



Bishop helps end siege at Oakdale

by Stephanie Overman

WASHINGTON (NC)—For Auxiliary Bishop Agustin A. Roman of Miami, settling the siege of the detention center at Oakdale, La., was a "moment of peace."

Cuban detainees took hostages at the center and in the Atlanta federal prison after hearing that the United States and Cuba had resumed an agreement that could have meant their deportation.

But after a videotaped message from Bishop Roman, who was forced into exile from Cuba in 1961, the Oakdale detainees reached an agreement with the government Nov. 29 and released the 26 hostages they had been holding for eight days.

According to a translation of his message Bishop Roman said, "This is a moment of peace. It is a day which must be a beginning for you. This is what I desire. I want you to release the prisoners who are in your custody and I want you to demonstrate to the world the good will that every Christian should have in his heart."

He said he had reviewed the agreement with the government "and I can tell you there is nothing missing in it."

"Sign the document," the bishop said. "You can be sure that what you will have done is good."

In its agreement with the Cubans the government said it will not rescind parole decisions it had already made for Cuban detainees with families or sponsors in the United States. It also agreed to give individual hearings to the detainees.

The Oakdale agreement had no immediate effect on Cuban detainees in Atlanta but Jesuit Father Edward Salazar, who has conducted prayer visits outside the prison, said Nov. 30 that the Cubans there had been asking for Bishop Roman.

"I've heard from the Cubans themselves that they wanted Bishop Roman," he said. "The situation at Oakdale should not be



END OF SIEGE—Auxiliary Bishop Agustin Roman (second from left) of Miami offers his hand to Manuel Monzon, chief negotiator for the Cuban inmates at the Oakdale, La., Federal Detention Center.

misread—there's still a long way to go—but there's hope (in Atlanta) because of what the church has been able to do."

"The mood now is they want to know there will be a follow-through on the promises" made in Oakdale that were "signed before a representative of the church and a Cuban," he said.

Father Salazar said Masses were cele-

brated outside the prison Thanksgiving, Nov. 26, and the following Sunday, Nov. 29.

The Mass Nov. 29 was moved so that family members could see the detainees inside the prison and some were able to talk to them through loudspeakers, according to Father Salazar.

"Some children came to me and said, 'I saw my daddy,'" he said, adding that he was

sealing the agreement that freed 26 hostages at the prison over the weekend. Bishop Roman also offered to work with the inmates at the federal prison facility in Atlanta, Ga. (NC photo from UPI)

worried about the detainees' families. "I'm worried about it dragging on. They're so tired. I try to give them hope."

Among the 100 hostages held in Atlanta was Father Raymond G. Dowling, a priest of the Diocese of Green Bay, Wis., who has been a chaplain in Atlanta since May.

Father Dowling, 57, previously worked in (See *SOME PROTESTING*, page 24)

Hospice volunteers bring joy of life to the dying

by Cynthia Schultz

She transports them to the hospital for chemotherapy, cooks their meals, reads to them, listens to their concerns, holds their hands and helps plan their funerals. And when they die, she grieves.

"When you lose a patient, it's like a member of the family," said Kathy Mattix, a member of Our Lady of Perpetual Help Church in New Albany and a trained volunteer with Hospice of Southern Indiana. Hospice is a non-profit organization that works with the terminally ill and their

families in the home, hospital and nursing home.

The volunteers try to meet whatever needs their patients have—physical, emotional and spiritual. They also call on the medical profession, clergy and social workers to assist them. The goal of the free service is to help patients and families maintain control over their lives and live them to the fullest in the midst of crisis.

Mother of four grown children, Mattix, 56, said that she is gaining strength from her experiences while helping others. "You get to understand strength and courage at a dif-

ficult time in their lives," she said. Because patients usually have from a few weeks to several months left to live when the volunteers are called in, the quality of time is most important. So is honesty.

"With Hospice, you are honest," Mattix said. "The patients want to be honest about their feelings and condition." Sometimes they can't be with their families," she added.

Most patients learn to trust the volunteers in a short time. "You are there because you want to be," Mattix said. "They sense it, and open up pretty quickly."

Beside being a caring person, a volunteer

should be flexible and dependable. "If they say Tuesday, I come every Tuesday," Mattix said. "Though Hospice asks that volunteers spend at least one hour a week with a patient, most exceed the minimum by far."

Perhaps Mattix' saddest case involved a woman dying of a brain tumor who had lost her husband to cancer the previous year. The man's money had been consumed in medical bills leaving the woman and daughter in poverty. Mattix helped the woman plan her funeral and reassured her that the daughter would be fine.

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Catholic Church target of violence in agonized Haiti

PORT-AU-PRINCE, Haiti (NC)—Haitian churches and a Catholic-run radio station were among targets of election-day violence in which more than 30 people died.

Observers said at least three churches, including the main cathedral, were attacked Nov. 29 in the capital, Port-au-Prince, and at least two worshippers were killed inside the churches.

Haiti's first free national election in 30 years was canceled as armed gangs—believed to be allies of former President Jean-Claude Duvalier—shot and hacked voters and journalists.

"There has been a planned assault on"

churches," said the Rev. Leslie Griffiths, a member of the Caribbean Conference of Churches delegation in Haiti to observe the elections.

More than 40 armed men forced open the locked doors of Sacred Heart Church in Port-au-Prince where several dozen people were attending early morning Mass. The attackers beat two women with machete blows, climbed on the altar and destroyed several fixtures, said Father Nicholas Christian, the parish priest.

The incident occurred about 15 minutes before the polls were scheduled to open. (See *CHURCHES*, page 16)

from the editor

What the church teaches about the papacy

by John F. Fink

There's a new book out called "The Limits of the Papacy," by Benedictine Father Patrick Granfield. I haven't had a chance to read it yet, unfortunately, but it has received favorable reviews. But the news about the book and recent controversies about the pope's teachings made me think that a column about the basic things the church teaches (and doesn't teach), about the pope might be in order.

The pope's very title gives an indication of his role in the church. He is Bishop of Rome, Vicar of Jesus Christ, Successor of St. Peter, the Prince of the Apostles, Supreme Pontiff, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, and Sovereign of the State of Vatican City.

The church teaches that the pope has full and supreme authority over the universal church in matters pertaining to faith and morals, discipline and government.

THIS AUTHORITY was given to St. Peter, and his successors, by Jesus when he said, "I say to you that you are Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to you the keys of the kingdom of heaven. And whatsoever you shall bind on earth shall be bound in heaven and whatsoever you shall loose on earth shall be loosed in heaven" (Matt. 16:18, 19).

The primacy of the pope, according to the Catholic Church, is real and supreme power, and this is where the Catholic Church differs from some other churches that might be willing to accept the pope as first among equals—the Orthodox Church and some Protestant churches.



The primacy and infallibility of the pope were the principal matters discussed and defined by the First Vatican Council held during the years 1869 and 1870. Some elaboration of the doctrine was made in the Dogmatic Constitution on the Church approved by the Second Vatican Council in 1964.

That document said that when the pope "proclaims by a definitive act some doctrine of faith or morals," his definitions "of themselves, and not from the consent of the church, are justly styled irrevocable, for they are pronounced with the assistance of the Holy Spirit, an assistance promised to him in blessed Peter."

DOES THAT MEAN that everything the pope teaches is infallible? Well, no. The fact is that the popes rarely proclaim "by a definitive act," seldom speak *ex cathedra*, that is, "from the chair" (of St. Peter). They do this most often during canonization ceremonies when they declare that the soul of a person is in heaven and order that that person be venerated as a saint.

Other than that, the only time a pope has used his power of infallibility during this century was in 1950 when Pope Pius XII declared the Assumption of the Blessed Mother to be a doctrine of faith, that is, Mary's body and soul were taken up to heaven after her death. The pope's encyclicals, speeches and other forms of teaching are not done infallibly.

That doesn't mean, though, that we can ignore them. Vatican II's Dogmatic Constitution on the Church says that "religious submission of will and of mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking *ex cathedra*." The pope makes it known that he is using "the authentic teaching authority" by the character of his documents, his frequent repetition of the same doctrine, or from his manner of speaking.

Then there's the matter of collegiality, a term that came out of the deliberations of Vatican II. Collegiality is a recognition of the fact that the episcopate is a single organism instituted by Christ and operating through the members of the bishops working together with the pope. Just as the pope is the successor of St. Peter, the bishops are the successors of the other apostles. St. Peter and the other apostles constituted one apostolic college, Vatican II said, and thus, too, are the pope and the bishops joined together.

Therefore, the bishops of the church, always in union with the pope, have supreme teaching and pastoral authority over the whole church in addition to the authority of office they have for their own dioceses. This teaching authority is called the church's magisterium.

Collegiality is exercised primarily in ecumenical councils like Vatican II. There have been 21 such councils through the 20 centuries of Christianity, beginning with the Council of Nicaea in 325 and extending to Vatican II from 1962 to 1965. Many of those councils played very significant roles in the history of the church by defining doctrine and shaping forms of worship and discipline.

THE SYNOD OF Bishops is a recent form of collegiality, begun by Pope Paul VI in 1965. It is directly subject to the pope and is advisory in nature, but at the same time it encourages close union and cooperation between the pope and the bishops. The pope is not bound by any decisions that come from synods but he has usually followed them up with special messages on the synods' themes. October's synod was the ninth.

The modern papacy has evolved through the centuries. The tendency in recent years has been for popes to listen to others for advice, but we should not forget that ultimately they have full and supreme authority.

Next week: The turbulent history of the papacy.

Medjugorje message is about love not fear

by Mary Anne Barthoy

For one evening, the prayer life of a remote Yugoslavian village reportedly being visited by the Virgin Mary was transported to the chapel of Marian College in Indianapolis.

The experience was part of a presentation given by Jesuit Father Alfred Winsman, a staff member of Loyola Retreat Center in Washington, D.C. and frequent traveler to Medjugorje, Yugoslavia.

It was patterned on the events that take place each evening at St. James Church in Medjugorje where more than 10 million people from all over the world and from all religions have come since the first reports of apparitions by the Blessed Virgin Mary began June 24, 1981.

After explaining what has been going on at Medjugorje, Father Winsman began by kneeling down on the marble floor and leading the crowd of 500 in five decades of the Rosary. Then he celebrated Mass and ended with a healing service.

In the talk that prefaced the evening, Father Winsman stressed that the message of Medjugorje is centered on peace. He said that Mary is asking people of all faiths to pray and asking families to put God back into their lives. She is also asking people to overcome materialism by fasting and changing

things that are not right in their own lives.

"We here in the USA are not a peace-loving country," Father Winsman said. "We do not have time for peace—we are too busy, we are too noisy and we are too active. In order to have peace we must pray and get a relationship with Jesus by vocal prayer, reading Scripture, saying the daily rosary, spontaneous prayer and by learning to pray from the heart."

Concerning the messages that Mary is reportedly giving to the six visionaries, Father Winsman cautioned people not to get caught up in fear of what the messages may be because fear does not lead to love.

The Jesuit priest made his first visit to Medjugorje in November, 1985. Last month he returned for his seventh trip.

Of the six visionaries, Marija Pavlovic, now 22, has touched his life the most. During his visit, Pavlovic helped him vest before Mass. "Maria taught me to grow in prayer,"

he said. "She is quiet and most prayerful and will enter the convent when the apparitions are over," he said.

Father Winsman said the apparitions have had a profound effect on the whole village. Before the apparitions began, the town had a problem with swearing—worse than most places, according to Father Winsman. "(Now) you don't hear curse words at all," he said. "In fact, the greeting has changed. Instead of 'dobro dan,' which in Croatian means 'good day,' they now greet each other with 'Hvaljen Isus i Marija!' which means 'praised by Jesus and Mary.'"

The apparitions have also had a profound effect on Father Winsman. "I could not conceive of what life would be without Medjugorje to the extent that I have returned, even as a priest, to a deeper prayer life," he said. "And by fasting I have found myself being rooted much more in the gospel message. I say it boldly now and do not try to soften the message to help people hear it. I want



Jesuit Father Alfred Winsman

them to hear the full message because God is crying out in love for his people."

The talk was sponsored by the Medjugorje Network in Indianapolis. For more information, contact the network at: P.O. Box 20306, Indianapolis, Ind. 46220, 317-255-7076.

Butler to give cathedral Christmas concert

At 7:30 p.m. on Thursday, Dec. 10, the SS. Peter and Paul Cathedral will become the scene of the second annual "Rejoice" concert by the Butler University Choral and Wind Ensemble.

The "festival of Christmas music" includes a variety of seasonal favorites and some less familiar tunes by Samuel Barber, Ralph Vaughan Williams, and John Rutter.

Under the direction of Michael Shas-

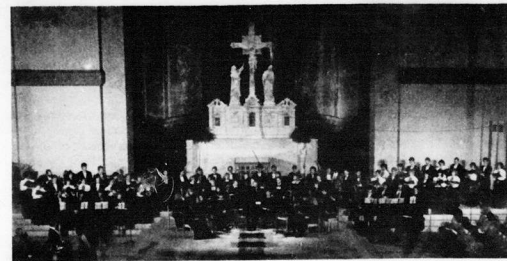
berger, the Butler Choral performs a variety of classical music from sacred hymns to spirituals.

The Butler University Symphonic Wind Ensemble, directed by William J. Hochkeppel, performs standard band and small chamber works for winds and percussion throughout the year in Clowes Hall and the Indianapolis area.

Because a scheduled Friday night perfor-

mance was sold out, this Thursday night concert was added. The Dec. 10 performance is free to members of the Archdiocese of Indianapolis.

Parking is available behind the Catholic Center, with entrance from 14th Street. Television WFIU, Channel 20, will permit parking by those attending the concert. Those wishing more information may call 317-283-9246.



Butler University Choral and University Wind Ensemble

Archbishop O'Meara's Schedule

Week of December 6, 1987

SUNDAY, Dec. 6 — Benefit Dinner for the Sisters of St. Joseph of Carondelet, Union Station Holiday Inn, Indianapolis, 6:30 p.m.

TUESDAY, Dec. 8 — 50th anniversary celebration for Marian College, Indianapolis, Eucharistic Liturgy at 11:15 a.m., followed by lunch.

WEDNESDAY & THURSDAY, Dec. 9-10 — USCC Social Development and World Peace Committee meeting, Washington, DC.



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Archdiocesan Catholic Charities

Family shelter turned away 600 for lack of room

by Robert Riegel

On Nov. 14, 1984, a small staff and a barely-ready facility opened the doors of the former Sacred Heart convent as Catholic Social Services' Holy Family Shelter. This year, as it celebrates its third birthday, the facility is even more convinced of the need for such a home in Indianapolis—and more.

Recently, a review of the last year's operations revealed that almost 600 times the shelter had to say, "No, we have no room." Most of these calls represented parents with children. Thanks to some special carpentry work done last year by the Franciscan community at Sacred Heart, the capacity has

been expanded from 60 to 70. But the shelter is still full many nights.

"Our biggest concern now," says Melinda Miller, a former staff member who became shelter director in September, "is what happens to our families when they leave." Many of those who come do so because they lost their jobs and have no income. Or they have been evicted and can't get the money for a deposit on a new place. "We try very hard to stay on our 30-day maximum length of stay, so other families can be helped, too. And we're looking for ways to provide not just housing, but access to all the services families need to get them started again," says Miller.

Physically, the shelter has been changed considerably since the Sisters of St. Joseph moved away early in 1984.

The kitchen has been upgraded, floors replaced in much of the building, and an alarm system installed. Currently, a play yard and deck are being completed for the children. At times, the shelter may have as many as 30 to 40 children. Although an excellent arrangement with Indianapolis Public Schools allows students to continue their education, many are pre-schoolers. Students from Indiana University and other volunteers help these children as well.

The numbers compare to providing the equivalent of 2,000 nights of lodging for hol-

day guests for a month and making sure they are adequately fed. These families come, not only at times of financial crisis, but with all the emotional problems that come with having to ask others for help. The small staff and many volunteers at Holy Family Shelter try to provide this service in a caring way. Last year, over 1,000 persons, half of them children, lived at the shelter.

The staff of Holy Family Shelter has actively participated in coalitions for the homeless in Indianapolis. It knows the problem first-hand. Support is requested in urging Indianapolis to provide needed shelter for families, individuals, and special groups in this community.

Why church opposes some of the new ways of making babies

by Peg Hall

Every time a new technology is developed the church has the duty to ask whether that technology should be used, according to moral theologian Mark O'Keefe. But in the



Benedictine Father Mark O'Keefe

eyes of many, the critical question is whether those most affected by the decision are involved in the discussion.

Benedictine Father O'Keefe, a professor at St. Meinrad School of Theology, spoke on the medical ethics of procreation at St. Paul Parish Hall Nov. 19. He based his talk on the "Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation," issued last February by the Vatican Congregation for the Doctrine of the Faith.

In the case of artificial insemination, *in vitro* fertilization and surrogate motherhood, the answer from the Vatican is "no," according to Father O'Keefe. He said the church bases its teaching on two presuppositions using the theory of natural law. But there is disagreement among moral theologians who argue different conclusions based on the same presuppositions.

"The problem is that once we accept reason as the criterion for a decision, we must be willing to argue it on the basis of reason," Father O'Keefe said. "And my reason may not agree with yours."

He discussed several hypothetical cases to show how the principles apply to couples

not able to conceive by normal means. For example, Rome says "no" to artificial insemination using sperm from an anonymous donor because of the husband's sterility.

The reasoning:

► The act of procreation is separated from the love union between husband and wife.

► The child's right to be conceived and born within the context of a marriage is violated.

