

THE CRITERION

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Speculation surrounds theological hearing

by Jerry Filteau

ROME—Belgian-born Dominican Father Edward Schillebeeckx arrived in Rome Dec. 10 to defend his views before the Vatican's doctrinal congregation. NC News Service sources in Rome said.

The controversial hearing, coupled with other recent events at the Vatican, has provoked speculation that Pope John Paul II is beginning to "crack the whip" on theologians and scholars who are viewed as paying too little heed to traditional church teachings, following years of relative theological freedom under Pope Paul VI.

According to sources, the highly secret inquiry—being pegged somewhat sensationally as a "heresy trial" by some media—centers mainly on Father Schillebeeckx's teachings on Jesus Christ in his book, "Jesus: An Experiment in Christology." The key question for the Vatican, sources say, is whether the priest denies Christ's divinity.

Father Schillebeeckx's appearance, some say, marks the first time in two decades that a theologian has come to Rome to explain his views.

Suspended Archbishop Marcel Lefebvre met with a special commission under the doctrinal congregation earlier this year. But his case, while it involves theological views, is considered chiefly a matter of church discipline rather than doctrine.

Observers note that the controversial Swiss-born theologian, Father Hans Kung, was called to Rome several years ago but refused to come on the terms laid down by the congregation.

The congregation in 1973 issued a declaration warning against certain ideas on papal infallibility, the church and the ordained priesthood contained or suggested in Father Kung's works. The declaration itself did not mention Father Kung by name, but an explanatory note accompanying its release mentioned him.

A LATER conflict between Father Kung and the doctrinal congregation, concerning his book, "On Being a Christian," was resolved when a commission of bishops in Germany, where Father Kung teaches, intervened at the Vatican's behest and asked him to publish a clarification of some of his views about Christ expressed in that book.

Earlier this year French Dominican Father Jacques Pohier was reprimanded by the doctrinal congregation for views

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CAMBODIAN REFUGEES—These are some of the thousands of Cambodian refugees in camps near the border between Cambodia and Thailand. Catholic Relief Services (CRS), overseas aid agency of U.S. Catholics, has been sending convoys of trucks with food, medicine, clothing and shelter material to them. Msgr. Francis Tuohy, Ar-

chdiocesan administrator, has requested pastors of all parishes to support relief through special collections before the end of the year. Contributions can be made by sending a check in care of Catholic Relief Services and sent to Archdiocese of Indianapolis, 1350 North Pennsylvania St., Indianapolis, Ind. 46202. (NC photo)

Looking Inside

Father Jeff Godecker candidly addresses living in rectories on page 5.

Washington Newsletter discusses the new book about the Supreme Court on page 5.

Alice Dailey has some perceptive comments to make about the emotional issue of religious garb on page 6.

Valerie Dillon learned of an unusual European trip made by some local Catholics and she tells about it on page 9.

KNOW YOUR FAITH talks about parents and their newlywed children on pages 11-14.

A group of young people from Christ the King parish in Indianapolis has cut a record. See page 15.

How has St. Mary parish in Rushville met the challenge of educating the religious faith of youth there? See page 16.

Speculation (from 1)

expressed in his book, "When I Say God."

In July the Vatican issued a statement on the book "Human Sexuality: New Directions in American Catholic Thought," by a team of U.S. theologians headed by Father Anthony Kosnik. The statement condemned certain basic tenets and directions in the book, saying they ignored or contradicted basic church teachings on sexuality.

But Father Pohier's condemnation was preceded only by a letter asking the French priest to explain his views; the human sexuality statement basically approved an earlier condemnation of the book by the U.S. bishops' doctrinal commission and came at the U.S. bishops' request when the book began to be published outside the United States.

In neither case were the authors called to Rome to explain their views.

THE CASE OF Father Schillebeeckx is quite different. Like the Vatican's controversies with Father Kung, this investigation focuses on a major work by one of Europe's most prominent theologians.

Father Schillebeeckx, 65, though Belgian by birth, has held the chair of theology and the history of theology at the Catholic University of Nijmegen, Netherlands, for 22 years. Before that he taught at the Catholic University of Louvain, Belgium. He attended the

Second Vatican Council as a theological adviser to the Dutch bishops.

The investigation into his work by the doctrinal congregation—the overseer of the orthodoxy of Catholic teaching in faith and morals which was once known as the Holy Office—has aroused a storm of protest in recent weeks from European and American theologians.

Recently 144 U.S. and Canadian theologians urged the congregation to eliminate hearings procedures and substitute a dialogue procedure that would involve other theologians in the discussion as well.

Earlier 30 theologians on the editorial board of the international theological series, Concilium, of which Father Schillebeeckx is a founding editor, protested the procedures. And 83 British theologians of several faiths called the congregation's approach to the case "inconsistent with fundamental human rights."

Adding fuel to the feeling of some that Father Schillebeeckx has already been prejudged was an interview broadcast by Vatican Radio Dec. 4, in which Father Schillebeeckx was grouped with Father Kung and Dutch Jesuit Father Piet Schoonenberg as among theologians whose Christologies "abandon that which is most fundamental in the faith: for these Christologies Jesus is no longer truly God but a human person."

The interviewee, Jesuit Father Jean Galot, holds the chair of Christology at the prestigious Pontifical Gregorian University in Rome.

In 1976 in a similar Vatican Radio interview Father Galot attacked Father Kung's "On Being a Christian" the same day that Father Kung gave a press conference in Rome introducing the Italian translation of the book.

AT THAT TIME Father Galot said that Father Kung "reduces to almost nothing the historical data of the Gospel accounts" and rejects Christ's bodily resurrection.

In the latest interview Father Galot said that Father Schillebeeckx and others "do not admit that Jesus is God... A Jesus who is only a simple man cannot be the savior of all humanity nor the God present in our hearts."

Vatican watchers were also startled by the appearance Dec. 7 in L'Osservatore Romano, Vatican daily, of the doctrinal congregation's observations on Father Kosnik's human sexuality book made last July.

It was not the publication of the document that was surprising: L'Osservatore Romano is the Vatican's newspaper of record and quite regularly publishes such official texts coming from Vatican congregations.

Rather it was the timing of the publication—several months after the document was issued but just a week before Father Schillebeeckx was to appear in Rome—and the prominence given to the document.

L'Osservatore Romano ran the observations, along with the original

declaration on the book by the U.S. bishops' commission and a letter from the congregation's prefect, Cardinal Franjo Seper, in two large boxes covering nearly half of the front page and nearly half of page two.

Those who are linking the Father Schillebeeckx process to a sudden crackdown under Pope John Paul II, however, generally seem unaware of the history of the case.

ACCORDING TO A reliable NC News Service source, the doctrinal congregation completed its initial dossier on the priest's Christology book in 1976, two years after the book first appeared in Dutch. A formal inquiry was sent to Father Schillebeeckx at the end of that year through Cardinal Jan Willebrands of Utrecht, Netherlands, who is chancellor of Nijmegen University.

The source said that the master general of the Dominican order was also informed of that document, which called on Father Schillebeeckx to answer certain questions about his book.

Father Schillebeeckx sent a 30-page reply to the congregation in April 1977, the source said, but the congregation found it unsatisfactory and in July 1978 asked him to come to Rome.

Pope Paul VI's death the following month interrupted the process, but in May 1979 Father Schillebeeckx was told that he was still expected to come to Rome, the source said.

The doctrinal congregation's statements on the books by Fathers Pohier and Kosnik also resulted from cases already in process before Pope John Paul became pope.

On the other hand, observers note that

the pope approves such documents before they are issued. Father Pohier's condemnation, in fact, carried explicit papal approval.

Observers have linked the doctrinal congregation's investigations of theologians with Pope John Paul's calls to religious orders, particularly to the Jesuits, to maintain firmer discipline.

THEY ALSO recall that when he addressed theologians and scholars at the Catholic University of America in Washington Oct. 7, he declared that theological freedom must be tempered by "the right of the faithful not to be troubled by theories and hypotheses that they are not expert in judging or that are easily simplified or manipulated by public opinion for ends that are alien to the truth."

"It behooves the theologian to be free, but with the freedom that is openness to the truth and the light that comes from faith and from fidelity to the church," the pope said on that occasion.

The words are not unlike those spoken by Pope Paul VI many times over during his pontificate. The difference, many observers are beginning to feel, is that Pope John Paul is far more inclined than Pope Paul was to back up the moral authority of his words with concrete actions, exercising his juridical authority as well.

Some sources were predicting that on Dec. 15 a clearer answer to that question might emerge.

Dec. 15 was expected to be the last day of meetings, beginning Dec. 13, between Father Schillebeeckx and the doctrinal congregation. Also on Dec. 15, the pope was scheduled to visit the Jesuit-run Gregorian University in Rome, the church's most prestigious theological institution, to meet with the students and the community there. Some Rome Jesuits were predicting a significant papal policy statement on the occasion.



MATCHING FUNDS—Sister Jean Knoerle, president of Saint-Mary-of-the-Woods College, with Vernon Hux, left, and Congressman John Myers discuss the college's receipt of a \$350,000 matching funds grant from the National Endowment for the Humanities, the only one granted to an Indiana institution for higher learning this year. Hux will chair the Trustee Development Committee for the Decade XV program, a fund-raising effort to end in 1990, when the college will celebrate its 150th anniversary.



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1950's Television Personality

Fulton Sheen: foremost Catholic preacher of his day

NEW YORK—Archbishop Fulton J. Sheen, who was the foremost Catholic preacher and one of the most powerful speakers of his time, died Dec. 9 at his home in New York City. He was 84.

Archbishop Sheen rose to national prominence in the 1950s as host of a weekly television program, "Life Is Worth Living," which by 1956 was reaching 30 million people a week. His mail averaged from 8,000 to 10,000 letters a day, with a high of 30,000.

The series, which at its height topped in popularity the "Milton Berle Show," with which it competed for viewers, ended in 1957.

Although it was television that brought him to general prominence, he had been for years a major figure in academic circles. He was a prolific writer and lecturer, but he was primarily a controversialist who sought to confront error and subdue it wherever it appeared.

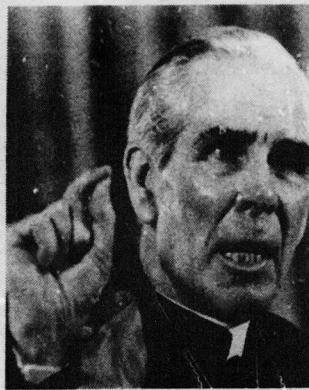
The early Sheen had much of the flavor of Chesterton. In fact, it could be said that he imitated the great English journalist's devices. Chesterton in turn praised the younger man's work.

In 1930 he showed his Chestertonian streak in an article entitled "A Plea for Intolerance," which held that the United States was not plagued by bigotry so much as it was plagued by the "weird fungus of broadmindedness." "A bigoted man is one who refuses to accept a reason for anything; a broadminded man is one who will accept anything for a reason, providing it is not a good reason."

He maintained this stylistic device throughout his career. In 1969, at a Mass for peace in the National Shrine of the Immaculate Conception during the



FLAMBOYANCE—In a characteristic pose, Archbishop Fulton J. Sheen speaks at a 1976 conference. The retired television personality and former bishop of Rochester, N.Y., died this past week.



November meeting of the U.S. bishops, he said: "The cross without Christ is the concentration camp, the police state and slavery. Christ without the cross is effeminacy, degeneration, LSD and mysticism which settles for pharmaceuticals instead of sacrifice."

Teaching at the Catholic University of America in Washington from 1926 to 1950, he rose from instructor in the philosophy of religion to associate and then full professor of philosophy. He also wrote books at the rate of two a year for much of this period and had more than 60 books to his credit.

But it was his skill as a speaker first on

radio and then on television that brought him national fame.

When the National Council of Catholic Men decided to sponsor the Catholic Hour Sunday evening radio broadcasts in cooperation with NBC, Msgr. Sheen became the first regular speaker on the program.

THE PROGRAM, which began on a 17-station network, was carried in 1950 by 118 NBC affiliates and by short wave around the world to an average weekly listening audience estimated at 4 million persons in the United States alone. Several million copies of Msgr. Sheen's

radio talks were distributed in printed form.

In the fall of 1951, Bishop Sheen, who had been ordained a bishop the previous June in Rome, began his "Life Is Worth Living" television series. By 1956, he was appearing on 123 ABC-TV stations around the country. It was estimated that he reached 30 million people a week.

He also wrote a column entitled "God Love You" for the Catholic press and one called "Bishop Sheen Speaks" for secular newspapers.

Of medium height and slender build, with wavy hair that was greying by the time his television career began, Bishop Sheen had a thin face and deep-set, penetrating eyes, the look and manner of an ascetic, and a rich, cultivated voice. His voice control, timing and sensitivity to an audience were equal to those of professional actors.

The life of the man who reached millions began in the small town of El Paso, Ill., on May 8, 1895. He was one of four sons of Newton and Delia (Fulton) Sheen, both of Irish ancestry. Baptized Peter, he took the name of John at confirmation and later adopted his mother's maiden name as his first name.

His father, a farmer, moved the family to Peoria while Peter (Fulton) was still an infant. There the boy attended St. Mary's School and Spalding Institute, a secondary school conducted by the Brothers of the Christian Schools.

HE THEN WENT to St. Viator's College in Bourbonnais, Ill., where he was on the debating team that defeated the Notre Dame debating team for the first time in its history. He was also on the staff of the college newspaper. After studying theology at St. Paul's Seminary in St. Paul, Minn., he was ordained to the priesthood for the Peoria Diocese on Sept. 20, 1919.

Obtaining bachelor's degrees in theology and canon law at the Catholic University of America in 1920, he went to the University of Louvain, Belgium, where he was awarded a Ph.D. in 1923. He also attended the Sorbonne in Paris and the Angelicum University in Rome, where he took a doctorate in theology in 1924.

His dissertation at Louvain, later expanded into a book, won the Cardinal Mercier Prize for philosophy and praise from Chesterton.

After a year of preaching and teaching in England, he returned to the United States in 1926 and served as assistant pastor of a Peoria parish. Eight months later, Bishop E.M. Dunn of Peoria said he had been testing the young priest to see whether his success had gone to his head. "I wanted to see if you were obedient," the bishop said. "You have been a good boy. So run along and teach now." And Father Sheen went off to Catholic University.

Among the famous people in whose conversion to Catholicism he played a role were violinist Fritz Kreisler; author, congresswoman and later ambassador to Italy Clare Boothe Luce; American Newspaper Guild founder Heywood Brown; entertainer-night club owner Ada Smith DuConger—better known as Bricktop; and former communist agents

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Mother Teresa receives Peace Prize

OSLO, Norway—When Mother Teresa of Calcutta received the Nobel Peace Prize Dec. 10 in Oslo, she spoke out against abortion and accepted the prize "in the name of the hungry, of the naked, of the homeless, of the blind, of the lepers, of all those who feel unwanted, unloved, uncared for throughout society."

Norwegian Nobel Committee chairman, John Sanness, said she deserved the prize "because she promotes peace in the most fundamental manner—by her confirmation of human dignity."

In her speech of acceptance Mother Teresa condemned abortion as the greatest destroyer of man in the world. She called on the audience to pray for and to stand by the unborn child.

"To me the nations who have legalized abortion are the poorest nations. They are afraid of the unborn child and the child must die."

Mother Teresa, founder of the Missionary Sisters of Charity, said, "In these years of work among the people, I have come more and more to realize that it is being unwanted that is the worst disease that any human being can experience."

