

# the CRITERION

## Anniversary celebration honoring Bishop Chartrand to be offered

A commemoration of the 50th anniversary of the death of Bishop Joseph Chartrand, sixth bishop of the Indianapolis diocese, is scheduled at Marian College on Thursday, Dec. 8 with Archbishop Edward T. O'Meara celebrating the anniversary Mass at 11:15 a.m. in Bishop Chartrand Memorial Chapel.

Named "The Bishop of the Eucharist" by the Vatican daily L'Osservatore Romano shortly after the prelate's death because of his zeal in encouraging frequent reception of Holy Communion, the bishop was also a servant of Mary, a patron of youth and a builder of Catholic education.

All of Bishop Chartrand's priestly career was centered at SS. Peter and Paul Cathedral, from his ordination at age 22 in 1892 by Bishop Francis Silas Chatard. He served successively as parish priest and secretary to Bishop Chatard, rector (pastor) of the Cathedral (1905), vicar general of the diocese (1910), and coadjutor bishop with right of succession to Bishop Chatard (1910).

Chartrand became the second bishop of Indianapolis, the name was transferred from Vincennes in 1898, upon the death of Bishop Chatard on Sept. 7, 1918.

Chartrand was known as a popular confessor and reportedly heard an estimated 25,000 confessions each year in the Cathedral. His daily schedule began with confessions at 4:30 a.m. and continued through the conclusion of the 8 a.m. Mass there.

Chartrand's popularity as a preacher was highlighted by a series of Wednesday evening Lenten sermons in the Cathedral which drew hundreds of listeners. His advocacy of frequent reception of communion resulted in 300 daily communicants, growing to 1,000 during the Lenten season at the Cathedral.

It is estimated that he personally distributed nearly 350,000 purple-covered communion booklets, containing prayers and spiritual exercises.

The bishop established Cathedral High School, first in 1918 on the second floor of the Cathedral grade school on Pennsylvania Street. In 1927 he dedicated a new Cathedral High School at 14th and Meridian Streets, now the Catholic Center, ad-

ministrative headquarters of the Archdiocese of Indianapolis.

The numbers of parochial grade and high schools increased greatly throughout the diocese during his administration. By 1933, 126 of the 147 parishes in the diocese had their own schools. The number of Catholic high schools increased from 13 to 19 during his episcopacy.

As a result of Bishop Chartrand's encouragement of religious vocations to the priesthood, the number of diocesan clergy rose from 246 to 345. Numerous other priestly candidates were channeled into religious communities.

In 1925 Bishop Chartrand created a sensation by declining an appointment as archbishop of Cincinnati after it was publicly announced by the Vatican, preferring "to remain among the good people of Indianapolis." The transfer was later rescinded and he was reappointed bishop of Indianapolis.

The prelate died of a heart attack in the Cathedral rectory on Dec. 8, 1933 at the age of 63. He was succeeded by Bishop Joseph E. Ritter, whom he had consecrated the previous March as his auxiliary bishop.

Marian College's Bishop Chartrand Memorial Chapel was dedicated to him on Dec. 8, 1954 by former Archbishop Paul C. Schulte. A dedicatory plaque in the lobby was donated in Chartrand's memory by Archbishop Ritter, then Archbishop of St. Louis, as the "Patron of Youth and Christian Education."

In 1962 Archbishop Schulte honored his predecessor with the dedication of Chartrand High School, newly constructed on Indianapolis' southside. The school was renamed Roncalli High School in 1969 upon the merger of Chartrand and Kennedy Memorial High Schools.



**LIFE ON THE STREETS**—Young boys look through litter in Bogotá, Colombia, for something they can salvage. On another street a youngster sleeps during rush hour as pedestrians make their way around him. The government estimates as many as 10,000 street urchins or "gamins" as they are called—mostly boys between 9 and 16—live on the streets of the Colombian capital begging, salvaging, stealing or doing anything they can to survive. Many of them leave home or are turned out by parents unable to support them. (NC photos from UPI)

## Catholics may not become Masons

VATICAN CITY (NC)—Catholics who join the Masons commit "serious sin" and may not receive the Eucharist, the Vatican announced Nov. 26.

The announcement came on the eve of the promulgation of the new Code of Canon Law which does not include joining the Masons as grounds for automatic excommunication, as did the previous code.

"The negative judgment of the church remains unchanged in regard to Masonic associations, because their principles have always been considered irreconcilable with the doctrine of the church and because membership in them remains prohibited," said Cardinal Joseph Ratzinger, prefect for the Vatican Congregation for the Doctrine of the Faith, which issued the announcement. "Members of the faithful who belong to Masonic associations cannot receive Holy Communion."

Cardinal Ratzinger also said the announcement on the Masons had been approved by Pope John Paul II.

Cardinal Ratzinger added that local church authorities do not have the right to pronounce judgments on the Masons in any way which implies the easing of the church restriction.

The Vatican announcement said that the restriction had been reiterated in a Feb. 17, 1981 declaration of the doctrinal congregation.

The 1981 declaration warned against interpreting a 1974 letter by Cardinal

Franjo Seper, then prefect of the doctrinal congregation, as implying that the prohibition against joining the Masons was not in force. The letter was sent to Cardinal John Krol of Philadelphia, then president of the National Conference of Catholic Bishops.

Sources at the doctrinal congregation told NC News Service that the congregation issued the Nov. 26 statement "to alert Catholics worldwide to the fact that some Masonic groups include anti-Catholic activity and that if they join the Masons they could get caught up in that activity."

The source said that although the church has lifted the penalty of automatic excommunication of any Catholic who joins the Masons, "there still is a need to alert Catholics to the fact that problems exist for those who join the Masons."

He said there is concern that "a Catholic who joins the Masons to participate in its philanthropic activities might be manipulated into support of a hidden agenda, which could include anti-Catholic activities." He added that through fellowship in the Masons, members help one another in business by steering contracts in one another's direction, and that as a result a Catholic businessman could become dependent upon the organization and be easily manipulated.

The source added, however, that many Masonic groups, especially in the United

States, are not anti-Catholic and that church law does not preclude attendance at Masonic social activities.

In 1976, the late Cardinal Terence Cooke of New York, addressed the annual dedication breakfast of the New York State Masons, and told them, "voluntary groups such as yours are the cornerstone of order in our country because you believe in the community of spirit."

### Looking Inside

James J. Divita, professor of history at Marian College, begins a biographical series on the late Bishop Joseph Chartrand. Read page 4.

Joseph Sankovich, Catholic Cemeteries counselor, writes about ministering to the grieving in the second part of an occasional series on death. Read page 5.

Christ the King Parish at Paoli is the subject of this week's Parish Profile. Turn to page 12.

Kevin McDowell discovered an unusual likeness of Pope John Paul II while going to work. Turn to page 13.

Susan Micinski talked to the seminarians who put "Lifesigns" together each week. Read page 16.



the criterion

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# St. Francis Hospital offers new outpatient program

by SUSAN M. MICINSKI

Alcoholism and chemical dependency are terms becoming all too common in our vocabulary. And there is good reason for this. Both of these problems have become severe medical concerns over the past few years. But now there is a new ray of hope for persons and families suffering from the devastation of these addictions. The St. Francis Hospital Family Resource Center has joined with Fairbanks Hospital, an established, successful center for the treatment of alcoholism and other chemical dependencies, to provide an intensive outpatient treatment program for the chemically dependent.

Julie Szempruch, St. Francis' director of mental health services, Gloria Smith, outpatient clinician for the chemical dependency intensive outpatient program who works directly with the chemically dependent, and Lee Stephan, outpatient clinician working in the family portion of the program, recently shared some details of the new program.

"We are now open and ready for patients," stated Szempruch. According to her, an initial free screening session is done "for anyone who thinks they may need this service," she explained. "If it is deter-

mined that they do not require hospitalization but do need comprehensive therapy, then that person would come back and begin. However, if it is determined that an inpatient program is deemed necessary, we would refer that person to another facility."

ST. FRANCIS' 16-session program, which includes four hours per session, four evenings a week (Monday-Thursday), for four weeks, begins with an intake assessment conducted by Smith to see how alcohol and/or drug abuse affects all areas of the individual's life. "I look at factors such as family, employment and socioeconomic background," stated the outpatient clinician who works with the chemically dependent. Gradually, "the patient will relax and start talking about his use/abuse."

Smith, a certified alcoholism counselor hired by Fairbanks Hospital as a consultant for St. Francis' program, explained that this program combines therapy and education. She pointed out that many people still fail to realize that "alcoholism is a medical illness. It's not a question of will power. Historically, alcoholism was associated with morals. If you drank, you

were a sinner—you could stop if you really wanted to."

But this is not so. Stopping is not enough. "People must refocus their thinking," Smith declared. "They must learn the medical consequences of their drinking. We use therapy in our program to show them how they can make changes in their life by altering patterns of behavior. We also acquaint them with Alcoholics Anonymous (A.A.) to help continue their own sobriety program after this one is completed."

USUALLY, "most people are drinking up until the point they enter the intensive outpatient program," stated the certified alcoholism counselor. However, once enrolled in the program, they must be committed to remaining chemically free during the program and agree to attend all sessions and arrive on time.

As far as drugs are concerned, "both street and drugs prescribed by physicians can become addictive," stated Smith. "Valium is the most highly abused prescribed drug, while marijuana and amphetamines are the most readily obtainable street drugs. Those under the age of 35 will often cross use marijuana and alcohol."

And quite often, "something has forced or triggered the individual into seeking treatment," declared the director of mental health services. For example, "they may have been involved in a drunk driving accident; have been directed here by an employer; or forced to come by family members."

Since "alcoholism respects no one," as the saying goes, the St. Francis program also "aims at showing families that they

are sick and have to get well," stated Stephan, a family counselor of nearly 10 years.

While a patient is in the program, his family comes in one night a week for three weeks, and four nights a week for one week for group counseling. In addition, "if the patient has friends or any one else significant in his life wanting and willing to attend, they can." The family portion of the program, too, is an education process. "I have to show them that they are affected by alcoholism, and that they have developed pathological behaviors to deal with the alcoholic."

This, however, is far from easy "because families will often deny that the individual is an alcoholic or drug abuser," declared the outpatient clinician who works with families. Frequently, too, he must fight myths related to alcoholism. Contrary to what many believe, "most alcoholics have above average intelligence and are fairly successful; they are not fallen down drunks in the street. Only three to five percent are skid row types."

Some cases pose problems of a different nature. "There are times when an alcoholic has finally realized what he is, yet the family still fails to come to grips with the situation," stated Stephan. "It still often is an issue of pride."

Yet pride should not stand in the way "of something that will ultimately lead to death," stated Smith. She pointed out that alcohol is to an alcoholic like sugar is to a diabetic. "The alcoholic can't drink booze and the diabetic can't eat sugar. And neither can self-medicate. Both need someone to regulate some things in their lives."

And of course the St. Francis intensive outpatient chemical dependency program guarantees confidentiality. No information regarding a patient will be released without written permission.

As far as cost is concerned, the program is priced at \$15 per hour or \$60 per session, which Szempruch stated is about one-third of the cost of an inpatient program. "Many times insurance companies will cover the cost for such a program," she explained. "And if not, an installment payment program over a set time period can be worked out. But regardless, in the long run, the cost of this program is economical when compared to the amount of money one might be spending on alcohol or drugs."

All and all, "it's exciting to see a person go through a program like this," exclaimed the mental health services director—"to see things coming together and watch that person develop a whole different self-awareness."

Those interested in learning more about the chemical dependency intensive outpatient program at St. Francis Hospital Family Resource Center, located at 1600 Albany St. in Beech Grove, should call 783-8983.

## Society launches appeal

In an effort to help provide food for the poor or those with a current need, the St. Vincent De Paul Society is once again launching its annual appeal, announced Ray Benjamin, chairman of the campaign. This year's goal is \$60,000.

According to Benjamin, each year at this time a campaign is conducted to raise funds needed for the next 12 months. Letters have been sent to community residents and newspaper advertisements have been placed to alert everyone to this urgent need. Since the society is totally volunteer and there are no administrative costs, every dollar donated goes towards providing food.

Benjamin stated, "we want to urge everyone who reads this paper to get behind this program with your contributions. Most of the funds will enable us to obtain up to eight pounds of food stuffs for every dollar donated." In addition, "all donations may be used for federal tax purposes as charitable deductions."

To make a donation or for further information, contact Benjamin at the SV-DPS, P.O. Box 19133, Indianapolis, IN 46219, 897-1281.

# Holy See issues charter on family

by JERRY FILTEAU

WASHINGTON (NC)—The Holy See on Nov. 24 issued a Charter of the Rights of the Family, calling it a "model and point of reference" for the laws and policies of nations.

The 12-article charter, paralleling other international charters of human rights, declares the priority of the family over "the state or any other community" as a "natural society" that has "inherent rights which are inalienable."

It declares marriage "the natural institution to which the mission of transmitting life is exclusively entrusted" and says that any attempts "in any way to limit the freedom of couples in deciding about their children constitute a grave offense against human dignity and justice."

Rights of the family that it outlines range from a right to privacy to "economic conditions which assure them a standard of living appropriate to their dignity and full development," from freedom of choice in religion and in the education of their children to the rights to participate fully in political and social activity and to receive a free flow of information.

The charter insists that governments uphold "the institutional value of marriage" and repudiates any law placing "the situation of non-married couples . . . on the same level as marriage duly contracted."

THE NATIONAL Conference of Catholic Bishops in Washington released the charter on Thanksgiving Day, coinciding with its issuance at the Vatican.

The charter originated as an idea presented to the 1980 world Synod of Bishops by Ukrainian-Rite Archbishop Maxim Hermaniuk of Winnipeg, Manitoba, who proposed the concept and a general outline of its contents in a speech to the synod.

The idea drew enthusiastic support from the more than 200 bishops assembled for the synod, but they did not have time in the month-long meeting to draw up a refined document themselves. They asked Pope John Paul II to finish development of the document in consultation with experts and bishops' conferences around the world.

"Almost all of these rights are already to be found in other documents of both the church and the international community," says the introduction to the nine-page charter. "The present charter attempts to elaborate them further, to define them with greater clarity and to bring them together in an organic, ordered and systematic presentation."

Despite the modest disclaimer that the charter is simply listing existing, established rights, it presents sharp challenges to existing laws or policies of probably every country in the world.

TO WESTERN democracies it challenges abortion, artificial birth control, and in some countries such as the United States a policy of placing what the charter calls "unjust burdens" on the exercise of the right of educational choice.

To countries in the Soviet bloc it challenges state control of education and policies of discrimination against professed believers.

Third World governments are challenged to provide stronger structural systems of basic services and adequate distribution of wealth to assure family stability.

The full document issued by the Holy See consists of four parts: an introduction explaining the nature of the document, a 13-point preamble laying out the context and theoretical basis for the charter, the 12-article charter itself, and three pages of sources and references for the points in the charter and its preamble. Most of the sources cited are church documents, but documents from the international political

community are also cited, including several references to the U.N. Universal Declaration of Human Rights.

THE FIRST three articles of the charter deal with the rights of marriage.

Article 1 declares the right of each person to choose freely whether to marry or remain single, but insists that couples with a "marriage duly contracted" have a clear primacy in law over "non-married couples." Article 2 declares the right of spouses to marry only by their "free and full consent" and recognizes the "same dignity and equal rights" of both spouses in marriage. Article 3 declares the right of spouses to "found a family" and to decide freely on the number of their children. Responsible family planning, it says, must follow "the objective moral order which excludes recourse to contraception, sterilization and abortion."

The next two articles deal with children. Article 4, that "human life must be respected and protected absolutely from the moment of conception," has seven subsections. They range from condemnations of abortion and of experimentation with embryos to demands for full protection of children born out of wedlock, orphans and handicapped children. Article 5 declares the primary rights of parents in the education of children and lists six points of concern, including the rights of parents to oversee a child's sex education and to assure proper religious and moral education.

Articles 6-8 deal with human rights of the family in the socio-political and religious order.

These declare the family's rights: "to exist and to progress as a family" with dignity, independence, privacy, integrity and stability; to live its religious beliefs both privately and publicly; and to "exercise its social and political function in the construction of society."

Socio-economic rights are the subject of Articles 9-11.

"An adequate family policy on the part of public authorities" is called for by the first of these. The second, on work, states the right to a just "family wage" and calls for recognition of "the work of the mother in the home." The third cites the right of the family to "decent housing" and "basic services."

Article 12, devoted to "families of migrants," calls for "the same protection as that accorded other families" for immigrants, emigrant workers and refugees.



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THE CRITERION

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# Sex education guidelines authorized by Vatican



**TALKING TURKEY**—Eight needy families in Indianapolis were among 27 in the state who received turkeys through the cooperation of the Indiana Poultry Association, the Indiana Turkey Federation and Indiana's two top officeholders. In Indianapolis, eight turkeys were given to Catholic Social Services and Tabernacle Presbyterian Church for distribution. Pictured, left to right, are Bob Riegel, CSS director, Joanne Karnitz, CSS staff member, Governor Robert Orr, Ted Wasden, director of the Indiana Turkey Federation, and Lt. Governor John Mutz. (Photo by Jim Jachimiak)

VATICAN CITY (NC)—The Sacred Congregation for Catholic Education Dec. 1 issued guidelines calling for positive sex education with parents as the primary educators and individual instruction as the primary method.

"Silence is not a valid norm of conduct in this matter, above all when one thinks of the 'hidden persuaders'" which adversely influence young people, the congregation said in the new document, "Educational Guidance in Human Love—Outlines for Sex Education." The 8,500-word text called on episcopal conferences to promote the united efforts of parents, Christian communities and educators.

