

The CRITERION

Nuclear war issues capture attention of bishops

by LIZ SCHREYCHUK

WASHINGTON—Nuclear war captured much of the attention at the National Conference of Catholic Bishops' annual meeting in Washington Nov. 15-18, but it was only one item on an agenda that ranged from administrative budgets to women's rights.

Archbishop John R. Roach of St. Paul-Minneapolis, NCCB president, set the tone of the meeting in his opening address Nov. 15 when he declared that the bishops' concern over abortion and the bomb—and other issues—stem from the same respect for human life. "Concern for human life is the nexus between our positions on these two large issues," he said. "Respect for the right to life is basic to the realization of all other human rights."

Written by a committee headed by Archbishop Joseph L. Bernardin of Chicago, the pastoral sparked divisions among the bishops as well as much public interest.

Archbishop Bernardin said that "our 'no' to nuclear war must, in the end, be definitive and decisive."

But many bishops raised questions about it. Archbishop Philip M. Hannan of New Orleans said the document has "no many defects" it should be scrapped. But Archbishop John R. Quinn of San Francisco described the pastoral as a "balanced document" with more strengths than weaknesses.

The pastoral will be revised for further action by the bishops at a special meeting in Chicago next May 1 and 2.

GREETING THE BISHOPS. Archbishop Pio Laghi, apostolic delegate in the United States, told them their concern over nuclear war "coincides remarkably well with Pope John Paul's commitment to peace in the world."

In other action, approving a \$22.4 million budget for 1983 for the NCCB and its public policy twin, the U.S. Catholic Conference, the bishops also agreed to increase the "levy" on dioceses for support of the conferences. The assessment will rise from 10 cents per Catholic to 12.5 cents per Catholic. The increase is intended to allow the bishops to stop relying on investment income to fill budget gaps. Archbishop Edmund C. Szoka of Detroit, NCCB-USCC treasurer, said the \$22.4 million budget represents only a six percent increase over the 1982 budget, which was \$21.3 million.

On another matter related to budgets—federal, not church—a resolution opposing federal economic policies was issued by the bishops' Committee on Social Development.

Looking Inside

Father Stephen Jersell, Office of Worship Director, discusses the state of the problem in the upcoming renovation of St. Peter and Paul Cathedral on page 5.

The season of Advent begins on Sunday. On pages 9 through 12 NC News Service provides a series of reflective articles for those looking for ways to celebrate the season and wanting something to meditate on this year.

Ministering Biscuits is asked by a reader if Jesus Christ really knew that he was God. Read The Question Box on page 13.

St. Bridget Parish in Indianapolis is the subject of this week's Parish Profile on page 14.

James W. Arnold agrees "First Blood" is violent but believes the film has more to offer than that. Read his review on page 18.

and World Peace. The resolution asked national leaders "to reject current policies which attempt to solve America's economic ills at the expense of the poor and unemployed."

THE BISHOPS AGREED to prepare pastoral statements on Hispanic ministry and campus ministry and on prayer and worship. Archbishop Robert F. Sanchez of Santa Fe, N.M., chairman of the bishops' ad hoc Hispanic Affairs Committee, said the Hispanic pastoral would be a "beacon of hope" to Hispanic Catholics. Auxiliary Bishop Edward T. Hughes of Philadelphia said the campus ministry pastoral is necessary because of increasing proselytizing by other religious groups on campuses. The prayer and worship statement, due in 1983, is intended to note the 20th anniversary of Vatican II's Constitution on the Sacred Liturgy and encourage spirituality among U.S. Catholics.

The bishops also agreed to proposals for experimental use of a new, ecumenically developed lectionary derived in large part from the existing Catholic lectionary; for new days for observing memorials to Blessed Kateri Tekakwitha, Blessed Marie-Rose Durocher and Blessed Andre Bessette; and for a revised rite for the sick. But a new resource book of prayers, while winning majority approval, failed to achieve the necessary two-thirds majority backing.

The plan on pastoral care of the sick, the lectionary and the new memorial dates all require Vatican approval.

Preparing for the 1983 World Synod of Bishops, the prelates considered the idea of reconciliation and in small groups discussed ideas to take to the synod in Rome, which will ponder that topic.

The bishops' Committee on Women in Society and in the Church decided to study the possibility of women as deacons. Bishop Michael F. McAuliffe of Jefferson City, Mo., committee chairman, said there is a historical precedent for deaconesses and that the study would be "a sign to women" of the bishops' concern for them.

WASHINGTON—A papal message to the U.S. bishops lauded their efforts for justice and peace as they met in Washington Nov. 15-18 for their annual meeting with a controversial pastoral letter on war and peace as the chief item on their agenda.



CELEBRATION—Viewed from the chapel of the new St. Luke Church, Archbishop O'Meara preaches to the congregation at the official dedication held Sunday, Nov. 11. A wrought iron tabernacle which is open from both sides separates the chapel from the main church. (Photo by Father Tom Widner)

Pope praises U.S. bishops

Pope John Paul II "profoundly appreciates your ecclesial union with him and your strong desire to manifest sensitivity to the complexity and urgency of pastoral issues, particularly justice and peace," said the message, a telegram by the papal secretary of state, Cardinal Agostino Casaroli.

The telegram, released Nov. 22, was sent to Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, in response to a telegram the archbishop had sent to the pope at the start of the NCCB meeting.

The telegram made no direct reference to the planned pastoral letter on nuclear weapons. Its mention of justice and peace issues as complex and urgent matters of pastoral concern, however, was clearly an endorsement, in the normal diplomatic style of the Vatican Secret of State, of the bishops' decision to

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Protestant says Catholics 'way ahead' on nuclear arms

by JIM JACHIMEIAK



Ronald Sider

Ronald Sider is an evangelical Protestant theologian, but he believes that "the Catholic Church is way ahead of both evangelical Protestants and mainline Protestants" on the subject of nuclear arms.

Sider, associate professor of theology at Eastern Baptist Theological Seminary in Philadelphia, is president of Evangelicals for Social Action (ESA). He is also author of "Nuclear Holocaust and Christian Hope" and "Rich Christians in an Age of Hunger," both published in part by the Paulist Press. On Nov. 11, he spoke at Franklin College in Franklin.

"The Catholic Church is taking a very prophetic and courageous stand, for which I have the highest praise," Sider said. He is a member of the Church of the Brethren, and has followed closely the debate among Catholic bishops in the United States over the draft of a national pastoral letter on war and peace.

"It is quite clear from papal statements and this document that to use nuclear weapons is considered murder. The crucial question that the document still leaves ambiguous is whether it is proper to possess them. 'To continue to possess them over a period of time is going to mean that we use them.'"

Furthermore, Sider said, "unless we drastically change course it is very likely that we will have a major nuclear war within the next 30 years. There's not going to be any change unless there is a fundamental values change, but it can happen. People who said slavery was a sin were a small minority, but they persisted."

SIDER DESCRIBED what would happen in a major nuclear war, based on a report by the U.S. Office of Technology Assessment called

"The Effects of Nuclear War." A 25-megaton atomic bomb would create a crater a mile and a half wide and 800 feet deep, he said.

"Buildings would be destroyed and nearly everyone would be killed out to four miles." Because bombs "would probably be directed at several population centers," a war between the United States and the Soviet Union would probably leave 190 million Americans and 130 million Soviets dead. Most hospitals and medical personnel would be obliterated.

"Twenty percent of the dead would die of radiation. Some would die almost immediately. Others would seem to improve for three or four days." There would be no transportation, so "food would quickly become scarce, perhaps even non-existent. Starvation and malnutrition would become epidemic worldwide."

Governments would "break down to total anarchy" or become totalitarian in order to allocate resources. "The environment, perhaps even the whole ecosystem, would be destroyed."

In the past, the Catholic Church has relied heavily on the "just war theory," which Sider said is invalid when nuclear arms are involved. Sider examined some of the criteria which make up the just war tradition.

ONE IS "JUST intention. The intention must be the restoration of peace," but "we talk of retaliatory strikes." Another is that there is a reasonable chance of success. "That doesn't mean that one or two of us survive," Sider said.

"Noncombatant immunity" is also involved, which means that civilians will not intentionally be targeted. However, Sider said, "Current policy explicitly says we will respond with a massive retaliatory strike. According to the just war tradition, that is murder."

Finally, proportionality is a consideration. "The good results must outweigh the evil effects. I happen to agree that Russian totalitarianism is a ghastly evil." But, he added, it is wrong to assume that "Soviet domination of the world, if that should happen, would destroy Christianity."

Furthermore, "Christian people have to say what they believe is right regardless of the effect." While some oppose nuclear disarmament because they believe it would involve only the United States, Sider believes Christians should work even for unilateral disarmament.

"Basically, the Soviets have kept most of their treaties, not because they are particularly noble people, but because they lose the game of international politics if they repeatedly break treaties." In addition, the Soviet economy "can afford an arms race much less than we can."

"BUT SOME PEOPLE suggest that there is an alternative" to actual use of nuclear weapons. They suggest that stockpiling nuclear arms as a deterrent to war is permissible if there is never any intent to use them.

Sider sees this as invalid for several reasons. First, he said, "No existing country has shown the least interest in accepting that it will have nuclear weapons but not use them." Second, to announce that we would not use the nuclear weapons we have would make them ineffective.

"The only way out of this dilemma," Sider says, would be to keep secret the policy against using nuclear weapons. But, he adds, that would lead people to believe that we would use them, which is wrong according to the just war theory.

"I certainly don't think Ronald Reagan wants a nuclear war," Sider said. "I think that he honestly believes that the best way is to engage in massive buildup. I don't think he is seriously concerned about working hard for disarmament."

He added, "Deterrence has worked. I'm very grateful that it has. My question is, 'do you think it will last indefinitely?' If continued production will lead to nuclear holocaust, can

road? If we are willing to give up our most basic values, the sacredness of life, then Russia's values system has already conquered." To believe that protection of the nation is more important than religious values is "an idolizing of the nation-state," Sider said.

There is also "a kind of worship of technology in this country that is very dangerous. Because we have the technological know-how, we use it."

But with the possibility of human error and computer malfunction, Sider said, "the risk of nuclear war increases year by year." He said the November 1980 issue of the Bulletin of Atomic Scientists reported that 3,000 people who handle nuclear weapons are removed from their positions each year because of emotional problems and drug use.

In 1980, a wrench was dropped against the fuel tank of a missile in a silo. The explosion pulverized the door and made a hole 250 feet deep," Sider said. "The missile warhead was probably thrown out, but we are not sure," because officials have refused to discuss the incident.

On Nov. 9, 1979, a computer tape simulating an attack was broadcast over the entire defense system, and on June 1, 1980, a similar computer error occurred. Both incidents were blamed on the malfunction of a 46-cent computer chip, Sider pointed out.

Former Sen. Barry Goldwater, "who has not been known as a radical senator," has said that 147 similar false alarms occurred in one eight-month period.

The conclusion, on the basis of the just war theory, is that we must say "no" to nuclear war. More and more Christians are determining that they must become nuclear pacifists even if they are not pacifists otherwise," Sider said.

"The cross is the most powerful statement about dealing with enemies. Jesus' death on the cross lies at the very heart of my commitment. Christians are called to take up the cross today. The cross tells us that God is in agony when other people suffer."

Although "there is a deadly, debilitating despair that has settled into the very marrow of our bones," there is hope. "The final word is resurrection." Even if there is a nuclear war "that will not be the last word."

The problem "is not so complex and hopeless that nothing can be done." Sider encourages subscribing to magazines which deal with the issue of nuclear arms, joining national peace organizations and the nuclear freeze campaign, writing letters to newspaper, and encouraging pastors to raise the issue in church. "We must throw ourselves politically into the whole campaign for peace."

He also called for "confidence-building measures" between the United States and the Soviet Union. He suggested that American churches adopt sister churches in the Soviet Union and families adopt Soviet families, "so they become humans, not godless communists."

"The next two decades are the most dangerous decades in the history of the planet," Sider concluded. "The Lord of history summons the people of the world to a most momentous choice. I call heaven and earth to witness against you this day that I have set before you life and death, blessing and cursing."

"Therefore, choose life that you and your descendants may live."

OFFICIAL APPOINTMENTS

Effective November 22, 1982

REV. KEVIN RYAN, O.S.B., appointed administrator of St. Martin Parish, Siberia.

The above appointment is from the office of the Most Rev. Edward T. O'Meara, Archbishop of Indianapolis. Rev. Gerald A. Gottliebinger, Chancellor.

Jerusalem churches may close during Christmas

JERUSALEM—Armenian Orthodox and Greek Orthodox churches in Jerusalem may close during Christmas to protest Israel's decision not to renew the residence visa of Armenian Archbishop Karekian Kasandjian, chief assistant to Armenian Patriarch Jeghiche Derdarian of Jerusalem, according to the Jerusalem daily, Yediot Ahranot. The newspaper said on Nov. 17, however, that no final decision had been made. Rumors that the churches would close began circulating after the Israeli government announced Nov. 1 that it would not renew the archbishop's visa. Though Israeli officials did not give reasons for the decision, they implied that security issues were involved. Armenian church sources say that the move is part of a coordinated Israeli

campaign to harass the 3,000-member Armenian Orthodox community. A Roman Catholic Church official said the whole situation has been blown "completely out of proportion."

Policy should change, says Pax Christi

WASHINGTON—U.S. policy toward Central America, especially "all efforts to destabilize Nicaragua," should be changed, according to Pax Christi USA, a branch of the international Catholic peace movement. Pax Christi asked the United States to "renounce the application of military solutions to social, economic and political problems throughout Central America." Auxiliary Bishop Thomas J. Gumberton of Detroit, president of Pax Christi USA, signed the letter, which also asked for "high level negotiations with Nicaraguan officials that the U.S. is aiding guerrillas in Honduras to destabilize the Nicaraguan government. The U.S. government has denied Nicaraguan charges it seeks destabilization."