"Our poor people are great people, a very lovable people. They don't need our pity and sympathy. They need our understanding love and they need our

respect," she said. We need to tell the poor "that they are somebody to us, that they too have been created with the same loving hand of God, to love and be loved."

Mother Teresa has spent 33 years tending the poor and sick of the slums of Calcutta. Her order feeds and cares for millions around the world, having spread from its base in Calcutta to the United States, Venezuela, Tanzania, Italy, Australia and Britain.

SHE WAS BORN Agnes Gonxha Bojaxhiu, in Yugoslavia in 1910, the child of an Albanian grocer. She studied with the Irish Sisters of Loreto in 1928 and later that year was sent to India. She left that order because of "a call within a call" in 1946 and founded the Missionary Sisters of Charity to work with the poorest of the poor.

She once said, "I believe in person to person; every person is Christ for me, and since there is only one Jesus, that person is the only person in the world for me at that time."

The 69-year-old nun won this year's prize over 50 other candidates, among them President Carter.

The Nobel Foundation had approved the cancellation of a dinner in honor of Mother Teresa, at her request, and

donated an extra \$6,000 to the missionary order in Calcutta.

In addition to the \$192,000 award, \$70,000 was raised by Norwegians to help her work.

In presenting the award, Sanness said the nun, the sixth woman to win the peace prize, shares the stand of another Nobel laureate, the "veneration for life" of the late Albert Schweitzer.

HE GAVE THIS explanation of the choice of Mother Teresa. "The year 1979 has not been a year of peace: disputes and conflicts between nations, peoples and ideologies have been conducted with all the accompanying extremes of inhumanity and cruelty.

"We are faced with new and overwhelming floods of refugees, not without reason the word genocide has been on many lips."

Because of this, Sanness said, the committee "considered it right and appropriate" to choose Mother Teresa. "The committee posed a focal question: can any political, social or intellectual feat of engineering on the international or national plane, no matter how effective and rational... give us anything but a house built on sand, unless the spirit of Mother Teresa inspires the builders?"

Editorials

Iran crisis a warning

(The following editorial, 'Khomeini and World Destruction,' was written by Father T.R. Haney, executive editor, The Catholic Witness, Harrisburg, Pa., for the paper's Dec. 8 edition.)

The Iranian situation is being viewed from many vantage points. I have heard almost everything from President Carter's being called a "gutless wonder" to the unbelievable statement of three American citizens in Iran agreeing with the students that the hostages should be killed if there's any armed intervention.

Instead of asking what is the Ayatollah Khomeini, I would like to ask **when** is the Ayatollah Khomeini? It's not so much his character and attitude but the timing of what he is doing that should give us prayerful pause.

We are at a time in modern history when the primitive hatred of one human being under the guise of ascetical holiness can be the occasion of global disaster.

It's important to note that I said he can be the occasion not the cause of worldwide destruction, for the cause lies within us superpowers, within our insistence on an ever-increasing build-up of the power to self-destruct.

Without our planned capability to destroy the world many times over, the Ayatollah Khomeini would merely be an instant of tragic fanaticism. As it is he is a possible

doomsday. (And this will hold true of all the Ayatollah Khomeinis and Idi Amins to come.)

As a people we can justifiably point the finger of condemnation at the Ayatollah. But this will only temporarily distract us from our unexpressed or even unadmitted guilt feelings over the fact that we continue to stockpile the instruments of a planetary holocaust.

The Ayatollah Khomeini is but one long day in the history of humankind's apparent determination to live out the sin of Cain until there is not more blood to spill. At least this will be the situation unless we stop now and ponder the depth of sin. The depth of sin is not in the destructive activity itself but in the consciousness which encourages and validates such destructive activity.

The Ayatollah Khomeini appears at a time when the economic structures of super and emerging powers are weighted heavily on the side of weapons' production.

And his appearance had better be taken as a universal warning that time may be running out.

Without a restructuring of our universal economic systems according to the fundamental demands of peace, war is inevitable and perhaps, too, the obliteration of the human race.

Without the heavy infusion of justice into our profitmaking structures, poverty will eventually trigger a do-or-die, fatalistic revolution that will end in cosmic destruction.

In another time a warning was sounded and apparently ignored. It appeared in a statement that was delivered to the American Society of Newspaper Editors: "Every gun that is made, every warship launched, every rocket fired signifies in the final sense a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists and the hopes of its children."

The statement was made in 1953 by the late Dwight D. Eisenhower.

Reporter's View

A lot of good things happening in the archdiocese

by Peter Feuerherd

Now that the anxious wait for our new archbishop is over, it may be helpful to analyze what he will discover about the archdiocese. If his experience is similar to my own, he may be pleasantly surprised.

I came to Indianapolis in March knowing very little of what Indiana or the archdiocese was like. Since a good portion of my job is finding out what is going on in this very diverse and large archdiocese, I've had the opportunity to meet many people involved in the church, including laypeople, religious and priests.

From these observations, I think there is good cause to be optimistic about the future of the archdiocese. One reason for my optimism involves two very different parishes.

To research a profile on parishes of the archdiocese, I listened to discussions involving parishioners and priests from both St. Joan of Arc in Indianapolis and St. Malachy's in Brownsburg. Although the discussions occurred on two separate occasions, they both elicited basically the same reaction from the participants.

That reaction was summarized by a woman from St. Malachy's who explained that "I didn't know so much was going on in our parish."

That sentiment I would say could be aptly ascribed to the entire church of the archdiocese. There are a lot of good things that are happening, but often it is difficult to see the "forest from the trees" because the good things are so often taken for granted.

For example, one can look at parish efforts to sponsor Indochinese refugees, a work of Christian love that expends people's funds, time and effort. St. Malachy's and St. Mary's in Greensburg are two parishes among many that can be proud of their efforts in this regard.

THE WHOLE EDUCATIONAL planning process is another program that the archdiocese can be proud of. The process brought together, in the true spirit of that often abused word "collegiality,"—laypeople, religious and priests combined in a painstaking effort to formulate educational goals for the archdiocese.

The Archdiocesan Board and the local boards that

worked through the entire process deserve kudos.

On the parish level, exciting things are happening. For just one example among many, a recent series of probing and challenging discussions on "racial sensitivity" held at St. Thomas Aquinas parish in Indianapolis was one of the most sophisticated and honest discussions of the topic that I have ever heard. It was an example of what adult religious education can strive for.

One thing that I have found is that the church in the Indianapolis archdiocese is often different, and in many ways better, than the church in my native New York.

The church in Indiana is smaller; in this regard, there is a neighborliness that helps build Christian community that many churches back East, with their huge numbers of parishioners, can not possibly achieve.

The church in Indiana, possibly because it is in a largely Protestant area, has only a few remnants of a "Catholic ghetto" mentality. There is an openness to

ecumenism here that is slowly being nurtured, most especially in inner-city parishes and in rural areas.

THERE IS AN OPENNESS to liturgical innovation here, that in many cases could never be as fully implemented at an Eastern parish. St. Thomas Aquinas and Holy Angels parish in Indianapolis, as just two examples, come to mind here.

Although I can only touch the tip of the iceberg in this space, the point is that there is a lot happening in this archdiocese.

But what has been lacking since I have been here (just before Archbishop Bishop resigned) has been a sense of direction. Many times I have heard it said—about a new program, for example—that "It will have to wait for the new archbishop."

Archbishop O'Meara will be installed soon and from all indications, he is willing and able to provide that direction. I just hope that he will enjoy his work in getting to know the people of the Indianapolis archdiocese as much as I have.



'Twas a month before Christmas

by Paul Karnowski

'Twas a month before Christmas and all through the town,
"Not an auto is moving," I thought with a frown.

Up the road at the mall where the crowds did converge,
Glimpses of Master Charge had begun to emerge.
And my wife in a day dream and both of us bored,
Had just settled our minds on a wait in our Ford.

When straight up ahead there arose such a clatter,
I rolled down the window to see what was the matter.
When the signal had turned, the old man that was first
Was driving his car at the rate of a hearse.

And the wail of the horns from the cars that remained
Whistled and shouted (and they all called him names).
A light or two more and we were into the lot,
But 'twas half an hour later 'ere we found us a spot!

On our hike to the mall I asked my wife Gale,
"Why all these people?" and she told me this tale:
"Why 'tis the month before Christmas, my husband dear,
The busiest time of the whole shopping year.

A time when the merchants all here at the mall
Earn lots of money in the year's biggest haul.

When the thoughts of us all are on swimming or tans,
It's long before Christmas and they've started their plans.

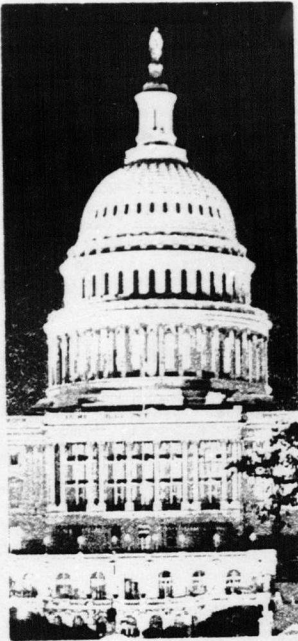
They're planning their discounts and planning their toys,
And training their clerks to be pictures of poise.
For when the month before Christmas is finally here,
They'd better be ready for the swarms that appear!

For it's pushing and shoving and cursing out loud;
Even lost little children alone in the crowd.
And whether there's snow or whether there's not,
Truckloads of gifts are sold and are bought."

As she finished her words on the state of affairs,
We found ourselves walking in the shadow of Ayres.
Op'ning the doors to the great shopping mall,
I wondered what Jesus would think of it all?

Would He be angry, or would He be sad?
Or maybe He'd see it as only a fad.
'Twas then that it struck me like a star in the sky;
Such a great birth could but one thing imply:

He came to be with us and lives with us all,
In our hearts, in our world, and even the mall.



Washington Newsletter

Book sure to affect abortion debate

by Jim Lackey

WASHINGTON—While the full impact probably won't be known until more people have had a chance to read the book, publication of "The Brethren" seems sure to have an effect on the abortion debate in America.

The book, a behind-the-scenes look at the workings of the Supreme Court, tells much about what reasons individual justices used in their collective decision in 1973 to overturn most state laws regulating abortion.

Because of that, discussions by both proponents and opponents of abortion are likely to be refocused on the rationale each justice used to reach his individual position on the question of abortion.

Two of those points might be:

—Justice William J. Brennan's extension of the right to privacy to a woman's decision about abortion. Earlier, the right to privacy had been granted by the court to individuals in their selection of methods of birth control.

—Justice Potter Stewart's definition that

a fetus was not a "person" as described in the 14th Amendment to the Constitution.

Stewart determined that state legislators who ratified the 14th Amendment after the Civil War did not intend to include the fetus as a person because abortion was common at that time.

The two points both have been discussed before, most recently in "A Private Choice" by John T. Noonan Jr., a professor at the University of California, Berkeley, law school.

Noonan's book has been hailed as one of the clearest and coolest analyses of the creation of the abortion right.

While Bob Woodward and Scott Armstrong's "The Brethren" makes clear the connection between the abortion decision and Brennan's view, during the same term, on the right to privacy in birth control, Noonan made the same connection, though tentatively.

BOTH BOOKS quote Brennan's opinion in the birth control case: "If the right to privacy means anything, it is the

right of an individual, married or single, to be free from unwarranted government intrusion into matters so fundamentally affecting a person as the decision whether to bear or beget a child."

Woodward and Armstrong say Brennan wrote that sentence trying to help Blackmun in his work on the abortion opinion. Noonan, without access to the two reporters' sources, deduced that the "revolutionary rationale" used by Brennan in the birth control case "was probably invented with (the abortion case) in mind."

Noonan went on to criticize Brennan, noting that Brennan took the right to use contraceptives—a right which had been limited to "the sacred precincts of the marital bedroom"—and extended it to the unmarried as well.

It is that extension, Noonan indicated, which is key to an understanding of how the court arrived at its decision that the right to abortion is included in the right of every person to make fundamentally private decisions.

Noonan said Brennan's birth control opinion is the only case, significant in that it was "decided by the same judges at the same time," which provided the Supreme Court with any precedent based on the Constitution for a right to abortion.

Noonan, in another part of his book, also contested Justice Stewart's view that the authors of the 14th Amendment did not intend to define the fetus as a "person."

HE SAID contrary to Stewart's contention that abortion was generally acceptable in the 1860s, the period between 1860 and 1880 saw one of the biggest bursts of anti-abortion legislation in the nation's history.

There will be other points of debate as well. "The Brethren" says Justice Lewis F. Powell rationalized that abortion laws cannot be imposed since both sides are so certain of the morality of their positions.

And it says Brennan realized that abortion rights could not be linked strictly to viability because advances in science might move viability—the ability of a fetus to exist outside the womb—back so far as to effectively remove the woman's right to an abortion.

All those individual views in "The Brethren" may set the agenda for renewed debate on abortion.

It's time to move away from rectories

by Father Jeff Godecker

The philosophical and rational basis for these words come from previous comments about what belongs to the essence of life (See *Criterion*, Nov. 30, p. 4) and my remarks about rectories should be seen in that context.

While my words are critical, they are not the words of a malcontent priest. I like and enjoy being a priest for the most part, and my attitude towards priesthood is very positive.

In no way is this a reflection on the two priests that I live with. They are two of the finest priests in the Archdiocese and I love and respect both of them very much.

In ten years of growing in age, and, hopefully, maturity, I have also grown in my dislike of rectories as places of living. In fact, I very seriously doubt whether most rectories are really very fit and healthy places for human beings to live.

Rectories are great places for meetings, counseling, instructions, answering questions, giving out keys, baptismal certificates, occasional sandwiches for the hungry, and whatever else happens to come along. But, in an obviously heavily judgemental phrase, rectories are lousy places to live.

I have felt this for a long time but it became forever clear when I was in the hospital being told that I would need to find a place to recover from a mild coronary before returning to work. Besides the rectory I live in, I was offered several other rectories to "recover in." I immediately ruled them all out as impossible places to mend a heart and rest an agitated mind.

Instead of being able to go to what is supposed to be "my home," I found it necessary to go elsewhere. I chose to spend a few days with some friends (who, by the way had two teenagers living at

home who gave me far more rest than I would receive in any rectory) and then to the home of my parents and then back to the home of some other friends.

IF RECTORIES are not places where people can recover from a serious illness, then, what are priests doing living in them in the first place?

And the question is not whether there should be rectories for conducting parish business. The question is whether places of business are fit to live in. The question is the health of the chief minister of the parish. And a resulting question is the effective ministry of the priest who cannot minister apart from a healthy life.

The basic problem is living and working in the same place. Phone and doorbell do not seem to know the distinction between living and working. Most people don't seem to understand that distinction in a rectory either.

Not too long ago, I heard a young priest say that it would be great if just one of his days off could be spent simply staying at home, reading, relaxing and just doing what he wanted to do around the house. But he couldn't escape the doorbell and phone, so he had to "leave home" in order to do something that he ought to be able to do "at home."

To relax in a rectory, a priest must shut the phone off, pretend the doorbell isn't ringing and basically try and hide the fact that he is home. It is true that phone and doorbell don't ring every minute. At the same time, there is very little control over either and, sometimes they start at 6:00 a.m. and end at midnight. (99.9% of the calls and doorbells are not emergencies either.)

The normal excuse for priests living in rectories is usually availability. Anyone except the very naive know that availability comes from a personal inner quality and attitude towards people and not from a building. And, in fact, the building we call the rectory sometimes starts to corrode one's inner attitude of

availability. Many people in the Archdiocese could point to a dozen rectories where the persons living in them are not very available.