Sexuality is an integral part of the development of the personality and sex education belongs, in the first place, to parents, the document stated, because moral values seen in the family are transmitted to the children more easily.

Although the family is the preferential place for the education of young people in chastity "the difficulties which sex education often encounters within the bosom of the family solicit a major commitment on the part of the Christian community and, in particular, of priests to collaborate in the education of the baptized. In this field, the Catholic school, the parish and other ecclesial institutions are called to collaborate with the family," the document said.

The role of the school should be that of assisting and completing the work of the parents, according to the congregation. Individual sex education is always preferred and it cannot be entrusted "indiscriminately to just any member of the school community."

The document urged teachers not to separate knowledge from corresponding values. "One must insist first of all on the human and Christian values of sexuality, so that pupils can appreciate them, and so that the desire to realize them in one's personal life and relationships may be aroused... Christian educators are persuaded that sex education is realized in full in the context of faith."

Education in groups, especially groups of both boys and girls, requires special precautions, the document said, advising teachers to reserve time for students to meet privately to seek advice or clarification.

Also, "it is the responsibility of bishops, taking account of school legislation and local circumstances, to establish guidelines for sex education in groups, above all if they are mixed," it stated.

The document warned that criticisms normally raised refer more to methods used by some teachers than to the enterprise itself.

Catechesis must "illustrate the positive values of sexuality, integrating them with those of virginity and marriage in the light of the mystery of Christ and of the church," the document continued.

This catechesis should show that the first vocation of the Christian is to love and that the vocation of love is realized in marriage or in the life of celibacy.

"Sexual intercourse, ordained towards procreation, is the maximum expression on the physical level of the communion of love of the married," according to the document. Divorced from this context "it loses its significance, exposes the selfishness of the individual and is a moral disorder."

Sexuality is achieved in the full sense "only with the realization of affective maturity, which manifests itself in unselfish love and in the total gift of self."

The document cited problems such as pre-marital relations, masturbation, homosexuality and drug abuse and called for preventive action.

## Pope's mercy plea for convict goes unheeded

Robert Sullivan, Florida death row inmate who, his supporters believed, was innocent of the murder for which he was found guilty, was executed Wed. Nov. 30 despite an appeal for mercy from Pope John Paul. In a message transmitted Nov. 28 by Archbishop Edward A. McCarthy of Miami, the pontiff asked Gov. Robert Graham of Florida for mercy for Sullivan. Graham, who had signed Sullivan's death

warrant, did not accede to the pope's request.

According to Archbishop McCarthy, the pope's personal intervention reflects the pontiff's humanitarian concern and support for the Florida bishops' who repeatedly requested mercy for Sullivan.

Sullivan was on death row for 10 years, longer than any other inmate in the nation. He was supported in his fight for life by

Florida's bishops and by Bishop Rene H. Gracia of Corpus Christi, Texas, a former Florida bishop, who believed that Sullivan is innocent. Sullivan was convicted in the murder-robbery of a restaurant assistant manager.

Sullivan's complex case became more complicated when reports surfaced that an unidentified man, during confession, had provided an alibi for Sullivan. Bishop John J. Snyder of St. Augustine, Fla., told the Florida news media earlier this week that he has been informed that a priest in Boston heard the confession of a man who reported he was with Sullivan in a homosexual bar in Florida when the murder took place.

## Pope expresses concern for peace

VATICAN CITY (NC)—Pope John Paul II expressed concern for world peace during the Nov. 25-27 weekend, citing the breakdown of the superpower intermediate-range nuclear arms talks and the continued strife in Central America.

The pope also stressed Christian values in education and celebrated the beginning of Advent with a pastoral visit to a parish in suburban Rome.

The threat of nuclear war was the focus of Pope John Paul's Sunday Angelus blessing Nov. 27.

"Everyone's attention—and mine in particular—is fixed with anxiety on the international situation that was made more difficult by the interruption of the Geneva talks on missiles in Europe," the pope told 50,000 people in St. Peter's Square.

He asked prayers that the "road of dialogue may not remain closed, and that faith may be restored to the people who have placed such great hope in it."

The pope's message came the same day the Italian government announced that the first of 112 cruise missile parts were being delivered for assembly to a Sicilian military base. The arrival of the missile components are part of a U.S.-backed North Atlantic Treaty Organization plan to deploy missiles in Europe.

To protest the deployment plan, the Soviet Union announced Nov. 23 that it was breaking off negotiations in Geneva, Switzerland, to limit intermediate-range nuclear weapons in Europe. The action came a day after the West German parliament voted to endorse the planned deployment of NATO missiles in West Germany.

During his Angelus talk, Pope John Paul joined Central American bishops in celebrating a day of prayer for peace.

The pope praised the bishops' action "to express solidarity with all the brothers of the region who suffer, in particular with Catholic communities tested by suffering and grief."

Pope John Paul noted that among the "tens of thousands" of murder victims of

the fighting were Salvadoran Archbishop Oscar Romero of San Salvador, many priests and Religious and catechism teachers.

## CHURCH IN THE WORLD

### New Colorado Springs diocese created

WASHINGTON (NC)—Pope John Paul II created the new Diocese of Colorado Springs, Colo., and named Auxiliary Bishop Richard C. Hanifen of Denver, 52,

### USCC joins protest for South African

WASHINGTON (NC)—The U.S. Catholic Conference, public policy arm of the National Conference of Catholic Bishops, joined the Catholic bishops of England and Wales Nov. 22 in protesting the detention of a South African Catholic Church official. Father Smailgalo Mkhathshwa, general secretary of the South African Catholic Bishops' Conference, was detained by police Oct. 30 in Ciskei. Efforts by the South African bishops to find where Father Mkhathshwa is being held have been unsuccessful. Msgr. Daniel F. Hoye, general secretary of the USCC, wrote to the SACBC president Bishop Denis Hurley of Durban and said the USCC would urge American officials and news media "to note the situation and take appropriate action."

### Vatican willing to enter U.S. and Soviet talks

ROME (NC)—The Vatican is willing to help the United States and the Soviet Union resume talks following the Soviet Union's withdrawal from intermediate-range nuclear disarmament negotiations, said Cardinal Agostino Casaroli, papal secretary of state. Cardinal Casaroli made

as its first bishop. He also appointed Auxiliary Bishop Daniel L. Ryan of Joliet, Ill., to be the new bishop of Springfield, Ill. Bishop Ryan, 53, succeeds Bishop Joseph A. McNicholas, who died last April. The pope named Father Robert Carlson, 39, chancellor of the Archdiocese of St. Paul-Minneapolis, to be an auxiliary bishop to Archbishop John R. Roach of that See. Archbishop Pio Laghi, apostolic delegate in the United States, made the announcements Nov. 22.

### Holy See has contributed to Palestinians

UNITED NATIONS (NC)—The Holy See's Pontifical Mission for Palestine has contributed more than \$150 million in funds, goods and services to Palestinian refugees since 1948, Msgr. Antonio Franco told the U.N. General Assembly's Special Political Committee Nov. 21. Msgr. Franco, a member of the Holy See's Permanent Observer Mission to the United Nations, addressed the committee in support of the U.N. Relief and Works Agency, which operates Palestinian refugee camps in the Middle East. Msgr.

### Jesuit superior affirms loyalty to pope

ROME (NC)—At his first press conference as superior general of the Society of Jesus, Father Peter-Hans Kolvenbach reaffirmed the Jesuits' loyalty to the pope and agreed with Pope John Paul II that the order has "defects" resulting in too much secular activity. "The Society of Jesus has no meaning and loses its very reason to exist if it lacks distinctive fidelity to the Holy Father and a special dedication to the Lord's church in its actual apostolic embodiments," he said Nov. 25 at a press conference at Jesuit headquarters in Rome.

Franco said the Holy See has a "special concern" for the Palestinian refugees and supports the agency's work as part of the church's commitment "to the cause of humanity and peace in the Middle East."

### Return of baby called 'victory of prayer'

VATICAN CITY (NC)—The safe return of an 18-month-old Italian baby girl 40 days after she had been kidnapped from her parent's home is "the victory of prayer," said L'Osservatore Romano, the Vatican newspaper, Nov. 27. "This news is not only good news, happy news, it is also a victory of prayer and hope, a victory of life that touches deep within and testifies that God's love does not abandon us," said the newspaper. Pope John Paul II had prayed publicly for the safe return of the girl, Elena Citti Luisi.

# Bishop Chartrand left lasting mark on Indianapolis archdiocese

by JAMES J. DIVITA

Every day those who came before us influence us in some way. We stand on the shoulders of our predecessors, reacting to their achievements and enjoying their legacy. As individuals we frequently absorb the values and follow the example of family, teachers and friends.

The caliber of past spiritual leadership affects the nature of religious commitment among God's People in the Church of Indianapolis. For most of this century Indianapolis has had a St. Louis connection. Three of its last five bishops were native Missourians. A fourth, a Hoosier native, was transferred from Indianapolis, became archbishop of St. Louis and a cardinal. Even at its birth, the institutional Church in Indiana related to St. Louis: Simon Gabriel Brute, first bishop, was consecrated in the St. Louis Cathedral on 28 October 1834.

The first of the twentieth century Missourians to provide spiritual leadership

in Indiana was the Most Reverend Joseph Chartrand. Although consecrated bishop coadjutor of Indianapolis in 1910, he had major impact on the diocese between his becoming ordinary in 1918 and his death in 1933.

Bishop Chartrand combined an appreciation of episcopal power with a pastor's sense of dedication. He heard confessions for hours every morning while delegating his diocesan-wide duties. He was a private man in a public office. He insisted on obedience to Pope and Church but never feared dispensing from the Church's general laws if they obstructed a Catholic's access to his God. He cared little for administration, but made a first rate administrator his auxiliary. He was personally unambitious, but consecrated four of his priests bishops. He was strong willed but generous to a fault, was devoted to youth but detested sin. He was a product of his time, but also prefigured the Church which emerged from the Second Vatican Council. Bishop Chartrand combined the spiritual with the earthly, the saintly with the prankish; no

matter what his human frailties, no one ever questioned his devotion to the Eucharist, the Blessed Mother, and Catholic education.

Bishop Chartrand's human and spiritual qualities can be gauged not only from the facts of his life but also from the many stories which are still told about him, especially how he encouraged frequent reception of the Eucharist.

The bishop rose daily around 4 a.m. and was in his Cathedral confessional awaiting the penitent by 4:30. He celebrated Mass at 5, helped distribute communion between and during other Masses, and then remained in his confessional along the north wall until after the 8 o'clock Mass. If he had no line at his door, he walked about greeting parishioner and stranger alike.

One Sunday he met a parishioner who was an employee of a downtown newspaper. "How often do you get to communion?" the bishop probed. "Not as often as I would like, your excellency," the journalist responded. "You see, my paper's not ready to be put to bed until three in the morning, and I find it just impossible to get to Mass a few hours later." "Ah, but don't you take Meridian Street past the Cathedral to get home?" responded the bishop. "Yes, I do, but that's around 3:30." "Good," said the bishop, "you will find me sitting in my confessional tomorrow morning when you come by. I'll see that the Cathedral door is open for you so that you can receive Holy Communion."

"Never miss a Holy Communion that you

could possibly receive" was the bishop's constant advice to all. He always carried with him a supply of purple covered books and distributed them wherever he went: private homes, public places, in the sacristy, to visitors in the Cathedral. Into every possible hand and pocket went the booklet containing prayers before and after communion, litanies of the Sacred Heart, the Blessed Virgin, and St. Joseph as well as other pious compositions. Some began to report that they were accumulating booklets, for each time they met the bishop he pressed one on them. "The one you have looks worn," he would say.

A young salesman representing a Chicago religious book publisher heard about Bishop Chartrand's habit. He made a nine o'clock appointment to see the bishop at the Cathedral rectory, but arriving early, he decided to attend Mass next door. When communion time approached, the bishop exited his confessional, spotted the young man who remained in his pew, and went over to tap him on the shoulder. "Why aren't you going up?" the prelate inquired. "If you are in sin, come over to my confessional right away." With an audible gulp, the salesman stammered, "But, your excellency, I already ate breakfast," referring to the Church law which then prohibited any eating or drinking after midnight of the day one was to receive communion. "Oh?" retorted the bishop, "Go up, go quickly, go!"

(Continued next week)

## WASHINGTON NEWSLETTER

# Tax credit legislation tabled during first session of 98th Congress

by STEPHENIE OVERMAN

WASHINGTON (NC)—Tuition tax credit backers, picking up the pieces after a 59-38 defeat Nov. 16, have much to puzzle over before they try again.

Tax credit legislation, offered as an amendment to an Olympic tariff bill, was tabled in the final days of the first session of the 98th Congress by senators who cited budget deficits, timing, concern for public schools and the question of constitutionality as reasons for their opposition.

If tax credit supporters want to try again soon they will probably face that kind of opposition in the middle of a presidential election year.

Sen. Robert Dole (R-Kan.), chairman of the Senate Finance Committee, offered the amendment. He called the Nov. 16 vote "a sharp blow to the future of tuition tax credits." Even if the motion to table the amendment had failed, "we'd have had a full-scale filibuster that would have gone on for weeks."

"There's going to have to be a lot of work done . . . We have to organize and convince people it does not conflict with the goals of the public schools, that it will promote competition."

Dole had brought up the bill at the request of President Reagan, who has repeatedly said he wanted tax credits brought to the Senate floor.

THE LEGISLATION, designed to give parents of non-public school children a tax

break for part of the tuition they pay, has been supported for years by Catholic organizations such as the U.S. Catholic Conference, the National Catholic Educational Association and the Knights of Columbus. In recent years fundamentalist schools have lined up on the tuition tax credit side, drawing protests that tax credit dollars will go to schools that are racially discriminatory.

Before the vote Msgr. Edward F. Spiers, director of the Committee for Private Education, had predicted that tax credit legislation could get 52 votes. But he had called six of those votes "soft." Another tax credit supporter said there had been a lot of question marks before the vote and that "most of the question marks went the wrong way."

In states with large Catholic populations—Rhode Island,

Massachusetts, Ohio, Pennsylvania—the vote went against tuition tax credits. Sen. John H. Chafee (R-R.I.), Sen. Claiborne Pell (D-R.I.), Sen. Edward Kennedy (D-Mass.), Sen. Paul Tsongas (D-Mass.), Sen. John J. Glenn (D-Ohio), Sen. Howard M. Metzenbaum (D-Ohio), Sen. Arlen Specter (R-Pa.) voted to table the amendment. Sen. John Heinz (R-Pa.) did not vote.

FIVE SENATORS who had voted for tax credits in 1978 voted against the measure when it came up this year. Senators Joseph Biden (D-Del.), Jake Garn (R-Utah), Charles McC. Mathias (R-Md.), Spark Matsunaga (D-Hawaii) and John Melcher (D-Mont.) had voted in the 95th Congress to keep tuition tax credits for elementary and secondary students in a bill giving tax credits to college students. In the 98th Congress they voted to table tax credits.

Sen. Jesse Helms (R-N.C.), who had voted against tax credits in 1978, voted for the measure this year.

Garn said he voted against the tax credit "for one reason and one reason only—the \$200 billion deficit. I could not be in good conscience stand in this body day after day talking about the disastrous effect the federal budget is having on this country and then put that concern aside and vote for a proposal like tuition tax credits that will further add to that deficit. I would be a hypocrite."

"Decisions like these are not easy when you believe so strongly in the concept of something like tuition tax credits," Garn continued. "When we get our house in fiscal order, I will be one of the first to vote for a tuition tax credit proposal."

If some supporters want to wait for a better fiscal climate, Virgil C. Dechant, supreme knight of the Knights of Columbus, feels tax credit legislation has its best chance while there is an administration in favor of it. He said the coalition of tax credit supporters will meet in December to reassess strategy.

"Our best hope for success is while we have a friend in the White House," Dechant said. "It makes one think that if we wish to pursue it we should do so forthwith."

# 'Peace' is not limited to Advent season

by DAVID GIBSON

Peace. The word "peace" is heard so frequently in churches during Advent and Christmas that one risks not really hearing it. Or one may begin to wonder whether peace is really possible, having heard it proclaimed over and over for so many years.

Advent is the season for awaiting peace. Early on in this season, the Sunday Eucharist reminds us that the time we await is one in which "every valley shall be filled and every mountain and hill shall be leveled. The windings shall be made straight and the rough ways smooth." The images drawn by Luke from Isaiah even sound peaceful. They induce a sense of longing.

Recently, however, when the bishops of the United States published their national pastoral letter on war and peace, they reminded people that the time of waiting for peace is not a time for passivity. The time of longing for peace is the time to make peace—to create it.

Courage is a quality demanded of those who await peace, the bishops wrote. "Let us have the courage to believe in the bright future and in a God who wills it for us—not a perfect world, but a better one. The perfect world, we Christians believe, is

beyond the horizon in an endless eternity where God will be all in all. But a better world is here for human hands and hearts and minds to make."

The bishops suggest some practical ways to work toward the development of personal attitudes that favor peace during celebration of the Eucharist. The Mass in particular, they state, "is a unique means of seeking God's help to create the conditions essential for true peace in ourselves and in the world."

The church's urgent plea for peace is nowhere more evident in the liturgy than in the Communion Rite, the bishops add. Even before the sign of peace, the priest prays: "Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your church, and grant us the peace and unity of your kingdom."

