt evil during this year. It has shown some of its many faces in lies, slander, hatred, violence and murder.

"In the spirit of Jesus, we have tried to live with forgiving hearts while, at the same time, pursuing truth and justice."

Six hundred people walked in silent candlelight procession in Los Angeles Dec. 2 to the Church of Our Lady Queen of Angels.

Marchers filed into the darkened church where six candles burned beside the paschal candle.

"We gather here this evening to remember the martyrs of El Salvador," said Sister of St. Joseph Louis Bernstein.

"We light these six candles in honor of  
(See MISSIONARIES on page 3)



**SLEDDING DELIGHT**—As Hoosiers wait for a Christmastime snowfall, youngsters enjoy the wintry weather which has dumped many inches of snow in the upper Midwest and on the East coast, making it a sledder's paradise. (Photo by Ruth Ann Hanley)

## Bishop praises nuclear initiative

WASHINGTON (NC)—Archbishop John R. Roach, president of the National Conference of Catholic Bishops, congratulated President Ronald Reagan on his Nov. 18 initiative to reduce nuclear arms in Europe.

In a letter to Reagan Dec. 3, the St. Paul-Minneapolis archbishop urged "a conscious policy of reversing the arms race" and using the resources that would be freed by that to meet human needs. The letter was made public Dec. 7.

Archbishop Roach noted that Reagan's Nov. 18 address laying groundwork for new Soviet-U.S. nuclear arms talks "occurred during the annual general meeting of our bishops' conference at which we had an extensive discussion of the moral imperative to halt and reverse the terrifying spiral of nuclear arms in our time."

"We encourage you to pursue arms reduction and nuclear disarmament with

steadfast determination," the archbishop wrote.

He sent Reagan copies of his own presidential speech to the U.S. bishops, in which he had called the nuclear arms race "the most dangerous moral issue in the public order today," and a report to the bishops by Archbishop Joseph L. Bernardin of Cincinnati, Ohio, chairman of the bishops' War and Peace Committee.

In his report Archbishop Bernardin said that the possession of nuclear weapons for deterrence purposes is becoming a "central issue" in the moral debate about nuclear warfare, and the time for a "new judgment" on that issue may be at hand.

In his letter Archbishop Roach also quoted the words of Pope John Paul II at Hiroshima last February, that in the face of the nuclear threat "it is only through a conscious choice and through a deliberate policy that humanity can survive."

the criterion

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Indianapolis, Indiana

# Adult day care center gets older citizens moving

by RUTH ANN HANLEY

"I talked them out of one day's therapy to come here," explains Rose Bisesi, a warm, elderly lady who understands that she needs cancer treatment, but is unwilling to let that treatment cancel her attendance at Holy Trinity Adult Day Care Center.

As it is, because of her hospital treatments, she can plan but two days a week with other older adults like herself who need the assistance offered by the center.



HELP—James Farroy rolls easily down the mini-bus ramp to spend the afternoon at Holy Trinity's day care center. Kathleen Greenwood assists him.



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**THE CRITERION**

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Stamping patterns on leather coasters, she listens wistfully as Thelma Theiss matter-of-factly speaks of a daily visit to the Westside center. "My daughter thinks I should stay home and rest a day, that I'll get too tired," she smiles, but I wouldn't know what to do. I come here every day like it's a job."

"People die if they stay at home," Mrs. Bisesi philosophizes.

Adult day care is a new concept in the Midwest. The goal is for those with physical or mental handicaps to get enough help at the center throughout the day so they can stay in their own homes. Older handicapped adults who could face nursing home care or spend most of their hours alone instead come to a safe, friendly and busy place. They do crafts, get occupational therapy, go on outings and enjoy the companionship of others in similar situations.

Father Larry Crawford, pastor of Holy Trinity Church, opened this first full-time adult day care center in Indianapolis at the former parish grade school last November. According to Director Sandy Roberts, this alternative to institutional care had filtered through from the East. So far funding has come from grants and donations from foundations, corporations and individuals, especially the Central Indiana Council on Aging, the City of Indianapolis and the Indianapolis Foundation. Each individual or family using the program is invited to donate for the care although there are no established fees or charges.

THE CENTER is open five days a week from 8 a.m. to 5 p.m.

Its clients are over 60, handicapped, blind, arthritic or frail, with perhaps some type of limited impairment, possibly the result of stroke or other illness. According to the director, many are blind "but that doesn't seem to stop them from doing what everyone else does."

One bonus for the clients is Scheri Allen, licensed practical nurse, who remembers dosages of medicine and dispenses them. Two part-time aides, supplied by a Title V federal program, help with snacks and serve the noon day meal.

So far the service for the 18 persons who attend has been just that, a service. They come when they want, as many days as they like. Some days they stay at home because it is too tiring to go out. Occasionally a family member finds it difficult to transport them (though the center does have its own pick-up van for those without transportation.)

Mrs. Robert's philosophy is to create a family atmosphere. She says her clients follow their own stars. One lady who never cooks at home makes cookies for the others almost every afternoon. Others work on ceramics, leather work and yarn projects.

"We don't ask anyone to paste macaroni on paper," says the director. "We don't ask them to do anything we wouldn't like to do. I get upset when I hear that idea that you are a child once; now you are a child again. Older people are not children and they don't want to be shoved in a corner. I think people are beginning to wake up to this."

"WE HAVE BEEN having a humanities discussion with excerpts from literature. We use books and tapes for those who are blind. Maybe we'll do something like 'The Grapes of Wrath' and then talk about the depression. What was life like?"



FUNTIME ACTIVITIES—Holidays are special at Holy Trinity's Adult Day Care Center. Above, Anna Hightstreet (at left) carves the top of a Halloween pumpkin, aided by Kathleen Greenwood, activities director. Day care director Sandy Roberts and little Marie McGrath watch with interest. (Photos by Frank P. McGrath, Jr.)

The latest outing was lunch at Paramount Pizza. Everyone doesn't have to go; in fact, recliner chairs have been specially purchased for those who prefer to sit out an afternoon or a day. But the whole group chose to attend the pizza birthday party. Other outings successfully accomplished were the Senior Olympics, a Cinderella ballet, shopping trips, a trip to Connor Prairie and to city market.

Laughingly the director admits that "if you take 'em shopping you never get them back."

The clients' respect for one another surfaces at the weekly rap session. According to Mrs. Roberts, although they have no trouble being objective and saying 'no' to staff proposals, they do have trouble turning down ideas raised by fellow clients. "Nobody wants to say 'no' to each other," she says. "They are very concerned about what the other clients think."

The director indicates that her year at the center has been one of groping toward a program. "Nothing has been written that one can follow," she says. And so one of her goals next year is to prepare a manual for those interested in establishing day care centers for adults.

ANOTHER GOAL is to work with members of the state legislature and suggest possible regulations to insure proper care. She claims that looking at nursing home regulations has made her aware that perhaps good regulations might prevent problems before they occur.

Soon to be distributed is a brochure explaining what day care for the elderly means at Holy Trinity.

One area which always must be worked on is ideas for funding which must be renewed each year.

But the success stories, the happy adults at the center, are what make the effort worthwhile. Gertrude Horan is one testament to that success. For a while she lived at Crestwood Nursing Home, but now, because of the day care help she lives at home with her daughter. She says she was well treated at the nursing home, but everything was "the same all the time, just one place to be." Now she can move about, enjoy the others, take the field trips, create craft articles and be with her daughter at home in the evening.

Adult day care at Holy Trinity has made a difference in her life—and in the lives of others.

## Penance services continue this week

Indianapolis area parishes are continuing communal penance services for the Advent season during this week. Catholics are encouraged to take advantage of the services at the parish of their choice. At each location several priests will be available for private confession.

Parishes and the scheduled services for the next two weeks include the following:

- Assumption—Sunday, Dec. 13, 2 p.m.
- St. Rose of Lima, Franklin—Sunday, Dec. 13, 4 p.m.
- Nativity—Monday, Dec. 14, 7:30 p.m.
- Our Lady of the Greenwood, Greenwood—Monday, Dec. 14, 7:30 p.m.
- St. Gabriel—Monday, Dec. 14, 7:30 p.m.
- St. Joan of Arc—Tuesday, Dec. 15, 7:30 p.m.
- St. Joseph—Tuesday, Dec. 15, 7:30 p.m.
- St. Michael, Greenfield—Tuesday, Dec. 15, 7:30 p.m.
- Christ the King—Wednesday, Dec. 16, 7:30 p.m.
- St. Barnabas—Wednesday, Dec. 16, 7:30 p.m.
- St. Mark—Wednesday, Dec. 16, 7:30 p.m.
- St. Ann—Thursday, Dec. 17, 7:30 p.m.
- St. Malachy, Brownsburg—Thursday, Dec. 17, 7:30 p.m.
- Little Flower—Friday, Dec. 18, 3:30 p.m. and 7:30 p.m.
- Holy Trinity—Sunday, Dec. 20, 2:30 p.m.
- St. Anthony—Sunday, Dec. 20, 2 p.m.
- St. Simon—Sunday, Dec. 20, 7:30 p.m.
- Holy Spirit—Monday, Dec. 21, 7:30 p.m.
- St. Matthew—Monday, Dec. 21, 7:30 p.m.
- St. Monica—Monday, Dec. 21, 7:30 p.m.
- St. Christopher—Tuesday, Dec. 22, 7:30 p.m.
- St. Philip Neri—Tuesday, Dec. 22, 7:30 p.m.
- St. John parish has scheduled confessions for Saturday, Dec. 19 at the following times: 11-11:45 a.m., 3:30-4 p.m., and 5-5:25 p.m.; Monday, Dec. 21, Tuesday, Dec. 22, and Wednesday, Dec. 23 at 10-11 a.m., 11:30-12 noon, and 4:30 to 5:30 p.m.; Thursday, Dec. 24 at 10-11 a.m., 11:30 to 12 noon, and 3:30 to 4:30 p.m.



# Missionaries live/die for justice, says Maryknoll Sister

by FR. THOMAS C. WIDNER

"The saddest commentary on the state of missionary activity in El Salvador," said Maryknoll Sister Theresa Kastner, "is that no one ever accuses us of being Christians." Missionaries, according to the veteran missionary, are accused of being pro-Communist, anti-Communist, right wing, left wing, etc. That, she says, is because missionaries are living for justice, and the price of justice is death.

Sister Theresa addressed a group of nearly 150 participants in an ecumenical prayer service held at Central Christian Church in Indianapolis last week. The service commemorated the first anniversary of the deaths of four women missionaries in El Salvador.

Though her own missionary efforts have been limited to the Far East, Sister Kastner's current work involves justice education, particularly concerning the role of Maryknoll in central America. Her own missionary life has included 10 years in Taiwan.

"I speak to you today," she apologized, "instead of a Salvadoran because the situation there is too risky for someone to come to the U.S. and then return to that nation safely."

It was on Dec. 2, 1980 that Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel, and lay missionary Jean Donovan were kidnapped after returning to El Salvador from a regional Maryknoll meeting in Nicaragua and later executed along a country road.

Sister Theresa told how Miss Donovan while on a visit home expressed a fear of returning. She went, however, because "I promised the people I'd come back."

Sister Kazel's uncle received the same answer from his niece each year while writing to ask her when she was coming home—"Next year."

In a birthday letter to her 18 year old niece, Sister Ford wrote about an 18 year old Salvadoran she saw dead and asked what it meant to be 18. "I read somewhere the U.S. says 'we can't lose El Salvador,' and I wonder how the U.S. can lose it since it never owned it."

Sister Clarke, in a letter three weeks before her own death, wrote about the murdered and cut up bodies one sees alongside roads in El Salvador, bodies which can't be buried because a judge's order is required for burial.

Sister Kastner pointed out that the Catholic Church in El Salvador has documented that 80 percent of the more than 24,000 murders which have occurred there since 1979 have been carried out by government security forces.

She widened the theme of the service by describing political violence over the years in other nations such as Guatemala, Afghanistan, South Korea, Czechoslovakia and Hungary. "Murder is murder. It doesn't matter if it's committed in the name of Communism or national security. It is still murder."

The prayer service was sponsored by the Committee for Peace in El Salvador (Com-PES), an interfaith organization.