SOME WILL SAY in response to all of this that a lot of homes and families have the same kind of busy-ness, phones, and doorbell.

Fortunately that is not true for all families. There are families who do find a modicum of time to just be a family and to just be at home without interruption. For all those families who can't find that time, I have to say they are in as much turmoil and in as an unhealthy atmosphere as priests who live in a rectory, and they might want to think about changing their lifestyle.

There will most likely be some disagreement over these ideas about rectories. But I write only from my only experience of having lived in them for ten years. Most, not all, of those experiences have been much less than good. The line between work and life becomes blurred, relationships become strained, a growing sense of personal responsibility is often lacking on my part and the part of those with whom I have lived. Most of all, it is often not possible to really feel at home, and sometimes it comes to the point where the person doesn't even care to be at home.

Most likely I will continue to go living in rectories because we will not change tomorrow. But I for one, wish and hope that we will. It is time to move, to separate office from home (and to do so by more than simply a block or so.)

There is a bottom line to this issue. It is not an economic bottom line either, although that no doubt plays a big part in this issue. The bottom line is the person of the priest and his ability to take time to be at home in the fullest and healthiest sense of that word. His ability to do that is intimately connected to the quality of his ministry.



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Single Adults and the Church

'We are family' is theme of St. Thomas group

by Peter Feuerherd
(Last in a series)

"My experience is that we (single adults) haven't had the attention of the clergy ... The church as an institution gets behind people only when they express a commitment to get married," stated Lynn Herold, a long-time member of the "Singles Family" at St. Thomas Aquinas parish in Indianapolis.

To Lynn Herold, the term "family" aptly describes the St. Thomas group. The "family" includes about fifty members, mostly people in the thirties age bracket.

She described the group as a "support

system" that provides some of the companionship that families are designed to give. As one example of this, the group plans a tree-decorating party to celebrate this Christmas season.

But the group is not only involved in social activities—it also conducts serious discussions on issues of importance to its members. Topics like "Prayer and Meditation," "Dating," "Loneliness," and "Being a Fully Alive Person" have highlighted recent meetings.

Lynn Herold believes that despite such efforts to build a community, Catholic singles are often burdened by the church's attitude towards them.

"The only legitimate relationship

recognized by the church is marriage," she explained, adding that many singles feel that the church does not encourage exclusive male-female relationships, unless it will eventually lead to marriage.

"One of the big (problem) areas is the sexual ... the clergy is really hamstringing by the traditional church teaching on sexual morality."

What special needs do Catholic singles have? Lynn Herold explained that one of the more important needs is for singles to feel a part of the church.

"They (single adults) need to feel included ... When a call is put out at a parish for volunteers single people should feel that it also means them."

SHE ASSERTED that often church volunteer efforts are very "couple-oriented," and that singles are sometimes not given "credit for being mature adults" in the church.

Dolores Augustin, a member of United Catholic Singles Club, an Indianapolis-based organization for singles between the ages of 35 to 65, echoed Lynn Herold's sentiments about how difficult it is for singles to get involved in parish life.

"I never felt comfortable in parish organizations because I never felt I belonged ... Even in sermons, they (parish priests) rarely mention single people."

United Catholic Singles is a group of about 50 people from the Indianapolis area, who meet once a month for dinner at the Fatima Council Knights of Columbus hall. The group also holds a monthly communion breakfast.

The organization was established a year and a half ago at St. Matthew's parish because "there didn't seem to be anything for single people in the middle range," said Miss Augustin.

Club members joined the organization "for companionship, to meet other people and other Catholics." The widowed, according to Miss Augustin, especially "need to meet new friends."

"THERE AREN'T too many places you can go to meet other single people."

Jerry Maillet, a widower, is a parishioner at Holy Spirit parish in Indianapolis. He is involved in starting another organization for older single adults, much like the United Catholic Singles Organization.

He believes that some of the church's neglect of the single adult is due to "a lack of leadership and perhaps a lack of support from the archdiocese ... It (work with singles' organizations) is being done mostly by laypeople themselves ... Proper leadership would make things more active."

Maillet would like to see more official church involvement, possibly involving organizations like the CYO, in developing programs for single adult Catholics.

Another group in Indianapolis that reaches out to single adult Catholics is the Catholic Alumni Club (CAC), an organization whose membership is open to anyone over 21 with a college degree or five years of work experience.

According to its women's vice-president, Dottie Hendren, CAC is an international organization, that promotes both social events and spiritual growth among Catholic singles.

The Indianapolis group has about 80 members, who participate in going to Mass together and joining in skiing and canoe trips, as well as parties and socials.

"I JOINED because most of my friends were married," explained Miss Hendren. The group provides an atmosphere where "people whose interests are similar" can come together.

The CAC vice-president stated that parishes need to do a lot more work in reaching out to singles. "It (the parish) is basically geared towards families ... I know a lot of single people who won't go and register in any parish."

Miss Hendren's complaint is a common one according to the Catholic singles who (See FAMILY, Page 8)



ADVENT AT CHATARD—Religious activities are a large part of the preparation for Christmas among students at Chatard High School in Indianapolis. A penance service was recently held for seniors and freshmen. A multi-media presentation on the season of Advent also will be shown to all the religion classes at Chatard. The program was organized by Father Pat Doyle and Sister Marie Joy Oberhausen, Christian Formation directors at Chatard. Pictured here discussing the Advent religion program at Chatard are principal Lawrence Bowman, Father Doyle and Sister Maria Joy. (photo by Rick Nelson)

Cornucopia

Nuns' habits—the topic of discussion when Catholics gather

by Alice Dailey

Wherever two or three Catholics are gathered together, guess what subject crops up most often. Pope John Paul? Wrong. Ted Kennedy's image? Wrong. Nuns wearing apparel? Right. That subject just has to rate right up there with weighty theological problems.

What matter if we are being urged to update our religious education through available programs? Ignore it. We had catechism in school. What matter if we are asked to reach out



to those less fortunate? Forget it. They're just lazy. What matters, to many, is "them nuns. They oughtta wear habits and veils!"

Well now, it is presumed that those attempting to dictate nuns' wearing apparel surely all have theological degrees and, therefore, know what is best. It doesn't matter that the Sisters are still doing God's work in classrooms filled with rebellious youth; that they are ministering to the sick and aged, and are bringing hope to the needy and distressed. "They oughtta wear habits!"

Why?

"The habits command such respect," some sigh piously. Baloney! Respect or fear? Numbers of people have been heard

to confess, "I just can't talk to them in those outfits. They scare the daylight out of me."

AS FOR RESPECT, I can recall some less than reverent remarks hurled their way. "Why don't they get their lily-white hands dirty doing some real work for once?" What is real work? Not the cooking, cleaning, sweeping, laundering, teaching, instilling Christian principles, counseling?

No less than a female bigwig said disparagingly, "They stay inside those silly habits all their lives and they don't know what's going on in the world. Why don't they get with it?" Well, they "got with it" and look at the hullabaloo.

"But they've lost something" some bemoan. That is simply not true. If anything, they have gained. In their more approachable lifestyle they invite the confidences of those in need, and have acquired the ability to counsel realistically.

In their service to God and others, the Sisters still persevere in community and private prayer. They still pursue the path to greater spirituality, and still impose penances on themselves even if they don't

call press conferences and TV cameramen to tell the world.

I BELIEVE that the nuns of today, with the possible exception of a radical few, are more fulfilled women. And fulfilled women do their work better. Frankly, instead of criticizing them, we should be damned glad there are still numbers of them around, honoring their commitments.

Who are we, anyway, to pompously decide for those who gave their intellects, liberty and wills to God. If they want to wear habit and veil, fine. If they choose not to do so, fine. The choice of dress should be their option, not ours.

Those who persist in harassment about clothing style for others should, in all consistency, themselves re-adapt other archaic Church practices: The rigid midnight fast before Communion; the hellfire and damnation sermons; the biretta and cassock for priests; Lenten fasts that prohibited not only meat, but all products of animals and fowl (i.e., eggs, butter, milk, gelatin). Let's face it. If we want to force our nuns, God bless 'em, back in time, then in all fairness, we should move ourselves back, too.

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- Enter 50% of Line 1
- Limitation (\$100.00 Single Return, \$200.00 Joint Return)
- Enter Lesser of Line 2 or 3
- Enter Indiana Adjusted Gross Income Tax From The Appropriate Line of Form IT-40, IT-40PNR, or IT-41
- Enter Sum Of Indiana Credit For The Elderly And Credit For Tax Paid To Other States From The Appropriate Line Of Forms IT-40 or IT-40PNR
- Line 5 Less Line 6
- Allowable college credit Line 4 or 7 whichever is less, carry amount to the appropriate line of the tax return

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Question Box

Is it a mortal sin to work on Sunday?

by Msgr. R. T. Bosler

Q. Is it always a mortal sin to do unnecessary work on Sunday? Suppose one does a little garden work for about half an hour—and it wouldn't be for pleasure either—or grocery shopping?

A. Surely you can answer the question yourself. The God of love and mercy revealed to us in Jesus Christ is not going to deprive of heaven and condemn to hell someone who works in the garden or buys groceries on Sunday.



Mortal sin means a turning from God, a rejection of him in favor of some personal gain that one decides is more important than the love of God and the eternal happiness of being with him.

It is difficult to see how this could be done in any one action, unless it were some enormously evil thing like deliberate murder—and even this would only be the culmination of many decisions and much planning.

Moral theologians today look upon mortal sin as a decision to adopt a sinful way of living rather than one act. An act of adultery or missing Mass on Sunday could be the final decision to enter a sinful way of living or only the beginning of something that would lead to such a decision.

Only serious obligations to God or

neighbor because of God can be considered serious matter over which a decision to turn from God could be made. Since it is necessary for a proper religious education to know what are those serious obligations, moral theologians and church leaders from time to time have described them.

Unfortunately, the custom of doing this by designating certain actions as "mortal sins" instead of grave obligations led to the multiplying of mortal sins in popular religious education and the inability among Catholics to understand what was a turning from God and what was not.

Some of this ambiguity can be reflected in papal documents. Pope Pius XI's encyclical "Casti Conubii" declared every contraceptive act to be a grievous sin, whereas Pope Paul VI's "Humanae Vitae" more precisely stated that such an act was a serious moral evil, accepting the fact that the sinfulness of the contraceptive act would depend upon the attitudes, the problems and the other obligations of the persons performing it.

Your problems about the obligation of Sunday rest is not so complicated. The obligation to rest from work on Sunday has never been very precise. Its purpose was to make possible the proper worship of God and to afford regular opportunities for the hard-working serfs and slaves to rest and enjoy their families.

In the early church what was forbidden on Sunday was to kneel or fast, because it was a day of joy in memory of the

resurrection. The Jewish laws forbidding any work at all on the Sabbath were considered something Christians were freed from.

The value of a day of rest was appreciated later, and the Sabbath rest was adapted to Sundays in the eighth century to relieve the serfs and slaves from their arduous labors one day in every seven. What was forbidden was the work that slaves and serfs did—servile labor. The work of the wealthy—artistic, intellectual, commercial dealings—was not considered servile.

Moral theologians became very

legalistic in their distinctions between what was servile and what was not; to darn socks was servile and therefore forbidden on Sunday; to crochet was not. The distinction is rather meaningless in societies with 40-hour and less work weeks, in which most people need diversions like garden work to escape from routine jobs.

It is the spirit of the Sunday observance that is important. What should guide us in the observance are the words of Jesus, "The Sabbath was made for man, not man for the Sabbath," against the legalists of his day who were making the day of rest uncomfortable and an obstacle to religious observance rather than an aid (Mark 2:27).

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



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Family (from 6)

were interviewed for these series of articles.

The singles organizations that have been examined in this series all have at least one common purpose—a means for

Schedule of penance services announced

A series of Advent penance services has been announced to be jointly held by four parishes in the Lawrenceburg deanery next week.

St. Maurice parish, Decatur county, will offer a service on Dec. 17 at 7:30 p.m. for adults. A service for children will be offered at the same parish on Dec. 19 at 7:30 p.m.

Penance services for adults will then be held at Immaculate Conception, Millhouses, on Dec. 23 at 2 p.m.; at St. John, Osgood, on the same date at 4 p.m.; and, at St. Maurice, Napoleon, on the same date at 7:30 p.m.

Parishioners of the four parishes are encouraged to take advantage of the sacrament of penance at any of the four churches depending on convenience. Several priests will be available for each service.

single adults to meet in an atmosphere that is removed from the "meat market" scene of bars and discos.

This involves more than just meeting people of the other sex to develop intimate relationships—it also has to do with the basic human need for companionship that many singles feel.

The fact is that parishes are places where most singles do not feel comfortable. That is not only the problem of the church; it is also the problem of a society that does not seriously consider people to be truly "adult" until after marriage.

BUT PARISHES are going to have to show more sensitivity to the needs of single adults. The numbers of single adults, due to the current trend of delayed marriage and the increased divorce rate, are growing tremendously. Many of these singles are Catholics with strong faith commitments but who also feel reluctant to express that faith through participation in a parish.

As it is, many single Catholics have abandoned parishes to form communities of their own that are basically outside of parish structures.

This is all well and good; the next challenge for the church in this area is to make the effort needed to fully integrate singles into parish life. The development of this sensitivity has, hopefully, been enhanced by these articles.

Dream becomes reality when family reaches Sicily

by Valerie Dillon

A dream became reality this fall for the Bova clan of Holy Rosary parish on Indianapolis' near south side.

It all began three-quarters of a century ago when Michael Bova, a young Sicilian, departed for America and new opportunity. He arrived about 1900 in Indianapolis, where he became a fruit peddler. Dutifully, he sent his earnings home to the mother and sister he had left behind in Termini, Imerse, Sicily.

Before long, he married Josephine Mascari and they settled near Holy Rosary church and raised a family of nine children.

True to his expectations, Bova prospered, going from peddler to proprietor of a produce stand at City Market, and eventually to market master and city politician. Bova Fruit Company became one of the nation's largest wholesalers.

Successful and prosperous, Bova returned to Sicily. To his disappointment, he discovered the land of his birth had not progressed; its people were still very poor. But there was a bright spot: a marble altar and a shrine to the Blessed Mother had been

built in his parish church with monies he had sent home to the family.

By this time, Bova's children had children of their own, and when he went home, the little ones heard over and over about "the shrine that grandfather built." There was the conviction that one of them some day would go to see that shrine.

This fall, three of Michael Bova's grandchildren, offspring of daughter Santina, fulfilled the promise. Dick Gallamore, eldest son and a teacher at St. Roch's school, 21-year-old Paul, and the eldest, Patty Gallamore Swift, overcame the language barrier, a 25-hour train ride and their own misgivings to find "Chiesa San Francesco Saverio"—the Church of St. Francis Xavier—and within it, their grandfather's shrine.

"We were on a skiing holiday in Switzerland," Dick Gallamore explains. "Somewhat on impulse, we decided to find the church in Termini, which we were told was near Palermo."

THEY TOOK a train in the Swiss Alps, arriving in Rome after 12 hours. After a quick tour of Rome—"we couldn't pass up that opportunity"—they boarded a

night train filled with Italian citizens bound for the south.

"When we were in northern Italy, we were able to communicate, but the farther south we went, the

harder it got," Gallamore says. "The train was packed, even the aisles, and we were offered pizza and other food with only gestures used."