Because the Communion Rite is a time when attention is focused on peace, the bishops encourage people "to make the sign of peace at Mass an authentic sign of our reconciliation with God and with one another."

The sign of peace, say the bishops, is an "expression of our commitment to work for peace as a Christian community." Christians approach the Lord's table for Communion, they point out, "only after

having dedicated ourselves as a Christian community to peace and reconciliation."

Thus, the bishops also recommend "that there always be a petition for peace" during the prayer of the faithful at every Mass.

Peace. In at least some sense it is a theme of the liturgy during every season and on every Sunday. Yet it is associated in a special way with Advent and Christmas. Christians feel this instinctively.

Nearly every card sent through the mail in the weeks before Christmas bears the word "peace" somewhere in its message. Our popular images of Christmas are peaceful images.

Yet, the bishops suggest in their pastoral letter, the message of peace is urgent now. The threat of war—and the kind of war it could be—mean the responsibilities of peacemakers have grown.

It is time, they suggest, to come to terms with how peace is made; with the unjust conditions that create the risk of war; with the longings that unite the human family. It is time to think through what it means "to live up to the call of Jesus to be peacemakers in our own time and situation."

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## LIVING THE QUESTIONS

## Wanting to be liked is professional difficulty

by Fr. THOMAS C. WIDNER

There's not a priest I know who doesn't want to be liked. But then there's not a human being I know who doesn't either. It is both the blessing and the curse of humans to want to be loved and to love. This emotion enables us to channel our talents in tremendously creative ways or abuse them in unhealthy compulsions. Being a priest and wanting to be liked, however, is a professional difficulty we clergy are not always able to handle.

"Mass Appeal," the lively play presented by the Indiana Repertory Theatre during November, was about a priest who wanted to be liked. He wanted to be liked by his parishioners so badly that he failed the ultimate test of love. He refused to give up his life for others. He was faced with the choice of providing justice for a seminarian who worked with him or maintaining his position as venerable pastor in his community. He chose the latter and found his hell.

The best homily I ever heard any priest give was at a retreat I made earlier this year. It dealt with sin and reconciliation and the priest developed the Scripture readings of the Mass and applied to them events in his personal life. As a seminarian he endured great distress and personal agony as he struggled between his love for



a woman and his desire to become a priest. What made the homilies so impressive was the sharing of his own personal struggle in two relationships—one with the woman he loved and the other with a friend who rejected him because of the love affair.

One of the vital elements in the priest's homily was the reconciliation between himself and his friend which occurred eight years later. For eight years the two remained estranged. Since the medium is the message, the Scriptural themes wouldn't have been nearly as meaningful without that priest driving them home so effectively by applying them to his personal life.

But the priest had taken a great risk in talking to the retreatants about this. Not everyone thought he should have used the Scriptures in such a personal way. Not everyone enjoyed hearing about the priest's sinfulness. Not everyone wanted to think about sin in such a personal way.

The priest in "Mass Appeal" only took risks which he could control. If he wasn't fairly sure of the outcome, he didn't take the risk. He lived cautiously and conservatively. He lived orderly and regularly. The result was that he compromised his priesthood.

Much is made in the play about giving homilies. The priest was very progressive, i.e. he gave dialogue homilies at his Sunday Masses. He was a master of one-liners but his words never challenged his congregation. He might repeat what someone else had said (very apologetically) but he would never take ownership for any ideas of his own.

By contrast the homily I heard on retreat was the outpouring of an individual who knew his humanity, and who allowed himself to be used in such a way as to make the Scripture more alive. His purpose was not to emulate himself. He was not seeking self-aggrandizement. What he told us was how difficult it was for him to live the Gospel.

This is what I hear people asking for in their homilies.

One local priest once told me that when people react to his homilies they do not just simply agree or disagree. Rather they tell him if they can identify with something he said. Can it be applied to their own lives? They are not wanting to be instructed by him so much as hoping he will share his life with them. In other words, his homilies only ring true with his parishioners when they know that he is not above them, but that he too struggles in living his life as a Christian.

Catholics are fascinating to others when they take risks in a world which demands that we do what everybody else does. Priests and nuns are fascinating to Catholics when they take risks and challenge the routine of everyday life. People don't necessarily like it. But they are fascinated by it.

The priest who pleases his people without challenging them is briefly remembered. While he is alive he is used by everyone who wants to maintain a comfortable compromise with the world. When our goal is to be liked, we fail our God, our Church and ourselves.

## Many new support groups reach out to the bereaved

by JOSEPH B. SANKOVICH

A by-product of the death awareness movement is the integration of the various disciplines associated with the traumatic experience of death.

Doctors, nurses and therapists have always been involved. With the reintroduction of hospice, that care-giving team also includes social workers and clergy. When we step back and view death from the diagnosis of terminal disease through the bereavement period, we see introduced another whole element of support personnel in funeral directors and cemetery personnel. With new individuals and disciplines, each support group continues to examine its legitimate role and place on behalf of the dying and their families. In this article we will look at those supports offered by the church.

Elisabeth Kubler-Ross maintains that there are five natural human emotions: anger, fear, jealousy, grief and unconditional love. Grief is the natural human emotion which allows us, if left unbridled, to cope with life's losses so that we learn how to let go. Thus we will be better able to cope with the ultimate loss in this world—the loss of our own life.

Some of us experienced the loss of friends through graduation from school, through moving from a neighborhood or city, through marriage or divorce, through different career choices. Some of us, as youngsters, experienced the loss of a pet. Some of us have experienced a loss through the process of aging, the loss of a good figure, the loss of a smooth face, perhaps through an accident the loss of a limb, perhaps through surgery the loss of mobility. Some of us have experienced the loss of hair.

ALL OF THESE are losses, some little, some major, that have nothing to do with death. They help us, however, to deal with death, to cope, to grieve, to learn about death and what will be required of us when that reality touches us.

Many of us have experienced the death of a grandparent; some have experienced the death of a child or a spouse. All of these experiences also help us to learn how we will cope with the announcement of our own impending death.

Loss is a common phenomenon; it is part of the human condition. We used to say to those who experienced loss, "It is God's will. Offer it up." We heard those words in a different way than we might today.

What has not changed? Loss has not changed! Death has not changed! Grief has

not changed! We still grow old; we still lose mobility and energy. We still experience death. The death of a child in a family is rare today. A hundred years ago it was a common occurrence. But death is still something we can't control or take away; we live longer today, but still no one lives forever. We still cannot explain or rationalize tragic death.

COMFORTING the grieving is at the heart of ministry. In earlier times, priestly ministry with families took place in the home. Today pastoral ministry takes place in a variety of settings with the utilization of a variety of ministers of the church. Pastoral ministry occurs in the home, in the hospital, in the hospice, in the funeral home, at the cemetery. Pastoral ministry takes place with youngsters, teens, adults, senior citizens—all of whom experience loss. Pastoral ministry is as much at home in the school or religious education classroom or discussion group as it is in a rectory office.

Who is the proper pastoral minister in the grieving situation? Certainly the ordained clergy continues in this capacity. Religious women too have assumed this ministry. Lay men and women in both religious education (adult and younger student) and pastoral ministry staff positions find themselves today in situations where they are able to effectively minister to the grieving. Today as well individuals working in Catholic cemeteries, from director on down, also have a significant opportunity to minister to the bereaved and are called upon to know themselves and develop skills here.

Are we not all called to minister to the grieving in some capacity? Does Christ's mandate, "When you did it for one of these, the least of my brothers, you did it for me," not apply to our call to comfort the sorrowing, the grieving, the bereaved? How?

Three sacraments are appropriately celebrated with the grieving. At times of illness and confinement, the Eucharist and the Sacrament of the Anointing are most appropriate. The Eucharist is celebrated in the funeral liturgy itself. And the Sacrament of Reconciliation is also celebrated at these moments as well.

For other pastoral ministers, the church continues to develop expanding roles in such ministry. The pastoral minister in the rectory, hospital, hospice, home, school, etc. has at his/her command the Scriptures as the first tool of ministry. He or she brings the Word of God to the bereaved, many times in conjunction with the

Eucharist to assist in bridging the gap between the human and the Divine, in some fashion explaining the unexplainable.

The pastoral minister assists in opening the flow between the spiritual and emotional parts of the human person. The pastoral minister brings personal faith and time, the sharing of concern, listening. Beyond the celebration of the funeral Mass, the pastoral minister is able to extend the ministerial presence of the church through a variety of new situations brought about by a changing church and world.

There is the time necessary to make the funeral arrangements, including planning the funeral liturgy and wake service. Joining a family for the first viewing at the funeral home is possible with pastoral team assistance. Perhaps being with a family prior to the celebration of the funeral Mass for the closing of the casket could be integrated into pastoral ministry to the bereaved.

These are just some practices which have been tried in some areas of the country and have been found to be most beneficial.

At the cemetery, the opportunity for pastoral intervention is multifaceted.

In speaking of the church and its ministry to the grieving, we must address

the function and capacity of those who have status by baptism—those who are members, the laity, the faithful. We in this capacity have ministerial charges and moments unlike any other. In many instances we are closer to a dying individual or the family than clergy or pastoral team member.

Thus we have a significant ministerial opportunity to manifest our own faith in actions, to visit, to call, to pray, to function as a lay minister of the Eucharist where that is permitted, to assist with a parish mercy meal following a funeral where that is the custom, to take a member of the family to the cemetery when transportation is a problem, to watch for and assist when younger members of a bereaved family need someone with whom to share.

The church is at her best when she, through her members, ordained and lay, sees others of her members in pain and reaches out to them. Sometimes we just need to be challenged in order to understand more fully our need to minister in this capacity, to be the bridge which never takes pain and sorrow away, but simply brings the reassurance of the healing love of Jesus Christ to those who suffer the pain of grief.

## Mailers spared rate increase

WASHINGTON (NC)—Non-profit mailers will be spared another postal rate increase during fiscal 1984 under a bill approved by Congress in mid-November.

The bill calls for a 1984 postal subsidy of \$879 million, the full amount sought by non-profit users of second-, third- and fourth-class mail services to keep rates at the same level.

The postal subsidy was included in a appropriations bill to fund the activities of several government departments until the 1984 fiscal year ends next Sept. 30. President Reagan signed the measure on his return from his trip to Japan and South Korea.

The House earlier had approved the \$879 million figure in a related appropriations bill, but a Senate committee had suggested that the subsidy be trimmed to \$802 million.

House-Senate conferees later agreed to the higher figure.

The Reagan administration for three years has urged Congress to cut the postal subsidy and make all classes of mail pay their own way.

But non-profit users, including the

Catholic press and church fund-raisers, have argued that instead of cutting the subsidy all at once Congress should continue to phase it out slowly under a plan approved in the early 1970s.

Partial cuts in the subsidy by Congress in 1981 brought a major rate increase for non-profit mailers.

## Bill lifts ban on relations with Vatican

WASHINGTON (NC)—A bill lifting a century-old ban on U.S. diplomatic relations with the Vatican was signed into law by President Reagan Nov. 28.

The measure was signed by Reagan as part of a larger bill authorizing programs for the State Department. The Vatican relations measure had been attached to the bill by Congress earlier this year.

A White House spokesman said Nov. 28 he did not know whether or how soon the Reagan administration would proceed with the appointment of an ambassador to the Holy See.

# Archdiocesan parishes offer penance services for Advent

Parishes throughout the Archdiocese are offering Advent penance services cooperatively. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient. Several confessors will be present at each of the following locations:

## Batesville Deanery

Sunday, Dec. 11—St. Dennis, Jennings Co., 2 p.m.  
Wednesday, Dec. 14—St. Lawrence, Lawrenceburg, 7 p.m.  
Sunday, Dec. 18—St. Maurice, St. Maurice, 2 p.m.; Immaculate Conception, Millhouses, 4 p.m.; St. Maurice, Napoleon, 7:30 p.m.  
Monday, Dec. 19—St. Mary, Greensburg, 7 p.m.  
Tuesday, Dec. 20—Immaculate Conception, Aurora, 7 p.m.

## Indianapolis East Deanery

Wednesday, Dec. 14—Little Flower, 3 p.m. and 7:30 p.m.  
Thursday, Dec. 15—St. Michael, Greenfield, 7:30 p.m.  
Monday, Dec. 19—St. Philip Neri, St. Lawrence and Holy Spirit, 7:30 p.m.  
Tuesday, Dec. 20—Nativity, 7:30 p.m.  
Wednesday, Dec. 21—Our Lady of Lourdes, 7:30 p.m.  
Thursday, Dec. 22—St. Bernadette, 7:30 p.m.

## Indianapolis North Deanery

Sunday, Dec. 11—St. Joan of Arc, 4 p.m.  
Tuesday, Dec. 13—Christ the King, 7:30 p.m.

Tuesday, Dec. 20—St. Matthew, 7:30 p.m.  
Wednesday, Dec. 21—St. Andrew, 7:30 p.m.

## Indianapolis South Deanery

Tuesday, Dec. 6—Our Lady of Greenwood, 7:30 p.m.  
Sunday, Dec. 11—St. Rose, Franklin, 4 p.m.  
Tuesday, Dec. 13—St. Barnabas and St. Mark, 7:30 p.m.  
Wed. Dec. 14—St. Ann, 7:30 p.m.; St. Jude, 8 p.m.  
Tuesday, Dec. 20—Holy Name, Beech Grove, 7 p.m.  
Wed. Dec. 21—Holy Rosary, 7:30 p.m.

## New Albany Deanery

Tuesday, Dec. 13—St. Anthony, Clarksville, 7:30 p.m.; St. John, Starlight, 8 p.m.  
Wednesday, Dec. 14—Holy Family, New Albany, 8 p.m.  
Sunday, Dec. 18—Sacred Heart, Jeffersonville, 7:30 p.m. (This is a joint service offered by Sacred Heart and St. Augustine parishes.)  
Monday, Dec. 19—St. Joseph Hill, Sellersburg, 7 p.m.  
Tuesday, Dec. 20—Our Lady of Perpetual Help, New Albany, 7:30 p.m.; St. Mary, Navilleton, 8 p.m.  
Wednesday, Dec. 21—St. Mary, Lanesville, and St. Michael, Charlestown, 7:30 p.m.  
Thursday, Dec. 22—St. Mary, New Albany, 7:30 p.m.; St. Mary of the Knobs, Floyds Knobs, 8 p.m.



GETTING THE BOOK—Linda Seal, principal at St. Barnabas School, receives from Serra Club member John Kelley a copy of "Guide to Religious Communities of Women." Copies of the book was distributed by the Serra Club to archdiocesan schools recently. (Photo by Father Tom Widner)

## TO THE EDITOR—

### Dailey responds to professor's letter

It is not my intention to engage in a running feud with the learned Professor of New Testament at St. Meinrad School of Theology. When I laid my neck on the chopping block by writing the "Inclusive Lectionary" piece I fully expected the axe from some quarters.

But it seems cowardly to remain silent or passive when something as dear and familiar as the Bible, as we know it, is threatened with a radical translation of appeasement.

Ever since Vatican II (which did have merit) we, the little people in the pews, have had cherished traditional props knocked from under us, one by one. (No, I am not bemoaning the passing of such things as indulgences or the Latin Mass.)

For 20 years we have been compelled by the "enlightened" church to unlearn much that we were forced to learn earlier. No wonder so many Catholics have become confused and angry.

Mr. Scott pointed out that the earlier

Vulgate translation also was attacked by none other than Augustine "but in time became the official translation."

That is precisely what I fear in the case of the Inclusive Lectionary. Very likely it will be just a matter of time until we are indoctrinated into that version, like it or not.

As for the statement that "both Mr. Jackson and Mrs. Dailey seem obsessed with the necessity for a masculine identity of God" what about the thousands of other protestors who wrote to the NCC? That's a lot of "obsessed" people. However, for the record, I did allow that "maybe God isn't male. Then by the same reasoning he isn't female either."

If Mr. Scott perceived the tone of my article, which merely called spades spades, as being vitriolic, then I perceive his frequent use of words and phrases largely unfamiliar to the non-academic world as being a bit pompous.

Alice Dailey

Indianapolis

### Reader wants more information

The Criterion owes readers some additional information following Fr. Charles Fisher's report on his visit to the U.S. Penitentiary Work Farm near Terre Haute. (11-18-83)

I am unfamiliar with the events preceding the conviction of Fr. Roy Bourgeois but I recognize a definite lack of objectivity in Fr. Fisher's column. Readers need to know if a Catholic chaplain actually told recruits that soldiers point guns toward their enemy out of love of God or if, as is more likely, his words were taken out of context. Details of the situation wherein Fr. Roy was "strip searched and beaten" by M.P.s also should be reported.

The prisoner's attitude toward any authority remains unchanged as is shown by his refusal to perform assigned "menial tasks." His apparent goal is a transfer to a less lenient institution, with attendant press coverage, no doubt.

Fr. Roy needs to count his blessings. He lives in a society so tolerant that it forces its army to endure three assaults by a rebel group before taking action to restrain the intruders, briefly, in a minimum security prison. Perhaps he has counted, and that explains his return to this country.

Thomas A. Howard

Lanesville

### Indianapolis family gives thanks

I would again like to thank all of you who were so generous with your giving and prayers for Dominic. The trust established by your gifts has lifted a great burden from me and my family's shoulders.

As many of you have requested, I want to share briefly how Dominic is doing at this time. Since his last surgery, last November, the doctors say that the tumor does not seem to be growing, although present medical techniques do not allow for accurate assessment. Dom continues to experience seizures frequently. Several attempts have been made to control this seizure activity medically. These efforts have, not, been, totally, effective, and

therefore have left Dom in a state of confusion and forgetfulness.