**ANNIVERSARY OF MURDERS**—This was the scene one year ago when four American missionaries were found dead by a roadside near San Salvador. Three Maryknoll nuns pray over their bodies. Last week, church and civil groups marked the anniversary of the three nuns and one lay woman, calling for a solution to the El Salvador crime. (NC Photo)

## Pope calls for sex equality on job, no pressure on women at home

by NANCY FRAZIER

VATICAN CITY (NC)—Pope John Paul II called for legislation recognizing the equality of men and women workers but said women who choose to remain at home with their families should face no discrimination from society.

In his Dec. 6 Angelus talk to about 30,000 people in St. Peter's Square, the pope reiterated the teachings of his third encyclical, "Laborem Exercens" ("On Human Work"), and other church documents on the theme.

Pope John Paul dedicated his entire 10-minute talk to the topic, which he said "has acquired a particular importance in our times."

He urged the formulation of "a social legislation which recognizes the equality of men and women workers," yet protects for women the right to working conditions in accord with their duties as wives and mothers.

"It is necessary to build a society in which the woman can attend to the formation of her children, who are the protagonists of the future society," Pope John Paul said.

But, he added, "this does not mean the exclusion of women from the world of work or from social and public activity."

Quoting from his encyclical, the pope said that "the true promotion of the woman requires that work be structured in such a way that she must not pay for her own promotion with the abandonment of her own specific role and at harm to the family, in which she has as mother an irreplaceable role."

"In a society which seeks to be just and human it is absolutely necessary that the spiritual and material demands of the person occupy the first place in the hierarchy of values," Pope John Paul added.

Again quoting from the encyclical, he said every mother should be able "without hindering her freedom, without psychological or practical discrimination, without penalties from her companions, to dedicate herself to the

care and education of her children, according to the differing needs of their ages."

In the afternoon of Dec. 6 Pope John Paul made his 45th parish visit in the Diocese of Rome, going this time to St. Gaspar Di Bufalo parish in the Appio-Tuscolano section.

Despite a heavy rainfall, he ordered the top of his black Mercedes opened and stood under an umbrella to greet the crowd outside the parish church, which was consecrated less than two months ago.

Before celebrating Mass, Pope John Paul met with the parish first Communion class which gave him a letter of thanks "that you have placed yourself at the service of Jesus, even at the risk of our own life."

"We wish, brother pope, that everyone would love you like we love you," the letter added.

In his homily, the pope called on the parish community to become, especially during Advent, a true church community animated by love and Christian hope.

## Missionaries (from 1)

Sisters Ita Ford, Jean Donovan, Sister Maura Clark, Sister Dorothy Kazel, Archbishop Oscar Romero and the 30,000 Salvadorans who have been killed since October 1979. May they remind us to live out our pledge of solidarity with the poor and oppressed of the world."

Rabbi Laura Geller said, "I am here tonight as a Jew and a rabbi. Jewish tradition teaches that all human beings are created in the image of God. Wherever human beings are exploited, hurt or denied their unique value, the image of God in the world is diminished. The image of God is diminished by conditions in El Salvador."

Canon Oliver Garver said in Spanish, "As a priest in the Episcopal Church, I am here this night to stand with others who protest oppression and exploitation wherever it exists in the world, but especially in El Salvador."

Bells tolled outside the press conference in Boston where Sacred Heart Sister Margherita Cappelli, director and coordinator of Latin American affairs at the Catholic Connection of Boston, spoke. She said the tolling "symbolizes not only the respect and admiration of people for these courageous and generous women but also our dismay that after a whole year the case is still unresolved."

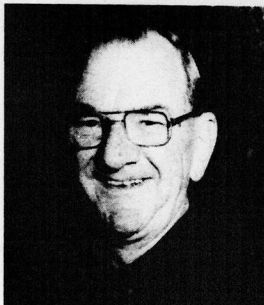
A special Mass was celebrated Dec. 3 at St. John Cathedral in Cleveland. Sister Kazel and Ms. Donovan had been part of the Cleveland mission team.

"We must be moved to action which will clearly identify us with the poor," said Bishop Anthony M. Pilla of Cleveland. "In condemning the violence permeating El Salvador and many other countries of our world, we must at the same time, work to eliminate the violence and aggression that remain in our own hearts; we must examine our own use of this world's goods and our willingness to share with those who have less."

Archbishop James A. Hickey of Washington also celebrated a special Mass Dec. 6 at the National Shrine of the Immaculate Conception.

The Diocese of Burlington, Vt. marked the anniversary with a Mass celebrated in the Cathedral of the Immaculate Conception Dec. 2. Students in Catholic schools throughout Vermont commemorated the day with prayer services, slide shows and poster contests.

## Services held for Father Kobunski



Fr. Hubert Kobunski

Conventual Franciscan Father Hubert Kobunski, 70, was buried at Mount St. Francis Friary, Mount St. Francis, Ind., following a Mass of the Resurrection there on Saturday, Dec. 5. Father Hubert died at Terre Haute on Wednesday, Dec. 2.

Pastor of St. Benedict's parish, Terre Haute, since June 1, 1976, the Franciscan friar was a member of the Province of Our Lady of Consolation, Friars Minor Conventual of Mount St. Francis. A native of Ohio, he was born Sept. 4, 1911, professed Aug. 15, 1930, and ordained to the priesthood on Dec. 21, 1935.

Among other pastoral assignments, Father Hubert served as rector of Mount St. Francis Seminary from 1954 to 1960.

Father Hubert is survived by two sisters as well as several nieces and nephews.

# EDITORIALS

## Some bad news, some good news

A new study of trends in students studying for the priesthood in the United States offers discouraging news.

The decline in the number of seminarians studying theology throughout the United States in the period 1967-1981 was 54 per cent. The number of college level seminarians declined 74 per cent. In the archdiocese of Indianapolis the percentages run about the same. In theology students the decline was 44 per cent. In college age seminarians it was 82 per cent. The clerical belt is tightening.

The Center for Applied Research in the Apostolate (CARA) does not make a habit of projecting bad news. It is a Catholic research agency which studies specific trends in the American church, particularly those relating to the clergy and religious life. Its recent study resulted from a careful response of 100 per cent of American seminarians listed under CARA. This would include all major diocesan and religious seminarians in this country. CARA cannot affect the facts. Its work is to report the statistical event. It is not projecting the future.

Information from the Vocations Office of the Indianapolis archdiocese reveals further a 20 per cent loss in the number of priests serving in the archdiocese since 1967. Since the beginning of 1981 alone more than eleven deaths have occurred among clergy, eight of whom were active rather than retired. There were no ordinations to the priesthood this year.

On the heels of the new national information was an appeal by Archbishop James Hickey of Washington not to be discouraged. Speaking at a regional meeting of Serra Club in Cleveland, the archbishop reminded members "that Peter's obedience to the Lord was rewarded by a catch of fish which strained the nets to the breaking point."

Archbishop Hickey's encouragement should not fall on deaf ears. At the same time, the archbishop does not seem to be suggesting we can expect immediate relief from the clergy shortage. "We must work the ground and plant the seeds," the archbishop implored, "but God gives the increase." We are not likely to see large numbers attracted to the priesthood in the near future if ever again.

The hope of Archbishop Hickey's words were centered in his appeal to Serrans to let priests and Religious know "they're appreciated for who they are. Priests and sisters should not be looked on for what they do, but esteemed for what they are." The lack of a positive self-image in priests and Religious cannot be underestimated. There is probably no more tragic quality in their lives today than an unqualified devotion to duty accompanied by a lack of self-esteem.

In an optimistic vein, the seminary study reminds us of the clerical church's need to turn to the laity. Not simply because numbers are shrinking among the clergy, but because the laity together with the clergy work for the same goal—creating a new heaven and a new earth. The loss of clergy only increases in priests an awareness of the importance of the laity to fully participate in building God's kingdom. The laity's ability in leading the church enables religious vocations to be appreciated and wanted.—TCW

## Let religious freedom ring!

The United Nations last week approved a declaration on religious freedom.

The document states that religious freedom includes the freedom to worship and assemble; to establish charitable institutions; to make, acquire and use ritual articles; to write, publish and disseminate religious publications; to teach a religion or belief; to solicit financial contributions; to designate leaders; and to communicate with others on religious matters at national and international levels.

The document was formally approved by the General Assembly. It represents, we think, a victory for progress toward a world order.

For pessimists the United Nations is a useless instrument. For optimists it is the ideal for world peace. Somewhere in between are most people who regard the United Nations as a place wherein nations can verbally take out their differences on one another without resorting to military intervention.

The document on religious freedom provides a reference point for nations who wish to continue their growth in awareness of freedom for humankind. No realist can expect it to answer the need for religious freedom. The most we can expect is that the document will serve as a reminder of that to which humankind strives. As Archbishop Giovanni Cheli, head of the Vatican observer mission to the United Nations said, the "declaration is an appropriate contribution to the defense of human rights."

The declaration is not legally binding on nations, but then, most of the work of the United Nations is not legally binding. That organization's effect depends on the good will of its members.

The declaration has been 19 years in the making. In 1962 the General Assembly requested of its Human Rights Commission such a statement. The 19 years represent the argument among nations as to whether or not the statement would have the force of international law or serve as a guideline. The declaration as it was adopted requests nations to guarantee religious freedom through their own laws.

Even so we think the declaration is a forward step. Agreement in principle is a step in the direction toward agreement in practice. Change in our world is measured in inches. It takes patience and persistence for our world society to recognize its own progress. The declaration will have meaning now as nations and individuals put the declaration into practice.—TCW

## WASHINGTON NEWSLETTER

# Is there a right to free education?

by JIM LACKEY

WASHINGTON (NC)—Few would call the controversy a specifically "Catholic" issue. Yet the Supreme Court has set the stage for an important ruling eagerly awaited by a group made up primarily of Catholics: whether the children of illegal aliens have the right to a free public education.

At issue is a 1975 Texas law which requires local public school districts to deny admittance to such alien children unless they pay tuition for their education. Texas justifies the law on the ground that a free education for the children would be a drain on the state's resources

and would only attract more illegal aliens across the Mexican border.

At first glance many might say the Texas restriction is a rational requirement, given the recent influx of aliens and the tightness of school district budgets.

But opponents of the law—along with the three lower federal courts that already have ruled the law unconstitutional—have their own arguments:

—That all persons within the United States, not just its legal residents, are protected by the due process and equal protection clauses of the Constitution;

—That states must show a "compelling" reason for taking away any rights, including the right of all children—not just some—to public education;

—THAT ILLEGAL ALIENS do, in fact, financially support public schools through income taxes withheld from their wages as well as property taxes on the residences which they rent or purchase;

—That children should not be punished for the illegal actions of their parents; and

—That denying the children an education will create a new subclass in America since most of them probably will remain in the United States anyway.

The Supreme Court heard oral arguments in the case Dec. 1, the final stage before a ruling, probably next spring or summer, that should settle the issue.

In its written briefs filed at the court Texas argues that illegal aliens are not covered by the equal protection clause of the 14th Amendment because the clause applies only to persons "within its (the state's) jurisdiction." Since the aliens entered the state illegally, Texas maintains, they do not qualify as persons "within its jurisdiction."

Texas also says the federal government is at the root of the problem because of its inability or unwillingness to stem the flow of aliens from Mexico.

AND, IT SAYS, giving the children of such aliens a free public school education is like rewarding them for an illegal action.

But the lower federal courts in their earlier decisions have rejected those views, saying Texas has yet to prove that its decision to cut off free education to illegal aliens was reasonable and constitutional.

One judge asked rhetorically whether, without equal protection for illegal aliens, states could establish different sentencing maximums for convicts depending on whether they were citizens or illegal aliens.

Of course the question of the rights of aliens



has a history which far predates the Texas controversy. The Supreme Court has ruled several times that illegal aliens have the right to due process, as, for example, when they are on trial or subjected to a deportation proceeding.

But the court also has upheld the denial to illegal aliens of federal benefits such as Medicaid and Medicare, food stamps and welfare.

The case also raises foreign policy issues, according to the Justice Department.

In its brief the Justice Department noted that foreign governments expect their citizens, while in the United States, to be protected by the U.S. Constitution. A ruling against the illegal aliens might have an adverse effect on such interests, the department indicated.

But the Justice Department also disappointed opponents of the law when, after the Reagan administration took office, it decided not to take a position on the case's constitutional issues. The Justice Department under the Carter Administration, on the other hand, actively fought the Texas law in court.

In addition to the fact that many of the children involved, having come from Mexico, are Catholic, the case also has a "Catholic angle" because of the efforts of some Catholic schools in Texas to provide educations for those denied an education under the Texas law.