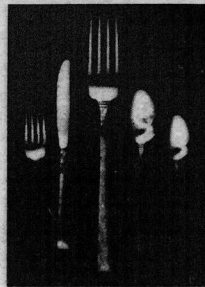
After 13 hours and a ferry ride across to Sicily, the train pulled into Termini. Quickly, the Gallamores discovered that locating the church itself might be

harder than they imagined. "When we showed the Italian name of the church, no one seemed to understand," Paul Gallamore (See SICILY, Page 20)

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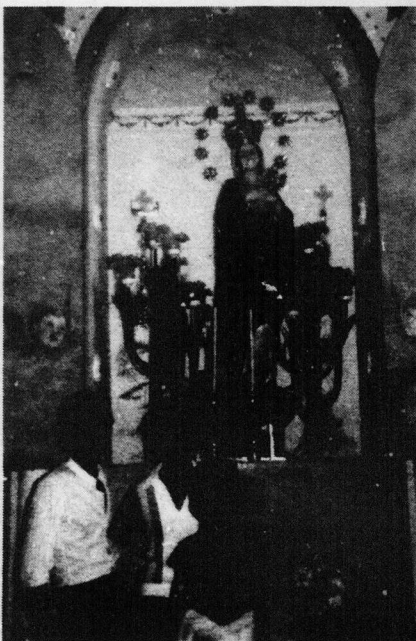
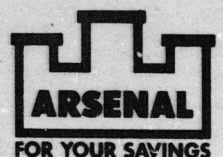
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SHRINE VISITATION—Three grandchildren of Michael Bova (left to right) Paul and Dick Gallamore and Patty Gallamore Swift, stand in front of the Blessed Mother shrine at their grandfather's boyhood church in Termini, Sicily.

Remember them

† **BELTRAMOLI, Guido**, 82, St. Christopher, Indianapolis, Dec. 10. Father of Gloria Krivosia and Margaret Barr.

† **BREWER, Ralph R.**, 67, Nativity, Indianapolis, Dec. 6. Husband of Ilean; father of Ted, Barbara Richardson, Sheila Starrett and Karen Wissinger; brother of Louis F. Brewer and Helen Grinstead.

† **CARMACK, James B.**, 72, St. Roch, Indianapolis, Dec. 12. Husband of Marie (Dalton) Carmack; father of Jeanne M. Delukri and Joan M. Francis; brother of Allen Carmack.

† **COFFEY, John**, 75, St. Agnes, Nashville, Dec. 4. Brother of Bridget Schantini, Mercedes Lancaster and Alice Stadjuhar.

† **DALTON, Thomas M.**, 53, Annunciation, Brazil, Dec. 5.

† **DOUGHERTY, George J.**, 69, St. Matthew, Indianapolis, Dec. 5. Husband of Maureen; father of Michael T. and brother of Thomas J. and William J. Dougherty.

† **FERRIELL, Frances Mayme**, 68, Most Precious Blood, New Middletown, Dec. 6. Wife of George Ferriell; mother of Joseph and Richard Ferriell.

† **FREY, Edna**, 82, St. John, Dover, Dec. 1. Wife of Norbert; mother of Patricia Laradee, Sister Naomi Frey, O.S.F., Rita Owens, Donald, Cal, Brother Thomas, C.S.C., and Paul Frey; sister of Robert, Ann and Ruth Buchert. Gertrude Vollmar, Nettie Weisman and Dorothy Binder.

† **GENDRON, George G.**, 80, Annunciation, Brazil, Dec.

5. Husband of Bessie; step-father of Frank Reichert and Marydell Snapp; brother of Oliver Gendron, Rosemary LeMere, Blanche Garant and Elizabeth Masse.

† **GOODMAN, Regina**, 43, St. Michael, Brookville, Dec. 5. Wife of Charles; mother of Vickie Olvey, Michelle and Cheryl Goodman; daughter of Helen McClish.

† **HALLORAN, Helen M.**, St. John, Indianapolis, Dec. 19. Wife of Thomas P.; mother of Thomas, Edward, Michael, John, David, Stephanie, Helen Aten, Clara Patino, Judy Stanger, Catherine Hill, Mary Sallee, Madeline, Maureen and Margaret Halloran; sister of Felix and Edward Lucas.

† **HARDY, Madeline E.**, 82, St. Andrew, Richmond, Dec. 5.

† **HUGHEY, Basil E.**, 81, Christ the King, Indianapolis, Dec. 10. Father of Mary Joan Matheny; brother of Clara Williams, Marshall, Rudolph, Wilfrid and Anton Hughey.

† **KNECHT, Thesia**, 74, St. Peter, Franklin County, Dec. 10. Sister of Frank

Metzler and Sister Inez Metzler, S.P.

† **KOPP, Alice M.**, 72, Our Lady of Perpetual Help, New Albany, Dec. 5. Mother of Robert E. Kopp.

† **MEIER, Edward G.**, 93, Holy Guardian Angel, Cedar Grove, Dec. 7. Father of Arthur, George, Robert, Frank, Mary and Edith Meier, Elizabeth Bachus and Ethel Rosenberg.

† **METZ, Mary A.**, 91, St.

Benedict, Terre Haute, Dec. 10.

† **MORIN, Alvina J.**, 78, St. Michael, Brookville, Dec. 4. Mother of Howard F., Robert E., Tom and Mary Morin, Colleen Kuntz and Catherine Harrington; sister of Herbert and Roman Schmitt, Teresa Starke, Jeanette Selim and Mary Lou McCarty.

† **POKULS, Janis**, 85, Christ the King, Indianapolis, Dec. 10. Husband of Veronika.

† **PRELL, Helen D.**, 88, St. Mary, Indianapolis, Dec. 6. Aunt of Mrs. Mary Paschall.

† **RIESTER, Bernard J.**, 73, Holy Cross, Indianapolis,

Dec. 12. Husband of Laverne (Abel) Riestler; father of Joseph L., Joy Ann and Bernard D. Riestler.

† **RISCH, Beatrice K.**, 83, Our Lady of Lourdes, Indianapolis, Dec. 10. Wife of John M.; mother of Mrs. Elizabeth Dollens and Dr. John R. Risch.

† **SCOTT, Herbert M.**, 74, St. Augustine, Jeffersonville, Dec. 8. Brother of Mrs. John Kennedy and Mrs. Norman Pfau.

† **SONSINI, Donald J.**, 66, Holy Family, Richmond, Dec. 8. Husband of Kay; father of Mary Kay Mills, Michael and

Thomas Sonsini; brother of Marie Quaglio and Virginia Lane.

† **STILGER, Bernard J. Sr.**, 62, St. Joseph, Corydon, Dec. 5. Father of Bernard J. Jr., Dennis J. and Sharon Ann Stilger and Eileen Francis.

† **SUDING, Herman (Hank)**, 63, St. Peter, Franklin County, Nov. 29. Husband of Georgianna; father of Wayne, Bruce, Brian, Brent, Perry, Thomas, Dallas and Mary Suding, Karen Rosemeyer, JoAnn Russell and Gloria Hoog; brother of Ed, Charles and Joe Suding, Ann Beuke, Josephine Wissel and Tillie Starkey.

† **WEBB, Lorene A.**, 79, St. Paul, Tell City. Mother of Dorothy Simpson and Evelyn Baysinger; sister of Frank Olberding and Rosella Newman.

† **ZEUNIK, William K.**, St. Michael, Indianapolis, Dec. 11. Husband of Agnes; father of William, Robert, Thomas, Mary A. Riestler; brother of Ursula Riestler, Matilda Anderson, Louise Metalic, Dorothy Healy and Mary Linder.

Sisters Gertrude Clark and Lucy Yenn

ST. MARY-OF-THE-WOODS, Ind.—Two Providence Sisters died here on Tuesday, Dec. 4. The funeral liturgy for Sister Gertrude Dolores Clark was held on Thursday, Dec. 6, and for Sister Lucy Yenn on Friday, Dec. 7.

Sister Gertrude Dolores entered the Sisters of Providence in 1914 and made her first profession in 1916. She had a long

teaching career in primary grades in schools in Indiana, Illinois and Massachusetts.

She is survived by one sister, Mrs. Veronica Brown of Lynfield, Conn.

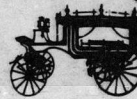
Entering the novitiate of the Sisters of Providence in 1932, Sister Lucy pronounced her temporary

vows in 1934. Her teaching career was mainly in secondary schools. She taught in schools in Indiana, Illinois and California. In the Indianapolis Archdiocese she taught at St. Agnes Academy.

No members of her immediate family survive.

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Sister Emmanuel Foley

OLDENBURG, Ind.—The Mass of Christian burial for Franciscan Sister Emmanuel Foley, 87, was held in the motherhouse chapel here on Friday, Dec. 7. She died on Dec. 5.

The former Ruth Foley of Cincinnati began her music teaching career in 1909. She taught for 53 years in Indiana and Ohio including St.

Mary, Greensburg; Immaculate Conception Academy, Oldenburg; St. Mary, New Albany; St. Andrew, Richmond; St. Lawrence, Lawrenceburg; St. Bridget, Our Lady of Lourdes and St. Mary Academy, Indianapolis.

She is survived by a sister, Roberta Foley, and a brother, Gregory Foley.



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St. Joseph

Moran, Vincent F.
Stefanko, John
Sheets, Curtis A.
Kaiser, Gertrude
Grote, Clara
Herr, Anthony S.
Todor, Alexander S.

Holy Cross

Arkins, Ida May
Wright, Nellie Nora
Cole, Delores M.
Campbell, Kenneth J.
Leonard, Margeret

Cassidy, John J.
Shirey, Millard
Heyden, Mary F.
Allison, Robert T.
Williams, Ruth V.
Hiner, Harold A., Jr.
Clifford, Margaret M.
Roos, Agnes L.
Kramer, Timothy P.
Hunter, Wynona Mae
Ford, John J.

Calvary

Fernkas, John A.
Gatchell, Stephanie J.
Bauer, Denis R.

Wissner, John, Jr.
Mally, George W.
Plummer, Daniel C.
Griffin, Gerald F.
Schott, Edmund C.
Chenault, Inf. Kevin
Boorman, John E.
Williams, Andrew C.
Durnell, Fay
Grummell, Vincent A.
Qualters, John B.
Valentine, Ira R.
Gzibovskis, Janis
Weber, Mabel C.

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Landwerlen, Frank R.

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ST. PETER CLAVER Special Ministry— Alcoholism

The Knights and Ladies of St. Peter Claver have undertaken a Special Ministry on Alcoholism, and have turned over clubrooms at 3052 Sutherland Avenue, Indianapolis, for the project.

The number one priority is to restore the clubrooms and convert them into offices, meeting rooms and space for private & family counseling. The facility also will house a social center and coffee house, and will be a referral service for persons who are on hard drugs or who need medical help.

Work to restore the old but spacious building will be done by volunteers, but your donations are needed for the necessary materials involved in the restoration.

If you would like to help, please return this coupon with your contribution.

Yes, I would like to help.

I have enclosed \$_____ as my donation to be used for the restoration of the clubrooms at 3052 Sutherland.

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City _____

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Zip _____

Please make checks payable to:

St. Peter Claver Special Ministry—Alcoholism
3052 Sutherland Avenue
Indianapolis, Indiana 46205

KNOW YOUR FAITH

By Steve Landregan

Parents can love a marriage to death . . . not their own, but their child's.

While there is a kernel of truth to the old cliché, "We haven't lost a daughter, we have gained a son," it also contains the kernel of destruction of a new marriage.

My perspective is a multiple one — first from the experience of my own marriage; second from the experience of my daughter's marriage; and third from the experience of many marriages I have become familiar with through personal observation and work as a field advocate for our diocesan marriage tribunal.

LEARNING TO LOVE unselfishly is a difficult, even a traumatic experience at the practical level of marriage.

Today we live in a society geared to self-gratification. Television commercials, popular songs, the media emphasize a new hedonism epitomized by the bumper sticker: "If it feels good . . . do it!"

This philosophy that is so ingrained in

'There are difficult times not only for the newlyweds, who must have the courage to grapple with their own feelings as well as the feelings of their spouse, but also for the parents, who must be willing to give them enough time and space in which to forge a mature, loving relationship.'

our culture is directly opposed to the principle of unselfish love upon which a Christian marriage must be based.

Before marriage the future husband and wife usually see only the best side of their partner to be. Each is careful to be considerate and loving to the other on the one hand, and young love tends to see only the most lovable traits of the beloved on the other.

The result is that prior to marriage the future spouses frequently only discover a small part of the real person whom they are about to marry.

DISCOVERY and acceptance of the rest of the person with whom they are to share their life occurs after marriage, after the honeymoon, during the first years of married life.

These are the times when both husband and wife have to learn to love unselfishly, to accept the other's human shortcomings, preconceived ideas, annoying habits and personality quirks in such a way that a mature, loving relationship can take root and grow.

These are difficult times not only for the newlyweds, who must have the courage to grapple with their own feelings as well as the feelings of their spouse, but also for parents, who must be willing to give them enough time and space in which to forge a mature, loving relationship.

In my wife's and my marriage, both of our parents were willing to give us the time and space we needed. They didn't run our door down trying to be helpful, trying

to smooth our path, offering helpful suggestions that worked for them. They loved us enough to let us make our own decisions, even to let us make our own mistakes, a very important part of the growing process.

WHEN OUR DAUGHTER married, she and her husband moved into a trailer in a small town about 30 miles from our home.

We loved them both very much and wanted to share our love with them, to help them start out on the path we knew so well, to offer advice that might prevent their making some painful mistakes that we made.

We wanted to be with them, but we didn't let ourselves.

We tried to practice the unselfish love that we preached to our children. In this

particular case that meant suppressing our own desires to be close, to be helpful and to let them have the time and space they needed to build a firm foundation for their life together.

They knew we were available and called on us occasionally for help, but we tried to let them determine the relationship between their family and ours.

It is terribly important to recognize that with the marriage of a child a family doesn't expand to simply take in a new member, it divides, like a cell, to create two entities where previously there was one. The new family cell must choose its own customs, its own lifestyle, even its own love style.

Without the time and space to accomplish this it will either die or become distorted.

I HAVE SEEN many young marriages smothered to death by loving parents too blind to see that their well-meant efforts to assist and support their child and his new spouse were preventing them from putting down the roots of their own family. These marriages have been literally loved to death.

Once a marriage begins to mature and its roots are set, the new family usually will seek and build rich, loving relationship with parents — but on its own terms.

Parents can help love their child's marriage to life by being unselfish enough to give the new family the time and space to grow, or they can love it to death by trying too hard to smooth out the rough spots that every new family must encounter and work through on its own.

Parents: let it be *Young marriages need time, space to grow*



Is this the kingdom of God?

In the world?

By Father John J. Castellet

One of the most fascinating results of a careful study of the Gospels is the discovery of their cleverly designed structure, a structure dictated in each case by the theological purpose of the author.

Matthew is a case in point. Apart from the person and significance of Jesus Himself, the author was especially interested in the central theme of Jesus' preaching: the kingdom or reign of God. He underscores this interest by arranging the body of his Gospel in five booklets, each treating some aspect of the kingdom.

A narrative section opens each booklet, preparing for a long instruction. The author composed these instructions by putting together thematically and/or elaborating on words of Jesus which he had received from the tradition.

UNDOUBTEDLY the best known of these instructions is the first, known as the Sermon on the Mount (Matthew 5-7). It touches on a variety of subjects, but all of them have to do with the attitudes required of one who would open his heart to the coming of God's reign.