As Dom's ability to think clearly and reason continues to decline it becomes harder to let him be alone and do the things he likes to do. He has recently been able to join a group of people his age. In this group there are leaders who are able to care for their needs as well as encourage and support activities for the group.

Again, we would like to thank all of you who have been so helpful.

Rose Canada

Indianapolis

(Editor's note: Dominic was the subject of an article in The Criterion in the fall of 1982.

## Dare to Share '83' Las Vegas Night

St. Simon's Church

8400 Roy Road — Feltman Hall

Saturday, December 3

8:00 p.m. — 2:00 a.m.

Sponsored by

St. Joseph Knights of Columbus &

St. Simon's Athletic Booster Club

Proceeds Benefit Dare to Share '83'

## Free Draft Beer, Soft Drinks, & Snacks

8:00 p.m. — 11:00 p.m.

## Adults Only Please!

Admission \$1<sup>00</sup>



## CORNUCOPIA

## Family was eccentric, creative

by CYNTHIA DEWES

My mother's family is the Boston Marathon of eccentricity. I say this because large numbers of individualists run in it in all stages of development. People tend to pay rapt attention to them, too. Their family crest (if they had one) would picture gothic nuts named for each family member, raining down on scrubby undergrowth from a sturdy Grimm Brothers tree.

Great-Grandpa Winnen was the original family eccentric—in this country, at least. He was a woodcarver who came from Germany to find the proverbial streets paved with gold. Instead, he found a backwoods Minnesota farm. The only good thing about it was the large amount of carveable wood on the premises, and a wealth of nature motifs to copy.

Grandpa hated farming, so he left the chores to his wife and twelve daughters while he and his only son hunted and fished. He loved to carve wood, so he took over a shed near the main house as his "studio." He carved the walls, ceiling, window and door frames to his liking, made furniture which was also carved over every inch, and then moved in with it.

Grandma and the girls didn't mind. They adored him. The town thought Grandpa a little odd, but good-natured and kindly. Grandpa even gained a bit of local fame by carving a bridge over Minnehaha Falls, pulpits for several churches in the area, and a picture frame for the "Empire Builder," James J. Hill.

Nature was Grandpa's favorite carving subject. He made each of his daughters a small jewelry box which featured a gloriously antlered stag on top and animal claw feet underneath. He carved massive whatnot shelves whose backboards were simulated fences covered with grapevines. Squirrels supported the top shelves, as angle brackets, and all edges were intricately carved with fruits and nuts. Two little shoes with field mice peeking from them framed the ends of the shelves.

My mother's brother took after Great-Grandpa. He too was clever with wood, and later he designed toys and jewelry. During WWII he was sent to Hawaii with the Seabees, experienced "emotional trauma" and has been drawing disability pay ever since. If that's not eccentric, it sure is imaginative.

Then there's his daughter, my cousin. After Uncle had moved in with her at her

home in Florida some years ago, she phoned me long distance at 8 a.m. one morning. "Do you believe in euthanasia?" she said. I don't think she was kidding.

The other side of Mama's family was also worth scrutinizing. Great-Grandma Keller was a mean woman and she knew it. She used to make her daughter-in-law taste her food to make sure it wasn't poisoned. She weighed so much she couldn't bend over to tie her own shoes and when she died she had a double casket (and not many mourners, according to legend). She was never religious except once, when she financed a trip back to Germany for a good-looking young minister whose motives appear to have been bringing in sheaves of one kind or another, whatever was available.

Memories of Cousin Ray are warmer, even though he had the foulest mouth ever heard. Every other word was a cussword, but they were used so frequently and with such lack of attention to meaning that they lost all shock effect. Ray drove an ex-funeral car, and we used to love to sit in the back seat with the window rolled up between us and the driver. Ray would let us talk to him through the speaking tube as he drove down the road, cussing away at passing drivers or the fates in general.

Somehow, all these people controlled their own lives and did their own things in a society more rigid than ours today. The entire family was creative. They painted china or watercolors, carved, invented, wrote and built beautiful and clever things. They were not always stable or admirable but they sure were interesting and fun. I hope it's in the genes.

## vip's...

✓ Donna Y. Dillon, daughter of Ray and Valerie Dillon, has won the Indiana University School of Law American Jurisprudence Prize Award for outstanding achievement in Contracts. Donna is a second-semester law student at Bloomington.

✓ William K. McGowan, Jr., and Mrs. Edward F. Steinmetz have been appointed Co-Chairmen of the 1984 Cathedral High School Shamrauction to be held Saturday, Feb. 25 on the school's campus. McGowan, a Cathedral graduate, is president of The Fidelity Bank of Indiana. Mrs. Steinmetz is active in community volunteer work. The Shamrauction has raised in excess of \$1,000,000 since its inception in 1977-78.

## check it out...

✓ A Christmas with Christ program to help the elderly, unemployed and children, is being conducted by St. Philip Neri Parish. Food, clothing, and toy donations will be picked up by calling Sandy Collins 635-6219 or Christmas with Christ 638-3097. Money donations may be sent to St. Philip Neri, 550 N. Rural St., Indianapolis, IN 46201.

✓ Christian Theological Seminary, 1000 W. 42nd St., will hold two worship services open to the public at 10 a.m. in the seminary chapel. The first on Wednesday, Dec. 7, is "The Lima Liturgy," a service which incorporates essential elements from Protestant, Catholic and Orthodox traditions. The second on Wednesday, Dec. 14, is "A Service of Lessons and Carols" sung by the seminary choral group.

✓ The Irvington Community Choral will present its Fifth Annual Christmas Concert at 3 p.m. on Sunday, Dec. 11 at Thomas Carr Howe High School. Several little flower members sing in the group. Cost is \$1 for adults, children free.

✓ The Central Indiana Council on Aging offers a Speaker's Bureau to explain services available to the elderly in this area, such as Project SAFE, nursing home pre-admission screening, transportation,

nutrition, employment, etc. Call 633-6191 for information.

✓ The Youth Exchange Service (YES) is in constant need of Catholic families who would like to host Catholic students from different parts of the world for periods of three months, one second school semester or one school year (nine months). Families provide a bed and meals and accept the student as a family member. For detailed information, contact YES, 350 S. Figueroa St., Los Angeles, CA 90071, 800-848-2121.

✓ A Day by Day Retreat for Alcoholics will be conducted on the weekend of January 27-29 at Kordes Enrichment Center. Speaker for this A-A oriented weekend will be Brother Gerry Boylan. Deposit is \$5 with balance of \$50. For information contact Sr. Betty Drewes, Kordes Enrichment Center, R.R. 3, Box 200, Ferdinand, IN 47532, 812-367-2777.

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### Archbishop O'Meara's Schedule Week of December 4

SUNDAY, December 4—Blessing of the newly renovated church, the new hall and consecration of the altar, St. Paul Parish, Tell City, Mass at 11:30 a.m.

SUNDAY and MONDAY, December 4-5—Annual Presbytery Meeting of the Archdiocese of Indianapolis, Holiday Inn, Columbus, beginning at 7 p.m. Sunday.

WEDNESDAY, December 7—Final Senate Age Group gathering, Benedictine Center, Beech Grove, 12 noon.

THURSDAY, December 8—Memorial Tribute to Bishop Joseph Chartrand, Marian College, Indianapolis, Mass at 11:15 a.m.

FRIDAY AND SATURDAY, December 9-10—Indiana Catholic Conference Board and Advisory Council meeting, Fatima Retreat House, Indianapolis, beginning at 5 p.m. Friday.

## FAMILY TALK

## Is there really a Santa?

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: My 6-year-old daughter asked me, "Is there really a Santa Claus?" I don't know how to answer that. I would like her to realize that God sends us all our wonderful gifts, not some imaginary fat old man living at the North Pole. It's the word "really" that gets me. Maybe we should tell her the truth, that the gifts really come from her parents. Isn't the story of Santa Claus bringing the gifts like the story of a stork bringing babies? Shouldn't we tell the truth?

Answer: Do you really want to take all the fun out of life?

Truth comes in many forms. There is truth in a wordless tear, a flowing river, an airplane rising up to greet the sky. There is

truth in numbers that add up, in recounting to someone where you have been and in telling a story.

When Jesus was asked some very hard questions, he often told stories. "Who is my neighbor?" the young man asked. Jesus responded, "Once upon a time, a certain man went down to Jericho and fell victim to robbers."

Once upon a time, the world became so selfish and greedy that people thought only of themselves. People ate and drank and would not share. This was very hard on old people and little children, on poor people and widows, on sick people and those with a handicap. But there was one good man whose name was Nicholas, and he decided he would feed the hungry, visit the lonely, care for the sick and old and bring joy to small children.

A story. Is it just a story? No, it is really true, true in the sense that the story of Santa Claus expresses the love and sharing in the hearts of each one of us.

Literally truth is not the only truth. Is there literally a Santa Claus? Of course not. But is there really a Santa Claus? I think so.

Santa Claus lives most of the time in the North Pole of our hearts, frozen in by our greed and selfishness. But at least once a year, he is able to pack his sleigh, hitch-up his reindeer and fly south to each family in the whole world.

What a beautiful coincidence that Santa

Claus leaves the North Pole on the eve of the day Jesus was born. God so loved the world that he sent his only son as a baby, to be born in a stable and to take on all the vulnerabilities of the human condition.

Christmas is a love feast, a time of giving and sharing. The Santa Claus legend does not take away from the magnificence of Christmas; it enhances it.

John the Evangelist says that God's truest name is love, that wherever love is, God is. That means that whether we say that gifts are brought by the Christ child, by Santa Claus or by our parents does not matter. God is in us, and most especially in the love that we express.

Yes, there really is a Santa Claus. He is the symbol and the sign of loving and giving, the love that wakes from hibernation in the heart of each of us.

(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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## NFP can be used during change of life

by NONA AGUILAR

Several readers have asked: can Natural Family Planning (NFP) be used during the change of life? The answer? Definitely yes! First, a little background on what happens during this phase of a woman's reproductive life.

The medical name for change of life is climacteric. During the climacteric, ovarian function decreases and eventually ceases entirely. This is why the number of menstrual cycles a woman experiences declines year by year. Some cycles may not even be ovulatory.

Many women going through the climacteric experience both long and short cycles, resulting in so-called "menstrual irregularity." Thus, one cycle could last 79 days, the next, 24 days, etc.

Still, despite the irregularity, recognizing the fertile days is no more difficult during the climacteric than at any time in a woman's reproductive life. The crucial matter, of course, is that a woman be very careful to note the fertility signs, especially the presence of cervical mucus secretions. Indeed mucus is the single most important sign of fertility.

What is cervical mucus? What does it look like?

Mucus is a thin, watery substance produced during the woman's fertile phase by the cells lining the cervical crypts.

Mucus is important for two reasons. First, it provides microscopic "highways" for sperm to travel in order to pass through the cervix. Indeed, if the mucus-producing cells are damaged in any way (say, through a surgical procedure such as conization, etc.) infertility may result. The reason? Sperm cannot effectively penetrate through the cervix in the absence of the microscopic mucus "highways."

Mucus is important for another reason: it nourishes and keeps sperm alive for several days. That's why intercourse that takes place a number of days prior to ovulation can still cause conception. As a result, a couple shares a number of days of potential fertility.

As for what mucus looks like, it is of a changing consistency. The woman may notice that it is sticky and tacky when it first appears, changing to become thin, watery, even cloudy in appearance, like smooth, creamy hand lotion. Finally, the mucus becomes very clear and slippery, like raw egg white.

Here is the important point: it doesn't matter how long or how short a woman's cycles are. When any mucus develops prior

to ovulation, the couple knows that an act of intercourse could cause conception. Thus, the couple that does not wish to conceive must agree to abstain throughout the days that any mucus is observed, plus three days after it has disappeared. (The extra three days are essential to insure that a couple's fertile phase has ended.)

Many women also check the cervix, which changes when a woman is fertile. The cervical changes are especially useful for the woman who experiences scanty mucus during her climacteric.

During the time of fertility, the cervix softens, opens a bit and rises in the vagina. Indeed, it is sometimes impossible for a woman to reach her cervix with her fingertips during the fertile phase because it has risen so high in the vagina. The couple that does not wish to conceive should abstain when the cervix is soft, slightly open and high in the vagina.

One caution: a minimum of three to four learning cycles is required before most women feel confident in interpreting the cervical changes.

It has long been known that a woman's basal body temperature rises about a half a degree after ovulation. This is due to the increased level of progesterone in the body. When there is a sustained temperature rise of about three days (provided, of course, that the rise is not associated with fever) the couple can no longer conceive for the rest of that cycle. When the temperature is elevated, acts of intercourse will not lead to conception.

With good personal instruction, any couple can learn easily—and reliably—how to follow their fertility on a day-to-day basis. If instruction is not available in your area, self-instruction is possible by carefully following the guidelines in either of the following two books: "No-Pill, No-Risk Birth Control" by Nona Aguilar (Rawson, Wade Publishers, Inc.) and "The Art of Natural Family Planning" by John and Sheila Kippley (Couple-to-Couple League).

While I wrote the first of the two books listed above, I am also the first to insist that personal instruction is superior to self-instruction with a book.

\*\*\*

"No-Pill, No-Risk Birth Control," by Nona Aguilar, can be ordered by mail through CCN Booksales, 5410 Wilshire Blvd., Suite 100, Los Angeles, CA 90036. Please send \$6.95 for paperback or \$12.95 for clothbound. Add \$1.50 for bookrate postage and handling or \$2.50 for U.P.S. delivery. Mastercard/Visa phone toll free 800-421-4250.

For more information about Natural Family Planning, contact Mrs. Valerie Dillon at the Archdiocesan Family Life Office, 1400 N. Meridian at., P.O. Box 1410, Indianapolis, IN 46206, 317-238-1595.



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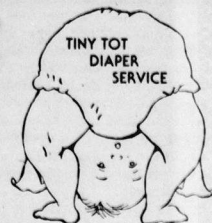
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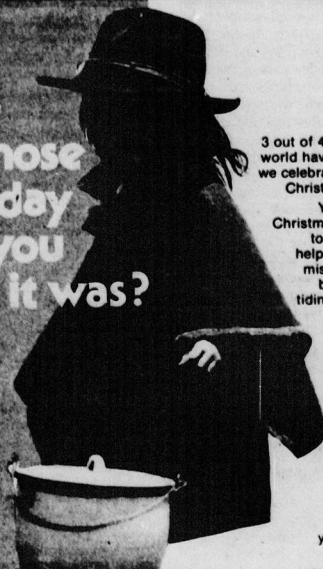
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# Losing job parallels Jesus' experience

by MONICA CLARK

There must be some mistake, I thought. My head was spinning, my body numb, as I leaned against the doorway of my supervisor's office in a church-related social service agency. We had been discussing a major grant I had just negotiated. It would ensure continuation of one of his agency's programs.

Elated that my success would help make life easier for the poor in a rural community, I was unprepared for his words: "The board reviewed the budget last week and is recommending cutbacks. Since your job is not really necessary, next Friday will be your last day."

Somehow I managed to return to my office, pick up my jacket and purse and, amidst tears and fears, walk outside carrying with me grief, anger, self-doubt and a strong determination.

An event like this—unemployment, family relocation, a ruptured relationship, personal illness, the death of a loved one—hurls a person into crisis. For most of us, it is difficult to embrace the crisis willingly.

The Chinese symbol for crisis represents danger. But it also represents opportunity. A decade later, I've come to appreciate how the loss of that job would mean that I would experience opportunities to grow and mature. It was a time of grace.

Psychiatrist M. Scott Peck, in his book "The Road Less Traveled," speaks of grace as a promotion, a call to a position of higher responsibility and power as one who carries God's love. But it is hard to see loss as gain.

There is a gospel paradox about losing one's life in order to find it. Unlike the rich young man Jesus admonished to sell all that he had, I was having my "wealth" ripped away. Yet the call was the same. It was a call to relinquish—to give up—something.

For me to respond to that call first meant crossing over from external security to internal responsibility. I had to let go of the guarantees I had depended on and allow myself to be powerless. I had to wrestle with feelings of abandonment and failure.

I had to wrestle with the confusion of finding a new course.

I see more clearly now than I did then how my experience, in some small way, paralleled the experience of Jesus who at the height of his career felt betrayed, abandoned and deprived. Then he said, "Not my will, but yours be done."

With his surrender was not passive.

But all his strength, Jesus made the active choice to die. In doing so, he brought freedom to us all.

In a similar way, we have to take responsibility for our lives. If I am to become whole and holy I must make the full-free choice to find and be found by God.

While loving myself enough to take charge in the search for a new job, I also took an important step in spiritual growth. That step meant allowing God to love me on God's terms. We argued about my being led into arenas I had not planned.

## Resources

"A Cry for Mercy," by Father Henri J.M. Nouwen. What is the road to spiritual maturity like? Father Nouwen's insights and questions and problems, as evidenced in this special book of prayers, will be helpful to many readers who have found the road to spiritual maturity to be rocky. "There is so much fear in us . . . Our inclination is to show our Lord only what we feel comfortable with. But the more we dare to reveal our whole trembling self to him, the more we will be able to sense that his love . . . casts out all our fears," Nouwen writes. (Doubleday and Co. Inc., Garden City, NY 1981, \$10.95)

"This isn't what I had in mind," I complained.

The answer came back, "Trust me."