University must be open

WASHINGTON—"Just as a person who ignores his or her creator is a sad creation... so a university without a conscious opening to the creator of all truth and beauty is an incomplete university," Jesuit Father William J. Byron said Nov. 18 at his inauguration as 12th president of the Catholic University of America. Father Byron, 58, is an economist who has served as president of the University of Scranton and dean at Loyola University



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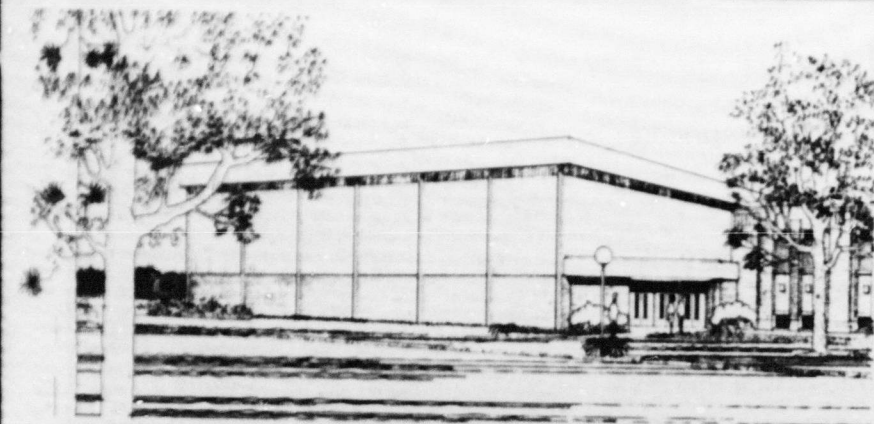
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NEW BUILDING—Construction was recently begun on this new \$1.7 million, 1,000 seat gymnasium and physical education facility at Marian College. This sketch shows the exterior of the facility which is scheduled

for completion in May, 1983. A week-long series of events was held in early November highlighting the cornerstone-laying ceremony for the building.

Catholic women urged to test strength

by PEG HALL

Margaret Lawley, president of the Archdiocesan Council of Catholic Women, reported recently at the group's quarterly meeting on the major issues of the National Council of Catholic Women discussed at the national assembly held in October in Hyannis, Mass.

"The urged CCW representatives to keep the issues before them—care for the very young and very old, reaching out to ethnic groups, world peace and evangelization.

"Twenty million strong, we can do something," she said. "The NCCW is said to be the strongest and most viable Catholic organization in America. Pope John Paul II now calls on and tests that strength. Can we stop a nuclear war and start a movement toward lasting peace? We believe that we can and must do it," Lawley said in what Helen Sawyer, president of the host Tell City deanery CCW termed a "dynamic presentation."

The quarterly ACCW board meeting was held at St. Margaret Archdiocese. Lawley said that all Catholic women belong to CCW, and even if they cannot attend meetings, the organization should reach out and find out their needs.

In other business, ACCW family affairs chairman Ann Thompson of the Indianapolis deanery said that archdiocesan family life Office Director Valerie Dillon favors deanery surveys to pinpoint where day care centers are needed.

About caring for the elderly, Lawley said that while nursing homes receive attention from organizations, the aged living at home generally do not. She said that when teenagers help the elderly, such as by really talking with them, both age groups benefit.

ACCW church affairs chairman Ann Krieg of the Indianapolis deanery said that evangelism is served by being grateful for people and reaching out to them wherever they are.

Past ACCW president Eustasia Day of the New Albany deanery said that Bishop Raymond Gallagher of the Diocese of Lafayette "reminded all Catholic women that we are a message" at the province convention which she attended Oct. 18-20 at Muskegon.

Applauding for a fund-raiser in a parish on behalf of missionary priest Michael Barton, an Indianapolis native, ACCW international affairs chairman Jane Bruggeman of the Tell City deanery said, "Ask them to be generous as his need is great."

Further Barton is trying to purchase a water pump, which will cost more than \$5,000, for his

parishioners in the Sudan, Bruggeman said. A report on his work was in the Sept. 24, 1982, issue of the Criterion.

A national survey of NCCW members' awareness of and involvement with ethnic groups other than their own is being conducted this month. Lawley provided a copy of the questionnaire for each deanery to duplicate.

Patricia Werk, one half of a certified teaching couple in natural family planning, offered assistance at the parish level or to couples.

Although there are many natural family planning teachers in the Indianapolis area, Patricia and her husband Jeff are the only ones south of Columbus. They can be reached at

Route 1, Box 223, Mauckport, IN (812) 752-4768.

Lawley said that the NCCW brought family planning back to parishes from its national convention about eight years ago.

The discussion of a proposal made at the quarterly ACCW meeting in August to sponsor a presentation by healing priest Father Ralph DiOrto continued among 38 NCCW members and two priest moderators.

ACCW moderator Father James Moriarty, pastor of St. Matthew's parish in Indianapolis, and Tell City deanery CCW moderator Father Andrew Diesman advised continued study in reaching a decision.

The next ACCW meeting is scheduled at the Catholic Center in Indianapolis on Feb. 9, 1983.

Genetic research should consider 'basic values,' says theologian

WASHINGTON—Genetic research and intervention should be assessed "in terms of the basic values at stake," including "the sacredness of human life itself," a Jesuit moral theologian told a congressional hearing on genetic engineering.

Testifying Nov. 17 before the oversight subcommittee of the House Committee on Science and Technology, Jesuit Father Richard A. McCormick, Rose F. Kennedy University's Kennedy Institute of Ethics, said the values at stake in genetic research and intervention include:

- The sacredness of human life itself.
- The meaning of ourselves as social (and therefore interdependent) beings.
- The interconnection of life systems.
- The meaning of sexuality, the family and individual self-identity.
- The goals of genetic research and its environmental effects.
- The priorities of our research effort, especially as supported by the federal or state governments.

"If we fail to view genetic intervention in terms of the basic values at stake, we fail to assess it adequately," Father McCormick said. "We sacrifice long term well being for immediate gain. Americans are a pragmatic, interventionist people. They succeed now and pay later. This we cannot afford."

Father McCormick recommended that the procedure in deliberating an genetic research

and intervention differs from the usual governmental process, which he said involved "political trade-offs, compromise, power plays, constituent-sensitive concessions, economic cost-benefit considerations, etc."

Father McCormick said he was in general confident in the maturity of the scientific community to regulate itself.

"Nonetheless," he continued, "I judge it to be paramount that there be some public mechanism of ongoing deliberation and assessment of progress in this area."

Also testifying before the subcommittee, LeRoy Walters, director of the Center for Bioethics at the Kennedy Institute, discussed the ethical issues involved in gene therapy.

There are genetic diseases involving only a single gene, such as cystic fibrosis and sickle-cell anemia, "which have proven to be intractable to currently available methods of health care," Walters noted.

"The specific type of gene therapy for which the ethical rationale seems strongest is somatic-cell (or non-reproductive-cell) modification for a consenting adult suffering from a debilitating or lethal single-gene defect," he said.

The primary argument against gene therapy, even in such cases "is that such intervention would be the first step toward the genetic engineering of human beings or toward the control of evolution," Walters

Women as deacons considered

WASHINGTON—U.S. bishops meeting in Washington considered, but did not vote on, proposals to study ordaining women to the diaconate, to expand dialogue with women's groups and to issue a pastoral letter on women.

Bishop Michael F. McAuliffe of Jefferson City, Mo., chairman of the bishops' committee on women in society and in the church, presented the women's issues Nov. 17 at the National Conference of Catholic Bishops' annual meeting.

The bishop said it was his committee's suggestion that the bishops consider studying the question of ordaining women to the diaconate because there is an historical precedent for women deaconesses and the study "would be a sign to women" of the bishops' concern.

Bishop John Kinney of Bismarck, N.D., chairman of the permanent diaconate committee, said such a study would be beneficial and "our committee is willing, even eager to take part" in a historical study of deaconesses in the early church.

The committee on women in society and in the church is expected to present to the bishops' administrative board in March a proposal for an expanded dialogue with women: "in order to develop a substantive program of pastoral action to deal with issues that are a concern to women."

In the meantime, a survey on women in the church is being prepared.

Sister Mariella Frye, U.S. Catholic Conference staff member for the bishops' committee on women, said the survey will be aimed at all types of women "to determine what their expectations are and what are the issues the church needs to address."

The bishops' committee and Women's Ordination Conference representatives have had a series of meetings since 1978 to discuss women's issues in the church and to "ascertain with some clarity the problems that underlie a growing alienation of women from the church," Bishop McAuliffe said.

The goal of that dialogue, he said, was "to discover, understand and promote the full potential of woman as person in the life of the church."

Maria Silvestro, co-coordinator of the National Office of the Women's Ordination Conference, said, "they can study the questions for years, but it seems to me the bishops see some clear need for action. That gives me hope."

After Bishop McAuliffe's presentation on women's issues several bishops spoke in favor of a pastoral letter.

Bishop Raymond A. Lucker of New Ulm, Minn., noted that he had written a pastoral letter on women for his diocese and received letters of support and appreciation from women in the diocese in return.

Bishop William E. McManus of Fort Wayne-South Bend, Ind., agreed that "the time to move is now." He asked if there was any progress in having women admitted as installed lectors and as acolytes and was told that there was no new information on the subject.

Archbishop John R. Quinn of San Francisco said he favored the study but said some fundamental issues need to be addressed.

"There is a tendency to dissolve priesthood in ministry and to dissolve the sacrament of holy orders into the sacrament of baptism," he said.

Also, the archbishop said that although some people may believe it is only a matter of time until women are ordained, women's ordination is in conflict with the magisterium of

EDITORIALS

Pastoral indicates tough times ahead for teaching Church

The American bishops are writing a pastoral letter on war and peace. In the recent past the teaching of the Catholic Church has frequently opposed the public policy of the United States government particularly in issues dealing with pro-life, i.e., issues such as abortion, poverty, racism, genetic engineering, euthanasia and war and peace. Unfortunately, too many Catholics are too ignorant of Catholic teaching when it comes to such pro-life and social justice issues. The result is often a confused laity, unwilling to learn Catholic teaching and sometimes quite rebellious of what has been consistent if not always promulgated teaching.

The real struggle of Church renewal is barely begun. The gap between giving lip service to the Church and living a life of faith is of crisis proportions. The real struggle involves that change of heart from a catechism-based faith which demanded loyalty to a set of memorized questions to an interiorly freely chosen commitment to the person and life of Jesus Christ.

Some Catholics continue to balk at a dynamic faith, i.e., one which is to be lived and which grows. There remains the desire to be comfortable in one's own pew on Sunday and left alone the rest of the week. Nevertheless, the Church has developed throughout her history very strong teachings on such matters as poverty, racism, abortion and euthanasia and even war and peace.

With respect to the latter, the bishops and others are involving themselves in the nuclear debate because there are moral issues of love and hate and trust and mistrust as well as war and peace there. How does the Catholic reconcile a Gospel command of Jesus to love one's enemies in the face of a government which encourages mistrust of some other governments only slightly short of armed aggression against them?

The Church itself has often failed in its pastoral ministry to close the gap of understanding among its people—the gap between the teachings of Jesus Christ and the living out of those teachings on a day to day level. The Catholic Church at the parish level is now so obsessed with its own self-maintenance, with a bureaucracy of buildings and hierarchies, that the work in which her clergy needs to be fully involved—that of real ministry to and caring for and teaching to her people—is being

choked by a morass of institutional requirements on the one hand and a self-satisfied laity on the other.

Because the Church has in the past so aligned itself with our society her attempts to disengage herself are now thought by some to be treasonous. The political and military loss of the Papal States in 1870 was not half so painful as the more subtle and more complex surgery of separating Church from State in America. Indeed, it has been something of a Catholic goal to be as American as any Protestant and much of the immigrant surge of this nation in the first part of the 20th century was to prove that Catholicism was as American as Protestantism.

It is not so much that Catholicism now stands in direct opposition to everything government stands for—it is that Catholicism, if it is faithful to the Gospel of Jesus Christ, cannot align itself in any way with any political movement or government for its purpose is not the same. Political values are earthly and temporary. Gospel values are neither. That does not say politics and religion must ignore one another. But it is to say that they cannot be wedded together as history has attempted to do.

The United States government is concerned with protecting this nation from its enemies. The Gospel teaches us to make peace with and to love our enemies. From that perspective alone, no Catholic could in conscience support a political or military position which encourages distrust or armed aggression.

A Gospel-centered commandment to love calls for a change of attitude which presumes peace is attainable and not one which presumes war is inevitable. It does not call for putting up defenses. It calls for pulling them down.

And why should the bishops concern themselves with fears as to what this nation might do? For all the rhetoric which politicians inveigh against our enemies, the United States alone remains the nation which has used nuclear weapons against other nations. For all the serious concern we might have as to what our enemies will do to us, we remain the only nation to have destroyed others with nuclear arms.

There are tough times ahead for the teaching Church in its relations with government. There are even tougher times for the teaching Church in its relations with Catholics. As the battle lines are drawn, the pressure will fall on the hierarchical members of the teaching Church not only to more fully teach but to more fully live what is taught. The hierarchy has yet to convince the average Catholic that what seems to be the jingoism of the pre-Vatican II Church should not continue.

From what past riches in her teaching the Church has kept silent, she is now paying in the language of rebellious believers. The sins of the fathers continue to be visited on their children.—TCW

WASHINGTON NEWSLETTER

Nuclear deterrence biggest question facing bishops

by JIM LUCKEY

WASHINGTON—Questions surrounding the paradoxical issue of nuclear deterrence seem to have become perhaps the biggest single stumbling block facing the bishops as they consider their proposed pastoral letter on war and peace.

Time and time again during the bishops' discussion at their annual meeting in Washington Nov. 13-18 of the second draft of their pastoral letter, the possession of nuclear weapons for deterrence purposes was raised as a major concern. Even the chairman of the committee drafting the pastoral, Archbishop Joseph L. Bernardin of Chicago, admitted that the committee was not completely satisfied with its formulations on deterrence policy.

The Reagan administration also seemed to place deterrence at the top of the list of issues on which it was seeking to influence the bishops. Its formal response to the second draft of the pastoral, sent to the bishops during their meeting in Washington, maintained that its deterrence policy fit Pope John Paul II's characterization of deterrence as "morally acceptable" as long as deterrence is used as a step toward progressive disarmament.

The deterrence section of the bishops' proposed pastoral already has been revised

in part on that papal statement, read at the United Nations last summer by the papal secretary of state, Cardinal Agostino Casaroli. The second draft of the pastoral notes that deterrence is a paradox because it includes a number of negative dimensions.

THESE INCLUDE SUCH "sinful situations" as the intention to use nuclear weapons to deter an attack, the human consequences if deterrence fails, the political relationship of distrust which sustains deterrence, and the diversion of resources to weapons of deterrence.

Despite those negative elements, the second draft of the pastoral says possession of nuclear weapons may still be acceptable as long as its purpose is to prevent the use of nuclear weapons and as long as negotiations proceed to meaningful and continuing reductions in nuclear stockpiles.

But the draft pastoral also notes that deterrence policies need to be continually rethought, particularly since the strategic balance is so fragile that any additions to the nuclear arsenal in the name of deterrence might in fact make the control of nuclear arms less likely.

