

the CRITERION

Letter on seminaries spells out norms

Seminarians' spiritual directors must be priests

by JERRY FILTEAU

The Vatican insists that only priests can be spiritual directors of seminarians, says a letter to the nation's bishops and seminary rectors from Bishop John Marshall of Burlington, Vt., Pope John Paul II's special delegate for a Vatican study of all U.S. seminaries.

"Spiritual directors of seminarians must be priests. Lay and non-priest religious, whether men or women, are not to be appointed to this task," Bishop Marshall wrote.

The norm he spelled out appears to go against the practice in a number of U.S. seminaries which include nuns or other non-priests among the team of spiritual directors available to seminarians. It also appears to go against recommendations spelled out four years ago by a task force of the National Federation of Spiritual Directors, which favored a role for women in the program of spiritual direction and formation of future priests.

Bishop Marshall's letter also said that the Vatican Congregation for Catholic Education, which is responsible for seminary training around the world, holds that "students other than seminarians are not generally to be admitted to the academic program" and that seminary professors, at least in the core curriculum, ought ordinarily to be priests.

"Professors, as a general rule, should be priests... The congregation accepts the possibility of the appointment of laymen or laywomen, religious brothers or sisters, as faculty for certain disciplines which cannot readily be taught by a priest, but this is always to be done in a limited degree," the letter said.

BISHOP Marshall's letter was sent out Aug. 6 along with the study instrument to be used in making visitations to the nation's free-standing theological seminaries and reporting to the Vatican on their strengths and weaknesses. A free-standing seminary is one in which the academic and other formation programs are united in a single institution.

The study instrument was made public in August, but the covering letter was not. NC News obtained a copy in October after news stories on it had appeared in several places.

Seminary officials and others involved in seminary planning who were contacted about the letter said it raised several questions about future planning for U.S. seminaries, but they stressed that the letter should be interpreted carefully within its context and within the context of what American seminaries are actually doing.

From their comments, several themes emerged:

—If any significant direct conflict between Vatican thinking and U.S. practice is involved, it appears to concern the role of non-priests as spiritual directors of seminarians.

—A second area of possible conflict could be the question of non-priests as seminary professors, especially within the core theological curriculum, but it is not at all clear that there is a real conflict there.

—Concerning the general rule of excluding non-seminarians from the main academic curriculum used in preparation for ordination, U.S. seminary leaders and the Vatican appear to be basically on the same wave-length.

A NUN IN a Midwestern seminary who is a spiritual director said that "on the face of it" Bishop Marshall's letter seemed to put her job in jeopardy. She asked not to be quoted by name, saying that her seminary was facing its visitation by one of the Vatican study teams in the near future and she did not want to muddy the waters on the issue beforehand.

Father David Lichter of St. Francis Seminary in Milwaukee, president of the National Federation of Spiritual Directors, said the federation has no figures on the number of non-priests engaged in spiritual direction of seminarians, but some U.S. seminaries do have nuns or others who are not ordained on their team of spiritual directors.

He noted that a 1979 report by a task force of the federation encouraged the involvement of women in all areas of priestly formation, including their spiritual formation and direction.

The federation's executive committee is considering drafting a response to Bishop Marshall on the question, he said, but "we don't want it to be conflictual."

BISHOP Marshall could not be reached immediately for comment, but Father Donald Wuerl, rector of St. Paul Seminary in Pittsburgh and Bishop Marshall's chief aide on the seminary study, said that the bishop's letter did not impose new rules or norms on seminaries.

What it did, he said, was simply reflect the Congregation for Catholic Education's understanding of the existing rules of the U.S. bishops' Program for Priestly Formation.

Particularly on the question of priests as spiritual directors, where other sources indicated that there may be a direct conflict between norms and practice, rather than simply a matter of emphasis, he noted that the letter referred specifically to the U.S. bishops' own norms and to a clarification of them made at the Vatican congregation by the bishops' conference in 1981.

Msr. William Baumgaertner, director of the seminary division of the National Catholic Educational Association, suggested that Bishop Marshall's letter indicated chiefly a difference in emphasis between the Holy See and the approach taken by seminaries themselves. The (See LETTER on page 22)



OUT OF THE PAST—These unidentified ladies in pioneer costume made their appearance during festivities celebrating the 150th anniversary of St. Peter's Village and Church in Franklin County last weekend. Very coy, they couldn't be coaxed into identifying themselves for the cameraman and turned their attention to enjoying the weekend's events. For more pictures, see page 3. (Photo by Father Tom Widner)

Council may be penalized if taxes not paid

Each member of the parish council of Holy Cross Parish is liable to pay a \$10,000 fine or face five years imprisonment if the parish does not pay the levy made on the salary of Father Cos Raimondi by the Internal Revenue Service for non-payment of his Federal income taxes.

This information was provided members of Holy Cross Parish Council this week by William J. Wood, attorney with Wood, Tuohy, Gleason, Mercer and Herrin law firm. Wood is legal counsel for the Archdiocese of Indianapolis. The council is expected to discuss what action it should take concerning payment of the levy at its Oct. 23 meeting.

Father Raimondi, the parish's pastor, withheld 50 percent of his income tax on his 1982 report "as a protest against the nuclear arms race, military intervention in Central America and efforts to reinstate a mandatory military draft." On August 5, the IRS issued a notice of levy on his salary to the parish council.

According to Wood, the IRS has the legal right to order the parish to withhold amounts due from Father Raimondi "to pay off the bill whether such amounts are considered a stipend, salary, or any other form of compensation." If the parish does not withhold the amount due, it becomes liable for the tax bill. This is according to regulation 6332 (c) (1) of the IRS code.

In addition, regulation 6332 (c) (2) provides that if the parish fails to withhold the amount due, it is liable for a penalty

equaling 50 percent of the tax liability of Father Raimondi.

It is Internal Revenue Code regulation 7202, however, which defines the responsibility of persons who are required to pay the tax in the event an individual fails to do so. In the case of Father Raimondi, members of the parish council themselves become liable since the levy has been issued to them and the parish is the responsible body for paying Father Raimondi's salary.

Looking Inside

Sunday is Mission Sunday. Read the editorial on page 4.

How are bishops selected and appointed to their Sees? Read NC's report on page 5.

The Kennys talk about the influence of religion in family life. See page 8.

The archdiocese's celebration of the Holy Year began in Tell City last week. Read page 9.

St. Michael's School in Brookville has some computers it is proud of. Turn to page 10.

This week's Know Your Faith series discusses anger on pages 11 to 13.

Holy Rosary Parish in Seelyville is the subject of this week's Parish Profile on page 14.

James Arnold talks about movie ratings on page 24.

the CRITERION

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Indianapolis, Indiana

Canon lawyer explains revised Code of Canon Law

by KEVIN C. McDOWELL

The revised Code of Canon Law not only defines an individual's rights in the church, but also represents the philosophical shift in the church from a rigid, centralized entity to a more pastoral ideal as envisioned by Vatican II. Father Richard Cunningham told a recent gathering of Catholic lawyers.

Father Cunningham, professor of canon law from St. John's Seminary in Brighton, Mass., spoke to the St. Thomas More Society of Indianapolis at the Beech Grove Benedictine Center recently and said the revised code, the fourth in the church's history and second this century, "defines the rights of individuals vis-a-vis the rights of the rest of the members of the church."

The stocky, 52-year-old canon lawyer said the revision became necessary following Vatican II to bring the code more in line with the church's shifting philosophy and policies. There are many differences between the 1917 code and the 1983 code, which goes into effect Nov. 27, the first Sunday in Advent.

The 1917 code was written by one man—Cardinal Pietro Gasparri, later the papal secretary of state. The 1983 code is a creature of committee; consequently, "it is uneven, it is an imperfect camel rather than a horse."

The 1917 version was never published in English, while the 1983 code is. The 1917 code stressed the infallibility of the pope and centralization of authority at the Holy See. "It was (in 1917) a church up against the world: I'm on this side of the altar rail, you're on the other. It (the 1917 code) was concerned primarily with clerics. Lay persons were mentioned hardly at all. They were usually grouped together as 'the faithful.'"

FATHER Cunningham added that the 1983 code is simply the codification of many of the changes already instituted. "There are no explosive changes that will suddenly

occur. This code is built on Vatican II and triggers new insights on what 'church' is. There is less centralization of the decision making. This is a church not apart from the world but plunged into the midst of the world. It is to be active, dynamic, involved in this world."

There are seven books to the new code, covering general principles of church law, the laity's role in the church, the teaching and sanctifying offices of the church, the use of the church's temporal goods, sanctions available and procedures to be used.

One noticeable difference between the 1983 code and its predecessors is the presence of one phrase throughout: *Christi Fideles*, the Faithful in Christ.

Book II, which deals with the people of God, "never happened in church law before. It details the rights of the *Christi Fideles*. This is an immense change from the '17 code and church law in general. It extends the lay ministry into the sacramentals."

FATHER Cunningham pointed out that the laity is already involved in various sacramental ministries. A bishop now will be allowed to expand the involvement of the laity as needs require. The expansion will touch many of the sacraments, as well as actively involve the laity in the workings of church tribunals, both as members and advocates.

The church's somewhat feudal hierarchy—"a bishop was a local lord in service to the king"—will be altered. Bishops are now to be more representative. "A local church exists in union with other churches. It is somewhat autonomous, but still in union with others."

"The bishop's function is now to be strongly consultative. A bishop's actions may be invalidated if he does not seek consultation on certain matters. This consultative process is to be passed down to the parishes. More collegiality is to be involved in the decision making. The bishop is not to operate in isolation."

Father Cunningham said that the 1917 code was a "rather arrogant effort to govern the world." In contrast, the 1983 code is a "bare bones" collection of chosen general principles. It will be up to local dioceses "to put flesh on the bare bones."

The utilization and stewardship of the church's temporal goods call for accountability in some instances and again stresses the consultative process with lay experts when determining investment and contract matters. A problem area looming on the horizon, Father Cunningham noted, is collective bargaining, a serious matter that will require lay input and guidance.

"The church still holds to the traditional view that a valid, consummated sacrament of marriage cannot be abrogated by any earthly intervention," Father Cunningham said. However, there has been an expansion of the categories that test the "validity" aspect of the marriage.

"You have a right to know if your marriage is a: 1. valid, 2. sacramental, 3. consummated marriage in the eyes of the church."

The code indicates who cannot marry: Those who lack reason, those who suffer from psychological problems and those who lack due discretion.

"Due discretion" has a wide interpretation. "It's a matter of raising a question of force, fear, fraud, error. One must be free to give consent. Although there appears to be a widening of the possibilities for grounds for annulment, it still comes down to one ground: lack of consent."

The revised code is "a very ecumenical work. It is the first time the church recognizes the presence of Christ in other Christian communities. It recognizes the validity of the other Christian communities; it recognizes the presence of the Holy Spirit there."

Father Cunningham said the 1983 code allows Protestants to receive some sacraments in the Catholic Church, but does not permit Catholics to do the same in Protestant churches. It does, however, allow Roman Catholics some sacramental latitude in Orthodox churches. The code, Father Cunningham noted, encourages the furthering of ecumenical rapprochement.

"It is not a matter of law that we do not ordain women," Father Cunningham said. "The pope bases his objection on Scriptural interpretations and practices of the early Christian church. He sees this as a matter of divine will—the will of Christ."

He added that the pope's apparent lack

of enthusiasm toward ordination of women is also based upon the fact that "this is only an issue in the American church." Father Cunningham said that the ordination of women has no support elsewhere in the world's Catholic communities, not even in Western Europe.

"By the end of this particular century, the church will lose a large number of women because of this stand."

The code specifies that it is to be read, when applicable, in conjunction with civil law where a particular diocese is located. This has caused even more problems between the Holy See and the American church, Father Cunningham said.

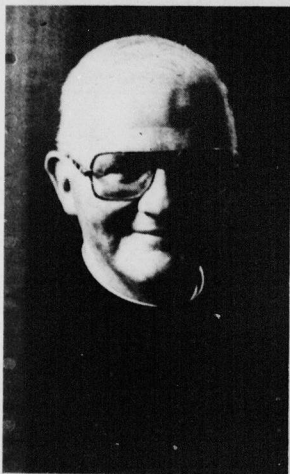
The United States and Great Britain are common law countries, while the rest of the world operates under a codified system of rules and regulations as canon law does. The United States also grants greater freedoms to its people and institutions than Great Britain and the rest of the world. The Holy See has never fully understood the American legal philosophy, Father Cunningham said.

As an example, he pointed out that the code requires the bishop, in essence, to certify any teacher in a Catholic college in his diocese whose field is related to church teachings. Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, along with other American Catholic college presidents, tried to dissuade the committee chairman from including this in the code, as this type of control in America is an unwarranted, illegal interference due to federal regulations tied to federal financing.

"They were unsuccessful. They (the Holy See) simply don't understand or comprehend our legal system. In the end, we will probably just ignore it."

Father Cunningham stressed that the code calls all of us—not just clerics—"in a very dynamic way, to teach. This is why the church is here."

He also stressed that it is too early to measure the code's effect. "The effects are difficult to measure. The law is learned more through the experience of it. It is the experience of the law that tells us if it is a good law or a bad one, just or unjust. We may have to wait a generation or more to see."



Father Richard Cunningham



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THE CRITERION

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Festival of Arts to begin next month

by SUSAN M. MICINSKI

"St. John's Festival of Arts is designed to continue as a church community tradition and to tie in with the desires of our city fathers as an outreach program in building up the inner city by providing more cultural opportunities for its people," stated Father Jack Porter, associate pastor of St. John's and coordinator of the festival.

Although only started in the 1980-81 season, the idea for the season of mini-concerts and recitals by established professionals, talented non-professionals and younger artists who seek more exposure and experience in performing, dates back many years. "It goes back to early church history when it offered a series of recitals given by St. John's choir and other prominent local musicians and groups," explained the associate pastor.

Father Porter, a former student at a music conservatory in Chicago, stated that St. John's is very attractive to potential groups who may play there because of its "fine acoustics and its beautiful setting. There is just enough reverberation—with not too dry of a sound."

The location is also attractive because "St. John's is in the heart of the downtown business district, across from the Convention Center and the new Hoosier Dome."

Before initiating the festival, St. John's did offer concerts during Advent and Lent. "We definitely wanted to bring in other months, but some of them did pose a problem—especially with the weather. But now we're getting a bit more adventuresome," chuckled the festival coordinator.

"The Festival of Arts is an important part of our ministry here," Father Porter declared. "Since we have very few people who are actual parishioners, we want people who are in the downtown area to know we're here. Also, almost anybody who's been in Indianapolis for any length of time has a tie with St. John's—it's the oldest Catholic parish in Marion County, and one of the most revered landmarks of the city. Our mainstay supporters are families from the suburbs, whose parents or grandparents belonged here, who want to keep that link with their family history."

Father Porter credits the festival of arts committee in helping make the event a success. "These 10 people are mostly active musicians and singers who serve as resource people in suggesting who we might invite to perform during the festival. They are so generous with their time and talent, just like the people who perform at the festival, and we appreciate all their efforts."

This year, St. John's Fourth Annual Festival of Arts will offer a full season of cultural events from November 1983 through April 1984. The public is invited and admission is free. A free-will offering will be taken up to help defray festival expenses. All programs begin at 4:30 p.m. Sunday in the church, and are followed by the regularly-scheduled 5:30 p.m. Mass.

The Christ Church Cathedral Choir of Men and Boys, Frederick Burgomaster, director, will open the season on Nov. 6, with a program of works by Charles Wood, William Byrd, Anton Bruckner, William Walton and Herbert Howells. The choir completed a tour of Europe this summer, and according to Father Porter, "is a very fine group."

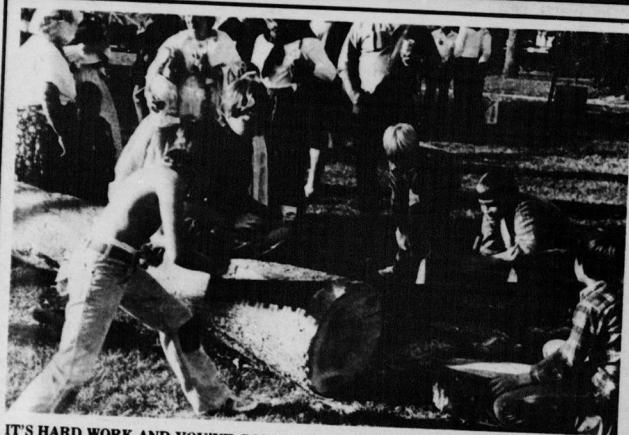
Other programs in 1983 include: Perry Smith, tenor and Gretchen Smith, pianist, in concert together on Nov. 27; the Bacchic Trio (Lori Ann Wolner, flute; Dorothy L. Williams, recorder; Amy Sharp, harpsichord) on Dec. 4; Rebecca Bunton, organist and minister of a local church on Dec. 11; and St. John's Choir, John Van Bente, director on Dec. 18.

Presentations for 1984 begin with the Greater Indianapolis Choral Company, James Franczek, director on March 11; Dan Henkel and Brian Johns, guitarists; with Ellen Henkel Woody, vocalist on March 18; Carol Ann Esselborn-Sweeney, organist on March 25; St. John's Choir on April 1; and Hosanna Sacred Dance (Kenneth Tolle, Susan Tolle, Marjorie Harter) on April 8.

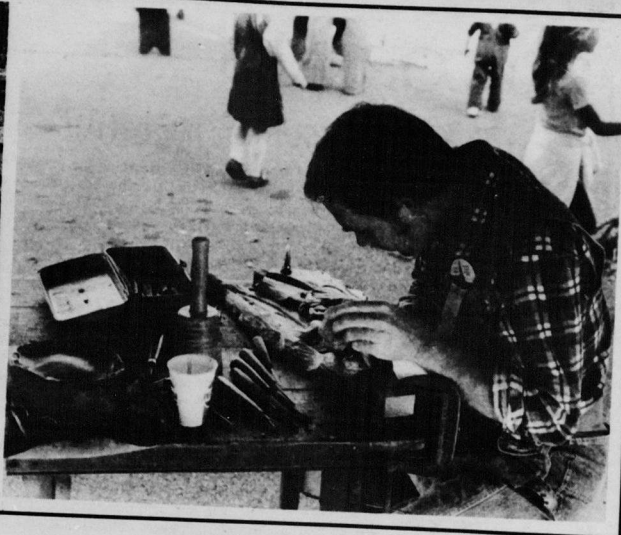
"The program has received good response in the past, and we hope it has an even better one this year," concluded Father Porter.

Nestle sets target date

WASHINGTON (NC)—Nestle S.A. will "accomplish its mission" to conform to the World Health Organization's code on infant formula marketing by the end of 1983, a company spokesman said Oct. 13. Infant formula has been blamed for severe infant health problems in the Third World, where mothers can unwittingly mix formula with dirty water, dilute it too much or otherwise misuse it while thinking it is better for their children than breast milk. "We have revised our marketing practice throughout the Third World to conform with every provision of the code," said Dr. C.L. Angst, Nestle executive vice president.



IT'S HARD WORK AND YOU'VE GOT IT—These youngsters (left photo) seemed to enjoy sawing wood during events at St. Peter's Church in Franklin County last weekend but they also made frequent breaks. Woodcrafter Richard Moorman (right photo) showed onlookers his skill as parishioners and villagers featured pioneer activities during weekend events. (Photos by Father Tom Widner)



General absolution termed 'hot potato' of synod

by NC NEWS SERVICE

General absolution has emerged as the "hot potato" of the sixth world Synod of Bishops, but it has not been the assembly's only focus of discussion.

Several synod delegates have stressed the importance of linking social justice to the synod's theme of reconciliation and penance.

In fact, as the month-long synod moved toward its close, speakers had covered a vast spectrum of topics as diverse as venial sin and reconciliation with the Jews.

The 1983 synod began at the Vatican on Sept. 29 to consider "Reconciliation and Penance in the Mission of the Church." The synod is an advisory body to Pope John Paul II.

The 221 delegates have expressed such strongly differing opinions on general absolution during the meeting's first two weeks that Auxiliary Bishop Stephen Naidoo of Cape Town, South Africa, termed general absolution the synod's "hot potato."

During the synod's first seven working days, general absolution came up a number of times in 176 oral and 57 written interventions presented to the synod's full assembly.

"IT IS physically impossible for most of the faithful to confess their sins in-

dividually once a year to a priest whom they can see only once or twice a year," Archbishop Gabriel Wako of Khartoum, Sudan, told the synod. His sentiments reflected concerns expressed by other bishops from mission countries having a shortage of priests.