But it wasn't easy to feel weak and broken. Then I discovered the real hurdle for grace: my reluctance to let go of my status quo, my fear of extending into new territory, of making new commitments and forming new relationships.

It would have been far simpler to find a way to make a settlement with comfort and no longer be disturbed.

But life is a series of disturbances. God nudges us out of complacency. God asks us to expand or rechart our maps of reality.

When I can see a crisis not just as a danger, but also as an opportunity, I can venture into that unknown where God waits.

My departure from that job in a social service agency set me on a new path. Sometimes since then I've wandered haltingly in the barren desert. Other times I've shared in the wonders of the Promised Land and run on with joy.

But since that afternoon 10 years ago when my neat, protective world cracked open, I've begun to learn about the real meaning of the dyings and risings in the Christian's life.

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**LETTING GO**—The loss of a job frequently comes without warning. It catches us unprepared. For Monica Clark, it was difficult to let go of the past and venture out on a new path. Ultimately she began to see the crisis also as an opportunity to travel into unknown territory to do God's work. (NC photo by Dale G. Folstad)

## Are we ever completely mature?

Turning points in life help bring maturity

by DAVID GIBSON

At the age of 95, an elderly gentleman I know very well sold his farm and settled down in a retirement home not far from the fertile Midwestern acres he had worked for nearly 70 years.

His wife died years ago and he had outlived his three children. His grandchildren and great-grandchildren remained. But they were part of the mobile, modern world. He was determined not to leave the countryside he loved in order to live with them in the city, which he could never love.

So, circumstances having made a move necessary, some of his grandchildren gathered about and helped him initiate yet another phase of his life. It was a move they had dreaded, fearing the devastating effect a departure from his old home might have on him. But they couldn't help noticing how well he handled this difficult turning point in his life.

"There are moments when he is sad about selling the farm," someone remarked. "But he is certain he is doing the right thing, and he isn't depressed."

When I last spoke with him, the man was watching a football game on television. A week earlier he had taken an overnight trip with a grandchild, which he had enjoyed immensely.

The story of this man—who is hard-of-hearing and who finally has given up driving his car, but who still is alert and intent on managing his own affairs—is a reminder that life is filled with turning points and new beginnings. People end one phase in life, only to begin another.

Is one ever finally, and completely, mature?

Even babies experience turning points in life. When they're first born, you love them intensely. But while they'll squeeze your finger, when you hug them they don't really hug you back. It's a turning point and a new beginning when a baby really hugs you. Then you know that the baby's world has expanded.

And the baby's world will keep right on expanding. In fact, the child faces a lifetime of perspectives that will be modified and refocused. Its parents hope maturity will be the outcome 20, 25 or more years down the road.

But how, exactly, will they know when the child is mature?

Some people define maturity as the ability to make decisions. By making a decision, one takes hold of life. To consider alternatives and to decide on a best course of action, is to take one's life seriously and to act responsibly at each of its beginning points.

But is that all there is to maturity? I believe that the recognition of one's own limitations is part of what maturity implies. To identify not only one's talents, but one's limitations, is to achieve self-understanding; without that, it is difficult to expand along the path that is best for you.

There are people who believe maturity exists when a person can act independently, not relying excessively on others. But interdependence is important too—the ability to work with others to make a new beginning in life.

And, life involves many encounters with people who have needs. It would be difficult

for a Christian to discuss maturity without singling out sensitivity to the needs of others as an important quality. For it plays a role—like yeast—in expanding one's universe.

This article began with the story of an elderly gentleman. The farm he sold was situated at the crest of a hill. From his house, he looked out across a great valley; the eye could reach points 20, 30 or more miles away before touching the horizon.

For years and years the man looked out across that expanse, and loved it. Away from home, even for a day, he couldn't wait to return.

I always considered him a great lover of his own land. In time, however, I came to regard him as a profound and contemplative lover of God's creation. He couldn't stop eyeing its beauty and admiring its worth. A mature quality, in my opinion.

Now he has made a difficult, new beginning. At 95, he is still maturing.

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## GOD in the human situation

### This Week in Focus

Do you know anyone who doesn't want to be mature and who doesn't admire maturity in others? At the same time, do you have—or does anyone have—a precise definition for "maturity"?

Is maturity a quality that can be achieved once and for all? Or is maturity always a goal?

This week Monica Clark tells the story of a time when she felt devastated after losing a job. But the experience set forces in motion that ultimately caused her to grow and mature. Looking back from the vantage point of a decade, she now thinks that was a period of grace for her. Ms. Clark is on the staff of the Catholic Voice of Oakland, Calif.

Neil Parent's article is about three of maturity's companions: detach-

ment, acceptance and patience. There are other companions of maturity, he writes. But these three make for a good beginning. Parent is the U.S. Catholic Conference representative for adult education.

David Gibson tells of a 95-year-old man who has just made a new beginning in life. Maturity is invaluable for facing each of life's many new beginnings in a positive way, the writer suggests. Gibson is editor of the Know Your Faith series.

For his discussion of maturity, Father John Castellet reaches back into the city of Corinth in St. Paul's time. The problem of immaturity in Corinth stemmed in part from the people's infatuation with super-sophistication and the brilliance of a man named Apollos, Father Castellet says.

# Immaturity deters our Christian life

*We must keep maturing all through life*

by Fr. JOHN J. CASTELOTT

"When I was a child I used to talk like a child, think like a child, reason like a child. When I became a man I put childish ways aside" (1 Corinthians 13:11).

In the context of Paul's first letter to the Corinthians, the pointed reference of those words to childishness is quite deliberate. For it is precisely immaturity in the Christian life that people in Corinth are displaying, to their own detriment and to the detriment of their community.

Several influential members of the community have come to think that they possess a superior sophistication. Among other things, they are so enthusiastic about

the eloquent Apollos that they look down on Paul as quite pedestrian. The trouble is that their infatuation with this brilliance actually blinds them; they are not coming to grips with reality, not growing up.

This was just one manifestation of their annoying immaturity. It led Paul to remark rather sadly: "Brothers, the trouble was that I could not talk to you as spiritual men but only as men of flesh, as infants in Christ. I fed you with milk, and did not give you solid food because you were not ready for it. You are not ready for it even now, being still very much in a natural condition.

"For as long as there are jealousy and

quarrels among you, are you not of the flesh? . . . When someone says, 'I belong to Paul,' and someone else, 'I belong to Apollos,' is it not clear that you are still on the human level?" (3:1-4).

One can sense his frustrated desire to scream: "For crying out loud! Fan clubs may be all right for teeny-boppers, but not for Christian adults."

There are many adults, many very smart people who are unwilling or unable to face reality, taking refuge instead in all sorts of distracting escapes, including, tragically, chemical addictions. Their alternatives then are quite ghastly: insanity or death.

It is true, relatively speaking, that very few people ever reach full maturity. It is a long, hard process of growth. But sooner or later, if one wants to become a fully authentic human being, one must come to grips with the facts of life, with one's own imperfections and those of the world, with truth, with reality, with God.

The disciples were outstanding examples of this slow, painful process of growing up—and they were all grown men. Especially as portrayed by Mark, they showed an incredible resistance to the harsh reality of the Cross.

In the second part of his Gospel, Mark has Jesus make three predictions of his Passion, and the disciples' response is one of appalling denseness. After Jesus' first prediction, Peter "took him aside and began to remonstrate with him." Jesus had to reprimand him sharply and then went on to spell out the implications of his prediction. He began, "If a man wishes to come after me, he must deny his very self, take up his cross and follow in my steps" (8:32,34).

After the second prediction of the Passion, the disciples were afraid to face reality. They sought escape, arguing like little boys about which of them was the most important. And after the third prediction, James and John had the effrontery to ask Jesus for privileged positions in his kingdom (10:37).

Eventually, of course, reality caught up with the disciples, as it does with everyone. But the sooner we accept it and live with it, the sooner we become mature, well-balanced, secure, happy human beings.



WHAT DO YOU WANT?—"What is it you want the two. "When you sit on your throne John answered, "we want to sit there with you"

## Detachment

by NEIL PARENT

Junaid was an ancient Islamic holy man. He used to illustrate his teaching through personal example.

One day some would-be disciples found him in the midst of great luxury. Scandalized by what they saw, they left him and sought out another holy man who lived in stark simplicity.

"Your simple manner and austere environment are much more to our liking than the garish and shocking excesses of Junaid," the aspiring disciples told the new holy man.

But the holy man responded: "The great Junaid is surrounded at this moment by luxury because he is impervious to luxury, and I am surrounded by simplicity because I am impervious to simplicity."

## THE QUESTION BOX

### Reader asks for reprint

by Msgr. R.T. BOSLER

Q Several years ago you explained how God answers our prayers—how he may not necessarily answer them for a cure in the way we want it. You quoted passages from the Bible that suggest we should always ask God to answer our requests as he knows best. I remembered this when listening to a TV preacher promising sure cures and even financial success if only you prayed with true faith. He implied if you don't get what you want your faith is weak. Several charismatics I know seem to have the same notions. A reprint of your answer might help a lot of us.



A Several years ago? Eight years ago it was.

The column was an explanation of the words of Jesus, "Ask and it will be given to you." I answered by saying the Bible is the best interpreter of the Bible:

"The first letter of John says, 'We are quite confident that if we ask him for anything, and it is in accordance with his will, he will hear us.' " (5:14)

Then I called attention to how Jesus prayed during his agony in the garden: "Not my will but thine be done." Then I went on:

"The early Christians learned the lesson well. The letter to the Hebrews draws the conclusion from the prayer of the Lord in his agony: 'In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered.' " (Hebrews 5:7-8)

"His prayer was heard, therefore, when he was given the ability to submit himself totally to the will of the Father. In this sense our prayers are always answered.

"Even though we do not explicitly qualify our requests by wanting them to conform with the will of God, if we continue to ask over and over again with faith and confidence, we will certainly receive the answer Jesus received in the garden and learned to obey through suffering."

Then I pointed out how God does not ordinarily work miracles in answer to our prayers:

"He has created a universe that

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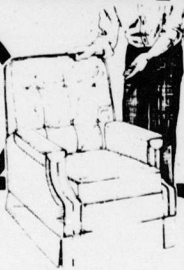
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me to do?" Jesus  
e in your kingdom,"  
ou, one on your right

and the other on your left." "That's what we really want," James  
added. (NC sketch by Beryl E. Newman)

## It is important to maturity

This story has long been used by Islamic teachers to illustrate the importance of detachment for spiritual growth. Its lessons apply equally well to the search for personal maturity.

Detachment—which, for Christians, is not the same as indifference to the things around us—is important to maturity. Detachment is a quality that frees us to respond openly and generously to the demands that life places on us. Bertrand Russell, the philosopher, once said that "it is the preoccupation with possessions more than anything else that prevents us from living freely and nobly."

Overattachment to things—and sometimes to people or to our way of life—not only captures our heart's allegiance. It is, in the words of the World War II writer, Simone Weil, "the great fabricator of

illusions." When we are overly attached to things, our vision of reality can become distorted, like peering through a glass bottle. Then we tend to see what we want to see.

It is no wonder that Jesus called for us to be spiritually poor and to seek the reign of God before anything else. "Anything else" could get in the way.

But if detachment is a companion of the maturing person, so are acceptance and patience.

Acceptance is the willingness of the heart and mind to embrace life, even though there is much about life that is beyond our control.

Robert Frost, who reached some degree of maturity in his long and illustrious life, offered this advice: "Take what is given, and make it over your way. My aim in life has always been to hold my own with whatever's going on. Not against: with."

Not against: with. What I mean by acceptance is this: to make the most of life, to harmonize with its rhythms, to savor it for all the meaning it will yield. Not to do so is to live less fully and, consequently, less maturely.

The third companion of maturity, patience, needs little explanation. Maturity can no more grow in the impatient heart than an eagle can soar without wings.

Patience is literally self-suffering—an expression Mohandas Ghandi preferred. It is undertaken to attain a higher goal.

The person who has patience is called blessed in the Old Testament book of Deuteronomy. In the New Testament, the author of the letter to the Hebrews emphasizes that we need patience to do God's will.

"How poor are they that have not patience," wrote Shakespeare in *Othello*. "What wound would ever heal but by degrees?"

One of my sisters has hung a sign in each of the rooms of her children. It reads: "Be patient: God isn't through with me yet." She did this to remind herself daily that to be a mature parent calls for patience in the face of youthful mischievousness and irresponsibility.

My boss has the same sign in his office. It hangs there as a reminder to him and to all of us who see it that the quest for maturity is ongoing. This is a quest that requires patience toward both ourselves and others.

Detachment, acceptance and patience. They stand as three signposts on the journey toward maturity. There are others, of course, but these make for a good beginning.

# Children's Story Hour

by JANAAN MANTERNACH

James and John were brothers. They were fishermen. Their father was Zebedee.

The two brothers were young and ambitious. They wanted to be the most important of Jesus' followers. They weren't sure just what they meant, but they wanted it.

So one day they talked with Jesus.

"Jesus," James began, "there is something we want you to do for us."

"What is it you want me to do?" Jesus asked the two.

"Well," John answered. "We feel like we deserve some recognition. When you sit on your throne in your kingdom, we want to sit there with you, one at your right and the other at your left."

"That's what we really want," James added. "What do you think? Isn't that where we belong?"

Jesus smiled at his two young friends. "They still have so much to learn," he thought to himself.

"I don't think you know what you're asking," Jesus answered. "It won't be easy. Are you able to bear all the pain I'm going to suffer?"

"Sure we can," said John without any hesitation. James agreed. "We can take it," he assured Jesus.

Jesus was pleased with his young friends' eagerness. But he chuckled at their immaturity.

"You will suffer with me," Jesus said seriously. "That much I can promise you. But it isn't up to me who will sit at my right or left. God will give those places to whomever he wishes."

James and John felt let down. They so wanted to be first among Jesus' followers. But more trouble was in store for them.

The other 10 close friends of Jesus heard about what John and James had asked Jesus. They were very angry at the two men.

Jesus did not like to see his friends fighting with one another. He also did not want them to try to get ahead of one another. So he called his friends together. He didn't criticize James and John any

more than the others. Here's what he told them.

"You know that some people have complete power over other people. Rulers and leaders have absolute authority. You are not to be like that."

They all looked at each other. They were puzzled by what Jesus was saying. "Didn't everyone want to get to the top and be able to tell others what to do?"

"If any of you want to be great," Jesus continued, "you have to be a servant to everyone else. If you want to be first, you need to serve the others. I came to serve everybody."

John and James felt very sheepish. The others stared at them with anger, until they realized Jesus was talking about them all.

### Questions:

1. Do you hope to get to the top in this world?
2. What do you think it means to be successful?
3. In this story, what does Jesus say is the way to become successful, to get to the top?

### Children's Reading Corner

Sometimes children try to find out where they rank in the family's circle. Often they do not take their position for granted. At times they just want to be sure they are loved as much as the others in the family. An exquisite story about this theme is "May I Visit?" by Charlotte Zolotow (Harper 9 Row Publishers, 10 East 53rd St., New York, N.Y. 10022. 1976. Hardback, \$4.95).

An older sister comes home for a visit. But the little sister notices how much her mother enjoys the older daughter. And the little sister becomes uncertain how much joy she is to her mother. The child asks if she might visit when she grows up, provided she doesn't have the failings she now has. The story ends with the mother holding the little one in her arms assuring her it will be as much fun having her then as it is now.

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## THE SUNDAY READINGS

SECOND SUNDAY OF ADVENT December 4, 1983

by Fr.  
JAMES A.  
BLACK

Isaiah 11:1-10  
Romans 15:4-9  
Matthew 3:1-12

**Background:** The readings for the Second Sunday of Advent speak not only of the need for repentance, but of how that repentance must change our life.

The first reading is one of the famous "messianic" passages from Isaiah. Isaiah told his people that the Lord would judge them with justice; all evildoers would be punished. The faithful could look forward to a better day. Isaiah described an idyllic situation in which even the Gentiles would seek out the word of God.

The gospel reading shows the beginning of the ministry of John the Baptist. When John began to baptize, he was approached by the Pharisees and Sadducees. John challenged them to give evidence that they meant to change their lives. The religious claims of these groups were not enough; they had to demonstrate their convictions by the way they lived their lives.

In the second reading, Paul reminded the Christians at Rome that they were to live in peace and harmony with each other. Paul wanted them to be united; this would offer praise to God.

**Reflection:** When was the last time that you were reconciled to the Lord and to the Christian community? That is, when did you last receive the sacrament of reconciliation?

If you have trouble remembering when this last occurred, it's been too long.

You and I could both list several reasons why the sacrament of Penance is im-

portant. You know that it's important for your growth as a Christian. So why do you hesitate?

Lots of people claim that they're afraid of the sacrament—it embarrasses them. Maybe we ought to be embarrassed by some of the things we do.

But I think the real reason is deeper. I suspect that most people avoid the sacrament of Penance because of one simple attitude: if we're going to accept the Lord's forgiveness, it means we're going to have to change our life. We'll have to give up those sins we confessed and replace them with something more virtuous and good.

Maybe we don't really want to give up those sins in our life. And if that's the case, then conversion really hasn't taken place yet. We don't fully belong to the Lord.

Giving up sin and replacing it with goodness may well be a more frightening prospect than telling our sins to the priest, or asking the Lord for forgiveness, or doing a penance that will help us grow.

But if we take seriously the message of next Sunday's readings, we'll recognize the importance of the task before us.

There will probably be a Penance service in your parish sometime in the next few weeks. There will be numerous opportunities to receive the sacrament of reconciliation. So now it's your turn to decide.