Discussions among the bishops showed that many feel the proposed pastoral's treatment of deterrence still is not on the right track.

Cardinal John Krol of Philadelphia said that with all due deference to the pope he would prefer to see deterrence described as tolerable rather than acceptable. Tolerance, he said,

satisfactory only because of a greater good that can be achieved.

OTHERS NOTED THE inconsistency of supporting a general policy of deterrence even though it has morally unacceptable elements. "We do not want to find ourselves in the position of at least seeming to support a good end... through a means whose use we consider immoral," said Archbishop James A. Hickey of Washington.

Still others, such as Archbishop John R. Quinn of San Francisco and Bishop Raymond A. Lucker of New Ulm, Minn., said the document needs more precise criteria for judging the acceptability of a deterrence policy. Archbishop Quinn said the deterrence of the MX missile system has been seriously questioned and remarked, "I believe we should strengthen our position against destabilizing steps in the nuclear race by clearly opposing the MX deployment."

Bishop Lucker added that tolerance of nuclear weapons was a thin thread on which to hang other conclusions in the document and said the notion of deterrence has been the justification for the production of more and more nuclear weapons.

Archbishop Raymond G. Hunthausen of Seattle, meanwhile, argued that the pastoral should flatly say that the strategy of deterrence is a root cause of the arms race.

But it may turn out to be next to impossible for the bishops to come to precise moral judgments when dealing with the deterrence

according to Archbishop John R. Roach of St. Paul-Minneapolis.

At a news conference closing the bishops' meeting Archbishop Roach remarked that he felt the church always has been willing to tolerate some ambiguity as it struggles to find the truth. Such ambiguity, he indicated, is not something to be lamented but serves as the starting point for later developing more refined and precise teachings.

Such ultimately may be the case in the bishops' struggle with deterrence.

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LIVING THE QUESTIONS

Advent is approaching and we have much to recover

by Fr. THOMAS C. WIDNER

There is much to recover during the upcoming season of Advent. So much has been lost the past few months as the Church wound down from the Easter celebration last spring. It seems as if every year is the same in that respect. The Church offers us the glorious feast of Christ's Resurrection and outdoes herself so much that everything else pales in the glory of that moment. So we need Christmas to restore the imagination in faith and we need Advent to help us stimulate our imaginations.



In Sunday's Gospel Jesus tells us to be on our guard "lest your spirits become bloated with indulgence and drunkenness and worldly cares." But whose spirit has not indulged in something? If we have not immersed ourselves in the real things of life—in our work, in our families, in ourselves, then we would not have the opportunity to seek our freedom from such indulgence.

But is that the indulgence of which Jesus speaks? If we give ourselves completely to work, family, self—is that wrong? Most of us perhaps give ourselves to other things besides. Perhaps to

the boredom of modern living. Perhaps we have lost the ambition which recognizes the richness of living. Perhaps to the dark side of living, to all the shadows of secrecy and betrayal of the direction of our lives.

What secret thing do we indulge in in our lives? In other words, what exhausts us and keeps us from really devoting ourselves to self, to family and ultimately to God?

The Church father Origen quotes the Scripture and says our Lord points out to us that "The kingdom of God is within us." Last Sunday's feast of Christ the King gloried in the person who is Lord of the Kingdom of Eternal Life. Origen says, "He who prays for the coming of God's kingdom prays rightly to have it within himself, that there it may grow and bear fruit and become perfect."

The prophet Jeremiah in Sunday's Gospel tells us the Lord is about to fulfill the promises He made to Israel and bring justice to His chosen people. The apostle Paul follows that with his wish that "the Lord increase you and make you overflow with love for one another and for all." What is it for those who remain in their guard as Jesus asks?

What is this kingdom within us of which Origen speaks?

What is this justice of which Jeremiah speaks prophetically?

Why should all of that be linked with Paul's hope that Christ's followers be filled with love for one another?

The kind of indulgence of which Jesus speaks harms us. It

confuses us and exhausts us. It wears us down and makes us think we have chosen wrong paths. It makes right look like wrong and up look like down. "Blessed are the singlehearted" the beatitude says. Jesus invites us to keep our eyes and ears open for His kingdom.

This kingdom is within. So the Christmas for which we prepare is not simply a question of looking outside ourselves for happiness. The happiness must come from within. How can it if we are indulging ourselves in ugliness or in boredom?

There can be no happiness if there is no justice. The kingdom cannot be found within if what is within is in contradiction to the promise of the kingdom for freedom, for equality, for dignity, for respect, for peace.

The kingdom within attains all those things by recognizing the love which comes to it from the Father through the Son in the work of the Holy Spirit which is the faith, hope and charity of Christian believers.

Advent then means turning the dolefuls around, ridding oneself of indulgences and exciting the imagination again to believe in the reality of freedom and peace. If we have given up pieces of our freedom throughout the year, recapture them. Be on guard. Where have they gone? Whose freedom have I taken away? Have I failed to recognize God's kingdom within? Have I failed to accept His love which comes through the love shown me by those who like me hope that His kingdom is real?

The church stands on Father Jack Egan's shoulders

by Fr. RICHARD P. McBRLEN

One of the great advantages, even joys, of growing older is the widening of one's historical perspective. Any society or Church worth its salt respects, reveres, and learns from its senior citizens.

On this, the 30th anniversary of Vatican II, he is struck by the fact that those who were just entering their adult years in 1962, when the council began, are now already 20 or 41 years old.



The younger one is, the less likely one is to remember in much detail the particularities of the pre-Vatican II Catholic Church.

Most of what the over-40 Catholic easily recalls and takes for granted about that Church is a matter of surprise, wonderment, and even amusement for the college-age Catholic.

That is both a blessing and a problem. It's a blessing because a teacher doesn't have to spend much time helping the student unlearn some of the negative principles of pre-conciliar Catholicism.

But it's also a problem because the younger Catholic finds it difficult, if not impossible, to appreciate the riches and the grandeur of that period as well.

Indeed, all of us owe an enormous debt to those valiant men and women who prepared the way for Vatican II, often at the cost of their health, their reputations, their peace of mind, and their standing in the church.

VATICAN II, after all, did not invent critical biblical scholarship. There were great biblical scholars long before the council. And people like Pres. Maria-Joseph LaGrange and John McKenzie paid a high personal price for their pioneering achievements.

Vatican II did not invent the concept of religious liberty and of respect for non-Catholic and non-Christian religions. There were scholars and ecumenists who were way ahead of their time in this apostolate, and working ahead of us, a cloud—people like Fathers

John Courtney Murray and Yves Congar, both of whom were forbidden for a while to publish and even to teach.

Vatican II did not invent the idea that everyone, laity as well as clergy, should participate fully and intelligently in the celebration of the Eucharist. There was a vigorous liturgical movement in the Church decades before the council, thanks to such imaginative and courageous leaders as Fathers Virgil Michel, Godfrey Diekmann, Shawn Sheehan, William Leonard, and so many others.

And Vatican II did not invent the profile of the priest as enabler of the laity, servant of the needy, and minister to the wider Church and the wider society. Twenty years before that council there were priests exactly like that, preparing the way for Vatican II and for the Catholic Church we all now take for granted: Msgr. Reynold Hillenbrand, George Higgins, Daniel Cantwell, and one who holds a very special place in my heart, John J. Egan, whose retirement from the University of Notre Dame and return to his beloved Archdiocese of Chicago have just been announced.

I INTENDED TO devote this entire column as a personal tribute to Jack Egan, and, in a sense, it is just that. No one can begin to appreciate the gift of Msgr. John J. Egan to the Church and to the wider community without seeing him in some larger historical and ecclesiastical perspective.

Just as there are younger Americans who think Joe DiMaggio is just the guy who advertises Mr. Coffee, so there are younger Catholics, including not a few priests, who think that Jack Egan is just the politically savvy, energetic, restless Chicago priest who serves as Director of the University's Center for Pastoral and Social Ministry, and as assistant to Father Hesburgh, Notre Dame's President.

It's true: Jack has spent the last 12 years of his priestly ministry here at Notre Dame, and his contributions to the University, to the field of pastoral and social ministry, and to the national Church have been astonishingly fruitful.

But the next time you and I are tempted to congratulate ourselves on how far we can see

down the ecclesiastical road and all across the surrounding social landscape, let's not neglect to look down a moment to see where we're standing. Not on the ground, but on someone else's shoulders.

Those are Jack Egan's shoulders, just as they are the shoulders of Murray and Higgins and Congar and Michael and Diekmann and Paccilli and Montini and Dorothy Day and Patty Crowley and Ed Marciniak and so many others.

But Jack's shoulders are especially broad and sturdy. I know. I've stood on them again and again, before I came to Notre Dame more than two years ago and ever since.

Jack Egan was the best of priests in the pre-

Vatican II era and he is still the best of priests in the post-conciliar era.

A pioneer in the marriage and family apostolate, a pioneer in the urban ministry apostolate, a pioneer in the lay apostolate, a pioneer in the building of priests' associations, a pioneer in inner-city ministry, a pioneer in community organization, a pioneer in priestly ministry as a ministry to the whole Church and to the whole of society—Jack Egan is a priest for all seasons.

The Church could wish for nothing more than to have his like reproduced again and again in the priests who will walk in his footsteps and stand high on his shoulders.

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SHOES FOR POLAND—Indianapolis Mayor William H. Hudnut and Polish Cultural Society aid drive Chairman Zebrowski lead one of more than 600 cartons of shoes donated by the residents of Central Indiana for the people of Poland. (Photo by Frank Kautz)

Cathedral is more than just another parish

by Fr. STEPHEN JARRELL

St. Peter and Paul Cathedral now wrestles with the familiar difficulties which have confronted many of our churches. Its membership has radically declined through death, escape from a decaying neighborhood, and abandonment of the practice of the faith.

Most parishioners are elderly. No longer do large numbers of faithful worshippers crowd the cathedral. Despite the fact that the cathedral stands geographically near the heart of the city, most of those traveling to and from work easily pass by her doors.

Like most churches built during the earlier part of this century, the cathedral is faced with a deteriorating physical structure and an inadequate spatial arrangement for the celebration of the revised sacred rites.

Water leakage has caused unsightly damage to parts of the interior walls. Lighting is inadequate, causing harsh shadows. The sound system often creates distracting resonance and much diffusion.

A renovation in the 1930's introduced elements now considered triumphalistic, domineering, and burdensome for worship. The focal points for the celebration of the Eucharist—altar, ambo, chair—need greater prominence and proximity.

An artificial barrier has been created by two communion railings. Dark pews traveling the distance of the nave have caused visual problems, immobility, and distance from the liturgical action. Space for the celebration of baptism and reconciliation is non-existent. An

area for the exercise of the ministry of music is insufficient.

COMPLICATING these demographic and physical problems is one that I term "pastoral."

The cathedral is—or should be—more than one parish among many parishes. It is the mother church of the archdiocese. It is the home of the chief pastor. If it loses its vitality, then this living symbol of the presence of the Catholic church in the city of Indianapolis and through the archdiocese is weakened.

Unfortunately, this has already happened. Few, if any, Catholics in the archdiocese sense that the cathedral is their church, symbolic of their unity with the bishop and all Catholics. Few look to the cathedral as the mother church, as the home where prayerful and humanly attractive liturgy thrives, where the bishop is seen as the chief pastor and servant, where all peoples—regardless of their race, color or creed—feel invited to come and have their emptiness filled with the rich fare that the church's presence could offer. The cathedral has become a sleeping giant.

Our cathedral needs to take a deep breath of fresh air, to be stirred back to life—not to its life of the nostalgic past but to stretch toward a new vitality which responds with fidelity to our rich tradition yet meeting the pastoral needs of the present and the future.

There are, indeed, signs of hope on many levels. Downtown Indianapolis and adjoining neighborhoods have been undergoing some revitalization through the building of new



MEETING OF THE MINDS—Archbishop O'Meara meets with St. Meinrad College students during November. (Photo by Joe Bozzelli)

business structures and the restoration of older homes. Through the marked effort of the city government, citizens are invited to take up residence again in the inner city. An inner-belt highway system, with access ramps near the cathedral, make the cathedral church more accessible to all people, whether inside or outside the city.

IN ADDITION to these positive developments, several encouraging signs in the ecclesial arena need to be noted which should influence the cathedral renovation: for example, a greater sense of diocesan unity and enthusiasm surrounding the annual celebration of the Christ Mass; a cathedral rector open to change and earnest about making the cathedral a dynamic symbol for the church's pastoral presence.

Also, a professional staff, available through the Office of Worship, which can bring pastoral creativity to a revitalized cathedral program; lay people interested in the great potential that can be brought about by the renovation of the cathedral and its pastoral life.

It is my personal hope that we will be willing to look honestly at the realities of life around the cathedral and be willing to face those

realities with new commitment; to bring creative innovation with respect for the integrity of the existing building; and to revitalize cathedral life so that it may respond better to the spiritual hungers of contemporary people.

In view of the challenges that face us, I wish to propose the following initial steps:

1. That a plan for the physical renovation of the cathedral be developed immediately, incorporating the best ideas contained in the report.

2. That a public relations campaign be organized to sell the plan of renovation and raise the necessary developmental monies. This includes not only necessary capital for physical renovation but also monies for a variety of cathedral programs in the year ahead. This would include the just support of professional staff.

3. That the renovation committee investigate the flexible use of the cathedral building, allowing not only for the celebration of the sacred liturgies, but also for other creative uses which can clearly manifest the church's presence "as one who serves."

(Next: Creating an environment for worship and assembling.)

TO THE EDITOR

'Parish shopping' causes problems

I say "Yea-hooray" for Ruth Holladay's article about parish shopping (Oct. 22 issue). I agree we should take a closer look at responsibility and commitment to our fellow-neighbor parishioners.

As a member of St. Monica Parish, I can personally testify to the hardship and sacrifice endured by those of us who have remained faithful to our parish boundaries and financial responsibilities. These financial struggles have been intensified by the many who have "jumped ship" to more affluent and prettier parishes where financial needs and community commitments aren't as great a requirement.

In the past few years, the Lord has not seen

fit to bless our parish with a great deal of material wealth. He has given us a far greater blessing! He has given us a strong and beautiful community spirit—a unity and dedication to serving Him and one another to the best of our ability with what we have—willing and hard-working hands with a lot of love for one another in our hearts.

Those who have parish-hopped away from St. Monica's have missed a great gift. One that can't be bought with money or beautiful surroundings. I hope they will realize what they have missed and re-evaluate their choices.