► A married couple does not have a natural right to have children.

► The biological father (in this case, the donor of the sperm) abandons his responsibility to rear the child.

► Donated semen is generally obtained through the immoral act of masturbation.

Father O'Keefe said that most theologians today generally agree with the church's position and add other reasons:

► There is a danger that children fathered by the same donor may unknowingly marry each other.

► Donors frequently are paid, making what they do like prostitution.

► It is difficult for the husband (who is not

the biological father) to bond with his wife's baby.

During the discussion period following the presentation some tough questions were raised. It was pointed out that the Holy Family might be seen as an example of a child being born to his natural mother Mary, and a donor father, the Holy Spirit. Jesus was raised by a man who was not his natural father.

It was also pointed out that the church's understanding of how moral issues apply in specific cases has developed over the centuries as scientific knowledge of human development has increased. For example, the medieval theologian St. Thomas Aquinas, one of the Doctors of the Church, believed that human life began on the 40th day after conception for males and the 60th day after for females.

According to Father O'Keefe, this is a good reason for prudence and wide consultation in the development of church teaching. "In our reasoning, we reflect our own experience," Father O'Keefe said. "Women reflect differently than men and clerics differently than other men."

Bringing life to the dying

(Continued from page 1)

The woman has passed away, but Mattix checks on the daughter regularly and has helped her get a job. Volunteers are required to keep in touch with family members for up to a year in order to help them adjust to the loss of a loved one.

Orville Barr, of St. Mary of the Knobs Church, has been with Hospice since 1984. "I knew in my heart I wanted to work with Hospice when I retired," he said. Barr, 60, is currently the only active male volunteer in the organization.

When reflecting on why he was drawn to Hospice, Barr talked about Scripture passages that pertain to Christians "tending to the sick and dying."

Besides the usual tasks a volunteer might perform, Barr has honored some special requests. "One patient wanted a dog to keep him company while his wife worked," he

said. Barr got a dog from a local shelter. Though the man is now deceased, the dog remains an important part of the surviving family.

For a patient and his wife Barr also once brought in breakfast from their favorite restaurant. Often he shaves patients and cuts their hair.

Alva Nicholas, 72, of St. Anthony of Padua Church in Clarksville has been volunteering with Hospice for six years. She said listening is a key ingredient to being a good volunteer. Patients will often make remarks that—for those who listen—are signs of deeper issues that need to be discussed. "You try to put yourself in their place," she said.

Something that all three volunteers share is gratitude for being able to share a part of their patients' lives. Being a volunteer also satisfies a need deep within. As Mattix said, "I believe you are your brother's keeper."

Matters Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

Faith Dimension of Good Stewardship

In recent Sunday readings we have been hearing the recurring theme of stewardship. We have been reminded that we will have to give a personal accounting for the stewardship of the talents with which each of us has been endowed. There is no escaping it.

Our human nature causes us to be anxious, if not fearful, in the face of personal accountability. Hope built on faith, however, suggests that we should look forward to each moment of accountability, especially that moment we are called to report to Christ the King.

So it is that we, filled with hope, review our stewardship for all the time, energy, and resources we have expended in the service to the people of God in the archdiocese and in the church world-wide.

Expenses by Secretariats

Several years ago we reorganized archdiocesan structures so that agencies could be grouped in such a way that there could be better inter-agency communication. With better communication and coordination, we hoped to achieve greater efficiency by avoiding duplication of effort and expenditures.

There are seven secretariats. Two are "self-contained" or "single purpose": the Office of Catholic Education and the Metropolitan Tribunal (church court). The other five are groupings of several agencies.

Catholic Charities includes Indianapolis Catholic Social Services, Catholic

Charities of Terre Haute, St. Mary's Child Center, and St. Elizabeth's Home. "Catholic" does reflect the common theme of social outreach.

The Secretariat for Pastoral Services includes seven relatively different agencies, pastoral in nature. They include the offices of Family Life, Pre-Liturgical and Evangelization, the Catholic Youth Organization, the Propagation of the Faith, Hispanic Apostolate and Fatima Retreat House.

The Secretariat for Religious Ministry includes five offices having the common theme of ministry. The offices of Clergy Personnel, Ministry to Priests, Pastoral Councils, Vocations and Worship form this secretariat. The Office of Worship includes the new element of archdiocesan support for the operation and maintenance of St. Peter and Paul Cathedral. The Office of Pastoral Councils includes the new element of archdiocesan pastoral planning.

The Secretariat for Operations is a conglomerate of disparate agencies and offices. Catholic Communications Center, The Criterion, Catholic Salvage Bureau, Catholic Cemeteries (Indianapolis), Office of Development, Office of Management Services, Chancery, and Urban Parish Cooperative comprise this secretariat.

The Secretariat for Temporalities includes the offices of the Chief Financial Officer, Accounting Services and Information Systems. The Office of Information Systems is responsible for the central computer and the Catholic Center computerized telephone system.

In addition to all the expenses relating to the above, there are archdiocesan-wide programs that are supported through the central administration of the archdiocese.

In the following weeks, we will explore the costs that will be a part of the annual report.



THANKS—Pastor Father James Farrell gives Ethel Feltz, St. Andrew Parish, Indianapolis, an apple as a Thanksgiving Day gift of thanks. The staff presented the apples to all members of the parish community at the Mass. (Photo by Margaret Nelson)

COMMENTARY

The Yardstick Keys to an effective social action movement

by Msgr. George Higgins

The word has been out for some time that the Vatican's Congregation for Catholic Education, headed by Cardinal William Baum, former archbishop of Washington, will soon release a major document calling for systematic courses in Catholic social teaching in all seminaries and theological institutes.

This is not the first time the Vatican has addressed this subject. To cite but one example, Pope John XXIII, in his 1961 encyclical, "Christianity and Social Progress" ("Mater et Magistra"), stressed that we are not free to adopt a take-



it-or-leave-it attitude toward Catholic social teaching. He strongly reaffirmed what several predecessors had said: Catholic social teaching is "an integral part of the Christian conception of life."

John XXIII's emphasis on the importance of Catholic social teaching in the seminary curriculum, and the forthcoming statement of Cardinal Baum's congregation, do not mean that the laity's role in the church's social ministry is less important than that of the clergy. To the contrary, the role of the laity, from one point of view, is even more important.

The clergy are expected to teach the social principles of the church and to help train apostolic lay men and lay women. But John XXIII hastened to add that "from education and instruction one must pass to action."

He said this task belongs particularly to the laity "since their work generally involves them in temporal activities and in the formation of institutions dealing with such affairs." This same point was repeatedly made at the recent Synod on the Laity.

In the United States this distinction between the role of laity and clergy in the social ministry of the church always has been fairly well understood, at least in theory. In practice, however, there may be room for improvement.

The record will show, I think, that proportionately speaking, the clergy historically has played a more dominant role than the laity in the American Catholic social action movement. Even today, at a time when the role of the laity is receiving so much attention, the percentage of clergy attending the average Catholic social action meeting, compared to the percentage of lay people, may still be slightly out of proportion.

I do not think it can be said that the American clergy has consciously or deliberately tried to supplant the laity in the field of Catholic social action or to keep lay people in their place, so to speak. Nor can it be said that there is any significant amount of friction or jurisdictional squabbling between clergy and laity in the field of social action. By and large, there is a wholesome spirit of mutual understanding and respect in this area.

Be that as it may, there is need today for a greater degree of lay initiative and leadership not only in the field of social action, but also in the field of social education. In the latter field, John XXIII pointed out in "Mater



et Magistra," lay organizations must be accorded an important role, especially those that have as their purpose the reform of social and economic structures.

It hardly needs to be said that the education of seminarians and priests in church social teaching must go hand-in-hand with the growth of lay initiative and leadership. The two are complementary and equally necessary.

Unless priests are trained adequately in the social teaching of the church and unless they are willing to encourage lay initiative and lay leadership we are not likely to have an effective social action movement.

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To Talk of Many Things

by Dale Francis

When a Supreme Court nominee asked that his name be withdrawn because the revelation he had smoked marijuana had raised objections to his nomination, *The Washington Post's* Robert Kaiser said it was more than a political matter.

He wrote, "It is a collision among conflicting strains of the modern American culture—in this case, the reality of widespread drug use versus our Puritan, often hypocritical moralism."

Kaiser said the Supreme Court nominee "was the point man for a generation of Americans reaching the age when they will be asked to run society's institutions. It is the '60s generation, whose common experiences were rock music and dope and the sub-culture both spawned."



There were others, appearing on television talk shows, expressing opinions in print, who were saying more or less the same thing. The basic thesis is that in the '60s there were those who belonged to a counter-culture, in confrontation with traditional American mores, and that they have now come to an age where they can claim the right to leadership. The contention is that they must not be blocked in their aspirations by those who were not able to accept their counter-culture.

The question deserves consideration and this must begin with a correction of the existing situation. Kaiser separates the modern American culture into those who accept the reality of widespread drug use and hypocritical Puritan moralists. That isn't the situation and it never has been.

It is true that a drug culture developed. It is not true that the majority of American youth joined that drug culture and it is not true that only what is called Puritan moralism accounted for those who did not join the drug culture. Many chose not to

break the law because it was the law. Many more rejected the drug culture because they saw it as destructive insanity.

Rock music was the music of choice of most young people during the '60s but it did not follow that all who liked rock music chose dope, although drugs were certainly prevalent at the most celebrated of rock events—at Woodstock. The deaths of rock stars by drug abuse were a warning to fans.

Kaiser reflects the news media of that period by his joining of rock music, dope and sub-cultures. But while the news media emphasized the sub-cultures, they never reflected the majorities. The exodus of young men to Canada to escape government service gained the attention of the news media but the majority of young men accepted their responsibilities as citizens, either serving in the military or in alternative service as conscientious objectors.

The young men and young women who lived together without marriage were widely publicized but there were always a majority of those in love whose marriage. The

communes, the various forms of alternative society, were well-publicized but they were a minority.

They were not children but young adults making decisions that our free society allowed them to make. But they were accountable for the decisions they made and they are not free of the consequences.

If the rest of society, including those of their own generation who did not join the drug culture and the sub-culture that derived from it, now do not choose to accept them as entitled to leadership, it is not a judgment on the part of those who do not accept them but a consequence of their own earlier judgments.

The news media may try to browbeat the public into accepting those who chose sub-cultures as leaders, suggesting there is something wrong with our society if we do not accept them, but they will not succeed. The people understand the concept of accountability and it does no disservice to anyone to insist that all accept consequences of their past decisions.

The Human Side

by Fr. Eugene Hemrick

When did you last feel a need to go to confession? Have you given any serious thought lately to the mystery of sin, guilt, contrition and redemption?

My bet is that most people spend little time thinking about this. Perhaps that is because of a bad experience with confession. Or perhaps it is the result of the feeling that people dwell too much on sin in the past and that this era needs to give greater attention to love.

Whatever the reason, making regular confession a part of our lives just might make this Advent season the best yet. The sacrament of penance turns our attention to redemption and to the sin which can hamper it. Jesuit Father Karl Rahner once said that if we think about what redemption means, it points out to us that we are "in need," "unfinished." What we need is to be more fully human and this is achieved by a response to God's invitation to participate in his life. Sin is the free no to God's direct and intimate love. It also is



described as the lack of something—of a relationship with God, of something good.

When we practice the sacrament of penance we are brought face to face with God with no distractions. No doubt this is a frightening thought. Yet if we are honest we



know there are certain bad habits which, if controlled, would make life much happier.

In the 1975 Catholic Theological Society of America committee report on the sacrament of penance, Thomas J. Coates discussed a benefit of regular confession that makes it a bit more attractive and less frightening. He asks how people bring about personal change for the better.

He replies, "The simplest and most easily applied technique that has been developed to help people manage their environment and behavior is a procedure known as self-tracking. It is the close monitoring of our behavior."

He continues, "Through this procedure we are induced to stop and take a very close look at undesirable things we do." The effect of this may well be an increased desire to change our behavior.

Coates thinks that the sacrament of penance gives us one of the best opportunities to track ourselves and bring about a change for the better.

If we return to our opening questions, rephrasing them slightly in light of these thoughts, it might read something like this:

When was the last time you felt a need to change for the better, to come face to face with God and to say yes to an intimate relationship with him.

Helpful hint for making this Advent your best one yet

Today there are reports that Catholics are not practicing regular confession. Could it be that the image they have of it needs to be updated?

Seen in its fullest sense, penance is the key to the joy so many search for in the holiday season.

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the criterion

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TO THE EDITOR

Obeying Jesus' command

In reply to the letters to the editor in the Nov. 20 issue, "Communion in the Hand," "Don't They Want God There?" and "Modernization Destroyed Piety?" it seems to me that they were written out of the writers' frustration or lack of the history of our roots (the early days of the church).

Communion in the hand, and receiving from the common cup, had their beginning at the Last Supper. In reality we are obeying Jesus' command at the institution of the Eucharist when we do.

"While they were eating, Jesus took a piece of bread, gave a prayer of thanks, broke it, and gave it to his disciples. 'Take it,' he said, 'this is my body.' Then he took a cup, gave thanks to God, and handed it to them; and they all drank from it. Jesus said, 'This is my blood which is poured out for many. My blood which seals God's covenant.' " (Mk. 14:22-24, Mt. 26:26-30, Lk. 22:14-20, 1 Cor. 11:23-25 as well as in the Eucharistic Prayers of the Mass).

Jesus did not hand feed the apostles like babies. He gave it to them, to take and eat as the adults they were.

Just as the words of Jesus cannot be changed at the consecration of the Eucharist at Mass, so too, in my opinion, the meaning and command of Jesus in those words of consecration should not be changed or altered. Jesus meant what he said when he instituted the Eucharist.

Again we look at the early church, and before, to see where God encountered man. He, Jesus, came to earth, born in a stable. He instituted the first Eucharist in an upper room of a common house or building. The

early Christians met in homes to celebrate Eucharist, and in times of persecution, in the catacombs (underground passages or chambers) to celebrate Eucharist.

God meets us where we are. He looks at the hearts of the people, not the buildings. He looks at our lives, how we reach out to others, how we surrender our lives to his will.

The furnishings in buildings are our ideas of church, and the signs for modernization. The pomp and grandeur are man's ideas. It is the heart of man and woman that God wants adorned, not buildings.

Jesus did not grandstand in any of his work during his three years of ministry. Instead he rebuked the Pharisees who paraded in their fancy robes and demanded obedience to the letter of the law.

The real question is, "Who do we choose to follow?" Do we choose a daily walk and surrender of our lives to God's will, to work the God who gave us life and the freedom to choose in spirit and truth, or do we want to walk trying by ourselves to live the letter of the law?

We should not burden our hearts with the unessential. Jesus is Lord! the King of kings. He must be Lord and King of our hearts.

Catherine Holte

Hamburg

Women-Church conference

From Oct. 9 to 11, I attended the second national conference of Women-Church: Claiming Our Power, in Cincinnati. The conference was attended by Catholics, Protestants and Jews and was sponsored by 25 organizations including Catholics for a Free

Choice, Catholic Women for Reproductive Rights, the Women's Ordination Conference and the Conference for Catholic Lesbians. The conference was not recognized by the Roman Catholic Church and was not a church function.

I attended two workshops on abortion and all of the women on both of the panels were pro-abortion. One of the workshops was paneled by three of 24 women who are referred to as Vatican 24, who signed an ad, "A Catholic Statement on Pluralism and Abortion," which appeared in *The New York Times* three years ago. The other workshop on abortion was paneled by a state coordinator for the Religious Coalition for Abortion Rights, the executive director of Catholic Women for Reproductive Rights, and a board member of the National Abortion Rights Action League.

We hear of the shortage of nuns, yet many nuns attended the conference and they are scattered throughout our nation and are working fervently from within the churches to "reform," to "renew," and to "rejuvenate" them. They are striving to overthrow the institutionalized church, to overthrow the male hierarchy, including God the Father, and are pushing for their own form of worship, with themselves and a goddess at the center. Their liturgies have nothing to do with Jesus and only once during the entire conference did I hear his name mentioned.

The irony of this heresy is that these women are the tools of a small network of men who are exploiting them in their attempt to control the world through a one-world, atheistic, socialist government and what these women have liberated themselves to is to Satan. What I find more frustrating than anything is that this movement has managed to effeminate, to intimi-

date, and to emasculate our male hierarchy and it has managed to brainwash them and our press into thinking that they must protect the feminist ideology or they are not compassionate toward women in general.

Marsha Krimm Garland

Lexington, Ky.

Likes letter on women's rights

Hooray for Virginia Winchell's letter! It is refreshing to see truths about the church's suppression of women presented sanely but urgently.

The wrongs of the past and present cry out to be righted, but that has to start with people being made aware of the injustices and reminded that the church should embody God's love.

She states it well. Thanks to her for writing and to you for printing her letter.

Mary Norris

Indianapolis

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

POINT OF VIEW

Is Russia really changing?

by Ivan J. Kaidman

The upcoming visit of Soviet leader Mikhail Gorbachev to the United States is focusing renewed attention on the question which has been on everyone's mind since he came to power: Are things in the Soviet Union really improving, or is this just a facade?

It's hard for us to believe Russia can ever change. The atrocities of the Stalinist era, immortalized in the writings of Alexander Solzhenitsyn, have left a deep impact on us all and we have great skepticism that our arch-enemy—a nation our president has called "the evil empire"—can ever change. Above all we don't want to be fooled.