Do you really want to be reconciled?

## of answer

develops according to set laws. It is a universe in the process of developing, and as far as this earth is concerned, God has created humans to work with him in developing the world.

"He doesn't normally interfere with the process and work miracles—though, of course, he can. Some humans are born with weak hearts or tendencies toward certain diseases. God expects us humans to dominate nature, find ways to overcome disease, etc.

"He may occasionally enlighten certain men and women to make great discoveries (such as Einstein); he may occasionally work miracles, but ordinarily he seems to want men and women to work out problems of this world with their own native intelligence.

"Perhaps that is God's way of showing how great he has made us.

"What he does do is to sustain us, answering prayers by giving strength, courage and patience."

I would not want all this to imply that I think faith cures are rare. The strength God gives us when we pray for relief in sickness frequently helps the human body restore itself.

(Monsignor Bosler welcomes questions from his readers. Write to him at 600 N. Alabama, Indianapolis, IN 46204.)

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# Christ the King Parish

Paoli, Indiana

Fr. Andrew Diezeman, administrator

by JIM JACHIMIAK

Early members of Christ the King Church in Paoli became accustomed to moving. But recent remodeling of the present building seems to indicate that parishioners would like to remain there.

The building, purchased in 1952, was formerly a service station. It was the fourth church in the first four years of the parish's existence.

Renovation of the church began in the summer of 1982. It included the construction of a peaked roof over the old, flat one; a layer of red brick over the concrete block walls; and an arched entrance at the front of the building. Later, work began inside. A new ceiling and new windows were installed earlier this year.

The work is continuing, with the ceiling under the front entrance just completed in November.

The church building includes a chapel and a separate meeting room. Future plans call for an additional classroom/meeting room, to be built in the rear of the building.

"They don't do anything unless they

have the cash to do it," says Father William Blackwell, associate pastor.

At the same time, he points out, expenses are low at Christ the King because there is no resident pastor. Father Blackwell lives at Our Lady of the Springs parish in French Lick. Father Andrew Diezeman, administrator, lives at Holy Cross Parish, St. Croix, where he is pastor.

Since there is no parish house, maintenance costs are low. In addition, the church is only heated during Mass, meetings or other gatherings.

Funds for such projects as the renovation of the church come mainly from yard sales and other parish fund raisers. "The people just get out and do things," Father Blackwell says. "They're very independent here." He notes that the parish is largely made up of full-time or part-time farmers.

Besides managing the renovation projects, the parish of 85 households operates its own education program, coordinated by Eileen DeLong. This year, Mrs. DeLong is also meeting with Elizabeth Maloney of Our Lady of the



Springs, to consolidate some activities of the two parishes.

Senior high school CCD classes, for grades 10-12, are taught by Father Blackwell. "So that has suffered this year," he notes. The priest has been recovering from a heart attack and open heart surgery since August.

Father Blackwell believes that his illness and lengthy recovery demonstrated the parish's independence. "They managed while I was in the hospital and they're managing now," he declares. He gives much of the credit for that to Christ the King's parish council. "They take care of everything," he points out.

Christ the King was established as a mission of the French Lick parish, and the relationship between the two continues. Father Blackwell is associate pastor of both of the Orange County parishes, in addition to the St. Croix parish and St. Joseph Parish, Crawford County. He notes that most of his duties are limited to French Lick and Paoli, so "I take care of all of Orange County."

Father Diezeman, pastor at Holy Cross, is administrator of the other three parishes. Therefore, the two priests together are responsible for Catholics in Orange County, Crawford County and part of Perry County.

The Paoli parish was founded with the help of Jesuits from nearby West Baden Springs, and has also been influenced by other religious orders during its 35-year history.

From 1934 to 1964, the Jesuits operated West Baden College in the former West Baden Springs Hotel. While they were in

West Baden Springs, the Jesuits were responsible for the Paoli and French Lick parishes. After archdiocesan priests were given charge of the parishes in 1964, Benedictines from St. Meinrad Archabbey assisted them for several years. Seminarians from St. Meinrad also spent some time in the parish.

Sisters of Providence from Jasper also left their mark, conducting two-week summer programs for the Catholic children of the county during the 1960s.

When the parish was formed from Our Lady of the Springs in 1948, it was known as Our Lady of Perpetual Help. A small group of Catholics, under the leadership of Jesuit Father J. Robert Koch, began celebrating Mass in a three-room apartment on the second floor of a Paoli home.

In 1949, the parish moved to a one-room chapel in another house. A month later, parishioners relocated again, this time to a vacant garage in the town.

In 1952, the Home Mission Board of the archdiocese purchased the present building, just east of Paoli on U.S. 150. When the building was consecrated as a church, the parish name was changed to Our Lord Jesus Christ the King.

In 1966, a watershed to prevent flooding in the area was planned. It would have included the property where the church is located, so the parish purchased four acres of land for a new building.

But the watershed was never built, and neither was the new church. Before last year's renovation project began, Father Blackwell explained, parishioners decided to remodel and enlarge their present building rather than erect a new one.

## Sisters of Mercy ban tubal ligations at hospitals

At the request of the Vatican, the Sisters of Mercy of the Union have banned tubal ligations in their 64 hospitals across the United States.

Bishop James Malone of Youngstown, Ohio, acting for the Vatican's Congregation for Religious, ordered the move, said Sister Theresa Kane, superior of the sisters, in an Oct. 27 letter to the order's 4,300 members.

The Sisters of Mercy of the Union run more Catholic hospitals in the United States than any other religious order. At least 25 of those hospitals had been allowing tubal ligations, a sterilization procedure, according to a 1979 study by the order which led to the Vatican action.

Tubal ligation is a surgical procedure in which a woman's Fallopian tubes are sealed, preventing eggs from traveling from the ovaries to the uterus, and thus making her sterile. Catholic moral

teaching forbids direct contraceptive sterilization, saying it is contrary to natural law.

The U.S. bishops' ethical directives for Catholic health care facilities say sterilization is permitted when there is no other way to prevent, cure or treat a serious disease. This could be the situation, for example, in the surgical removal of a cancerous uterus or ovary. The directives also allow Catholic facilities to permit contraceptive sterilization under "duress or pressure"—if, for example, a refusal to allow the procedure could force the hospital's closing.

The issue has grown in recent years. According to the National Center for Health Statistics, the number of tubal ligations per year in the United States tripled between 1971 and 1981, from 213,000 to 647,000.

The 1979 study by the Church-Institute Committee of the Sisters of Mercy found that of the order's 25 hospitals that performed tubal ligations, five were performing more than 20 a year.

Most of the hospitals cited "pathological medical indications" as the grounds for the procedure, but among factors that one hospital considered was the likelihood that the woman would conceive an abnormal child.



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# Pope 'bottled up' for collectors

by KEVIN C. McDOWELL

I pass the same liquor store every day as I go to work. Besides the usual assortment of spirits in drab, dusty bottles that still resist the change to metric, there are the "collectibles," which are considered more valuable, and are priced accordingly.

Prominently displayed are the Indy race car specials, John Wayne memorials ("for the two-fisted drinkers"), various other deceased notables, and 14-count 'em—Elvis Presley decanters featuring the King of Rock 'n' Roll in various performing poses.

## St. Meinrad to host marathon

ST. MEINRAD—A 36-hour basketball marathon will be held Dec. 2-4 at St. Meinrad Seminary. The marathon is sponsored by the student organization, Cooperative Action for Community Development (CACD).

The purpose of the continuous basketball game is to raise funds for CACD's activities. CACD is a non-profit, community service program operated by St. Meinrad seminarians. CACD has been serving residents of Perry, Spencer, Dubois, Crawford and Warrick counties in southern Indiana for nearly 20 years.

CACD members visit residents of nursing homes, chop wood for the needy, tutor school children and work with the physically and mentally handicapped. They also organize Boy Scout troops and provide recreation for local youth. CACD depends on events like the basketball marathon and its Sounds of Spring concerts to raise funds to continue these activities.

The basketball marathon will begin at 7 p.m. on Dec. 2 in Kleber Gym on the seminary campus. It will end at 7 a.m. on Dec. 4. Students, faculty members and residents of the community of St. Meinrad will participate in the 36-hour basketball game.

In the weeks preceding the marathon, CACD volunteers called on residents of the local area to ask for pledges for the event.

## Confession schedule

St. John's Parish in downtown Indianapolis has announced its schedule of confessions before Christmas. Confessions will be heard on Saturday, Dec. 17 from 11 to 11:45 a.m. and again from 3 to 4:30 p.m.

Confessions will be heard daily Monday, Dec. 19 through Friday, Dec. 23 from 10 to 11 a.m. and again from 11:30 a.m. to 12 noon.

On Christmas Eve, Saturday, Dec. 24, confessions will be heard from 11 to 11:45 a.m. and again from 3 to 4:30 p.m.

There will be no confessions heard after the 5 p.m. Mass on Christmas Eve nor before the Midnight Mass nor on Christmas Day. Christmas Day Masses will be offered at 8 and 11 a.m. There will be no 5:30 p.m. Mass on Christmas Day.

These all clutter the windows of this junky liquor store—or "shoppe," as they prefer. So it was with some surprise that I should note anything out of the ordinary.

But I did.

One day as I passed the Liquor Shoppe on my way to work, I spied from the corner of my eye what appeared to be a bishop's miter sticking up over the Laurel and Hardy specials.

I was sure I was wrong, and with a shake of my head, decided to have a laboratory check what was in the Pop-Tarts I had that morning.

At lunch, I went back to the Liquor Shoppe. Much to my surprise—and revulsion, I suppose—I discovered that there was, indeed, a bishop's miter in the back row.

I went into the store and discovered a whole shelf full of these decanters.

Mind you, the pontiff enjoys a commanding physical as well as spiritual presence today. No one would consider him pint-sized.

But someone does consider him quart-sized.

A distillery operating under the name of Mike Wayne Distilling Company has come out with a Pope John Paul II decanter that holds a quart of Amaretto syrup, a concoction primarily of water, sugar and brandy.

The likeness is poor at best. Even the 23-karat gold trim and velvet box fail to correct the many artistic faults. In fact, they serve to accentuate the absurdity. The \$49.99 asking price also detracts mightily, not that the pope isn't worth it.

The Bardstown, Ky., distillery, wisely, is difficult to find (if it exists). A letter was returned, indicating no such company in that area. A phone call to directory assistance in the Bardstown are revealed no listing. If they exist, they are prudent to disguise the fact.

The clerk at the Liquor Shoppe said he was a bit embarrassed when the decanters first arrived, but, business being business, they haven't been bad sellers. They sell better than most other collectibles, except the Indy cars and Elvis Presley. Since August, that store has sold 18 Pope John Paul II decanters.

At two other stores where the unusual decanters have appeared, sales have been less brisk, "but someone does buy one now and then," a night clerk said. "Mostly, though, they cause people to laugh or get indignant. Really, I've never seen one of a live person before. They aren't flattering, are they?"

Another clerk offered that these decanters could put ecumenism back a few years if the fundamentalists get hold of them. "But, then, they don't shop here anyhow."

As this is the beginning of the commercial Christmas season, stores will be bombarding us with gift ideas. As a public service, perhaps I should recommend that this is in the category of gifts one should not buy, along with battery-operated cotton swabs, reusable paper handkerchiefs, stereos that play only K-tel records, and two-volume sets of greeting card poetry.

The church can always use an infusion of the Spirit—but not of the Amaretto variety.



**WRONG SPIRITS**—A Bardstown, Ky., distillery has marketed a whiskey decanter in the likeness—although poor—of Pope John Paul II. The so-called "collector's item" contains Amaretto syrup and is trimmed in 23 karat gold. (Photo by Kevin C. McDowell)

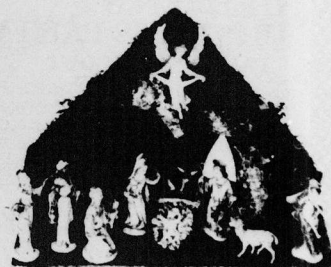
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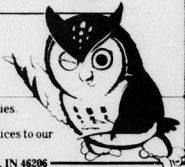
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# The ACTIVE List



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

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

**December 2**  
St. Thomas Aquinas Singles will play volleyball at 8 p.m. in STA gym.  
**December 2-3**  
St. Ann Church, Terre Haute, will sponsor a Divorced and Separated Seminar at the Religious Education Office of the Terre Haute Deanery, 2931 Ohio St., Terre Haute. Hours are 7 to 9 p.m. Friday and 9 a.m. to 3 p.m. Saturday. Call Jane Hellman 812-232-6832 for information.

**December 2-4**  
An Advent Retreat will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for more information.

**December 3**  
A Regional Workshop on the Revised Code of Canon Law will be held for Indianapolis North and West Deaneries at Chatham High School.  
The Athletic Association of Holy Name Church will sponsor Armchair Horse Racing for adults in Hartman Hall, 89 N. 17th Ave., Beech Grove, at 8 p.m. Refreshments and games.  
The Fifth Wheelers Christmas Party will be held in the Graphic

Arts Building at 1520 E. Riverside Dr. beginning with cocktails from 5:30 to 6:30 p.m. followed by dinner at 7:30 p.m. and dancing to Jeanette's Combo Band. Call Betty 786-8614, Theresa 882-5377 or Mary 862-6510 mornings for reservations.  
Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, will sponsor Pancakes with Santa from 9 to 11 a.m. Preschool to age 7 \$1.25, adults \$2.50. Reservations by Nov. 28. Call 788-7581 or 786-5363.

The Youth Group of St. Joseph Church, 1375 S. Mickey Ave., is holding a Model Railroad and Toy Train Swap Meet and Sale from 11 a.m. to 4 p.m. Admission \$1 or \$2 per family.

**December 3-4**  
Holy Angels Church, 740 W. 28th St., will hold their Christmas Bazaar from 10 a.m. to 5 p.m. on Sat. and from 10:30 a.m. to 2 p.m. Sun. Korean imports, door prizes, gifts.

The Annual Christmas Bazaar of St. Bernadette Church, 4826 Fletcher Ave., will be held from 10 a.m. to 8 p.m. on Sat. and from 9 a.m. to 3 p.m. on Sun. Featured are handcrafted Christmas items, baked goods, white elephants, and a handmade quilt.

St. Michael's Church, 3354 W. 30th St., will sponsor their first annual Holiday Arts and Crafts Fair from 9 a.m. to 5 p.m. on Sat. and from 1 p.m. to 6 p.m. on Sun. Stained glass, fabric art, crochet, and a Christmas Cafe.

A Christmas Boutique will be presented by St. Anthony Altar Society in Ryan Hall, 379 N. Warman Ave., from 9 a.m. to 6 p.m. on Sat. and from 8 a.m. to 12 noon on Sun.

The first of two weekend Bazaars prepared by the Beech Grove Benedictine Senior Sisters will be held both days from 1 to 4 p.m. at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. Featured are handmade craft items, baked goods and plants.

The Altar Society of St. Joseph Church, Terre Haute, will sponsor a Christmas Bazaar in the Gregorian Room from 4 to 7 p.m. on Sat. and from 8:30 a.m. to 1 p.m. on Sun. Prizes include books, nativity set, Christmas decorations.

**December 4**  
St. John's Festival of Arts will present the Bacchic Trio (flute, harpsichord, recorder) in a free concert at 4:30 p.m. in St. John's Church, 126 W. Georgia St.

A Prayer Workshop will be held at Mount St. Francis from 9 a.m. to 5 p.m. \$15 includes lunch. Call 812-923-8817 for information.

An eight-day Directed Retreat will begin at Kordes Enrichment Center, Ferdinand. Phone 812-367-2777 for more information.

The Blessed Sacrament will be exposed for quiet prayer and reflection from noon until Benediction at 5:45 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

The Eastside group of Separated, Divorced and Remarried Catholics will meet at St. Simon's at 7:30 p.m. For more information call Jane Gilliam 359-8608 or Fran Lutoka 898-8003.

The Advent Program Series continues at St. Benedict Church, Terre Haute, from 4 to 5:30 p.m., concluding with Vespers and Benediction. Call 812-232-8421 about supervised babysitting.

St. Thomas Aquinas Singles will meet at noon at Jonathan's, 96th and Keystone Ave., for \$8.95 Brunch. Call Sarah 251-2914 for reservations. Roller skating party will be held at 4 p.m. on the Southside. Call Sarah for details.

The Adult Catechetical Team of St. Lawrence Church, Shadeland and 46th St., will sponsor the first session of a two-part Advent Series from 2 to 4 p.m. Dr. Ernest Coleman will present a workshop and discussion on "The Church-Crisis and Conscience."

Secena Memorial High School, 5000 Nowland Ave., will hold its annual Open House from 1 to 3 p.m. Tuition award drawings will be held. (Continued on next page)



"IT'S OKAY TO TALK ABOUT POLITICS AND RELIGION, BUT DON'T MENTION LEO BUSCAGLIA."

## Religious endorse resolution

The Leadership Conference of Women Religious (LCWR), Region VII, representing 31 religious congregations in Michigan and Indiana, has endorsed the LCWR National Assembly (1983) resolution committing members "to work at the local, regional and national levels to change current United States policy toward Latin America."

The endorsement was announced by the Indiana unit of Region VII this week. The regional leaders take exception to a foreign policy based on superpower confrontation, according to the endorsement. They also demand an end to all U.S. military aid to El Salvador, Honduras, Guatemala, and other Central American countries and the immediate cessation of all military support to counter-revolutionary groups attacking Nicaragua. In addition, they deplore and denounce the invasion of Grenada and Carriacou as contrary to the United Nations Charter and the Charter of the Organization of American States. They further implore support for human rights and the right to self-determination.