Indianapolis

Lynnell Nelson

Bethany House founders not forgotten

I was delighted to see an article on the Bethany House in your recent issue of The Criterion. As an outreach of Catholic Social Ministries, Bethany House has become a concrete expression of our Christian responsibility of service to "the least of our brothers."

However, I was disappointed that the article did not mention the two people who were most instrumental in the founding of Bethany House: Providence Sister Beth Duffy and Mr. Tom Haerle. From the spring of 1980, Sister Beth and Tom worked tirelessly in their

those who needed it. What a witness they have been to those of us in Terre Haute who are privileged to know them!

Now that the directorship of Bethany House has passed on to new leadership, we pray that the Lord will continue to bless its ministry to the poor and needy. But we should not forget that to Sister Beth Duffy and Tom Haerle, as well as to all the others who have volunteered their time, we owe a debt of thanks.

Connie Newsum

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Much to be thankful for

by ALICE DAILEY

As one who has difficulty inviting up any degree of enthusiasm for soap operas, jiggly cheerleaders, or cowboy hats on anyone east of the Mississippi, I do find much to be thankful for.

Heading the list might be volunteer church workers: those who keep altar linens, sanctuaries and chapel spaces for the ongoing drama of the Holy Sacrifice, who bring the Eucharist or words of cheer to the incapacitated; who use needle and thread artistry in mission work and for all who serve in any form of lay ministry, physical, spoken or sung.

I am grateful for teens who have the guts to say "no" to dangerous forms of peer pressure; to the many young whose wholesome lives outweigh any scandal given by the publicized minority.

Words of praise are due those who work with children or the helpless, to police officers and firefighters for protection we take for granted; for veterans of wars not of their choosing, and for peacemakers in the home and society.

There is gratitude for the gift of life, faith, family, country, social security, people who ask "have you lost weight?" when all I've done

is gain; for overhouses and for birds who stick out the winter with us, even greedy old starlings.

Much gratitude goes to our clergy and Religious who withstand the rigors of loneliness, giving counsel, balancing impossible budgets, criticism or downright insolence and who keep the ideal ever before them even in the face of everydayness.

I am thankful for each day that unfolds with new hope and promise for the millions who, despite "polls" to the contrary, still appreciate and practice decency in entertainment and lifestyle.

I am deeply grateful for having been blessed with the correct number of workable limbs and senses, and I have great empathy for those who, be wise of some chemical imbalance, do not possess these. My hat goes off to their families for heroic love and service and to caring persons who employ the limited.

And last, but decidedly by no means least, I have much gratitude and admiration for those whose only service may be prayer; prayer offered amid despair or other forms of suffering; prayer offered during lonely nights when sleep fails and prayer for all who cannot or do not pray.

check it out...

✓ Franciscan Discovery Days will be held at St. Francis Center, Cincinnati, on Dec. 3-5.

Single Catholic men aged 17-45 are invited to spend a weekend with the friars and enter into the life of St. Francis of Assisi. For more information and reservations, call the Vocation Team at (513) 825-1982.

✓ From Saturday, Dec. 11 at 3:30 p.m. until noon on Sunday, Dec. 12, a Priesthood Weekend will be held at St. Philip Neri Parish for college age and older men. The weekend will offer an opportunity to look at a priest's life "from the inside." Contact your pastor for further information.

✓ Mrs. John E. (Marie) Mitchell is leaving the Liturgical Commission for reasons of health. Mrs. Mitchell was appointed to the Commission in 1978 and served on the Ministries in Worship Committee.



✓ Mr. and Mrs. Ernest Russell, formerly of Indianapolis, will celebrate their 50th wedding anniversary with a 1 p.m. Mass of celebration at St. Columba Church, Columbus, on Saturday, Nov. 27. The reception afterwards will be hosted by the couple's children: Mr. and Mrs. Gary Russell, Fargo, N.D.; Mr. and Mrs. Robert Russell, Florence, S.C.; Mr. and Mrs. Gary Chase, Alamo, Calif.; 14 grandchildren and 1 great-grandchildren.

Archbishop O'Meara's Schedule

Week of November 28

SUNDAY, Nov. 28—Mass at St. Peter and Paul Cathedral, Indianapolis, 11 a.m.

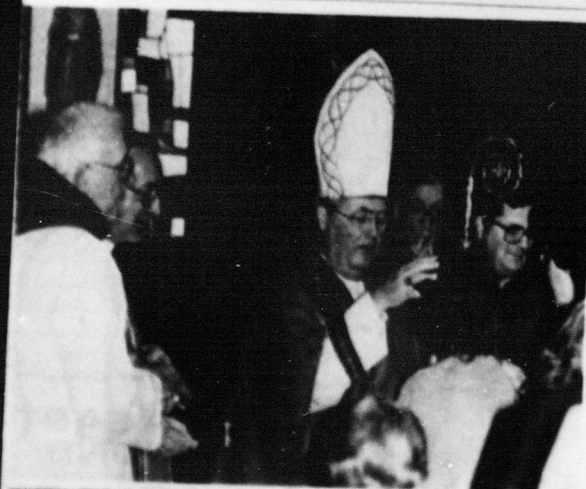
SUNDAY and MONDAY, Nov. 28 and 29—Presbytery meeting, Imperial House Motel, Columbus.

TUESDAY, Nov. 30—Silver Jubilee celebration of the Episcopal Ordination of Bishop Frederick Freking, La Crosse, Wisconsin.

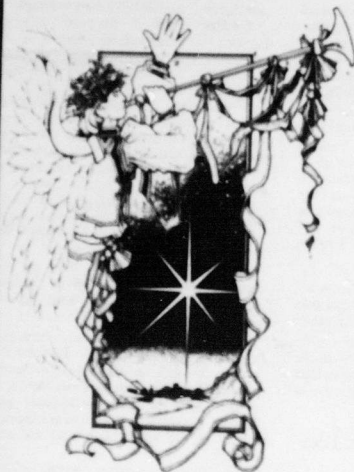
THURSDAY, Dec. 2—Celebration of Human Rights Day, luncheon at noon, Atkinson Hotel, Indianapolis.

FRIDAY, Dec. 3—NCCB Committee on Evangelization meeting, Washington, D.C.

SATURDAY, Dec. 4—Archdiocesan Board of Catholic Education Planning Meeting, Catholic Center, Indianapolis, 10 a.m.



CONFIRMATION—Archbishop O'Meara confirmed parishioners at St. Anthony in Clarksville on Nov. 7. Franciscan Fathers Bonaventure Crowley, David Hoff, Pinton Castwell and Louis Manna surround the Archbishop at the ceremony, one of more than 100 which the archbishop performs annually. (Photo by Paul Williams)

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to think
about Christmas...

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Instead of hitting someone, give thanks

by DOLORES CURRAN

Last year someone posted on a bulletin board an article entitled, "Forty-one Everyday Occurrences That Make You Want to Punch Somebody." Included on the list were items like "Getting a telephone call from someone who as soon as you answer, says, 'Please hold,'" and "Getting inaccurate street directions from some well-meaning soul who believes that any information is better than none."

Most were daily annoyances that plague us as humans living with other humans while trying to love them. I'd like to take the same idea this Thanksgiving to come up with 30 occurrences that make me want to thank somebody. Here they are. Add your own.



I feel thankful:

1. When someone moves over in the pew to let me in.
2. When someone says, "Have you lost weight?" when I haven't.
3. When my kids empty the trash or fill the tissue holder without being asked.
4. When anybody makes a move toward peace in our world.
5. When the hot water holds out through all the showers.
6. When my friend tells me she and her husband are not going to separate after all.
7. When we finally use up the end of the leftovers.
8. When the first crocuses peep through in the spring.
9. When soccer season ends.
10. When I hear a good homily.
11. When I get a letter from our college daughter.
12. When the car finally starts after failing to turn over three times.
13. When my husband says, "You look tired. Let's eat out."

14. When my luggage arrives when I do.
15. When the snows stop and the rains begin.
16. When an old friend calls or writes.
17. When the teacher says, "He's a good kid, that son of yours."
18. When the son says, "He isn't bad—for a teacher."
19. When my sisters and I laugh together over childhood memories.
20. When I get nice letters from readers.
21. When the last of the zucchini is used and the tomatoes are canned.
22. When the local factory reopens.
23. When single parents feel good about their parish.
24. When a baby is born.
25. When the pollen season spends itself and I can stop sneezing.
26. When I can sleep in on a Saturday morning.
27. When the flashing red lights behind me aren't for me.
28. When my 17-year-old son asks me to go to a game in which one of his friends is playing and actually sits with me.
29. When we're all together for the holidays.
30. When we realize we're free to thank God together for these blessings.

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Isolation is no remedy for depressed person

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: Last night I received a call from a friend of mine in a city about a hundred miles away. He surprised me by saying his wife had left him earlier in the day and was planning to file for divorce. He was very upset and depressed and had even thought of suicide. He asked me please to come.

Of course, I went. I am writing you this letter while sitting in a coffee shop on route. I realize you answer will not come quickly enough to help me this time. But the act of writing you will help me focus my thoughts. What can I say to him? What should I do? How do I know if he might really kill himself? Please answer as I feel your suggestions may help in a future crisis.

Answer: Your friend's request to come and your instinct to go to be with him are both correct. When one is depressed is no time to be alone.

The best defense against suicide is the presence of others. Almost all suicides occur in isolation. If you are worried about someone

taking his life, the best response is to have someone with him at all times until the crisis is past. Severe crises can last as long as a week.

Drinking would be the next concern. Drinking is a common escape from stress in our culture. Unfortunately, alcohol is basically a depressant. Depression plus alcoholism plus alcohol is a formula for suicide.

If your friend drinks, take steps to keep alcohol consumption minimal. No more than one drink or beer at a time. Do not counsel or plead. Simply take charge of this matter and console him. People in crisis are usually very pliable and susceptible to firm direction.

Talk realistically with him about the crisis. This is no time to talk about the weather. Nor is it a time for wise counsel or false hopes. Go over the actual details of the problem.

Tell me what happened? What did she leave? Where did he go? What did she take with her? What did she say? What did you reply?

This focus on reality has two advantages. First, you will help your friend review the details in such a way that additional possibilities may become apparent. Second, at a time when he feels overwhelmed and helpless, you will be treating him as a capable adult. This will add to his courage and confidence.

Finally, offer your friend concrete support. Sympathetic words will not be half so important as tangible contact. When you first see him, hug him. Physical contact has great significance in times of crisis. Continue to touch him as you talk. An arm around his shoulders or a hand on his arm are very meaningful gestures.

Eat with him. The shared meal is a symbol of relationship. In literature and liturgy (the Mass), the meal has always been important as a sign of togetherness. In a critical time it will mean more than words.

You were right to go to your friend. Don't let him be alone. Be careful of alcohol. Focus on reality. Beware of giving advice. And be physical in your support. Answers and advice are not so important as your being there.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box #72, St. Joseph's College, Rensselaer, NY 47624.)

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22. When the local factory reopens.
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24. When a baby is born.
25. When the pollen season spends itself and I can stop sneezing.
26. When I can sleep in on a Saturday morning.
27. When the flashing red lights behind me aren't for me.
28. When my 17-year-old son asks me to go to a game in which one of his friends is playing and actually sits with me.
29. When we're all together for the holidays.
30. When we realize we're free to thank God together for these blessings.

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FOR THE FRIEND WHO HAS EVERYTHING



THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

What to give at Christmas to the friend who has everything is a problem no longer. Now, in his name (or hers), you can wipe out hardship.

Young men need your help to become good priests. Millions of babies are hungry all the time. Christmas will be happy if you help people like these. In your friend's name, we'll send him or her a new artistic personalized Gift Card in time for Christmas, saying what you have done.

To train a native priest costs only \$1,080 an year (\$180 a year, \$15 a month). To train a Sister costs merely \$300 (\$150 a year, \$12.50 a month). Give an altar to a mission church (\$100), a chance (\$40), a ciborium (\$40), a tabernacle (\$25), a sanctuary lamp (\$15). For as little as \$20 you can feed a family of refugees for a month.

Build a church or chapel, and name it yourself for the saint of your choice? You can do it for much less than you think. The Holy Father says a church is urgently needed in Bhavnagar, India (\$6,000), for instance, in Imjalkadur, India (\$10,000), in Mannarkkayam, India (\$6,000), and in scores of other poverty-ridden places. What an appropriate lasting gift at Christmas in your loved ones' memory! Write to us. All gifts are tax deductible, of course, in the U.S.A.

In Bethlehem, orphan girls will find their Christmas stocking empty. Like to be Santa Claus to one of them? You can adopt a little girl for only \$14 a month (\$168 a year). We'll send you her photo, ask her to write you.

The Midnight Mass in Bethlehem will be offered for the members and benefactors of this Association. This is our Christmas Gift... Day by day, all year long, members share also in the Masses, prayers, and sacrifices of our mission priests and Sisters. In time for Christmas, enroll yourself, your family and friends? The offering (used for the poor in 18 developing countries) is very low. You can enroll your family in perpetual membership (\$100) or annual membership (\$10). To enroll an individual the offering is \$25 (perpetual) or \$5 (annual). Ask us to send Gift Cards before Christmas, if you wish.

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Bishops' committee hits economic policy

WASHINGTON—A committee of U.S. bishops issued a resolution criticizing current U.S. economic policies after the full body of bishops ran out of time to consider the measure Nov. 18 at its annual meeting. The "Resolution on the Economic Crisis" calls on national leaders "to reject current policies which tempt to solve America's economic ills at the expense of the poor and unemployed." The bishops were scheduled to vote on the resolution after their discussion Nov. 18 of the proposed pastoral on war and peace, but when the discussion went longer than expected, the committee decided to release the economic statement in its own name rather than that of the National Conference of Catholic Bishops. Bishop Mark J. Hurley of Santa Rosa, Calif., chairman of the bishops' Social Development and World Peace Committee, maintained that the resolution was not meant to be a partisan criticism of the

Pathways of the Spirit

Memories evoked by Advent

by DOLORES LECKEY

When Advent arrives in my part of the world, the leaves have abandoned the trees and the days have grown short. Night then comes quickly and stays a long while. Nature seems to be in wait, expectant and quiet.

I've noticed how much the church seems to enter into the rhythms of the world during Advent, as if finding reflections and echoes of Christian faith in nature.

During Advent, it seems as though a deep memory is awakened. It is a memory of hope. And it is linked to a time of waiting.

In my high school years, the sisters ushered students into this special season of waiting with an Advent prayer that infused us with a sense that God was up to something. But the most vivid part of the season began Dec. 17 and continued through Dec. 23. Then the girls in our school would walk through the halls in single file singing the "O Antiphons," those miniature plain pieces that cry out to God with the deepest longing.