But, on the other hand, it's impossible to ignore the signs of change in the Soviet Union today. The leader of the Communist Party is now saying things that only a few years ago would have meant a trip to jail for anyone in Communist Russia. He is openly promoting democracy and the rule of law, and is introducing some elements of a market economy. Things are being discussed in the Soviet press that were strictly taboo only a short time ago.

Of course, the official Marxist dogma of atheism is still in place, and real freedom of religion is a long way away, but even here there are some signs of change. One Moscow newspaper last summer openly campaigned for a new church in Kirov—a city of 400,000 that has only a single Russian Orthodox church now.

"We can only move away from today's economic crisis if full legality and unconditional observance of human rights, including

the right to freedom of conscience, become an absolute norm of our life," the newspaper wrote.

Even the underground Ukrainian Catholic Church, which has been heavily persecuted for the past 41 years, recently took the courageous step of petitioning Soviet leader Gorbachev for legal recognition. There are an estimated five million Catholics in the Ukraine, served by a secret network of bishops, priests and religious.

In Lithuania, a part of the Soviet Union that is solidly Catholic and where many believers—such as Viktoras Petkus—are still in jail, a major cathedral confiscated by the government and turned into a concert hall several years ago has now been returned to the church.

All this is hopeful, but it really doesn't answer the question that is foremost in most Americans' minds—is there freedom of religion in Russia or isn't there?

Two years ago, when I visited the Soviet Union with a group of other U.S. church people, I was amazed to find how many of my own stereotypes about the church there were mistaken. Before leaving I had dreaded the trip, believing the food would be inedible, the people hostile, and we'd have to ask the KGB for permission to go to the bathroom.

What I found instead were warm greetings, often including emotional embraces, from fellow believers—Catholic, Protestant, Orthodox. One of the most unforgettable experiences of my life was attending Mass at the Catholic church in Moscow, located directly across the street from the KGB headquarters.

Next summer Christians in the Soviet Union will celebrate the 1,000th anniversary of Christianity in their nation. This is a major occasion for all the churches there and a group of Catholics from the United States is going to the Soviet Union to show our solidarity, especially with our fellow Catholics on this important occasion.

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CORNUCOPIA

Too many committees

by Alice Dailey

The occasion: Meeting of Peace and Harmony Euchre Club.

The players: Flora, Fauna, Dora, Shauna.

Dora: "Shauna, I'm glad you finally got some new cards."

Shauna: "It was about time."

Dora: "Them old ones was like blotters."

Flora: "Who's dealing first?"

Fauna: "Let me. I love new cards. I love changes of any kind. Gosh! There went a lower on the floor."

Dora: "Meeeee!"

Dora watches the second deal dreamily. "Whatever become of that woman what used to lead Bible Study? The one that knew it all. I ain't seen her in ages."

Fauna looks important. "Why, she's liaison to the new Fair Shake For Us Girls committee. I miss her."

Dora: "I miss the liaison too. The one that goes with the Kyrie."

Fauna (witheringly): "Are you off base! That word is eleison."

Flora slams her cards down. "Dora, why didn't you order up that heart? I could have helped."

Dora: "How'd I know? And speakin' of committees, who keeps dreamin' up so many? We got more committees in the works than Washington."

Fauna: "Have you never heard of Vatican II?"

Flora Grooms. "Here we go again."

Dora: "I kin hardly wait for Vatican III to come along and put some things back where they belong."

Shauna: "Girls, I finally got over to see that renovated church. What did you think of it?"

Flora: "I thought I got into the auditorium by mistake. A church ought to look like a church; a place where you can pray on your knees like Jesus did in the garden."

Fauna (shuffling and re-shuffling): "He wasn't kneeling when he taught the Our Father. Personally, I think the place is perfect. It's the embodiment of—"

Flora: "Don't shuffle all the spots off. Deal."

Fauna: "Some people have minds that are so archaic. So closed to change."

Dora: "If you know so dang much, how come you wasn't asked to that sign-nod?"

Flora clears her throat loudly. "Spades are trumps if anyone cares."

Fauna: "I'm really distressed the pope won't change his mind about women priests."

Dora: "Kinda upsets your plans to be the first woman pope, don't it?"

Fauna (coldly): "I don't know why I bother with someone of your mentality."

Shauna: "Now Girls—"

Flora (impatiently): "Fauna, ever since we changed partners you've been trumping my tricks! You and your Vatican II."

Fauna: "It's only a game."

Flora: "If it's worth playing it should be played to win."

Shauna (standing): "Time to tally up, girls, and while you're doing that I'll rustle up decaf coffee and doughnuts."

Fauna: "Doughnuts? Ugh."

Shauna looks defensive. "I didn't have time to bake. I was at three different committee meetings."

Fauna: "Can you rustle up a tea bag?"

Dora: "My land, drinkin' coffee this late always makes me dream I'm outside in my nightgown lookin' for a place to hide."

Fauna: "That's a sign of suppressed guilt."

Dora: "It's no such thing. It's a sign that me and late coffee don't agree."

Shauna: "Should I dispense with refreshments altogether?"

Flora: "Don't let these old biddies bug you, Shauna. Serve what you have. We'll suffer."

vips...

✓ The name of Ella Wagner was inadvertently omitted from last week's story of Indianapolis archdiocesan participation in the NCCW celebration held recently in Minneapolis. Ella served on the national election committee for the convention.

✓ The Ave Maria Guild will install new officers at its annual Christmas party on Tuesday, Dec. 8. They are: president, Margaret Sturm; vice president, Ruth Grannan; recording secretary, Lucille Mitchell; corresponding secretary, Hilda Cralley; and treasurer, Marie White.

✓ Alice Ryan, Virginia Baker and Betty Benzing were received as Co-Members of the Sisters of St. Joseph in Tipton on Nov. 21. Forty other co-members also renewed their commitment at a liturgy celebrated by Co-Member Father Donald Eder, and Father Ponciano Ramos of St. Rita Parish in Indianapolis. Co-members are men and women who wish to share in the sisters' community spirit and spirituality, providing mutual support in living Gospel values and responding to changing needs of the church.

✓ Dr. M. Desmond Ryan will participate in a panel discussion of surrogate parenting on Sunday, Dec. 13 following the 3 p.m. Phoenix Theater production of "When the Bough Breaks," a dramatization of surrogate parenting issues. Dr. Ryan is executive director of the Indiana Catholic Conference.



✓ Franciscan Sister Marilyn Brokamp, currently at Marian College in Indianapolis, has written two books directed toward teachers with the aim of helping them lead their students into prayer. "Prayer Times for Primary Grades" and "Prayer Times for Intermediate Grades" were published by St. Anthony Messenger Press in Feb. and Sept. of this year. They are available at the Christian Theological Seminary bookstore off Michigan Road, and by writing: St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210.

check-it-out...

✓ A Loftus-Loquendi will be inaugurated by the Franciscan friars of the Mount St. Francis Community at 7 p.m. on Friday, Jan. 7. Poet Ron Setz will read "Requiem," a memorial poem for Franciscan Father John Loftus in the vigils of the twentieth anniversary of his death. Father John was a Franciscan civil rights, Vietnam War and ecumenism activist, teacher, college administrator, military chaplain and friend of Thomas Merton. Selections from his book of poems, prayer and praise entitled *John's Book* will be read, and copies of the book will be available.

✓ OOPS! The phone number for obtaining tickets to Christmas Concert XXVI on Sunday, Dec. 20 at Holy Name Parish, Beech Grove should read: 317-786-9767. Sorry for the "wrong number."

✓ A "Rock-a-Thon" to raise campership funds for Camp Riley for Handicapped Children in Bradford Woods near Martinsville will be sponsored by Epsilon Sigma Alpha service sorority from noon to 6 p.m. on Saturday, Dec. 19 in Union Station. Participants will earn money for disabled children by rocking in rocking chairs for sponsors who contribute money. For information on contributions or sponsorships call Deana Walters at 317-489-2410.

✓ The second quarterly meeting of the Indianapolis Deanery Council of Catholic Women will be held on Thursday, Dec. 10 in the Allison Mansion on the grounds of Marian College. Registration begins at 9:30 a.m. The day features a business meeting, Mass, luncheon, entertainment by Marian's Madrigal Singers and a tour of the mansion. For reservations call Maxine Schmolz at 317-888-2721.



DESIGN WINNER—Christine Hackl (from left), Daughters of American Revolution, presents a book about U.S. presidents to 8th grader Jay Simpkins of St. Luke School, whose winning patriotic quilt pattern won the DAR contest honoring the constitution's bicentennial, as principal Sondra Wellman looks on. The school received a check for historical materials.

The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

The following readers correctly unscrambled last week's puzzle:

Theresa Ealrod, St. Columba, Columbus
Kathy Hutt, St. Anthony, Cincinnati
Martha Sandoz, O.L. Perpetual Help, New Albany
Maize Kress, St. Benedict, Terre Haute
Frances Lambert, Holy Trinity, Indpls.
Elsie Taylor, St. Augustine, Leopold
Margaret Oeding, St. Benedict, Terre Haute
Rose Mary Siders, St. Andrew, Richmond
P.N. Hermann, Sacred Heart, Indpls.
Lucille Dosch, St. Joseph, Shelbyville
Lucille Dosch, St. Benedict, Terre Haute
Maryann Miller, Christ the King, Indpls.
Lucille Adams, Little Flower, Indpls.
Arthur O. Meier, Little Flower, Indpls.
Rosemary Lowe, St. Jude, Spencer
Genevieve A. Watson, Christ the King, Indpls.
Bernice W. Roseman, Holy Name, Indpls.
Joseph H. Nehaus, Jr., Holy Name, Beech Grove
Leonora Anderson, St. Rita, Indpls.
Mary Anne Achig, St. Patrick, Indpls.
Lucy Guffee, St. Augustine, Jeffersonville
Arlene Bridges, St. Catherine, Indpls.
Judy Richter, St. Anne, New Castle
Clara Donahue, Little Flower, Indpls.
Carol Precht, St. Gabriel, Connersville
Paul Kiedrowski, St. Ambrose, Seymour
Phyllis A. Gehrich, Nativity, Indpls.
Stephen P. Codrigan, St. Gabriel, Indpls.
Rita Schaeffer, O.L. Perpetual Help, New Albany
Mary Dook, Holy Family, Richmond
Aileen Krebs, St. Michael, Indpls.
Sharon Sabau, St. Lawrence, Indpls.
Dick Dickerson, St. Thomas, Fortville
Margaret Ann Genese, St. Andrew, Richmond
Betty Jennings, St. Paul, Troy
Dorothy Ruff, St. Michael, Brookville
Sally Dreyer, Christ the King, Indpls.
Margaret Sanders, St. Catherine, Indpls.
Mary Olsio, Holy Trinity, Indpls.
Mary Richardson, Holy Trinity, Indpls.
Angie Biehle, St. Mary, North Vernon
Mrs. Arthur Stewart, St. Paul, Greencastle
Debbie Cato, St. Lawrence, Lawrenceburg
Anne Nielsen, Holy Trinity, Indpls.
Mary L. Sands, O.L. Perpetual Help, New Albany
Margaret M. Logan, Holy Spirit, Indpls.
Betty Beyer, St. Vincent de Paul, Bedford
Louise Wogl, O.L. Greenwood, Greenwood

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Ellen Hagst, Holy Name, Beech Grove
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Mary Russell, O.L. Greenwood, Greenwood
Aloysia A. Brile, Little Flower, Indpls.
George Augustine, Christ the King, Indpls.
Chaplain Mervin, St. Christopher, Indpls.
Marilee Mauer, St. Maurice, Greencastle
Edith Lecher, St. John, Ellettsburg
Dorothy Kipper, St. Mary, North Vernon
Maureen Duncan, Little Flower, Indpls.
Paul Henschauer, St. Joseph, Shelbyville
James S. Wohlbeier, St. Roch, Indpls.
Joanne Agnew, O.L. Lourdes, Indpls.
Hermia Bruter, St. Christopher, Indpls.
Paul Day, St. Catherine, Indpls.
Janis Meyer, Christ the King, Indpls.
Julia McCauley, St. Michael, Bedford
Helen Rodgers, Holy Spirit, Indpls.
Florence Mullins, St. Mary, Rushville
Audrey Dowd, St. Matthew, Indpls.
Mary Henley, St. Dennis, Westport
Joe Masner, Assumption, Indpls.
Mary M. Korman, Holy Trinity, Indpls.
Pat Walsh, Little Flower, Indpls.
Jean E. Lee, Little Flower, Indpls.
Marilyn Kayler, Holy Name, Beech Grove
Nancy Adams, Holy Cross, Indpls.
Marilyn Riehl, St. Nicholas, Surman
Maryellen Irwin, St. Vincent de Paul, Bedford
Sara Neuhaus, St. Gabriel, Connersville
Maria Ziegler, St. Paul, New Albany
Sharon A. Williams, St. Anne, New Castle
Dorothy Beaure, St. Catherine, Indpls.
Patricia Riley, St. Paul, Greencastle
F.E. Berger, St. Agnes, Nashville
Suzanne Nicholas, St. Mary, Greencastle
Janet Quisenberry, St. Andrew, Richmond
Anna Zimmer, O.L. Greenwood, Greenwood
Joan Gutwiler, St. Barnabas, Indpls.

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THE STROLLING TROUBADOR

Since we had several correct entries, our \$25 Prize Winner was selected at random (Rule #4). Congratulations to the winner this week

Sally Dreyer, Christ the King, Indianapolis—Your \$25 Check is in the Mail

Look for: "The Ad Game" in Next Week's Criterion!

more check-it-out

✓ The Blue Army of Our Lady at St. Paul Parish, Sellersburg sponsors a **Prayer Hour for Peace** from 6 to 7 p.m. every Thursday evening. The event includes recitation of the rosary, prayer, discussion and a Eucharist service.

✓ Advent Evening Prayer is held at 5:10 p.m. Monday through Friday in Blessed Sacrament Chapel at St. Andrew Parish, Richmond. The north side door by the ramp is opened at 5 p.m. for this 20-minute community prayer opportunity during Advent.

✓ The Newman Guild of Butler University will hold its regular meeting and a Christmas party at 12 noon on Thursday,

Dec. 17 in the Propyleum Club, 1410 N. Delaware St. Luncheon will be served, and entertainment provided by North Central High School singers. Reservations are necessary. Call 317-849-5840.

✓ The 21st Annual St. Meinrad Seminary Reception and Dinner for Catholic Bishops was held Nov. 16 in Washington, D.C. Nearly 50 bishops attended the dinner, which featured a presentation by Benedictine Father Eugene Hensell, president-rector of St. Meinrad Seminary, on "Training the Priest for the 1990s and the 21st Century."

✓ Missionary Father Casimir Paulsen will speak on his work at a meeting of the Holy Spirit Singles Group at 8:30 p.m. on Tuesday, Dec. 8. Anyone interested in the work of the missions is invited to attend.

Fatima reorganizes board

by Cynthia Dewes

The first meeting of the newly reorganized board of directors of Fatima Retreat House was held Nov. 24. Revision of the organization's articles of incorporation and code of bylaws was accomplished, under the direction of Archbishop Edward T. O'Meara, after the retreat house completed a management study earlier this year. The board will now begin to implement the critical success factors identified by the study.

The new board is composed of those members of the previous board who wished to remain in office and new members, for a total of fifteen. Holdover members will serve one- or two-year terms, determined by lot. New members will serve three-year terms. All directors will be expected to serve on board committees.

Interim board officers appointed by Archbishop O'Meara will remain in office until September 20, 1988, when new officers will be elected at the board's annual meeting.

Other 1988 meetings will be held on the third Tuesday of Feb., April, June, Oct. and Nov.

Interim officers are (holdover members): Msgr. Francis R. Tuohy, president; Charles G. Wagner, vice president; Cynthia Dewes, secretary; and Kevin DePrey (director of Fatima Retreat House and an ex-officio member), treasurer.

Other holdover members of Fatima's board include: Archbishop O'Meara (chairman), Robert Alerding, Mary Bittle, Dr. Frederick H. Evans, Joseph Maginn, Karl Stupher and William C. Ullrich. Providence Sister Loretta Schafer is secretary of the Archdiocesan Secretariat for Pastoral Services, to which Fatima Retreat House belongs.

Newly appointed board members are: James R. Cain, a stockbroker; Diane Liptack and James D. Wittger, attorneys; Providence Sister Joan Slobig, formation director for her community; and Richard Niemyer, an accountant.



VISIT—Father Paul Koetter, vocation director, and Franciscan Sister Rita Hermann, associate vocation director, visited the archdiocesan seminarians at St. Meinrad Seminary. Shown are (front, from left) Fr. Koetter, Joe Moriarty, Mark Wyss, Jim Clancy, Rich Van Slyke, Sister Rita; (second row) William Marks, Ray Schafer, Tom Schlessman, Jonathan Stewart; (third row) Roger Rudolf, Father Dan Staubin, associate spiritual director, Gregory Welch, John Herberich, Steve Giannini; (fourth row) Michael O'Mara, Marcus Woods, John Carr. Not pictured are Chris Craig and Mike Day.

Penance services for Advent

Parishes throughout the archdiocese have announced communal penance services for Advent. Several confessors will be present at each location. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient.

Following is a list of services which have been scheduled, according to deanery:

Indianapolis West Deanery

- Dec. 7, 7 p.m., St. Bridget.
- Dec. 9, 7 p.m., Holy Angels.
- Dec. 9, 7:30 p.m., St. Joseph/St. Christopher, at St. Christopher.
- Dec. 10, 7:30 p.m., St. Michael.
- Dec. 13, 2 p.m., Holy Trinity.
- Dec. 15, 7:30 p.m., St. Monica.
- Dec. 15, 8:11-40 a.m., Ritter High School.
- Dec. 17, 7:15 p.m., Mary, Queen of Peace, Danville.
- Dec. 20, Assumption/St. Anthony, at St. Anthony.