The case also has gained extraordinary interest at the Supreme Court itself, where oral arguments went a half-hour over the usual time limit and where all nine justices reportedly participated in the public give-and-take on the issue.

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## LIVING THE QUESTIONS

# Which is more hopeful? John or daily newspaper?

by Fr. THOMAS C. WIDNER

Second week of Advent: reflections. Indianapolis daily newspapers are notorious for the bold headlines they display frightening the early riser into indigestion while downing a bowl of corn flakes or surprising one into dashing into what remains of one's fallout shelter from the 1950's. The news copy accompanying the headline is usually never so frightening.

For example: Saturday's paper greeted me with "Haig says Nicaragua poses threat of war." Convinced that some terrible event had occurred in central America precipitating an immediate crisis, I fell over my buttered toast eager to read the story which proceeded to tell me Secretary of State Haig had delivered a speech to the Organization of American States in which he cited Nicaragua as a potential threat to war in the area.

Earlier in the week there was "U.S. sees Nicaragua becoming Russ base." Again fearing I had missed some event in the world, I breathlessly read the report in which an unnamed 'senior official of the Reagan administration' had said 'Nicaragua is on the verge of becoming a superpower in central American terms.'

READING THE NEWSPAPER CAN be a depressing chore. It is even more depressing if one reads a variety of papers and finds that other newspapers don't give much credence to such stories, that they "bury" the speeches of unnamed officials on



the inside pages where they belong. If the attitude of the local press is to scare the natives into reacting to the speeches of subordinates in the government, one begins not to trust the information makers and givers.

John the Baptist could have been frankly depressing as he roamed the Judean countryside announcing his doomsday convictions. Except that John the Baptist was not a doomsayer. To be sure the prophet was telling people the end was near. He also was telling people the beginning was likewise near.

Why did people trust John the Baptist enough to come out to him and allow him to hear their sins and be baptized by him? Why don't we trust the prophecies in our written words today or in the mouths of today's prophets? Do we assume too much of John? Do we imagine everybody responded to him without exception?

I once lived with a priest who was fond of saying that the Scriptural statement that 'Jesus spoke with authority' meant to him that Jesus made sense to people. In some way John the Baptist also made sense. The Jews he called to conversion were not terribly sophisticated people but they were certainly not dumb. They were quite ordinary, much like ourselves.

JOHN'S CALL TO THE JEWS then had to somehow make sense to them. Some people often cite John's appearance comparable to that of a hippie of the late 60's. Although hippies attracted a large segment of the population, they also repulsed many others. John wore camel's hair and a leather belt, ate grasshoppers and wild honey. I don't think he bought his camel's hair at L. Strauss or Neiman-Marcus nor was he a gourmet. And there is nothing in the Scripture which suggests

to us that the people who went out to see John were particularly one group or another. "All the Judean countryside" went out, we are told.

Perhaps John's attraction was that the people had nothing to lose. Perhaps their lives were so miserable that John made the most sense to them. I don't think it was fear which motivated them.

My life doesn't seem quite so miserable. I find myself, therefore, toying with God's grace very often. I like to dangle it around like a child in a crib playing with a toy its mother has hung from the side. Sometimes God is a take it or leave it notion for me. In the best of times I don't need him. It's only in the worst of times I seek him.

Reading newspapers can be very scary. Listening to prophets of doom can be very scary. Listening to John the Baptist is very hopeful. He has something to offer in the way of a future. He speaks to the present, to the now, and suggests there is continuity from the past. The daily newspaper suggests to me that the now is full of potential violence and encourages me to hide, to run away, to lock myself within my own fortress, to pull up the bridge across the moat and go into seclusion. Sometimes it even tries to suggest that I react with violence.

John, on the other hand, suggests that I place my confidence in the one who is to come, the one whose sandal strap he is not fit to untie. John is so appealing to me because I know what he is leading up to. The Jews didn't. Is it possible their faith was greater than mine? Is it possible mine is tested more since I have enough luxuries to keep me comfortable if not perfectly happy?

## Today's college students are products of uncertainties

by THOMAS R. SWARTZ  
and KENNETH P. JAMESON

The college students of the 1980s are a group apart. Not only are they the product of one of the most prolonged and intense periods of economic growth in our history—the decade of the 1960s—but also the product of uncertainties that began to appear in the decade of the 1970s.

These students have come to know, to want and to expect the material abundance which their parents have showered upon them—the television set, stereo and/or refrigerator which we find in nearly every dormitory room. Yet, on another level, these students have also had to face and learn to cope with the economic uncertainties that await them in the job market after graduation.

The prospect of failure, when their family's success has allowed them to "grow up rich," creates strong tensions in these students. In general they have come to rely on their material goods. They have come to expect greater amounts of such goods in the future. They realize that the best road to achieving these goods is through a well-paying job, so they consciously seek out college majors that will ensure them a job in one of those "high-paying careers with plenty of avenues for advancement."

THEY ARE ALSO aware that a particular type of behavior may be necessary to attain such jobs. Thus, they tend to be moderately conservative—moderation is the norm—and as a consequence, are most unlikely to challenge much of anything.

Even in their religious life, students reflect the uncertainties of the day. Unlike their counterparts of a decade ago who challenged the institutional Church and demanded changes as the price for their attendance, today's students are more likely to attend church on a regular basis. But the price for such attendance may be dear. They seem to have slipped back to an acceptance of a "charity model" of church which is safe, but not very analytical of social structures and justice issues.

Since World War II, white, middle-class America has done its best to shelter its youth from a wide range of experiences—experiences that test and shape values. If our youths have been cooped-up in homogeneous suburban neighborhoods, why should we expect them to be open to a world their parents have consciously attempted to flee?

IT IS THIS ABSENCE of experience, coupled with a grasping for success in an uncertain world, which makes it so difficult to carry out "education for justice" in a college context today. These students, understandably, are the products of their experiences. And in their experience, everyone is the same. Questions of justice have at their very center the need for understanding and compassion, yet these students have been programmed to withdraw and to hold at arm's length anything that is different.

How does one attempt to counter this new mood, these new styled "cop-outs"?

First and foremost, these students must be provided alternative information: Are there different ways of understanding the economy? What is the actual situation of those on food stamps or other welfare programs or those living on the edge of existence in a Third World country? What is the impact of these changes on institutions such as the family?

Second, students must be provided new role models. Everyone does not go to medical school or law school upon graduation. Everyone does not aspire to be a corporate executive. Everyone does not think that material success is more important than God, family, or community. There are other alternatives. You do not have to be a Mother Teresa or a Martin Luther King, but wouldn't the world be better if we took our bearings from them rather than from our neighbor—the corporate attorney or our cousin the banker who's on the make?

Third, we must attempt to provide students with some of the experiences they lack. We must allow them the chance to meet persons

different from any they have ever known. They must discover we have claims on each other, that there are true and real linkages among all men and women.

Finally, we need to make religion more than a formal practice which one carries out for social reasons. Students should be exposed to the teachings of the church on justice. There are social encyclicals. Why don't our students know them? Why aren't they integrated into their courses? Unless their religion becomes a viable force in their lives, they will always lack guidance when they must make those fun-

damental choices that have confronted humankind down through the centuries.

Despite the apathy, careerism and materialism on campuses today, there also is an ever growing group of graduates who have seen the claims of the Gospels and have responded to them. Let's hope this signifies a growing sense that the striving for greater material welfare at the expense of justice, community and family is neither feasible nor desirable.

(Swartz and Johnson are economics professors at the University of Notre Dame.)



**SIGNING CEREMONY**—Archbishop Edward T. O'Meara puts his signature on a sheaf of contracts as those involved in the Catholic Center remodeling look on. At the archbishop's left is Jack Munson, architect, of Richardson, Munson and Weir. Msgr. Richard C. Kavanaugh, project coordinator, stands behind the archbishop. From left are contractors Mark S. Endicott, R. E. Griesemer, Inc. Fire Protection Division; Terry Green, F. A. Wilhelm Construction Co.; Lee Lamb of Wilhelm; Thomas Smith and Jack Thuer of Greiner Bros.; and Harold D. Schneider, H.D. Schneider Electric Co. (Photo by Ruth Ann Hanley)

# TO THE EDITOR

## Burkhart suggests to Curran: Have faith in total Catholic education

In reading the Criterion (Sept. 18), I couldn't help but feel badly for Dolores Curran ("Parish Financial Solution . . ."), for I sensed a deep inner struggle and resultant bitterness in the age-old question of school vs. CCD and the more recent school financing vs. total Catholic education financing.

Remarks such as "Andrew Greeley and others once again trying to prove that Catholic schools deserve their continued consumption of 80 percent of parish resources for 20 percent of parish learners," indicate one who has fought what she considers a losing battle and who is bitter about it.

I encourage Dolores to look on the bright side. The concept of total Catholic education is a relatively new concept, at least in the consciousness of most Catholics. Much is being done throughout the Archdiocese of Indianapolis today that was not being done 10 years ago. All of us are becoming more aware of responsibilities to our total Christian church community and are beginning, as parishes, to reach many who are crying out for help. Examples are the movements in evangelization to reach the unchurched and fallen-away Catholics and efforts to help the separated, divorced, and remarried. Many other areas are being addressed in response to the plea for total Catholic education.

But Catholic schools don't have to be viewed as opposition to this concept or a threat to it. Catholic schools are a vital part of this whole idea and continue to provide an excellent opportunity for Christian parents wishing assistance on a daily basis in educating their children as followers of Jesus.

Financially, most schools are assuming more and more of their cost through tuition and comparable plans such as minimum contributions for those having children in school. Most schools provide a tremendous witness in their communities for Catholic and non-Catholic families alike. I see Catholic schools as a vital part of the concept of total Catholic

education and rejoice in the opportunity to be part of that witness.

I too feel that the witness given our communities through CCD programs is urgent and vital. Both school and CCD are part of a whole. The fact that lesser funding is sometimes provided for CCD programs doesn't mean they are doomed to failure. The fact that many CCD teachers are volunteer in nature often gives them a great sense of dedication and makes them better teachers. I marvel at the willingness of all men and women, religious and lay, school and non-school, who provide a wonderful witness through their professional dedication and efforts, often at a great sacrifice. Bless all of them.

I guess the secret is in knowing what happens at Baptism when a Christian begins his lifelong journey. On that day we are entrusted with a responsibility to share what we have—to share the light of Christ with others, and by doing so to grow in His love and understanding ourselves. Sacraments strengthen us, reinforce our commitment, forgive our failures. We continue to have faith, even in the face of setbacks. The church evolves and we change and grow together. Soon total Catholic education becomes the effort of many working together.

I guess I am writing this letter, Dolores, because I believe you are where I was a few years ago. I too had some bitter feelings. I felt the Total Catholic Education movement was an attack on Catholic schools. I now realize that Catholic schools, CCD, Adult Education, Evangelization, and myriad other Christian concerns are all part of the same church—a church which Jesus assured, "I will be with you all days even to the ends of the earth."

Have faith, Dolores. Support Catholic schools, support CCD, support Total Catholic Education. We are all working for the same end—the arrival of God's kingdom on earth. By supporting one, we support all. Bless you.

Donald E. Burkhardt

Rushville

## Peace committee wants to speak with Senator Lugar on El Salvador

An open letter to Senator Richard Lugar:

We, as representatives of the Committee for Peace in El Salvador, write this open letter because we have despaired of trying to reach you any other way. For over three months now, we have tried to arrange a meeting with you to discuss our view on American policy toward El Salvador. We have requested meetings, at a time of your convenience, through letters, phone calls, mailgrams, and meetings with assistants in your Indiana Office. As responsible, informed citizens and your constituents, we believe that in refusing to meet with us, you are negligent in your duties as our representative in Congress.

In opposing further American military aid to the Duarte government in El Salvador, we reflect an opinion held by a sizable number of Hoosiers. Our approach to the issue is consistent with the stance taken by the Catholic Church and a number of Protestant ones. Our opinions are based on an ongoing study of the issues and rely on many different sources of information. Our sense is that your own position is based more on your desire to be a "team player" in Washington, rather than a serious study of the situation in El Salvador itself or of the views of your constituents. We are particularly concerned about your refusal to support a human rights requirement in the

El Salvador military aid bill in the Senate.

For these reasons, we would like to be able to meet with you face-to-face, so that you have the opportunity to hear and respond to a different point of view.