But Archbishop Dermot Ryan of Dublin, Ireland, warned the synod that if general absolution continues, private confession could fall into disuse.

Current church norms allow for general absolution under special circumstances and only with the understanding that a penitent will, as soon as possible, individually confess serious sins to a priest.

In the synod's opening days the four elected bishops representing the U.S. hierarchy submitted a carefully-worded joint intervention asking for clarifications regarding the relationship between general absolution and individual confession.

While strongly upholding the need for individual confession, the four Americans asked: How can the obligation of subsequent confession of mortal sins already forgiven through general absolution be shown to have grounds in human needs as well as the structure of the sacrament of penance?

Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, addressed the issue raised by the U.S. delegation. He said in a subsequent

synod intervention that the penitent who receives general absolution must confess mortal sins as soon as possible within one year and that priests cannot grant general absolution simply because they have a large number of penitents.

ABOUT 40 delegates presented papers discussing general absolution after Cardinal Ratzinger's intervention, which had been allowed to go longer than the synod's eight-minute limit.

The U.S. delegates acknowledged at a press conference that Cardinal Ratzinger's intervention carried "special weight" because of his Vatican post. But they said the intervention should not stop discussion, especially of mission countries' concerns about absolution.

One of the U.S. delegates, Cardinal Joseph Bernardin of Chicago, added that while "general absolution is not an alternative to auricular confession," the synod still needed to discuss issues related to general absolution.

He also noted that few synod delegates had asked for extension of general absolution norms as they now stand.

The four elected members of the U.S. delegation are Cardinal Bernardin; Archbishop John R. Roach of St. Paul-Minneapolis; Archbishop Patrick Flores of San Antonio, Texas; and Auxiliary Bishop Austin Vaughan of New York.

Support for general absolution and individual confession was voiced during the synod's second phase, which was devoted primarily to small group discussions among delegates to discuss concrete proposals based on the synod interventions.

Beginning Oct. 24, the synod is scheduled to resume plenary sessions for further discussion and to vote on proposals.

More than three dozen bishops exhorted

the synod to call nations to account for the world's social injustices.

"Denunciation, conversion and reconciliation are inseparable," said Cardinal Jaime Sin of Manila, Philippines, who has been a human rights critic of Filipino President Ferdinand Marcos. It is necessary, the cardinal said, to maintain relations with the wealthy as well as the impoverished peasants because a prophetic call should not cause hatred of the rich nor permit the poor to be trampled.

Bishop Joseph Thumma of Vijayawada, India, said discrimination was inherent in India's caste system, in which the people of the lowest social class are called and treated as "untouchable."

"The church must change its social orientation," Cardinal Aloisio Lorscheider of Fortaleza, Brazil, said. "It must put itself decisively next to the poor, victims of a structural, anti-evangelical system."

Other themes emerging in the synod's deliberations include:

- The relationship between the roots of sin in one's heart and the social evils that can stem from sin.

- The theological distinction between mortal and venial sin.

- The need for education in the sacrament of penance, for priests to make use of the sacrament and for the church to show through its actions that it is a sign of mercy.

- Calls for renewed efforts at ecumenism and for better relations with non-Christian religions.

- Reconciliation with the Jews who, one French synod delegate said, should be the "first beneficiaries" of Christian penance.

- Recommendations that the synod go on record strongly in favor of nuclear disarmament.

Providence Sisters dedicate health care center

Sisters of Providence will dedicate a new health care facility designed for retired and infirm sisters at the motherhouse campus of St. Mary-of-the-Woods in ceremonies on Saturday, Oct. 22 at 10:30 a.m. The date marks the 143rd anniversary of the order's founding in the U.S. by Mother Theodore Guerin. A buffet

luncheon will follow the ceremony and tours of the new facility will be given from 1 to 3 p.m. The general public is invited to attend.

Archbishop Edward T. O'Meara will be present to bless the new facility, while Providence Sister Brigid Boyle, a retired music teacher, will perform an original piano composition, "Providence Convent—1983."

Also near completion is the renovation of Providence Hall, the motherhouse building constructed in 1899. Relocation of living, dining and kitchen areas, and the installation of fire safety improvements in the motherhouse and infirmary are among necessary changes because of the growing number of retired sisters at St. Mary-of-the-Woods.

In addition, a new elevator, which will service Providence and Lourdes Halls, and large enough for wheel chair patients and those requiring assisted care, is nearing completion.

The total cost of the building/renovation program, Phase I of the three-phase development program of the Sisters of Providence, is \$5 million. Completion is scheduled for 1984.

Ten nominated to fill NCCB post

WASHINGTON (NC)—Seven archbishops and three bishops have been nominated to succeed Archbishop John R. Roach of St. Paul-Minneapolis as president of the National Conference of Catholic Bishops, the NCCB announced Oct. 17. Archbishop Roach's three-year term as NCCB president expires at the end of this year's NCCB general meeting Nov. 14-17 in Washington, during which the election will take place. NCCB bylaws prohibit Archbishop Roach's re-election. Once the election of a president for the next three years is completed the bishops will elect one of the remaining nominees as vice president, also for three years.

Seelyville parish celebrates dedication of church

Holy Rosary Parish at Seelyville will celebrate the 75th anniversary of the dedication of its church on Saturday, Nov. 5 with a Mass to be celebrated by Archbishop O'Meara at 5 p.m. Dinner will follow at 6:30 p.m. at the Boys Club. Father William Turner is the parish's administrator.

Students from St. Mary-of-the-Woods will perform at the dinner and music for listening and dancing as well as activities for children will be offered.

Founded by Father John Walsh in 1908, the parish served a thriving coal mining community at first. The mines began to decline in the 1920s but today the parish is experiencing suburban growth from Terre Haute.

Father Leo A. Schellenberger was appointed pastor in 1947 and remained until his retirement in 1973. Until 1976 Fran-

ciscan Father Kevin Cole was pastor and since that time the parish lived under a series of administrators. Providence Sister Dorothy Rausche served as pastoral associate and carried on the day to day ministry duties in the parish for a time while sacramental duties were carried out by chaplains at the U.S. penitentiary at Terre Haute. Under Sister Dorothy the parish council was established.

Father Turner, Chataud High School religion instructor and resident at SS. Peter and Paul Cathedral in Indianapolis, has been administrator of Holy Rosary since 1980.

Reservations for the anniversary dinner can be made by calling Mary Alice Mulvihill at 812-877-1330, Mike Westerkamm at 812-877-9744 or Janet King at 812-877-9505.

EDITORIALS

Channel 6 series 'regretful'

A series of reports by WRTV-Channel 6, Indianapolis, concerning the funding of Catholic schools in the archdiocese and the accusation that such funding amounts to being "a conspiracy to defraud the federal government" has been termed "regretful" by Msgr. Gerald Gettelfinger, chancellor, in a response to an editorial broadcast by the station supporting its news department's investigation.

Channel 6 broadcast the reports in a week long series Sept. 19-22. Msgr. Gettelfinger's editorial reply was broadcast Oct. 12 following the station's editorial a week earlier.

Two of the investigative reports revealed secretly taped interviews made by members of a news team with principals of three Indianapolis parish schools. In each instance a reporter made inquiries about enrolling a child in the parish school. The reporter asked if tuition paid to the school was tax deductible and each time was told that parents support the school through minimum contributions paid to the parish and that many parents claimed the deductions.

Channel Six claimed this and the practice of other parishes amounted to "schemes which enable and encourage church members sending children to Catholic schools to cheat on federal income taxes." In the past the Internal Revenue Service has ruled that school tuition is not tax deductible. IRS rulings have permitted deduction of only the difference between the cost of educating the pupil in a school and the cost of tuition.

In his response Msgr. Gettelfinger claimed "the staff and management of WRTV has rendered its judgment of 'guilty' on Catholic taxpayers indiscriminately. They supported their 'verdict' by deciding what church contributions were tuition and what were not..."

In the series of reports Archdiocesan Director of Schools Stephen Noone answered the station's charges by explaining "that the Catholic Church has a tradition of funding all parish operations through offerings by parishioners made in the collections at Sunday liturgies. Our parishes are involved in a variety of ministries, the Catholic school being one of those ministries. Members of our parishes are obliged to support the Church and we have traditionally set guidelines for that support by utilization of tithing or minimum contribution. Furthermore, Internal Revenue Service rulings allow for Catholic families to claim church contributions as tax deductions."

Msgr. Gettelfinger explained that parishes differ in the way monies are collected to support the parish school. Some parishes charge tuition which is paid directly to the school. Some require a minimum contribution to the parish. Moreover, Msgr. Gettelfinger pointed out, "Catholic parishes support interparochial high schools to approximately 35 percent of their budgets; such support is not paid by students in tuition." In other words, in addition to tuition fees set by the high schools for their students, parishes are assessed for amounts which vary according to the numbers of students attending the school from each parish as well as other factors.

"The Catholic Church here has always, and will continue to support its ministries primarily through Sunday contributions," Msgr. Gettelfinger stated. "Where a Catholic school exists, no Catholic student will be denied a Catholic school education by reason of poverty. We do on the other hand insist that all Catholics, even the poor must give of their means to support the church no matter how large or small the contribution. This is universal Catholic Church law."

Msgr. Gettelfinger further added that the IRS issued a new ruling on July 27, 1983 which set forth six fact situations and contained a statement of criteria to determine the deductibility of taxpayers' contributions to exempt organizations which operate schools in which their children are enrolled. Msgr. Gettelfinger said in his response that workshops were being planned for Catholic education leadership "to insist that they

keep the law—and encourage parish practices so that Catholic parents can deduct the maximum allowable under the law, no matter the ministry funded by such contributions."

In its desire for ratings, Channel Six has sacrificed its own self-respect for cheap sensationalism. It got what it wanted. Now the church can get back to its task of ministry in education.

Inspiring a missionary outlook

World Mission Sunday, called by Pope John Paul II "a moment for the entire Church to examine its conscience on our missionary involvement," will be celebrated on Oct. 23. It is the annual day of prayer and sacrifice, when Indianapolis archdiocesan Catholics are joined with Catholics throughout the world in a common effort to sustain the missionary vitality and growth of the Church.

Promoted by the Society for the Propagation of the Faith, Mission Sunday is the focal point of the Society's effort to achieve its dual purpose—to inspire Catholics with a truly universal and missionary outlook, and to generate financial support for the Church's mission needs.

Monsignor William J. McCormack, National Director of the Propagation of the Faith, said "the theme this year has been taken from St. Paul's letter to the Ephesians, which reminded them—and reminds us—that all who follow our Lord are 'alive together in Christ.' Mission Sunday is a special opportunity for American Catholics to join the whole Church in calling all people to the fullness of life with Christ."

Last year's Mission Sunday collection was nearly \$17 million; 51 percent of that total went towards the nearly \$40 million that made up the United States' contribution to the worldwide General Fund of the Propagation of the Faith. This Fund is used to support the pastoral programs and evangelizing efforts of the Church in nearly 900 mission dioceses around the world.

In addition, 40 percent of the collection is distributed among needy dioceses in the United States by the American Board of Catholic Missions. And nine percent is directed to the mission areas of the Near East.

"Subsidies provided by the Propagation of the Faith are a form of 'daily bread' for the Church in underdeveloped countries," according to Father James Barton, Archdiocesan Director for the Society. "Without that help, the Church couldn't carry on in places like Uganda, Ethiopia, Burma and Bangladesh. And, when a crisis hits, it's often that basic Church structure that makes relief efforts possible."

Father Barton noted that a large part of the \$80 million distributed by the Propagation of the Faith in 1982—17.2 percent or nearly \$14 million—was for extraordinary subsidies for the training and maintenance of catechists.

"In mission countries where there are few priests, and parishes are the size of dioceses here, catechists are absolutely essential," he said. "They distribute Holy Communion, teach catechism, prepare young and old for the Sacraments, encourage lapsed Catholics to return to the Church, and perform funeral rites when a priest isn't available."

"The people of the archdiocese have always been generous to the missions," Father Barton has said, "and the young churches of the Third World have grown with their help. But there's so much more to be done—the needs are so great—we can't stop or hold back now. I'm looking for our best Mission Sunday ever this year."

The Society for the Propagation of the Faith has been given, by the Pope and the bishops throughout the world, the principal responsibility for fostering and developing the missionary commitment that Pope John Paul II has said "represents the maximum manifestation of baptismal identity, of living faith, and therefore of the true maturity of every Christian." The financial support generated for the Church's mission needs is a vital and necessary expression of this missionary commitment.

WASHINGTON NEWSLETTER

New report likely to draw criticism

by JIM LACKEY

WASHINGTON (NC)—A new report by the U.S. Commission on Civil Rights on religious discrimination is likely to draw criticism for focusing primarily on religious accommodation while saying little about the issue of discrimination based on religion in hiring and promotions.

The report, titled "Religion in the Constitution: A Delicate Balance," was issued Oct. 11 and was the outgrowth of a two-day hearing on religious discrimination in 1979 sponsored by the commission.

But the report touches only briefly on the question of Catholics and Jews being



underrepresented in the highest echelons of corporate America. Instead, it says that a more frequent religious discrimination problem arises when employers or the government refuse to accommodate the religious beliefs of their workers or their citizens in the establishment of work rules or public policy.

People whose faith requires them to worship on Saturday, for instance, occasionally have lost their jobs because of an employer's refusal to give them Saturdays off, the report notes, while prisoners often are denied basic rights of worship because of a prison system's overzealous concern for treating all inmates the same.

By itself the question of religious accommodation is a serious one for all religious groups, not just those whose tenets require them to abstain from work on the Sabbath. Catholics and other Christians at times have been denied time off on Sundays or other important religious observances, such as Good Friday, by employers who have refused to make special arrangements for such days.

In this area the report recommends that employers and others give freedom of religion "the widest possible latitude," and suggests that inconvenience is not an adequate reason for denying the right to religious practice.

The report also includes a lengthy examination of the existing law on religious accommodation. It notes that current civil rights law prohibits employers or unions from discriminating on the basis of religion, and cites the existing guidelines

from the Equal Employment Opportunity Commission on the accommodation of religious beliefs and practices.

Given the importance of religious accommodation, though, the commission's new report tends to treat it as 95 percent of the religious discrimination issue. It says most cases of religious bias do not involve "patterns of historical and structural discrimination, but are instead scattered conflicts between the religiously compelled needs of certain employees and the current practices of their employers."

Painting a slightly different picture of the religious discrimination issue at the commission's 1979 hearings was Michael Schwartz, public affairs director of the Catholic League for Religious and Civil Rights, who testified that "there is sufficient evidence to indicate that Catholics are still seriously underrepresented in certain high-paying and prestigious occupations."

Schwartz added that he did not mean to suggest that Catholics should occupy a percentage equal to their population in every job category, but only that in some occupations Catholics are so far behind that obviously something is wrong. He said a possible reason is suggested by surveys that show that 35 percent of non-Catholics still consider Catholics to be narrowminded and under the influence of church dogma.

"When it comes to professional advancement, a stereotype like this can be crippling," he said.

Jewish groups said their members too have been routinely discriminated against in hiring and promotions. According to an

American Jewish Committee study, only a few of the nation's 1,200 largest industrial and financial institutions have more than one or two top executives who are Jewish.

The commission's report takes note of that evidence and says such acts are similar to better known cases of blatant race or sex discrimination. But the report adds that most religious discrimination cases are unlike race or sex discrimination cases in that those seeking accommodations based on religion want to safeguard their "constitutionally protected right to be different."

One commission member, Rabbi Murray Saltzman, said after the report was released that the commission, by focusing on religious accommodation issues, was trying to emphasize an often overlooked aspect of First Amendment freedoms. But many are not yet satisfied that the other side of religious discrimination—bias in hiring and promotions—has been solved either.

Pastoral released

NEW YORK (NC)—Hispanics in the Northeast were asked to reflect on the values of their culture and the challenge of Christian living in a pastoral message released Oct. 7 by the Hispanic bishops of the New York area. "Hispanidad: Something We Possess for Others" was issued to coincide with the celebration of Hispanic Day, a festive day of pride observed Oct. 12. Hispanic Day is a time for "an examination of conscience concerning our response to the challenges presented to us as Hispanics," the bishops wrote.

the criterion

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Living the questions

Archdiocese already in 150th year of history

by Fr. THOMAS C. WIDNER

For all practical purposes a celebration of the 150th anniversary of the founding of the archdiocese of Indianapolis should already have begun. That's because the papal bull creating the Diocese of Vincennes was issued on May 6, 1834. Thus, we are already in the 150th year of the archdiocese's history.

What is a papal bull? The actual term is apostolic bull. The National Catholic Almanac calls it the "most solemn form of papal document, beginning with the name of the pope, dealing with an important subject, and having attached to it either a leaden seal called a 'bulla' or a red ink imprint of the device on the seal. Bulls are known as apostolic letters with the seal. The seal, on one side, has representations of the heads of Sts. Peter and Paul; on the other side, the name of the reigning pope. Bulls are issued to confer the titles of bishops and cardinals, to promulgate canonizations, and for other purposes." On May 6, 1834 a bull was issued announcing the formation of the territory of the new Diocese of Vincennes.

That diocese included all of the present state of Indiana and the eastern half of the state of Illinois. Today that territory makes up 10 archdioceses and dioceses—the archdiocese of Indianapolis, the archdiocese of Chicago, and the dioceses of Fort Wayne-



South Bend, Lafayette, Evansville, and Gary in Indiana, and parts of Joliet, Peoria, Springfield, and Belleville in Illinois.

Another anniversary connected with the archdiocese's beginnings is coming up next week. On October 28, 1834, Father Simon Brute de Remur was consecrated the first bishop of the Diocese of Vincennes in the Cathedral at St. Louis, Mo. At the time of his appointment Father Brute was professor of theology at Mount St. Mary's Seminary near Emmitsburg, Md.

A Frenchman by birth, Father Brute was educated to be a physician. He gave up the possibility of an influential medical post in France to enter the seminary and under the influence of Benedict Joseph Flaget, the first bishop of the Bardonia, Ky. diocese (later the Archdiocese of Louisville), decided to become a missionary priest in America.

In her biography of Bishop Brute, Benedictine Sister Silesia Godecker says that his appointment caused "great alarm among the clergy throughout the East." The "alarm" apparently resulted because Brute, though regarded as a "talented, indefatigable, and zealous" priest, was thought not to "possess those sterner qualities required for the government of men or the organization and administration of a diocese in missionary country." Father Brute was known for his gentle nature and simple manners. He was held in esteem by his fellow bishops for his learning. He is known as one of the earliest contributors to the Catholic press of the day.

Bishop Brute was bishop of the diocese for only five years. He died in 1839 after suffering more than a year with the effects of a cold caught while riding unprotected atop a stagecoach on a trip from Louisville to Baltimore during the winter of 1837. His health was always frail but the bishop spent most of his five years either recruiting priests and funds for the diocese or traveling on horseback visiting his missions.

At the time he entered the diocese Bishop Brute found Catholic settlements primarily at Vincennes, Logansport, Fort Wayne, and Chicago. Chicago was a constant problem since it grew very rapidly and the only priest he had to serve that settlement was on loan from St. Louis. The St. Louis bishop finally withdrew the priest and Bishop Brute was left for a time with none to minister there.

There were much smaller settlements that eventually grew into towns and cities and some that disappeared altogether and Bishop Brute made frequent trips to most of them. He spent little time in Vincennes itself. The only priests in the diocese when he arrived were Fathers Simon Lalumiere, the first native priest of the state, Joseph Ferneding, J. St. Cyr, and Stephen Badin. Father Lalumiere took care of the Vincennes area while the bishop toured the diocese; Father Ferneding cared for the German settlements in southeastern Indiana; Father St. Cyr was in Chicago and Father Badin was at South Bend. All in all it was an inauspicious beginning for a diocese which has given birth to nine others since then.

Selecting new bishop calls for involved process

by LIZ ARMSTRONG

When a diocese needs a new bishop, whether in a small See or a major archdiocese such as Boston or New York, the Catholic Church sets in motion a process that stretches from the local level to the office of the pope himself.

Shrouded in secrecy, the machinery used, according to Dominican Father Thomas P. Doyle of the apostolic delegation in the United States, is not intended to be an open "canvass" or "referendum" that could foster "politicking," but a means to "select the man best suited to the diocese."

The process calls for detailed study of the needs of the diocese and for consultation with other bishops and priests. More limited consultation with lay people and Religious is included as well.