Indianapolis South Deanery

- Dec. 9, 7:30 p.m., Holy Name, Beech Grove.
- Dec. 14, 7:30 p.m., St. Jude.
- Dec. 15, 7:30 p.m., Nativity.
- Dec. 16, 7:30 p.m., St. Barnabas.
- Dec. 17, 7:30 p.m., St. Mark.
- Dec. 22, 7:30 p.m., St. James the Greater.

Indianapolis East Deanery

- Dec. 10, 7 p.m., Our Lady of Lourdes.
- Dec. 13, 7 p.m., St. Simon.
- Dec. 14, 7:30 p.m., Holy Spirit.
- Dec. 15, 7:30 p.m., St. Rita.
- Dec. 15, 7:30 p.m., Holy Cross/St. Mary, at Holy Cross.
- Dec. 16, 7 p.m., St. Michael, Greenfield.
- Dec. 17, 3 p.m., Little Flower.
- Dec. 17, 7:30 p.m., Little Flower.
- Dec. 18, 7:30 p.m., St. Bernadette.

Batesville Deanery

- Dec. 10, 7:30 p.m., St. Anne, Hamburg.
- Dec. 13, 2 p.m., St. Maurice, Decatur Co.
- Dec. 13, 4 p.m., Immaculate Conception, Millhouse.
- Dec. 13, 7:30 p.m., St. Maurice, Napoleon.
- Dec. 14, 7 p.m., St. John, Osgood.
- Dec. 14, 7 p.m., St. Louis, Batesville.
- Dec. 15, 7 p.m., St. John, Enochburg.

- Dec. 15, 7 p.m., St. John, Dover.
- Dec. 16, 7 p.m., St. Mary, Aurora.
- Dec. 16, 7:30 p.m., St. Peter, Franklin Co.
- Dec. 17, 7 p.m., St. Mary, Greensburg.
- Dec. 17, 7 p.m., St. Leon, St. Leon.
- Dec. 18, 7 p.m., St. Martin, Yorkville.
- Dec. 20, 2 p.m., St. Paul, New Alsace.

Connersville Deanery

- Dec. 10, 7:30 p.m., St. Michael, Brookville.
- Dec. 14, 7:30 p.m., St. Elizabeth, Cambridge City.
- Dec. 15, 7:30 p.m., St. Gabriel, Connersville.
- Dec. 16, 7:30 p.m., St. Anne, New Castle.
- Dec. 16, 7:30 p.m., St. Bridget, Liberty.
- Dec. 17, 7 p.m., Holy Family, Richmond.
- Dec. 17, 7:30 p.m., St. Mary, Rushville.
- Dec. 19, 12:05 p.m., St. Mary, Richmond.
- Dec. 21, 7:30 p.m., St. Andrew, Richmond.

New Albany Deanery

- Dec. 9, 7:30 p.m., St. John, Starlight.
- Dec. 10, 7:30 p.m., Holy Family, New Albany.
- Dec. 14, 7:30 p.m., St. Mary of the Knobs.
- Dec. 14, 7:30 p.m., Our Lady of Perpetual Help, New Albany.
- Dec. 14, 7:30 p.m., St. Anthony, Clarksville.
- Dec. 17, 7:30 p.m., St. Mary, Navilleton.
- Dec. 17, 7:30 p.m., St. Paul, Sellersburg/St. Joseph Hill/St. Michael, Charlestown, at St. Paul, Sellersburg.
- Dec. 18, 7:30 p.m., St. Mary, New Albany.
- Dec. 20, 7:30 p.m., St. Augustine/Sacred Heart at Sacred Heart, Jeffersonville.
- Dec. 21, 7:30 p.m., St. Mary, Lanesville.

Tell City Deanery

- Dec. 6, 7 p.m., St. Augustine, Leopold.
- Dec. 10, 7 p.m., St. Michael, Cannellton.
- Dec. 13, 2 p.m., St. Joseph, Crawford Co.
- Dec. 13, 7 p.m., St. Mark, Perry Co.
- Dec. 16, 7 p.m., Holy Cross, St. Croix.
- Dec. 17, 7:15 p.m., St. Paul, Tell City.
- Dec. 21, 7 p.m., St. Pius, Troy.
- Dec. 21, 7:30 p.m., St. Boniface, Fulda.
- Dec. 21, 7:30 p.m., St. Meinrad, St. Meinrad.
- Dec. 23, 7 p.m., St. Isidore, Bristow.
- Dec. 23, 7:30 p.m., St. Martin, Siberia.

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Beech Grove Benedictine Sisters feel the beat

by Sr. Mary Luke Jones, OSB

The Beech Grove Benedictine Sisters have a unique way to meet people and join them in prayer. They do it through song.

Composing and singing songs dealing with God's love, friendship, life and death, have led the group to produce three recordings of original music. Their music ministry has also given the sisters the opportunity to

travel throughout the archdiocese, singing in various parishes at liturgical events.

The sisters look back on an 18-year history that started out simply as an enjoyment of praising God through song. While students at what is now the University of Indianapolis, current group members Sisters Juliann Babcock, Mary Sue Freiberger, Mary Luke Jones and Marian Yohe, along with several others, agreed to represent the school as a deputization team. The religion department scheduled these teams to provide religious services of music and prayer at United Methodist churches throughout the state. As ironic as it may seem, "The Singing Sisters," as they were then known, got their start at a United Methodist College singing at United Methodist churches.

Sisters Karen Byerley, Norma Gettelfinger, and Mary Kay Greenawalt, and Ms. Maria Oberhausen have joined the original four, giving the group eight voices capable of three-part harmony with five musicians playing bass and guitars.

Although the singing group participates primarily in liturgical functions, the sisters also perform upon request at workshops, parties and family affairs. Sister Mary Luke serves as the group's M.C. and coordinator of engagements.

Sister Mary Sue, Sister Marian and Oberhausen are the composers of the songs which are included on the three albums, "Time, Don't Run Away" (1980), "I Have Loved You" (1983), and "Plant a New Vineyard" (1986).

The recordings are available as LPs or cassette tapes for \$7, \$8 and \$9 respectively. Accompanying music books are also available for \$3 each or may be purchased in a newly-published book containing the music from all three recordings for \$8. Sister Mary Kay handles product sales. A \$1 postage and handling fee is charged for each item ordered from the Beech Grove Benedictines, 1402 Southern Ave., Beech Grove, Ind. 46107.

The sisters have found their interaction with people as a result of their singing engagements to be most rewarding. It is truly a ministry that appeals to the song in everyone.



BENEDICTINE SINGERS—Musicians are (front, from left) Sister Mary Sue Freiberger, Sister Karen Byerley, Sister Mary Luke Jones, Sister Mary Kay Greenawalt, (back row) Sister Juliann Babcock, Sister Marian Yohe, Maria Oberhausen, and Sister Norma Gettelfinger.

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Students help needy families

At St. Jude School, Indianapolis, each classroom "adopted" a needy family for Thanksgiving.

Providing for people whose needs were indicated by the parish St. Vincent de Paul Society council, each class collected enough canned goods and staples to furnish the members of its own room's special family with ample food for Thanksgiving.

Then each of the 475 students donated 50 cents toward turkeys and baking pans for the Thanksgiving baskets. The boxes were brightly decorated in an effort to add another touch of holiday cheer for the recipients.

Boys from the eighth grade classes lifted the heavy boxes that filled a large portion of the school lunchroom.

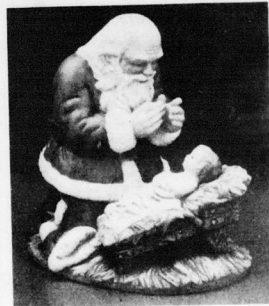
Sister James Michael Kesterson, principal of St. Jude's, commented, "It's a way to share our blessings and make the students aware of those in need."

St. Jude School has provided baskets for the poor for nine years. Seventeen families received the provisions this year.



CHEERFUL GIVING—Michael Hornek (from left), Dusty McKibbin, Craig Eckstein, and Matt Speck help lift Thanksgiving baskets for the 17 families St. Jude School helped. (Photo by Margaret Nelson)

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BUILDING SELF-ESTEEM

Healthy self-esteem is central to our faith

by Fr. Herbert Weber

I was having dinner at a friend's house when Jeff, the 11-year-old son, spoke up: "We had a class in self-esteem in school today." Then he confidently added that although some of the other fifth-graders still haven't figured out that they have personal worth he had discovered that in the second-grade.

A few years ago, one rarely would have heard adults, much less children, speaking about self-esteem and personal worth. Now those terms are often heard and readily used. And they are common in religious circles as well, with posters and banners that indicate something like: "I am me. I am good—'cause God don't make junk."

The truth is that a healthy sense of self-esteem is at the heart of the Christian faith. Because God chose to become human, it becomes clear that God places great value on our existence. Each year the church spends weeks preparing for the celebration of the event of Christmas which gives worth to all humans because God is among us.

The living out of that mystery, however, requires a personal application. Otherwise it is difficult to take God's love to heart.

A college student told me how embarrassing it was for her to admit that she felt her parents would stop loving her if her grades dropped. She knew better, at least in her head, but she had so often heard her parents say they were happy when she did her work well that she concluded they were not happy (translated, they did not love her) when she was not so successful. Her self-worth, then, was not based on who she was but on what she did.

It was not surprising for me to discover that this same student could not really believe that God would forgive her if she failed.

The Christmas season is a time for acknowledging God's love for an unsuccessful people. And that love is the source of human worth and self-esteem.

Often people learn self-esteem through their relationships with others. This is why a church that can offer positive and personal group opportunities is so valuable. The experience of acceptance and belonging allows people to realize that they are not invisible, as one person put it. Their existence matters and their presence is noted.

Often people can be overlooked for no intentional reason. Eric was a young man who doubted that he was noticed by the members of the Bible study group he attended at our church. He had received many put-downs in his life and truly believed that whatever it took to be respected had eluded him since birth.

But the group took the time to listen to him when he talked. His shyness and inarticulate manner did not make this easy. Gradually Eric gained some self-confidence and felt accepted. He smiled more frequently and began trusting his instincts.

When the group started to study the Advent readings about a birth of a Messiah, he felt that the birth already had taken place in his life, thanks to the gentleness of the group.

Self-esteem is nourished when persons start to value each other. Knowing that one is loved, by God and by others, allows the Christmas story to take on flesh.

This Week in Focus

The development of healthy self-esteem is a key factor in the development of spiritual life. This week, Today's Faith presents Jesus' invitation to take a new look at ourselves. In this way we can begin to take the good news of God's love to heart and unlock the power of the gospel.



It comes from knowing God's love

by Fr. Robert Kinast

Jesus tended to interrupt people. He caught Simon and Andrew while they were working on their nets; he stopped by Matthew's table while he was counting his tax revenue. He spotted Zaccheus in a tree and invited himself to dinner. He prevented the Samaritan woman from completing her daily chore of drawing water. He redirected the lives of two disciples who felt depressed because their Lord had died.

Most of the people Jesus interrupted were ordinary folk going about their daily business and probably not looking forward to much more than a good meal and a little time with their families and friends.

Sometimes, though, the people Jesus interrupted were rejected folk, pushed aside by their community because of class, race, occupation, sex or reputation.

Jesus interrupted people to shake them out of the familiar ruts they had fallen into and were comfortable with—patterns and ways of behavior they had come to accept as the best that they could do.

Jesus didn't want people to settle for less than they could be. His motive always was clear: to help people participate in the life God was offering them right in the midst of their everyday experience.

When Jesus did this, he never asked more than the people were capable of. He asked them to see themselves anew, as he saw them. When they did, exciting things began to happen.

Simon left the sea and became a fisher of men. Zaccheus stopped cheating and became a philanthropist. The woman ran from the well to become a messenger of God.

Part of the reason these changes occurred is that Jesus was honest in his relationships. He didn't dispense artificial pats on the back, simply telling people they were OK.

Jesus knew Zaccheus defrauded others and waited for him to admit it. Jesus knew the two disciples were depressed and asked them to talk about it. He knew the woman at the well had five husbands. He could accuse Peter of doing Satan's work as readily as giving him the keys to the kingdom.

Jesus wanted to really know people so that he could affirm them genuinely and they would know it was the real Peter, the real Zaccheus, the real Samaritan woman who was being addressed.

The people Jesus touched grew in self-esteem. Their self-esteem in turn enabled them to hear what Jesus was proclaiming as good news. Why?

The kingdom of God—the offering of divine life that God offers people—always is at hand. But we have to recognize it; we have to know that we are the ones God wants to walk with, dine with, talk with, relax with, be with. Unless someone opens the way, we may never know it.

That was true for Phyllis. She felt she was unable to please her parents and gradually assumed that she couldn't please anyone. Until she met Joe. He knew her as a person he enjoyed being with and, eventually, they were married. Joe helped Phyllis to grow in self-esteem.

Gregory faced a different challenge. To win his peers' acceptance, he tried to outdrink everybody and soon developed a real addiction. One day the semi-retired janitor pulled Gregory aside and told him a story about his own youth.

He had been a promising athlete. But to impress everyone he raced cars. One day he had a bad accident which left him with a deformed leg and ended his athletic career.

The janitor did not tell Gregory why he shared that story, but his intervention made Gregory take a second look at himself. He admitted his dependency, began treatment and now is planning for college.

For Phyllis and Gregory, a gift from someone else helped self-esteem to grow. It was a gift that interrupted their usual ways of seeing things.

In the end they found they were able to venture into a life that was waiting for them all along.

Benefits of self-esteem

by Neil Parent

The spot was dramatic and effective. It was a well-crafted, 60-second television message that left you pondering.

In the opening scene, a small girl, perhaps 5 or 6 years old, approaches the camera, looking up as if to an adult. Her face is open and innocent, with a trace of fear. A voice informs the viewer that children tend to believe what adults say.

Then, the scene shifts to a close-up of an adult mouth which barks, "What's wrong with you? Can't you do anything right?"

A second mouth sneers, "Why, you're good for nothing." These are followed by other mouths, each harshly criticizing the child. Finally, the scene shifts back to the little girl. Her head is bowed, her shoulders stooped. The criticisms weigh heavily on her. Her fragile self-image lies severely wounded.

Self-esteem is so crucial to a healthy, happy life that it is both surprising and disturbing that we do not affirm each other more in the effort to nurture it. This is especially true for children.

Without self-esteem, we are insecure and unable to fully use the gifts and talents God has given us. We doubt our own goodness and because we doubt we struggle to give and receive love.

Self-esteem also is important for our spiritual life. As people of faith we are called to shift the center of our existence from ourselves to God. For the Christian this means allowing Christ to be the very center of what we do and how we think.

But a shift of this nature requires that we have a healthy self-esteem.

► Self-esteem enables us to let go of the insecurity



ties and self-doubting limitations that prevent us from going outside ourselves.

► But self-esteem is not a bloated ego which keeps us narrowly focused on ourselves.

► Instead, self-esteem enables us to give of ourselves, to make increasing room in our lives for God. Seeking God as our center requires ego strength but denies egotism.

In his best selling book, "The Road Less Traveled," psychiatrist M. Scott Peck writes, "The path to sainthood goes through adulthood. There are no quick and easy shortcuts. Ego boundaries must be hardened before they can be softened. An identity must be established before it can be transcended. One must find one's self before one can lose it."

All the great spiritual writers have emphasized that love is essentially self-surrender. But we are not

able to effectively seek this high goal unless we can value ourselves. We are able to risk ourselves in love when we are able to see ourselves as loved and valued.

The Christian vocation is a call to people to become secure and yet humble enough to let everything go for the sake of the Gospel.

In his letter to the Colossians (3:21), Paul encourages parents not to nag their children lest they lose heart. Paul understood that self-esteem is crucial if children are to become true disciples of Jesus.

We may not be able to give our children the best things life has to offer. However we can affirm them, with the hope of fostering the self-esteem that equips them to serve God and others generously and passionately. And with that little else matters.

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The Bible and Us

How God made humans out of slaves

by Fr. John Castellet

During the Exodus Moses had to contend with the constant grumbling of his people. With great effort he had led them from slavery to freedom, from cramped slave quarters to the vast expanses of the Sinai peninsula. But over and over again they complained.

Surviving in the desert was a formidable challenge. And the price of freedom was courage and initiative. But at times the Israelites found themselves unwilling to pay this price and looked longingly to the former days when they were provided with food and shelter.

Very quickly they forgot that their taskmasters had only fed them in order to maintain their strength so that they

could carry out inhuman demands. They had been treated as little more than beasts of burden.

And they wanted to return to this? Evidently. One of the most horrible things about slavery is its dehumanizing power. Slavery does not nurture self-respect.

It is interesting to note the change in the Israelites once their self-image improved. They gradually came to realize the wonder of what God had done for them.

God had rescued them from bondage, sustained them in a hostile environment and led them to Mt. Sinai. There he had declared them his own special people, entered into a covenant relationship with them and eventually formed them into a great nation.

The Israelites could conclude that God considered them worthwhile. They were not just chattel, doomed to an animal existence. They were free human beings, beloved of God, made in his image.

As their self-esteem improved, so did their accomplishments. They had the courage and initiative to overcome all sorts of obstacles and become a people with a strong sense of identity and purpose. Self-esteem turned the tide of their fortunes.

Unhappily, the Israelites' healthy self-esteem often turned to ugly self-assertiveness and selfishness. At such times God had to let them know that this was unacceptable.