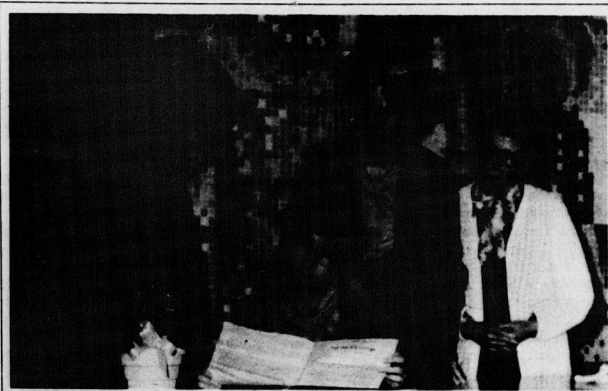
We act out of concern both for the people of El Salvador and for the integrity of American foreign policy. U.S. tax money has fueled a fire which has consumed the lives of over 30,000 people in a country smaller than Indiana. But we believe the importance of this issue transcends El Salvador, since the U.S. stance on that country will probably be repeated elsewhere in Latin America.

We believe the consequences of this would be disastrous for the people of Latin America, for American foreign policy, and for the prospects of peace and justice in the hemisphere.

We believe that as a member of the Senate Foreign Relations Committee, and as a representative of the people of Indiana, you should be willing to hear opposing views and engage in dialogue with your constituents on issues of major concern to all of us.

Ms. Mary Catherine Dooley  
Rev. Cosmas L. Raimondi

Co-chairpersons  
Committee for Peace in El Salvador  
Indianapolis



**OBLATES MEET**—The newly-opened Beech Grove Benedictine Center was the site of a recent meeting of Benedictine Oblates, a lay group spiritually associated with the Archabbey of St. Meinrad. Benedictine Father Gerard, Oblate director, explains duties to Sister Donna Fyffe, center director, as Dorothy Polman (second from right) and Betty Cox, both of Shelbyville, look on. (Bette Lux photo)

## Event shows 'willful disregard for law'

Everyone who drives a motor vehicle must pass a test to obtain a license to exercise that privilege. The Indiana Driver's Manual depicts the rules, laws and signs of the road, yet many drivers knowingly violate these rules everytime they get behind the wheel.

The tragic event that took place on Monument Circle is an example of willful disregard for the law and the confrontation stemming from it costing a man's life.

Under the same conditions I would have reacted as officer Cress did. Here is why: I know of a police officer who arrested a drunken driver. The driver grabbed the officer, holding him against the car and proceeded to sideswipe a tree. This action left the officer in critical condition and permanently disabled. It is senseless and immature to argue, bad-mouth

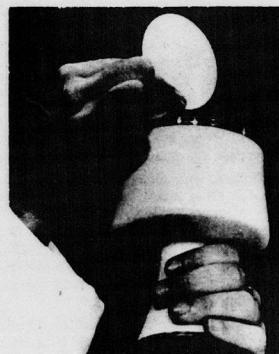
or resist an officer in the performance of his duty. This I know from my own experiences as a military policeman and a short stint as a deputy town marshal.

There should be no double standards in law enforcement. Race, color, creed and station in life should not enter into the matter. The fixing of parking tickets for influential untouchables should not be condoned. As for Public Safety Director Richard I. Blankenbaker paying VIPs' parking fines—that is adding insult to injury. The police are writing the tickets and Blankenbaker is taking care of a privileged minority, who by their lofty positions should set a good example as law abiding citizens.

Knightstown

David O. Jackson

## Catholic Communications Center presents Televised Mass



WTHR-TV, Channel 13

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Date	Celebrant
Dec. 6	Fr. Fred Denison
Dec. 13	Fr. David Douglas
Dec. 20	Fr. Robert Kolentos

Dec. 27	Fr. John Schoettelkotte
Jan. 3	Fr. John Elford
Jan. 10	Fr. James P. Gschwend, S.J.
Jan. 17	None—This Mass will not air due to the Special Telethon: NBC and WTHR (Channel 13) will air to assist in raising funds to help victims of Cerebral Palsy.

Jan. 24	Fr. John Sciarra
Jan. 31	To be announced

**Congregation**  
St. Luke Parish, Indianapolis  
St. Alphonsus Parish, Zionsville  
Channel of Peace Charismatic Community of Indianapolis  
Sisters of St. Benedict, Beech Grove  
St. Joseph Parish, Indianapolis  
Breezefield High School Students  
None—This Mass will not air due to the Special Telethon: NBC and WTHR (Channel 13) will air to assist in raising funds to help victims of Cerebral Palsy.  
St. Barnabas Parish, Indianapolis  
Staff of the Office of Catholic Education



# Life never dull if you live it with enthusiasm

by VALERIE R. DILLON

Ever discover you've "run out of steam," become bored with life? Ever declared, "I'm getting too old for that sort of thing"? Take a spark, then, from a 75-year-old youngster who plays the tuba, swims regularly even in the cold, and whose projects and enthusiasms are a tradition in his "family" of fellow Religious.

The aforementioned gentleman is Benedictine Father Dunstan McAndrews, just a year and a half short of a half-century as a Catholic priest. Most of those years he's spent in the hills of Southern Indiana at St. Meinrad Archabbey and Seminary, where he's still active in the college band, still swimming laps in Lake Placid.

Father Dunstan's latest contribution to the Meinrad community is a 14-foot square raft for Lake Placid, the seminary's official swimming lake. The new free-floating raft replaces a 24-barrel raft which he built back in 1935 and which has disintegrated. The new raft will be a companion piece for a water trapeze which Father Dunstan also built.

His pleasure in such projects are part of a long-running love affair with active sports as well as academic life. Born in Indianapolis, Father Dunstan attended St. Meinrad's high school and college, graduating in 1930, and received a master's degree in history from DePaul University. He was ordained June 3, 1933.

Immediately after Ordination, he began a teaching career at St. Meinrad which spanned 43 years. His subjects: history, Latin and physical education, health and safety. For years Father Dunstan was a Red Cross instructor in life saving, swimming and water safety. For several decades he has served as Minor Seminary Athletic Director. Also, he has written three short articles for the New Catholic Encyclopedia.

As for his latest enthusiasm, Father Dunstan directed the raft's construction, aided by a willing crew. Abbey Press at St. Meinrad provided 16 barrels to keep the raft afloat. Lumber used for the frame was in storage, left over from Abbey farm operations. Other

monks—Brother Lawrence Shidler and Father Germain Swisselm of the Abbey Carpenter Shop—built the framework.

Appropriately enough, the junior monks of the Benedictine community christened the vessel the USS Dunstan.

However, Father Dunstan admitted one problem with the raft. After it was launched early this fall, he swam out to it and found he couldn't clamber aboard as the young swimmers were doing. So, the carpenter shop has promised to build a ladder which will be added to the structure now that it's beached for the winter.

Anyone want to bet who'll be the first person onto the raft, come spring?



## check it out...

✓ A Living Singing Christmas Tree will come alive at St. Louis Church, Batesville, this weekend. The "tree" consists of decorated pine branches interspersed with tiered platforms containing gowned youngsters, and topped off with a 15-foot pine tree and three-foot star. More than 1,000 colored lights are strung around the 35-foot tall "tree."

Caroling children from St. Louis School will offer programs at 7 p.m. Sunday, Dec. 13; at 7 p.m. Monday, Dec. 21; and at 7 p.m. Wednesday, Dec. 23. At 7 p.m., Sunday, Dec. 20, the Cardinal Singers of St. Louis will perform. At 6:40 p.m. Tuesday, Dec. 22nd, a program will feature the St. Louis Adult Choir, the 1st, 2nd and 3rd graders of St. Louis School, Greensburg barbershop singers, and Batesville High School's Swing Choir.

✓ You may want to share a portion of your blessings this Christmas with the less fortunate. The Indianapolis Council of the St. Vincent de Paul Society will appreciate any help you can give in helping them to prepare baskets of food for distribution to the needy during this holiday season. Each dollar donated will be used for food. Make your check payable to SVDP Warehouse Fund, Box 19133, Indianapolis, IN 46219. "God will not be outdone in generosity."

✓ SS. Peter and Paul Cathedral is among the six sponsors for the Christmas Candlelight Tour of Historic Buildings in Indianapolis on Sunday, Dec. 13, from 4 to 8 p.m. Ten historic sites will be visited with shuttle service available among the buildings on the tour.

Tickets are \$4 per person in advance and \$5 per person on the day of the tour.

✓ The Institute for Spanish Hispanic Ministry will be held in Clare Hall at Marian College, Indianapolis, from 9:30 a.m. to 3:15 p.m. on Saturday, Dec. 12. The institute features classes in culture, Scripture, liturgy, methodology and catechesis to provide insights into the individual Hispanic and Christian. Classes are open to Hispanics and non-Hispanics alike. For more information, call Fr. Mauro Rodas or Bro. Tom Carroli at 317-637-3983.

✓ The children at Sacred Heart School in Terre Haute recently participated in a Math-a-thon when they worked on a booklet of math problems and gained sponsors who pledged donations for successfully completed problems. Three of the children—Chad Risley, Joanne Cocozzoli and Thad Nation—earned more than \$100 each while another 19 children earned more than \$25 each. The total check for the Math-a-thon—\$1,057.15—was sent to the St. Jude Children's Research Hospital.



USS DUNSTAN—Seminarians prepare to launch the new raft at St. Meinrad's Lake Placid. Now beached for the winter, it will be enjoyed again in the spring, thanks to the efforts of Father Dunstan McAndrews, who also built its predecessor.

## Archbishop O'Meara's Schedule

Week of December 13

SUNDAY, December 13—Parish visitation, St. Christopher parish, Indianapolis. Masses at 8:30 and 10:30 a.m. with reception following; CYO Board of Directors Christmas party, Indianapolis, 6:30 p.m.

FRIDAY, December 18—Christmas visitation, St. Augustine Home for the Aged, Indianapolis. Mass at 10:30 a.m.; St. Elizabeth Home 9th annual Christmas Get-together, Indianapolis, 7 p.m.

MONDAY, December 14—Parish visitation, Assumption parish, Indianapolis. Mass at 7:30 p.m. followed by reception.

SATURDAY, December 19—Christmas visitation, Providence Retirement Home, New Albany. Mass at 4:30 p.m.

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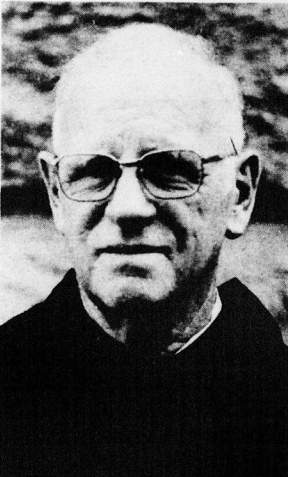
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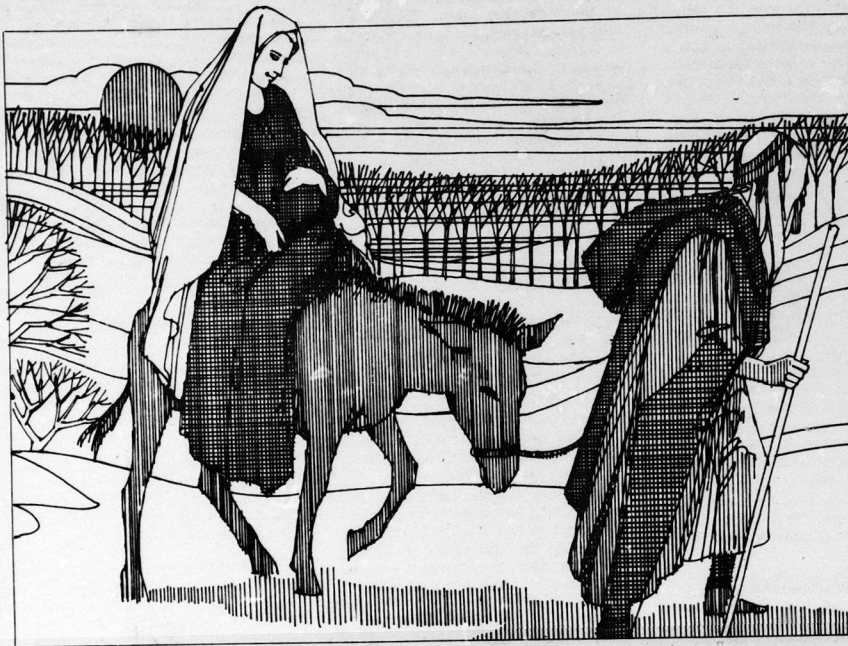
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# LIVING ADVENT



## Signs of flight evident in Holy Land

by Fr. DAVID K. O'ROURKE, OP

No one who has walked the country paths or the city streets of the Holy Land can fail to see the signs of flight from danger and from the world, and the signs of the quest for refuge built into the very stones of this land for thousands of years.