Moreover, according to Father Doyle, special care is taken when vacancies occur in archdioceses such as New York or Boston because of the significance of these Sees themselves, the expectation that their archbishops will act as leaders of the church in America, and the likelihood that the prelates will be candidates for the college of cardinals.

The Holy See, in 1972, issued norms for the selection of bishops. As described in these norms and by Father Doyle and Father Donald Heintschel, associate general secretary of the National Conference of Catholic Bishops, the basic steps are as follows:

►1. Once the See is vacant and an administrator has been selected to run the diocese until a new bishop is named, the apostolic delegate in the United States, Archbishop Pio Laghi, provides the administrator with instructions. Included is an outline for reporting on the spiritual and pastoral life of the diocese, charity and social work, liturgical life, education, matters involving the clergy and Religious, demographics, needs of ethnic groups, finances and administration.

►2. At the apostolic delegation's discretion, the administrator may confidentially consult representatives of canonically approved organizations of clergy, Religious and laity.

►3. The administrator also supplies a list of clergymen, Religious and lay people to be contacted by the apostolic delegation itself for further consultation. The apostolic delegation also solicits the views of other bishops and the leadership of the NCCB.

►4. All information received, including letters with unsolicited comments, is studied at the apostolic delegation, which inquires about the qualifications of certain candidates and then, summing up, prepares a report to be sent to the Vatican. The report includes the names of three candidates the apostolic delegate deems most suitable. The names are not revealed and the candidates themselves are not informed.

►5. In Rome, the apostolic delegation's report is studied by the Congregation for Bishops, which makes a recommendation to the pope.

►6. The pope then decides whether to follow the congregation's recommendation or to appoint someone else. Ultimately, the decision is the pope's.

►7. If the pope accepts the candidate, the apostolic delegate is notified. The delegate then contacts the individual to determine if the job will be accepted. Once the nominee has agreed, a date for public announcement of the appointment is set, subject to confirmation from the Vatican. After the Vatican confirms the date of announcement, the appointment is kept confidential until the publication date.

Later, in a separate process, the bishop may be named a cardinal.

Selecting a bishop takes an average of four to eight months, according to figures compiled by the public affairs office of the NCCB in Washington.

As Father Doyle wrote in a report explaining the process, defining the necessary qualities of the bishop to head a particular See is crucial, "since the aim of the entire process is to select the man best suited to the diocese." Such qualities as a man's pastoral attitude, preaching and liturgical presence, administrative talents, fluency in languages and, "most importantly, ability to relate and work well with clergy and laity" are emphasized, he said.

Church officials readily acknowledge the secrecy of the process. In fact, those who divulge anything about it violate a "pontifical secret"—a top-level of confidentiality much like a "top secret" designation in government—and are subject to penalties or even excommunication.

Since the reforms of Vatican II, activist groups of clergymen and laymen have often criticized the behind-the-scenes nature of the system.

However, according to Father Doyle,

church authorities find good reasons for that secrecy.

Through secrecy, "the reputations and sensitivities of possible candidates are protected and any appearance of 'politicking' is eliminated," he said.

He said that there are advantages to both open and confidential systems: Private consultation provides more realistic, accurate and valuable information than open debate, he said. But, he added, "one very definite value of having an open consultation is the participation of all the people in the choice of a spiritual leader, as far as defining the

needs of the diocese go. However, it would be detrimental if this kind of approach extended to campaigning for certain individuals."

Asked if politics can be a problem anyway in confidential proceedings, Father Doyle said, "If it were an open process, it would be a very definite problem. As it is, I think it's very minimal."

Father Heintschel had similar comments. "I don't think it (behind-the-scenes politicking) is" really prevalent, he said, although, "I wouldn't say that there isn't some."

Natural birth control urged by pope

by JOHN THAVIS

VATICAN CITY (NC)—Pope John Paul II witnessed the marriages of 38 couples from nine countries in St. Peter's Basilica Oct. 9. He told them to "recognize the rhythms of human fertility" and follow them in "responsible procreation."

By endorsing "responsible parenthood" within the framework of natural fertility rhythms, the pope reaffirmed church teaching allowing the limitation or spacing of births for sufficient reasons but rejecting artificial means of birth control.

Natural family planning methods approved by the church may use a number of different techniques to determine accurately the woman's natural fertility cycle, but all the methods rely on abstinence during the fertile period rather than artificial suppression of fertility or artificial barriers to conception.

The pope spoke during a three-hour ceremony at the basilica's main altar before he delivered his noon Angelus blessing to thousands of visitors in St. Peter's Square.

The newlyweds, ranging in age from 20 to 69, took part in a nuptial Mass which the pope celebrated mainly in Latin, with songs and readings in the couples' diverse languages. The couples were from Italy, Germany, the United States, Canada, Ireland, Norway, Poland and Lebanon.

An Italian Gypsy couple, scheduled to be part of the ceremony, had to miss it when

the 20-year-old woman was hospitalized with appendicitis.

"Your responsibilities are great," the pope told the couples. "The creator is calling you as newlyweds to procreation, to responsible procreation. To assume the task of responsible parenthood in marriage means cooperating consciously with the love of the creator."

"Responsible parenthood also means to treat the mystery of life with the greatest worship," the pope said.

The ceremony was one of several special papal celebrations highlighting the seven sacraments during the 1983 Holy Year of the Redemption.

Pope John Paul arrived at his window above the square a half-hour late for the Sunday noon blessing. He asked those in the square to excuse him for the delay, saying the nuptial liturgy had to be long "because it concerned the whole lives of the newlyweds."

He asked for prayers for the couples on "this day of their great sacrament."

The pope on Oct. 8 welcomed 600 holy year pilgrims from Hungary, including Cardinal Laszlo Lékai of Esztergom and nine bishops. He celebrated Mass with them in the Hungarian Chapel of the Vatican Grottoes.

In a homily at the Mass, the pope called for a "sincere interior renewal and a generous reconciliation with God and with your brothers" during the holy year.

point of view

Vocation is a particular calling

by Fr. JEFF GODECKER

Lately I've been thinking about and questioning my vocation again. And if you think that means that at the moment I am questioning whether I should stay a priest or not, that's the wrong conclusion. My questions are more along the lines of what kind of priest can I and should I be. What kind of priest am I called to be in this particular time and place? How can I be the best priest that I am capable of being?

I am not just a "priest in general," nor do I possess (even if one could possess such a thing) priesthood in the abstract. I am a priest who happens to be this particular person in this particular time and place. I am not called to be a priest, but this priest.

I think the point is important for all of us



who have a vocation. That includes all of us.

Vocation is a particular calling, one that comes to a specific individual. One is not called to be a layperson or a Religious or a priest in general. It is a very specific call to a very concrete time and place with very real and particular people. It can be said that a vocation does not exist except insofar as it exists within the concrete circumstances and given realities of an individual's life.

Too many of us today are trying to live a too idealized, abstract notion of vocation. We are trying to do it all when "all" is not what is being called for. For "all" can't be done in the first place, and, in the second place, God does not call for what can't be done, only what might be done in this given place and time.

This is not an appeal for mediocrity in vocation. It is a call for reality. God calls us to something specific with this place, these people, these circumstances within these givens and this world. I do not think this call is easily determined but it is discernible.



RECOGNITION—St. Vincent Hospital and Health Care Center received an award on Oct. 11 from the Statewide Hypertension Program of the State Board of Health. The award recognized St. Vincent's blood pressure control program, in which volunteers are trained in measuring blood pressure. Ten churches and a synagogue participate. Pictured left to right are Carolyn Amos, coordinator of St. Vincent's program; Carlene Grim of the Statewide Hypertension Program; Daughter of Charity Sister Theresa Peck, administrator of the hospital; and Bill Taylor, assistant administrator. (Photo by Jim Jachimiak)

The call is always to become the person, the priest, the spouse, the parent, the DRE, the social worker, the artist, or whomever we are called and meant to be. Not many of

us make it because we're always trying to be that abstract model of somebody else's priest or person or spouse and so forth. We end up wasting a lot of time by trying to copy the abstract or someone else.

Thomas Merton says that "for me to be a saint means to be myself and for you to be a saint means to be yourself." Being oneself does not mean anything superficial or individualistic or private but it does mean something unique, personal, deeply free and deeply in touch with the radical, mysterious call of God which comes not from the deep recesses of space or the abstractions of theology and documents but from within the history and context of a person's living and community of which he or she is a part.

So what I am learning to do is to seek specificity for my own life and vocation, to look for the specific "openings" that come my way, to let some things come to a close instead of trying everything forever, to allow for some new things and not for others, to say "yes" and to say "no," to interconnect my very specific personality to a very specific prayer to a "daily work."

It is very much a learning process and a hard one. I certainly will never be an ideal priest. I really don't even want to for the most part, nor do I want to be the image of some concept. I would like to be a real priest, however.

(Father Godecker is Catholic chaplain at IUPUI.)

TO THE EDITOR

Stand on peace costs Vietnam veteran a job in parish

I am a graduate student currently working on an M.A. in religious education at St. Meinrad School of Theology. I am also a disabled Vietnam veteran. I learned the awful, demonic reality of war firsthand. After Vietnam, I applied for discharge from the army as a conscientious objector, and it was granted. After several years at Marian College and St. Meinrad, I felt that I was sufficiently prepared to apply for work as a Director of Religious Education in this archdiocese. I made proper application to the Office of Catholic Education and was placed on their recommended list.

This past spring I was interviewed by several local parishes and at one in particular was questioned quite pointedly about my C.O. status which is clearly stated on my application. Specifically, I was asked how that stance might manifest itself in my duties as a DRE.

My reply was sincere and straightforward: "I choose to follow explicitly to the best of my ability and with the grace of God, the teaching of my Lord, Jesus Christ. I have never, and will never, attempt to force my philosophy on others. However, I do intend to put a great emphasis on the issues of peace and social justice wherever I teach. If approached by any young person who seeks my advice on matters of war, peace and justice, I am compelled to reiterate my belief in the recorded teachings of Jesus Christ, the three most recent popes, and the National Conference of Catholic Bishops. My advice would then be—Make every effort to develop a fully, rightly informed conscience, learn all of the facts concerning war and peace, apply them with a generous amount of prayer and Scripture to the norms of your informed conscience, make your decision and stand by it."

As it turned out, this was simply too radical for one local Catholic parish to swallow. The chairperson of the search committee of this parish actually called me at home to tell "the Committee on the whole would love to have you, but simply finds your philosophy of peace too radical and controversial."

My decision to follow Christ cost me the job. What a tragic commentary on the peacemaking posture of the Church founded by the Prince of Peace.

As the bishops so forcefully stated in the conclusion of their pastoral on war and peace: "Peacemaking is not an optional commitment. It is a requirement of our faith. We are called to be peacemakers, not

by some movement of the moment, but by our Lord Jesus!"

I have accepted full time employment outside the Church, but my heart is certainly not in it. I am a dedicated worker for Christ, and if there should happen to be a

parish in this archdiocese in need of such a radical as I, I am most anxious to hear from you, and to serve Christ in your parish.

Indianapolis

Ron Dailey

Another kind of aid to Nicaragua

In the course of planning our parish catechetical program for the second semester, Sister Theresa explained how we'll have to make special efforts to reach the many, many children who have so little educational stimulus in their homes or even in the schools for lack of teaching materials. I know this is true from my previous pastoral experience here in Nicaragua: 25-piece picture puzzles we had in the parish were worn out in a week because they were reworked by so many hands.

Sister Theresa dedicates her time to religious education because she believes education (and not "military solutions") is the way the people of Central America are going to solve their basic problems. The church has the opportunity to be part of this educational process through well-prepared and well-equipped catechists.

The catechists, Bibles and song sheets we have. We lack things like crayons, pencils, coloring books, children's books in Spanish (available in nearby Costa Rica), chess sets, checkers, all kinds of indoor recreational material such as ping pong sets, marbles, guitar strings, plastic flutes

(recorders), used eyeglasses (especially those for children, but also for adults), etc.

Many U.S. families have usable items like these around the house; if not too heavy or oversized, they could be mailed by sea or air to me, marking the package "donacion" (donation), at: P. Bernardo Survil, c/o Asociacion para el Desarrollo de los Pueblos, Apartado 4627, Servicios Multiples, Managua, Nicaragua.

Managua, Nicaragua

Fr. Bernard Survil

Holy Childhood focuses on serving the young

Among the four pontifical mission aid societies recognized in the Catholic Church, the Holy Childhood Association, by its unique character, is the only one whose focus is on the young.

The four mission aid societies are the Holy Childhood Association, Society for the Propagation of the Faith, Society of St. Peter the Apostle and the Missionary Union of Clergy and Religious.

Each of these four pontifical mission aid societies shepherds a special apostolate within the Sacred Congregation for the Evangelization of Peoples at the Vatican, headed by the prefect, Cardinal Angelo Rossi.

Bishop Charles de Forbin Janson founded the Holy Childhood Association in France in 1843. He was struck by the needs of so many children in the world that he decided to help them in an innovative way—through students in French schools. With a program of education which brought a knowledge of the culture of the young in distant lands, he prepared the school children to help in a way that was in their power: pray, sacrifice and contribute small funds.

The popularity of Holy Childhood in France quickly spread to all corners of Europe and in 1846 it was introduced to the

United States. The Holy Childhood Association and the Society for the Propagation of the Faith have both developed active organizations in this country.

During the 1920s, the Vatican recognized the roles of the Holy Childhood Association and the Society for the Propagation of the Faith in spreading the Gospel, and elevated both to pontifical status. While both organizations have the same basic goal—implementing the church's global mission through education and support—their specific apostolates are quite different. Holy Childhood directs special attention to the young—children in this country and children in 90 other countries; the Society for the Propagation of the Faith addresses high school students and adults.

The Holy Childhood Association has its national office in Washington, D.C., supervised by Holy Ghost Father Francis W. Wright, national director.

The Society for the Propagation of the Faith is headquartered in New York City and is headed by its national director, Msgr. William McCormack.

The work of the Holy Childhood Association is carried on through diocesan directors appointed by bishops in the 169 dioceses in the United States.

Rosary is time well spent

To supplement Mary McCarthy's plea for the Blue Army of Mary, please tell everyone who doesn't know of the Blue Army to write to them for information.

The rosary may seem tedious to some, but it is not if you spend a little extra time contemplating the mysteries.

The rosary is the life of Christ from his birth to his death. It is a wonderful way to reflect on our beliefs, and worship our Lord God. At the same time, we are bringing peace to our world. Isn't that worth the time?

Write to: The Blue Army of Our Lady, Washington, NJ 07882.

A member of St. Lawrence Parish Indianapolis

CORNUCOPIA

Many fall prey to foot-in-mouth

by CYNTHIA DEWES

There is a disease abroad in the land for whose elimination no foundation, celebrity or governmental agency has yet raised money. Jerry Lewis wouldn't give it the time of day, possibly because, (like all of us at times), he is embarrassed by suffering from it himself. Earl Butz and the latest prominent victim, James Watt, are considered terminal cases.



The disease I refer to is Foot-in-Mouth Disease, that malfunction of the tongue which causes it to work faster than the brain. How many times have we seen comedians fall prey to this virus: Bob Newhart, a good-natured Catholic, jibing the Irish in a way that irritates every natural or adopted child of Erin within earshot; or Johnny Carson, tastelessly needing almost anyone he meets at one time or another.

The worst thing about Foot-in-Mouth is that it often hurts others when we display its symptoms. I once heard a friend at a party describing an acquaintance who was "so fat she always wore muu muus" in front of another friend who was about 50 lbs. overweight, wearing a muu muu. Another time, in describing someone's personality I referred to her as "you know, an old maid." Then I realized I was speaking to—you guessed it—an old maid.

The worst gaffe I ever pulled was when my husband's boss's wife was talking about her trip abroad. She was surprised that Germans had never heard of a certain girl's name. It was an unreal name straight out of a prime time soap opera so I remarked in my usual scintillating way, "No wonder, I've never heard of it either." Later I learned that it was her granddaughter's name. Chalk it up to another attack of Foot-in-Mouth.

Then there was the time, long forgotten by everyone else but still alive in my memory, when we were present at a party at an army officers' club as ROTC students and their guests. While putting down the military attitude with smart remarks addressed to another young couple at our table, I was chagrined to find that the fellow's father was a) an army reserve officer and b) responsible for our having the officers' club for the party. The pain of that moment lingers on.

Political persons are possibly less immune to Foot-in-Mouth than most of us. After all, they are in the public eye constantly and words are the tools of their trade. Any words.

My favorite example at the moment is the witness at a congressional hearing who recently said "Vietnam" when he meant "Nicaragua" during a defense of our government's presence in Central America. It made the Secretary of State wince, as recorded in a wire service photo. Such events point up a connection between Foot-in-Mouth and the Freudian Slip, no doubt a subject for future Nobel prizewinning research.

Is there a cure for Foot-in-Mouth? In my case, thorough research into the backgrounds, tastes and opinions of everyone I meet would be the only possible way to avoid outbreaks of the disease, and even then I would have to deal with faulty memory. No, I must rely instead on the inoculations I receive often from husband and children: "Now, keep your mouth shut about..." or "Remember, they're Jewish..." Republicans... fond of country music."

vip's...

✓ **Jesuit Father Frank Moan**, National Coordinator of the Jesuit Refugee Service, urges persons interested in the refugee problem to receive the Service's newsletter "The Mustard Seed," by sending their names and addresses to: Jesuit Refugee Service, 1424 Sixteenth St., N.W., Suite 300, Washington, D.C. 20036.

✓ **Michael T. Bladner** has been elected 1984 president of the St. Thomas More Society, an organization of Catholic lawyers. Other new officers include: Patricia Polls-McCrory, president-elect; Paul G. Reis, vice-president; James A. Shanahan, secretary; and Steven J. Strawbridge, treasurer.



✓ **Mary McNulty Young** will be honored with the President's Medal for service to others at Brebeuf Preparatory School's Fifth Annual President's Dinner on Friday, Nov. 4, beginning at 7 p.m. in the Marten House. Mrs. Young, the mother of nine children, holds A.B. and L.L.B. degrees and is active in community affairs.



✓ **Mr. and Mrs. John L. Conway** will celebrate their 60th Wedding Anniversary on Monday, Oct. 24 with a Mass of Thanksgiving at 5:30 p.m. in St. Anthony Church. John Conway and the former Anna Marie Scanlan were married October 24, 1923. They are the parents of two daughters, Ann and Rosemary (deceased); they also have two granddaughters, one grandson, three great-grandsons and one foster daughter.

✓ **Chuck Schisla**, Mary Ellen Russell and Ethel Brown, who staff the Catholic Communications Center, will attend the annual General Assembly of Unda-USA and the Gabriel Awards in Cleveland, Ohio, on Wednesday, Thursday and Friday, Nov. 9-11. The center will be closed those days, but the staff may be reached at: The Hollenden House Hotel, 610 Superior Ave., Cleveland, OH 44114, 216-621-0700.

✓ **Providence Sister Jeanne Knoerle** was honored recently at a gala scholarship benefit with a proclamation by Cleveland Mayor George V. Volonovich declaring Saturday, Oct. 8 as "Sister Jeanne Knoerle Day." Ohio Governor Richard F. Celeste also hailed the Cleveland native for her 15 years of service as president of St. Mary of the Woods College.

check it out...

✓ **St. John's Catholic Church**, 126 W. Georgia St., has received a certificate from the Church Federation of Greater Indianapolis recognizing it as one of the 35 oldest Indianapolis area churches. St. John's congregation was organized 143 years ago, and its building is 112 years old.

Pope speaks to hunger group

VATICAN CITY (NC)—The responsibility for alleviating world hunger lies with everyone, said Pope John Paul II Oct. 7 in an address to the International Congress of Science and Technology Against Hunger in the World.

The congress was sponsored by the Italian National Research Council.

"Survival of millions of our fellow human beings cannot be reduced to a matter of vested national interests or political expediency. Their survival must be seen rather in its full significance: as the responsibility, the solemn duty of all humanity united in a spirit of fraternal

solidarity," the pope said.

Pope John Paul urged the scientists to place all the available technological and scientific knowledge "at the service of man as he fights to arrest the causes and effects of this age-old yet ever increasing problem."

The pope said that by "working to eliminate hunger you also are making the world a more human place in which to live; you are helping to build a world where every person can live a more fully human life, a life based on that common dignity which is in keeping with the nature given to us by the creator."

Archbishop O'Meara's Schedule Week of October 23

SUNDAY, October 23—Confirmation for the parishes of St. Joseph, Jennings County and St. Anne, Jennings County, to be held at St. Joseph Parish, Mass at 2 p.m. followed with a reception.