It always is difficult to maintain a sensible balance. People have a ten-

dency to go to one extreme or the other—from a lack of self-esteem to overbearing arrogance.

Still, though there is always that tension in life, God wants people to value themselves as he values them. All through the Bible one meets people with an impressive concern for human dignity, for respecting the worth of each person.

Jesus was remarkable for his constant efforts to give people a sense of value. Characteristically, he reached out to precisely those who had lost or been oppressed and deprived of dignity.

Jesus reaffirmed the Old Testament injunction: "You shall love your neighbor as yourself." This states very clearly that loving oneself first enables one to love others as well.

Children's Story Hour

Margaret was a wife, mother—and saint

by Janaan Manternach

Margaret Clitherow grew up about 400 years ago in a lovely home in Daygate, near York, England. Her parents were wealthy, important citizens. Her father's health was very poor and he died when Margaret was still young.

Her mother soon remarried. Margaret's new father became mayor of York. In 1571 he arranged a marriage between his stepdaughter and John Clitherow, a rich butcher who also held public office.

After the wedding she moved to her husband's home in the butchers' quarter of York. They came to

love each other deeply. They enjoyed a comfortable life. Margaret loved parties and receptions.

At first neither Margaret nor her husband, who was from a Catholic family, were very religious. But something happened during the first two or three years of her marriage that led Margaret to become a Catholic. It may have been the example of Catholics dying for their faith.

It was dangerous to be a Catholic in England at that time. Catholics were forbidden to take part in a Mass. The police hunted down priests. Fines were heavy. Hiding priests or participating in a Mass risked the death penalty.

Margaret decided to take the risk. She invited priests to her home to celebrate Mass for her family and other Catholics. She became part of the large Catholic underground. Her husband did not participate, but he paid Margaret's weekly fine for not attending Anglican services. He helped his wife in every way he could. Their children took part in the

secret Masses and helped hide and protect the priests. Margaret was arrested several times. One time she was kept in prison for two years. Afterward she set up a Catholic school at home and continued hiding priests and having Mass there.

The situation became more and more dangerous. Then in 1586 the police raided the Clitherow home. A hidden priest and the children's teacher narrowly escaped. Margaret, her husband and children were arrested and put in prison.

The judge condemned Margaret to a slow, painful death for treason but freed her husband and children. From prison she sent them a last gift of her clothing.

On March 25, 1586, Margaret was executed. Her faith and courage lived on in her children. Henry and William became priests. Anne became a nun. And Thomas died after years in prison for his belief.

Margaret Clitherow, loving wife, devoted mother, brave martyr, was canonized by Pope Paul VI in 1970. Her feast is March 25.

For Group Discussion

(These questions are based on the articles on pp. 9-11)

- The writers suggest that true self-esteem is liberating, that it frees a person to enter into healthy relationships with God, with others or simply with the surrounding world. Why would this be true?
- Do you think people sometimes attempt to bolster self-esteem through artificial means? Are there ways in which contemporary society encourages them to do this?
- How would you define "self-esteem"? How is it different from egotism?
- Can people who recognize their own needs and imperfections still esteem themselves? Why?
- Do you think Jesus encourages people to esteem themselves?
- The development of self-esteem undoubtedly is a complex process. But are there ways a person can help to build up another person's self-esteem? How did Jesus let people know that he valued them highly?

For Further Reading

- In the book "Healing Wounded Emotions," Divine Word Missionary Father Martin Padovani describes how Jesus healed people spiritually and emotionally. He structures his book around two main themes: the need for people to develop a sense of personal worth and their need to be willing to accept personal responsibility for their actions and lives. In connection with these themes, he discusses such emotions as anger, guilt, depression, self-criticism and self-love, and how they affect people's lives as Christians. (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. 1987. Paperback, \$6.95.)
- In "A Gift for Mama," by Esther Hautzig, Sara is tired of her family's tradition of making presents and decides not to follow it for Mother's Day. Instead, she works long and hard darning socks and mending the worn clothing of her sister's friends in order to earn money for a gift. But mother doesn't seem happy when Sara gives her a pair of shiny black slippers. It is only when she learns how hard Sara worked to buy them that mother realizes how special the gift is and how significant Sara's decision was. (Puffin Books, division of Viking Penguin Inc., 40 W. 23 St., New York, N.Y. 10010. 1987. Paperback, \$3.95.)

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Question Corner

A true ecumenism

by Fr. John Dietzen

Q Our parish is one of the sponsoring churches for an evangelistic crusade conducted by an international pastor Protestant organization.

Our pastor enthusiastically supports this crusade with frequent exhortations and bulletin announcements, a collection taken up at Mass and so forth. In short, this is an official parish activity.

We are told that our attending is a fulfillment of Pope Paul VI's requests in his encyclical letter on the evangelization of the nations.

I have discussed this with my pastor but he believes we must participate in order to build an ecumenical spirit in our community, an undoubted good.

Should we Catholics promote such a crusade this way, affirm the "biblical assurance of salvation," be "saved" and encourage full participation and response? (California)



A Many priests and other Catholics, by far the majority I would guess, would radically disagree with your pastor.

Pope Paul VI asked that we urgently develop our cooperation with other faiths, especially with other Christians, praying with them and collaborating with them to address social concerns in our communities and in our world.

He never suggested that Catholics should become Protestants or, for that matter, that Protestants should become Catholics in the process.

From your letter and from the nature of other such crusades, it seems clear that the event you describe goes beyond real ecumenical intentions and cooperation.

The kind of response invited and urged by such crusades differs significantly, sometimes radically, from our Catholic understanding of response to the call of Christ. Consider our quite different understanding of the church and the Eucharist just for a start.

It is the conviction of the Catholic Church and, I believe, of most other Christian churches, that our fervent hope for the unity of believers in Christ is not

well served by ignoring these differences or pretending they do not exist.

Q A man and woman, married in the Catholic Church for 35 years, practicing Catholics raising a family, obtain an annulment of their marriage. Can the man then marry a Catholic, never married before, in the Catholic Church? The former wife is still living. Is this second marriage valid? My understanding is that you can get an annulment only if your first marriage was performed outside the Catholic Church. Then you may remarry in the church a second time. (Alberta, Canada)

A An annulment is any declaration by a church tribunal that what seemed to be a marriage was never a true Christian marital union of life, as the church understands it.

One type of annulment is the one to which you refer, called an annulment because of "defect of form." This means that a Catholic, who was obliged to be married before a priest or other qualified minister, did not do so. A Catholic who has not formally joined another church, or example, and who marries before a justice of the peace, would not be validly married according to our church law.

There are, however, other types of annulments, as I have explained frequently in the past, based on other impediments to a valid Christian marriage. Obviously this is the kind of annulment obtained by the couple to whom you refer.

Regardless of which kind, once an annulment is declared by a proper church tribunal, both partners in that previous union are free to remarry in the church.

(Questions for this column should be sent to Father Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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Family Talk Consoling jilted daughter

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 16-year-old daughter came home one night last week to tell me her life was over. Her steady boyfriend of one year had found someone else. She was inconsolable.

Since then she has been quiet and cries easily. She mopes around taking little interest in anything. I have insisted that she attend school, do her homework and keep up her chores, but she does not show any motivation to go beyond the bare minimum.

There is no indication that she is suicidal. I asked her directly and she said no. Life is simply no longer any fun. (Indiana)

Answer: You are a lucky parent to have your daughter's confidence. Most teens are unwilling to share personal matters with mom or dad.

You are also a wise parent. You have not made light of her loss, or tried to tell her there will be many more young men in her life. That would only indicate to her that you did not understand.

First loves and young loves are very important. We remember them for a lifetime. There is no hurt like the loss of a first love.

Boy-girl love is infused with sexuality, whether there has been intercourse or not. This makes such relationships wonderfully urgent and when one party breaks them, the pain seems like the end of the world.

What can a parent do? First of all, listen. Don't be too quick to reassure. Let your teen spill out the grief and the emptiness and the anger. Then, share. Remember your own heartbreaks and share them. Tell about the times you thought your own life was over because someone did not return your love.

Finally, remind your teen that true love is an attitude, not an object. It is a trait of the lover and does not demand return. The important issue is that your teen continue to reach out and be a loving person, even though in this relationship, he or she feels hurt and rejected. Your teen may need your support and help to be able to trust and love again.

True love is like sex. While it has a selfish side wherein one takes personal delight, the basic direction is outward. Love reaches beyond the person, beyond the loving couple.

That is why all the world loves a lover, because a person truly in love has a smile for everyone.

Love surely has its stumbles. Its setbacks, its broken hearts. An understanding parent can do much to maintain a teen's courage to love a world that sometimes does not love back.

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

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the sunday Readings

Isaiah 40:1-5, 9-11
Psalm 85
II Peter 3:8-14
Mark 1:1-8

2ND SUNDAY OF ADVENT

DECEMBER 6, 1987

by Richard Cain

When I go away on a trip I look forward to a surprise. Somewhere in my luggage my wife usually manages to hide a little note that says something as brief as "I love you." It doesn't take much. Just those key words and all the memories and emotions of home and our relationship come flooding back into my heart.

This Sunday's first reading is like a note from God left in the luggage of the Jews' hearts. They had been in exile in Babylon for almost 70 years. But with these lofty words, God reminded them

of their long relationship and directed their hearts back home.

The passage is filled with things that would have special significance to the Jews. The setting of the passage is an echo of Isaiah 6 where the prophet had a vision of heaven and God asking who could be sent as a messenger to God's chosen people. The message God wanted delivered was a warning to an arrogant and disobedient people about the coming Babylonian exile.

In a similar way, the unknown author of this passage who wrote in the tradition and spirit of Isaiah described a vision of heaven and God asking for a message to be delivered. But this time the message is one of comfort to a people whose hearts had been humbled by 70 years of exile.

The message went on to clarify exactly why the Jews should feel comforted. God would come and lead them back to the promised land of Israel. The message uses language that would be especially meaningful to the people of that time. In ancient times the visit of a king to a particular region of the kingdom would begin with elaborate preparations. The road on which he would travel would be leveled out and improved. Heralds would be sent ahead to proclaim the good news that the king was on his way.

Here God also used a different kind of imagery that would have been especially meaningful to the Jews. In Israel, shepherds were known for their great devotion to their flocks. God would come as a shepherd with great care for the flock of his people. "In his arms he gathers the lambs, carrying them in his bosom, and leading the ewes with care."

The reading leads me to ask: "How is God promising to come to me this Advent? How can I share this message with others?"

The second reading is from the Second Letter to Peter. It was probably

the last of the New Testament books to be written. The first generation of Jesus' followers seemed to have expected Jesus to return during their lifetime. As this first generation began to die the realization that the second coming might be later began to sink in. This is the perspective taken by this letter. Here the author points out that God's sense of time is different than ours. If there is a delay in the fulfillment of what God has promised, it is

When we share the good news of Jesus Christ and what he has done for us, we actually make that good news present among us.

only for our benefit—that we have more time to discover the fullness of our faith and share it with everyone. But God's promises will be fulfilled. Perhaps in our own lifetime.

The gospel reading comes from the beginning of Mark's gospel. The reading actually begins with the title Mark gave his scroll: "Here begins the gospel of Jesus Christ." The word translated here as "gospel" is the Greek word "euangelion" which means "good news." This is where the word "evangelization" comes from. It means to share the good news of Jesus Christ and what he has done for us. It is the belief of Christians that when we share this good news we actually make that good news (Jesus Christ) present among us. That is what Mark set out to do with his writing.

In beginning his explanation of this good news, Mark chose to begin with a verse found in the first reading. He explained John the Baptist's activities as like those of a herald announcing that the king was about to visit. Mark wanted to make it clear that his good news was not something new and unexpected. It unfolded according to God's plan as contained in the Old Testament. Like my wife, God likes to send us messages to rekindle our love.

My Journey to God Night Prayer

(Ann Greenwell of Holy Trinity Parish in Indianapolis wrote: "When my daughter, Patricia, was an aspirant (at the Franciscan Motherhouse) in Oldenburg in 1950, Sister Rosemary gave her this prayer card. This is my night prayer. I still have the yellowed and tattered card with 'Sister Rosemary '50' on the back.")

Dear Lord Jesus Christ, our God, we adore Thee and we thank Thee for all the blessings and graces Thou hast bestowed on us this day. We offer Thee our sleep and every moment of this night and we beseech Thee to keep us safe and free from sin. Therefore, we place ourselves in Thy most sacred care and under the protecting mantle of our Lady, our mother. May Thy holy angels help us and keep us in peace and may Thy blessings be upon us, now and forever. Amen.

(Send your tips on and experiences of prayer: to: My Journey to God, P.O. Box 1717, Indianapolis, Ind. 46206.

The Pope Teaches Miracles reveal Jesus' saving power

by Pope John Paul II
remarks at his general audience Nov. 25

In today's catechesis we continue our reflections on the miracles of Jesus. We consider in particular how the "mighty works and wonders and signs" which he performed reveal his power to save the human family from evil and to restore it to communion with God.

The healing of the paralytic of Capernaum manifested this truth most eloquently. Not only did Jesus heal the paralyzed man, but he also explained that the miracle of healing was a sign of his saving power to forgive us. In fact, Jesus performed this miracle to show that he had come as savior of the world, and that his principal task was to free the human race from spiritual evil, to rid the world of sin.

For the same reason, Christ expelled demons, which were totally hostile to God and to his whole work of salvation. He thereby showed the power of the Son of Man both over sin and over the author of sin. It was through the cross and resurrection that Christ accom-



plished the definitive fulfillment of this victory over evil. And in the miracle of the raising of Lazarus from the dead, he gave us a foretaste of the ultimate victory when not only sin but also death will be destroyed forever.

The "mighty works and wonders and signs" of Jesus reveal that he alone has the power to free humanity from its enslavement to sin and death. He is truly the savior of the world.

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ENTERTAINMENT

Viewing with Arnold Movie that will be both loved and hated

by James W. Arnold

"Made in Heaven" is a strange and eccentric love story about a couple who fall in love in heaven, have their romance interrupted by birth (rather than death), and then eventually blissfully reunite, not in the next world but this one.

In structure at least, it's a supernatural tale that stands the usual "religious" narrative on its head. Written and produced by Bruce Evans and Raynold Gideon, who worked a similar idea in "Starman," it doesn't seem intended as theology. Instead, it's a sentimental whimsy that mixes the old non-secular afterlife movies ("Heaven Can Wait") with a large dose of reincarnation theory.

You could safely predict that a movie image of heaven in the 1980s would skip quickly over the other advantages and focus on romantic love



and sex. Not that it's an outrageous possibility or vulgarly done. In fact, the whole film is upbeat, imaginative, and seductive in its charm.

"Made in Heaven" is something of a ripoff of religious feelings, like "Cocon." Its oddball view of the way life and death work is un-Christian in its specifics, but not anti-Christian in spirit. Let's face it, even pop affirmations of the immortality of the soul and the goodness of Providence are positive. And the nature of heaven is open to artistic speculation.

All of this makes "Heaven" a movie that will be both loved and hated. Adding to its strangeness is a hassle between Evans and Gideon and offbeat director Alan Rudolph ("Choose Me") leading to a release print that appears to have been harshly manipulated in the editing room. It is also stuffed and crammed with cameo bits by acting and music celebrities, ranging from rock stars Neil Young and Tom Petty to (unbilled) actresses Debra Winger and Ellen Barkin.

The premise is that a young man (Timothy Hutton) dies in 1946 and goes

to heaven, which is projected as whatever you want it to be, from moment to moment. You can't want anything bad, or you'd be in the other place. It's also a sort of way-station for souls before they're literally born again, and other souls who are "new" and haven't yet been to earth.

Hutton's Mike Shea falls for one of these new souls, Annie (Kelly McGillis). But cruelly, just as their wedding formalities are being prepared, she's sent off to earth to be "somebody's baby." Mike pleads with the local supervisor, Emmett, to be allowed to follow and find her. (Emmett, an androgynous hip-punk version of Mr. Jordan, is played by Winger, who is Hutton's real-life spouse.) The quest rules are established: Mike has 30 years to find Annie, but no guarantees, not even about getting back to heaven.

If he fails, he'll "marry somebody else, and never be completely happy."

The movie is about one-third over at this point, and the rest is feverishly dedicated to telling two rather complicated life stories in a hurry. Annie, daughter of a loving widower (Don Murray), becomes a successful toy designer. But she fails in marriage with a promising film director who blows his talents making TV commercials.

Mike has it tougher. Born out of wedlock to an unloving Mom—maybe he's lucky, he could've been born in Africa or Iran—he drifts, fights in Vietnam, drifts some more and is lured into evil by a sexy Satan in a red dress (Barkin). By a strained (but touching) stroke of plot, he runs into the now elderly parents of his previous life. They offer him a gift, a trumpet, which proves to be the key to changing his life and setting up the possibility of a nick-of-time happy ending.

Aside from the theological stresses and contradictions, the movie's biggest problem is confusion, caused not only by its multiple time frames, stories and characters, but by director Rudolph's artsy style. Granted it's contrived and chaotic, but at least it's different, and often flat-out fun to watch.

While the stories in the second half could've been simpler and more meaningful (Mike becomes a music star, goes on the talk shows, and broods over the emptiness of it all), they do have memorable passages. Anne Wedgeworth and James Gannon are terrific as Mike's original parents, and there is a nicely edgy chance meeting in a washroom between Annie's anti-war husband and Mike in his G.I. uniform. The main negative is the film's constant attempt to tease out (almost beyond caring) the will-they-or-won't-they-meet suspense.