Not long ago I walked a part of the old road from Jerusalem down to Jericho, below sea level in the hot, steamy Jordan Valley. The road quickly leaves the green of Jerusalem's hills and becomes no more than a ridge trail winding across the brown, rocky crests that slope eastward to the Great Rift Valley and to the Dead Sea.

Today it is used almost exclusively by poor, Arab shepherds bringing their flocks to find the few uneaten and unpatched patches of grass on the dry and desert slopes.

We walked along the curving rim of a deep and forbidding canyon, the hills around us lost in the haze of the desert's heat. Then, all of a sudden, across the canyon, seemingly affixed to the walls in the manner of the cliff-dwellers' pueblos found in the United States, was an ancient monastery.

The cluster of whitewashed cells, the church with its blue domes and glistening gold crosses all set off by a few precious-looking green trees looked so inviting, a peaceful refuge in the midst of the harsh red-rock canyon.

This land is dotted with signs of flight and places of refuge. Earlier I had climbed the Roman ramp to King Herod's incredible refuge atop the cliffs of Masada, then gone to the Essene monastery at Qumran, whose library produced the Dead Sea Scrolls. The monastery was built by religious zealots fleeing the world. The signs of flight and refuge are still very much in this land.

In Jericho itself, immediately adjacent to the ruins of the ancient city, stands the most recent monument to human desperation. There is an abandoned refugee city built in 1948 to house Palestinian Arabs displaced by the war, a city of 70,000. In 1967 they all fled once again before the advancing Israeli army. Today, crows fly in and out the windows of the ghostly silent, mud-brick houses.

The point I make is that Jesus lived through the same political turmoil that created the fortresses that dot this land, and he was exposed to the same personal and spiritual dangers that brought the monasteries. He could have fled those dangers just as his

parents fled the paranoia of King Herod, and he could have sought refuge, just as John the Baptist sought the refuge of the desert.

That was not unthinkable for a religious Jew; it was being done and there were places to go to. Even in the cities of the Holy Land itself he could have fled to the emotional and religious refuge of the religious sects who set themselves apart from the rest of humankind.

Jesus did none of these things. He accepted the ordinary lot of the ordinary human being. He was born in the ordinary conditions of the Palestinian household. He was educated in the way all boys and young men were educated in Palestine and in the empire.

He lived the ordinary life of the ordinary people. Even his death was ordinary, another criminal led out to crucifixion like thousands before in his own lifetime, and thousands after him a few years later.

What is so extraordinary is not what his life was like or how it was lived. That was very ordinary.

What is extraordinary is who he was. God took on human flesh and became human for our sakes. In his goodness and love for us God became one of us and, like us, became quite ordinary.

I suspect that this is what we all see in the coming celebration of Christmas that proves so hopeful. We do not have to become something we are not and cannot be to relate to God, for God has become one of us.

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## Helpful hints heard by harried homilists

CHICAGO—"No parish ever went broke because the homilies therein were too short." This is one of three helpful hints offered by Robert E. Burns, Executive Editor of the national magazine, U.S. CATHOLIC, to his "friends on the other side of what once was the communion rail."

Burns gives two other hints for the men in the pulpit.

—"Don't exhortate the saints for the faults of the sinners who are absent." "One poor fellow," he recalls, "had a weakness for deploring the sin of missing Mass to congregations of faithful who hardly ever did."

—"Try not to scold. We all have too much scolding in our lives."

## Making Advent count despite Christmas rush

by KATHARINE BIRD

Marilyn Crawford woke up on the third Sunday of Advent with a feeling of dread. At first she couldn't figure out why she felt so odd. Suddenly she remembered.

Christmas was less than two weeks away.

As usual, she had a dozen different things to do to finish Christmas preparations—gifts to buy, goodies to bake, the house to decorate. Furthermore, despite her best intentions, she didn't feel that her plans for Advent itself had thus far progressed very well.

She and her three children started the season well, with an Advent wreath and the intention to observe the season with special activities. So far, lighting the Advent candle each night and saying a short prayer was all they had managed.

Marilyn was wondering how she could make the remaining days of Advent really count. Finally, she decided to set the problem before her teen-agers.

That night, around the supper table, Marilyn, her two sons and daughter talked about the meaning of Advent. They decided after a bit to take another look at one of the readings from an Advent Mass, to see if it offered further clues to the season's meaning. The passage they looked at was Isaiah Chapter 61.

They discovered the passage tells of the coming of the spirit of the Lord with "glad tidings" for the brokenhearted and the lowly. The passage uses the lovely metaphor of a garden to explain what the world will be like when God's anointed one comes.

After reading this, the family decided to observe the remainder of Advent by looking for ways to help others who have some special need—and, in this way, to bring "glad tidings" to them. Advent, they decided, is a season to ponder the differences between the world as it is now and as Jesus would want it to be.

1. Not long before, a young neighbor suffered a fractured skull in a fall from a porch roof. The parents of the girl spent long hours at the hospital while the girl was recuperating. Marilyn and her teen-agers, though they didn't know the other family well, decided to offer some concrete help in an effort to show sympathy and care.

One teen-ager offered to run the time-consuming errands that the girl's parents couldn't get done on their own at this time; another offered to keep the car washed. Marilyn volunteered to provide a few home-cooked dinners for the couple.

2. The family also decided to spend the next week mulling over what it means to bring "glad tidings" to others and what the term might mean in their own lives. Each was assigned the task of coming up with one example—to be discussed by them on the last Sunday of Advent.

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Point out that "nothing seems to bug (Catholics) as much as the quality of the homilies they hear at Sunday Mass," Burns writes that "even the most cantankerous of pew-sitters would probably admit to sympathy for the poor homilist."

"More than a few of us have been exasperated enough by the inadequacy of a homily to think 'Give me that pulpit. I can't do any worse,'" Burns writes. "But although this may surprise many priests, most of us, honestly, wouldn't want to trade places with them."

Burns sees light at the end of the tunnel saying that while "it may be damming with faint praise, homilies, I think, are better than they were and we're gaining."

# In our world full of challenge, why rejoice in Advent?

by Sr. TERESA BOERSIG, OCD

Each year as we approach the third Sunday of advent, the Church bids us to rejoice. "Rejoice in the Lord, always, again I say, rejoice! The Lord is near."

These are challenging words in this year of 1981. We have only to begin a litany of names and places—El Salvador, Iran, Iraq, South Africa, Haiti, the Philippines, Northern Ireland, Poland, the Palestinians, the neutron bomb, inflation, the assassination of Anwar Sadat and the attempted assassinations of Pope John Paul and President Reagan—to ask ourselves, "Why rejoice?"

One may answer there is always cause to rejoice. In spite of the troubled areas all around us, there is also much good. For every step, however small, which realizes to some degree the coming of the kingdom is indeed a cause to rejoice.

But I believe there may be even deeper cause for rejoicing. There appears to be a new awakening of consciousness in humanity—a new stirring of life in a seed planted 2,000 years ago—a strange sounding precept; one we have not heeded too well and have understood even less.

"You have learned how it was said: You must love your neighbor and hate your enemy. But I say this to you: Love your enemies and pray for those who persecute you; in this way you will be children of your Father in heaven, for he causes his sun to rise on bad as well as good, and his rain to fall on honest and dishonest people alike. For if you love those who love you, what right have you to claim any credit? Even the tax collectors do as much, do they not? And if you

save your greetings for your friends and neighbors, are you doing anything exceptional? Even the pagans do as much, do they not? You must therefore be perfect just as your heavenly Father is perfect." (Mt. 5:43-48).

"YOU MUST BE perfect as your heavenly Father is perfect." Too often this text is isolated from what precedes it. As it appears in Matthew, to be perfect is to let the sun shine on both just and unjust—on honest and dishonest. To love our enemy—to pray for those who persecute us. To be as perfect as a Father for whom night shines as the day—to whom darkness and light are the same. Is not this call

to be perfect, a call for mercy—a call for forgiveness? As a people we are beginning to hear the call to justice. Do we hear with equal clamor the call to mercy?

Liberation theology, the programs for evangelization, organizations such as Bread for the World, Pax Christi, Network and similar groups have effected a conscientization toward our obligations to justice for all peoples of this earth. Though we have a long way to go, we are becoming aware of those who are oppressed, and may even identify with them. All of us in some way have felt in need; all of us at times have felt we were unjustly treated; we

may have felt that others have wronged or misunderstood us. There is something in us that understands the cry for justice. But have we identified with those who oppress?

IN HIS SECOND encyclical, "Dives in Misericordia," Pope John Paul II states, "It becomes more evident that love is transformed into mercy when it is necessary to go beyond the precise norm of justice—precise and often too narrow." We are called to justice, but we are called beyond it. We are called to mercy.

We are called to be like our Father who causes both his sun to shine on bad and good alike and his rain to fall on the honest and the dishonest. We are called to be equally partial to all as God is equally partial to all his sons and daughters—to those who starve as well as to those who steal the grain, plow under the crops, and those who let the surplus rot in bins.

We are called to be equally partial to those who pull the triggers, make the bombs, confine to prisons, torture, abuse and destroy.

This is hard to hear—yet who is more in need of healing: the one that is wounded, or the one who wounds? Who is more needy—the one who starves or the one who perpetrates it? Who most needs tenderness—the 99 in the fold or the one who is lost?

We are called to pray not only for the oppressed but for oppressors for they are also broken; it is their hearts that need to be healed—they too are wounded ones who project their wounds on those they persecute.

TOO OFTEN WE identify ourselves with the victims of oppression rather than with the oppressors. But we all stand in need of mercy. We have all at one time or other oppressed someone around us. What faces rise to my mind as I ask myself: Whom have I put down? Whom do I criticize? Whom do I judge? Whom have I put in solitary confinement by ignoring them or giving them the silent treatment? Whom do I fail to affirm because of jealousy, envy or because I just don't care? Whose existence do I choose to ignore?

There is injustice and it is cruelly wrought. There are beams in others' eyes as well as in our own. The danger lies in losing sight of our splinters when the other's beam looms large! The psalmist reminds us that there is no escaping him: "If I go up to the heavens you are there—if I sink to the nether world you are there..." "He suffers both in the ones who are killed and in the ones who pull the trigger."

If this advent we pray for mercy for ourselves and for others—for all who oppress and are oppressed—if we ask for forgiveness for ourselves and for all those who persecute us and say evil things about us—maybe then we will have deeper cause to rejoice. When we can seek justice, yet forgive and be compassionate with one unjust, then we can share in the paschal joy of the Lord who forgave even as he was being executed, the Lord who rises after every day-to-day death experiences in each human life.

As we await the birthday of Christ, the incarnate Word, let us pray to enter this risen life—to transcend our roles as oppressor or oppressed, and embrace our human condition—loving and forgiving, challenging and nurturing. Aware that it is the Father who creates both those oppressed and those who oppress—aware that the Son calls us to heal the sick, give sight to the blind, to search out those who are lost, who calls all to justice and all to mercy—aware that the Spirit has filled our hearts with his gifts and fruits enabling us to transcend our own pettiness and hurts.

If we stand before the Lord in humility—asking his mercy on ourselves and on all who oppress others, then, as mercy springs from our heart, maybe justice will indeed leap forth from heaven.

## New statement on marriage termed 'good news'

by ANTOINETTE BOSCO

Recently it was reported that an international commission of cardinals and bishops gave its approval to a formal statement in the church's canon law that would recognize a serious psychological disturbance or a serious defect in one's ability to understand the rights and duties of marriage as grounds for annulments.

The action still awaits the pope's approval—which would come when the new Code of Canon Law is promulgated, perhaps next year.

One reaction I heard was an expression of fear that the church was broadening the grounds for annulments and taking a step back from its traditional role as upholder of the sanctity of marriage.

My reaction? I regard the announcement as unqualified good news. This is a day of rejoicing for those who believe in the sanctity and indissolubility of marriage.