—Confirmation for St. Ambrose Parish, Seymour, Mass at 7:30 p.m. followed with a reception.

MONDAY, October 24—Confirmation for the parishes of St. Mary-of-the-Woods Village, St. Mary-of-the-Woods and St. Leonard, West Terre Haute, to be held at St. Mary-of-the-Woods Village Parish, Mass at 7:30 p.m. followed with a reception.

TUESDAY, October 25—Confirmation at St. Joseph Parish, Shelbyville, Mass at 7:30 p.m. followed with a reception.

WEDNESDAY, October 26—Tour of the Hoosier Dome and Indiana Convention Center Expansion, 4:30 p.m.

—Metropolitan Development Commission's 7th annual Excellence in Development Dinner, Columbia Club, 7 p.m.

THURSDAY, October 27—Confirmation for the parishes of St. Paul, Sellersburg and St. Mary, Navilleton, to be held at St. Paul Parish, Mass at 7:30 p.m. EDT with a reception following.

FRIDAY, October 28—Priests Council Age Group #2 gathering, Fatima Retreat House, 12 noon.

—Confirmation, St. Ann Parish, Indianapolis, Mass at 7:30 p.m. followed with a reception.

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FAMILY TALK

Family divided over religion

by Dr. JAMES and MARY KENNY

Dear Mary: My husband and I raised six children in the Catholic Church, and all were educated in the Catholic school system. Now that they are on their own, all but one have joined or attend different denominations.

Some of the children think smoking, drinking and gambling are sinful and shun the ones who do these things, although they do not show real animosity. The family has drifted apart, and the only time they see each other is when we invite them all over at the same time.

My one son is constantly pressuring his father and me to attend his church. We do not want to go, but do not know how to tell him without creating hard feelings. How do we handle this?

Answer: Apparently every one of your children has a hunger for a spiritual life. Like you, I do not know why they have sought different Christian communities to fulfill this need. However, they are adults now, making their own adult choices. And like the rest of us, their spiritual journey is not complete.

While you are not happy with their choices, recognize that they are not your doing or your fault. You might also reflect that none of them are indifferent to a spiritual life.

Drifting apart is typical of grown-up children. Schooling, jobs, personal interests, marriage and modern mobility lead children away both physically and in spirit. Parents remain the center that draws them back together. You are already doing this by holding all-family gatherings.

Another way to keep adult children in

touch with each other is through letters. Write each child weekly regardless of whether the child responds to you. If you cannot write to each individually, write and distribute a family newsletter. Photocopying machines are a boon to families such as yours. In your letter include not only your own and your husband's news but also the doings of each grown child.

Your son has joined another church. He has found something that is important to him, and he is eager to share it with you. How wonderful that he takes his spiritual life so seriously and that he so loves and values the response of his parents that he

wants you to come. I do not know how you can resist such an important invitation.

Christians share a belief in the teachings of Jesus and a conviction about the importance of family. Churches are meant to enhance families, not to divide them.

Try to view your son's church as something important to him which he wants to share. You might go there, not to seek doctrinal or theological points of difference, but to share the teaching of Jesus in which you both believe. Return the invitation, inviting him to Mass at your church.

Continue to try to make our own church a more open, loving and welcoming one. And, even though you do not agree, respect your children's spiritual quests and the choices they make.

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

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Interference from rulers rare in Nicaragua

by TRACY EARLY

NEW YORK (NC)—Msgr. Roland Bordelon, Latin America director for Catholic Relief Services, reported after a tour of Central America that CRS has encountered no significant difficulties in dealing with the government of Nicaragua.

Interviewed at CRS headquarters in New York on Oct. 14, he said that although CRS works in Nicaragua largely through an agency of the Nicaraguan bishops, Caritas, and the bishops have well publicized differences with the government, CRS development and aid projects are continuing without interference. CRS is the overseas aid agency of U.S. Catholics.

Formerly director for only South America, Msgr. Bordelon was given responsibility for all Latin America in August. At that time, the newly installed CRS director, Lawrence Pezzullo, former U.S. ambassador to Nicaragua, dismissed Central American director William Pruzensky as part of a personnel shake up.

In early October, Msgr. Bordelon made an orientation trip that took him to Mexico, Guatemala, El Salvador, Panama and Haiti, as well as Nicaragua.

He emphasized that he was in Nicaragua only one full day (Oct. 7), and could not give a definitive report. But he said Miguel Manfoud, a native of the Dominican Republic who is CRS program director in Nicaragua, told him the main problem was lack of peace in the area. The country has been attacked by forces seeking to oust the Sandinista government.

He said Manfoud did not cite any elements of political oppression, which critics say the Sandinista government is imposing. On Aug. 31 the country's bishops said in a statement that the Sandinista government was not accepted by people and "has been imposed by force of arms."

Because of the conflict, Msgr. Bordelon said, productivity and hard currency

earnings through exports are down, and needed supplies therefore cannot be imported.

While refusing to make any political judgments for attribution, Msgr. Bordelon indicated a general positive view of the Nicaraguan government. He said an official at the vice ministerial level with whom he talked was "very impressive" in telling of social programs for poor people "the likes of which we have a hard time supporting in the United States."

"The Nicaraguans seem to be proud they are forging a third way between capitalism and socialism, with which I think we could live if we made up our minds to do so," Msgr. Bordelon said. "I don't think the Nicaraguan revolution stems from Russian or Cuban initiative." The U.S. government has charged that the Soviet Union and Cuba are backing the Sandinistas.

Regarding charges that the Sandinistas are imposing a Marxist-Leninist system destructive to human rights, Msgr. Bordelon said, "I felt more oppression in Guatemala and El Salvador than in Nicaragua." In their August statement the Nicaraguan bishops accused Sandinista officials of "equating the state with the party, which creates an absolute dictatorship."

Msgr. Bordelon said he talked with people in the Nicaraguan church who support the government as well as those, such as the Archbishop, who criticize it, and found everyone either strongly supportive or strongly opposed. But he said that he did not sense any greater danger to the unity of the church there than in the U.S. church with the strongly divergent views it encompasses.

U.S. aid funds and commodities made available to voluntary agencies for use in many other countries have been sharply cut back for Nicaragua, and the CRS program there consequently is not large, Msgr. Bordelon said. But CRS is distributing food received from the European Economic Community, as well as medicine and clothing, he said, and is continuing some two dozen development projects, such as clothing cooperatives and housing rehabilitation.

He said the fighting between government troops and anti-government guerrillas based in Honduras and Costa Rica had not hurt these projects directly, but that the conflict made it hard for people to focus attention on development.

Msgr. Bordelon said CRS has been working for the past two months on plans for a new Central America program that will be larger than the program in the past and carried out along different lines. Increased support for the program, to be announced in December, will be sought from the church and other private sources, he said.

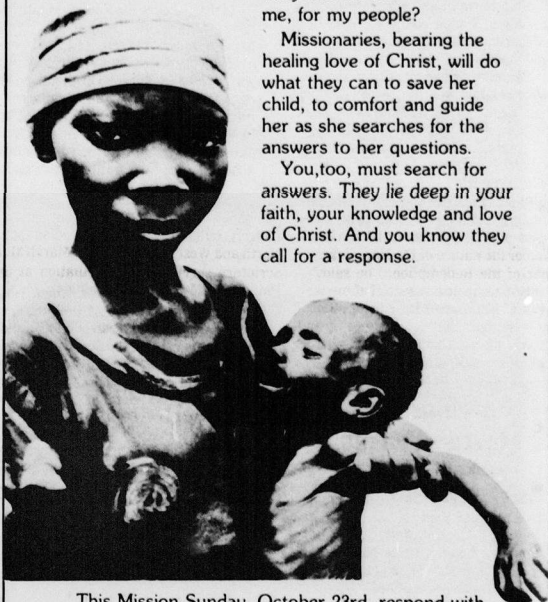
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Sociologist concerned with family

BOSTON (NC)—Radical and rapid changes in the family have jeopardized children, a sociologist told a convention of 400 Catholic family life ministers. Urie Bronfenbrenner of Cornell University said the changes include growing numbers of working mothers, single parenthood, increased numbers of children cared for in settings outside the family, and a large increase in families below the poverty line. These factors cause "the alienation and inutility of adolescents," which lead them to drug abuse and violence, he said. Bronfenbrenner urged new work schedules which would allow parents to "rediscover the joy of being with their children."

Holy Year celebrations begin in Tell City

Archdiocese plans series of observances

by Fr. STEPHEN T. JARRELL

Terri Simpson said it so well. Following the Holy Year Mass held Oct. 11 in St. Paul's Church, Tell City, the young girl mingled freely with the crowd, hugging as many persons as she could. With her cheerful demeanor, she broke down all human barriers. Simply, yet profoundly, she spoke of the goal of the Holy Year inaugurated by Pope John Paul II: "Open the door to Christ, the Redeemer."

Last month, when making his "ad limina" visit to the Holy Father, Archbishop Edward T. O'Meara was asked in what ways the people of the archdiocese were observing the Holy Year. The archbishop explained to the Holy Father that several celebrations were in the planning stages. It is certain that the archbishop would have been happy to have reported to the pontiff what he witnessed in Tell City last week.

Gathered in the city park across from St. Paul's Church were people of all ages. They came not only from Tell City, but from Cannelton, Troy, Fulda and St. Meinrad. Others hailed from Leopold, Siberia, St. Croix and St. Mark's in Perry County. All of the parish clergy were represented as well.

A beautifully-tailored hanging served as a fitting backdrop for the outdoor dais. A local parishioner had fashioned on it the archbishop's coat-of-arms and large letters which spelled out "Holy Year of the Redemption."

Father Richard Lawler, dean of the Tell City Deanery, called the assembly to worship and provided them with a brief explanation of the nature of the Holy Year. "This Year of the Redemption," he said, "recalls all of us to the essential dimensions of the Christian life, to conversion, renewal and charity."

While they listened, the people held lighted candles. Their flames pierced the darkness of the night. Inaudibly, yet loudly, they spoke too of the meaning of the Holy Year. Christian faith must be seen as a ray of hope in a world of darkness and gloom. The graced life of the Christian must be lived more intensely and truly make a radical difference in the world.

Adhering to one of the customs of the Holy Year, the pilgrimage, the Tell City assembly next processed to the church for the celebration of the eucharist. That simple pilgrimage also had symbolic significance. The journey of the Holy Year, indeed of the whole Christian life, is an ongoing search for conversion, renewal and a lively faith.

The eucharistic celebration in St. Paul's Church, led by Archbishop O'Meara, was one of unity and joy. The newly-renovated church interior seemed to enhance this. Both the Eucharist and the reception

following were carried out with the coordinated efforts of all the parishes of the Tell City Deanery.

The archbishop congratulated the people for gathering in such numbers for the Holy Year Mass. Drawing from the specially-chosen Scripture texts, he spoke about God's desire to "search for us, to share his redemptive and reconciling love."

The congregation was challenged to break down any human divisions and to get to know the loving and merciful Christ in a more personal and intimate way. To this end the archbishop invited everyone present to take advantage of the spiritual benefits which can be drawn from the sacrament of Reconciliation, especially individual confession. "I encourage all of you to participate in the sacrament of Reconciliation on an individual basis before the end of the year. I also invite the clergy to make themselves readily available to their people for this," he said.

The Tell City liturgy marked the first in a series of Holy Year observances to be held in the deaneries of the archdiocese.

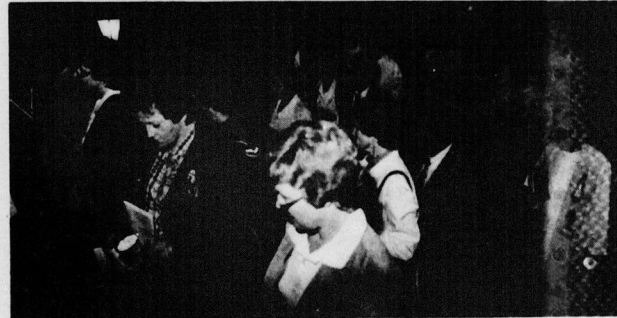
Other deanery celebrations scheduled include: Nov. 29, vesper service at St. Margaret Mary Church, Terre Haute, for the Terre Haute Deanery; Dec. 12, communal penance service at St. Gabriel Church, Connersville, for the Connersville Deanery; Dec. 13, Eucharist at St. Michael Church, Madison, for the Seymour Deanery; March 15, communal penance service at Immaculate Conception Chapel, Oldenburg, for the Batesville Deanery; March 26, Eucharist at St. Joan of Arc Church, Indianapolis, for the Indianapolis North and West deaneries; and March 31, a Scripture service on reconciliation at St. Paul Catholic Center, Bloomington, for the Bloomington Deanery.

Celebrations in the New Albany and Indianapolis South and East deaneries will be announced. Archbishop O'Meara will preside and preach at all of these events. Deanery liturgies are being coordinated by the Archdiocesan Office of Worship.

All of the deanery celebrations are being held at specially-designated Holy Year Pilgrimage churches. In addition to the churches cited above, the following churches are serving as official pilgrimage sites: SS. Peter and Paul Cathedral, St. Anthony, Holy Cross and Sacred Heart Churches in Indianapolis, and St. Meinrad Archabbey Church.

"A Pastoral Guide for Keeping the Holy Year" has been published by the Office of Worship (P.O. Box 1410, Indianapolis, IN 46206, \$2.25). This guide describes ways to keep the Holy Year, conditions for receiving the gift of indulgences and pardon, and official Holy Year prayers.

The Holy Year will conclude on Easter Sunday.



YEAR OF JUBILEE—The first deanery celebration of the Holy Year 1983 took place last week at St. Paul's Church in Tell City. Representatives from each of the parishes in the deanery as well as clergy from each of the parishes participated by processing from the town square across the street into the church for a service. Pope John Paul II has proclaimed this Holy Year and celebrations will take place in each of the deaneries this fall and winter. (Photos by Philip R. Unwin)



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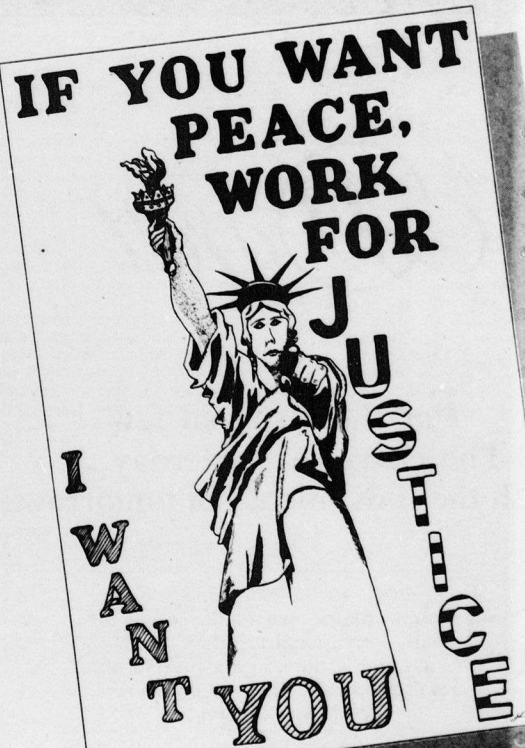
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Students and teachers use computers at Brookville school

by BARBARA JACHIMIAK

St. Michael's School in Brookville has joined the ranks of archdiocesan schools preparing elementary students for entry into the public high schools with basic skills in the operation of computers. Students in both public and private schools are being trained to fulfill the state's computer literacy requirement for high school graduation.

Franciscan Sister M. Dominica Doyle, principal of St. Michael's, described the course taken by school officials and parents in obtaining the computers. She credited Father Louis Schumacher, the parish's pastor, with introducing computers to faculty and students.

"We have a pastor who is a 'brain' when it comes to computers," she said. "He gave us his first computer when he got a new one. We used it at the convent for grading papers. The faculty was so impressed with it that we decided to purchase computers for the school. Our first one was a TRS 80 so we decided that was the model we would go with."

Six computers have been installed at St. Michael's to assist the faculty in teaching the subject and to train all students, in grades one through 8, in the operation of computers. Students entering the Franklin County Community School system after graduation from St. Michael's are as well prepared as their public school classmates from the computer age.

"ALL OUR teachers have been trained in Basic I through Radio Shack," Sister

Dominica said. "Two have had Basic II instruction. One of our goals is that all teachers will have had training in both Basic I and II by the end of the school year." She added that Basic III is available for teachers who want further training.

She and Father Schumacher took computer literacy courses at Connersville Vocational School.

Unlike public schools which are government-funded to purchase instructional supplies, Catholic schools must pay for their computer systems through fund-raising activities. Several drives were held by the parish school until enough money was raised to purchase the six computers.

"We have 289 students in nine classes," Sister Doyle commented. "Each class gets to work one-half day per week on the computers so every student gets a turn on them." She also said that Franklin County high school students are being trained in programming. "They will be writing programs for St. Michael's in the near future," she added.

SHE SAID that during orientation this year teachers had computers in the classrooms to demonstrate them and explain the new computer-assisted instruction the students would have in almost all subjects—English, spelling, math, reading and science. "The only subject we don't have software for is art," she added.

According to Sister Dominica, programs are stored on cassette tapes because diskettes are more sensitive and

programs could be accidentally lost through misuse. Because diskettes are faster than tapes, they are used at the convent in grading papers and to store records.

Sister Doyle said future plans are for more computers, better software, continued faculty training, networking and computers for teaching the handicapped.

Networking is the process of connecting several computers in different locations by telephone lines using a modem to enable the computer to access the telephone set. The modem also gives individual computers such as those at St. Michael's access to large computers at information centers.

Sister Dominica also mentioned that St. Michael's has been involved with training handicapped persons from New Horizons Rehabilitation Center for three or four

years. Two rooms in the convent were opened this year to accommodate them. Sister Dominica expressed an interest in using the computer to teach this group. She is presently looking for software that is specifically made for them. The idea is just in the planning stage now. But where the method of training has to be repetition, computers, she says, are ideal tools because they never get tired of repeating like teachers do.

Sister Dominica concluded, "Everyone is enthusiastic about our computer program here. I believe increased retention of subject matter, increased interest and motivation, and increased attendance will result when computers are part of a student's curriculum."

It is evident Sister Dominica is also ready for the era of high technology.



WHIZ KIDS—Father Louis Schumacher looks over the shoulder of eighth grader Jeff Koch at St. Michael's School in Brookville as he uses a computer in the top photo while Willie Fehringer and Jeff Clark carry out assignments on computers in the bottom photo. The Franklin County school makes use of the equipment as a regular part of classroom work. (Photos by Peter Jachimlak)

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Emotion must not control actions

by DOLORES LECKEY

It was a leisurely luncheon with old friends. Neal, our host, started us talking about the topic of anger.

"Feeling angry is one thing," he said. "How we express anger is another."

All of us around the table agreed. Morally speaking, feelings are neutral. But when we let emotions direct our actions, or when we ignore our feelings, we can run into trouble.

As the talk continued, Helen began to tell her story. Until recently she had the habit of exploding, particularly at her teenage children, sometimes at her husband. She didn't realize she was really hurting them.

Finally, she had to do something. First she made a decision: to get help in understanding her behavior better.

With the help of a group studying human behavior, Helen came to see that her anger was out of proportion to anything her husband or children did. Some real anger within her—which she had never allowed to come forth on its own—was getting misdirected to her family members.

Helen learned a lot about the real causes of her outbursts and how her behavior affected others. She says her approach to problems is now calmer and more thoughtful.

With her story, Helen had picked up on a thought of Neal's. He was stressing the need to make a decision—a choice—in response to anger. Neal said: "I can decide how to let people know I've been hurt, or that I see injustice in a situation."

I tended to agree. We don't have to be forced into action by our feelings. We can choose appropriate ways to express feelings, whether of anger or of love.

But I don't mean to suggest this is easy. Dealing with feelings, especially anger, has built-in dangers.

One danger is that we deny all feelings of anger. Perhaps we think they are unworthy of a Christian. Or perhaps we are frightened of the powerful content behind these feelings.

This kind of denial turns anger inward. It can result in some common forms of depression. The anger remains stored within us.

When that happens anger is unnamed and unredeemed, and it can rob us of the energy we need to act in a compassionate way.

Another danger is that we nurse our hostile feelings, clinging to the anger, refusing to let it dissolve.

This can build up resentment. It stands like a wall that divides us from others.

In his Letter to the Ephesians, St. Paul has advice about resentment and bitterness. He writes: "You must speak the truth to one another, since we are all parts of one another. Even if you are angry, you must never let the sun set on your anger." (4:25-26)

I think Paul's advice is well worth hearing. It is important to share our hurts and difficulties with each other. Bringing our feelings to light can melt anger and move us toward reconciliation.