According to Immaculate Heart Sister Carol Quigley, the religious leaders committed themselves to urge their members to become actively involved in putting pressure on key sources of U.S. policy in Central America. They encouraged that letters be sent to Congresspersons and to the U.S. State Department. They also urged networking with coalitions such as Committee for Peace in El Salvador (and all of Central America), CompES, which are dedicated to peace and justice in Central America, and to participation in public protests and peace vigils. In addition, on December 2, members are encouraged to commemorate the death of the four U.S. women in El Salvador "who symbolize the thousands of unnamed martyrs in Central America."

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\_\_\_\_\_ Age \_\_\_\_\_  
\_\_\_\_\_ Age \_\_\_\_\_  
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# THE ACTIVE LIST

## December 5

The Northside and Westside groups of Separated, Divorced and Remarried Catholics will meet at St. Thomas Aquinas Parish Center at 7:30 p.m. Subject is "Post-Divorce Relationships with Ex-Spouse," presented by Richard Gramata, Ph.D. Call Jan Mills 259-4422, Sara Walker 259-4420 or Mary Jane Oakley 247-0286 for more information.

\*\*\*

The Greensburg group of Separated, Divorced and Remarried Catholics will hold a Support Gathering at St. Mary's at 7:30 p.m. Call Angela Brinkman or St. Mary's for information.

## December 6

A Leisure Day on the theme "What Does It Mean to Have a Personal Relationship With the Lord?" will be conducted by Benedictine Father Hilary Otensmeyer at Fatima Retreat House, 5353 E. 56th St. from 9 a.m. to 2 p.m. Offering is \$6 per mother and \$2 per child. Call 545-7681 for information.

\*\*\*

The second of three Advent Talks on Peace, Justice and Hope will be conducted by Benedictine Sister Gwen Goss and Father John Schoettlekotte at the Beech Grove Benedictine, 1402 Southern Ave., Beech Grove, from 7:30 to 9:30 p.m.

\*\*\*

The last session of Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton will center on "Merton's Integration of the Christian Life" from 7:30 to 9:30 p.m.

Circle City Chapter #78 of Mended Hearts monthly meeting will be held at Laughner's Cafeteria, 38th and Shadeland

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Ave., at 3:30 p.m. Call Jeanne Gilmore 787-7845 for more information.

## December 7

An Over 50 Day at Fatima Retreat House, 5353 E. 56th St., will be led by Fr. John Buckel on the theme "Where is God in My Life's Journey?" from 9:30 a.m. to 3 p.m. Offering \$6 per person. Call 545-7681 for information.

\*\*\*

Fr. Patrick Kelly's Advent Bible Study Program entitled "Christmas Celebration: Prophecy and Fulfillment" continues at St. Joan of Arc Parish Center, 4217 N. Central Ave., from 7:30 to 9 p.m.

## December 8

Mount St. Francis Retreat Center presents a Ladies Day on the theme "Mary, Model for Women" from 9 a.m. to 3 p.m. \$6 fee includes lunch. Call 812-923-8817 for information.

\*\*\*

The Married Women's Growth Group sponsored by Catholic Social Services will meet from 9 to 11 a.m. at St. Luke's Church.

\*\*\*

The second quarterly meeting of the Indianapolis Deaneery Council of Catholic Women will meet in the K of C Hall, 1306 N. Delaware, beginning with registration at 9:30 a.m. Lunch reservation \$5. Call Doris Konkel 547-0134 or Frances McAvoy 925-0622 for information.

## December 9-11

A Charismatic Retreat on the subject "Holy Year of Reconciliation, Spiritual and Bodily Healing" will be conducted by Franciscan Father Martin Wolter and Father Rick Tucker at Alverno Retreat Center, 8140 Spring Mill Rd. Cost is \$50 per person. Call 267-7338.

\*\*\*

Kordes Enrichment Center, Ferdinand, will hold a Directed Prayer Weekend. Call 812-367-2777 for information.

## December 10

Mount St. Francis Retreat Center offers a workshop on "Contemporary Issues in the Church" from 9 a.m. to 5 p.m. \$15 fee includes lunch. Call 812-923-8817 for information.

\*\*\*

Catholic Widowed Organization (CWO) will hold their annual Christmas Party at the Chatham Walk Club House.

\*\*\*

Little Flower P.T.O. will hold a Snowflake Dance from 8 p.m. to 1 a.m. \$2.50 per person. Music by D.J. Jim Karras. Beer and setups available.

\*\*\*

A Regional Workshop on the Revised Code of Canon Law will be held for Indianapolis East and South Deaneries at Secunia High School.

\*\*\*

The city-wide meeting of Separated, Divorced and Remarried Catholics will be a Christmas Party at the home of Sara Walker. Bring beverage and snack to share. Call Sara 259-8140, Cheryl Andressen 846-6697 or Fran Lutocka 898-0003 for more information.

\*\*\*

Providence High School, 707 W. Hwy. 131, Clarksville, will hold a free High School Placement Test for eighth graders from 8:30 to 11:30 a.m. For information call Ms. Lippman at 812-945-2538.

## December 11

A study of "Christmas in Scripture" will be held at Mount St. Francis Retreat Center from 9 a.m. to 5 p.m. \$15 fee includes lunch. Call 812-923-8817 for information.

\*\*\*

St. John's Festival of Arts will present Rebecca Bunton, organist, in a free concert at 4:30 p.m. in the Church, 126 W. Georgia St.

Share us with your friends.

(See page 7)

## SCECINA MEMORIAL OPEN HOUSE

Sunday, December 4, 1983 • 1:00 PM-3:00 PM

As an observer on the scene of Indianapolis' Eastside for several years, I can attest to the impact and positive contribution of Scecina Memorial High School. I've viewed Scecina from "both sides," first as a Chaplain/Religion Teacher for five years, and now as a pastor of one of the East Deanery parishes. When parents struggle and sacrifice to send their young adults to Scecina they get a good "deal." The young people receive a good education, offered from a varied curriculum. But more than that, the students of Scecina receive a whole cultural "package," that is, the traditions and beliefs of our Catholic community; warm friendships and support system of peers, plus a caring adult faculty. All of these elements, plus many "extras" like sports, plays, band, Honors program, special education, etc. come together to make Scecina a "bargain" for our treasured and loved teenagers. The Scecina family is supportive, loyal, caring; real. I'm glad that I'm a part of it and I invite you to join us.

Come join us on December 4th — See why SCECINA is...  
"THE PRIDE OF THE EAST SIDE"

Registration in Library — 1:00 PM to 2:00 PM

Activities: School Tours • Classroom Presentations  
Band & Drama Presentations • Principal's Presentation  
Booster Club Reception



The Eastside group of Separated, Divorced and Remarried Catholics will meet at St. Simon's at 7:30 p.m. Call Jane Gilliam 359-8608 or Fran Lutocka 898-0003 for information.

\*\*\*

Holy Angels Choir will perform a city-wide Free Concert at 6 p.m. in St. Monica Church, 6131 N. Michigan Rd. Reception will follow.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. WESTSIDE K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

# OBITUARIES

† GOODMAN, Jessie E., 84, St. Bridget, Indianapolis, November 20.

† GRAS, James R., 39, St. Agnes, Nashville, November 16. Husband of Carolyn; father of Forest, Amy and Samuel; son of Mary and Richard; brother of Mary Jo Alexander.

† HAMMER, Catherine, 89, St. Gabriel, Connersville, November 15. Mother of Emma Hinton and Ruth Bright; grandmother of 10, great-grandmother of 30; great-great-grandmother of four.

† HENEGHAN, Martin, St. Philip Neri, Indianapolis, November 21. Husband of Lena M.; father of Roger A. and Daniel M.; brother of Rodger, William and Michael.

† HOLTZMAN, Theima, 73, St. Paul, Tell City, November 15.

Wife of Albert; mother of Jan and Gene; sister of Cordia Foertsch, Hettie, Elda, Oval and Addison King.

† HOTOPP, Theodore J., 74, St. Joseph, Shelbyville, November 18. Husband of Anna Catherine; father of Sharon Ann Tucker; brother of Mary Lancaster, Barbara Broadstreet, Millie Florence Williams, and Leonard J.

† KIEFFER, John Nicholas, 82, St. Mary of the Immaculate Conception, Aurora, November 20. Father of John R.; brother of Barbara Miller and Ann Elliot; grandfather of four; great-grandfather of five.

† STRASBURGER, Joseph J., 80, St. Mary's, Greensburg, November 21. Father of Joleen Connor, Nancy Lux and Patricia; brother of Gerald J.

## Franciscan sister dies

MISHAWAKA—Franciscan Sister M. Joan (Anna Marie) Roth, 87, a member of the Sisters of St. Francis of Perpetual Adoration, died Nov. 22 and was buried on Nov. 25 in the convent cemetery. Sister Joan spent 56 years in religious life, having received the Franciscan habit in 1927.

She worked in the administration and business offices

of various hospitals, and was Superior and Administrator at St. Edward Hospital, New Albany. Her last mission was at St. Anthony Hospital, Michigan City, before she retired in 1964.

Sister Joan is survived by a sister, Emma Koesters, several nieces and nephews, and a great-nephew, Fr. John J. Buckel of Indianapolis, who was celebrant of the burial Mass.

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# YOUTH CORNER

## St. Meinrad seminarians assist with program

by SUSAN M. MICINSKI

For some time now, "Lifesigns," the radio show for youth, has been called "new and exciting." According to Mike Carotta, the show's originator, this is due in part to the efforts of some St. Meinrad seminarians. Recently, Dan Mahan, one of the seminarians involved in the show's production, shared his feelings on this topic.

"It's a very good exercise in communications," stated Mahan in describing the St. Meinrad seminarians' involvement in the radio show for youth. "You learn more and more that you have to pay attention to what you're saying and how you're saying it."

### Lifesigns

Sunday, Dec. 4, the new and exciting "Lifesigns," the radio show for youth, will feature "Money" with youth from St. Columba and St. Bartholomew in Columbus. The program is aired at 11:35 a.m. on WICR 88.7 FM.

Mahan, a fourth year student at St. Meinrad and co-producer of the youth show, explained that the youth show has been produced at St. Meinrad since September. But "my involvement started in the early part of summer as a result of my working in the Catholic Communications Center (CCC) with Charles Schisla."

According to the co-producer, there are eight seminarians who help with the show's production. "Two teams alternate on the programs—each consisting of a writer and tape editor who works with the announcer, and a few other people in putting together the show."

But before the St. Meinrad students can get into the act, the tapes must do a little traveling. "Mike Carotta, director of adolescent catechesis and adult catechists from the Office of Catholic Education (OCE), sends us the tapes of the shows which are done at WICR on the Indiana Central University campus in Indianapolis," explained Mahan. "After we receive them, we write a script, edit, mix the talking with the

music and come up with the final program. From our studios they go back to WICR where they are aired."

Since the program is "youth to youth," the former CCC worker explained that "we can't be preachy. We have to keep it interesting and fast-paced."

In addition to helping put some polish on "Lifesigns," Mahan stated that the seminarians' involvement is also beneficial to both the students involved in the production, as well as the seminary at large. "It's good for us not only on the technical end, but on the whole aspect of the seminary experience. We're being trained to spread the Good News, and this certainly is one way to do just that."

Also, "not a lot of seminarians are involved in anything like this," declared the fourth year student. "It definitely shows that St. Meinrad is stepping out in the communication world."

At the present, the seminarians are committed to working on the program until March or April. "Either we can continue this same relationship with the OCE, or

perhaps by that time Mike Carotta will have the resource people he needs in Indianapolis." If that should happen, "we might still do a show, but maybe we would target it to a different audience, such as college age people, or perhaps change the music."

Regardless of what happens, all the seminarians share equal enthusiasm for the show and are happy to be a part of it.

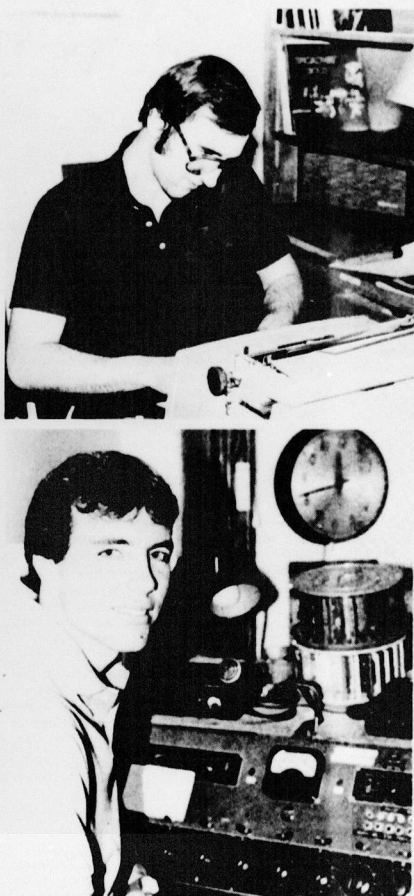
\*\*\*

The Academy of the Immaculate Conception in Oldenburg will present its annual Christmas concert on Sunday, Dec. 4 at 2 p.m. and Monday, Dec. 5 at 7 p.m. This year's theme is "A Festival of Winter Music."

The academy's orchestra will perform six pieces, including "Carol of the Drum" and "Variations on Joy to the World." Freshman, sophomore and senior choruses will perform traditional songs as well as some lesser known seasonal music. A highlight of the concert will be the combined songs of the school's swing choir, Quin Trio and Barbershop Quartet Ensemble.

(Continued on next page)

**PUTTING IT ALL TOGETHER**—Dan Mahan (top photo) and Don Hale, both St. Meinrad seminarians, have helped give a new image to the "Lifesigns" radio program as Susan Micinski explains in her story. (Photo courtesy Dan Mahan)



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**LEGISLATIVE HONOR**—Members of the Chataud High School football team, the state's Class AA football champions, appeared before both houses of the Indiana General Assembly on Nov. 22. Rep. Don Nelson of Indianapolis, who has three sons enrolled at Chataud, was author of a house concurrent resolution honoring the team. Coach Chuck Schwanekamp is at the microphone. (Photo by Jim Jachimiak)

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## Seminarists (from 16)

Archdiocesan students featured in the concert include Vivian Reyes of St. Barnabas, Indianapolis, accompanist for a brass duet; Felicia Kane of St. Mary's, North Vernon, orchestra bell soloist and member of a piano quartet; Terri Sheehan of St. Joseph's, Shelbyville, clarinet soloist; Melissa Billman of St. Anthony's in Morris, piano soloist; and Julia Strange of

St. John's in Enosburg, French horn duet. Tickets are \$2, \$1.50 and \$1 and may be purchased at the door before each performance.

Lawrence Bowman, principal of Chataud High School, reported that the Chataud-a-Thon '83 was a great success. The school has collected about \$24,000 in pledge money. From this

amount, \$10,000 will go into operations. The rest will be used for special projects around the school.

Robert I. Larkin, principal of Providence High School, has announced the establishment of the Providence High School Library Fund. This resulted from a recent inventory and evaluation of the library and audio-visual department

which indicated the need to update and enlarge existing facilities and material.

"In light of the ever increasing cost of printed material, we feel the establishment of the Library Fund will enable us to keep pace with the cost of resources needed in high school libraries," stated Larkin. "Students learn from good teaching and books. A good library is essential."

Presently, the school is in the process of inviting one or more foundations in the area to match contributions made

by alumni, faculty/staff, past and present parents and members of the deanery board. Thus, "if we succeed in raising \$15,000 from our Providence family, we could then receive another \$15,000 from the participating foundation," explained the principal. Gifts will be used for the Library Fund only.

Contributions may be mailed to: Development Office, Providence High School, 707 West Highway 131, Clarksville, IN 47130. All gifts are tax-deductible and checks may be made payable to '83-'84 Library Fund.

\*\*\*

The entry deadline for Cadet and "56" Girls' Basketball Leagues is Friday, Dec. 9. Play will start on Tuesday, Jan. 3. For further information contact CYO at 632-9311.

\*\*\*

Five language students from the Academy of the Immaculate Conception were

named finalists in the Indiana University Honors Program for Foreign Study.

The selected students and their respective languages include: Annette Billman, German; Debbie Stenger, Spanish; and Emily Jaisle, Mary Hobbs and Carolyn Meyer, all French.

It all began on Nov. 5 when approximately 200 high school juniors throughout the state took written and listening comprehension tests. The top 80 students were notified of their finalist status last week, and now have several forms and recommendations to complete.

The number of qualified students will then be reduced to 50. In mid-February, these students will return for an oral interview in French, German or Spanish, with 30 students selected to spend seven weeks studying in France, Germany or Mexico in the summer of 1984.

## DORIS ANSWERS YOUTH

### 'Punk' speaks up for Punk Rock

Dear Doris:

I am writing to you in hopes of communicating with scores of youth. I listen to what the media calls "punk rock," a label I don't like. I don't like any stereotypic labels.

I'd like to say that this music is not satanic. It advocates individuality for its listeners and urges them to seek out what is best for their lives.

Compared to the heavy metal, devil messages, of Black Sabbath or Venom our music is logical. The problem is that heavy metal is more accessible because it is played so often on the radio.

Punk Rock is not as it is portrayed. I have never witnessed any of the alleged atrocities that television

attaches to it. Why is it that people have to think the worst of people whose tastes are not exactly like everyone else's? I believe public awareness of the music would result in a better understanding for all involved.