By explicitly recognizing in canon law that the grounds for annulments include psychological inability to enter a true marriage relationship, the commission is formally recognizing that some marriages have an insurmountable obstacle present from the time the words "I do" are spoken. This serious obstacle could impede a sacramental marriage relationship.

At first it may seem that the canon law commission is liberalizing annulments and making it "easier" for Catholics to get out of marriage. I don't think so.

Sometimes, in effect, people in the church have acted as if the spoken words alone constituted a commitment between two people.

That only desecrated the meaning of marriage. It blurred the vision of what a sacred relationship should look like.

Saying a marriage has taken place because a ceremony was held and a ring and a kiss were exchanged is another version of the Cinderella story: The prince and princess were married and lived happily ever after.

Defining marriage in simplistic terms does an injustice to real marriage, which begins with a genuine desire by two people to unite their individual powers so as to build a new life together as a family, in partnership with God.

A marriage takes two. It also takes building material—psychologically capable persons.

Let me use another fairy tale as an analogy. Think of the three pigs, each out to build a house. One used straw and one used sticks. You know what happened. The big bad wolf blew their houses away. But the third one used bricks and built a solid, strong house that withstood the attack of the enemy.

A marriage can't be built when a person is straw or sticks. That's what the new canon law would affirm.

The church always has rightfully upheld the sanctity of marriage, and taught that where a true marriage is lived, the two people living the marriage are blessed and bring their goodness to the world.

Since Vatican II, the church has made a special effort not only to uphold the indissolubility of Christian marriage, but also to teach clearly what marriage is.

You can't teach what marriage is without also spelling out what it isn't.

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# Whose Birthday Is It Anyway?



## THE WORD

by PAUL KARNOWSKI

"Tired of the rat race? So are we. We are an expansive international conglomerate with branch offices in every country of the world. We are currently in need of an executive messiah. The ideal candidate will be loving, charismatic, and slow to anger. Must be willing to work long and irregular hours and must have an ability to speak in public.

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Previous experience helpful. Interested parties should forward their resumes to: Messiah Search Director, P.O. Box 000, Earth, Solar System."

The world is always in search of a savior, whether it be the gifted politician who will eliminate economic woes, or the retired general who engineers a revolt against a hated tyrant. Individuals, too, look for personal messiahs. Some search for a spouse who will save them from themselves; others seek out a spiritual director who will send them flying down the path of righteousness.

The Pharisees in today's gospel are the lookout for a messiah, as they question John the Baptist. "I am not the messiah," John says,

DECEMBER 13, 1981  
3rd Sunday in Advent (B)

Isaiah 61:1-2, 10-11  
1 Thessalonians 5:16-24  
John 1:6-8, 19-28

"I am a voice in the desert crying out: make straight the way of the Lord." John informs the Pharisees that another is to come after him. We know that he speaks of Jesus, the Messiah.

We know it, but we don't act as if it's true. We sometimes impart the status of messiah to anyone who has more answers than we do. Or worse, we assume the role of savior ourselves. Not content to follow the example of John the Baptist and point to the real messiah, we initiate personal crusades to rid the world of evil, preaching the gospel of me.

There is only one person who can answer the ad at the beginning of this article. It is our job to let the world know that the position has been filled. It has been, now, for some time.



United Way

# Alternatives calls 'best and worst' of Christmas

"Christmas is coming. The goose is getting fat." And yours may be cooked! Or perhaps it was cooked last Christmas. Did you receive a gift last Christmas that was particularly extravagant, tasteless, useless, dangerous or utterly crass? Or, did you receive a gift that was particularly meaningful, humane, personal, considerate of the earth, and which reflected the deeper meaning of Christmas?

If you received such a gift, you may want to enter Alternatives' "Best and Worst Christmas Gift Contest" to call attention to the abuses as well as the creative possibilities in our Christmas celebrations.

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The Best and Worst Christmas Gift Contest is sponsored annually by Alternatives, a non-

profit organization which encourages people to celebrate more with less.

Enter today! Strike a blow against a commercialized Christmas!

## Pontiff praises poet Virgil

VATICAN CITY (NC)—Pope John Paul II Nov. 30 praised the pre-Christian Roman poet Virgil, calling him a man with a soul which was "naturally Christian."

Speaking in Latin to members of a Vatican foundation which sponsors a Latin poetry competition, the pope called Virgil, who died in the year 19 B.C., an example for today's world.

The pontiff said that the Latin poet was a herald of the coming Messianic age and lauded him as a humanitarian, a lover of peace and the inspired singer of nature and of the dignity of work.

Referring to the Catholic Church's consistent promotion of Virgil throughout history, the pope recalled that monks had worked diligently during the Middle Ages to copy and preserve Virgil's writings.



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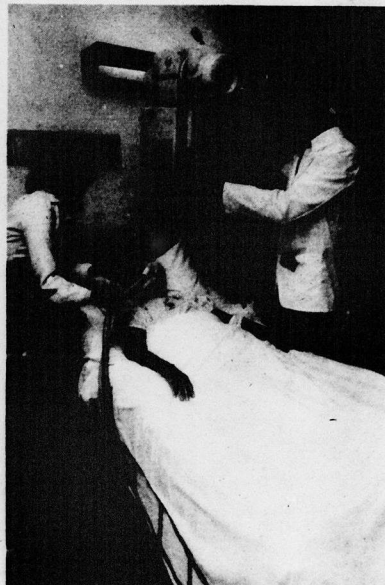
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# St. Nicholas Parish

Ripley County, Indiana

Fr. Richard Terrill, pastor

by JIM JACHIMIAK

A secluded Ripley County hillside is not the most likely place for an active, growing parish. But don't tell the people of St. Nicholas—they have no intention of moving.

Although the parish, about four miles southwest of Sunman, is "rather traditional," it has kept up with changes in the church, according to Father Richard Terrill, pastor.

He noted that the parish still participates in solemn communion, May crowning and 40 hours devotion. Importance is placed on the rosary and observance of first Fridays and first Saturdays.

Seating at each Mass is according to age, a tradition of Franciscan sisters serving the parish school. "It's so inspiring to see the little children sitting in front in the old-fashioned way," Father Terrill said. Behind them, in order, are teenagers, young adults, middle-aged and older people.

But the parish also has lay Eucharistic ministers and active organizations—board of education, parish council, CYO, Blessed Virgin Sodality and Holy Name Society. "You could fill your social calendar with the activities of this parish," said Joanna Kinker, CCD coordinator.

"I don't think we can stress too much the vitality of our school to the parish," Father Terrill said. He proudly pointed out that it is supported entirely by the parish and no tuition is charged. "It's old-fashioned in a way and overcrowded, but provides an excellent education," he said.

**OVERCROWDING** IS due in part to increased enrollment and a growing parish population at St. Nicholas. Enrollment is 121 in eight grades, with two grades to a room. Teachers include two Franciscan sisters from Oldenburg. The principal was formerly principal of a local public elementary school.

Strong faith, good family life, participation and cooperation were cited as the parish's strengths.

"We have had a big influx of people, mostly from Cincinnati," Father Terrill explained. "The beautiful thing is that they are well-received. They are integrated into the parish and become involved."

According to a parish census completed in June, St. Nicholas includes 191 families and 701 souls. "We are definitely a growing parish," the priest said, with 13 infants and several adults baptized last year.

"Whenever there's work to be done, we do the job," said Ralph Forthofer. Forthofer, his wife Mary, and Mrs. Kinker, their daughter, are lifetime members of the parish.

He helped build the parish hall in 1935 and 1936 for the parish centennial. "We had to rush to get it done in time," he recalled. According to Forthofer, 90-95 percent of the work on the hall was done by parishioners.

That kind of cooperation has always been a part of St. Nicholas. The parish history, written for the 1936 centennial, states that parishioners made bricks for the present church building from clay in the hill in front of the site. That building, blessed in 1856, replaced the second log church, built in 1840. Most materials and labor were donated by parishioners.

**A LOG SCHOOL BUILT** in 1859 was replaced in 1881. In the early 1900's, parishioners donated 2,000 days of labor for improvements in all buildings.

More recently, parishioners volunteered to paint the church interior, saving about \$3,000. "They are not just working to support their families," Father Terrill observed. "They are willing to give their Saturdays and evenings. That speaks of the quality of the people." The parish has no paid maintenance man, but "things get taken care of," he said.

Financial matters have not been a problem for the parish. "We never have to talk about money," said Father Terrill. "It always appears."

The parish exceeded its goal in the Archbishop's Annual Appeal. A four-year loan of \$30,000 was made by the archdiocese so that buildings could be improved for the parish's sesquicentennial. In one year, half has been repaid.

The parish is also known for its turtle soup suppers. "We use real turtle," Mrs. Forthofer pointed out.

Father Terrill added, "The men and boys go out all year long and catch turtles." He confessed that he does not eat turtle, although he



was presented with a 25-pound snapping turtle, "the fiercest looking critter I've ever seen," at a Christmas party.

The parish is proud of its history. A table used as an altar when the first Mass was offered in the home of Nicholas Baehr in 1836 has become part of a shrine to St. Nicholas in the church. On the feast of St. Nicholas, the table is moved to the front of the church and again becomes an altar.

At that first Mass, according to the parish history, Baehr remembered that a bell was to

be used at the elevation. The story goes that "he dived under a bed and dragged out a mammoth cow bell, and shook it at will. Such was his enthusiasm . . . that long after the elevation he kept up the violent admittance until a neighbor induced him to put aside his bell."

"St. Nicholas' people are very proud of their parish and fiercely loyal," Father Terrill commented. That includes their pastor, who joked that "if they ever tell me I have to leave here, I'll take early retirement."

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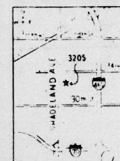
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**PARISH LEADERSHIP**—Father Richard Terrill (at left), Mary Forthofer, Ralph Forthofer and Joanna Kinker chat on the steps of St. Nicholas church. (Photos by James Jachimik)



# How support interfaith marriages after the wedding?

by DOLORES CURRAN

One-third of the marriages that take place in our church today are ecumenical. If we add those that take place outside, we can estimate that nearly half of our younger couples are living in two-faith marriages and a recent study shows such marriages on the increase. Yet, when, three years ago, I did a search of our over 18,000 parishes, I found not one that was doing anything to support the interfaith marriage after the wedding. This has changed, but not much.

Last spring I was invited to reflect upon a study of U.S. couples living in Episcopal-Roman Catholic marriages. (Copies of this ecumenical effort can be obtained for \$2.50 by writing Rev. Royale M. Vadakin, 4112 W. Washington Blvd., Los Angeles, CA 90018.) A significant revelation in this survey punctuates what family life practitioners have already discovered among ecumenical couples, i.e. that many have found the most effective way of building a faith life together and developing a family relationship with God is to ignore the theologies and church laws which underpin their two faiths.

What does this tell us? That the couples themselves have lost confidence in their church to help them bear the scars of denominational separation? That they are sacrificing denominational dogma which divides for traditions and rituals that unite? In some ways, I found that couples are maturing more rapidly than the official churches in this area of ecumenical marriages.

Although, as the survey points out, there is a residue of anger among many over the way they were treated in the past, particularly at the time of their marriage, many have worked their way through this and are able to forgive.

However, couples who are striving heroically to focus on what unites them in faith frequently feel that the church continues to focus on what divides them so that they are working at cross

purposes. Vestiges of this appear in the responses on the longing to receive communion together and to worship together in one another's church. Why should this be a negative when it could be a spiritual strength?

The most significant finding was the depth of religious identity springing from early childhood and continuing into adult life. If doctrine is not that important, why do adults continue to value a faith which is not shared by those they love most? To quote a brief section, "Often their judgements did not even reflect accurately the theological positions of their church. They spoke rather out of their deep feelings about faith and religion, out of an image of themselves which had been developing since early childhood."

If anything speaks to the foundation of a strong family faith dimension resulting in personal religious identity, this does.

Likewise, it speaks to the poignancy of the situation: how do couples pass this legacy on to their children? They are searching for ways. They themselves evidence the pain of the larger churches' separation. They know deep inside their completeness, that while they are able to share all other intimacies, they are denied the right to a spiritual intimacy which should be the foundation of their union.