Right at the beginning, the Beatitudes set the tone. However, by the time this Gospel was written, sometime between 80 and 90 A.D., the kingdom was being considered not just as a transcendent, mysterious reality (the parables of chapter 13 emphasize this aspect); it was being interpreted also in terms of the Christian community. The phrase "in terms of" is purposely chosen, for the kingdom and the community were not purely and simply identified.

God's reign is a reality which transcends any human community, the Church included, but there is definitely a relationship between the two: the Church is the sign of the presence of God's reign in the world and the instrument of its eventual definitive realization.

THIS FUNCTION of the Christian community is obviously of supreme importance in God's plan for the world's salvation. Immediately after the Beatitudes at the beginning of the Sermon, we read this insistent injunction addressed to all of Jesus' disciples:

"You are the salt of the earth. But what if salt goes flat? How can you restore its flavor? Then it is good for nothing but to be thrown out and trampled underfoot.

"You are the light of the world. A city set on a hill cannot be hidden. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see goodness in your acts and give praise to your heavenly Father" (Matthew 5, 13-16).

IF THE CHRISTIAN community is to be a sign of God's reign, if it is to prepare the world for the perfect realization of that reign, it must reassure the world that people can live together in a community of

peace and understanding and love — all marks of the kingdom.

Only this kind of community can influence and transform a society marked by alienation, mistrust, suspicion, hatred, violence. There is no other practically effective antidote. Mere talk will accomplish nothing; that should be painfully clear to everyone.

St. Paul, following Jesus, was acutely conscious of this, and we find these lines in his letter to the Philippians:

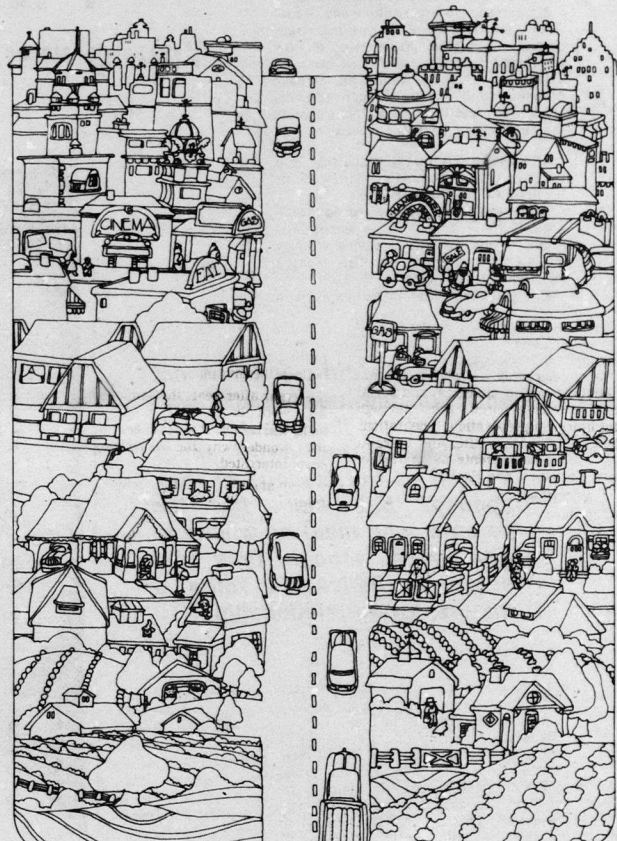
"In everything you do, act without grumbling or arguing; prove yourselves innocent and straightforward, children of God beyond reproach in the midst of a twisted and depraved generation — among whom you shine like stars in the sky while holding forth the word of life" (Philippians 2, 14-16a).

IT GOES WITHOUT saying that the family is the basic Christian community. It has a mission to image forth God's reign — mutually to each other, and then to the neighborhood, the parish, the community at large. Children raised in this atmosphere will bring it with them when they leave to form their own family communities — and so the kingdom spreads, quietly but inexorably.

And as the newlyweds are welcomed into a parish community, very frequently a new one in these days of mobility, they will bring to the parish this deep sense of the vocation of the Christian community on every level: that of the family, the neighborhood, the parish, the city.

Entering into parish life and taking a vital and active interest in its mission, its work, they will make a valuable contribution to the mission of Jesus Himself: that of making God's reign a reality in a confused and unhappy world.

It may seem slow, they may not make headlines, even in the parish bulletin, but only because their contribution is immeasurable, and headlines feature only what can be measured.



Suggested discussion starters for 'Know Your'

1. Do you feel that parents can be too helpful to their children and their spouses during the early years of marriage? Discuss.

2. Why does a new marriage need time and space? Discuss.

3. Discuss the statement from Steve Landregan's article: "With the marriage of a child a family doesn't expand to simply take in a new member, it divides like a cell, to create two entities where previously there was one. The new family cell must choose its own customs, its own lifestyle, even its own love life."

4. How do you view Angela Schreiber's suggestion of setting aside a special Sunday each year to welcome newlyweds into the parish community? Discuss.

5. Discuss the things that could be done to encourage newcomers to the parish to become active participants.

6. Discuss this statement: "God's reign is a reality which transcends any human community, the Church included, but there is definitely a relationship between the two: The Church is the sign of the presence of God's reign in the world and the instrument of its eventual definitive realization."

7. Reflect upon the biblical passage, Matthew 5, 13-16, which Father Castellet quotes in his article. How does this relate to parish community? Discuss.

8. Discuss this statement: "It (the family) has a mission to image forth God's reign — mutually to each other, and then to the neighborhood, the parish, the community at large."

9. What influence have parents with regard to their children's view of the importance of parish family? Discuss.

SUGGESTIONS FOR PARENTS AND TEACHERS USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT:

1. After reading the story about Tobiah and Sarah, talk together about it. Question like the following may guide your conversation.

- Why were Anna and Tobit worried?
- How did Anna handle her concern for her son?
- Why was it taking so long for Tobiah to return to Nineveh?
- How did Sarah's parents feel when Tobiah told them it was time for him to return home?
- How did Raguel and Edna say

In your parish?

By Angela M. Schreiber

Probably one of the most joyful events in parish community is the arrival of a newlywed couple.

Why? Because this is a brand new family unit. While most of these couples are young, newlyweds in their 20s, 30s, 40s and 50s share a youthfulness, for all of the parents are young. And youth is like the nighttime — fresh, hopeful, celebrating, open to discovery.

Newlyweds are in the midst of discovery. Discovery itself is a kind of miracle. Finding each other was a wonderful discovery, so wonderful that it seemed to share their lives "until death do us part."

Christ's resurrection gives us reason for celebration in the Christian community. By our nature, we look forward to celebrations. We like to come together for beautiful liturgical and social gatherings. Our church goes through a beautiful liturgical preparation. Celebrations of family and friends after the liturgies usually follow such events as marriage, baptism, Christmas and Easter.

But NOWHERE in my experience of parish life have I witnessed the celebration of newlyweds joining a parish. Yet I wonder why it isn't common practice.

Of course, the church and their friends welcomed them on their wedding day, but that really is not enough. It is especially not enough if the couple make their lives outside of either of their own wishes. And today couples beginning their lives together usually join a parish as well as their families.

Most people have certain things in common: some apprehension of the unknown — a new job, a new neighborhood, need for acceptance by others at work, in the neighborhood community, in the church community. In long-time employees, residents in the neighborhood, parishioners extend a warm welcome, the newcomer is put at ease and right away.

Our Faith'

Say goodbye to Tobiah and Sarah?

An important welcoming ceremony into the Christian community is baptism. Find out everything that you can about your baptism. If someone in your family is being baptized take part in giving a loving welcome to the new member of your family and community.

Another important welcoming ceremony in the Christian community is marriage ceremony. The bride and groom enter into whole new relationships, whole new families. If you have brothers-in-law or sisters-in-law ask them about their experiences being welcomed into your family.

But society is moving away from intimacy. Three decades ago, one could expect to form lifetime friendships with some co-workers. Today the great emphasis is on getting ahead. There is not enough time to really know co-workers.

Unlike our parents, few of us select an area in which we may expect to live out our lives. We move often, work hard and may or may not recognize our neighbors well enough to say hello. The parish community faces exactly the same dangers.

OLD-TIME PARISHIONERS can be reluctant to extend their sincere welcome to newcomers for fear of losing their treasured recognition; new parishioners can be just as reluctant to initiate any involvement because they may not belong to the parish for years. Why bother to say hello in the first place?

So year after year, the same people head and work on various committees, and complain about being overworked. And they wonder why the young people don't seem interested.

A moment's reflection will help us to realize to what lengths Jesus went to invite people to hear His good news and join Him. He took special care to teach so that when He was no longer physically on earth, His word would be alive and functioning.

He was not afraid to share His work with others. Every human encounter, He realized, was important. Whether that encounter lasted for years or moments, there was never any reason for Him to pass a human being by.

Wouldn't it be fitting, then, to welcome new family units formally to our parish two or three times a year? (One Sunday could be set aside especially for newlyweds.)

THE WELCOME might begin with a special Sunday liturgy, one in which the newcomers could participate. The liturgy should be followed by a simple celebration in the parish hall. (Many parishes do serve coffee and doughnuts after Mass regularly and set aside special times to welcome new parish members, but seldom do old-time parishioners initiate further contact with new people.)

After the initial welcome, a special effort should be made to get to know the new people and invite them to join groups in the parish. Each new family, each new person in a parish has something unique to offer and share. A parish has room for all our talents.

And the parish is composed of many people with a common belief and a common goal. It is a family. And families love, care and minister to one another. If one member of a family is very quiet, other family members patiently try to draw him out. That is precisely what a parish is called to do.

In imitation of Jesus, we are called to encourage all newcomers to become active members of the parish. And like the Good Shepherd, we are called upon to keep all our flock together.

Anna, Tobiah's mother, ran down the road to meet Tobiah. He had gone on ahead of Sarah and her servants. Anna ran up to Tobiah and threw her arms around him. She was ecstatically happy. Tobit then greeted his son with tears of joy.



Tobiah and Sarah return to a loving welcome

By Janaan Manternach

Anna and Tobit were getting worried. It was months since their son, Tobiah, had set out for the distant land of their kinsfolk.

They had hoped Tobiah would find a wife there and return home to Nineveh with her. But he had been gone much longer than they expected.

"I wonder what has happened," Tobit said one evening.

Anna began to cry. "He may be dead," she sobbed. "He could have been killed along the way."

Nothing Tobit could say eased her anxiety about her son. Each day she sat by the roadside watching for Tobiah.

As the sun set, she would come back home. Some nights, she cried all night long.

MEANWHILE TOBIAH was very much alive. He and all his relatives in that far-away country were celebrating his marriage to Sarah. The wedding celebration lasted two whole weeks.

When the 14-day wedding party was over, Tobiah told Sarah's father, Raguel, "I think it is time for me to return home with Sarah. I know my parents must be terribly worried by now."

Raguel was glad. He did not want to see his daughter, Sarah, leave home. He had come to love Tobiah, his new son-in-law, and hated to see him leave.

Sarah's mother, Edna, was just as sad. By now she loved Tobiah like a son. She cried as she watched Tobiah and her daughter prepare to leave.

THE NEXT DAY Raguel gave the two young people half of everything he owned. He put his arms around Tobiah and blessed him. "Goodbye, my son. May the Lord grant prosperity to you and your wife, Sarah. And may I see your children before I die. Have a safe journey."

Then he kissed his daughter, Sarah, and said to her, "My daughter, honor your father-in-law and mother-in-law. They are now as much your parents as are your mother, Edna, and I. Go in peace."

As Edna embraced Tobiah, she told him, "I place my daughter in your care. Be good to her. From now on I, too, am your mother. May God bless us all as long as we live."

Tobiah was very happy. He praised God for being so good to him. He said goodbye to Raguel and Edna.

The Story Hour

(Read me to a child)

to Raguel and Edna. "May I honor you all the days of my life," he promised. The four kissed each other with tears. Then Tobiah and Sarah set out for Nineveh.

THE JOURNEY was long. All the time Tobiah and Sarah were on the way, Tobiah's mother, Anna, spent each day sitting beside the road waiting. One day she saw her son coming down the road.

"Tobit," she shouted to her husband, "your son is coming home."

She ran down the road to meet Tobiah. He had gone on ahead of Sarah and her servants. He wanted to prepare his parents for Sarah's arrival.

Anna ran up to Tobiah and threw her arms around him. She was ecstatically happy. Tobit then greeted his son with tears of joy.

Tobiah told them about his trip and most of all about Sarah, his wife. He told his parents that Sarah would be there soon. In fact, he said she must be near the city gates by now.

TOBIT, ANNA and Tobiah went to the gates of Nineveh to meet Sarah.

"Welcome, my daughter," Tobit said when Sarah arrived. He hugged her, kissed her and said, "Blessed be God for bringing you to us. Blessed be your father and mother. Blessed is my son, Tobiah. And blessed are you, daughter. Welcome to your new home. Come in, daughter."

Anna took Sarah into the house and loved her like her own daughter.

Tobit and Anna were delighted to have their son back with them. They were equally happy to have Sarah as their new daughter.

Our Church Family

Two stories of love for the Eucharist

by Fr. Joseph M. Champlin

There is a young lad in the east and a venerable patriarch in the mid-west who share two things in common: both are blind and both have a great love for the Eucharist.

John Fields, the 16-year-old easterner, born blind, serves as a lector and a cantor at St. Louis Church in Alexandria, Va.

Once a month, the week before this remarkable parishioner is scheduled to take a turn, his mother picks up a copy of the missalette and at home types the scriptural passages in braille for her son. That enables John to practice in advance and provides the teenager with a copy of the texts for the Mass itself.

He has the dimensions of the sanctuary memorized and naturally understands the flow of each liturgy. When his time to proclaim the biblical text arrives, John rises and without cane or seeing eye dog moves from the chair to the lectern for the task.

IN ADDITION to the occasional assignment as a lector, John serves regularly in the role of cantor, announcing hymns and leading the community in song, even performing a solo now and then. Here, too, his fingers run over the braille text giving him the words to say or sing.

The young man wears no glasses and thus his blindness is evident to all in the congregation. But that very disability and the professionalism of his approach in themselves teach the people at St. Louis. They speak of his love for the Eucharist and of the church's need to mainstream handicapped persons into our worship services.



Half way across the country, at Holy Cross Church, St. Louis, a much older priest, Monsignor Martin B. Hellriegel struggles with a similar handicap, but a blindness of recent origin and the result of advancing years.

This beloved priest, a pioneer for years in the liturgical movement, tells his own story in a mimeographed letter sent this summer to many friends in the United States.

"Since my eyesight is now completely gone, I am no longer able to read and must depend gratefully so, on a few good friends who read to me and help me with my correspondence. So, let me assure you that I am deeply thankful for your thoughtful cards and letters.

"YOU WILL WANT to know how I am getting along. Recently while relaxing in my armchair and lighting my pipe, someone said: 'I see that you are still enjoying your pipe—that, like a good appetite, is a healthy sign,' and so it is. All in all I am feeling quite well and, God willing, I will be 89 in November and a priest 65 years on Dec. 20th.

"My pacemaker that was implanted on Aug. 19th 1977, in Frankfurt, Germany, is giving good service, and unless someone asks 'how is your pacemaker doing' I hardly realize that I carry one. And so I must say that my sixth pacemaker is doing fine and is indeed a 'friend in need.'

"I am thankful that God has left me with a clear mind (at least I hope so) as well as a good hearing and thus with His grace I can still celebrate Holy Mass with a homily every day and daily help out in the confessional. Young Father Nicholas James Rutkowski, who was ordained two years ago, helps me during Holy Mass by reading the Gospel and the Responsorial Psalm. The second Eucharistic Prayer and several Prefaces I

know by heart. On Sundays I also help out, either I celebrate the 7:30 or the 9:15 High Mass and preach the sermon.