Resources

"Healing Families: Christian Family Values." The 86-page paperback, published by the Christian Family Movement, can be used to help improve family relationships. The 20 short chapters include reflections, anecdotes, exercises and questions. They stimulate families to deal with the situations which crop up in everyday family life. Topics include building self-esteem, stages of marriage, dealing with conflict and anger, trust, and reaching out to others in love. (1983. Christian Family Movement. Box 272, Ames, Iowa, 50010.)

Moments of anger are almost inevitable in close relationships. Living close to another human being—spouse, parent, child, friend—is likely to generate friction sometimes. Recognizing the anger and dealing with it in a compassionate way can be the means to an even closer relationship.

Much of the anger I've been talking about comes from personal relationships. But anger is often generated another way: by obvious injustice in society. What kind of response does this kind of anger deserve?

When India's Mohandas Gandhi came into contact with his society's discrimination, anger flooded his heart.

Gandhi directed the tremendous energy of his outrage to attaining freedom for the people of India. He directed his energy at the structure that allowed, and even fostered, the exploitation of people.

Dorothy Day's anger at society's indifference toward unemployed people and poor people led her to a special form of action. She was a founder of the Catholic Worker movement and became an advocate for the poor. It was a position she was true for more than 50 years.

Anger is as much a part of life as laughter and love are. But we need prayer, spiritual direction, and regular, honest reflection to lighten the burden of anger in our personal relationships.

And when it comes to pain that is born of injustice, the energy of our anger needs to be utilized for social change.



ANGRY FEELINGS—Craig finds his life threatened when he incurs the anger of a boy known as "Vato Loco" in this scene from the television drama "But It's Not My Fault." All people experience anger but we don't have to be forced into action by our feelings. There are appropriate ways we can choose to express our feelings. (NC photo)

Expression of anger can be healthy

by MONICA CLARK

"If the motive in expressing anger is to be helpful—to solve a problem, to bring two people closer together, to rectify an injustice—then it is both healthy and Christian," Dr. Michael Cavanagh said.

However, anger can be unchristian if it is used "to hurt someone or to get back at them" for hurting us, Cavanagh added. He is a Catholic psychologist and a professor at the Jesuit-run University of San Francisco.

Cavanagh identified five steps to help Christians handle anger.

1. Recognize you are angry.

"Mentally healthy people are not those without anger, but those who express their anger in constructive ways," according to Cavanagh. He observed that God demonstrated anger in the Bible. "It is not too much anger that makes us emotionally disturbed," the psychologist continued, "but when we express those feelings destructively."

2. Trace anger to its correct starting place.

"If a dinner table explodes at her children at the dinner table for spilling milk, she might really be angry with her husband who arrived home late," the psychologist explained.

3. Identify your main reason for expressing anger.

Are you trying to be helpful or hurtful? "Anger is a brick," Cavanagh said. "We have a choice of throwing it at the other person or setting it down between us as the first cornerstone of building a good relationship or solving a problem."

4. Address the real issue behind anger.

Don't set up decoys because you are ashamed to admit to yourself or the other person what the real source of your anger is. "Situations cannot be successfully resolved when two people are not attending to the real issue," Cavanagh said. "The fears, hurts and anger remain and sabotage communication."

Sometimes people are afraid to express the real cause of anger out of concern they will hurt their relationship. Yet, according to Cavanagh, "the vast majority of marriages are destroyed by the spouses' inability to express anger constructively."

"These marriages didn't blow up, they merely died out because the partners were emotionally starved" by continually blocking their mutual needs, the psychologist explained.

5. Set up a framework for resolving anger around this thought: "I care far too much about our relationship not to share with you what I'm feeling."

Cavanagh said that constructive communication of anger means that honest discussion and even arguing can occur without one person attempting to damage the other. The underlying principle is that "we're both good people who can resolve this difficulty in a positive way," he added.

Cavanagh suggested that people avoid hurling epithets such as "You're so stupid," or "Your problem is you're an only child." Such epithets are extraneous and irrelevant, he noted.

Constructive resolution of anger requires admitting what we might have contributed to the problem. "As I forgive myself for being imperfect, I can forgive others," Cavanagh said. But he cautioned that such thinking differs from anger that is turned back on oneself with thoughts of

"Why am I so stupid?" "Why am I so insensitive?" and which can result in depression.

Cavanagh acknowledged that each person walks a "tightrope" between expressing anger every time it is felt and holding it in until it explodes.

He said, "If we learn to handle constructively our moments of anger when they occur, then it is unlikely there will ever be major blow-ups."

When faced with a problem, he suggests saying something like: "Look, we have a problem that needs ironing out." Talking about a problem immediately is much better than having it build up, he commented.

The psychologist thinks it's important to remember that everyone makes mistakes in handling anger, at times expressing it inappropriately or hurtfully.

But "if we balance those with clear signs of affection, sympathy, warmth and love," he said, "our errors are not likely to be a major problem."

He concluded by noting: "Anger without love becomes a weapon. Anger with love is an instrument of reconciliation."

GOD in the human situation

Week in Focus

Anger isn't fun. But it is part of virtually everyone's life. And sometimes it isn't easy to get rid of.

How should Christians feel about anger?

Anger is as much a part of life as laughter and love are, writes Dolores Leckey. But, she says, people need prayer, spiritual direction and regular, honest reflection to lighten the burden of anger in personal relationships. Mrs. Leckey is executive director of the U.S. bishops' Laity Secretariat.

In an interview by Monica Clark, Dr. Michael Cavanagh explores the difference between anger whose motive is to solve a problem or bring

two people closer together, and anger that is destructive. Ms. Clark is on the staff of the Catholic Voice, the Oakland, Calif., diocesan paper.

Anger can force people to confront their expectations and to gain some insights about themselves, Katharine Bird writes. She interviews Richard Lawless, vicar for education in the Diocese of Syracuse, N.Y. Ms. Bird is associate editor of the Know Your Faith series.

Father John Castellet points out that one problem with anger is that it can so easily be directed not only at evil, but at the people who perpetrate evil. Scripture indicates that the only justifiable hatred is hatred of the evil, not of the evildoer.

Anger can be turned into something of value

by KATHARINE BIRD

I hate being angry. It makes me feel uneasy and vulnerable.

For a long time, I didn't think a Christian should get angry. I did everything I could to deny anger's existence in me.

Gradually I have learned that anger can't be evaded. It happens, coming sometimes like a lightning bolt, striking when least expected.

Benedictine Father Sebastian Moore of Marquette University in Milwaukee, Wis., describes such an experience in his book, "The Crucified Jesus is No Stranger."

Father Moore says he was teaching a course which, in his judgment, was going very well. Then one day a close friend asked how the morning's class had gone. The priest responded that it went very well, adding that the students were "the best lot I've had."

Then the friend said he had overheard some students talking about the class, saying they hadn't a clue where the teacher was going and felt very frustrated.

In the book, the Marquette theologian confesses: "I went to my room and sat like a stone. Although I had a talk to give in an hour, I could not turn my mind to it. I was dead, destroyed and angry."

Confused by his emotions, the theologian says that it was more than half an hour before he was able to break out of his shocked state and begin to ask, "What's going on here?"

When he faced that question honestly, Father Moore says he had to admit that he was allowing his ego to blind him to what was really going on in class.

Father Moore's experience reveals how anger can be immobilizing, at least temporarily, and extremely painful. But this priest was able to turn the experience to his advantage. He found a way to get at the cause of his anger and overcome it. In the process, Father Moore admits he learned something valuable about himself.

But, not everybody is so fortunate. Sometimes people get stuck in dealing with anger, Dr. Richard Lawless says. He is vicar for education in the Diocese of Syracuse, N.Y.

There are times when people begin to notice that they are dwelling on some past event and experiencing "a recurring resentment" against someone. They may feel another person's "behavior is gnawing" at them still, Lawless explained.

When anger has its roots in the past, he added, coming to terms with it isn't easy. Yet holding on to anger "hurts me," he said.

People need to discover techniques to break the pattern of anger. In reflecting on some of his own experiences, Lawless said he finds it helpful to pray for a person he feels has hurt him. But, he emphasized, sometimes he has to pray for several months before anything happens.

The religious educator stressed that this doesn't take away the memory of what happened. But in some mysterious manner,

prayer "removes the hurt" and changes his attitude toward the person.

Anger has some positive dimensions, Lawless thinks. For example, it can be a signal that people need to consider whether their "values and expectations" are realistic.

To explain that, Lawless told of taking a position with a parish organization. Accepting the position involved "a cost to myself and family," Lawless continued. Without realizing it, "I expected people to

treat me well." Then when he encountered "heavy conflict" on the committee, "I got angry."

To deal constructively with that kind of anger, Lawless said he had to look carefully at his own expectations. "Was I looking for more expression of gratitude than was realistic?" he asked.

"Conflict is inevitable," Lawless stated. But conflict "can force us to grow and change" if we are willing to work toward its resolution.

THE WORD

by PAUL KARNOWSKI

From time to time most of us make fun of a whole group of people by telling ethnic jokes. Depending, of course, on our own heritage, we may make fun of the Polish, the Italians, the Blacks, the Jewish, or the British.

We may wonder how old the ethnic or selective-target joke is. Was it around when Jesus was walking on earth? If it was we can imagine some of the lead-ins: "What did one publican say to another publican?" "How many publicans does it take to draw a jug of water from a well?" "Where do publicans go on vacation?" "If a publican marries a Samaritan, what do you get?" "What do you call a publican who drinks only one glass of wine a day?"

When we read today's selection from the gospel of Luke, it's almost as if someone had asked, "What's the difference between a publican and a pharisee?" Jesus relates a story as if someone had asked. The pharisee goes to the temple to pray and takes a self-righteous approach. "I give you thanks," he says to God, "that I am not like the rest of men—grasping, crooked,

adulterous . . . I fast twice a week. I pay tithes on all I possess."

The publican, on the other hand, takes the opposite approach. The Lord says, "The other man, however, kept his distance, not even daring to raise his eyes to heaven. All he did was beat his breast and say, 'O God, be merciful to me, a sinner.'" Jesus goes on to say that the publican, the tax collector, was the one who prayed satisfactorily.

Jesus provides an answer to the question, "What's the difference between a publican and a pharisee?" But it's not the answer that his audience would have expected. Since the publicans were the scum of the day, no one would have dared hold one of them up as an example of sincere prayer.

The Lord's answer to the question is unanticipated in much the same way that jokes are. But there's one important difference. In a joke, the unexpected answer laughs at someone else. But if we refuse to see the truth in the unexpected answers of the Lord's parables, the joke is on us.

Jesus calls us to yearn for victory over evil

by Fr. JOHN CASTELOTT

Can one hate evil and not be angry at the forms it takes?

Jesus taught his disciples to pray "Your kingdom come." He explained what this petition means with another petition that immediately follows it: "Your will be done on earth as it is in heaven." (Matthew 6:19)

Jesus wants humanity's well-being and happiness. He wants to eliminate the evils that make life so difficult.

It follows that people who sincerely pray and work for the Lord's reign also yearn for his ultimate victory over all the forms of evil.

These people inevitably will love good and hate evil. This is the only hatred that can be justified. And it is a driving force in the attainment of what is good.

Hand in hand with hatred goes anger, a powerful ally in the struggle to attain what is good and eliminate what is evil.

But anger is as dangerous as it is powerful. It can so easily be directed, not only at evil, but at the people who perpetrate evil.

This is not the Christian way. "What I say to you is this: everyone who grows angry with his brother shall be liable to judgment." (Matthew 5:22)

In the Book of Revelation the Lord commends the Christians at Ephesus for their steadfast opposition to people who were trying to introduce dangerous ideas and practices.

But the Lord continues: "I hold this against you, though: you have turned aside from your early love." (2:4) In their zeal for truth they had forgotten the greatest of all obligations: to love. They had become censorious and self-righteous.

Toward the end of the letter the Lord says: "But you have this much in your

favor; you detest the practices of Nicolaitans, just as I do." (2:6) Detestation of their practices was commendable; loss of love for them was reprehensible.

Even Jesus became angry. One time his opponents objected when Jesus cured a deformed man on the Sabbath. "He looked around at them with anger, for he was deeply grieved that they had closed their minds against him." (Mark 3:5)

But the people themselves were not the object of his anger. As the text indicates, it was their obstinacy that "deeply grieved" him. It hurt him because he loved them and it was blocking his efforts to help them.

But Jesus did not just write these people off. He persisted throughout his ministry, trying to get through to them.

When Jesus cured a leper, we read that he was "moved with pity." (Mark 1:41) However, an alternate form of the text reads "moved with anger."

Why should Jesus be angry with this leper? The answer is simple. He wasn't. But the poor fellow's pitiable condition aroused Jesus' anger against the forces of evil manifested in the disease.

The struggle against evil is a struggle against all evil, whatever form it takes. If it did not make us angry, chances are we would do nothing about it.

Anger, then, is normal and healthy. But it must never be directed against people.

The Christian response is indicated when Jesus says: "My command to you is this: Love your enemies, pray for your persecutors." (Matthew 5:44)

And Jesus showed that this was humanly possible when he cried out from the cross: "Father, forgive them; they do not know what they are doing." (Luke 23:34)

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AN ANGRY JESUS—Jesus grew angry. He rushed into the crowd of money changers and turned over their tables. Coins scattered all over the temple yard. (NC sketch by Beryl E. Newman)

Children's Story Hour

by JANAAN MANTERNACH

Jesus walked slowly into one of his favorite places, the temple in Jerusalem. He loved being here. Ever since he was a child coming to the temple with Mary and Joseph, he felt at home in God's house.

He looked around the outer courtyard of the temple. It was called the court of the gentiles, because anyone could come into this part of the temple. Only Jews were allowed to go further inside.

Jesus loved the sights and sounds. People from far-off lands wore colorful clothes. The air was filled with the sounds of strange languages. Everyone seemed excited to be at the temple.

People pressed around the animal stalls and bird cages. They bought sheep if they were rich, or doves if they were poor, offering them to God in the temple sacrifices. The sounds of the animals mixed with the shouts of the buyers and sellers.

Others pushed against the tables of the money changers. No foreign money was accepted inside the temple. So people had to exchange their money.

Jesus stopped and looked over the noisy scene. Slowly he began to feel angry. Something seemed very wrong to him. He became angry because so many of these

good people would not be allowed to pray to God inside the temple. They were not Jews.

Jesus also knew that some of the merchants and money changers were cheating good people who came to pray in the temple. Jesus suspected that the priests allowed this to happen.

Jesus' anger grew. He needed to do something to help people realize the temple was a place of prayer for everyone. And God's house was not a place to take advantage of others.

Jesus was angry now. He rushed into the crowd of money changers and merchants. He turned over their tables. Coins scattered all over the courtyard. He pushed open the animal stalls and knocked over the cages. Sheep ran out into the crowd. Doves flew overhead. People were amazed at Jesus.

"Listen to me," Jesus shouted to the crowd. He wanted to teach them something important. He wanted to help them understand why he did what he just did. He reminded the people of God's work in the Bible.

"Does not our Scripture say this about God's house: 'My house shall be called a house of prayer for all peoples?'" Jesus paused a moment. Then he added, "But you have turned it into a den of thieves."

Jesus turned and walked away from the temple area. The chief priests of the temple heard what Jesus had done. They were angry and began to plot against Jesus. But they were afraid to hurt Jesus because the people were so taken with his teaching.

Questions:

1. How did Jesus feel when he walked into the temple?
2. Why did Jesus decide he had to do something?
3. What did Jesus do to drive home the point of his anger?
4. How do you feel about what Jesus did?

The Children's Reading Corner

Anger is scary. So instead of dealing with it, anger is often squelched. An 11-year-old who had this experience again and again when she was angry, finally cried out in frustration, "I don't know what to do with my madness."

Actually, anger, like the other emotions, can be healthy or unhealthy. Learning to handle anger is part of one's formation and growth as a human person.

In "The Quarreling Book," 1963, \$1.98, and "The Hating Book," 1969, \$2.98, author Charlotte Zolotow reflects on anger in adults and children and how to handle it. (Harper and Row Publishers, 10 E. 53rd St., New York, 10022.)

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THE QUESTION BOX

Gospels offer insights on Jesus' life

by Msgr. R.T. BOSLER

Q I have just read all four of the Gospels for the first time, and I've found discrepancies. Luke and Matthew, for example, have different accounts about the birth of Jesus, and they don't agree on the number of the beatitudes or the length of the Lord's Prayer. Are the Gospels really authentic history? Can we prove the teaching of the church about Jesus from them?



A The Gospels give us four different insights into the meaning of Jesus. History has to do with not only "what takes place" but, more important, with "what goes on"—with the meaning of what takes place.

The early church that composed the Gospels with the help of the Holy Spirit was more interested in teaching the meaning of what took place than in reporting the exact facts.

The enormous progress made in biblical studies during recent decades has given us a clearer understanding of what the Gospels are. They are not biographies of Jesus written by eyewitnesses that give exact accounts of his life.

The inspired writers selected from collections of the sayings of Jesus and the traditions in their communities about the miracles, the passion, death and resurrection what they needed to teach in story form what the church believed about the man of Nazareth.

They did not attempt to be accurate about facts—how many were cured, for instance, or the precise circumstances of a miracle or when it happened.

They did at times embellish the accounts of miracles and the parables to answer some of the questions the new Christians had and to make clear what they did believe about Jesus.

They wrote from the fuller understanding of who Jesus was that came to them after the resurrection and the coming of the Holy Spirit at Pentecost.

They also wrote with the conviction that the resurrected one was living with them and speaking to them through their teachers.

Hence, they did not hesitate to put words into the mouths of the apostles and even of Jesus, words that expressed a knowledge of the divinity and mission of Jesus that could only have been grasped after Pentecost.

There are, indeed, variations in the facts and in the language, but all four Gospels give a single vision of Jesus.

The writers are not in the slightest doubt about their message.

What they teach about Jesus is utterly novel for Jewish people who before they became Christian would have shrunk in horror at the very thought of paying divine honors to a man.

The Gospels describe the apostles and first followers of Jesus as transformed into new men and women by the message they proclaimed.

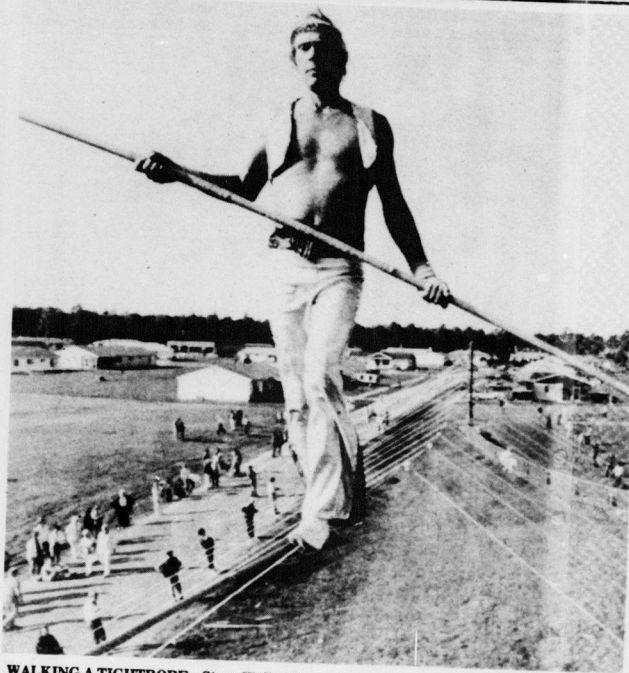
That message is such that it could not have been made up by the simple people who first professed it.

This is especially true of the heart of the message. What men in the first century, Jew or gentile, would have imagined God appearing on earth as the man of Nazareth, so humble, gentle and utterly human?

Yes, we can prove from the Gospels what the church teaches about Jesus.