Final thought: The idea that "true love" is made-in-heaven, or pre-ordained, is romantic but anti-constructive, and likely to contribute to a lot of divorces. The truth is that "true love and happy marriage" is not magic. It's a lot of work.

Weird but often affecting supernatural romance; strictly Hollywood theology, but otherwise more uplifting than depressing; satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

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

Special on superpower summits to air this Monday

by Henry Herx

Journalist Marvin Kalb anchors a public affairs special on past superpower summits in preparation for the Washington meeting between President Reagan and Soviet leader Mikhail Gorbachev. "The Summit" airs Monday, Dec. 7, 9-11 p.m. on PBS.

The special's central segment is a one-hour Granada Television production, "Breakthrough at Reykjavik," a dramatic reconstruction of the October 1986 Reagan-Gorbachev summit meeting in Iceland.

Following the dramatization, Kalb will intermix pre-produced videotape segments, live discussion and possible satellite interviews. Participants will include Soviet and American members of previous summit negotiating teams.

The British dramatized version of what happened at Reykjavik is quite well done. The script was written by playwright Ronald Harwood ("The Dresser" and "Mandela") and is based on official and unofficial notes provided by participants as well as their recollections of events.

The Soviet team is seen only in the official meetings, whereas the Americans are shown in their private strategy sessions and behind-the-scenes maneuvering. Score a plus for American openness in revealing some of the tensions among U.S. negotiators and leaving an impression of Soviet secretiveness and intransigence.

The diplomatic give-and-take between the two sides provides a fascinating view of a delicate process, as words are changed and nuances introduced in the attempt for agreement on one point or another.

Most interesting, of course, is the dramatic presentation of the personality of the two world leaders. British actor Timothy West portrays Gorbachev as a pragmatic negotiator keeping within the narrow boundaries of a well-prepared, integrated package of mutual concessions.

If Gorbachev comes off as an intelligent man with no particular personal flair, Reagan emerges as a very personable but not too deep head of state. The president is portrayed by Robert Beatty, a 78-year-old Canadian actor who not only has Reagan's inflections and mannerisms down pat but bears some passing resemblance to the most familiar face in America.

The program, directed by Sarah Harding, is not elaborate and consists mostly of men discussing critical matters on the table. Anyone interested in world affairs and nuclear disarmament issues will learn something from it. Most of all, however, it seems the

ideal jumping off place for the discussions and interviews that are to follow its presentation.

TV Programs of Note

Sunday, Dec. 6, 7-8 p.m. (PBS) "Stories of Christmas Love with Leo Buscaglia." Best-selling author Buscaglia recalls seven Christmases from his own past in a program whose message is that Christmas should be a time of joyous giving in which viewers should participate by giving one another a special Christmas hug.

Sunday, Dec. 6, 9-10:30 p.m. (PBS) "Northanger Abbey." "Masterpiece Theatre" dramatization of the Jane Austen novel about a young woman (Katherine Schlessinger) who is invited to an isolated, mysterious abbey where she falls in love with the young man (Peter Firth) of the house but quickly comes to suspect him of lurid deeds.

Sunday, Dec. 6, 9-11 p.m. (CBS) "A Hobo's Christmas." A hobo (Barnard Hughes) who had abandoned his wife and small child returns to pay a surprise Christmas visit to his now-grown son (Gerald McRaney) and two grandchildren he has never seen, but finds that he is an unwelcome guest. Unlikely fare for youngsters.

Sunday, Dec. 6, 10:30-11:30 p.m. (PBS) "James Galway's Christmas Carol." Rebroadcast of a program of traditional and lesser-known carols by flutist James Galway joined by the Royal Philharmonic Orchestra, the Ambrosian Singers of London and the Boy Choristers of St. Alban's Abbey, Hertfordshire, England.

Monday, Dec. 7, 8-9 p.m. (PBS) "The True Gift of Christmas." Family fantasy on ice with international skating stars portraying the legends, music, folklore and traditions of Christmas in England, Germany, Holland and Russia as explained by Befana, Italy's version of Santa Claus.

Monday, Dec. 7, 9-11 p.m. (NBC) "Eye on the Sparrow." Fact-based story of Ethel and James Lee, a blind couple played by Mare Winningham and Keith Carradine who, after discovering they cannot have children, decide to challenge the existing laws which prevent disabled parents from adopting children. Solid fare for parents and teens.

Tuesday, Dec. 8, 8-9 p.m. (PBS) "Riddle of the Joints." A trail of evidence leading from a medieval abbey to a small town in Connecticut sheds new light on rheumatoid arthritis, a crippling inflammation of the joints with no known cause or cure, a program in the "Nova" popular science series.

Tuesday, Dec. 8, 9-10:30 p.m. (PBS) "Shadowlands." Rebroadcast of an award-winning dramatization of the relationship between British religious author C.S. Lewis and an American woman whom he tries to help through her marital difficulties and subsequent terminal illness.

Wednesday, Dec. 9, 9-10:30 p.m. (PBS) "Moyers: God and Politics." The first of a three-part series in which journalist Bill Moyers examines how religious beliefs are shaping political events here and abroad is titled "The Kingdom Divided." The program is devoted to how upheaval in Central America pits mainstream U.S. Christians against fundamentalists in a theological and political conflict. Moyers will cite as an example the Methodist Church, currently wrenched by conflicts over its missionaries in Central America.



MIRACLE—Sister Gabrielle (Loretta Swit, center) shelters Anna (Marsha Moreau), Sabine (Talya Rubin) and Daniel (Robert Kosoy) from the Nazis in "Miracle at Moreaux," airing Dec. 5 on Wonderworks.

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**GENERAL
SUMMARY**

DIOCESE OF INDIANAPOLIS

CLERGY

Accused of ordering archbishop's murder

SAN SALVADOR, El Salvador (NC)—Salvadoran President Jose Napoleon Duarte has accused prominent right-wing legislator Roberto D'Aubuisson of ordering the 1980 assassination of Archbishop Oscar Arnulfo Romero of San Salvador.

The charge has been leveled against D'Aubuisson several times in the past, but

the Nov. 23 accusation was the first by Duarte who said he based his statement on testimony recently given by the driver of the assassin's getaway car.

"In this moment, I am telling the people of the world that I have completed my promise to uncover this abominable crime," the president said in a press conference at which

he read the testimony of Amado Antonio Garay, 37. Duarte pledged a probe into the murder when he was running for the presidency as the Christian Democrat candidate in 1984.

D'Aubuisson, a leader of the Nationalist Republican Alliance (ARENA) and a member of the Salvadoran National Assembly, later on Nov. 23 denied the president's accusation. He said Duarte was using it to shift attention from the country's problems.

Because he is in the assembly, D'Aubuisson is immune from prosecution, although there is a legal process for revoking such protection.

Both the current archbishop of San Salvador, Arturo Rivera Damas, and his chief spokesman, Auxiliary Bishop Gregorio Rosa Chavez, were out of the capital and unavailable for comment on the Duarte statement, according to a member of the archdiocesan staff.

Duarte said that Garay testified on Nov. 20 and 21 that he drove the gunman who shot Archbishop Romero as he celebrated Mass in a hospital chapel March 24, 1980. Duarte said Garay later heard his immediate boss, Capt. Alvaro Rafael Saravia, tell D'Aubuisson, "We did what we had planned. We killed Mr. Romero." Saravia lives in the United States, he said.

The U.S. Marshal's Service said Nov. 24 that it had arrested Saravia in Miami in connection with the assassination and was holding him for possible extradition.

Testifying before a congressional committee in 1984, Robert White, former ambassador to El Salvador, said the leader "planned and ordered the assassination."

He also named Walter Antonio Alvarez as the gunman and said Alvarez was killed at D'Aubuisson's order several months after the archbishop's murder.

White called the ARENA party a "fascist" organization founded by "rich Salvadoran exiles living in Miami and civilian activists in El Salvador." He said the party has a military arm including members of the army and security forces.

In Washington Nov. 24, White said he was pleased that Duarte identified D'Aubuisson as the "intellectual author" of the assassination. But he also said Duarte could have done something earlier to pin down the assassins.

White said he believed Duarte's action should "help him politically." The key to political success in El Salvador, the former ambassador said, is a "public and tough rejection of the violent right."

"The evidence that D'Aubuisson was a death squad leader is crystal clear," he said.

White said members of the National Assembly would have nothing to fear politically from stripping D'Aubuisson of his immunity. But he added that they might fear for their own and their families' physical safety.

Churches in Haiti attacked

(Continued from page 1)

church courtyard, a designated polling place, eventually opened for a short time.

Late Nov. 28, Radio Soleil, the Catholic radio station, went off the air after its transmitter was hit with grenades and firebombs by uniformed soldiers, said the station's director, Missionhurst Father Hugo Triest. The station was still off the air on Nov. 30.

Father Triest also said the soldiers burned the homes of two of the station's night watchmen, one of whom suffered critical gunshot wounds and severe burns.

The previous day, a Canadian film maker was wounded in the neck by Tontons Macoute—supporters of Duvalier—who had been besieging a Catholic church in the town of Dessalines.


In Washington, the U.S. State Depart-

ment announced that all non-humanitarian aid to Haiti was being cut off immediately.

Congressional Rep. Walter E. Fauntroy, D-D.C., and chairman of the Congressional Task Force on Haiti, said that during fiscal year 1987, the U.S. provided Haiti with \$1.6 million in non-lethal military assistance and \$100 million in development, economic support and humanitarian aid.

In Brooklyn, N.Y., Haitians gathered for a French and Creole Mass at Holy Cross Catholic Church. One factory worker expressed bitterness that the violence in his country had occurred on the first Sunday of Advent.

"I should feel joy because it is the coming of Christ," he told The New York Times. "But it is the advent of I-don't-know-what in my country, and I feel scared today."

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School clinics ignore root of pregnancy problem

by Julie Asher

WASHINGTON (NC)—The U.S. Catholic bishops' Nov. 18 approval of a statement opposing birth control services at school-based health clinics capped a year of growing debate over using such clinics to address an ever increasing rate of pregnancy among unwed teens.

Statistics show that the percentage of teen-age mothers who are unmarried has more than tripled in the last 25 years, from 15 percent in 1960 to 56 percent in 1984.

How to address the dilemma has pitted the bishops and pro-life groups, which promote chastity and the need for a fundamental moral approach as the answer, against those who advocate using school-based clinics to dispense or prescribe contraceptives for teens.

The controversy led the bishops to begin work last year on a statement opposing providing birth control services at the clinics, and it was approved this year at their Nov. 16-19 meeting in Washington.

In the 7,400-word document, they objected, on both moral and practical grounds, to providing such services and called for federal and state laws as well as local school board policies to be amended to exclude such services from public schools.

The bishops said dispensing contraceptives promotes sexual promiscuity and ignores the roots of the problem—family life problems, economic strains, poor educational skills, and a negative perception by teens of themselves and their future.

Clinic proponents have said many teens do not use health

care services currently available in the community, especially teens from poor families. They also have said that bringing health care to teens in a school setting improves access and that problems of depression, drug and alcohol abuse and sexual activity get needed early attention.

Father Edward Bryce, director of the U.S. bishops' Committee for Pro-Life Activities, said that for advocates of teen contraception "the desire that pregnancy not ruin teens lives is genuine, but their methodology is flawed."

Richard Doerflinger, assistant director of the bishops' pro-life office, said Nov. 23 that an "agenda" by family planners to promote contraception and abortion services through school-based clinics began to emerge in the early 1980s.

He said the Center for Population Options held the first national meeting of school-based clinic practitioners in 1984 in Houston and by 1985 began to "mainstream" its agenda.

A 1986 report from the center's support program for clinics showed that in 1984 23 such clinics were operating across the country, and in 1985 it had increased to 35 with another 35 to 40 in the planning stages. By the summer of 1986, the report said, there were 61 with another 100 being developed.

Funding comes from private foundations as well as state agencies and federal health block grants.

Julia Lear, co-director of the School-Based Adolescent Health Care Program of the Robert Wood Johnson Foundation, a major funder of clinics, said clinics' "comprehensive approach" to health care, which includes birth control services or referral, is sound medical practice.

"There are a variety of bad things going on in adolescents'

lives," Ms. Lear said. "I'd like to think such services can intervene. No one argues that the high rate of sexual activity among teens is a good number, or the number of abortions is good."

The foundation, based in Princeton, N.J., has awarded more than \$16 million in start-up funds for clinics in 16 cities across the country.

In the last year bishops in Los Angeles, San Diego, Boston, Denver, Miami, Minneapolis as well as state Catholic conferences have issued statements against clinics' birth control services as a violation of parents' rights and a threat to the dignity of young people.

Archbishop J. Francis Stafford of Denver in a recent statement asked parents of Catholic students attending three public high schools not to permit their children to take part in soon-to-be-opened clinics.

He said he objected to the clinics' emphasis on "counseling students in areas of moral behavior" and the clinics' exclusion of parents in decision-making on health matters.

The California bishops, in a Thanksgiving statement, said they recognized the need for increased and improved routine health care for children, especially accessible and affordable programs for the poor.

But they said using clinics to dispense contraceptives encourages promiscuity, ignores teens' sense of helplessness and worthlessness, and sells children short by "implying that they are incapable of understanding and growing in the spiritual and moral dimensions of human life."

FCC ruling allows porn on TV, radio

by Sister Mary Ann Walsh

WASHINGTON (NC)—Morality in Media has termed "outrageous" a Federal Communications Commission decision not to object to indecent television and radio programs if they are aired between midnight and 6 a.m.

The group also said the Nov. 24 FCC ruling "usurps Congress" because, it said, legislation already outlaws indecent programming "24 hours a day."

Paul J. McGeedy, spokesman and general counsel for Morality in Media, said in a Nov. 25 telephone interview that the 4-0 ruling "has to be corrected." He promised that the 50,000-member organization founded by Jesuit Father Morton A. Hill would take the issue to the White House.

The ruling, which established a "safe harbor" time for programs which otherwise would be banned as indecent, said such programs cannot be broadcast the rest of the day because "there is a risk that children may be in the audience."

The FCC ruling came as a clarification of an April 16 decision that stations risked penalties when they broadcast "material that depicts or describes, in terms patently offensive as measured by contemporary community standards for the broadcast medium, sexual or excretory activities or organs."

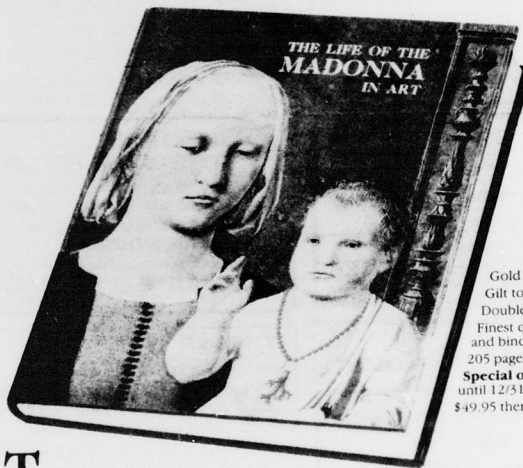
Critics complained that the April ruling was too vague. McGeedy said the November decision effectively reverses the April one and said congressional broadcast legislation "prohibits obscene and indecent broadcasting" and "applies 24 hours a day."

In recent years stations had safely broadcast indecent material after 10 p.m. That changed in April when the FCC said a Los Angeles station, KPCC-FM, "may have crossed the line to obscenity" in its program "The Jerker."

The commission also issued warnings to WYSP-FM, Philadelphia, and KCSB-FM, Santa Barbara.

The commission referred the Los Angeles case to the Justice Department, which refused to prosecute the station because the program was aired after 10 p.m., a time when the FCC had allowed such programming.

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To enhance appreciation of the art, a narrative by Reverend James Alberione ties together the illustrations in their biblical and religious contexts. An excerpt from the Constitution on the Church, "The Madonna in the Words of Vatican II," completes this impressive artistic and religious achievement. A perfect gift for this special Marian Year.

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Priest among hostages

ATLANTA (NC)—A priest-chaplain was among 100 hostages being held in the Atlanta federal prison by Cuban inmates who fear they will be deported to Cuba.

The name of Father Raymond G. Dowling, a priest of the Diocese of Green Bay, Wis., was on a list of 100 signatures given to negotiators Nov. 24 by the inmates.

Father Dowling, 57, has been a chaplain in Atlanta since May. He previously worked in parishes in Mexico.

A native of Neenah, Wis., Father Dowling worked in parishes in the Green Bay Diocese and was a college chaplain. He was ordained in 1961.

A Presbyterian chaplain, the Rev. Russ Mabry, was also among the hostages in Atlanta.

Franciscan Sister Ann F. Rehauer, chancellor of the Green Bay Diocese, said the diocese was notified Nov. 25 that Father Dowling was a hostage but received no further word.

Sister Pilar Dalmau, a Cuban nun who visits inmates at the Atlanta prison, has worked with Father Dowling. Sister Dalmau, director of the Hispanic Apostolate, said the priest "loves the Mexican people" and said he has worked with them with Mexicans in Atlanta.

the active list

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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206.

December 4

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. precede the noon Mass at St. Mary Church, 317 N. New Jersey St. Refreshments served afterward.

Channel of Peace charismatic community will hold a soup and bread supper at 6 p.m. and celebrate First Friday Mass at 7:30 p.m. at Little Flower Parish, 4720 E. 13th St.

December 5

Holy Angels Parish, 28th and Dr. Martin Luther King, Jr. St. will present a city-wide Christmas Bazaar featuring Indy's only black Santa Claus from 9 a.m.-6 p.m. Call 317-926-3324.