Each "O Antiphon" begins with a title of Christ: "O Wisdom," or "O Root of Jesse," or "O Key of David." Each urges the savior to come to the waiting world as quickly as possible.

Advent somehow cleared a path for us to come to Christmas fresh. And we students looked ahead with expectant wonder.

I carried those Advent memories into my adult life. I wanted them to live again in my family, to bring order and peace to my household of small children. Instead, I found that the weeks before Christmas were too often filled with tension and stress.

The fun of the Advent traditions once observed in school diminished in the face of crowded stores, decisions about gifts and how to spend the holidays—all coupled with the endless waiting in lines.

One Advent I broke out in hives. My friends noticed this and my distress became the occasion for us to openly share feelings about being caught up in a rise of busyness when what we really wanted was to be still and expectant, to center in on the coming Christmas season.

A priest friend responded with a practical suggestion. He noted how some amount of waiting was an inevitable part of the pre-Christmas season. So he suggested that I try to turn this waiting into a time for reflection.

While slowly inching forward in a line, waiting to buy stamps or to purchase a gift, he said, I might begin to take note of my own impatience, as well as that of people waiting with me. He suggested that I use those times to practice living in the present.

"Think," he suggested, "how much time you give over to the future rather than to the present moment."

That priest's suggestion was a first step for me in reclaiming Advent.

To get in touch with Advent's meaning, I also like to take a walk in the park or the woods. For just before winter in my part of the world, the woods and the birds have a unique quality. They are still and dependent. One guesses that



COMING OF ADVENT—Father George Cooley and three members of the liturgy committee piece together an Advent banner at Father Stephen T. Radin High School in Hamilton, O. Advent marks the beginning of the church year and contains some of its most beautiful and inspiring liturgies.

Advent is meant to be a time of preparation: It celebrates the birth of Jesus, his coming to us in grace now and his ultimate coming at the end of time. (NC photo by Anne Ringham)

the hidden God is laboring quietly to sustain the natural world.

That helps me to think about my own dependence on God. Then, too, I always begin my winter feeding of the birds during Advent when I am reminded that God calls us to a partnership in caring for his beloved creation.

For me, another important Advent theme involves children. The slowing down that I associate with Advent invites me to look at children with fresh attentiveness. The spon-

tanity, the openness, the lack of self-consciousness, the trust—these characteristics of children offer an image of how life might be for busy, achievement-oriented adults. Studying a child may help us to remember Jesus' words that we are to "become like little children."

As Advent approaches again, how do I plan to enter into the experience of it?

—I may walk along the shores of Eastern Maryland and marvel at the dependence, trust

and authority of the Canadian geese who winter there.

—I will try to appreciate the present moment whenever I find myself waiting.

—I hope to be attentive to all the children who pass my way, and to allow some of the deepest parts of myself to be born again.

—And I just may begin once more to chant the lovely "O Antiphons" in the corridors of my mind and heart.

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Season brings things into perspective

by KATHARINE BIRD

Advent helps Christians to understand the meaning of creation and the amazing evolution of God's plan for human beings, said Trappist Father Thomas Keating, a member of the Trappist community of Spencer, Mass.

The coming of Jesus is the culmination of God's plan. And Advent gives Christians a "splendid opportunity" to reflect on what this means in concrete terms, the Trappist priest added during a recent interview.

He advises Christians to remember that Advent not only looks to the birth of Jesus, but also looks ahead to the final coming of the Lord. This is important today, he thinks, since "we live in an apocalyptic age" when many people fear the horror of a nuclear war.

In such a climate, he believes it is all the more important for Christians to look at Ad-

vent as a time to bring things into perspective: to remember that "in the fullness of time, God has victory over sin and death and evil."

For families in Advent, Father Keating recommends a scripture meeting, perhaps in connection with a meal on Saturday or Sunday night. He suggests that families:

1. Light candles, surrounded with a little greenery, to signify the approach of Christ.
2. Read a selection from the day's Gospel or from the Scriptures.
3. Observe a moment of silent prayer to reflect on the reading.
4. Conclude with an informal prayer. The prayer might include some practical suggestion about what each member will do during the following week.

One way to keep that kind of family scripture session sharply focused, Father Keating said, is to have each member share a prayer

Advent. For they can help people focus on "the great mysteries of God becoming man."

John the Baptist, for instance, calls people to repentance. That means they are called to life, the priest emphasized. For repentance implies "a change of values and of attitudes in light of Jesus' coming."

Another prominent Advent figure is Mary, an exemplar of the Christian life. It's not accidental that the feast of the Immaculate Conception falls during Advent, Father Keating remarked. "Mary was in the beginning what we hope to be in the end—pure of heart."

Father Keating sees Mary as a "genuine channel of grace whose inspiration can help wake us up" to the sorts of decisions that followers of Christ ought to make.

Advent a time for reflection, prayer

Season may suffer from too much activity

by NEIL PARENT

The weeks just prior to Christmas are frequently jammed with gift purchasing and mailing, seasonal cooking and decorating, Christmas parties and visits with friends and loved ones.

When Christmas finally arrives, people may be too exhausted to fully appreciate it. Christmas then is liable to strike us as a holiday that has gotten out of hand.

The season of Advent can suffer the same fate as Christmas, ending up a casualty of too much frenzied activity.

Advent marks the beginning of the church year. It is meant to be a time of preparation

—for the celebration of Jesus' birth;
—for his coming to us now in grace;

—and for his ultimate coming at the end of time.

All three themes are important.

The Gospel for the first week in Advent calls to mind the final coming of Jesus in glory. The readings of the last week in Advent focus on the coming of Jesus at his birth. The intervening weeks give attention to the ministry of John the Baptist who calls for repentance in preparation for the Lord's coming.

The seasons of Advent and Christmas lend themselves to youthful religious imagination. But both Advent and Christmas have as their primary aim the faith response of the mature believer.

The notion of preparation for Jesus' coming is an important Christian theme. In the New Testament, Jesus frequently tells his listeners

to be prepared. "The Son of man is coming at a time you least expect," he says.

Without preparation, without taking adequate time to look for the Lord, we may miss his coming to us—perhaps in ways we least expect.

When Jesus was born, only a small minority of people were able to see him as the Messiah they awaited. Most others continued to look for a great leader, a public figure who would enable them to overthrow their Roman conquerors and re-establish Israel in its former glory.

Few were able to see in the humbly born Jesus the Messiah of their expectations.

Advent is a good time to back off busy schedules and reflect on how we expect God to come to us. If we are too busy with all the festive preparations for Christmas or too focused on the birth of Jesus, we may miss the opportunity Advent provides for examining the ways in which he is coming to us now, or how we are readying ourselves for his final coming.

What then can we do during Advent?

1. Make a conscious decision to tone down the number of our activities prior to Christmas.
2. Plan how we intend to observe Advent. Once the season's activities begin to make demands on us, it likely will be too late to make many changes.

3. Develop an Advent plan that engages the whole family. When Advent observation becomes a family activity, it is easier to be faithful to one's resolutions.

4. Give high priority to reflection and prayer. One possibility is to ponder the season's major themes, especially as presented in the Sunday and weekday liturgies and readings.

During these quiet times, try to see all the ways Jesus comes, not only to us, but also to others through us. In many respects we are like Mary, the mother of Jesus: We make Jesus present to the world, especially through our actions of love and kindness.

5. Reach out to the poor and disadvantaged. This is especially appropriate during the Advent season. The Gospels are emphatic that Jesus came particularly to relieve the plight of the suffering. We truly celebrate and prepare for the coming of Jesus when we pursue his ministry of service to others.

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color me!



We share

by Fr. JOHN CASTLEOT

The Advent season recalls how God's people yearned for the coming of his reign; for victory over his enemies and theirs.

—At times God's people dreamed of the reign in terms of political liberation and national greatness.

—Other times they took a loftier view of a time of spiritual regeneration.

—Still other times the people blended two aspects.

But yearn the people did. And well they might, for their history was a long succession of reversals, defeats, national humiliations, exile. The truly remarkable fact is that they never abandoned hope.

Nor was this hope a mere whistling in the dark. It was rooted in reality. For God had demonstrated his saving love.

The experience of the Exodus, for example, left an indelible impression on the national mind. Surely the God who rescued the people

The wo

by PAUL KARNOWSKI

When it is time to go to the hospital, today's expectant father can do one of two things. He can camp out in the hospital waiting room (like his father before him) and perform the time-honored waiting ritual. In the course of several hours he will consume 17 cups of coffee, burn through 27 pack issues of Time and Sports Illustrated, and pace a mile or more on a well-worn path in the hallway.

Or, the father-to-be can don surgical clothes and enter the delivery room with his wife. Once inside, he will stand by his wife's side. He'll assist her in breathing properly, give her support when she needs it, and help push her toward the beauty of birth.

Because the four weeks before Christmas are a pregnant time of the year—a time when we look forward to birth—all of us have a similar choice when it comes to our celebration of Advent. First of all, we look forward to a birth that has already come. In the first reading from the book of Jeremiah, the church

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Discussion points and questions

1. What does Advent mean to you? How can you prepare for Advent itself?
2. Why does Dolores Leckey say she broke out in hives one Advent? How did she solve the problem?
3. What is one of Mrs. Leckey's suggestions for celebrating Advent that you particularly like?
4. According to Marianne Strawn, what is the purpose of "Advent angels"?
5. Why does Mrs. Strawn describe Advent as a "time of promise"?
6. Gabe Huck recommends that people set out on a pilgrimage, a search for Advent. How does he think people can go about this?
7. Where does Huck think that "Advent, real Advent" can be found?
8. Why does Father John Castleot say that God's chosen people never lost faith and never abandoned hope? What does this have to do with Advent?

Isaiah sent to spread God's word

His story offers Advent message for families today

by JANAA'S MANTERNACH

Isaiah stood praying in the temple at Jerusalem. He prayed that God would come to help his people.

Suddenly Isaiah saw a vision of the Lord. He felt the Lord's presence with him. Isaiah bowed low. He heard the Lord asking, "Whom shall I send?"

Isaiah was afraid. But he knew how much the people needed help.

"Here I am," Isaiah replied to the Lord. "Send me."

The Lord answered, "Go and speak my word to the people."

Isaiah left the temple. He went out to meet Achar, the king of the people. The king and the people were trembling. An enemy army was ready to attack. The Lord sent Isaiah to speak a word of hope and courage.

"Be at peace. Have courage. Don't be afraid."

But no one wanted to listen to Isaiah. They were too worried and afraid.

Isaiah assured them that the Lord would be with them. The king and the people listened but did not understand.

Isaiah said, "The Lord will give you a sign. This will be the sign of the Lord's coming. The virgin will be with child and bear a son. She will name him Emmanuel, meaning 'God is with us.'"

Isaiah left King Achar and the army. He went home to his wife and two sons.

He thought and he prayed. He listened to the worries and fears of the people. He studied the reports. The Lord told Isaiah not to fear.

"I will trust in the Lord," Isaiah thought to himself. "Yes, I will wait for him."

A little later Isaiah went out into the marketplace. He stood up on a box so people would be able to see him. He called people over to listen to him. Soon a crowd gathered.

Isaiah spoke to the people of hope. He told them that God was with them. God would send them someone special to help them.

Isaiah spoke to the people almost as though everything already was changed. He wanted the people to feel God's presence.

"The people who walked in darkness have seen a great light. A light shines on those who lived in gloom and darkness. For a child is born to us, a son is given us. He will be our ruler."

"He will be called 'Wonderful Counselor,' 'Mighty God,' 'Father Forever,' 'Prince of Peace.'"

"His rule is vast and always peaceful. He will rule as King David's successor, serving with justice till the end of time."

The people listened with curiosity. They did not understand all that Isaiah said. But they heard his main message:

God cared for them in their difficulties. God would send someone special to help them. God would come to their aid.

Part I: Let's Talk

Activity: Families prepare for Christ's coming in many ways. Sometimes it is good to start a new custom, one that suits your family's personality and needs. Here is what Isaiah

Manternach will do in her family during Advent 1982. A carefully decorated box will be placed in a central location. Each Advent evening, before each member retires, he or she may place a statement of "longing" in the box; a statement of any need, fear or hope. Each day the family members will take time out to become aware of these "longings" and to respond to them. Toward evening each day, the old statements will be removed from the box to make way for new ones (which can repeat an earlier statement if that "longing" still needs a response). The purpose of this activity: to help each one grow more aware that God can come to us through others who take our needs and "longings" seriously.

Questions: Who was Isaiah? Do you know what the word "Advent" refers to? Why do we remember Isaiah during Advent? In our story what did Isaiah speak to the people about?

Part II: Parent and Teacher Notes

Story Background: Isaiah was one of Israel's greatest prophets. He lived in the eighth century before Christ, in a time of social and political turmoil. His name means the same as the name of Jesus: "God is salvation." Isaiah's name sums up his message of hope. He urged king and people to trust God, not politics or military alliances. The Old Testament Book of Isaiah is the work of several prophets, but only the eighth century Isaiah is known by name.

Scripture and Us: In a time of difficulty, have you ever experienced a longing for help, relief or growth? Have you ever waited and waited for a loved one? Where did you find hope then? In the most difficult times, Isaiah spoke of hope. The church has always turned to Isaiah's hope-filled words of expectation during Advent. Do you really believe that God cares enough to come to us?

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h yearning for God's reign

from slavery in Egypt, entered into a covenant with them at Sinai, formed them into a people and brought them into possession of the Promised Land—surely he had a purpose in all this.

So in their darkest hours, we hear the voices of the prophets. But it is not that these divine spokespersons had a clear pre-vision of the future and predicted it right down to the last detail.

As far as the prophets themselves were concerned, they were merely expressing the confident hopes of their people.

That explains why their prophecies sometimes seem confusing. The actual historical situation influenced them. This factor even gave rise to contradictory images.

We hear the prophet Isaiah speaking of rewards being beaten into ploughshares and spears into pruning hooks. Some centuries later Joel would urge, "Beat your ploughshares into swords, and your pruning hooks into spears!"

But, in another image, that same Joel

looked forward to a day when the Lord would pour out his spirit on all humankind: "Your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. Even upon the servants and the handmaids, in those days, I will pour out my spirit."