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

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WALKING A TIGHTROPE—Steve Wallenda, nephew of the great Karl Wallenda, who fell to his death five years ago, walks a 100-yard long wire suspended over a baseball field in North Port, Fla. Psychologist Dr. Michael Cavanagh of the University of San Francisco says everyone walks a "tightrope" between expressing anger every time it is felt and holding it in until it explodes. When faced with a problem, he suggests saying something like, "Look, we have a problem that needs ironing out." Talking about a problem immediately is much better than having it build up. (NC photo from UPI)

Discussion Points and Questions

1. How do you regard anger? Do you think it is totally negative in value?
2. In Dolores Leckey's article, what did Helen discover about being angry?
3. What does Mrs. Leckey mean when she says that dealing with angry feelings has built-in dangers?
4. Monica Clark interviews Dr. Michael Cavanagh. When does he think the expression of anger is unchristian and unhealthy?
5. In Ms. Clark's article, what is one way Cavanagh suggests for dealing constructively with anger?
6. Katharine Bird describes an experience in which Father Sebastian Moore found himself angry. How did he work his way out of his anger?
7. How does religious educator Richard Lawless think anger can be handled, according to Ms. Bird's account?
8. Why does Father John Castelot say the Christian should hate evil and use anger as an ally to combat it? When does he say anger and hatred are unchristian?
9. What does Mrs. Leckey say about unjust and oppression as factors that generate anger?

Holy Rosary Parish

Seelyville, Indiana

Fr. William Turner, administrator

by SUSAN M. MICINSKI

"This is a self-contained parish—it runs by itself," stated Ray Casper, a member of Holy Rosary Parish in Seelyville and Eucharistic minister there. "Everybody has a job and works together. I think it's a wonderful church."

"That's how it should be since we don't have a resident priest here," declared Wendell Butwin, a long time member of Holy Rosary. "We try to make it as easy as possible for Father William Turner, administrator of Holy Rosary. When he comes in on Saturday, we want everything to be ready to go."

"We're really lucky to have Father Turner here," stated Pat Hoffman, director of Holy Rosary's youth group. "Everybody likes him. It's hard to believe he'll be starting his fourth year here."

According to Butwin there are approximately 200 people attending Mass each weekend. "There are about 100 families in the parish now, but we're still growing. More and more people are building eastward."

And since there is a movement of people eastward, it is not uncommon to see new faces at Mass on Saturday or Sunday.

How do parishioners feel about this?

"We're very much a welcoming church," exclaimed Mary Alice Mulvihill, a lector at the parish. "We're always happy to see someone new."

In addition, Lucille Kates, president of the ladies club, stated that Holy Rosary is "very much a family."

"The people of the parish are very close knit," explained Mike Westerham, parish council president.

Casper echoed similar sentiments and stated that "if anybody is sick in the parish, I go visit them and other parishioners will help them with their work, or with finances if they need it."

And with 11 pews on each side in the church, "it's pretty obvious if someone is missing," stated the parish council president.

"Besides that, a lot of people go to the same Mass each week, so chances are if they're not at their usual one, they're not coming at all," piped in Mrs. Mulvihill.

IN SPITE OF its small size, Holy Rosary does offer various activities to take part in and organizations to join. They include: the ladies club, parish club, parish council, summer picnic, Christmas party, carry-in dinners and coffee and donuts after Mass.

According to the ladies club president, "getting new drapes for the reconciliation room is the next goal of the club. Some of our past projects included landscaping around the church; purchasing a new church sign; and getting new drapes for the parish hall."

For the children of the parish there are CCD classes available. "We have programs for those four years of age to those who are in high school," stated Mary Helen Fuhrer,

DRE. "There are a total of six classes now. Attendance is good and the teachers are excellent."

However, religious education was somewhat different for Holy Rosary in its earlier years. "My earliest recollection goes back to the 1920s," explained Butwin. "Two sisters from St. Mary-of-the-Woods came here in electric cars each Sunday at 1 p.m. The children were separated into two age groups and were taught basic Catholic doctrine in classes lasting until 3 p.m. The older parishioners remember those days and are forever grateful to those dedicated sisters."

Then in 1947, with the arrival of Father Leo Schellenberger as pastor "the Golden Age of Catholic Education" was ushered in at Holy Rosary. "Although we didn't have our own school," stated Butwin, "Father Schellenberger saw that we got a bus and good drivers to take the children to either St. Benedict and St. Patrick in Terre Haute, or Annunciation in Brazil. High schoolers were taken to the now closed Schulte High School. If a driver was sick, Father Leo would drive the bus. He was truly a dedicated priest, and insisted on the very best education for our parish children."

PROVIDING HIGH SCHOOL youth with opportunities for social functions, such as hay rides, dances and parties, is only one purpose of the parish youth group. "It also gives the kids a chance to do volunteer service," declared Mrs. Hoffman.

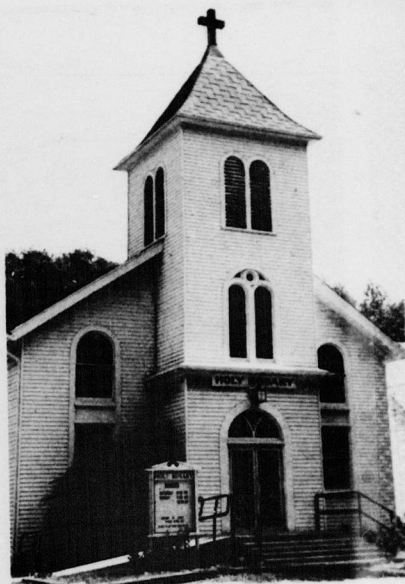
But the big event all Holy Rosary parishioners are looking forward to is the church's 75th anniversary celebration, "The Way We Were," scheduled for Saturday, Nov. 5. "We are all excited," exclaimed Mrs. Mulvihill, who is in charge of publicity for this event. "A good time is sure to be had by all."

The parish council president, who is also general chairman of the 75th anniversary celebration, said, "We're going all out!"

Before 1908, the people of Seelyville attended churches of two nearby towns. Early that year, Father John A. Walsh, then assistant pastor of Annunciation in Brazil, saw the need for a church in Seelyville because of the large influx of coal miners, many of whom were Catholic.

As a result, the assistant pastor began to make plans. Until something permanent could be built Father Walsh celebrated Mass in the old nickelodeon on the northeast corner of Main Street and the National Road. But this arrangement came to a sudden halt because after some two or three months the building was destroyed by fire.

BISHOP CHARTRAND then authorized the purchase of three lots on Main Street, and appointed Father Walsh founder of the Seelyville Parish. Ground was broken on Aug. 20, 1908 and on Oct. 7 Father Walsh celebrated Mass for the first time in the partly completed church. As this was her feast day, the church was blessed and dedicated under the title of our Lady of the Most Holy Rosary.



Father Joseph E. Hamill replaced Father Walsh as pastor in 1912. He was followed by Father Frederic Burget who had this pastorate until April of 1919. Church membership at this time was steadily dropping off due to the decline of surface mining which forced miners to move southward toward the Bicknell area—leaving Seelyville practically a ghost town.

Therefore, the Seelyville parish was made a mission parish. It was cared for by the fathers then in charge of Gibault Home, and later was attended to by the parishes of Terre Haute. This situation continued until the end of 1946 when Father Leo A. Schellenberger was appointed pastor and at the same time was named chaplain of the Federal Penitentiary at Terre Haute.

Father Schellenberger retired in 1973 and now lives in Lanesville.

From 1973 to 1976, Franciscan Father Kevin Cole was pastor. In addition to parish duties, he taught at Schulte High School. After Father Cole's departure, Father Don Schmidlin was administrator of the parish for a few short months. Then from 1977 to 1978, Holy Rosary was attended to by a number of different priests, some of whom were chaplains at the Federal Penitentiary, and others who had parishes of their own in Indianapolis.

Father William Turner, who is in residence at SS. Peter and Paul Cathedral in Indianapolis and teaches at Chateaufort High School, has been administrator of Holy Rosary since 1980. Although he could not be reached for comment, Mrs. Mulvihill described him as a "dynamic leader and minister with a driving force who is always kind in his work with his parishioners."



CELEBRATION PLANNERS—Holy Rosary Parish in Seelyville awaits its 75th anniversary celebration, scheduled for Nov. 5, with eager anticipation. Some of the parishioners there include: back row (left to right) Ray Casper and Pat Hoffman; middle row, Mike Westerham, Lucille Kates, Mary Helen Fuhrer, and Mary Alice Mulvihill; and front row, Hubert Hoffman and Wendell Butwin. (Top photo by Father Thomas Widner and bottom photo by Susan M. Micinski)

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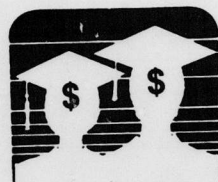
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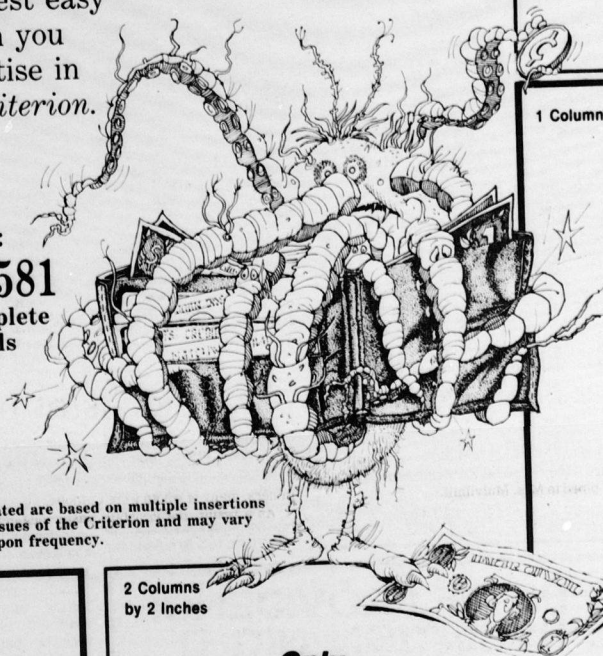
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October 21

An Ultraya sponsored by the Indianapolis Curial Center will be held at 7:30 p.m. at Holy Spirit Church. All welcome.

October 21-23

A Central Indiana Marriage Encounter Weekend will be held at St. Joseph Motherhouse, Tipton. Call Charles & Carol Post 317-462-1289 for more information.

The Theater Department of Marian College will present Agatha Christie's classic "Ten Little Indians," with the Saturday show being a dinner theatre production. Reservations at \$20 per couple are required for the Sat. show and are available at the alumni office. Tickets for other shows available at the door are \$2.50 for adults and \$1.50 for students. Marian College students admitted free.

October 22

Catholic Widowed Organization (CWO) will board the Belle of Louisville for an Oktoberfest Cruise at 11:30 a.m.

The East Deanery Parishes will sponsor an Appreciation Night for Sisters of Providence in Busald Hall of St. Philip Neri Church, 550 N. Rural St., beginning at 7 p.m. Admission \$5 per person for dancing and refreshments.

Sacred Heart Church, 1530 Union St., will hold a Monte Carlo Night beginning after 5 p.m. Mass.

St. Mark's Women's Club will sponsor a Fall Boutique from 9 a.m. to 7 p.m. in the Church Hall, 6047 S. East St. Food also available.

October 23

An Italian Fiesta will be held at Fatima Retreat House, 5353 E. 56th St., from 1 to 7 p.m., featuring spaghetti dinner and Baldwin home organ raffle. Adults \$4.75, children \$2.

St. Lawrence Auxiliary and Knights of St. John Fall Festival offers a buffet dinner from 3 to 7 p.m. at St. Mary School, Greensburg. Adults \$4, children ages 5-12 \$1.50, under 5 free. Games, bingo, country store, raffles.

St. Vincent de Paul School Boosters are sponsoring a free Carnival from 11 a.m. to 4 p.m. in the school hall, 1723 S. "I" St., Bedford. Raffle, cake walks, bake sale, crafts.

Westside Support Group of Separated, Divorced and Remarried Catholics will meet at St. Gabriel's cafeteria at 2 p.m. For more information call Mary Jane Oakley 293-5176 or Rosie Shock 247-0286.

The annual Pope John XXIII Grade School Bazaar will be held at the school on the hilltop in Madison beginning at 11 a.m. Dinner served until 2 p.m. Adults \$3.50, children aged 6 to 12 \$1.75, children 5 and under free.

St. James Altar Society will host a Card Party from 2 to 4 p.m. in the school cafeteria, 1156 E. Cameron St.

The Blue Army of Our Lady of Fatima will hold a special meeting of new members at St. Jude Church, 5353 McFarland Rd., after 7:30 p.m. Mass.

October 24

Northside Group of Separated, Divorced and Remarried Catholics will meet at St. Thomas Aquinas parish center at 7:30 p.m. Joanne Karnitz of Catholic Social Services will speak on "Rebuilding Relationships." Call Jan Mills 259-4422 or Sara Walker 259-8140 for information.

Roncalli's "Singing Rebels" will present a concert, "Sacred Sounds," at 7:30 p.m. in Our Lady of Greenwood Chapel.

October 24-28

An Archdiocesan Priests Retreat will be held at Fatima Retreat House, 5353 E. 56th St.

October 25

The first of six weekly consecutive sessions of a program on Children of Divorce, sponsored

ARIA looks at hunger

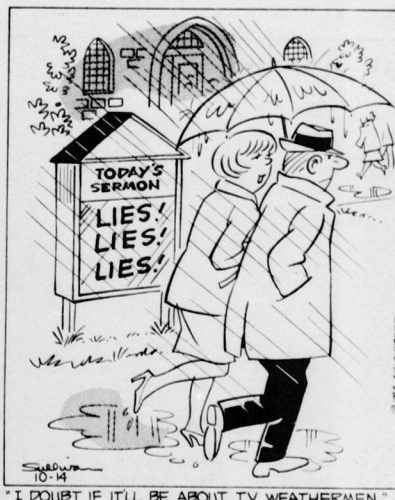
The Justice Committee of the Association of the Religious of the Indianapolis Archdiocese (ARIA) will sponsor a Global Awareness Day on Saturday, Oct. 29 from 9 a.m. to 3:30 p.m. in the

conference room in the lower level of the gym at Marian College.

Maryknoll Sister Maureen Brennan, recently stationed in Northern Ireland, will be the keynote speaker. Sister Brennan's program will include prayer sessions, goal setting, simulation of activities to help participants identify better with the world's hungry; and correlation of world problems and how we can enter into them.

The cost of the program is \$2 for ARIA members and \$3 for non-members, and this includes a hunger meal at noon. Those not wishing to participate in the hunger meal can bring a brown bag lunch.

For registration or further information call Sister Elizabeth Rose, chairperson of ARIA's social justice committee, at Cathedral High School at 317-542-1481 by Oct. 26.



October 26

A city-wide meeting of Separated, Divorced and Remarried Catholics will be held at the Catholic Center, 1400 N. Meridian St., at 7:30 p.m. Topic is "Coping with the Holidays." Call Cheryl Andreason 846-6697 or Fran Lutocka 898-8003 for more information.

Last session on "Learning About Grief and Loss" sponsored by St. Vincent Stress Center will be given from 7 to 9 p.m. at the Center.

The "We Care" Committee of St. Charles Borromeo Parish, Bloomington, will host a Pitch-In Dinner for Parish Newcomers at 7 p.m. in the parish hall.

October 27

Mount St. Francis Retreat Center will hold its final session on Pastoral Planning from 1:30 to 3 p.m. at the Center.

(Continued on next page)

ST. MARK'S FALL BOUTIQUE

Saturday, October 22, 1983

9:00 AM to 7:00 PM

CHURCH HALL

(Corner US Hwy. 31 S. & Edgewood Avenue)

Coffee & Donuts from 9:00 to 11:00
Chili, Sandwiches & Drinks from 11:00 to 7:00

Sponsored by: St. Mark's Women's Club

SISTERS OF PROVIDENCE APPRECIATION NIGHT

Busald Hall — St. Philip Neri Church
550 North Rural Street — Indianapolis

SATURDAY, OCTOBER 22, 1983

7:00 PM to ????

✓ Dancing
✓ Refreshments

\$5.00
PER PERSON

PRIZE
3 DAYS, 2 NIGHTS IN
LAS VEGAS, NEVADA
TRANSPORTATION INCLUDED

ALL PROCEEDS TO BENEFIT
SISTERS OF PROVIDENCE DEVELOPMENT FUND
CO-SPONSORED BY EAST DEANERY PARISHES



Bernard N. Nathanson, MD
Author of "The Aborting Papers"

You are cordially invited to
CELEBRATE LIFE
at the 4th Annual
PRO-LIFE BENEFIT DINNER/DANCE
Saturday, November 12, 1983

HYATT REGENCY

Social Hour — 6:00 PM Dinner — 7:00 PM

\$22.50 PER PERSON

Sponsored by: Right to Life of Indianapolis, Inc.; Saint Gerard Guild

RESERVATIONS

Name _____ MAIL TO:
Address _____ RIGHT TO LIFE OF INDPLS.
City & Zip _____ Mrs. Bernard G. Brissman
Phone _____ 8062 Claridge Road
Indianapolis, IN 46260
Phone: 317-251-8062

CHECK ENCLOSED FOR THE AMOUNT OF (\$22.50 per person) \$

MONTE CARLO NIGHT

Saturday, October 22, 1983

7:00 PM until 1:00 AM

ST. ANN PARISH HALL
2839 South McClure, Indianapolis

\$250 ADMISSION
INCLUDES FREE BEER

✓ Texas Poker ✓ Black Jack
✓ Instant Bingo ✓ Wheel ✓ Poker

Door Prizes

— SORRY, NO MINORS ALLOWED —

PUT IT ON YOUR CALENDAR

Friday & Saturday — Nov. 5th & 6th

THE BIG BAZAAR
at St. Agnes Church

— DON'T FORGET —

Oktoberfest Dance

Saturday, October 29, 1983

Hartman Hall — Holy Name Church
Beech Grove

Dancing — 9:00 PM to 12:00 Midnight
to the music of Ed Miller Band

\$7.50 per couple (INCLUDES BEER & SET-UPS)

Sponsored by: Holy Name Men's Club

The Active List

An East Deanery Youth Dance will be held from 7:30 to 11 p.m. at St. Philip Neri Church. Admission \$1. All teenagers welcome. ***

St. Lawrence Church, 4600 N. Shadeland, will conduct their annual Rummage Sale in the basement from 8 a.m. to 4 p.m., reopening from 5 to 7 p.m. for the "buck-a-bag" sale. ***

October 28

Secina Memorial High School will hold a Monte Carlo Night from 7:30 p.m. until midnight. Admission ticket is raffle stub from the Fall Fund Drive. ***

Little Flower Ladies Club will sponsor its Annual Card Party at 1 p.m. and 8 p.m. Tickets \$1.25. ***

October 28-29

St. Roch Church will hold a Rummage Sale in the school basement located at S. Meridian and Summer Sts. from 9 a.m. to 3 p.m. on Friday and 9 a.m. to noon on Saturday. ***

St. Patrick's Church will sponsor its annual Haunted

Dungeon from 7:30 to 10:30 p.m. on Friday and 6:30 to 10:30 p.m. Saturday in the church basement, 951 Woodlawn Ave. Cost is \$1 per trip, with proceeds marked for American Diabetes Association. ***

October 28-30

A Tobit Weekend for engaged couples conducted by Franciscan Father Martin Wolter will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Cost \$100 per couple. ***

A Men's Retreat on the theme "The Corporal Works of Mercy" will be given at Mount St. Francis Retreat Center, Mount St. Francis, IN 47146, 812-923-8817. Reservations necessary. ***

Holy Angels Singles Group is planning a Hayride and Cookout from 7 to 9:30 p.m. at Stoney Creek Park, Noblesville. Call Doris Campbell 928-5111 for more information. ***

St. Gabriel's cafeteria at 2 p.m. For more information call Mary Jane Oakley 293-5176 or Rosie Shock 247-0286. ***

St. Thomas More Parish, Mooresville, will host an ecumenical Celebration of Unity and Thanksgiving from 7:30 to 9 p.m. Public is invited. ***

The Sisters of Providence invite young women, high school seniors and older, to an experience of "Our Mutual Call to Ministry" at St. Matthew Convent from 1:30 to 6:30 p.m. Call Sr. Anita Bechert or Sr. Kathleen Leonard at 283-6868 for information. ***

October 30

Westside Support Group of Separated, Divorced and Remarried Catholics will meet at

IICHE conference examines racism

The Indiana Interreligious Commission on Human Equality (IICHE), an interdenominational group working to combat racism and injustice, will sponsor a one day conference that will examine the lives and works of Rabbi Abraham Joshua Heschel and Martin Luther King, Jr. on Friday, Nov. 11, from 9 a.m. to 3 p.m. at the Indiana Interchurch Center, 1100 W. 42nd St., Indianapolis. Rabbi Heschel, Jewish theologian, was a survivor of the Holocaust. He pleaded the cause of Soviet Jewry and

was an ardent supporter of Israel. He held the Chair of Jewish Ethics and Mysticism at the Jewish Theological Seminary until his death in 1972.