The Office of Worship will conclude its Cantor Workshop Series from 10 a.m.-12 noon and from 1-3 p.m. at the Catholic Center, 1400 N.

Meridian St. Call 317-236-1483 for information.

Franciscan Father Gilbert Ostiek will present a day of reflection on "Do This in Memory of Me" at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

The Annual Christmas Craft Bazaar sponsored by the Parents Club of St. Ann School, 2850 S. Holt Rd. will be held from 9 a.m.-7 p.m. in the school hall. Food, door prizes, pictures with Santa 1-3 p.m.

Retired sisters of Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove will sponsor a Benefit Christmas Bazaar from 8:30 a.m.-4 p.m. Handmade quilts, afghans, baked goods, decorative arrangements. Proceeds benefit the poor.

St. John the Evangelist Parish,

Enochsburg will hold a Public Auction at 10 a.m. in the parish hall for the benefit of religious education. Antiques, many other items.

St. Joseph K of C, 4332 N. German Church Rd. will present a Las Vegas Night from 8 p.m.-2 a.m. Admission \$1. Adults only.

The 7 Sale and Bake Sale will be held from 9 a.m.-3 p.m. in St. Patrick School hall, 560 Prospect St. New and slightly used items suitable for gifts.

The pastor of St. Andrew Parish, Richmond will hold an Advent Prayer Breakfast in Father Hillman Hall from 7:30-9 a.m. following 7 a.m. Mass. Reservations helpful; call the rectory by Dec. 4.

First Saturday devotions featuring confession 4:45-5 p.m., rosary 4:40 p.m., 5 p.m. Mass, litany and dedication prayer will be held as they are every month at St. Paul Church, Sellersburg.

December 5-6

St. Bernadette Parish, 4826 Fletcher Ave. will hold its Annual Christmas Bazaar from 10 a.m.-8 p.m. Sat. and from 9 a.m.-1:30 p.m. Sun. Hand-crafted Christmas ornaments, ceramics, quilt drawing, white elephants.

Mother Theodore Circle #56, Daughters of Isabella will hold its

The Ladies Club of St. Joseph Parish, Terre Haute will sponsor a Christmas Bazaar. Crafts, baked goods, jams, jellies.

St. Mary PTMO will hold a Trims and Treasures Arts and Crafts Fair from 10 a.m.-5 p.m. Sat. and from 12 noon-4 p.m. Sun. in the activity center of St. Mary Parish, 285 Fifth St., Aurora. Tri-state area artists, kids' secret gift shop, lunch served.

The Allar Society of St. Anthony Parish, 279 N. Warrman Ave. will present its Annual Christmas Boutique from 9 a.m.-6 p.m. Sat. and from 8 a.m.-12 noon Sun. Crafts, trash to treasures, lunch served.

December 6

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Kahke Rd.

A Sign Mass for the Deaf is celebrated at noon every Sunday in Holy Spirit Church, 7343 E. 10th St.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 42nd and Central.

A Deaconry Workshop for parish level leadership on the parish economic pastoral will be held from 6-10 p.m. at St. Paul Parish, Tell City.

The Benedictine Center, 1402 Southern Ave., Beech Grove will hold a Holiday Brunch from 8:30 a.m.-12 noon. Adults \$3; children 3-12 \$2; under 3 free. Balloons, prizes, visit from Santa.

Mother Theodore Circle #56, Daughters of Isabella will hold its



Annual Christmas Party at 2 p.m. in the administration building of St. Elizabeth's Home, 2000 Churchman Ave. Entertainment, door prizes.

A Medjugorje Information Night featuring the BBC film "The Madonnas of Medjugorje" and an eyewitness guest speaker will be presented at 5 p.m. in Holy Spirit Parish Center, 7243 E. 10th St. Call Dave Kerns 317-357-5145 for information.

The music department of the Academy of the Immaculate Conception, Oldenburg will present its annual public Christmas Concert at 6:30 p.m. in the academy auditorium. Tickets at the door or in advance (call 812-934-4440); adults \$2; children \$1.

Christ the King Court #97 will hold a Christmas Bazaar from 9:30 a.m.-4 p.m. at St. Rita Parish, 1800 Dr. Andrew J. Brown St.

An Advent Marian Year Devotion will be held at 2 p.m. in Sacred Heart Parish chapel, 1530 S. Union St. Public is invited.

December 7

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold their monthly open forum/business meeting at 7 p.m. at St. Charles Borromeo Church, 2222 E. Third St., Bloomington. For information call Patrick Fitzgerald 812-336-1500.

The Adult Religious Education Committee of St. Gabriel Parish, 6000 W. 34th St. continues its "The Ascending View: New Light on the Gospels" free Advent series conducted by Jim Welter from 7:30-9:30 p.m. in the school cafeteria. Call 317-299-9924 for information.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic



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December 11-13

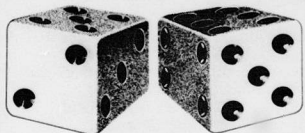
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Center, 1400 N. Meridian St. for a presentation on "Single During the Holidays." Call 317-236-1596 days or 317-944-5034 or 317-291-3629 evenings for information.

December 8

Providence Sister Eileen Dwyer will present a Marian Day on "Mary, Woman of Hope" from 9 a.m.-2 p.m. at Fatima Retreat House, 5553 E. 56th St. \$2/adult; \$3/child. Pre-registration and \$5 deposit required. Call 317-545-7681.

The Ave Maria Guild will hold its annual Christmas Party at 12 noon in St. Paul Hermitage, Beech Grove. Bring covered dish and \$3 gift for exchange.

December 9

A Natural Family Planning class will be held at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for information.

DRE Mary Frances Crowley will present a Leisure Day program on "Extraordinary Prayer for Ordinary People" beginning at 9 a.m. at Fatima Retreat House, 5553 E. 56th St. \$8/adult; \$3/child; \$5 deposit and pre-registration required. Call 317-545-7681.

Cardinal Ritter High School, 3360 W. 30th St. will hold an Open House for 6th, 7th and 8th graders and their parents at 6:30 p.m. Sample classes, scholarship information, door prize of partial tuition grant. For more details call 317-924-4333.

The Terre Haute Deanery Religious Education Center will sponsor an Advent Day of Reflection conducted by Providence Sister Ann Sullivan for parish

administrators of religious education and youth ministers from 9:30 a.m.-2 p.m. in St. Mary of the Woods Catholic library.

December 10

A Deanery Workshop for parish level leadership on the bishops' economic pastoral will be held from 6-10 p.m. at Ramada Inn South, Indianapolis.

A Christmas Festival entitled "Peace on Earth" will be presented by Butler University Chorale and Symphonic Band at 7:30 p.m. in SS. Peter and Paul Cathedral.

The Indianapolis Deanery Council of Catholic Women will hold its second quarterly meeting beginning at 9:30 a.m. in the Allison Mansion, Marian College. Veterans' collection will be taken. For reservations call Maxine Schmoil 317-886-2721.

December 11

Recent visitors to Medjugorje will share their experiences from 7:30-9:30 p.m. at Ft. Benjamin Harrison chapel activity room. Public invited. Call 317-255-7076 for information.

December 11-13

In honor of the Marian Year the Jubilee Players will present "Two From Galilee" at St. Simon Parish, 8400 Roy Rd. For information call Sandra Hartlieb 317-546-1957 evenings.

A workshop on "Dreams: The Dynamic Inner Reality" will be conducted by Ursuline Sister Pat Brookman and Beth Hueber at Beech Grove Benedictine Center. Registration deadline: Dec. 4. Call 317-788-7581.

Benedictine Father Martin Dussou will present a Retreat for Men and Women in St. Jude Guest House on the grounds of St. Meinrad Archabbey. For reservations call 812-357-6585.

December 12

Cathedral High School, 3225 E. 56th St. will hold a placement exam for prospective 1988 freshmen at 8:30 p.m. No appointments or fees.

Catholic Widowed Organization (CWO) will attend a Madrigal Dinner at the Allison Mansion of Marian College.

A Day of Inner Healing will be held from 9 a.m.-5 p.m. at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

Providence High School, Clarksville will hold a free required placement test for prospective 1988 freshmen from 8:30 a.m.-11:30 a.m. Call Rene Lippman 812-945-2538 for information.

December 13

Kevin Barry Division 43, Ancient Order of Hibernians will hold its Annual Irish Christmas Party at 2 p.m. in Magr. Dowsey Court, 812 E. C. 311 E. Thompson Rd. Mary McGonigle "The Voice of Ireland" sings at 3 p.m. \$8 admission. Call 317-783-9441 for information.

Alverna Retreat House, 8140 Spring Mill Rd. will hold its annual Christmas Open House from 1-4 p.m.

A Sign Mass for the Deaf is

celebrated every Sunday at the following churches:

9 a.m.: St. Barnabas
8300 Rahkie Rd.
10:30 a.m.: St. Joan of Arc
42nd and Central
12 noon, Holy Spirit
7243 E. 10th St.

Providence Sister Nancy Brosnan will present a program on peace and human rights entitled "Central America As Seen by the Central Americans" at 7 p.m. in Pope John XXIII Elementary School, Madison. Pitch-in dinner at 5:15 p.m. Bring covered dish and table service.

Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.; Roscauli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Roch, 7:11 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 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 Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 9 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Sessions meet on Tuesdays and Thursdays, beginning Dec. 1, 4:15 to 5:15 p.m.

Fee: \$24—one-month pass
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\$100—six-month pass
Call: 846-7037

Troubled Sleepers

Michael McClay, Ph.D. provides a basic understanding of common non-medical sleep difficulties. Techniques for improving the quality and quantity of sleep are covered.

December 1
7:30 p.m.
St. Vincent Wellness Center,
Carmel
Fee: \$10
Call: 846-7037

How to Make A Successful Presentation

This two-part workshop will give you basic skills in planning and delivering presentations including defining objectives, identifying the audience and organizing the presentation.

December 1 and 3
1:30-3:30 p.m.
St. Vincent Hospital, Schaefer
Rms. A/B
Fee: \$30
Call: 871-2196

Oh My Aching Back: Prevention and Management

Philip Pryor, a physician from the Spine Institute at St. Vincent Carmel Hospital discusses techniques to prevent back injury and minimize recurrence of back pain and injury.

December 2
7:30 p.m.
St. Vincent Carmel Hospital
Fee: \$5
Call: 846-7037

Survival Skills for the Bereaved

Topics include normal grief, personal finances, investment options, healthy eating, feeling like a fifth wheel, understanding your medical bills, telling children about death. Meets Tuesdays at 6 p.m. and Thursdays at 1 p.m., at the Stress Center. Call: 875-4675 for information.

Tuesday, 6 p.m., Thursday, 1 p.m.
Stress Center
No fee
Call: 875-4675

Making Meetings More Productive

In this seminar, participants will learn when it is appropriate to hold a meeting, who should be included in the meeting, and the five steps in holding a productive meeting.

December 11
8:00 a.m.-12 noon
St. Vincent Hospital, Conference Center
Fee: \$55
Call: 871-2196

Sharing Christmas Joy

This spirit-lifting seminar offers suggestions to rid yourself of the Christmas blues and rekindle the joys you have to offer.

December 18
2-4 p.m.
St. Vincent Hospital
No fee
Call: 871-3392

RUSCO

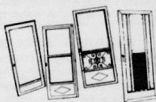
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Ritter in heartbreaker

Loses state football championship on last play

by Kristine Abel

Only 10 seconds remained on the clock. The 13,500 spectators at the Hoosier Dome in Indianapolis leaned forward in their seats. All exhausted Ritter needed was a field goal to tie and force the state football Class 2A championship into overtime.

The Ritter kicker paused. The longest kick he had made all season was 39 yards. This time he needed 42. "I was just thinking I had to get the length

to make it," senior quarterback and kicker Vince Purichia said later. "I missed one earlier that was about the same distance—it was short."

Purichia kicked. "I felt like I had hit it long enough," he said. "I kept my head down and didn't look up until the last minute. Then I saw that it was left."

So ended a heartbreaking game as Ritter lost to Rochester 23-20. Third-ranked Ritter ended the season at 12-2.

The game was also memorable for the number of championship records broken. Purichia passed for 263 yards breaking Warren Central player Jeff George's state record of 257. Purichia's 61-yard touchdown pass to Junior receiver John Goebel in the second quarter set a new record for the longest touchdown reception and tied the state record for the longest completion.

The three-hour game ended

with Rochester completing 78 offensive plays breaking a record of 56 set by Dekalb last year. Ritter completed 52 offensive plays. Rochester also tied the state record with a total of 29 first downs. Ritter had 17.

Ritter was ahead 13-3 going into the fourth quarter. But then fatigue became a critical factor for Ritter who had eight starters playing both offense and defense. Rochester was able to score 20 points in the final 12 minutes.

At that point, even with the top-rated passing combination of Purichia to receiver Tim Roberts, Ritter did not have enough time to recover. "With the pass, we were just taking what was open with five kids who could catch the ball," said Ritter Coach Rick Carrioco. In the final series of plays Ritter was only able to drive to the Rochester 32-yard-line setting up the missed kick in the closing seconds of the game.



DOING THEIR PART—Chataud High School students delivered 15 carloads of food and \$150 to the Holy Cross Food Pantry. Pictured from left: (first row) Shani Wayne, Julie Schmutte, Lisa Frank, Tiffany Jasan, Renee Dunn, Mike Knapp, (second row) Angie Parsons, Linda Bowen, Janeen O'Brien, Anthony Black, (third row) Jenny Verkamp, James Beckett, Jayme Allan, Barb Gaffney, Andy Doyle, Jason Demilt and David Kaplan.

Spero workshop

A workshop for planning and improving a youth ministry program will be offered March 19-23 in Joliet, Ill. The workshop is part of a national youth ministry program called SPERO. For more information, contact the CYO Office, 580 E. Stevens St., Indianapolis, Ind., 46203 317-632-9311.

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Music and Life

Dealing with true, false guilt

by Charlie Martin

IT'S A SIN

When I look back upon my life/It's always with a sense of shame/I've always been the one to blame

Refrain:

For everything I long to do/No matter when or where or who/Has one thing in common too/It's a sin/It's a sin/It's a sin/Everything I've ever done/Everything I ever do/Every place I've ever been/Everywhere I'm going to/It's a sin/It's a sin

At school they taught me how to be/So pure in thought and word and deed/They didn't quite succeed

(Repeat refrain)

Father forgive me/I tried not to do it/Turned over a new leaf/Then I fell right through it/Whatever you taught me/I didn't believe it/Father you fought me/ Cause I didn't care/ And I still don't understand

So I look back upon my life/Forever with a sense of shame/I've always been the one to blame

Repeat Refrain)

Recorded by the Pet Shop Boys; Written by Tennant, Lowe; 1987 by 10 Music Ltd. and Cape Music. Published in United States and Canada by Virgin Music Inc.

The Pet Shop Boys' "It's a Sin" has been No. 1 in eight different European countries. Now this hit is climbing the U.S. pop charts.

The song is about a person who feels like a failure. He is full of shame. In his eyes, little that he has done in life has been morally right.

His words seem to carry hurt and anger. He rebels against a standard that would label everything a "sin." It's hard to tell from the song whether the person is really sorry or just frustrated and sarcastic with those who have high standards.

Whatever the point of the song, we have to live with the consequences of our actions. We need to think about how we are living.

There are guides that can help us discover how we are doing. The feeling of guilt, for

example, can be an indication that something we are doing conflicts with our own value system.

But we are not meant to live with the total guilt and shame expressed in the song. People who do so are forgetting the power of God's forgiveness.

Some people feel great hurt and shame over past mistakes, carrying these feelings inside like a weight hung over their shoulders. Living like this robs life of any joy. It's a huge waste of energy that could be used for more positive things.

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More youth stories

Pittsburgh conference: 364-mile trip to discovery

by Chris Harpenau

Two Illini-Swallow buses appeared out of the darkness and pulled up beside the CYO Youth Center in Indianapolis. Then 83 tired people dragged themselves and their luggage out of the building and onto the buses. Thus began the 364-mile trip to Pittsburgh for the 19th biennial National Catholic Youth Conference.

The gloom of the night did not last for long. It was a chance for 3,600 youth from as far away as Alaska to gather together to enjoy their faith.

The theme of the conference was "Love Is Our Shelter: Together We Build." In the first session, Father Chris Woerz and his pet lizard puppet, "Linus," told the audience about the five basic elements necessary to build the shelter. The first is sustenance (or anything that pertains to food). The others are love, friendship, acceptance and protection.

The next day, Michael Stoops spoke on how he helps

the homeless in Portland Oregon. He shared his experience of living on the streets and sleeping in winter on heat grates in Washington, D.C. He hoped to make a point through living as a bum to help persuade Congress to pass legislation to help the homeless.

Then Beverly "Ma" Curtis talked about being an alcoholic at the age of 12, her life as a hobo and bag lady for 25 years and finally her life as a recovering alcoholic. Her message stressed the importance of getting an education and making the most out of life.

"But most importantly, she spoke on how to respect the dignity of other people," said Kathy Davis-Shanks, coordinator of youth ministry for the Catholic Community of Columbus.

Later, the comic Michael Pritchard talked about "Laughter: A Prescription for Living." He made his point through stories involving his family and friends. "He tried

to take the humorous side to the appreciation of life," said Ann Papesch, coordinator of retreats for the Archdiocese of Indianapolis. "In essence, laughter is the best medicine."

The last talk featured Ann B. Davis, better known as Alice of the television show,

"The Brady Bunch." "The people who said that (the youth) are the future leaders of the church were wrong," she said. "(The youth) are today's leaders of the church."