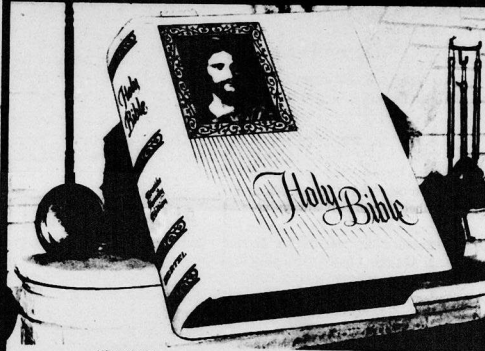
In October, the Vatican came out with new hope for ecumenical marriages, by eliminating some of the restrictive language and calling for a welcoming spirit rather than a punitive one. I hope we pick up on this in our churches and enrich these marriages in every way possible. They just might be God's way of leading us to union.

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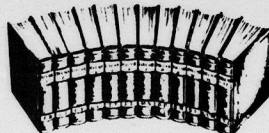
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MARIAN MURAL—Art students Martin McCormick and Patrice Will set the second of four Advent panels into place in the Marian College chapel. They were designed by Sister Mary de Paul Schweitzer. (See story below)

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# The ACTIVE List

## December 11

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

## December 12

A Christmas bazaar at SS. Peter and Paul Cathedral, 1947 N. Meridian St., Indianapolis, will be held following the 5 p.m. Mass.

Members of the Catholic Widowed Organization (CWO) will have a Christmas dinner party at 6 p.m. at the home of Jo Martin, 1986 Mann Dr., Beech Grove.

## December 13

An Advent renewal evening under the direction of Fr. Steve

Banet will be held at St. Maurice parish, Napoleon, for readers, catechists and eucharistic ministers of the parish.

The St. Peter Claver Knights and Ladies Council and Court 191 of SS. Peter and Paul Cathedral will hold their annual brunch at 1530 N. Meridian St., Indianapolis, following the 11 a.m. Mass.

Mother Theodore Circle and Madonna Circle of the Daughters of Isabella will have a joint Christmas party at 2 p.m. at St. Elizabeth Home, 2500 Churchman Ave., Indianapolis. Guests are welcome.

The monthly meeting of the Oblates of St. Benedict will be held at the Beech Grove

Benedictine Center, 1402 Southern Ave., from 1:30 to 3:30 p.m.

"When Love Was Born," a Christmas cantata, will be given at St. John Church, downtown Indianapolis, at 4:30 p.m. St. John choir under the direction of John J. Van Bente, organist, will present the program.

The music department at Chatard High School, Indianapolis, will present a Christmas concert at 7:30 p.m. in the school gymnasium. The Chatard band and choir and the junior band made up of students from the grade schools of St. Lawrence, Christ the King, Immaculate Heart, St. Pius, St. Andrew, St. Joan of Arc and St. Thomas will perform. There is no admission charge.

## December 14

A tree trimming party will be held at the Simeon House, 3830 Forest Manor, Indianapolis, from 1 to 2:30 p.m. The Indianapolis Deanery Council of Catholic Women will host the party. Guests are asked to bring one ornament and two dozen cookies.

A day of recollection on an Advent theme will be held at Kordes Enrichment Center, Ferdinand, Ind., from 10 a.m. to 4 p.m. For further information contact Sr. Betty Drewes, 812-367-1411 or 367-2777.

## December 14, 16

Classes to be held at the St. Vincent Wellness Center, Carmel, include two 3-hour sessions on cardiopulmonary resuscitation from 6:30 to 9:30 p.m. on Dec. 14 and 16; Heart to Heart: A lifestyle program for persons under cardiac care, Dec. 14, from 9 a.m. to 3:30 p.m.; CPR recertification, Dec. 16, from 6:30 to 9:30 p.m.

## December 15

A meeting of the Archdiocesan Board of Education is scheduled at St. Bartholomew parish, Eighth and Sycamore, Columbus, at 7:30 p.m.

(Continued on page 15)

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## Christmas Bazaar

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After 5:00 PM Mass

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assistance of art students Martin McCormick, freshman from Cincinnati, and Patrice Will, freshman from Fort Wayne. All are members of the college's Liturgical Arts Committee.

According to Sister Mary de Paul, "too long we have ignored the impact of visuals in these liturgical spaces or simply decorated them in minor, often second-rate ways. Now we know that the entire 'environment' within the space must speak of the liturgical year and its many moods."

"Such an undertaking and concept means rethinking the decorative materials, the involvement of skilled people and the budget item under which 'decorations' is listed," she said.

"We are trying to do all of that here at Marian to exemplify the concept for those who seek understanding, to better prepare our students to help in their own parishes, and especially to enrich the spiritual life of our students and staff. The Advent panels are among the first efforts to actualize our goals."

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# OBITUARIES

† **BROGAN, Victor C.**, 78, St. Lawrence, Indianapolis, Dec. 1. Father of Benedictine Sister Francesca, Robert and Dr. Thomas Brogan; brother of Alice Dyksee.

† **DALY, Daniel Martin**, 75, Little Flower, Indianapolis, Dec. 9. Husband of Florence M.; brother of Lenora C. Roberts, Elizabeth A. Jansen and Michael A. Daly.

† **DIVISE, William J. Sr.**, 48, American Martyrs, Scottsburg, Dec. 5. Husband of Patricia (Dolan); father of Margaret, Julie, Barbara, Carolyn, William J. Jr., Edward and Christopher Dunn; brother of Mary Hort and Evelyn Duffy.

† **FRANK, Louis E.**, 41, St. Gabriel, Connerville, Dec. 4. Husband of Shirley (Logan); father of Belinda Ann, Louis and Kevin Frank; son of Mabel Lundy; brother of Agnus Munson, Rita Daniels, Susie Chaney, Josephine Robeson, Shirley

Champe, Helen McDaniel, Mary McCormick, Anne Grubbs, Edward, Mike, Charles, John and Lawrence Frank; half-brother of Joe Frank.

† **GARBES, Frank E.**, Holy Trinity, Indianapolis, Dec. 2. Husband of Evelyn; father of Bonnie Hatch; brother of Mary Zeunik and Bertha Turk.

† **HAGAN, Margaret**, 93, St. Anthony, Indianapolis, Dec. 7. Mother of Margaret McKeand and James Hagan.

† **HARDEBECK, Maurice J.**, 62, Immaculate Conception, Millhouses, Dec. 1. Husband of Martha; father of Betty Powers, Jeannette McMurray, Jim, Marlin, George, Bill and Don Hardebeck; son of Rose Hardebeck; brother of Clara (Marie) Wagner, Geneva Tenney, Eleanor Stephanie, Carl, Irven and Arthur Hardebeck.

† **HOGUE, Sally Ann**, 43, St. Michael, Indianapolis, Dec. 2. Wife

of Thomas; mother of Susan McClean, Linda McKinney, Karen and Michael Hogue; daughter of Thelma Head; sister of Betty Hill, Charlene McNeely, Mary Jane Schlots and Nancy Nester.

† **HOWARD, Edna Marie**, 78, St. Elizabeth, Cambridge City, Dec. 5. Mother of Catherine Wolfe.

† **LOGAN, Della (Giddy)**, 95, Little Flower, Indianapolis, Dec. 2. Sister of Ann Noone, Catherine Boyle and Mary Conroy.

† **LOHMAN, Della C.**, 84, Sacred Heart, Indianapolis, Dec. 4. Mother of Harold and Frank Lohman.

† **MALLICK, Edward L.**, 62, St. John the Apostle, Bloomington, Nov. 28. Husband of Eleanor; mother of Elaine Nelms.

† **McMAHON, Anna Marie**, 59, Our Lady of the Greenwood, Greenwood, Dec. 3. Mother of Gayle, Robyn and Christian McMahon; daughter of Anna and Marcel Pirard.

† **MURPHY, Elizabeth**, 68, St. Anthony, Indianapolis, Dec. 7. Mother of Helen Rote, Elizabeth Abbott, Mary Stychno, Mary Swords, Michael, William, John and Charles Murphy; sister of Mary Mae McDaniel and Alexander Burris.

† **OTTO, Albert**, 80, St. Martin, Siberia, Nov. 21. Husband of Carrie; father of Frances Schlichter, Martin and Larry Otto; brother of Rose Wanger and Mayne Otto.

† **PICCIONE, Angelo J.**, 70, St. Jude, Indianapolis, Dec. 3. Husband of Pat; father of Antoinette Cole and Peter Piccione; brother of Mary Farah, Santana Wise, Angelina D'Oro, Frances, Tony, Frank, Jimmy, Ronnie, Joe, Roy and Tudie Piccione.

† **RIGRISH, Mary Catherine**, 69, St. Augustine, Jeffersonville, Nov. 30. Mother of Mary M. Werner, Barbara Moses, Catherine, Phillip and John Rigrish.

† **RUTAR, Frederick A.**, 62, Holy Trinity, Indianapolis, Dec. 5. Father of Walter.

† **SADDLER, Paul K.**, 64, Mary, Queen of Peace, Danville, Dec. 7. Husband of Dorothy; father of Mary Lynn Monts, Paul and Joseph Saddler; brother of Iola Ransom, Roseanna Gibson and Bernice Sims.

† **SCHILLING, Robert C.**, Holy Name, Beech Grove, Dec. 5. Husband of Margaret; brother of Rosalind Tully, Mary M. Query,

Delores Hartley, Edward, Fred and Thomas Schilling.

† **STREICHER, Peter**, 40, St. Michael, Indianapolis, Dec. 9. Husband of Linda; father of Dorothy and Sheila Streicher; son of Dorothy McHale; step-father of Frances Gregory.

† **WAGNER, Clifford H.**, 82, St. Michael, Brookville, Dec. 2. Husband of Irene; father of Ronald

J. Wagner; brother of Marie Ralbach, Helen Smith, Leo and Richard Wagner.

† **WAKIN, Freddie**, St. James, Indianapolis, Dec. 7. Mother of Abraham Wakin and Martha Lett; sister of Michel Joaquin and Sada Haddad.

† **WEST, Mary Ann**, 34, Holy Spirit, Indianapolis, Dec. 3. Wife of Richard; mother of Marie and

James West; sister of Susan Portilla and Steven Roach.

† **WESSELER, Henry**, 68, St. Mary, Greensburg, Dec. 5. Husband of Cecilia (Bede); father of Elvera Muckerbeide, Barbara Retzner, Bernard, Cletus Donald and Francis Wesseler; brother of Joseph Wesseler, Anna Bordenkecher, Mary Volk, Elizabeth Volk, Josephine Geising and Martha Deller.

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## The Active List

### December 16

A meeting of the Catholic Widowed Organization (CWO) will be held at Catholic Social Services, 623 E. North St., Indianapolis, at 7:30 p.m. There is well lighted parking and information. Call 635-2579 for information. All denominations are welcome.

### December 17

A holiday social for members of the west side area SDRS will be held at St. Gabriel School, Indianapolis, at 7:30 p.m.

### December 18-20

A Charismatic retreat, open to all, will be held at Alverna Center, 8140 Spring Mill Rd., Indianapolis, beginning at 7:30 p.m. Friday. For further information contact Franciscan Father Eric Kahn at Alverna, 317-257-7338.

### December 20

Christmas Concert XX will be presented by the Church of the Holy Name of Jesus, Beech Grove, in two performances at 3 p.m. and 6:30 p.m. This 20th Christmas concert will include selections by the Holy Name choirs and orchestra. For reserved seating call 786-7820.

\*\*\*

Penance services will be celebrated in three area parishes including St. John, Osgood, 2 p.m.; Immaculate Conception, Millhouses, 4 p.m.; and St. Maurice, Napoleon, 7:30 p.m. St. Maurice parish, Decatur County, will have a similar service at 7:30 p.m. on Dec. 22.

\*\*\*

A Christmas concert by Frank Schaler, baritone, and accompanied by the choir of St. Mark Church, will be given at St. John Church in downtown Indianapolis at 4:30 p.m. This is the last of the Festival of Arts series for the Advent season.

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# YOUTH CORNER

## Care-all Christmas conveys cards

by JENNIFER PETRONE  
Illustrated by VIRGINIA POWELL

Hello, readers! I'm Care-all Christmas and I've come back this week to tell you more about Christmas. I hope to be able to help you prepare for it in special, fun ways. This week we're going to talk about sending Christmas cards and messages to people we love. Have you sent or given your cards out yet?

Sometimes it seems like mothers and fathers never get their Christmas cards out on time. Have you ever heard your mother grumble a little because she has so many cards to send out and so



little time in which to do it? This is natural for people to do, but have you ever noticed that all the cards really do get sent out? You may even remember receiving some cards after Christmas is over. This is proof that other mothers may have had trouble getting their holiday greetings out on time.