It was only gradually that the hopes of the people for God's reign began to focus on an individual who would be the agent of its establishment, usually presented as an ideal David, of whom Isaiah could write:

"The spirit of the Lord shall rest upon him, a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord. . . . He shall judge the poor with justice and decide aright for the land's afflicted." (Isaiah 11)


Even though we believe that all their hopes were realized in a transcendent way in Jesus Christ, in whom God's reign entered human history, we still can share the hopes of God's people of old. For we realize that while that reign has begun, it still awaits definitive establishment.

As we read in Chapter 8 of the New Testament letter to the Romans: "Indeed, the whole created world eagerly awaits the revelation of the sons of God. . . . Yes, we know that all creation groans and is in agony even until now. Not only that but we ourselves, although we have the Spirit as firstfruits, groan inwardly while we await the redemption of our bodies."

Again, in First Corinthians we read: "Christ must reign until he has put all enemies under his feet, and the last enemy to be destroyed is death."

D-Day has dawned, but we still press on to V-Day. And we still pray: Thy kingdom come!

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 Jeremiah 33:14-18
 I Thessalonians 3:12-4:2
 Luke 21:35-38, 34-36

uses the words of the prophet to remind us of the birth of Jesus. Speaking for God, Jeremiah says, "In those days, in that time, I will raise up for David a just shoot; he shall do what is right and just in the land."

In the gospel, we read about a birth that is to come, a birth of a new age when the redemptive acts of Christ will be perfectly fulfilled. Luke speaks of this birth to come. . . . men will see the Son of Man coming on a cloud with great power and glory. When these things begin to happen, stand up straight and raise your heads for your ransom is near at hand."

As believing Christians, we have a choice. We can merely wait for the birth of a new age and sit in the waiting rooms of our lives, filling our hearts with anxiety and doubt. Or, we can anticipate the birth. We do not know when it is coming, but we can stand by the side of the world, and, by our actions, help push the world toward a new birth. Like expectant fathers we will sometimes feel halcyon and out of place, but when the birth finally comes, no one's joy will be greater.

the question box

Did Jesus always know who he was?

by Magr. R. T. BOSLER

Q Your answer about the knowledge of Jesus left me in a quandary. You said Jesus may not have known he was God until after the baptism in the Jordan. Have you forgotten, or have we been taught incorrectly all these years, that when the 12-year-old Jesus was lost and then found by his parents teaching in the temple, he said to them: "Did you not know I had to be in my Father's house?" He knew all his life who he was.

A Let me clarify several issues before I answer directly.

When Catholic Scripture scholars and theologians suggest that Jesus as man only gradually came to understand his oneness with God, they are striving to preserve the fullness



of biblical faith and the church's teaching about it.

They accept the New Testament teaching that Jesus of Nazareth was one with the eternal Son of God, the Divine Word, from the first moment of his human existence.

But they also find in the New Testament indications that as man Jesus lacked the full knowledge that would have been his if he was completely aware of his divinity.

The Gospels are very clear about the fact that Jesus was sorely tempted. Luke, the same evangelist who tells the story of the boy Jesus in the temple, describes graphically the agony in the garden, during which Jesus sweated blood as he cried out to be preserved from the disgrace of seeming failure and death. How is this to be reconciled with Jesus' full knowledge of his divinity?

Moreover, the Gospels quote Jesus saying the son does not know the time of the second coming (Mark 13:32).

New Testament books other than the Gospels, especially the letters of St. Paul,

reveal to us that the first Christians believed that Jesus' return in triumph was imminent, possibly in their own lifetime (1 Corinthians 15). Scripture scholars have concluded that Jesus himself may have given them this impression.

These same scholars, however, insist that Jesus was aware of a unique union with and knowledge of the Father, which no other human could ever experience.

This is the knowledge that they say gradually developed in Jesus as man. They point out that at the baptism in the Jordan Jesus must have experienced for the first time a new and fuller realization of his union with the Father.

The Gospels and Acts describe the baptism of Jesus as something momentous, the moment when as man he received the fullness of the spirit and realized that the kingdom of heaven was becoming a reality in himself.

That's what I was referring to. I did not intend to say that at the baptism Jesus fully understood how he was God.

Now, finally, to your question. I think you are reading more into the text than is there.

In Luke's story—and it may be only a story to describe the uniqueness of Jesus' awareness of God—Jesus says: "Did you not know I had to be in my Father's house?"

Without our knowledge of his divinity learned elsewhere in the New Testament, we could not conclude from this that Jesus knew then he was God. Moreover, he wasn't teaching, as you put it, he was listening to the teachers in the temple and asking them questions.

Read the Scripture text yourself (Luke 2:46-52) and note how Luke concluded his story: "Jesus, for his part, progressed steadily in wisdom and age and grace before God and men."

Magr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 606 North Alabama, Indianapolis, IN 46204.

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Father Bruce Ritter

THE PREDATORS

The predator at our door was about 30, a dark, lank, straight-haired, bleached-blond, bitter-faced woman. Her quarry, 17-year-old Richie, was safe inside.

"I want him," she raged. He agreed to work for me.

Our security people were not polite. "He doesn't want to go with you," one said curtly. The bitter-faced woman turned to leave, malice incarnate.

Richie, a really good kid, had arrived at UNDER 21 a few days earlier, begging food and Pampers for his 18-month-old baby—abandoned by her junkie mother and being cared for by him in a cheap Times Square hotel. The room rent was being paid by six prostitutes who had taken pity on the homeless and incompetent young father.

"James is hungry," Richie said. "She doesn't eat too often. I haven't either." We quickly provided Pampers for the baby and food for both.

"We can't go home," he told us. "My stepfather doesn't want anything to do with us. We've been on the street for about a year, usually with some friends. I rip people off to get money to feed her. Sometimes I have to hustle Johns." The beautiful baby squirmed in his arms. "She's a good baby," she doesn't cry at all when I hold her.

Richie and James stayed on with us at UNDER 21, and our staff began the difficult and sensitive process of trying to help a young street kid get his life back in order.

Richie's brief history—a runaway at 14—gave us an all-too-familiar glimpse into that netherworld of Times Square: the smoking hell beneath the bright lights and glitter and crowds.

"I didn't like ripping people off," he said. "I never hurt anybody. I didn't like hustling Johns either. Last month the woman offered me \$500 to . . ." (he flushed and dropped his head) "to have sex with her on stage in front of a lot of people. It's pretty bad you have to look happy when you do it. At least you can't see the customers' though—the lights are too bright. But I'm afraid of her," Richie said. "She wants me to work for her some more."

There are a couple hundred other kids who really needed us this week.

Laurie, 13—a classic middle-class runaway from a classic middle-class family—was picked off by a Times Square pimp last week and raped and brutalized before

finally being put out on the street to make some money. Early Monday morning, Laurie had the wit and the courage to escape and come to UNDER 21.

Beth, originally from Houston, came in last night, tired, cynical, desperate—older inside her mind and heart than any of us will ever get. She's 17 now, has been a prostitute since 15. You might say she came by it naturally. You see, her mother—a prostitute—was killed by her pimp. (The apple doesn't fall far from the tree.)

"Seventeen-year-old Richie arrived at UNDER 21 begging food and Pampers for his 18-month-old baby."

Sometimes people write me very concerned about the traces of anger or sadness that occasionally appear in my talks and in my letters. Although I try pretty hard to control these feelings, I'm not always successful. It's their faces. Kids' faces are supposed to be happy and open and excited and alive. Their eyes should be filled with trust and innocence.

My kids' faces are worn and cold; their eyes filled with fear. Richie and Laurie and Beth know the chances are downright excellent that they will not make it. I mean they will die. Quite young, deformed and made ugly by an industry that caters to our pleasures. Society (that's us) has been unable—or unwilling—to protect these kids or punish their exploiters. Meanwhile, quite literally outside our doors roam—and wait—the predators, the pimps—and a bitter-faced woman.

"He knows the chances are excellent that he will not make it—he will die."

It's very hard to be true to the dangers and suffering my kids face every day and always be upbeat. Sometimes it's only the certain conviction that God loves these kids infinitely more than we do—even when they stand condemned by their own hearts—that makes it possible for me to meet tomorrow and next week and next month the hundreds of other kids who will come to our UNDER 21 Centers. And, sometimes, a letter from a friend on my mailing list makes me feel really great—like this one from a mother in Ohio:

Dear Father Bruce,

October 14th

I just wanted you to know that the letters you send not only elicit a contribution from us, but have a profound effect on our family life. We have a 17-year-old boy, the

youngest of six, who definitely marches to his own drum. He has been reading your letters ever since you preached at our Church a year or so ago. He asks to see the letters and, I think, sees himself reflected in many of the situations you describe. His rebellions and experiments are tempering and he is developing into a very nice young man, although frequently headstrong. Your letters have made him realize, I think, that running from your problems never solves them, and that, although we may not be perfect, he does have a very intact, loving home.

Thanks for all your help. We pray God will give you the energy and fortitude to continue your ministry.

Cordally

What a great letter! Boy, I needed that.

The only reason these kids have any chance at all is because our UNDER 21 Centers are here when they need a place to come to, to run to—a place where they can be safe from the pimps and predators and Johns. They're good kids. You shouldn't think they're not. It would be wrong for you to think they're not good kids. Most of them are simply trying to survive in a world totally hostile to kids.

We are here for them because of you. Almost all of the money we need to help these kids comes from people like yourself who care about children. As winter approaches we need your prayers and financial help more than ever. Please pray for us, we pray for you.

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Because the street is NO PLACE FOR A CHILD

St. Bridget Parish

Indianapolis, Indiana
Fr. Gerald Forkin, pastor

by HENRY OWING

Time, the ever-changing world, and unpredictability have all contributed to the decline in numbers at St. Bridget parish, from 700 households to 250, says Father Gerald Forkin, pastor since Sept. 1981.

Father Forkin, an Oblate of Mary Immaculate, explains, "Though we are reduced to a small parish, we are greatly involved in the spiritual growth activities of our parishioners."

St. Bridget's, built in 1880, has changed from an all-Irish to a black parish since the early 1900s, Father Forkin notes. He recalls that 10 years ago, housing projects at Lockefield Gardens between Indiana Avenue and Locke Street closed down because of the cost of repair.

About 700 families, then St. Bridget's parishioners, moved out to different places in Indianapolis, he adds. Only 250 families have not changed their membership to other churches though they live far away from this parish.

But the number of parishioners is increasing, he says, for there are constantly more people taking religious instructions and seeking to become Catholics. "Because we are basically a black parish, we would like to attract many unchurched black." Father Forkin states.

"Our concern is how to grow and how to get more people involved in church activities," he says. Prospective converts attend classes on Monday nights and an evangelization committee meets monthly.

FATHER FORKIN anticipates growth when nearby housing projects, one for the elderly and another one connected with Indiana University-Purdue University at Indianapolis, are completed.

On a small scale, the parish has a spiritual life committee which is constantly making provisions for the spiritual growth of its members. However, sometimes it is difficult to

embark on any projects that require transportation because parishioners are scattered all over Indianapolis. To have an up-to-date census of parishioners, Father Forkin has begun visiting their homes.

St. Bridget's School merged with St. Monica's about 10 years ago, but a nursery school and kindergarten have been housed in the building at St. Bridget since the merger. Emily Warren is director of the program and Father Forkin is superintendent.

"It's a program for the working mother," Mrs. Warren says. The day care program operates from 8:30 a.m. to 5:30 p.m. "We serve breakfast, lunch and two snacks," she notes.

Mrs. Warren works with four teachers, and children aged three to five. Preschoolers are taught "how to share and get along with the other children." Those in kindergarten are taught basic skills in reading, writing and mathematics.

"IT'S A BEAUTIFUL program because it does prepare the child," Mrs. Warren says. She notes that most of the children continue at St. Monica's School after kindergarten.

The parish also has an adult education program and takes care of the sick as well as the shut in, Father Forkin said.

There are two other Oblates of Mary Immaculate, Fathers Joseph Barry and William Atkinson, staying at the parish.

Father Barry, St. Bridget's pastor from 1961 to 1968, is a chaplain at Winhard Memorial Hospital. He recalls, "I could see even then that St. Bridget's neighborhood was changing." He adds, "The few parishioners who still come to St. Bridget's do so because of love of their mother parish."

Father Barry has this to say to young priests: "I think availability of a priest is very important. He should do his best to be at the beck and call of his people." He adds, "To be a true altar Christus, a priest should take care of the sick and the needy."

Father Atkinson, also a chaplain, is on 24-



hour call to Indiana University Hospital, Long Hospital, Riley Hospital for Children and Larue Carter Hospital.

Recalling some of his experiences with Catholic patients, Father Atkinson says the question of death causes anxiety even for good Catholics "because of the fear of the unknown future." He says that before administering the sacraments to them "I do try my best to put them at ease, especially those suffering from cancer."

He emphasizes to his patients not to complement him, "but the conviction is between them and God and the conversion is God's."

Father Atkinson feels that Christians should

be "conscious and cautious of sin in a sense of avoiding it, and on the other hand, they should be engrossed with God's love."

St. Bridget's parish, which was built by Father Daniel Curran, its pastor for 38 years, celebrated its 100th anniversary two years ago. According to the parish's records, Father John McShane, who had been Father Curran's curate for 10 years, was the second pastor.

And the record reveals that, due to the need for more priests in Indianapolis, Oblates of Mary Immaculate of the Eastern Province were invited in 1951 to assume pastoral care of the parish and to minister to nearby hospitals, duties they are carrying out to the present day.

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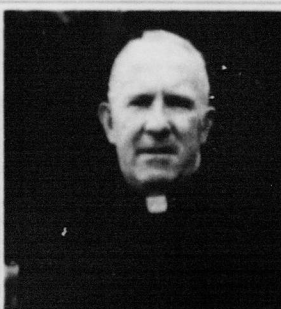
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ST. BRIDGET'S PARISH STAFF—(Left) Father Joseph Barry; (Right) Father Gerald Forkin, Pastor; (Below) Father William Atkinson. (Photos by Henry Owing)

YOUTH CORNER

Archdiocesan youth to attend New Orleans conference

Several representatives from the archdiocese will be attending the National Conference for Youth Ministry in New Orleans from Sunday through Thursday.

They will include Ed Alexander, St. Thomas Aquinas parish; Tony Cooper, St. Mary parish, New Albany; Jerry Finn, St. Mary of the Knobs parish; Floyd Knobs, Mary McGuff, Immaculate Heart of Mary parish; and Paula Sasso, Terre Haute leavenery youth minister.

Carl Wagner, CYO administrator of teen services, said the meeting is sponsored by the National Federation for Catholic Youth Ministry, of which the archdiocesan CYO is an affiliate.