Martin Luther King, Jr. adapted the principles and tactics of non-violent resistance to the Civil Rights movement. Awarded the Nobel Peace Prize in 1964, he continued as the acknowledged leader of the civil rights movement until felled by an assassin's bullet in 1968.

The conference will be led

by Dr. Sheldon Gellar, a political scientist and active member of the Bloomington Jewish community, and Dr. Charles Hutchinson, a teacher and preacher who has a long and distinguished history of leadership in the areas of religion and race, interreligious concerns and prophetic inquiry.

The cost of the conference is \$5 and this includes lunch. A special session will be held for high school students. Registration should be made before Nov. 1 to IICHE, 1100 W. 42nd St., Indianapolis, IN 46208.

October 29

Separated, Divorced and Remarried Catholics will hold an Adult Social with dancing at the Sheraton Inn at 8 p.m. Contact Bob Lawless 546-3453 for information. ***

St. Thomas Aquinas Singles will sponsor a Halloween Costume Party at 7:30 p.m. Call Pam 844-8377 for details. ***

The Men's Club of St. Agnes Parish, Nashville, invite everyone to their Sixth Annual Wine and Cheese Fest from 7 p.m. to midnight at the Ramada Inn Convention Center in Nashville. Tickets at the door \$5. ***

Joint vesper service held

TERRE HAUTE—In observance of Reformation Sunday, Oct. 30, three Lutheran and six Catholic parishes here will join for a vesper service to be held at 4 p.m. in St. Patrick's Church.

This second annual Roman Catholic-Lutheran service is being planned by Father Joseph Wade, pastor of St. Patrick's; Franciscan Sister Eileen Kazmierowicz, pastoral minister at St. Patrick's; Providence Sister Luke Crawford; and

Lutheran pastors the Revs. Loyal Bishop, Marcus Felde and Warren Diskerd.

The Rev. L. Bernard LaMontagne, professor of Scripture at St. Mary of the Woods College, will be the homilist.

Parishioners from both denominations are working on the worship service, ecumenical choir, and a fellowship to be held in St. Patrick's Hall after the service.

Nathanson to speak

Dr. Bernard N. Nathanson, a former abortionist, will speak at a dinner dance sponsored by Right to Life of Indianapolis and the St. Gerard Guild on Nov. 12.

The fourth annual dinner dance, at the Hyatt Regency Hotel in Indianapolis, will include a cocktail hour at 6 p.m., dinner at 7 p.m. and dancing from 9 p.m. to midnight.

Nathanson is an obstetrician-gynecologist in New York City. He was the only doctor among a handful of activists who founded the National Association for the Repeal of Abortion Laws (NARAL), which lobbied

successfully for removal of abortion restrictions in New York and elsewhere. He has also directed the largest abortion clinic in the world.

In reflection, he has written, "I am deeply troubled by my own increasing certainty that I had in fact presided over 60,000 deaths."

Nathanson is author of "Aborting America" and a recently-published book, "The Abortion Papers."

The public may attend the dinner dance at a cost of \$22.50 per person by reservation. Call Mrs. B.G. Brissman, 317-251-8062, to make reservations.

ST. LAWRENCE CHURCH RUMMAGE SALE

October 27th — 8:00 AM to 4:00 PM

BUCK-A-BAG — 5:00 to 7:00 PM

25¢ OFF WITH THIS COUPON

4600 NORTH SHADELAND — Basement in Rear

St. Agnes Men's Club

6th ANNUAL WINE & CHEESE FEST

at Ramada Inn Convention Center
Nashville, Indiana

Saturday, Oct. 29th

7:30 PM to 12:00 Midnight

FREE WINE TASTING

Cheese & Crackers Served

✓ Open Bar ✓ Games of Chance

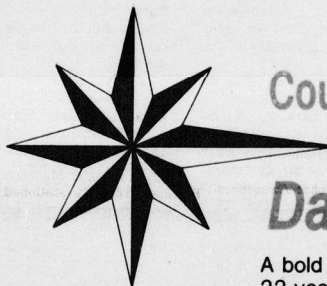
✓ Disc Jockey (Steve Beck of Indianapolis)

\$150⁰⁰ DOOR PRIZE

(Need Not Be Present to Win)

Tickets \$5.00 Per Person

Available at Door



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St. Simon's Church presents
Dare to Share '83

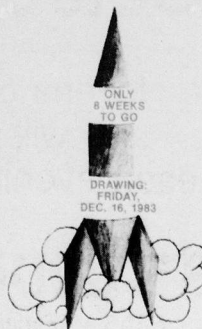
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\$200,000

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25 Other Awards

2nd, 3rd & 4th	\$50,000 each
5th & 6th	25,000 each
7th thru 15th	10,000 each
16th thru 25th	1,000 each



Pastor:
Fr. Harold Kneueven
Associate Pastor:
Fr. Glenn O'Connor

Already over 50,000 people have joined forces with us to help us reach our dream of eliminating this debt that has burdened our parish and the entire archdiocese for over 22 years. Your small contribution of \$10.00 will buy you a share in our victory.

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St. Simon Parish, Indianapolis

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Send to: St. Simon Parish — Dare to Share '83
8300 Roy Road, Indpls., IN 46219

For information Call 898-1707 — No Purchase Necessary

Children give views on Catholic school

by KEVIN C. McDOWELL

(In the following account, the name of the school and the last names of the students are not revealed to protect the "innocents.")

"Out of the mouths of children" appears frequently in Scripture and literature in general, and implies that this source always speaks the unvarnished truth, unencumbered by adult suspicions.

Sometimes.

Sometimes not.

A second grade teacher at an Indianapolis parochial school decided to pose this question to her students: "How come you go to a Catholic school?" Two smiling figures, begging to be colored in, appeared on the sheet above the large, separated lines that students in the first few grades use so they can grasp proportion between capital and small letters. This is where they were to struggle over their answers.

Some answers were more philosophical. Amber wanted "to learn about God," as did Chris, Jennipher, Shawn and Ryan. Courtney added that she goes "to a Catholic school because my Mom and Dad want me to learn about God." It is supposed one wouldn't learn this at a "Puplick" school.

Peacemakers praised

SACRAMENTO, Calif. (NC)—Peacemakers, armed with love, are "stronger than the bomb," Bishop Francis A. Quinn of Sacramento said in a prayer during a peace symposium. Bishop Quinn, paraphrasing a text from Father Thomas Merton's writings, urged symposium participants to recognize themselves as "peacemakers armed with a therapeutic love which political leaders fear more than violent revolution, for violence changes nothing. But love changes everything."

Some answers were more practical. Kathleen and Paul both listed "because I'm a Catholic" as their answers, while Pat was there "to learn and grow and have a job."

One student numbered his reasons: "1. So I can learn. 2. So I can have nice teachers." Someone has a nice political future.

Michael appeared to have a disagreement with someone, but left no doubt about his interests: "I like art and my Mom and Dad said I have to. I like to paint."

Josh was there "because you get a lot of education." Tommy was there because "I like Catholic school." Suzy because she likes "Catholic school;" Megan because "you do fun things;" and Jeff because "I

like to learn much." They may be there for a "spell."

The award for the most blunt answer goes to Mike: "I don't know."

One answer, though, did cause concern, not only for the teacher but for the principal as well.

The lad said he went to a Catholic school "so I won't get busted. And I will learn about God."

What could a second grader get busted for? Is this a flowering felon?

The principal and teacher requested a clarification from the author of the disturbing answer. His reply revealed that there was no criminal activity afoot in the second grade, but was still unsettling.

"He meant, 'so I won't get busted,'" the principal said. She added that this was an

odd concern for this student because he was a Catholic.

This particular Catholic grade school has "about 20 percent" non-Catholic student population. This school, like the other archdiocesan schools, has a policy of interviewing parents of prospective non-Catholic students to ensure that they are not trying to avoid court-ordered busing.

The principal said that if a non-Catholic student is accepted for enrollment, there is an "Eligibility for Admission" form that must be read and signed by the enrolling parent. One paragraph reads: "My signature attests to the fact that I am aware of and am abiding by the principle that Catholic schools have not been, nor shall they become havens for those wishing to avoid social problems confronting them in the public sector."

"We are particularly sensitive about this," the principal added.

From the pencils of children . . .

Parents must be on alert for Reye's Syndrome

Reye's Syndrome, a non-contagious disease whose cause is unknown, affects children from infancy to about 19 years of age. "It is one that more parents need to become aware of," stated Stephen Noone, archdiocesan director of schools, who joins with many other Catholic school officials throughout the country in alerting parents about this disease.

Affecting all organs of the body, but most lethally the liver and the brain, it appears with greatest frequency during January, February and March—when influenza is most common. However, cases have been reported in every month of the year.

As the weather gets cooler, thus increasing the chances for youngsters to come down with something, Noone recommends that parents watch for these symptoms. They include and usually occur in this order: persistent or continuous vomiting; listlessness (loss of pep and

energy, drowsiness); personality change (such as irritability, combativeness or slurred speech); disorientation (unable to identify whereabouts, or family members); delirium and convulsions.

Generally, these symptoms are most likely to appear after a viral infection has seemingly run its course and the child is feeling better. Should they appear, they should be treated as serious and as possibly the first indication of Reye's Syndrome. Medicines can mask these symptoms. Therefore, if any do occur, parents should first consult their physicians before giving the child any anti-nausea or fever-reducing medicine.

Early detection of this often misdiagnosed disease is so important because a child's life can depend on it. Statistics indicate an excellent chance of recovery when Reye's Syndrome is diagnosed and treated in its earliest stages. The later the diagnosis and treatment the

more severely reduced chances are for successful recovery and survival.

Survival is related to the severity of the swelling of the brain. Some children recover completely. Others may sustain brain damage, extending from slight to severe brain dysfunction. All children surviving the disease should be evaluated by quantitative psychological and neuropsychological tests.

Descriptions of Reye's Syndrome may have appeared in medical journals as early as 1929. It was not until 1963, however, that it was first described as a distinct disease by Dr. R. Douglas Reye, an Australian pathologist.

The week of Nov. 7 through 13 has been designated as National Reye's Syndrome Week by a resolution passed by Congress. For further information contact the National Reye's Syndrome Foundation, P.O. Box 829AB, Bryan, Ohio 43506, or call 419-436-2679.



Rev. Matthew R. Brozovic, OFM

Solemn Novena to St. Jude

October 20-28

The Novena Service with Mass
will be held
each evening at 7:30 PM

ST. JUDE CHURCH

5353 McFarland Road, Indianapolis

Speaker: Rev. Matthew R. Brozovic, OFM

Vicar of St. Anthony Friary, Uniontown, PA

Everyone Welcome

Everyone Welcome



Pope backs Gemayel's efforts

VATICAN CITY (NC)—Pope John Paul II has asked "all nations that love liberty" to support the Lebanese government of President Amin Gemayel and its efforts to free the country from "foreign interference." At the same time, the pope urged Lebanese authorities to make "courageous decisions" to re-establish trust among the nation's citizens. The pope spoke Oct. 13 to a group of Lebanese religious leaders and four Eastern-rite patriarchs from the Middle East.

Speaker cites Soviet 'paranoia'

CINCINNATI (NC)—Americans may feel threatened by Soviet power, but their anxiety pales when compared with the average Russian's "war paranoia" about the West, said a speaker at the Pax Christi-USA convention Oct. 7-9. The Russians' paranoia is fueled by their nation's history of foreign invasions and the "macho posturing" of the Reagan administration, said Father Paul Dinter, a chaplain at New York's Columbia University. "They are convinced that we will attack them," an attitude which does not excuse the Soviet downing of the Korean jet last month, but does partially account for the Soviet reaction to the airliner's straying into their airspace, the priest said.



the Saints by Luke

PHILIP WAS BISHOP OF HERACLEA NEAR CONSTANTINOPLE DURING THE PERSECUTION OF CHRISTIANS UNDER EMPEROR DIOCLETIAN.

GOVERNOR BASSUS CLOSED PHILIP'S CHURCH FOR CONTINUING TO OFFER MASS AGAINST HIS ORDERS. PHILIP WAS ARRESTED WITH HERMES, FORMERLY A MAGISTRATE OF THE CITY AND THEN A DEACON. BROUGHT BEFORE THE GOVERNOR, PHILIP AND HERMES REFUSED TO SURRENDER THE SACRED BOOKS OF THE CHURCH. WHEREUPON BOTH WERE TORTURED. BASSUS URGED PHILIP AND HERMES TO SACRIFICE TO THE GODS TO SAVE THEMSELVES, BUT THEY REFUSED.

THE GOVERNOR ORDERED THEM BACK TO PRISON, AND SOON WAS SUCCEEDED BY A NEW GOVERNOR, JUSTIN. AT THIS TIME, SEVERUS, A PRIEST WHO HAD GONE INTO HIDING, SURRENDERED AND WAS SUBJECTED TO THE SAME TREATMENT. AFTER SEVEN MONTHS IN PRISON, THE THREE WERE BROUGHT BEFORE JUSTIN AT ADRIANOPOLIS AND QUESTIONED FURTHER. THEY WERE TORTURED WHEN THEY REFUSED TO SACRIFICE TO THE GODS, AND THEN BURNED TO DEATH AT THE STAKE, ABOUT THE YEAR 165.

THE FEAST OF ST. PHILIP, BISHOP AND MARTYR IS OCT. 22.

ST. PHILIP of HERACLEA



NEW QUARTERS—Archbishop Edward T. O'Meara (center photo) blesses the new St. Francis of Assisi Novitiate in Franklin, operated by the Franciscan Fathers of St. Louis Province. Outside the novitiate (left photo), near a statue of St. Francis given by St. Rose of Lima Parish in Franklin, are Franciscan Father Maury Smith, novice master at the novitiate, and Father Harold Ripberger, pastor of St. Rose of Lima. Pictured with Franciscan Father Dismas Bonner, minister provincial of the St. Louis Province of the Franciscans (right photo), is Benedictine Father Hilary Ottensmeyer, director of the Archdiocesan Office of Ministry to Priests. (Photos by Jim Jachimiak)



IF YOU CAN'T GO—GIVE

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

October 23rd is Mission Sunday. Christ asks all of us to be missionaries. He does not expect everyone to leave home and family and labor in His vineyards in foreign lands. But He does expect all of us to help spread His Gospel. You can answer His call through your gifts to Catholic Near East our Holy Father's own mission to the Eastern Churches.

GO TEACH ALL NATIONS

For just \$15 a month you can train a native priest—a Sister for \$12.50. For only \$14 a month you can 'adopt' a needy child. They'll all send you their photos and write to you.

Churches, chapels, schools, convents, rectories and clinics are needed, too. You can build one yourself as a Memorial for someone you love for between \$5 and \$15 thousand. Or give whatever you can. Your gift will help our priests and Sisters carry on their Christlike work in the Near East.

Your Sunday dinner will seem tastier and be more meaningful if you share your blessings with the hungry families huddled in refugee camps of the Near East. For only \$20 less than the cost of most family dinners—you can feed a Palestine refugee family for an entire month. To show their thanks to you, we'll send you an Olive Wood Rosary from the Holy Land.

Needs of missionaries are great. It's hard sometimes to decide just where your help is needed most. Why not let the Holy Father decide? Mark your gift (in any amount) Stringless, and send it to us. The Holy Father will tell us where it's needed.

Through Catholic Near East Deferred Giving Plans, you receive a guaranteed income for as long as you live. Then your gift goes to the help of Christ's poor in the Near East. The good you do lives on after you. Write for details today.

HELP THE MISSIONS—HELP YOURSELF

Dear Monsignor Nolan:

ENCLOSED PLEASE FIND \$ _____ CR

FOR _____

NAME _____

STREET _____

CITY _____ STATE _____ ZIP CODE _____

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The Spiral Staircase

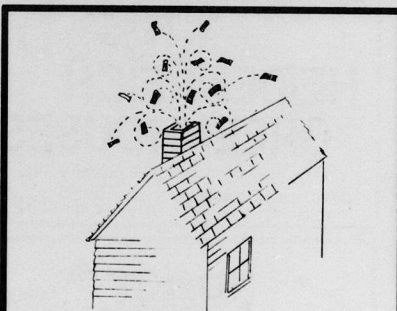
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RESIDENTIAL • COMMERCIAL • INDUSTRIAL

youth CORNER

Wagner coordinates youth ministry

by SUSAN M. MICINSKI

Carl Wagner has long been associated with youth in the Archdiocese of Indianapolis. Formerly the administrator of teen services for CYO, he now carries the title of coordinator of youth ministry, a job which was created from the findings of the Archdiocesan Youth Ministry Task Force and by recommendation of the archbishop.

What will be the thrust of this new job?

"I will be addressing the 11 recommendations set down by the task force," explained Wagner. "They include: acting as a clearinghouse for service projects; conducting in-service for parish youth ministry commissions;

training those interested in conducting and developing retreats; offering peer ministry training programs; providing workshops on fund raising and assisting persons interested in becoming hired as a parish coordinator of youth ministry and assisting parishes interested in hiring someone."

The coordinator of youth ministry sees the visitation of each deanery and parish as an important element of the job. "I hope to ascertain what is going on in youth ministry, and see what are the needs—because each deanery has different needs and is in different stages of development as far as youth ministry is concerned," stated Wagner.

"For example, the needs of the New Albany Deanery would be different from those of the Indianapolis West Deanery," he said. In addition, Wagner also wants "to get more of a sharing situation going by making the whole archdiocese aware of a special project or program one deanery may have developed. To do this, I want to get to know key youth leaders in the archdiocese and affirm what they're doing."

And Wagner is getting to do just that with the formation of the Youth Ministry Advisory Committee. "We've

tried to get representatives from every deanery," he explained, "as well as the professional and volunteer youth ministers; youths and adults; and representation from high schools as well as parishes."

According to Wagner, this group will act as a steering committee and will help identify goals and objectives for youth ministry here. "The advisory committee will be a voice for the archdiocese," exclaimed Wagner, "and I hope to hear all voices. It's really a neat group of people."

He explained that "we're trying to get a program going that is truly 'ours'—that is belonging to the whole archdiocese. But first we need to tell people that youth ministry is alive and well, and that it can work in all parishes."

So far, "everyone has been so supportive," declared Wagner, "and I think a lot of good will come out of working with the committee members."

The annual Mission Social at the Academy of the Immaculate Conception in Oldenburg is a school tradition going back more than 50 years.

ICA's student body is asked to sell chances, collect prizes, and work in booths



MISSION CLUB OFFICERS—The Academy of the Immaculate Conception in Oldenburg expresses its concern for Third World countries by hosting an annual Mission Social with proceeds going to missionary causes. Officers for this year's Mission Club, which sponsors the social, are (from left to right) Felicia Kane, president; Franciscan Sister Marina Pucke, advisor; Liz Jones, secretary/treasurer; and Debbie Stenger, vice president. (Photo courtesy Academy of Immaculate Conception)

during the festival, with half of the proceeds going to various missionary causes. Both faculty and students consider the social a consciousness-raising event, keeping the needs of Third World countries uppermost in their minds.

Three students are elected by the student body to serve as officers in the Mission Club which sponsors the social and other events throughout the year pertaining to missionary causes. Each homeroom also elects a representative to give reports to the homeroom on activities relating to the goals of the club. This year's officers are: Felicia Kane of St. Mary's, North Vernon, president; Debbie Stenger of St. James, White Oak, Cincinnati, vice president; and Liz Jones of St. John's, Tipp City, secretary/treasurer.

This year's ICA Mission Social will be held in the

school gym on Sunday, Oct. 23 from 1 to 4:30 p.m.

Chatard High School will present its annual variety show, "Electricity," on Friday and Saturday, Oct. 21 and 22 at 7:30 p.m. in the gym. The show will feature vocal, dance, instrumental and comedy routines performed by the students. Admission is \$1.50 for students and \$2.50 for adults. The public is invited to attend.

Secina tennis players junior John Manley and sophomore Andy Deck teamed up to win the 1983 city tennis championship.

Seeded number one prior to tournament play, Deck and Manley won the championship by soundly defeating the doubles team from Cathedral in straight sets, 6-2, 6-4. These two young men finished the season undefeated in match-play.

Secina's other doubles team, consisting of Dan (See YOUTH on page 21)

DORIS ANSWERS YOUTH Homosexuality is difficult for family of teen

Dear Doris:

Although I am a young adult, 19 years old, I still read your column. My problem is a result of my sexual preference. I have accepted myself as being gay. My problem is whether I should tell my parents and close family members that I am gay. I am involved in the gay community, and I would truly hate for them to find out from someone else.