"The good people of Holy Cross are very devoted to me. Again and again they say 'don't die yet, we still need you.' But tell me who is really indispensable? At any rate, it gives one joy when people join you in song, prayer and love."

Eucharistic Prayers and Preface

The very word Eucharist means 'thanksgiving' and the Mass and entire people of God, through the priest leader, praises the Father and gives him thanks either for the whole work of salvation achieved by Christ for us or for some special aspect of it in keeping with the day, feast or season. In the Roman liturgy we have a few eucharistic prayers (nine approved ones now), but many prefaces. The preface chosen suggests a particular reason for giving thanks at this specific celebration and leads into the thanksgiving prayer of "canon" which follows.

the Saints

by Luke

ST. ANTHONY MARY CLARET

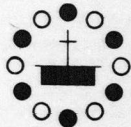


ANTHONY WAS BORN AT SALLIENT, SPAIN, IN 1807; THE SON OF A WEAVER. HE BECAME A MISSIONARY PRIEST AND WAS CALLED "SPIRITUAL FATHER OF CUBA." POOR HEALTH PREVENTED HIM FROM ENTERING THE CARTHUSIANS AND JESUITS, BUT HE WENT ON TO BECOME ONE OF SPAIN'S MOST POPULAR PREACHERS. HE SPENT 10 YEARS GIVING MISSIONS AND RETREATS. HE ALWAYS PLACED GREAT EMPHASIS ON THE EUCHARIST AND DEVOTION TO THE IMMACULATE HEART OF MARY. HER ROSARY, IT WAS SAID, WAS NEVER OUT OF HIS HAND. AT 42, STARTING WITH FIVE YOUNG PRIESTS, HE FOUNDED "THE CONGREGATION OF THE MISSIONARY SONS OF THE IMMACULATE HEART OF MARY," KNOWN TODAY AS THE CLARETIAN.

FATHER CLARET WAS APPOINTED ARCHBISHOP OF SANTIAGO IN CUBA, WHERE SOME MEN MADE AN ATTEMPT ON HIS LIFE. HERE, HE FOUNDED "THE TEACHING SISTERS OF MARY IMMACULATE."

AT THE REQUEST OF POPE PIUS IX HE RETURNED TO SPAIN AND DEVOTED HIMSELF TO MISSIONARY WORK AND THE CATHOLIC PRESS. HE FOUNDED A RELIGIOUS PUBLISHING HOUSE IN SPAIN. IT IS SAID THAT HE WROTE AND PUBLISHED 200 BOOKS AND PAMPHLETS. HE WAS A STAINCH DEFENDER OF THE DOCTRINE OF INFALLIBILITY AT VATICAN I.

ST. ANTHONY DIED IN EXILE IN A CISTERCIAN MONASTERY IN FRANCE, NEAR SPAIN'S BORDER ON OCT. 24, 1870. HE WAS CANONIZED BY POPE PIUS XII. THE FEAST OF ST ANTHONY CLARET IS OCT. 24.



LITURGY

Zephaniah 3:13-18
Philippians 4:4-7
Luke 3:10-18

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

DECEMBER 16, 1979
THIRD SUNDAY
OF ADVENT (C)

by Barbara O'Dea, D.W.

"... the Lord is in your midst ... He will rejoice over you with gladness and renew you in his love." (Zeph. 3:17)

High hopes characterize this third Sunday of Advent. The mood is one of expectancy. As the readings tell us, the Lord is near, even in our midst. But is this celebration simply a "liturgical high" induced by the church and disassociated from reality? Indeed, do we believe that the Lord is near, accessible? If so, why do we experience his presence so seldom?

Once again the sober figure of John the Baptist stands before us to preach the good news, to help us prepare for a new coming of our God into our lives. With the crowds, we too might ask: What must we do?

John's answer evidences neither a saccharine piety nor obscure mysticism. What he presents is a very practical spirituality: share what you have, be honest in your business dealings, renounce violence and pressure tactics as well as lying, greed, consumerism. These are the ground rules. Observe them and you will be ready.

NO WIDE-EYED dreamer, John! He knew the people to whom he spoke. But neither was he a prophet of doom and gloom. If the context of his preaching was the judgment to come, he understood that

judgment to be good news for those who were prepared.

John describes the Messiah as "one who will baptize in the Holy Spirit and in fire." In contemporary spirituality it was understood that through the Spirit of God the messianic community would be brought to birth.

As for fire, it was not only the symbol of judgment and purification, but it also held a prominent place among the symbols of God's presence. Throughout the Scriptures, God has revealed himself in fire: to Abraham, to Moses, to the people of God at Sinai, to Isaiah and Ezekiel, and Joel. Fire, symbolic of the presence of the Savior-God had an important place in the liturgical services where the people encountered their God.

JOHN IS telling his listeners that the fire of judgment will bring about the destruction of the "useless chaff," of evildoers, but the remaining "wheat," the elect, would be gathered in an experience of the saving power of the Lord.

The call once again is to readiness and repentance, to a heart open to the coming of the Savior-God. Repentance, Baptism for the forgiveness of sins, and a practical spirituality which translates this conversion experience into a way of life which forms the way to the Lord. This way is open not only to an elite, but to all. The call is clear. The challenge stands. The response is ours!



Positive sentencing

by Fr. John Catoir

On a recent Christopher Closeup TV program, we interviewed Judge Dennis Challeen of Winona, Minn., on the topic of "positive sentencing." In his court Judge Challeen requires the criminal to pay back what he has taken or destroyed.

This is an attempt not only to make restitution but to make the criminal feel like a worthwhile human being, who isn't hated, but who is part of the community and accountable to the community for his actions.

Statistics indicate that more than half of the 200,000 men and women behind bars at this moment will return to prison sometime after their release, usually for more serious crimes. It costs taxpayers approximately \$27,000 per year for each criminal behind bars.

Judge Challeen admits that some people have to be imprisoned. But he questions the wisdom of a system which isn't really rehabilitating criminals. Not only that, it isn't

really protecting citizens because criminals come out of jail angrier and more dangerous than ever.

Worst of all the present system does nothing to compensate the victim of the crime.

I put a specific question to Judge Challeen. How would you handle this case? A man went on a drunken spree and crashed his car into someone's front porch.

The judge replied: "We have a victim, don't we? He owes the owner of the house something. He caused the police to come into play, the courts, the probation officers. He owes society something for that."

"But worst of all is the fact that he probably has a serious drinking problem. We want to work on all three aspects."

"I would probably lock him up for a short spell. He would pay a fine. Then I would release him to work and turn over part of his paycheck to the owner of the damaged house. I might also require some kind of treatment if he is an alcoholic."

Judge Challeen is doing something different with our criminal justice system, and people are beginning to listen to him. It proves once again that one person can make a difference.



The Hoosier Scene

New album a real 'hit' with columnist

by David Gerard Dolan

Our reporter Peter Feuerherd gave me a record album the other day that he thought I would enjoy. I was skeptical at first, because I rarely agree with Mr. Feuerherd about anything, but after hearing it I must say that I enjoyed it very much.

At first I thought I wouldn't like it at all; Edna convinced me I should give it a chance. She really enjoyed it, although she says the music still doesn't beat all those beautiful old Latin hymns that we used to sing.

The record is entitled "How Can I Keep From Singing?" and is performed by the Christ the King folk group of Indianapolis, who call themselves "The Gathering."

To the best of my knowledge, "The Gathering" is the first Catholic church singing group in the archdiocese to "cut a disc," as they say in the music business.

"The Gathering" has led the music at the Christ the King folk mass since 1973. The group includes seven members: Jim Funk, Jan Barton, John Horr, Joni Ziska, Tom and Barbara Funk and Cheryl Komenda.

All of the group sings and they know how to do it well; the harmonies in this album really pleased my musical ear. The entire group plays the guitar and Cheryl Komenda doubles as a violin player.

Jim Funk, the leader of the group who arranged and orchestrated all the songs, explained that the album is "Really rather difficult to pin down to one of the commonly known musical categories. It is somewhat of a blend of folk-rock and easy listening, supplemented with full string section orchestrations, along with the upbeat sounds of a full brass section."

For all of us who don't know what all those modern-day music terms mean, Funk added that the album should "appeal to all age groups."

"How Can I Keep From Singing?" includes the title song and such popular tunes as "I Don't Know How to Love Him," "Amazing Grace," and "Day Is Done." The album also contains original songs composed by members of the group.

The music is recorded on Songblest Records and can be found at Indianapolis area record stores or from members of the group.

►The Board of Directors of the Marion County Association for Retarded Citizens has elected **Louis J. Stemmok** president of the board.

Stemmok is responsible for overseeing the special learning and working centers known as Noble Developmental Centers which provide daily programs for 600 developmentally disabled children and adults and services to almost 2,000 families annually.

Currently employed at Indiana Bell Telephone Company as general internal auditor, Stemmok has been a volunteer on the board since 1975. He is a native of Indiana and has been a resident of Indianapolis for 25 years. He recently became a northside resident and member of Immaculate Heart of Mary Church.



►Nine churches and the **Interfaith Community Council** in New Albany are participating in a special Christmas service at 4 p.m. Sunday, Dec. 16, at the Holy Trinity Heritage Court.

The opening of the "Christmas Lights at Heritage Court" will include prayers, readings and music, led by the choir from St. Mark's United Church of Christ, which is in charge of the service this year. The "Swiss Bell Ringers," an accomplished musical group from the New

Albany public schools will join in the program.

St. Mary Church is one of the nine participating churches in the program. I recommend this effort highly. And many readers in other parts of the Archdiocese just ought to visit to see how Father Stan Herber and his parishioners have created a superb memorial where the former Holy Trinity parish burned several years ago.

►**Alys Kline**, vice president and director of nursing at Community Hospital in Indianapolis, will receive an honorary doctor of public service degree from Marian College on Friday, Dec. 21.

Marian's board of trustees will confer the honor during the pinning ceremony that evening in the college chapel for 64 members of the college's associate degree nursing program who are completing their studies this semester. A public reception in the Marian Mansion on the Marian campus will follow the ceremony.

►"The Communique," a house publication for **St. Vincent Hospital and Health Care Center** in Indianapolis had an interesting item in its December issue. The bit of news noted that September was the month for babies at St. Vincent's. The 309 babies were the most born in a single month at the hospital since August, 1951. The record-breaking baby born was Benjamin Jacob Pinegar, son of Jeff and Annette Pinegar. The infant, weighing 10 lb., 11 oz., was born on Sunday, Sept. 30, at 1:40 a.m.

►**Father Kenneth Smith**, associate pastor at Holy Name parish, Beech Grove,

underwent emergency surgery on Friday, Nov. 30, at St. Francis Hospital Center for a ruptured aneurysm on the aorta. He was still listed in serious condition on Tuesday, according to hospital information. Greetings may be sent to Father Smith in Tower Room 670 at St. Francis, 1600 Albany, Beech Grove, IN 46107.

Homeless, Like The Infant Christ



My dear Friend of the Missions,

Christ always identified Himself with the poor and lowly. He was born without a home and was a refugee when only a few weeks old. During the years of his ministry, He reached out to the sick, the crippled, the outcast.

Just as in Christ's time, millions of people in today's world are in need: in need of faith, hope and love, in need of food, medical care and education.

In parishes all over the mission world, people are strengthened spiritually through the sacraments. Small "basic Christian communities" within mission parishes form even closer circles of worship, love and spiritual growth. Mission priests, Religious and lay catechists (all relying on our prayerful support) bring Good

News and good deeds into every facet of mission life.

In addition to its primary service of calling all to Christ, the Mission Church provides for the personal welfare of its people in schools, hospitals, refugee centers, orphanages and old age homes.

Truly the Mission Church is doing for the world what Christ Himself would do if He came to walk the earth today.

In the words of Pope John Paul II, I beg your help in this great work "not from your abundance, but from your *substance*." With a prayer...with a real sacrifice...I beg you to **SHARE YOUR CHRISTMAS WITH THE MISSIONS.**

Gratefully in Christ,

James D. Barton
Diocesan Director

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| <input type="checkbox"/> \$ 500 outfit a medical clinic | <input type="checkbox"/> \$10 feed a hungry child for a month |
| <input type="checkbox"/> \$ 250 support a mission school | <input type="checkbox"/> \$ 5 support a village catechist |
| <input type="checkbox"/> \$ 100 supply disaster relief | |
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Pass It On



RELIGION, YOUTH AND RUSHVILLE—Facilitators in the high school religion program are always briefed by Sister Pat at least one week in advance of the next program. Here she explains procedures and materials to the team made up of Providence Sister



Charles Ellen Turk, Mrs. Ronald Shields, and Father William Cleary, pastor (above left). CYO officers plan the agenda for the monthly meeting. They are from left to right: Sharon Shanahan, Ken Schroeder, Mark Snyder, and Becky Niehoff (center photo). Parish



high school students help with the liturgy as organists, cantors, and servers for week-end Masses. Pictured from left to right are Debbie Snyder, Mark Snyder, and Martha Yager (right photo).



SERVICE TO THE ELDERLY—Bringing the old and the young together can be a very joyful experience. This occurs once a month at a Mass for parishioners in a local nursing home and during the month when Sister takes students with her to visit "old friends" (top photo). Holiday gifts from the CYO brighten up the rooms of the sick in the parish. Julie Osting is shown here accompanying Sister Pat as they deliver Thanksgiving Day centerpieces and favors (bottom photo).

Scripture is basis of Rushville religious education program

by Sr. Pat Melton, S.P.

A whole new religious education program for the high school students in our parish—that was last year's project at St. Mary's parish, Rushville. The organizational problems centered around the needs of our students, methods of ministering to those needs, qualified facilitators, program format, program materials, time schedule, and attendance.

The program—Genesis 2 for High School. We scheduled ninety minute sessions every other Sunday evening from 7 p.m. to 8:30 p.m. and used a format which utilized small group sessions for group activities and discussions, and large group sessions for general meetings and audio-visual presentations. Socializing occurred after instructions until 9:45 p.m. It was a good year and we were pleased with our efforts. Attendance averaged out to over 100 high school students per session.

This year we were faced with the challenge of making our program even better. Students and facilitators wanted to keep the general format of the previous year, to retain the same time schedule, and to use the same kinds of learning materials and activities. The Genesis 2 program could not be repeated, so we started our search for one designed to meet the particular needs, as we saw them, of our students.

Weeks were spent examining and studying the high school programs currently available. Most programs had something to offer us but no program met all our particular needs. Knowing the time and effort it would involve, it still seemed best to design our own making use of and drawing from the resources we had accumulated in our search for a good religion program.

Having decided that our major objective this year would be "to provoke a genuine and lasting faith response in our students," we looked to the Scriptures. We found the Gospels full of accounts describing how and what Christ taught. His efforts were directed to bringing about an attitudinal reform in the lives of those He taught.

Because many students who have had a negative discovery of self have a corresponding negative attitude toward faith, religious education, and the church, we decided to deal with these attitudes.

our young people to an understanding of their own uniqueness and to develop their faith in terms of a personal relationship with Jesus Christ. The following sessions dealt with challenges faced by teenagers today. Self-inventories, word association exercises, youth surveys, reading handouts, and the John Powell film series 'Free To Be Me' were used as aids in developing this part of the program.

Future sessions will challenge our students to answer the same question which Jesus put to Peter when He asked, "Who do you say that I am?"