Despite the difficulties and grumbings that occur while trying to send Christmas cards out, why is it that eventually the cards do get sent? Christmas cards themselves are only pieces of paper, but they contain very dear messages of love from one person to another.

Because we live in such a busy world, people realize they don't always keep in close touch with friends, especially those who live far away. People realize that Christmas cards are a once-a-year opportunity to say to a friend, "You are still in my thoughts and I love you." No matter how hard it is to get this message said, Christians want and need to say it.

Remembering friends and sharing the love and joy of Christmas is the main reason for giving and sending Christmas cards.

Sometimes I don't have the money to buy them, but look at the artwork and see how I made my own! It's not hard at all and it's fun to do. You can make your own Christmas cards to give to your friends. All you need is paper and either crayons, paint or pens. Spread the Christmas joy that you feel in your own heart by sharing it with others in the form of cards. It's a great way to show others you care.

Celebrate and enjoy!



## Teen-ager tests driving skills with valium

by TOM LENNON

**Question:** Last week I took the test for my driver's license and passed with flying colors. But my father is angry with me because he found out I took five milligrams of Valium before I went to take the test. I was nervous and this calmed me down. I can't see anything wrong with what I did. Can you?

**Answer:** If you can't handle the mild stress connected with taking a test for a driver's license, you have no business driving at all.

In the years ahead you will likely run into some highly stressful situations when you are behind the wheel—and you won't be able to pop Valium.

Last fall on a Detroit expressway, with heavy traffic barreling along, I was suddenly confronted with a situation of terror.

Ahead of me about the length of a football field and in the same lane was a big, old car. Suddenly the hood of the engine flew up. Then a powerful wind ripped it completely off the car, carrying it up, up, up.

In a split second I wondered if it would land on the hood of my Volkswagen Beetle, crash through the windshield, and cut my head off.

I turned on my hazard lights to warn the people behind me. Then I watched the large hood come down and land on the expressway just ahead of me. Fortunately I was able to swerve around it.

There was no time to pop Valium. Even if there had been, it takes about an hour for that drug to get into the bloodstream and simmer a person down.

A more basic objection is this: You used Valium as a crutch to get you through a mildly stressful situation.

Will you someday use two or more shots of bourbon as a crutch to gain assurance at a party or on a date with someone you really like?

Will you someday use cocaine as a crutch to feel brilliant during the hours when you work in the office?

Will you forever be a sick person who needs more and more crutches, more and more drugs?

Really, it's a glorious feeling to be healthy, free, independent and able to walk tall without any drug crutches.

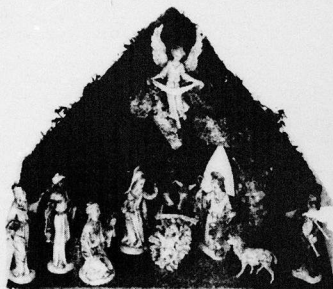
And stress is not something to be avoided at all costs. A certain amount provides a dash of excitement (even fun!) in our lives. It drives away dullness and monotony.

True, an excessive amount of stress may call for extraordinary measures sometimes. A responsible physician or psychiatrist will know how to prescribe a reasonable dosage of a medicinal tranquilizer and keep tab on how much his or her patient takes. This is called "drug use."

What you did is "drug abuse." It can ultimately end in tragedy.

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## IN THE MEDIA

# Trying to understand suicide

by HENRY HERX

NEW YORK (NC)—Suicide is now the third highest killer of teen-agers and increasingly its victims come from comfortable, middle-class homes rather than the mean streets of the inner city. Trying to understand why is "In Loveland: Study of a Teen-age Suicide," a documentary in the "Directions" series, airing Sunday, Dec. 13, 1-1:30 p.m. on ABC.

The program examines the course of events that led 15-year-old Mark Cada to kill himself last January in Loveland, Colo. Mark's family, schoolmates, minister and townspeople provide a composite picture of the youth and his tragic death, the small community's 12th teen-age suicide in the past 18 months. Yet, when town officials held a meeting on the subject, only a handful of parents attended.

Such denial of reality is common, according to Tom Barrett, a psychologist interviewed on the program. People seem to feel that problems will go away if they are not talked about. Barrett insists, however, that the only way such teen-age tragedies can be prevented is by talking and listening to what young people are saying.

Mark's parents never realized how deeply he was being affected by pressures at

home and school. It is obviously a painful ordeal for them to talk about their son's death but, as Mrs. Cada explains, "it's worth it if it helps just one family avoid a similar tragedy."

The point of the program is that unlike other causes of death suicides can be prevented if only teen-agers have someone to talk to. Written, produced and directed by Herbert Danska, this unusually sensitive documentary provides parents, teachers and young

people with a positive approach to stopping the appalling waste of young lives.

\*\*\*  
The second offering in the fourth season of "The Shakespeare Plays" is the rarely performed "Timon of Athens," airing Monday, Dec. 14, 8-11 p.m. on PBS.

Among the reasons for its unpopularity is the fact that it lacks the polished plot and depth of character that we expect from Shakespeare's great tragedies. Instead, it is a dark and brooding meditation on the perversity of human nature—its unrelieved pessimism as subtle as it is unexpected.

The plot consists simply of a before-and-after picture of Timon, an Athenian aristocrat who squandered his wealth on his "friends" and then became an embittered recluse after they refused him help in repaying his debts. Reduced to living on roots in the wilderness, he uncovers a buried treasure which he uses in plotting revenge on the entire city of Athens.

Produced and directed by Jonathan Miller, the ancient Greece of the play is staged in Elizabethan settings and costumes, suggesting perhaps that Shakespeare had a personal reason for writing so vehemently about the ingratitude of false friends.

Staging the text, however, depends almost entirely upon the skill of the actor in the title role. Here, Jonathan Pryce makes the transformation from foolish idealist to absolute misanthrope seem frighteningly obvious and powerfully moving. He is a man driven mad by the betrayal of those he trusted.

"Timon" is not a great play, but it has a powerful role, disturbing in the intensity of Pryce's tour-de-force performance. The tragedy ends with a plea for tempering justice with mercy, unconvincing after such a relentless look at the terrible mystery of evil.

\*\*\*  
Sunday, Dec. 13, 9 p.m. (NBC) "In Search of Historic Jesus" (1980) Like its predecessor, "In Search of Noah's Ark," this product of Sunn Schick Classic blends straight narration with some dreadfully inept dramatization. One section deals with the life of Jesus, which is done badly and contains some dubious flights of fancy, and the other, adequately presented, is an

(See SUICIDE on page 20)

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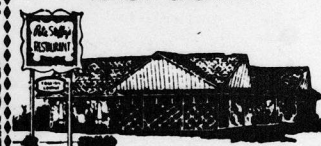
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## VIEWING WITH ARNOLD

## 'Prince' is a 'Super Bowl' movie

by JAMES W. ARNOLD

"Prince of the City" is the Super Bowl of cop movies, a morally sophisticated exploration of corruption in law enforcement that shatters stereotypes and cuts to the nerve ends.

It's a case of a terribly relevant and frightening subject—crime in a teeming, rootless, amoral society—directed with whiplash power and intelligence by the magnificent veteran Sidney Lumet ("Serpico," "Network") until it mounts relentlessly into aching tragedy. It makes most previous attempts in this area, including "Serpico" itself and the novels and films of Joseph Wambaugh, seem primitive.

"Prince" is the slightly fictionalized version of Robert Daley's 1978 book about Robert Leuci, an undercover detective in the elite Special Investigations Unit of the NYPD narcotics squad, who became an agent for the Knapp Commission and a key government witness against crime figures and tainted fellow officers in the early 1970's. The SIU had to be disbanded: 52 of its 70 men were indicted, and two of them committed suicide.

But this is no relatively simple story about an honest cop-hero who breaks the unwritten code of police loyalty and helps the good-guy prosecutors sort through a barrel of bad apples. The film's Danny Ciello (Treat Williams) is incredibly brave and persevering, but he is neither honest nor a hero in any normal sense.

MANY OF the cops and crooks are more likeable human beings than the ambitious prosecutors who supposedly bring them to justice. "Prince" is as full of moral ambiguity as a Russian novel.

It's not that Lumet and co-scenarist Jay Presson Allen are making the old radical point that the Establishment is so corrupt and cruel that the

crooks, by comparison, seem not only humane but romantic figures, even spiritual revolutionaries. (The "Butch Cassidy"/"Bonnie and Clyde" syndrome).

Instead, the assumption here is that the moral issues are so complex and vary so much between and within individuals, that such black-and-white judgments are ridiculous. Instead of simplistics, we're offered the entangled human truth.

This film, in fact, recalls not so much previous police dramas as tales of inquisition, ranging from Kafka to "The Prisoner," in which the protagonist's own haunted conscience is used as an instrument to control and destroy him.

Several sets of morality are pitted against each other. There is the tight human relationship among the cops, marked by warmth, comradeship and absolute trust on and off the job—a bonding nearly as strong as family.

THERE IS also the ethnic, cultural and class relationship which unites not only the cops but the cops and criminals.

The college-educated prosecutors, local and federal, are from another world; they don't really care about people, they "use" them as corporations do. How can you put cops (or Italians) in jail for them?

Of course, there is also the legal morality. The absolute power of the SIU on the streets, combined with the enormous monetary value of drugs and the uncertainty of the clogged court system, tempts the police to cut corners, to wheel and deal both to maintain informants and make arrests, to punish dealers who will otherwise get off, to skim profits for themselves.

The system is functional but wrong, especially for men like Ciello whose sense of justice made him a cop in the first place. But guilt forces one to cooperate with the prosecutors against one's friends as well as the truly evil and corrupt.

The film's relentless narrative describes this agonizing conflict within Ciello, how his decision to "cooperate"

inexorably forces him to betray his friends, none of whom are really bad, on behalf of the authorities, none of whom are really good. In doing so, it provides constant psychological insight into both cops and prosecutors, and the kinds of evil that are prosecuted or tolerated. Amazingly, it avoids cynicism.

In the end, the lawyers who work most closely with Ciello speak up (at considerable risk) to prevent the ultimate debacle, the prosecution of Ciello himself.

Perhaps no movie in recent years so effectively forces the viewer to consider such questions as: what is good? to whom does one owe loyalty?

Who is my friend? (Indeed, the viewer is engulfed in this tough environment for nearly three hours: he isn't let off the hook). At the same time, it explores the socially important issues of crime and justice, and the survival of human relationships in an increasingly impersonal, manipulative society.

Acted (mostly by unknowns), written and directed to the hilt, it is also socko crime-movie entertainment. (Street language, forceful realistic detail; recommended for mature audiences).

USCC rating: A-3, morally unobjectionable for adults.



## Understanding suicide (from 18)

examination of the Shroud of Turin. Parents should consider whether or not they want their children exposed to a film on Christ which is so badly put together. (A-1, G)

Sunday, Dec. 13, 9 p.m. (ABC) "The Golden Raiders" (1979) Released theatrically as "Escape to Athena," this mediocre World War II movie has to do with a raid led by some old familiar faces (Telly Savalas, Elliott Gould, David Niven) on a Nazi communications station in the Mediterranean. Considerable violence and a few scenes in a brothel. (A-3, PG)

Sunday, Dec. 13, (ABC) "Directions"—"In Loveland,

U.S.A.: the Story of a Teen-age Suicide" examines the tragic death of a 15-year-old boy. The program profiles the effects of this suicide on the lives of family, friends, school mates, clergy and counselors. This suicide was one of 12 within about 18 months that sent shock waves through this Colorado town. (Please check local listings for exact time in your area.)

Sunday, Dec. 13, (CBS) "For Our Times" reports on the 450th anniversary of the Virgin Mary's apparition in Guadalupe, Mexico, including its significance for Americans. (Please check local listings for exact time in your area.)

Tuesday, Dec. 15, 9-10 p.m. (PBS) "Margaret Mead: Taking Note." This documentary tribute, produced for the "Odyssey" series, focuses on Ms. Mead's pioneering work in anthropology and her subsequent role in popularizing the subject for the American public.

Wednesday, Dec. 16, 8-10:30 p.m. (PBS) "Rigoletto." Verdi's masterpiece will be videotaped in a live performance at the Metropolitan Opera House in New York City in a production featuring Luciano Pavarotti, Sherrill Milnes and Christiane Ede-Pierre.

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