In addition, 12-15 youths from the archdiocese will attend the Archdiocesan Youth Council at St. Bartholomew's Church, Columbus, Dec. 4-5.

Beth Deal, a sophomore at Ritter High School, won second place in the sophomore division of the Rose-Hulman St. Mary of the Woods mathematics contest on Nov. 13.

More than 450 top mathematics students from Indiana and Illinois competed. Beth had a score of 98 and the first-place winner had a score of 99.

She is the daughter of Ronald and Shirley Deal of Indianapolis.

Other Ritter sophomores who participated were Mimi Devlin, daughter of Tom and Mari Kay Devlin of Brownsburg; Steve Danek, son of Joseph and Constance Danek of Indianapolis; and Mike Simmons, son of William and Patricia Simmons of Indianapolis.

Their math teacher is Nancy Hartman.

Bruehl High School held its Boys Fall Sports Award Banquet on Nov. 8 and Girls Fall Sports Award Banquet on Nov. 10.

Chris Allen of WICTV, the featured speaker on Nov. 8, talked to athletes, coaches, parents and friends about "Winning in Amateur Athletics."

The Chief's Award was presented to the outstanding participant in each sport as determined by a vote of the participants. Those receiving awards were Mike Bollen, football; John Kite, tennis; and Steve Wigginton, cross country.

On Nov. 10, Pat Roy of the Indiana High School Athletic Association spoke about the progress of girls' athletics during the past decade. Chief's awards were presented to Alicia Marten and Kristy Miller, volleyball; Jane Gamaden, cross country; and Gini Marten and Clair Hastings, golf.



WE'RE LISTENING—Teen-agers and adults rest on the floor as they listen to Archbishop Thomas C. Kelly of Louisville as he answers questions during Youth Congress '82 held recently in the Kentucky city. Archbishop Kelly fielded 34 questions on a range of issues during the hour long workshop titled "Ask Your Archbishop." (Louisville Record photo by Joseph Duerr)

DORIS ANSWERS YOUTH

'Please God, I'm only 17' found for readers

by DORIS R. PETERS

Dear Readers:

Space doesn't allow us to print all the letters from the numerous readers in response to M.T.B.'s request. Last month a young reader signing herself M.T.B. asked that I locate a poem entitled "Please God, I'm only 17" and print it for her.

So far I have received many, many copies of this, some handwritten, others new and freshly typed, and even some old newspaper copies, yellow and worn with age. But all the same, "Please God, I'm only 17" is not a poem, but a letter. However, I'm sure it is what M.T.B. wanted.

So many thanks to Dan, Helen, Peggy, Celeste, F.M.B., M.L.M. and all the other readers who took the time to send the following:

The day I died was an ordinary school day. How I wish I had taken the bus! But I was too cool for the bus. I remember how I wheeled the car out of Mom. "Special Favor," I pleaded. "All the kids drive." When the 2:30 bell rang, I threw all my books in the locker. I was free until 3:40 tomorrow morning! I ran to the parking lot, excited at the thought of driving a car and being my own boss. Free!

"It doesn't matter how the accident happened. I was goofing off—going too fast. Taking crazy chances. But I was enjoying my freedom and having fun. The last thing I remember was passing an old lady who seemed to be going too slow. I heard the deafening crash and felt a terrific jolt. Glass and steel flew everywhere. My whole body seemed to be burning inside out. I heard myself scream.

Suddenly I awakened. It

was very quiet. A police officer was standing over me. Then I saw a doctor. My body was mangled. I was saturated with blood. Pieces of jagged glass were sticking out all over me. Strange that I couldn't feel anything.

"Hey, don't pull that sheet over my head. I can't be dead. I'm only 17. I've got a date tonight. I am supposed to grow up and have a wonderful life. I haven't lived yet. I can't be dead."

"Later I was placed in a drawer. My folks had to identify me. Why did they have to see me like this? Why did I have to look at Mom's eyes when she

faced the most terrible ordeal of her life? Dad suddenly looked like an old man. He told the man in charge, 'Yes, he is my son.'

"The funeral was a weird experience. I saw all my relatives and friends walk toward the casket. They passed by, one by one, and looked at me with the saddest eyes I've ever seen. Some of my buddies were crying. A few of the girls touched my hand and sobbed as they walked away.

"Please ... somebody ... wake me up! Get me out of here. I can't bear to see my mom and dad so broken up. My grandparents are so racked with grief they can barely walk.

My brothers and sisters are like zombies. They move like robots. In a daze, everybody! No one can believe this. And I can't believe it either.

"Please don't bury me! I'm not dead! I have a lot of living to do. I want to laugh and run again. I want to sing and dance. Please don't put me in the ground. I promise if you give me just one more chance, God, I'll be the most careful driver in the whole world. All I want is one more chance. Please, God, I'm only 17!"

(Doris answers letters through her column. Write her c/o The Criterion, 1400 North Meridian St., P.O. Box 1418, Indianapolis, IN 46206.)



FOR THE HUNGRY—Students participating in a tea and rice lunch at Roswell High School include (from left) Todd LaHman, Lynn Turk and Elizabeth Spencer. The lunch cost 15 cents and students, faculty and staff were asked to donate what they saved by not eating a full lunch to help feed the needy. Roswell students also collected about 10,000 cans of food. They will be given to needy families and to parish food pantries as well as the St. Vincent de Paul Society. (Photo by Gloria Jung)

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Celebrant — Rev. Msgr. Raymond T. Bosker

For Further Information Contact:

Catholic Charismatic Community Center

Phone: 844-0658

"May God our Father and the Lord Jesus Christ give you grace and peace."

(1 Cor. 1:3)

THE ACTIVE LIST



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

Send to: The Active List, 1000 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

November 26

An interchurch Prizes Gathering will be held at John Dwyer's residence, 3309 Ashley Lane, Indianapolis, at 7 p.m. For information contact Gary Rieddorf, 317-863-6757, or Jim or Norma Mills, 317-881-6818.

November 27

Single Christian Adults will have a movie party at John Dwyer's residence, 3309 Ashley Lane, Indianapolis, at 7 p.m. Bring beverages. Contact Barb Fisher, 347-0438 (days), or Kim Spelst, 8613134 (evenings).

November 28

Friends of Talbot House, 1426 Central Ave., Indianapolis, invite all interested in alcoholism recovery to see the film "Feelings" at Talbot House, 8 p.m. No charge.

St. Ann par. Ch. 3269 S. Holt Road, Indianapolis, will host a reception for Steve and Ruth Ann Stevens, who celebrate 50 years of membership and service to the parish. The reception will be held in the school hall following the 10 a.m. Mass.

The Festival of Arts program at St. John Church, Capitol and Georgia Sts., Indianapolis, will open the Advent season with an organ concert by Carol Rosenthal at 4:30 p.m. Open to the public (free will offering). The regularly scheduled 5:30 p.m. Mass follows the concert.

November 30

Single Christian Adults will have a bowling party at the All-Star Bowl, 1818 and Shadeland, Indianapolis, at 8:30 p.m. Contact Barb Fisher or Kim Spelst for details.

December 1

Mrs. Thorne Maxwell will direct the Leisure Day program at Fatima

Retreat House, 5363 E. 36th St., Indianapolis.

December 2

An ecumenical prayer service will be held at 7:30 p.m. at St. Andrew Church, Indianapolis. Sponsored by the Committee for Peace in El Salvador (CUMPEL), the service commemorates the second anniversary of the martyrdom of four women missionaries in El Salvador.

December 2, 3

A Madrigal dinner and musical program will be held in the Allison Mansion at Marian College, 3200 Cold Spring Road, Indianapolis. Each evening is limited to 500 guests. Reservations at \$12 per person are available by calling 317-826-2291, ext. 215.

December 2-4

"Christmas Tales," two one-act plays geared especially to children,



will be presented in the Marian College auditorium, 3200 Cold Spring Road, Indianapolis, at 10:30 a.m. each day. Tickets are \$1. Call 317-826-2291 for class or individual reservations.

December 2, 4

For information about classes beginning at the St. Vincent Wellness Centers, Carmel/Tenerville, call 317-448-7887 or 873-4798. Classes include Wellness Assessment, Basic Stress Management Techniques and Prenatal Nutrition Seminar: A Healthy You—A Healthy Baby.

December 3-5

A Central Indiana Marriage Encounter weekend is scheduled at Fatima Retreat House, 5363 E. 36th St., Indianapolis.

To make reservations for the weekend retreat for high school juniors at Mount Saint Francis Retreat Center, call or write the Center, Mount Saint Francis, IN 47146, phone 813-461-8515.

Worldwide Marriage Encounter will present a weekend encounter at Canyon Inn, McCormick Creek State Park, near Spencer. Interested persons are directed to call 813-333-0184 or 813-478-7948.

December 4

The P.T.O. of Little Flower parish, 1303 and Bonart, Indianapolis, is sponsoring a dance in the school cafeteria from 8 p.m. to 1 a.m. Tickets: \$5 per couple and \$3 for singles. For reservations call Barb Fisher, 353-2988.

The Christmas party for the Fifth Wheelers will be held at 1322 E. Riverdale Drive, Indianapolis. For details call Hazel Farrell, 251-3178 or 863-6877.

The Catholic Widowed Organisation (CWO) will have its Christmas party at Marcy Village Clubhouse, 4406 Marcy Lane, Indianapolis. All CWO marrieds are invited. Contact Neatha Diehl, 236-1565, Helen Kirch, 259-7983, Bob Beckrich, 353-6771, Dolores Conner, 714-4397, or Ann Wadellon, 253-7628.

St. Ann School, 3260 S. Holt Road, Indianapolis, will have a "Winter Wonderland Christmas Craft Bazaar" from 11 a.m. to 7 p.m. Children can find affordable gifts at Santa's Secret Shop. Lunch served from 11:30 a.m. to 1:30 p.m.

December 5

The second in the Advent series for the Festival of Arts program at

St. John Church, Indianapolis, will feature "The Christmas Story" by the children's choir of St. Mark parish under the direction of Frank Schaler. The program begins at 4:30 p.m. followed by the 5:30 o'clock Mass at St. John's. Public invited.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 2343, 7 p.m.; Roseland High School, 6:30 p.m.; St. Peter Claver Center, 3118 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 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, 228 N. County 9 Club Road, St. Peter Claver Center, 3118 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Kenneth G. Skiles, brother of Herman Skiles.

† STRASBURGER, Leona, 74, St. Mary, Greensburg, Nov. 15. Wife of Joe; mother of JoAnn Connor, Nancy Lax and Patricia Strasburger.

† WRIGLEY, Margaret, 80, St. Joseph, Shelbyville, Nov. 9. Mother of Madeline Head and Deborah McLane.

OBITUARIES

† RANTA, Patricia J., 34, Christ the King, Indianapolis, Nov. 18. Sister of Robert G. Ranta; niece of Mary Ann Irwin.

† CARRIDY, Mary A., 84, Christ the King, Indianapolis, Nov. 8. Mother of Margaret Adams.

† CRABBE, Frank, 82, Christ the King, Indianapolis, Nov. 19. Husband of Leah (Freemont); father of Margaret Weidman; brother of Anita McCarty.

† CUSHINGBERRY, Patricia, 64, St. Andrew, Indianapolis, Nov. 18. Sister of Phyllis Cushingberry.

† JANNING, Richard (Butch), 84, St. Mary of the Rock, Nov. 8. Husband of Bertha; father of Charlene Renner, Marilyn Smith, Charles Smith, Clarence, Richard, and Robert J. Janning.

† SPALDING, Ralph V., 65, Holy Spirit, Indianapolis, Nov. 13. Father of Marianne Pacheco, Patricia Osmoth and Jeffrey L. Spalding.

† STILES, Leo T. (major, retired), 67, Christ the King, Indianapolis, Nov. 11. Husband of Marie; father of

ST. MEINRAD—The funeral liturgy for Benedictine Brother Gabriel Herbig, 68, was celebrated at St. Meinrad Archabbey here on Nov. 12. He died on Nov. 10.

Brother Herbig, a native of Grand Rapids, Mich., entered the novitiate at St. Meinrad in 1954 and professed his vows as a Benedictine monk on Aug. 10, 1955.

Over the years, he served the

monastic community as groundskeeper, tailor, manager of the Scholar Shop, manager of St. Jude Guest House and assistant to the registrar of the seminary schools. He was also director of health services and director of architectural services. He was elected to membership in the Archabbey Council for three consecutive terms from 1977 to 1982.

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'Parish Community Retreat' focuses on change in people

by Fr. ROBERT NOGOSKE

Has renewal taken place in the Church since Vatican II?

In the earlier years, no. It changes resulting from Vatican II consisted of changes in "things," such as having the altar face the people, using English instead of Latin at Mass, dropping of certain Church laws, such as Friday abstinence, and new organizations on the parish level, such as the parish council. But in recent years parishes have begun concentrating on what can be termed the real renewal intended by Vatican II, namely, that of a change in people.

Already during the time of Vatican II, Pope Paul VI had published an encyclical called "Ecclesiam Suam," which described what kind of "change in people" was called for by the renewal of Vatican II. He wrote of our need not only to believe that Jesus dwelt in those who were baptized, but that we were to see Jesus in people, especially in noticing Jesus' presence in their words and actions. Since others are to meet Jesus when they meet us, we also need to grow in taking on the attitudes of Jesus, so that our own behavior is representative of Jesus.

In addition, all members of the Church are to participate in the mission of the Church, which is to bring about the unity of the human race as one family under God, our Father. To do this, we must become a "people of dialogue." Pope Paul recognized that this was calling for a new kind of Catholic, and thus we are to be open to a change in our personalities as a result of Vatican II.

To achieve this personal renewal, it has been found that what is needed above all is a shared religious experience. Thus as parishes take up the call to what has to be called "parish renewal," various programs offer some kind of personal sharing among parishioners concerning their faith and concerns in a prayerful, reflective atmosphere.

Study of vocations crisis urged

WASHINGTON—The National Conference of Catholic Bishops should "initiate, encourage and otherwise support a study of the real causes" of the crisis in vocations to the priesthood, Auxiliary Bishop Nicolas E. Walsh of Seattle told the bishops Nov. 18, the final day of the annual NCCB meeting in Washington. Bishop Walsh recommended that "we not shelve, and thereby leave to another, more impoverished, generation a problem which is so clearly ours today." Auxiliary Bishop Anthony F. Mestice of New York, chairman of the Bishops' Committee on Vocations, acknowledged the "very serious vocation crisis" and said that "if the bishops show the same energy, steam and creativity" shown in dealing with other matters in handling the vocations crisis, "we'll have more vocations than any other country."