The conference not only served as a place to meet new people but also enabled the

youth to learn more about what it means to be a follower of Jesus. "I not only learned various new leadership skills but enhanced the ones I already had," said Andrew Jackson of Columbus.

Much planning and preparation went into the four-

day trip. But Papesch, who organized the trip, considers it to be worth the money and effort. "Anytime (the CYO) can provide a program that is going to connect the youth with a larger program and it deals with the church, it is all worth it," she said.

ICA students help refugee in Texas prison

by Barbara Ludwig

Growing stomachs could be heard recently as students walked out of the dining room of the Immaculate Conception Academy in Olenburg. The stomachs were feeling the effects of a Third World meal consisting of bread, rice and water.

Besides giving the students a better awareness of poverty and unrest in Central America, the Third World meal was also designed to raise bond money for Raul Antonio Vides Martinez, a refugee currently being held in a prison for

refugees in Texas. He needed \$3,000 for bail.

The meal was sponsored by the ICA Mission Club. They learned of the idea from Oxfam (the Oxford Committee for Famine Relief). The idea of helping to free Martinez began when Mission Club moderator, Franciscan Sister Noella Poinsette met his twin brother last year while working in Refugio-del Rio Grande refugee camp in Texas.

The club began preparing for the meal in October. They designed tickets for the meal that had different messages—for example: "One day's

military expenditure could finance the entire malaria eradication program of the UN." Or: "Every minute 30 children will die for want of food and inexpensive vaccines."

During the meal the students also saw a slide show on refugees in Central America accompanied by the song "I Want to Live" by John Denver. Sisters Pat Bietisch and Noella Poinsette also gave a reading of "Rich Woman/Poor Woman" and concluded the meal by singing "Holy Bread."

"I think that teenagers

need to get a taste of what it's like to live in another country without the food, clothing and shelter which so many Americans take for granted," said sophomore Brenda Bennet. "My stomach was pretty empty that day, but I learned a lot."

Most of the students participated and contributed \$160 toward Martinez' bail. The Cincinnati Sanctuary Coalition, a group of churches in Cincinnati that sponsor refugees, has also pledged \$500 for the bond. The rest will be raised through personal donations.

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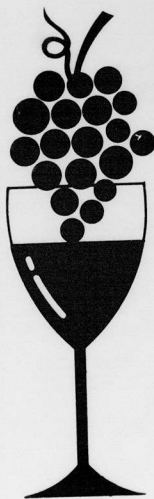
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Book Reviews

Ten good Christmas gift ideas for children

Reviewed by Barb Frazee and Margaret Maher

Here are capsule reviews of new children's books available for Christmas gift giving. They are representative of many on sale as the holiday season begins.

Parables for Kids series, by Glen Keane. David C. Cook Publishing Co. (Elgin, Ill., 1987). 46 pp. each, \$5.95 each.

"Parables for Kids" feature mischievous Adam Raccoon getting into sticky situations, only to be rescued, forgiven, etc. by King Aven the lion. The stories parallel Bible parables. For instance, "Adam Raccoon and the Circus Master" follows a plot comparable to the parable of The Prodigal Son. Young children will delight in Adam's adventures, colorfully told and illustrated by Glen Keane, a directing animator for Walt Disney Pictures. In the back of each book, a page for parents cites Bible passages for comparison and discussion. Ages 3-7. (BF)

Countries series, authors vary. Silver Burdett Press. (Morristown, N.J., 1987). 45 pp. each, \$8.95 each.

Silver Burdett's "Countries" series is an excellent introduction to the land and people of France, China, Japan, Great Britain, the Soviet Union and the United States. The books originally were published in Great Britain in 1975 but have been revised and picked up by Silver Burdett. Each book features a country, with short chapters on its various aspects, such as the land, culture, myths, food, schools, etc. The books give glimpses into the lifestyles of the country with creative charts, excellent use of photography and detailed maps, as well as words. These are the kinds of books that get children interested in learning more about other countries. Ages 2 and up. (BF)

Early Foundations in the Bible series, by John and Kim Walton, illustrated by Alice Craig. David C. Cook Publishing Co. (Elgin, Ill., 1987). 32 pp. each, \$2.95 each.

This series—featuring such titles as "Adam and Eve in the Garden" and "Samuel and the Voice in the Night"—provides a simple retelling of basic Bible stories. The small, softcover books have large, colorful illustrations with just one sentence per page or two, making them ideal for preschoolers. Each book contains a page of additional relevant information for parents, to help answer questions children might raise. Ages 3-5. (BF)

Super Bible Heroes, by Dick Wright. Pharos Books (New York, 1987). 85 pp., \$5.95.

In "Super Bible Heroes," editorial cartoonist Dick Wright presents such Old Testament tales as David and Goliath, Queen Esther, Samson and Delilah and others as comics. Wright captures the essence of the tales, but changes dialogue to fit comic-book style. For instance, Isaac gets to the top of the mountain with Abraham and says, "But Pop! We still don't have a sacrifice." Goliath tells David, "I'm gonna feed your skinny little body to the birds and beasts." The book is humorous and well-done; it could help uninterested children realize the Old Testament is not dull. At the end of each story is a reference to where the reader can find the entire story in the Bible. Ages 8-12. (BF)

I Am Special series, by Christine Harder Tangvald, illustrated by June Goldsborough. David C. Cook Publishing Co. (Elgin, Ill., 1987). 18 pp. each, \$3.95 each.

The "I Am Special" series is written from a young child's perspective and emphasizes special things such as friends and family. Each book also includes a little "thank-you prayer" at the end. For instance, "Oh Yes, Oh No," talks about all the times a child can tell what is right and what is wrong and includes a final sentence, "Thank you, God, for making me so smart!" The books are of sturdy cardboard, written from a preschooler's perspective. Illustrations are colorful and interesting and present an ethnic mix of people. Ages 2-5. (BF)

Peanut Butter and Jelly Secrets, by Nancy S. Levene, illustrated by Michelle Dorenkamp. David C. Cook Publishing Co. (Elgin, Ill., 1987). 115 pp., \$3.95.

Obedience is the primary moral objective of "Peanut Butter and Jelly Secrets." Alex is faced with some moral dilemmas when she disobeys her Mom and spends her week's allotment of lunch money at a school carnival. After she hides in the janitor's closet during lunch, her conscience gets the best of her and Alex realizes she must confront her parents and present the truth. Good Christian morals are taught throughout this enjoyable tale. Ages 7-10. (MM)

Maggie By My Side, by Beverly Butler, illustrated with photographs. Dodd, Mead & Co. (New York, 1987). 96 pp., \$11.95.

Beverly Butler is the author of numerous children's books, some of which are based on her experiences as a blind person. This unique book presents the trials and triumphs of choosing and training a guide dog. When Beverly's dog, Una, dies of cancer, she is faced with the challenge of training a new guide dog, Maggie. By sharing in the personal experiences of the author, the reader realizes the courage needed by the handicapped population. Ages 11 and up. (MM)

A Child's Book of Prayers, by Christine Harder Tangvald, illustrated by Frances and Richard Hook. David C. Cook Publishing Co. (Elgin, Ill., 1987). 28 pp., \$4.95.

Beautiful, warm color illustrations and simple prayers addressed to Jesus make this an ideal first book of prayer for young children. Each prayer is original and written in simple language which even a pre-schooler can memorize and enjoy reciting. Bible verses are also included on each page to serve as an early introduction to the Scriptures. Ages 3-7. (MM)

Lord, I Am One of Your Little Ones—Prayers for Children, by Enrie Paig, SJ, illustrated by Pilgrimage. Loyola University Press (Chicago, 1987). 33 pp., \$5.95.

This book begins with basic Catholic prayers, including the Lord's Prayer, the Hail Mary and the Glory Be to the Father. Following these, original prayers of thankfulness and forgiveness, as composed by children, are presented. Enjoyable color, pen and ink drawings are interspersed throughout the prayers. Seven blank pages are included at the end of the book so each child can personalize this book and compose their own praises to God. Ages 4-9. (MM)

The Miracles of Jesus and The Parables of Jesus, retold from the Bible and illustrated by Tomie dePaola. Holiday House. (New York, 1987). 26 pp., \$14.95 each.

Tomie dePaola, a Regina Medal winner for excellence in children's literature in 1983, once again focuses on religious themes in children's books and beautifully illustrates two editions which will be a highlight for the 1987 Christmas season. New Testament stories of Jesus' life are recounted in each book. One focuses on the parables, including The Prodigal Son and The Good Samaritan, and the other uncovers the miracles Jesus performed during his lifetime, including The Loaves and the Fishes and The Wedding at Cana. Each account is a story in itself, so these books will provide many evenings of spiritual reflection for the entire family. The illustrations depict each story in colorful detail, creating an inspirational collection of Bible stories. All ages. (MM)

(Ms. Frazee is assistant foreign editor at NC News Service and the mother of two children, ages 4 and 6. Ms. Maher is the NC News Service librarian.)



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My new apartment at Oakleaf Village is perfect for me. I brought my favorite pieces of furniture and knick-knacks and gave the rest of it to Jeri for her to enjoy. One really nice thing about Oakleaf Village is that I just pay rent. I didn't want to pay a big up front fee like they charge you at some places.

A big surprise to me was all of the things my rent covered: a daily, full course meal, weekly housekeeping, all utilities, scheduled transportation,

someone on duty around the clock, plus many other nice amenities and services. All of this plus a lifestyle that's filled with activities and wonderful new friends!

Believe me, I checked out the people who run Oakleaf Village. They really know what I want for my retirement, and I'm so happy now that I'm settled in at Oakleaf Village. And Jeri feels like she's had the weight of the world lifted from her shoulders!

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(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

†COOTS, Edwin M., Sr., 82, Sacred Heart, Jeffersonville, Nov. 11. Father of Edwin M., Jr., and Barbara A. Bibb; grandfather of seven; great-grandfather of five.

†DAILEY, Fred J., 84, Little Flower, Indianapolis, Nov. 28. Husband of Alice (Rouse); father of Thomas and Theres; grand-

father of five; great-grandfather of one.

†GILES, Emmaret K., 68, St. Bridget, Indianapolis, Nov. 16. Wife of Bennie L.; mother of Frank Radford, Michael Desavory, Barbara Jean Hubbard, Rosa Hogan, Pauline K. Dixon, Ronella M. Radford and Carron E. Goodwin; grandmother of 15; great-grandmother of two.

†GNAU, Vivian, 84, St. Paul, Tel. City, Nov. 15. Aunt of Helen King, Marilyn Fitch, Lee and Vernon Gelard.

†HIGGINS, Audrey E., 83, St. Jude, Indianapolis, Nov. 17. Wife of Karl F.; mother of Margaret Robisch and Rosemarie Kufel; sister of Roseanne Sergi, Helen Ashby and David Obering; grandmother of six; great-grandmother of two.

†HILBY, Mildred M., 79, Our Lady of Lourdes, Indianapolis, Nov. 17. Mother of Beverly Minter; sister of Irene Lay, Cora Sullivan, Viola Baumhauer, Sister Julia Duggan, Anna Brandt and Evelyn Babcock; grandmother of three.

†HUGHES, Margaret M., 86, Christ the King, Indianapolis, Nov. 17. Stepdaughter of James; sister of Cecilia Kendi; grandmother of two; great-grandmother of six.

†KREITZER, Margaret M., 86, Christ the King, Indianapolis, Nov. 17. Stepdaughter of James; sister of Cecilia Kendi; grandmother of two; great-grandmother of six.

†NIX, Ray, Our Lady of Lourdes, Indianapolis, Nov. 14. Husband of Claire B.; father of Merrill M., Dwight E., and Nellita A. Cuniffe; grandfather of six; brother of Arvilla McCullough.

†PERRER, Mary E., 63, Our Lady of Providence, Brownstown, Nov. 14. Wife of Robert P.; mother of Michael, and Karen DeZarn; sister of Robert Whiteford and Lillian Claycamp; grandmother of five; stepgrandmother of three.

†PRANGER, Raymond J., 74, Little Flower, Indianapolis, Nov. 12. Husband of Kathryn (McHugh); father of Kathleen Rosdli; grandfather of Andy and Peter Rosdli; brother of Andrew, Carl, Bernard, and Leona Archer.

†RIVERA, Aida, St. Columba, Columbus, Nov. 14. Mother of Eduardo; grandmother of Eddie, Tricia, Michael and Ann.

†ROHRMAN, Virgil N., 78, St. Jude, Indianapolis, Nov. 5. Father of Marcie; brother of Irvin, and Ella Federowicz.

†SAPPINGTON, Mary E., 72, Little Flower, Indianapolis, Nov. 9. Mother of Sandra Carey; grandmother of Cynthia Shoudt and Michael Orberg; sister of Frank A. Casserio.

†SMITH, Mildred, 87, St. Mary, Mitchell, Nov. 16. Mother of Nanette Golden, Sarah Jane Mathena, Barbara Brewer and Linda Terrow; sister of Dorothy Inman; grandmother of 22; great-grandmother of 36.

Recent film classifications

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.

Adventures in Babysitting. A-III
Amazon Women on the Moon. O
Angel Heart. O
Baby Boom. A-II
Back to the Beach. A-III
The Big Easy. A-III

Big Shots. A-III
The Big Town. A-III
Can't Buy Me Love. A-III
China Girl. O
Cinderella. A-I
Cross My Heart. O
Cry Freedom. O
Dark Eyes. A-III
Deadline. A-III
Dirty Dancing. A-III
Fatal Attraction. A-III
Fire and Ice. A-III
The Fourth Protocol. A-III
Full Metal Jacket. A-IV
Hamburger Hill. O
Harry and the Hendersons. A-III
Hello Again. A-III
The Hidden. O
Hope and Glory. A-III
House of Games. A-III
Immaculate. A-II
In the Mood. O
La Bamba. A-II
Like Father Like Son. A-III
Made in Heaven. A-III

Maid to Order. A-III
Maware. A-III
The Monster Squad. A-III
No Way Out. A-III
Penitentiary III. O
The Pickup Artist. A-III
A Prayer for the Dying. A-III
Price of Darkness. O
The Princess Bride. A-III
The Principal. O
River's Edge. O
Robocop. O
The Rosary Murders. A-III
The Sicilian. A-IV
Someone to Watch Over Me. O
Stakeout. A-III
Suspect. A-III
Tampopo. A-III
Too Outrageous. A-III
The Wannabe Conference. A-III
The Whales of August. A-III
The White Blower. A-III
Who's That Girl? A-III
Wish You Were Here. A-III
You Talkin' to Me? A-III

Sister Rita Egan buried

ST. MARY OF THE WOODS—Providence Sister Rita Cecile Egan died in Karcher Hall Nov. 19 and was buried from the Church of the Immaculate Conception here on Nov. 21. She was 86.

The former Mary Rosalie Egan was born in Indianapolis, She entered the Congregation of the Sisters of Providence in 1916 and professed final vows in 1924. She served as a teacher in schools in California, Indiana, Illinois, Massachusetts and Washington, D.C.

Sister Rita Cecile's assignments in the Indianapolis Archdiocese included: St. Agnes Academy, St. Joan of Arc School and Ladywood/St. Agnes Academy in Indianapolis, and St. Mary of the Woods College at St. Mary of the Woods.

One sister, Rita G. Hagan of Indianapolis, survives Sister Rita Cecile.

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Some protesting possible separation from family

(Continued from page 1)

parishes in Mexico. A native of Neenah, Wis., he worked in parishes in the Green Bay Diocese and was a college chaplain.

The Cuban detainees had said they feared death if deported to their homeland but "family is the key."

Although some of the inmates had criminal records or histories of mental illness before they fled Cuba in 1980, many are being held for minor offenses committed in the United States. Of the latter group, many have families in the United States.

"To drive with alcohol is not a good thing, I understand."

the bishop said in the interview, citing a possible offense, but it should not mean that a Cuban will "be in prison forever."

They should be able to serve their sentences then "go back to work for their families."

Maryknoll Father Roy Bourgeois, who served a six-month sentence at Oakdale for protesting U.S. policies in Central America, said the situation at Oakdale had been volatile long before the U.S.-Cuba agreement sparked the Nov. 21 violence.

In a telephone interview Nov. 25 Father Bourgeois said that while he was at Oakdale he witnessed the Cubans' "growing frustration, growing anger, despair, loss of hope."

Like Bishop Roman he emphasized that many of the detainees were imprisoned indefinitely for minor crimes such as drug possession or shoplifting.

"The misconception is that all Cubans are hardened criminals and that is not the case," he said, estimating that 90 to 95 percent were non-violent offenders who originally received short sentences.

But "while I and the U.S. inmates knew our release date and marked off our calendars the Cubans didn't have calendars. They made no sense" because the Cubans were being held indefinitely while they awaited deportation.

"I got to know the Cubans, to be friends. I heard them say they were reaching the boiling point," he said.

When the U.S.-Cuban migration agreement was announced, the U.S. Catholic Conference said Nov. 24 that Cuban detainees facing deportation should have "guaranteed normal due process." Msgr. Nicholas DiMarzio, director of the USCC Migration and Refugee Services, urged the U.S. government to be "generous in its exercise of discretion—especially if the Cubans have family and close relationships here in the United States."



FREE AT LAST—Gale Smith, sister of prison worker Leon Smith, cheers as she sees him on television being released from the Federal Detention Center in Oakdale, La. Smith (above) is greeted by fellow employees as he and 25 other hostages are released ending the nine-day seige by Cuban inmates. The situation in the federal prison at Atlanta, Ga. remained unchanged. (NC photos from UPI)

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