"A Punk"

Dear "Punk:"

Your point is a good one and I think it goes beyond a type of music.

Whether or not Punk Rock is, or is not, as it is portrayed is not the issue. The issue at stake is whether or not people today accept the images fed to them through the media without question.

Stereotypes are harmful. Individuality should be encouraged in our society. After all we are the country that boasts of its freedom.

All too often, however, we forget that with freedom comes the responsibility to ask questions and make choices. If we do not choose to honor our responsibility we become easily molded. If we quietly accept everything we are told how can we know what is true and what is false?

Dear Doris:

I am 15 years old and my parents won't let me date until I am 16. My friends at school date and they are 14 and 15 years of age. Every time I ask my parents if I can date we start to fight, or they change the subject. Should I wait until I am 16 or should I keep asking?

L.

Dear L.:

There is no right age to start dating.

Asking does not seem to be getting you anywhere.

You are only 15 years old. There is so much time ahead of you. What is the rush? Is there someone special, or is it just dating?

You will soon find out that dating, by itself, isn't all that wonderful. It becomes special when you are dating someone you like and want to be with.

You can wait one more year. You are not your friends, and you do not have to do things just because they do.

(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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## IN THE MEDIA

# Holiday show termed "refreshing"

by JAMES BREIG

When you drag out the old ornaments and Christmas tree lights, they seem as bright and new as the day you bought them. Not so for many Christmas specials on TV. I'm tired of Frosty and Rudolph.

So it's as refreshing as snow in the face to discover a shiny new holiday special—and one which does not mind mentioning Jesus. Usually, He's relegated to the status of non-entity on television, which takes more delight in snowmen, reindeer and cuddly animals.

The special is "The Best Christmas Pageant Ever," and it will air on ABC Dec. 5 at 8 p.m. (ET). It stars Loretta Swit as a mother pressed into service to direct a Christmas pageant for the church.

The problem: her unholy family has little interest in the Holy Family.

If the plot sounds familiar, you may recall it from McCall's magazine, where it first appeared in 1967 as a short story. It was then adapted into a novella by its author, Barbara Robinson.

Now it's a one-hour (that's special) movie directed by George Schaefer. He has produced and directed more than 100 TV specials, notably for the Hallmark Hall of Fame. He has collected eight Emmies for his work and is often described as the most honored TV director of all time.

SO IT was he I spoke to recently about "The Best Christmas Pageant Ever." And he revealed that yet another stage in the story's genesis occurred before it went from print to TV.



"Barbara Robinson turned it into a play for a children's theater," he explained. "It created a lot of interest, but I had never heard of it."

Given a copy, "I groaned," he admitted. "I had been with Hallmark for 10 years and had to always come up with a Christmas show. Then I read the script—and laughed and cried. So I said, 'Let's do it.'"

Filmed in Vancouver using local, unprofessional children, the movie is "charming," Mr. Schaefer

told me. "I'm very pleased with it. It's one hour which says something."

Like what? I asked. "It's an interesting comment on Christmas," he replied. "It personifies the Christian Christmas spirit. It brings fresh air to the Christmas experience. I know people will end up with tears in their eyes. It gets away from the Grinch and Rudolph for a change."

TURNING from the show to him, I wondered why someone would remain in television for so many years when most performers and directors long to make movies for theatrical release.

"I had a wonderful position as producer/director for Hallmark," Mr. Schaefer noted. "I was working in the ivory tower of TV with the greatest plays and actors. The material I was offered for movies was not as exciting as I am offered for TV and, nowadays, it is done with the same crews and actors. So why waste a year on a film when you can do two or three TV shows in that time?"

Back to the "Christmas Pageant," I asked him if a director had to be Christian to make such a film.

"It helps," he explained, "to have a religious sensibility. I would get in trouble with the program practices woman from ABC who was Jewish. She had never been to a Christmas pageant and didn't understand things. The fact that I had a good, solid



**MISSIONARY'S STORY**—In war-torn El Salvador, American missionary Jean Donovan, played by Melissa Gilbert, is stopped and searched by government troops in "Choices of the Heart," airing Dec. 5 on NBC. Martin Sheen co-stars as Father Matthew Phelan. The drama is based on the true story of Miss Donovan and the three American nuns who were killed in El Salvador in December, 1980. (NC photo)

Congregational-Presbyterian upbringing helped. So did my wife, who is Catholic."

As for the finished product, Mr. Schaefer calls it "an enkindling of the Christmas spirit, and a reminder that the Bible is alive and real. Viewers will end up with a good Christmas feeling."

And that's a pretty nice Christmas present.

(Some more specials, holiday and otherwise, coming up include:

("A Christmas Carol," the animated version of the Dickens' story, will be shown on CBS Dec. 4.

(On Dec. 13, CBS will air "Cook and Peary: Race to the Pole." It's a two-hour movie about the two explorers who claimed to be the first to the North Pole. Richard Chamberlain and Rod Steiger appear as the intrepid Pole-probers. Don't

expect Santa to show up despite the program's proximity to Christmas.

(The Christophers have put together a half-hour

special to be aired in various cities at various times. It will contain music, stories, interviews and more. Check your local listings.)

## The Nuclear Weapons Freeze Campaign

The Nuclear Weapons Freeze Campaign had its beginning in late 1979 when Randall Forsberg, Director of the Institute for Defense and Disarmament Studies, drafted a paper—"The Call to Halt the Nuclear Arms Race"—and circulated it to a number of well-known arms control experts, directors of national organizations, and peace groups around the country. In less than a year, some 30 national organizations and hundreds of regional and local groups and individuals had endorsed the Freeze Proposal and its goal of calling on the U.S. and the U.S.S.R. to STOP the testing, production and deployment of nuclear weapons and missiles and new aircraft designed primarily to deliver nuclear weapons. This would be an essential, verifiable first step toward lessening the risk of nuclear war and reducing nuclear arsenals.

Since March, 1981, when the national campaign was begun, support for the Freeze has broadened and deepened. 370 city councils, 71 county councils and 446 town meetings have endorsed the Freeze. In the fall of 1982, more than 30% of the American electorate had a chance to vote on the Freeze in referendums in 10 states, the District of Columbia and 38 cities and counties. As of June, 1983, there have been 58 state and local Freeze referendums; overall, 60% of those voting have favored the Freeze. On May 4, 1983, the U.S. House of Representatives passed a Freeze Resolution by a vote of 278-149, almost a two-to-one majority.

The Freeze Campaign is now active in all 50 states. It is broad-based and it is non-partisan. It includes both conservatives and liberals, young and old, whites and non-whites. While it has found an enthusiastic response in the halls of Congress, the Campaign is rooted in town halls, union halls and parish halls in hundreds of communities all across America. American citizens are demanding that the nuclear arms race be stopped and then reversed.

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# French Catholic bishops air views

PARIS (NC)—The French Catholic bishops, in declaring that "nuclear deterrence is still legitimate," see the issue framed within a Soviet plan for world domination.

For them the moral issue in 1983 is not limited to preventing nuclear war, it also means preventing an enslavement threatening French liberty, dignity and identity.

"For Marxist-Leninist ideology everything, including the aspiration of people for peace, should be utilized for the conquest of the world," said the bishops in a 5,000-word statement on nuclear morality called "Winning Peace."

Given this condition, the absolute condemnation of all war or the choice of unilateral disarmament "can provoke aggression by neighbors," the statement added.

It also carefully distinguished between the threat to use nuclear weapons and the actual use of weapons. Under current circumstances, the immorality of using nuclear weapons does not mean that threatening to use them is immoral, according to the bishops.

## Austrians critical of peace pastoral

NEW YORK (NC)—Austrian university groups and church leaders have been critical of the U.S. bishops' pastoral on war and peace, said pacifist Gordon Zahn shortly after returning from a 10-day trip to Austria where he lectured on the pastoral.

At a Nov. 27 vespers talk at St. James Cathedral in Brooklyn, Zahn said that "for the most part they gave me a friendly and respectful hearing, but it was clear that most were simply not prepared to abandon the reliance upon nuclear threat."

"Claiming to speak from the standpoint of their national experience of occupation by Soviet forces after World War II and the more recent events which have made their country a haven for refugees from communist oppression, they obviously felt it was naive of me—and presumably our bishops as well—to reject or even question the need to maintain the existing balance of terror."

Zahn, 65, has long been one of the leading pacifist voices in the Catholic Church, publishing extensively and participating in various peace organizations. A former professor of sociology at the University of Massachusetts, he is president and director of the Pax Christi USA Center on Conscience and War in Cambridge, Mass.

The French Bishops' Conference approved the document Nov. 8 by an overwhelming 93-2 vote. It came as a counterpoint to the growing pacifist sentiment in Europe.

The bishops told Europeans that the current situation is similar to that of pre-World War II Europe with the rearmament of Germany and its subsequent invasion of neighboring countries. They ask that Europeans not make history repeat itself by choosing between war and capitulation.

The bishops say non-violence is a valid personal option for Christians, but it cannot be a requirement of states, which "cannot take this risk in the current geopolitical situation."

States therefore "should have the means to discourage potential aggressors," the bishops said.

"The bishops, therefore, see themselves under a certain obligation to say that nuclear deterrence is still legitimate."

It concerns a temporary response, to halt a limited situation which we must get out of as soon as possible," they said.

The French bishops speak within the context of France's nuclear force, which is much inferior to that of the Soviet Union. They call it the deterrence of "the weak against the strong." But for the bishops the threat to use this force is the lesser evil when compared to capitulation to the Soviet Union, and they make this choice "without pretending that this begets a good."

The statement is part of a general debate in France about nuclear issues, a debate involving other churches. Several days after the publication of the bishops' letter, French Protestant churches, despite opposition from some Lutherans, adopted a more radical position. In a joint statement they said France should become committed to a "nuclear freeze" as the first step of de-escalating the arms race, even if this step is unilateral.

The bishops approved their statement knowing it would not be the last word on deterrence. Their text is an effort to publish some norms for 1983 at a time of a dramatic situation in East-West relations and the relations between Europe and the Soviet Union.

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## VIEWING WITH ARNOLD

## Disturbing film on troubled teens

by JAMES W ARNOLD

"All the Right Moves" is a more challenging and disturbing movie than your average flick about troubled teenagers. But it's a mixed bag, trading off some nitty-gritty insights on the role of sports in American life for some dangerously confused attitudes about sexual morality.

Probably the best thing about "Moves" is its choice of setting. For a change, we're not taken to an affluent suburban high school or an inner city blackboard jungle, but to a Pennsylvania steel mill community (actually, Johnstown) where high school football is not only a vital matter of civic pride but a lottery ticket on the American dream for the poor and oppressed, coaches as well as players.

The story is basically about an ambitious young coach (Craig T. Nelson) whose cruel and hard-driving methods are the route to a record he hopes will land him an assistant's job at a college in some distant fantasyland (California, of course). In the process, he messes up the college aspirations of his star defensive back (the movie's Slavic hero, Tom Cruise) by throwing him off the team and blackballing him with college recruiters. Somehow a happy ending and reconciliation are achieved for both—a phony result that is clearly concocted to rescue the film from its depressing mood. It has the feeling of something designed in desperation after negative reactions at previews.

In any case, the football stuff—while it may be exaggerated a bit for dramatic purposes—is pointed and impressively

adult in its realism. (The film is based on a magazine article by Pat Jordan, an athlete and for years a writer for Sports Illustrated.)



THE RAH-RAH clichés are stripped away, as we see the importance of winning for the working class town in its constant struggle for some kind of success, as well as for the kids and coaches who have hopes for escape. We see the godlike status of prep coaches both in building community morale and in guiding college recruiters. There is also at least a glimpse at a larger picture, when the hero's girlfriend Lisa (Lea Thompson) bitterly complains that jocks who "can't write their names" get scholarships but music majors can't.

"Moves" is also honest in suggesting that most of the characters, like the girl, are not going to escape. While "Breaking Away" was a much lighter, happier and better film, its influence is obvious. There is a strong sense of class awareness, usually absent in American films, in this town of "Dagos, Polacks and niggers," as the coach says with pride in a fiery speech at a pep rally in a packed gymnasium.

THERE IS also a sense of

the hardship of the locale and the work—even if work can be had—and a touching, warm relationship between the hero and his millworker father. A cynical older brother, who has been laid off and is going nowhere, completes the picture.

Unfortunately, the film is Hollywood in many other respects. The high school is one in which the students are dedicated to smooching and raunchy horseplay. Although Cruise's Stef Georgevitch hopes to study engineering at a school like Cal Poly, we never see him cracking a book or being at all serious about education.

The movie also insists on a high level of promiscuity, offering in presumable contrast the "genuine love" between Stef and Lisa. All these are messages that serve the film's commercial interests but not necessarily those of teenage audiences in

a real world where adolescent pregnancy is at crisis level.

As far as the Lisa-Stef sex scenes go, the issue is not only premarital relations between high school seniors, but that it is romanticized and shown in detail that has no dramatic or thematic purpose. Cruise of "The Outsiders" and "Risky Business" is currently a girlish heartthrob. It seems obvious that like Richard Gere he's being exploited as a kind of sex object, and that for a while there will always be an excuse for sex scenes in his films.

First-time director Michael Chapman, an esteemed former cameraman ("Taxi Driver"), is well aware of symbolic images. Some of these in "Moves" are disturbing. E.g., during one sex scene, Stef removes a crucifix from his neck and

puts it in his pocket, and after it, there is an immediate dissolve to Lisa singing a Christmas carol with the school choir.

Another player, clearly Irish and Catholic, loses his chance at college when he gets his girlfriend pregnant, and we get decidedly mixed feelings about the choice between abortion and a shotgun wedding (the only options considered).

We may not be fond of the idea, but the serious contemplation of a lot of important issues is being left to moviemakers, who may or may not know what they're talking about, even when they don't have to keep a wary eye on the bottom line.

(Realistic high school sports melodrama, with heavy doses of sex, street language and moral confusion; not recommended.)

USCC rating: O, morally offensive.

## USCC Film ratings

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

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

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

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

All the Right Moves ..... O  
Bad Boys ..... O  
\*The Ballad of Gregorio Cortez ..... A-II  
Betrayal ..... A-II  
Beyond the Limit ..... O  
The Big Chill ..... A-III  
Brainstorm ..... A-III  
Breathless ..... O  
Britannia Hospital ..... O  
Class ..... O  
Cross Creek ..... A-II  
Cujo ..... A-III  
Daniel ..... A-III  
Dead Zone ..... A-III  
Deal of the Century ..... A-III  
Diva ..... A-III  
The Draughtsman's Contract ..... O  
Easy Money ..... O  
Eddie and the Cruisers ..... A-II  
Educating Rita ..... A-III  
Endangered Species ..... A-III  
Enigma ..... A-III  
Exposed ..... O  
Final Option ..... A-III  
Flashdance ..... O  
Frances ..... A-IV  
Going Berserk ..... O  
The Golden Seal ..... A-II

The Grey Fox ..... A-III  
Hammett ..... A-II  
Heart Like a Wheel ..... A-III  
Hercules ..... A-II  
High Road to China ..... A-II  
The Hunter ..... O  
I Am the Cheese ..... A-II  
Indecent Day ..... A-III  
Krull ..... A-II  
Lianna ..... O  
Local Hero ..... A-II  
Lone Wolf McQuade ..... A-III  
The Lonely Lady ..... O  
The Man From Snowy River ..... A-II  
The Man Who Wasn't There ..... O  
Merry Christmas, Mr. Lawrence ..... A-IV  
Mr. Mom ..... A-II  
Monty Python's The Meaning of Life ..... O  
Never Say Never Again ..... O  
National Lampoon's Vacation ..... A-III  
Never Cry Wolf ..... A-II  
The Night of Shooting Stars ..... A-II  
Octopussy ..... A-II  
The Osterman Weekend ..... A-III  
The Outsiders ..... O  
Pauline at the Beach ..... A-IV  
The Pirates of Penzance ..... A-I  
Porky's II: The Next Day ..... O  
The Prodigal ..... A-II  
The Return of Martin Guerre ..... A-III  
Revenge of the Ninja ..... O  
The Right Stuff ..... A-III  
Risky Business ..... A-II  
Romantic Comedy ..... A-II

Rumble Fish ..... O  
Smoko and the Bandit, Part 3 ..... O  
Something Wicked This Way Comes ..... A-II  
Spacehunter: Adventures in the Forbidden Zone ..... A-II  
Star 80 ..... A-IV  
Starstruck ..... A-III  
Staying Alive ..... A-III  
The Sting II ..... A-III  
Strange Brew ..... A-III  
Strange Invaders ..... A-II  
Streamers ..... A-III  
Stroker Ace ..... A-III  
Superman III ..... A-II  
The Survivors ..... A-III  
Table for Five ..... A-III  
Ten to Midnight ..... O  
Tender Mercies ..... A-II  
Testament ..... A-II  
They Don't Wear Black Ties ..... A-IV  
Threshold ..... A-II  
Tootsie ..... A-III  
Tough Enough ..... A-III  
Trading Places ..... O  
The Trail of the Pink Panther ..... A-III  
The Treasure of the Four Crowns ..... A-II  
Twilight Zone ..... A-II  
Twilight Time ..... A-II  
Under Fire ..... A-III  
Valley Girl ..... O  
Videodrome ..... O  
Vigilante ..... O  
War Games ..... A-II  
The Wicked Lady Without a Trace ..... A-II  
The Year of Living Dangerously ..... A-III  
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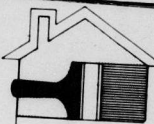
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