If I should tell them, how? They are very much against homosexuals.

S.

Dear S.: Your parents may be very much against homosexuals but I doubt they are very much against you.

Obviously you have made your choice. If you are sure this is the path your life must follow then to leave your parents out would be to remove them from your life. If they don't know, they don't know you.

It is a hard subject to broach and I am sure the impact will be hard and the reactions strong. If your parents are important to you, it is an unpleasant situation that must be faced head on.

Keep in mind that love usually finds a way to make anything bearable and in time your parents, I am sure, will come around and see that "you" are what is most important to them. Good luck.

Dear Doris:

There's this boy in my class and I think he is really cute. He's clean cut and has a good personality. I really like him—the only problem is that he likes another girl. How can I get him to like me or to get another popular boy to like me?

Disappointed

Dear Disappointed:

What is so great about "popular?"

There is no foolproof way to "get a boy to like you." Either they do or they don't, or maybe they just haven't discovered you yet and the possibility is still open. Playing with people, however, can be dangerous and can end up hurting you more than helping you.

Don't be obsessed with having a "popular" boy friend. Popularity does not always mean magic. You might find that you'd be happier with a regular guy who thinks that you are wonderful just because you are you.

Be yourself and let others be themselves. You wouldn't like it if someone liked you just because you were popular—you'd want them to like you because they knew you and they liked what they knew about you.

(Send your questions to: Dear Doris, c/o The Criterion, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)

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Youth corner (from 20)

Hosey and Greg Johnson, placed second in city competition. Secenia placed third in team competition.

History was made Oct. 27, 1982 when 620 students and faculty members participated in the first ever Walk for Providence High School. Pledges of 10, 25, and 50 cents, and \$1 per mile were sought from family, friends and businesses, resulting in a phenomenal \$13,500 collected from this one day event.

The money raised was used as part of the school's operational budget, and since the project met with such success, it was decided to make it an annual event.

The second annual Walk for Providence will be held on Wednesday, Oct. 26, beginning at 8:30 a.m. at the school and ending at noon. Everyone is encouraged to participate in this 10 mile event.

Agnes and Fred Geswein will again serve as co-chairpersons for the walk, and have set a goal of \$15,000. "We are both hopeful and optimistic of reaching our goal, especially if we can again get good support from the community," they declared.

Those interested in being a sponsor should call 812-945-2538 or 945-3350, and a student or faculty member will be assigned.

All participants will be rewarded with Pepsi from the Pepsi Pumper, and at the conclusion each will be

treated to pizza and Pepsi in the cafeteria.

Chatur's second annual Walkathon will be held Wednesday, Oct. 26. Sponsors pledge specific amounts for students who walk a 10 kilometer distance. Donations are utilized for school operating expenses as well as special projects. This year's Walkathon is geared toward purchase of a language lab. For more information call the school office at 251-1451.

Robert I. Larkin, principal of Providence High School, recently announced the establishment of the Providence High School Memorial Fund. He stated that "this program will of course afford and provide interested persons the opportunity to express their sympathy by making a contribution to Providence High School in memory of a departed loved one or friend."

Gifts to the fund will help maintain the school's tradition and standard of excellence in secondary education via support of existing and future curriculum, programs and activities, explained the principal.

Memorial gifts will be accepted by phone 812-945-3350 or may be sent c/o Providence High School Memorial Fund, Development Office, 707 West

Highway 131, Clarksville, IN 47130.

Many youth ministry programs are currently engaged in Confirmation programs. Two youth ministers in Indianapolis, Mary McGoff of Immaculate Heart, and Pat Long of St. Luke's, recently shared some of what's going on at their respective parishes.

A very important part of each program is in the area of service events. "Our 55 candidates are very much involved in doing service work," stated McGoff. "One such project the youth really enjoy is working at the

Cathedral Soup Kitchen where they help serve food and clean up. A lot of people who go there are regulars, so the kids really get a chance to get to know the people—and they really enjoy talking with them."

The youth minister at St. Luke explained that their youth, too, are heavily involved in service work. In addition, many youth in their program are getting involved with parish activities. "One of the chief goals is for these young people to become a part of the parish. They're very much into school social, athletic and cultural activities, so I don't need to compete with what they've already got. I, as the youth minister, need to get to know where individual talents lie so

they can be plugged into the parish."

McGoff, who is starting her second year as full time youth minister at Immaculate Heart, agreed with these statements. "Youth here feel that being a part of the parish is very important. We have a teen who is on our liturgy committee, and others involved in other areas of ministry. All our members are concerned with 'energizing' parish liturgies."

Both youth ministers concurred that parish response has been positive, and this helps their efforts even more.

Since both parishes are busy with Confirmation programs, there is little time for extra youth programs and

activities, but according to Long, this may not be so bad. "I think often too much emphasis is put on programs," she declared, "and I think all youth ministers would agree on this. Many times there isn't enough emphasis placed on building relationships, and if you aren't doing this, then you're missing the boat."

Lifesigns

Sunday, Oct. 23, the new and exciting "Lifesigns," the radio show for youth, will feature "Blending/Standing Out" with Nativity youth. The program is aired at 11:35 a.m. on WICR 88.7 FM.

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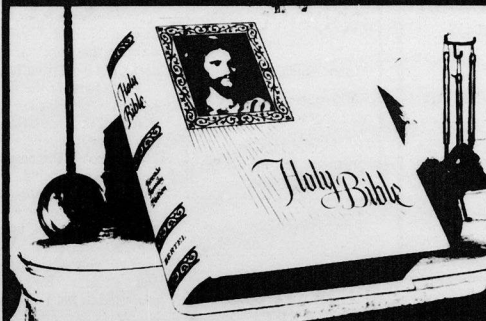
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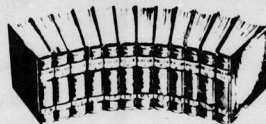
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PBS menu is strictly a la carte

by JAMES BREIG

Several columns ago, I previewed the new fall shows which are now or will be appearing on NBC, CBS and ABC. Those are the traditional three networks for autumn previewing, but, given the rise of new TV outlets, they hardly cover all the territory.

The territory, after all, now includes: HBO, Showtime, The Movie Channel, Cinemax, WTBS, Nickelodeon, Cable Health Network and on and on. Each of them also has new shows for the new season. But I'm going to skip them and finish my previews with a look at the new offerings on PBS.

And that raises a difficulty. While I can assume that the commercial networks' programs are seen all around the country, PBS is not that organized. Or, rather, it's not organized that way. Each local public TV station selects its own entrees from a menu of shows, and some of the following may not be seen where you are.

So check with the PBS affiliate in your area to find out if you will see:

► **"This Old House:"** Regular readers know that this series about restoring old homes, hosted by Bob Vila, is one of my idiosyncrasies; I love it. But it's doing something dangerous for 1983-84. Instead of crawling around a crumbling mansion, Bob will build, from ground up, an energy-efficient solar home. During the 26 weeks, the show will also go around the country to examine

possibilities and availabilities. I don't know; I'll check it out, but it's not what made me a fanatic viewer of "TOH."

► **"Inside Story:"** This is not a new show for PBS, but it is returning after a long hiatus. Hosted by Hodding Carter, it looks at the media, turning a critical eye on how newspapers, magazines, TV and radio cover the news.

► **"Raphael:"** PBS rarely

shows programs which last all season long. (Then again, neither does NBC, but PBS does it intentionally.) This series about the Italian Renaissance artist will be only three installments long. It marks the 500th birthday of the painter.

► **"The Chemical People:"** This is not a tribute to the Dow company. It's a two-part special (probably set for November in your area) about drug-dependent youth.

► **"The Shakespeare Plays"** have been running for a few years on PBS and will continue until all 37 of the Bard's works have been shown. This season, the following are on the slate: "Macbeth," "A Comedy of Errors," "Pericles," "Coriolanus" and "Two Gentlemen of Verona." Repeats from previous seasons will encore such plays as "Hamlet," "Midsummer Night's Dream" and "The Merchant of Venice."

► **"Newton's Apple:"** This 13-part series will be a sort of "Mr. Wizard" for adults as the host, Ira Flatow, proves that science can be entertaining. Want to know why



IT'S NOT EASY—Bernice Holtzman (Sally-Jane Helt) stars as the Clinton High principal with Austin Barry as the communications instructor and friend to students in "Moving Right Along," a ten-part series about growing up today being shown on PBS stations this fall on Saturdays at 7:30 p.m. (Check local listings.)

the sky is blue or how come onions make you cry? Tune in.

► **"Wild America:"** This is not a tour of night clubs. PBS loves nature specials and this 10-part series examines animal life within the borders of the United States.

► **"International Edition:"** A good compliment to "Inside Story," this series reveals how foreign reporters see American news events.

► **"Vietnam: A Television History:"** This is already being shown in most areas and has been touted as the show to see on PBS this year. A 13-part series, the documentary examines how

the Vietnam war came to be, why America got involved, when things went wrong and who's to blame.

Service programming: There will be all sorts of shows which teach people how to do things, like cook, insulate your home, buy a computer and sew. Check your local listings for these shows.

Don't forget that public television runs no commercials. If you watch any of these programs or if your children tune in to "Sesame Street," "Mister Rogers' Neighborhood" or "Electric Company," be sure to become a member of your

station and contribute to its survival. PBS is going through some rough financial times and could use your backing.

(I promised in my recent review of "We Got It Made" to tell you if I started to like the program after multiple viewings. I have seen it four times now and I have nothing further to report to you.)

(Have you seen the syndicated late-night program hosted by Allan Thicke? What a jumbled mess! The set is cluttered and so is the thinking. Somebody had better come forward and get control or Allan won't make it through thin.)

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Isaiah 51:1

Letter spells out (from 1)

Vatican, he said, "always starts with the norm, not from practice."

For example, he said, "the norm (for seminary professors) is that the teachers should, if at all possible, be priests. Then if there is a need, you have others."

Regarding the rule that normally only seminarians should be enrolled in the academic program preparing for ordination, he said the way the Vatican views it may have an impact on programs seminarians offer for non-seminarians.

Two years ago Msgr. Baumgaertner and Crosier Father Francis Scheets proposed to the U.S. bishops that effective long-term planning for seminarians should

include much greater use of seminaries as central theological resources for a wide range of other services, from continuing education of priests to pastoral and theological training for lay persons.

But Msgr. Baumgaertner, Father Wuerl and others noted that many of these programs are distinct from the academic formation for the priesthood. There is a shared concern among U.S. seminarians not to water down the seminarians' academic program for the sake of part-time students without the same background, they said, and as a rule the number of non-priesthood students accepted into courses for seminarians is small.

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OBITUARIES

† ALLEN, Donald, 67, St. Philip Neri, October 11. Husband of Doris.

† CLEMONS, James Hubert, 70, St. Michael, Charleston, October 2. Husband of Edith; father of Meral, Robert and Donald Clemons, Bill and James Higdon, Norma Pendergast, Nell Clark, Shirley Baughman, Linda Bradley, Rose Mary Henry and Cheri Cornell; brother of Jesse, Roseline White, Effie Lush and Clara Hill; grandfather of 32; great-grandfather of eight.

† COOTS, Evelyn M. (Staton), 80, Sacred Heart, Jeffersonville, October 9. Wife of Edwin Sr.; mother of Edwin Jr. and Mrs. Thomas Bibb.

† CUTLIFF, William E., 61, St. Bridget, Indianapolis, October 9.

Cousin of Juanita Thompson, Mattie Webb, Lucille Bridgetorth and Bernice Battles.

† DUFFY, Thomas F., 62, St. Anthony, Indianapolis, October 3. Husband of Thelma May; father of Theresa Ann Elmore and Thomas.

† DWYER, Joseph, 64, St. Mary, Indianapolis, October 7. Brother of James and Robert.

† FLOYD, Charles Ray "Rico", 63, St. Bridget, Indianapolis, October 6. Husband of Evelyn L.; father of Harold E. Barlow, Charles "Ricky", Jr., Phyllis A. Benson and Myra E. Turman.

† FOX, Valerie Mary, 67, St. Mary, North Vernon, October 5. Mother of Patricia Ertel and Daniel.

† GRAF, Anna Laura, 76, St. Augustine, Jeffersonville, October 11. Wife of Charles A.; mother of Thomas C., Mrs. Paul Lewis and Mrs. Ronald Patterson; grandmother of five.

† KLEE, Agnes C., 80, Christ the King, Indianapolis, October 11. Sister of Joseph J.

† KREIGHBAUM, Tony D., 20, St. Gabriel, Indianapolis, October 11. Son of Roger and Jane; brother of David, Judy and Diane Scott; grandson of Madeline Schoner and Marydona Kreighbaum.

† LEE, Rosemary "Honey", 73, Little Flower, Indianapolis, October 9. Mother of Patsy Tunny and Danny; sister of Ralph Davidson.

† MILLER, Jennifer E., 7, Sacred Heart, Jeffersonville,

October 8. Daughter of Thomas and Sylvia; sister of Kathryn and Elizabeth.

† MINTON, David, 56, St. Philip Neri, Indianapolis, October 7. Brother of Ralph, Bernard, Virgine Baecher and Mary E. Smith.

† MORAN, Thelma L., 59, St. Monica, Indianapolis, October 9. Wife of George A.; mother of Howard, Kenneth, Stephen, Barbara Jackson and Joella Glover.

† MURPHY, Anna Marie, 70, St. Anthony, Indianapolis, October 8. Sister of Mary Ellen, John and William.

† PAYNE, Tressie, 87, St. Ann, Terre Haute, October 8. Husband of Jerdina; father of Rynick, Barbara Ford, Gloria Johnson and Lois Wills; brother of Ida Smith and Charles.

† WEGMAN, Caletta C., 71, St. Michael, Indianapolis, October 4. Mother of Raymond Cooper and Agnes Donovan.

Former Cathedral teacher dies

SOUTH BEND—Funeral services were conducted here on Oct. 11 for Holy Cross Brother Damien Daele, 62, who taught at Cathedral High School in Indianapolis for 39 years.

Brother Damien died Oct. 9 in St. Joseph's Medical Center in South Bend. He had been living at Dujaurie House, Notre Dame, for the past year.

He was nicknamed the "Rosary Brother" for his collection of rosaries. In addition to collecting rosaries, he also has made thousands of them and was a member of the research committee for the International Rosary Museum.

Brother Damien was born on

March 6, 1901, in Ostende, Belgium, and moved to the United States in 1903. In 1915, he entered the Congregation of the Holy Cross, making his first profession of vows in 1918 and final profession in 1923. He received two bachelor of arts degrees and two master of arts degrees at the University of Notre Dame.

Survivors include three sisters, St. Joseph of Carondelet M. Caroline Daele of Tipton, Rose Hurstel of Mishawaka and Margaret Petritz of LaPorte.

Burial was in St. Joseph Cemetery on the campus of Holy Cross Junior College in South Bend.

General absolution discussed

VATICAN CITY (NC)—Support for general absolution as well as individual confession has been voiced in the small group discussions of the 1983 World Synod of Bishops. The groups, which began to present reports on their discussions to the entire synod Oct. 14, also stressed the need for a deeper understanding of sin, more emphasis on training seminarians to prepare them to administer the sacrament of reconciliation, the need to reconcile the church with priests who have left the active ministry and the need to promote equality between men and women in lay ministry.

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Rating the ratings system

by JAMES W. ARNOLD

The movie industry's celebrated PG, meaning "parental guidance advised," is not the clearest warning ever invented (e.g., it's not up to "beware of the dog"), whether it's being used by conscientious parents or simply by sensitive adults trying to find a good show that won't send them into cardiac arrest.

Take parents, for instance. How do they answer such basic questions as, should I worry about my non-adult child seeing the PG-rated "Staying Alive?" Since "E.T." is also rated PG, does that mean that "Staying Alive" and "E.T." are morally equivalent? Are the Empire State and the moon both high? Can any sense be made of this issue?

The short answer is not much. Nobody—much less the folks in Hollywood—has yet designed a simple code like "safe" and "not safe" to cover the moral complexity of most attempted works of art. The long answer is terribly boring as well as controversial, and keeps college professors in aesthetics and moral theology in business.

Since the industry began rating itself in 1968, some clear trends have emerged. Along with the nefarious X, the G rating, which basically means acceptable for little kids, has all but disappeared. The point has been reached where abrasive moments are actually inserted in a film to avoid the Pollyanna G stigma in the marketplace. (E.g., the "Star Wars" movies and "E.T."). The Disney company, all but totally G before 1980, has now switched mostly to PG.

Practically all movies, especially those distributed by recognizable companies,

are now rated either PG or R. Of the 6,000 films rated between 1968 and 1982, about 38 percent were PG, 42 percent were R, 14 percent were G, and 6 percent were X. Since the last two categories are fading, everything is now lumped into two vastly broad but not entirely meaningless divisions.

THE industry cannot really make subtle distinctions, or judgments based on specific approaches to morality. Thus, as far as an outsider can tell, the PG-R

difference is based entirely on objective criteria—any use of frontal nudity, simulated sex acts, the magic four-letter words, or less often, extremely graphic violence.

No PG film should have this sort of material, but since all of primetime network TV is essentially rated PG, that is not entirely reassuring.

Thus, PG allows not only implied sex but a lot of talk about sex, and a great deal of violence. The system leaves out such shadowy areas as moral tone, values and ethics, and of course says nothing about artistic quality. You could argue that the system covers everything except what is really important.

The Catholic film ratings (A-1, A-2, A-3 etc.) are somewhat more helpful, because they are more sensitive to Catholic values, instead of merely counting sex scenes or dirty words.

Thus, "The Verdict" got an R from the industry, mainly for language, but an A-2 (acceptable for youth), a more reasonable judgment, from Catholics. Some PG films, in turn, will get a Catholic O (morally objectionable). Two recent examples were "Yes, Giorgio" and "Poltergeist."

THE KEY difficulty, of course, is inventing a rating that will make sense applied to a 10-year-old as an early adolescent, not even to mention senior highschoolers for whom movie choice is virtually a cultural prerogative in this society. All these young people are different in intelligence, character and maturity, and they come from families with different



LABOR AND LOVE—Milton Gonçalves plays a labor organizer who tries to keep irate strikers from clashing with police in "They Don't Wear Black Ties," a new film from Brazil. Despite some nudity and rough language, the U.S. Catholic Conference calls it an entertaining film that "gives us some priceless insights into the human reality behind the kind of discordant headlines that bewilder us every day." The USCC classifies it A-IV. (NC photo)

standards, varied in sophistication.

Thus, all Catholics will agree that, in real life, extramarital sex is wrong. But such behavior in movies is fictional and simply not the same. Many fundamentalists, and Catholics influenced by Calvinist attitudes, will insist that unmarried characters having sex in movies is wrong, and automatically makes a film objectionable.

Catholics trained in moral theology will probably accept the principle that it's not what is done in movies, but how, why, in what context, and with what results. Others might also argue that sex (to use that example again, as it seems to be the one everyone is interested in) is objectionable only if it is pornographic—e.g., abusive, cruel or perhaps erotically involving.

What a PG rating does essentially is to tell parents that a movie has, in the opinion of a panel of Hollywood experts, somewhat less of this problematic stuff than an R movie. Psychologically, it seems like reassurance.

But what you really need is more information. You need to know precisely what is good and what is bad about

this movie to understand how it will impact on your child and your values. You may trust one or several critics, but that is what critics are for. The alternative is previewing everything yourself.

What most Catholic parents fear, I think (being one of them), is that their children will be subverted by the portrayal of immoral acts, especially those most provocative for kids, like sex and drugs, in a context of fun and peer approval, or perhaps worse, in a moral

vacuum. That can happen rather easily in a PG movie.

This brings us back to "Staying Alive," which has no sex simulation, so it is PG, but which surely implies unmarried sex is okay (if somewhat life-complicating). "E.T." has problems, too, but not like this.

Maybe by now you're sorry we brought this subject up. But it's the kind of stuff we try to grapple with here each week, and you won't find it much in the Times or on Siskel and Ebert. Please stay tuned.

Recent USCC Film Classifications

The Jupiter Menace A-II, adults and adolescents
The Lonely Lady O, morally offensive
Never Say Never Again O, morally offensive
Under Fire A-III, adults

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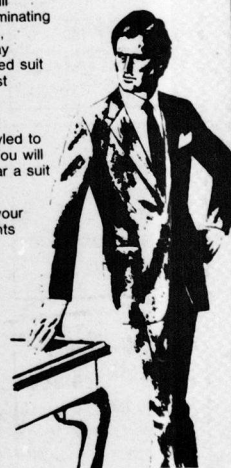
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