Bishops pray at Vietnam memorial

WASHINGTON—Led by Archbishop Robert Sanchez of Santa Fe, N.M., a small group of U.S. bishops prayed early Nov. 18 for the thousands of Americans who died in the Vietnam War at the recently dedicated Vietnam memorial in Washington. "We pray for those who died in battle, out of loyalty for their government, for those who died for freedom," Bishop Ricardo Ramirez of Las Cruces, N.M., said. Those present, along with Archbishop Sanchez and Bishop Ramirez, included Bishop Thomas J. Grady of Orlando, Fla., Bishop Joseph F. Maguire of Springfield, Mass., Bishop Andrew G. Grotka of Gary, Ind., and Auxiliary Bishop Norbert F. Gaughan of Greensburg, Pa.

Pope, German chancellor meet

VATICAN CITY—Pope John Paul II met in private audience Nov. 18 with the new West German Chancellor Helmut Kohl, a Christian Democrat. The two men discussed Poland, human rights and U.S.-Soviet arms reduction talks, said a spokesman for Kohl. Kohl spent about 40 minutes with the pope and half an hour with Cardinal Agostino Casaroli, papal secretary of state. Kohl became chancellor in October after the government of Social Democrat Helmut Schmidt collapsed because of a no-confidence vote in the Parliament.

More ecumenical activities planned

VATICAN CITY—Catholic and Anglican officials held a preliminary meeting at the Vatican Nov. 9-10 to plan a second phase of the ecumenical activities which began in 1979 with the formation of the Anglican-Roman Catholic International Commission. The Vatican reported the meeting Nov. 18. A new commission is to begin the second phase of dialogue between the churches in the second half of 1983. The commission will follow the declaration which Pope John Paul II and Anglican Archbishop Robert Runcie of Canterbury, England, signed last May 29 regarding the two churches to work toward full unity.

One such program, which has already been experienced by 18 parishes of the archdiocese, is that given by the Renewal Team of the Beech Grove Benedictine Center. Miss Beth Ann Hughes and myself formed this Renewal Team in 1977, and initially were based at the Fatima Retreat Center, Notre Dame, Indiana, until moving to the new Benedictine Center at Beech Grove when it was founded in 1981. Previous to 1977 we had given parish renewal programs with the Movement for a Better World in over 75 parishes in Nebraska, Missouri, and elsewhere in the Middle West.

The renewal team's program is called "The Parish Community Retreat." It takes place in the parish hall, and runs from Friday evening to Tuesday evening, with three hours on week/day evenings, and eight hours on Saturday and on Sunday. Everyone in the parish is invited, from high school age on up, including the priests and religious serving the parish. In a very special way, participants come

to experience themselves as together being the Church, w. as St. Paul said, together they are the Body of Christ.

A parish spends from four to six weeks getting ready for the retreat by prayer, publicity, and other preparations, so that by the hour the retreat begins there is a considerable spirit of anticipation in all who attend. After the retreat, a renewed dedication to Jesus and the spirit of dialogue finds expression in the meetings of all the parish organizations and committees. Some persons also choose to continue by meeting in small groups in homes to share the reality of their faith in reflection on their lives together.

In coming months, five more parishes of the archdiocese have scheduled this parish retreat: in Indianapolis at St. Anthony's Nov. 19-23, St. Simon's Feb. 4-8, St. Theresa's Feb. 26-Mar. 1, Our Lady of Lourdes, Mar. 18-22, and in North Vernon at St. Mary's Jan. 28-Feb. 1. In addition, St. Bartholomew's and St. Columba's in Columbus have scheduled a second parish retreat given by the Renewal Team called—"The Christian Community Weekend" this coming Jan. 14-17.

(Father Nogoske, a Holy Cross priest, works in the archdiocese as director of the Parish Community Retreat program.)



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Bilingual film something different

by JAMES BREIG

Imagine a movie set with all the equipment and technicians and confusion. A scene is about to be filmed. "Roll 'em," says the director and the actor steps forward.

Dressed as a Nazi officer, he crosses the set, picks up a letter, thinks a moment and then says to a young man seated at a desk, "Come here, please."

"Cid," the director orders and everyone relaxes for a moment. Then he says, "Roll 'em" and the scene is repeated exactly except for one thing. This time, the actor says to the boy, "Kommen Sie hier, bitte."

That's how it went during the bilingual filming of "Blood and Honor," a two-part, five-hour, made-for-TV movie which will be shown at various times around the nation on independent stations between now and the end of the year.

The film traces Nazism, as many TV movies have, but tries something different by focusing on the children of the Hitler Youth Movement. But more than its theme is different, so are its cast and its method of broadcast.

I found out about these differences by talking with the film's producer, Daniel Wilson, who has won 17 Emmys for his work in television and who is noted for his youth-oriented programs, such as "AfterSchool Specials." He has also copped five Christopher Awards.

"I'm not a Catholic," he told me, "but I hold those awards in higher esteem than my others, even the Emmys, because the values which the Christophers represent are wonderful. They encourage people to do quality

programming." Mr. Wilson hopes audiences feel that "Blood and Honor" is quality, but it will take some time to find out because of the way he is distributing the movie. Rather than showing it as a major net-

work to the entire nation sees it simultaneously, he has turned to a consortium of independent stations which will air the special at various times over various weeks. It's a method which has been tried before, with such programs as "Gilda" and "Smiley's People."

"The networks have been derisive to some degree in offering programs such as this," he said. "Programs off the beaten track have only one way to go—to the independents. I wanted to do this my way. If it fails, it's my mistake and not because I was forced to hire an actor because the network told me to."

AND that brings us back to the other difference; the cast. Have you ever heard of Jeffrey Frank, Gedeon Burkhard, Steven Rubling, Steven Higgs, Jakob Fruchtmann, Rolf Becker or Marlies Engel? Mr. Wilson said the almost invisible (except that he did it) task of finding actors who could perform in both English and German.

Not only did he need bilingual performers, he also needed sets of young people who looked



FACING EXECUTION—Tommy Lee Jones stars as Gary Gilmore, the Utah convict sentenced to be executed by a firing squad, in "The Executioner's Song," a four-hour miniseries adapted by Norman Mailer from his Pulitzer Prize-winning novel based on the true story. The drama will be aired Nov. 28 and 29 on NBC. (NC photo)

enough alike to convince the audience they were the same character at age 10 and age 15.

The bilingual skill was needed because the movie is a joint venture between Mr. Wilson's company and a German firm.

"We wanted to bring it to a German-speaking audience as well because it's important that this story be understood by contemporary Germans," he said. "It was shown there last summer" and half the people watching TV that night were watching "Blood and Honor." The network got 10,000 letters afterwards.

The necessity of using bilingual actors forced Mr. Wilson to do without big stars and to film everything twice. He rejected dubbing the movie as being an annoyance for audiences and decided against subtitles.

BUT NO matter how many languages it is filmed in, "Blood and Honor" is one more TV movie about Nazis to go along with "Holocaust," "Playing for Time," "The Wall" and "Inside the Third Reich." Do we need another one? I asked him.

"I got involved because the story has never been done from a young person's perspective," he began. "The story of how a generation of youngsters was molded into this evil force" has never been examined. "Most of the films about Nazism have dealt with the results of it; this deals with the causes. I believe it can happen again, given the right circumstances. But if we understand why it happened we have insurance against it happening again."

"Blood and Honor" tells the story by following three families to see what happens to them when the young people become involved in the Hitler Youth. It is not only about young people; it is also for them, the producer believes.

"I would like parents and

children to see it," he noted. "It's not a kids' show, but there is nothing in it which would prevent younger ones from watching. The violence is implied and it gives an insight into a period of history."

(Next week: A review of "Blood and Honor.")

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the Saints

BORN IN 1880 IN VLADIMIR-VOLYNSKY IN THE UKRAINE, THEN PART OF POLAND, JOHN KUNSEVICH IN HIS YOUTH BECAME AN APPRENTICE TO A MERCHANT. HE REFUSED A PARTNERSHIP IN THE BUSINESS AND MARRIAGE TO HIS MASTER'S DAUGHTER AND IN 1904 BECAME A MONK IN THE UKRAINIAN ORDER OF ST. BASIL, TAKING THE NAME JOSAPHAT. HE WAS ORDAINED A PRIEST IN 1909 AND SOON ACHIEVED A REPUTATION AS A COMPELLING PREACHER AND A LEADING ADVOCATE FOR THE UNION OF THE ORTHODOX UKRAINIAN CHURCH WITH ROME.

IN 1917, JOSAPHAT WAS NAMED BISHOP OF VITEBSK, RUSSIA. HE FOUND THE DIOCESE IN A DEPLORABLE CONDITION—WIDESPREAD OPPOSITION TO ROME, MARRIED CLERGY, LAZ DISCIPLINE, CHURCHES IN A RUN-DOWN STATE—AND CALLED SYNODS TO PUT INTO EFFECT HIS REFORMS, WHICH BY 1920 WERE EFFECTIVE. BUT THE NEXT YEAR AN OPPOSING SEPARATIST HIERARCHY WAS SET UP IN HIS DIOCESE AND SPREAD THE ACCUSATION THAT JOSAPHAT HAD "GONE LATIN" ABANDONING THE RITUALS AND TRADITIONS OF THE UKRAINIAN RITE, AND THAT ALL HIS PEOPLE WOULD HAVE TO DO THE SAME.

IN 1923 HE WENT TO THE HOTBED OF THE OPPOSITION IN VITEBSK TO MEET IT HEAD ON DESPITE THREATS OF VIOLENCE AGAINST HIM. JOSAPHAT WAS SEATEN AND SHOT TO DEATH BY THE DISSENTING MOB AND HIS BODY THROWN INTO THE DIVINA RIVER. HE WAS CANONIZED IN 1962 AND IS KNOWN AS THE APOSTLE AND PROTMARTYR OF UNION. HIS DEATH BROUGHT A MOVEMENT TOWARD CATHOLICISM AND UNITY AMONG THE UKRAINIANS. THE FEAST OF ST. JOSAPHAT, BISHOP AND MARTYR, IS NOV. 12 IN THE UKRAINIAN RITE AND NOV. 14 IN THE LATIN RITE.

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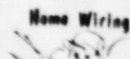


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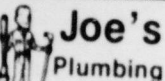
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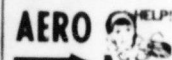
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VIEWING WITH ARNOLD

'First Blood' underrated

by JAMES W. ARNOLD

Having a movie made in your town is a big thrill, and a boost for the local economy. But it has to be a mixed blessing for the little mountain resort city of Hope, B.C., just east of Vancouver.

That's where they made "First Blood" (with Hope disguised as an American town in the Cascades). Sylvester Stallone is just passing through, minding his own business, and the local cops pick him up, push him around, and start one of those movie wars in which most of the people and all of the buildings are blown away. Next time, you're unlikely to want to stop for a hamburger in Hope.

In any case, most of the critics have underestimated "Blood," which is a very tough action film and suffers from all the faults of the genre—too much brutality, killing and destruction, which mounts ludicrously toward Armageddon. Like some Bronson and Eastwood flicks, it has enormous macho appeal. After a brief bit by an old woman in the opening scene, there isn't even a female in the cast.

But despite its rough exterior, this is a film with a mind and a soul. It is rather clearly an allegory about war and warriors, and in the end it condemns the false masculinity it seems to thrive on.

The script, co-written by Michael Konold, the creator of "Hill Street Blues," is about modern soldiers and cops, and suggests that when society trains them to be tough, it risks creating monsters. How do you turn off these macho men? Like great dinosaurs, they seem destined to extinguish themselves, and the fragile structure of civilization with them.

This film by Canadian direc-

tor Ted Kotcheff, whose specialty up to now has been comedy with a dark edge ("Daddy Kravitz," "Who Is Killing the Great Chefs?"), describes an escalating confrontation between two men, both of whom are programmed not to back down. One is Stallone as brooding John Rambo, a former Green Beret trained as a killing machine and touted (naturally)

as the best and last survivor of his elite unit.

THE other is burly Brian Dennehy as Will Teasle, a proud sheriff who runs a clean county like Wyatt Earp, with no sense of humor or humility.

Teasle thinks Rambo is an unkempt long-haired drifter, and wants him to get his lunch 30 miles down the road. Rambo wants to eat now. Thus it begins like one of those stranger vs. the Southern sheriff movies. Rambo is taken to jail (a clear violation of his civil rights) and brutalized by the resident sadists, then turns on his tormentors and escapes into the wilderness.

Teasle won't let him go, but follows stubbornly with his green deputies, a helicopter, eventually state troopers and the National Guard. The war eventually returns to the city, where the indestructible Rambo, totally out of control, attacks as if it were Hanoi. All that is finally left is rubble and smoke. And it all started because of a disagreement over long hair and lunch.

One of the values of "Blood" is that these two Ahab-like characters are not alone. Another principal is a somber Special Forces colonel from Ft. Bragg (Richard Crenna), who comes to save the town from the Frankenstein creature he has made. Mostly, the colonel has the emotional range of a rock.

BUT IN a moving final scene that helps redeem the picture, he listens as Rambo breaks down into a haunted, helpless

human being, and embraces him like the lost son he is, in a tentative step toward compassion and understanding.

The lawmen who pursue Rambo are a mixed bag of interesting types, mostly ordinary citizens. At first they look on the "hunt" as a lark, but soon it dawns on them that they are in deep over their heads. The contrast between the innocent Guardsmen and the Green Beret is vast: these youths have no idea what real war is and what the professionals from Vietnam have suffered and become.

Rambo is beautiful in a perverse way: in a society gone soft, he represents at least some kind of excellence, and the film has a tone of sadness, of waste and loss.

Unquestionably the violence in "First Blood" is excessive, and it's not a movie for the overly sensitive. But in its themes and feelings, it recalls not only "Deliverance" but that superb western, "Lonely Are the Brave," in which the last of the old cowboys escaped (for a time) the grubby forces of a decaying civilization.

Kotcheff and cameraman Andrew Laszlo also consistently provide awesome and moody images of the rugged locale (nearby Golden Ears Provincial Park), which is so beautiful it may bring the tourists back to Hope.

(Violent but thoughtful parable about war and the military character; R-rated for language, satisfactory, with reservations, for adults).

USCC rating: A-3, adults.



AT THE MOVIES—Sylvester Stallone stars as a former Green Beret and Congressional Medal of Honor winner, harassed after smalltown police arrest him for vagrancy, in Orion Pictures' adventure drama, "First Blood." Because of violence and rough language the film has been classified A-III by the U.S. Catholic Conference. (NC photo)

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