We want our students to come to an understanding that there is no pat answer to this question which is addressed to each one of them personally. The question will also, hopefully, serve as invitation to them to come to a fuller awareness of the place Christ wishes to hold in their lives.

Other topics in process of development will include: "What Do Catholics Believe About Jesus?"; "The Church: Who or What Is It?"; "The Church: What Does It Teach and Why?"; "Faith: Development and Growth"; "The Sacraments: What Are They?"; "Morality"; and "Sexuality."


In planning our youth program attention has also been given to the inclusion of special liturgies, penance services, retreat opportunities, CYO activities, service projects, and social events.

CYO MEETINGS take place after the first instruction session of the month. Game nights in the gym/or opportunities for dancing are offered on alternate Sundays. One special outing is being planned for each month. This year's program will include picnics, swimming parties, weiner roasts, a trip to King's Island, hayrides, pizza parties, athletic events, and musical performances.

Service projects at present are geared primarily toward the elderly, assisting with the parish liturgy, working with the parish council in such enterprises as the parish festival and other fund raising events. We are presently searching for other areas of community service. Service is a vital and integral part of our youth program.

(Sr. Pat Melton is pastoral associate, administrator of religious education and youth minister at the Rush county parish.)

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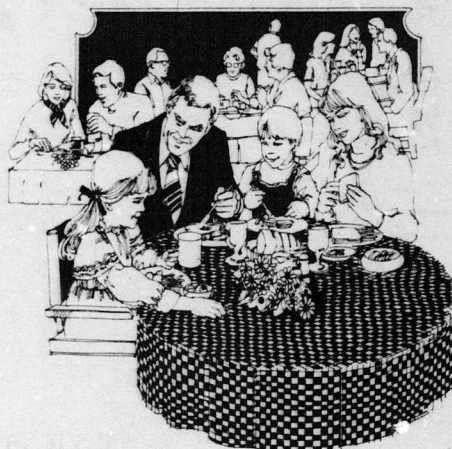
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Active List



December 14

Msgr. Joseph Brokhage will present the last in a series of talks on "How Do I Know Right and Wrong Today?" at

St. Maurice parish, Napoleon, at 7:30 p.m. in the parish hall. There will be time for questions and discussion.

The Cursillo Movement will

have a family and friends Christmas party at St. Matthew parish, Indianapolis, beginning at 7:30 p.m. Participants are asked to bring the "kids," a candle, name tags, a snack and canned goods for the needy.

Dec. 14, 16 17, 20, 21

The band and choir of Chatard High School, Indianapolis, will perform for a number of Christmas programs during the month. With Mike Lehoskey, band director, and Mrs. Melissa Buechler, choir director, the programs include the following:

►Dec. 14: Christmas band concert on the Circle from 1:30 to 3:30 p.m.

►Dec. 16: A variety of Christmas hymns and carols by the band and choir in a concert in the school gymnasium at 7:30 p.m.

►Dec. 17: Concert at the American Fletcher National Bank, Circle branch, sponsored by the Salvation Army.

►Dec. 20: Band performance on the Circle Celebration of Carols. This activity will involve a special program with Mayor William Hudnut.

►Dec. 21: The band and choir will present a concert at the school for the faculty, student body and friends. There will be a drama presentation under the direction of Mrs. Carol Marks, drama instructor.

December 16

A 3:30 p.m. concert will be presented at St. Rita Church, Indianapolis. A variety of music will be offered by the parish adult choir, youth choir, grade schoolers and band members.

Steve and Judy Fehlinger, 253-2564, are the contact couple for the Central Indiana Marriage Encounter information night. It will be held at St. Simon parish, Indianapolis at 8 o'clock.

A Christmas card party sponsored by the Women's Club of St. Patrick parish, 936 Prospect St., Indianapolis, will be held at 2 p.m. A \$50 Christmas money tree will be awarded. Admission is \$1.

A Mass of healing will be celebrated at St. Joan of Arc Church, Indianapolis, at 10:30 a.m. All older people or those who are ill physically and spiritually are invited to attend this Mass for the Sacrament of the Anointing.

Dec. 16, 20

The annual Christmas pitch-in will be held at St. Joseph Council, Knights of Columbus Hall, 4332 N. German Church Road, Indianapolis, on Dec. 16. This is "Christmas for the Needy" and those attending are invited to bring canned goods or make a donation for the needy.

The Council will sponsor a Christmas caroling at St. Augustine Home, Indianapolis, on Dec. 20. For more information call 861-5898.

Dec. 15, 16

Holiday activities scheduled for the Single Christian Adults in Indianapolis include the following:

►Dec. 15: Curt and Donna Sidener, alumni of SCA, will host a Christmas party at 8 p.m. Their address at Plainfield is 1161 Buchanan. Members are asked to bring soft drinks and munchies. Call Curt and Donna at 899-0142 for details.

►Dec. 16: Members of SCA will meet at 1:30 p.m. in the main lobby of Wishard Hospital, 1001 W. 10th St., Indianapolis, for caroling. Barb Broadstreet, 831-1691 or 839-9115, has complete information.

Dec. 15-18-19

The Repertory Theatre at Christian Theological Seminary will hold auditions for Shakespeare's "Macbeth" for both men and women. The auditions will be in the auditorium of the Theatre, 1000 W. 42nd St., Indianapolis, from 9 a.m. until noon on Dec. 15 and from 7 to 10 p.m. on Dec. 18 and 19. Performances will be given in March.

restaurant. Mrs. Robert Wagner, Mrs. Joseph Dugan and Mrs. Paul W. Clark will serve as hostesses.

December 19

The Ladies Club of Nativity parish, Indianapolis, will have its annual Christmas dinner at the Sherwood Country Club, 6500 S. Emerson Ave., at 6:30 p.m. Mrs. Dennis Joyce and Mrs. K. Gordon Fife are in charge of arrangements. Reservations must be made by Dec. 16.

"Merry Christmas the World Around" will be presented by the Ritter High School band and chorus at 7:30 p.m. in the school gym. Carols from around the world will be featured. Tickets are \$1 for adults and /50 cents for students.

December 20

The last in a series of lectures at St. Rose of Lima parish, Franklin, will begin at 7:30 p.m. The speaker, Msgr. R. T. Bosler, will use the topic of "Fresh Insights into the Sacraments" for this final lecture.

December 23

The Church of the Holy Name of Jesus, 89 N. 17th Ave., Beech Grove, will perform its 18th annual Christmas concert in the church in two presentations: at 3 p.m. and at 6:30 p.m. The men and boys' choir will sing Joseph Haydn's "Te Deum." The girls' choir and the folk group will join the men and boys in presenting music of the season, both traditional and contemporary. Jerry Craney, parish director of music, will conduct the concert. Tickets may be obtained by calling 787-4401 or 784-8615.

Two groups of separated, divorced and remarried Catholics will hold meetings in southern Indiana at 7:30 p.m. Meeting sites are St. Mary parish, New Albany, and Providence High School, Clarksville.

Dec. 16, 23

Concerts for the two remaining Sundays in Advent will be held at St. John Church in downtown Indianapolis at 5 p.m. preceding the 5:30 p.m. Mass. An organ concert will be presented Sunday, Dec. 16, and a concert by the choir of St. John parish with John J. VanBenten, director and organist, on the last Sunday.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.
TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.
WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m.
THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m.
SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m.
SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

December 18

The Archdiocesan Board of Education will meet in regular monthly session at St. Columba School, Columbus, at 7:30 p.m.

The Newman Guild of Butler University, Indianapolis, will have a Christmas luncheon at the Hansel and Gretel

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Sheen (from 3)

Louis Budenz (originally a Catholic) and Elizabeth Bentley, among others.

The Budenz return was particularly spectacular, as Budenz' name was still listed on The Daily Worker masthead as managing editor the day he renounced communism. Budenz had even written a series in 1936 for the communist daily attacking Sheen.

The bishop did not only spread the faith among the famous. In 1950 he was named national director of the Society for the Propagation of the Faith, the church's principal mission organization, a post which he held until 1966.

AT THAT POINT, Bishop Sheen's career took a remarkable turn. The radio and television personality was transformed abruptly into the bishop of Rochester, N.Y.

But the bishop did not concern himself with local matters only. In July 1967 he called for an end to the Vietnam War, asking President Lyndon Johnson to announce, "In the name of God, who bade us love our neighbor with our whole heart and soul and mind, for the sake of reconciliation I shall withdraw our forces immediately from southern Vietnam."

Less than a year later, Bishop Sheen became involved in an incident which damaged his standing in the eyes of many: he gave a parish to the U.S. government, then four days later, after a storm of protests, took back the gift.

The bishop announced that he was giving away the parish on Ash Wednesday, and specified only that the proceeds go to the poor. But the parish pastor immediately opposed the move, saying, "There is enough property around without taking the church and school."

Protests followed from parishioners and priests of the diocese. Bishop Sheen backed down.

Though he was a friend of the famous, Bishop Sheen throughout his career showed concern for the poor. He spoke

about the division between the rich northern hemisphere and the impoverished southern hemisphere long before the concept became current in geopolitical discourse.

IN OCTOBER of 1969, Bishop Sheen, then 74, resigned as bishop of Rochester and was given a titular See with the personal title of archbishop.

Though he thereafter held no official position, Archbishop Sheen continued to preach and to make television appearances and never lost his touch. His wit continued to sparkle; his sense of the dramatic inflection or gesture never faded.

In July 1977, the archbishop, then 82, underwent open heart surgery and by November was called fully recovered by the chief surgeon of the operating team.

His public appearances became less frequent thereafter, but did not stop. In January 1979, speaking at the 27th annual National Prayer Breakfast in Washington, he began by saying: "Mr. President, Mrs. Carter, my fellow-sinners."

In his talk, he said people didn't talk much about sin any more. "The rabbis and priests and ministers stopped talking about sin. The jurists picked it up and turned sin into a crime, and finally psychiatrists converted it into a complex. The result is that no one is a sinner."

Archbishop Sheen was on television again as the pope arrived in the United States Oct. 1. In the taped program, he said of the pope, "He tells young people that love is a self-giving that results in recovery. His mysticism of rights and liberties is not very different from our American Constitution. It is a mysticism that he has been talking about from the border of Russia for many years. . . . He knows that in America, our hands are full but our hearts are empty."

In his characteristic sign-off, he finished the October commentary, "Thank you and God love you."

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Today's Music



by Charlie Martin

The Lobo group has been known for its soft, mellow sound. Considerable time has passed since its last appearance in the Top 40, but this fall they have re-emerged on the charts with their latest single release, "Where Were You When I Was Falling in Love?"

Musically the song offers nothing new, yet its message speaks of an ordinary experience for anyone who has fallen in love and wonders how it affects his other relationships.

It tells the story of a man who fell in love, married and then meets another woman toward whom he feels so romantically inclined that he wishes he had met her before he had married. Now "it's too late," so "the best thing for me to do is to get up and leave without even knowing your name." But he cannot help asking himself, "Where were you when I was falling in love?"

The song's reflection on this common experience of being attracted to others shows little indication of understanding relationships. When we meet others, a certain emotional response



occurs. We may be attracted by someone and wish to build a relationship with him. Because of his marriage commitment, the person in the song feels

hindered in doing this and he feels regret. But he fails to realize how different types of relationships add richness to our lives without threatening the significance of previous commitments.

We should not deny or avoid our feelings of attraction to others. These feelings do not imply that our marriages or other serious relationships are lacking in depth. Rather, marriage can provide a framework that frees us to share with others.

WHEN WE take our primary relationships seriously, we have established a freeing definition for our other relationships. Our previous commitments define where we stand with others and free us to build a different

type of relationship with another.

The main value guiding all our relationships is faithfulness. Persons are not objects we pick up and put down according to our current needs. Marriage, in fact, all our friendships, possess a commitment that should never be put aside.

Much of the brokenness in today's world stems from the ways we have forsaken promises and destroyed faithfulness.

Commitments may place limits upon us but within these limits we can share ourselves with others. Sharing with others without a recognition of those limits can never be loving, but only abusive to others and ourselves.

"WHERE Were You When I Was Falling in

WHERE WERE YOU WHEN I WAS FALLING IN LOVE?

When your eyes met mine/I knew that I had better play it cool/I'm doin' my best tryin' to resist/Cause I ain't no fool/Where in the world did you come from baby/You waited just a little too long to look my way/No it's a little too late/Where were you when I was fallin' in love/Lookin' for you baby/If I'd ever looked in those eyes before/We'd be together tonight I'm sure/Where were you when I was falling in love/Where were you/Lost and lookin' for love/If I'd have met you sooner/I'd be talkin' to ya and playin' the game/But the best thing for me to do is get up and leave/without knowin' your name/It might have been somethin' special baby/Somethin' only people in love could understand/Like this ring on my hand/Where were you when I was falling in love/Lookin' for you baby/Where were you when I was falling in love/Lookin' for you baby/If I'd ever looked in those eyes before/We'd be together tonight I'm sure/Where were you when I was falling in love/Lost and lookin' for love/Where were you when I was falling in love.



Sung by: Lobo
Written by: Sam Lorber,
Jeff Silbar, Steve Jobe

Love?" is simplistic both in its understanding of relationships and the power of our attractiveness to others.

Our feelings are valuable indicators of who and when we should build additional relationships, but our sense of responsibility should also tell us how these relationships should be built. It is natural and healthy to have wishes, dreams and fantasies.

But how our sense of faithfulness guides all our interactions with others is more important. If our main

framework is faithfulness, we have nothing to fear. This frees us to love many people and discover a deeper meaning in life.

Sicily (from 9)

says. "We wandered around the city, finding one church after another." Only later did they learn that Termini, about the size of Beech Grove, has 32 Catholic churches!

"We saw a funeral procession with priest, mourners and pall-bearers carrying the coffin down the

middle of the street. We wanted to chase after the priest, but that didn't seem right."

The "miracle" came when they approached two nuns on the street, and at that point found themselves standing in front of Chiesa San Francesco Saverio.

"WE WERE so excited," Dick Gallamore recalls. "We rushed up, only to find it was bolted shut. No one on the street nor in nearby shops could help us. We began to think, after coming this far, we would have to leave without ever getting inside."

They wandered some more, then encountered a wedding at another church. A policeman at the wedding spoke English. Dick Gallamore says:

"Talk about coincidences, that policeman happened to be one of only three people in Termini who spoke English. He also turned out to be the nephew of the man who takes care of the church. And both of them, we learned, were our distant relatives!"

"They took us to a

graveyard and here we found our 'roots,' with family names and pictures of our ancestors on tombstones."

The climax of the long journey came when the weary travelers were escorted inside the church and saw the white marble altar and gilded shrine paid for by the hard-earned wages of their immigrant grandfather.

A 6 P.M. mass was said, and the Gallamores were introduced to the townspeople by the priest.

"He blessed us and all the souvenirs we had bought in Rome. We took them back to all the family in Indianapolis. No one could believe the rosaries and medals had been blessed in the boyhood church of the family patriarch, Michael Bova."

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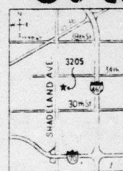
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'An American Christmas Carol'

Concord, N.H., in 1933 is the setting for an adaptation of the Charles Dickens classic into "An American Christmas Carol," airing Sunday, Dec. 16, at 8:30-10:30 p.m. (EST) on ABC.

On Christmas Eve, a Scrooge-like Benedict Slade makes his rounds to collect on past-due debts, repossessing a farmer's furniture, an orphanage's piano and a book dealer's stock. After a fretful night

of visions, Slade awakens a changed man, determined to do right by those he has wronged and to create jobs for the unemployed.

The changes from 19th-century London to Depression New England are major ones, often playfully amusing but always in keeping with the spirit of the original. For instance, a radio being used to bridge time transitions, Slade's glee at the notion of the profits to be made by selling on the installment

plan, and the hope that Sister Kenny's hospital in Australia will cure Tiny Jonathan's infantile paralysis.

The 1930s setting and atmosphere are convincingly rendered by the production's location shooting in a small Canadian town, unblemished by television aerials. Jerome Coopersmith's script emphasizes the hard times of the Depression era in a way that surely Dickens would approve.

The engaging Henry Winkler, under pounds of makeup and sprawling white wig, is suitably stiff and stone-faced as old miserly Slade. His many fans, however, won't be fooled for a moment as they anticipate the transformation of miser into philanthropist.

"An American Christmas Carol" contributes its own distinctive warmth to that of the traditional Dickens' story.



SCROOGE?—Henry Winkler plays a Scrooge-like character in "An American Christmas Carol," an adaptation of the famous Dickens' story relocated from 19th-century London to New England during the Depression. The special airs Dec. 16 on ABC. (NC photo)

'Christmas Lilies of the Field'

Some Austrian nuns, a black Baptist jack-of-all-trades and a mixed bunch of kids—"all sizes, shapes and

colors"—are the ingredients of "Christmas Lilies of the Field," a TV movie airing Sunday, Dec. 16, at 8-

10 p.m. (EST) on NBC.

This sequel to the 1963 movie, which won Sidney Poitier an Academy Award for his performance as Homer Smith, brings Smith back to visit the chapel he had built years ago for the nuns who had resettled in Arizona. This time they get him to build an orphanage.

The complication is a social worker who wants to turn the kids over to a state welfare agency because the nuns can provide only "good intentions instead of good dental care." Homer sees in the loving care of the nuns that "private enterprise is better than government bureaucracy."

Billy Dee Williams' Homer is fine but without the extra dimension Poitier invested in the role. Maria Schell as Mother Maria is determined but less abrasive than Lilia Skala in the original. "Herr Schmidt" and "Mama" have obviously mellowed over the years and the sparks between them are considerably fewer.

Some would classify the program as old-fashioned entertainment, its sentimentality sugar-coated with humor. Some may have reservations about the stereotyped presentation of smiling, singing nuns. Most, however, will enjoy it as a heart-warming story about faith, practicality and racial harmony.



CHRISTMAS FARE—On Dec. 16, NBC is presenting "Christmas Lilies of the Field" starring Billy Dee Williams as Homer Smith and Maria Schell as Mother Maria. The TV movie is a sequel to the 1963 movie which won an Oscar for Sidney Poitier. (NC photo)

TV Programs of Note

Monday, Dec. 17, 9-11 p.m. (EST) (NBC) "The Gathering—Part II" In this sequel to the 1977 Emmy Award-winning drama, Maureen Stapleton continues her role as the family matriarch two years after the death of her husband.

Saturday, Dec. 22, 7-7:30 p.m. (EST) (PBS) "Rebecca of Sunnybrook Farm." This is the first episode in a four-part BBC adaptation of Kate Douglas Wiggin's children's classic about a young girl sent to live with two aunts in rural New England at the turn of the century.

Saturday, Dec. 22, 9-10:30 p.m. (EST) (PBS) "The Christmas Songs." This

musical celebration of the Christmas season features popular songs and traditional carols rendered by a variety of performers from pianist George Shearing to Roy Rogers and the Sons of the Pioneers.

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'Orphan Train' to air December 22

Re-creating an incident from American history that has special significance for family viewers is "Orphan Train," airing Saturday, Dec. 22, at 8-11 p.m. (EST) on CBS.

In 1854 the Children's Aid

Society of New York City took a group of abandoned children who lived on the streets of the slums and sent them West to families willing to raise them. Over the next 75 years, 100,000 such slum orphans found

new homes and a chance to better themselves.

The television drama by Millard Lampell tells a fictional account of what might have happened on that first trip in 1854. Jill Eikenberry stars as the young woman who perseveres in rounding up the children and seeing them safely across country.

Director William A. Graham vividly portrays the poverty of life in the urban slums of the time, with bands of streetwise children fending for themselves and developing skills that lead inexorably to prison or the gallows.

Rescuing them from this

brutal environment, however, proves to be no simple matter. Just keeping them from running away from the train as it progresses West is problem enough, let alone finding good families to accept seemingly hardened urban urchins.

The situations are emotionally credible, the period details are carefully reconstructed, but the screen journey seems a bit too long and repetitive toward the end.

The subject, however, deserves the major scale of this production and the program is a welcome addition to the spirit of the season.

Religious Broadcasting

RADIO: Sunday, Dec. 16 (NBC)—"Guideline" presents the third of a series of conversations in which Atonement Father Thaddeus Horgan discusses the meaning that Pope John Paul II's visit to the United States had for various individuals. Today's discussion centers on the

question of women. The guest is Sister Irene Fugazy of the Sisters of Charity of Mount St. Vincent. Sister Fugazy is president of the Catholic Television Network and director of Instructional Television of New York. (Please check local listings for exact time in your area)

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Media Notebook

Mister Rogers vs. the Superheroes might seem like an unfair match on the face of it—unfair to the Superheroes, that is, for who is there around to match the gentle “Neighborhood” man in terms of television stamina and staying power?—but something like that, altogether amicable however, will take place in February.

A prime time Mister Rogers special for parents will be broadcast on most PBS stations on Friday, Feb. 1. It will deal with the Superheroes and their effect upon young children, and parents will be able to phone in their questions. The following week five “Neighborhood” programs will treat the same theme in terms of children themselves.

There won't be any kind of confrontation, Fred Rogers explained in a recent interview at Station WQED-TV, Pittsburgh, his home base, but only the getting-to-know-you kind of friendly exchange that has characterized “Mister Rogers Neighborhood” since it began to evolve at WQED more than 25 years ago.

Rogers explained how the specials were made.

“We went to California to film the people who make ‘The Incredible Hulk’ and they welcomed us to their studio,” he said. “Bill Bixby explained to us that this was their kind of make-believe. The day we were there, the Hulk was holding an airplane wing on so that it could land safely, using his power for good.”

Why do the Superheroes have such an appeal for children? we asked.

“Well, I think that many of the major concerns of children stem from their being small themselves. When anybody feels weak in the face of great strength, he might want to put on some garb or guise of being superstrong.”

“I have talked with children about this. And invariably, after they get through telling me who their favorite Superhero is and all that, they'll go on to talk about some catastrophe—an earthquake or flood or Three Mile Island—something they have no control over.”

These five new programs, like the five made earlier this year about going to school, will be incorporated into the library of more than 450 programs being

broadcast on some 250 Public Broadcasting System stations throughout the country.

How, we asked, will these latest programs, now in production, relate to Rogers' general philosophy of education?

“There are all kinds of ways to help children to learn,” he said. My way happens to be to make them feel good about who they are, so that they will want to

and his ideas for future projects. Another consultant is Father Douglas R. Nowicky, a close friend, who is a Benedictine clinical psychologist at St. Vincent's College in Latrobe, Pa., Rogers' hometown. (St. Vincent's recently held a symposium on Childhood and Creativity to celebrate his 25th year in television.)

Fred Rogers' soft voice became unaccustomedly stern as he spoke about his

withstanding. “Why you don't know anything about television!” they said. He went to New York and landed a job with NBC. He quickly worked his way up, assigned because of his degree in music to such programs as “The Firestone Hour,” “The Kate Smith Show,” and “Your Hit Parade.” He was floor manager of the latter when he accepted an offer to come to Pittsburgh in 1953 to arrange a program schedule for the just-formed WQED.

Soon, however, all of his time was taken up with a children's show put together by him and Josie Carey—all of his time, that is, except for the theological lunch hours.

He was ordained in 1963 for the specific ministry of working with families through the mass media. “I don't know of any ordination like it, at least not Pittsburgh Presbyterian. I wish you could have heard the charge I was given. The bishop talked about the world of television, cameras and lights, and how Christ was there as well as everywhere else.”

As might be expected, just as Fred Rogers doesn't

go for the hard sell in education, so he isn't happy with it in religion.

“We cannot force people to do anything. And we cannot expect people to grow by hearing that they are smaller than they are. We all have so many misgivings about ourselves anyway, that we need Christ to help us to realize that what is essential about us is in fact acceptable. And if we can't grow from that grace, then I don't know how we're expected to grow at all... We need limits. Children need limits. But we and they need to know that the limits come because people love us not because we're a nuisance.”



be curious and will want to explore. The underlying theme of all the “Neighborhood” programs is the acceptance of the uniqueness of each human being. I hope that in everything we do we help people to realize that. There are many ways to say I love you. There are many ways to say who we are. We want to encourage children to find their own special ways.

“Puppets and the piano were my way of expressing my feelings when I was young. I was quite shy. To hide behind the being of a puppet or to allow my anger or sadness to come through my fingers—I guess it was a defense, but it was a healthy one. And so what I tried to do was develop that and present it to children on television. But these are my ways. Others have other ways.”

Fred Rogers places great importance on keeping in touch with both children and those who deal with children so that everything he does on television has a bearing upon how children are feeling and thinking. He consults every week with Margaret McFarland of the Family and Children Center of the University of Pittsburgh about each script

view of his work. “What we're dealing with is so deep and complicated! We give a great deal of thought to everything we put on the air. I say this to let you know that we're really serious about this ministry. This is not a ‘show’—these are visits. And as long as I'm alive, I'm determined to make them of the highest quality that I know how.”

His use of the word “ministry” was not figurative. Fred Rogers is an ordained Presbyterian minister. Soon after he started at WQED, he began to attend theology classes on his lunch hours. Which came first, we asked, the decision to go into the ministry or that to go into television? And what was their mutual effect?

He smiled as he answered: “I applied to the seminary while I was still in college, and I was accepted. Then I came home for Easter in my junior year and I watched some television. I saw enough to realize that there might be something there that I could help with. So I told my parents that instead of going into the seminary, I was going to work in television.”

And so he did, his parents' astonishment not-

An Invitation...

Dear Subscriber:

On January 10, 1980, we of the Archdiocese of Indianapolis will celebrate the installation of our new Archbishop Edward T. O'Meara.

In observance of this installation, the Criterion will publish a Special Souvenir Edition on Friday, January 10.

This Souvenir Issue will contain extensive material concerning Archbishop O'Meara, the history of the Archdiocese and the history of the previous bishops of the Archdiocese.

The cover of this supplement will be a full-color portrait of Archbishop O'Meara in the robes of his office and the Souvenir Issue itself will be printed on premium quality 35 lb. newsprint.

You, as a subscriber, will receive copies of this issue. In addition, we will extend our press run to make extra copies available to those who request them.

This is your opportunity to offer public congratulations to our new Archbishop. We are now in the process of soliciting patrons for this special Souvenir Issue.

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Viewing with Arnold

'Silent Partner'

by James W. Arnold

Christopher Plummer (fondly remembered as the Baron in "Sound of Music") is certainly Canada's finest actor, and probably one of the top half-dozen in the whole English-speaking world. In "Silent Partner," he plays a vicious, sadistic crook who opens the film by robbing a Toronto bank dressed as Santa Claus, and closes it by robbing the same bank dressed as a woman.

He then has a marvelously bizarre and hammy death scene. Shot by a bank guard, he staggers up the down escalator of the Eaton's shopping mall, then collapses and rides down to the bottom amid the gawking crowd. Plummer still isn't dead, and wig askew, tries to tell the astonished guard that the bank teller inside is actually an accomplice who double-crossed him.

How do you say all this with a dying breath? Plummer ponders for a moment, then gasps, "He gave me the bank's money." Sorry, not good enough. "What did you expect him to do?" says the guard. "Give you his own money?" Thus, with poetic justice, the villain expires, and the teller (Elliott Gould), who is the hero of this piece, will not only get the loot, but he won't get caught.

Schlock, right? And not very morally uplifting. A typical Hollywood ending, sort of fake Hitchcock compounded with O. Henry and contemporary cynicism.

It's all significant because the plight of the gifted Plummer, lying there in drag at the bottom of the escalator, is also the plight

of the burgeoning Canadian film industry. Canadian producers and money men, of course, don't think of their situation as a "plight." They're gloating that their industry has finally come of age.

THE TOTAL produc-

tion budget value of 1979 Canadian movies is \$150 million—at least \$50 million more than in any previous year. That includes the relatively cheap "Meatballs," a Canadian spinoff from the National Lampoon's "Animal House," which has the honor of being the most profitable movie ever made in Canada. ("Silent Partner" is currently sixth on Canada's all-time box-office list).

Other recent Canadian products are "Murder By Decree," "In Praise of Older Women," "Running," and NBC's upcoming "Mary and Joseph." But the big wave of films yet to be released is more on the level of "Meatballs" and "Silent Partner."

All this activity is the result of an old Yankee idea, the 100% tax writeoff. The scheme also awards points for employment of Canadian talent. The off-screen people are now fully employed, and Canadian stars, for obvious reasons, are in big demand back home: Plummer, Gould, Donald Sutherland, Genevieve Bujold, Lorne Greene and Susan Clark, among others.

THE ONLY real trouble comes if you're bothered by the fact that Canada now makes films as commercial and rotten as many of those made in the States. Canada used to be famous not for bucks, but for quality: "Duddy Kravitz," "Goin' Down the Road," "Lies My Father Told Me," and the legendary National Film Board.

"Silent Partner" is a prime example of the inevitable change as the industry drifts downward in the search for mass appeal.

All the characters are shallow and nasty—Plummer's is just a bit nastier. The motives are greed, sex and violence. Despite the presence of Plummer, Gould, and Susannah York (ah Susannah! do you remember "Tom Jones" and "They Shoot Horses"?), the main point apparently is to introduce and smirk over Canada's new superstarlet, a lithe dark beauty named Celine Lomez, who has a good sense of humor but mostly acts every scene as if she were trying out for the road show of "The Happy Hooker."

Her fate is the fate of most women in films these days:

as sex object she gets to bare her all, and as victim she gets beaten up by Plummer, who eventually saws off her head on the jagged edge of a broken fish aquarium.

ANOTHER typical

scene in this flick about ordinary bank folks in Toronto is a Christmas party where people talk about what they would do with the \$50,000 in stolen money (the dreams are also cutrate, given today's exchange rates).

When Gould goes upstairs to look for marijuana, he interrupts a couple fornicating, etc. It's not even a film about decadence. None of the characters have any standards to decay from.

All of this is choreographed by a good Canadian director, Daryl Duke, who in less affluent times made classy TV films like "Griffin and Phoenix" and "I Heard the Owl Call My Name," and scored by a great Canadian musician, Oscar Peterson. Too bad. With more successes like this, Canadian cinema won't need failures to provide the proper mood for anguish and regret. NCOMP Rating: C—condemned.



Film Ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

B, morally objectionable in part for all;

C, condemned.)

And Justice For All B

Apocalypse Now A-4

Arabian Adventure A-2

Fiddler On the Roof A-2

Jesus A-1

Kramer vs. Kramer A-4

Life of Brian C

(A nihilistic, anything-for-a-laugh thrust deliberately exploits much that is sacred to Christian and traditions.)

The Onion Field A-4

The Runner Stumbles A-4

Running A-3

The Seduction of

Joe Tynan A-3

Sleeping Beauty A-1

Starting Over A-3

10 B

(In addition to an extravagant

amount of nudity, the film concludes with a morally ambiguous resolution.)

Yanks A-3

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