

# the CRITERION



*Children feast  
and entertain  
with seniors*

FT-AST—First graders at St. Pius X School had dinner with senior citizens on Nov. 22. The children prepared the food, including hand-churned butter, with the help of their mothers. At left are Kristy Schnicker, Jackie Stephens and Florence Busby. In the right photo the children are engaged in a musical program they presented following the dinner. (Photos by Jim Juchimlak)



## Vatican moves toward greater financial accountability

by Fr. KENNETH J. DOYLE

VATICAN CITY—The Vatican, as a result of developments during the plenary assembly of cardinals which concluded Nov. 26, has taken a step toward financial openness and greater accountability to the public.

The move toward openness was seen in two significant events during the plenary meeting

of 97 cardinals with Pope John Paul II.

There was, first of all, the publication by the Vatican Nov. 26 of the full text of the report given to the cardinals by Vatican Secretary of State Cardinal Agostino Casaroli on relationships between the Vatican bank and Banco Ambrosiano, Italy's largest private bank prior to its collapse earlier this year.

The Vatican bank is also called the IOR, the

Italian initials for its formal title, the Institute for the Works of Religion.

The cardinals had asked that the Cardinal Casaroli report be released to the press. The report indicated that the trust which the IOR had placed in Banco Ambrosiano's president, Roberto Calvi, had been abused, and that the Vatican had unwittingly gained some control over financial institutions which were involved in a "hidden project," the nature of which the Vatican bank did not know until it was too late.

The "hidden project," which the report did not detail, involves the shadowy Panamanian financial institutions used by Calvi in an attempt to gain stock control in Ambrosiano by questionable methods.

AS HIS FINANCIAL empire was collapsing, Calvi was found dead in London on June 18, in what British police have said was an apparent suicide.

Cardinal Casaroli's report indicated that banking experts appointed by the Vatican last July have found that the Vatican has no financial liability for the Ambrosiano collapse because of the "letters of patronage" which the IOR issued in 1981 saying it controlled the questionable Panamanian financial institutions. The confirmation of control, said the report, was not a guarantee which forces the IOR to make good defaulted loans.

The report directly challenges an assertion made several weeks earlier by Italian Treasury Minister Beniamino Andreatta that the Vatican should be liable to Banco Ambrosiano's depositors for \$1.2 billion of defaulted loans made by the bank's subsidiaries to the questionable institutions.

Cardinal Casaroli's report and a statement made to the cardinals by the pope indicate, however, that the complete story on IOR-Ambrosiano links is still to be determined.

Cardinal Casaroli told the plenary assembly that the Vatican-appointed banking experts considered their report only a provisional one, which did not yet have a completely

vised continuing cooperation with Italian banking officials in an attempt to discover the full story.

THE POPE SAID, at the meeting's concluding session, that "the Holy See is prepared to take all the steps required for an agreement on the part of both sides so that the whole truth can come to light."

The second element of the meeting which indicates the Vatican's leaning toward financial disclosure is the planned appointment of a group of lay advisers to the Vatican's Prefecture for Economic Affairs.

Cardinal John Krol of Philadelphia and Cardinal Terence Cooke of New York said that the advisers will develop accounting methods which could lead to publication of annual financial balance sheets.

It seems unlikely, however, that the (See VATICAN MOVES on page 2)

## Laity set to discuss clergy shortage in archdiocese

A series of deanery-wide meetings to be held throughout the archdiocese during December and January will set the stage for developing an interim plan for redistribution of priestly personnel and making better use of volunteer and professional lay and religious service to parishes and archdiocesan institutions. The meetings were announced at archdiocesan clergy at the annual presbyteral meeting held in Columbus Nov. 26 and 28.

Father David Coats, director of priest personnel, and Providence Sister Loretta Schaefer, assistant chancellor, will chair the meetings and present data on present and future status of priests and religious with regard to numbers, age, training, etc. Small group work by the participants will center on specific questions.

The continuing decline of numbers of active clergy in the archdiocese, according to Father Coats, has made it necessary to consider better use of active priest personnel. The meetings are aimed primarily at the laity in order to raise their consciousness with regard to the nature and extent of the shortage of priests and religious.

Among the other objectives of an interim plan is the gathering of information in order to make recommendations to the archdiocese.

the priests' personnel board for better distribution of priests to meet archdiocesan needs as well as consciousness raising with regard to the possibility and practicality of involving a greater number of non-ordained people in the work of the church.

Pastors are being asked to invite parishioners to attend the meetings. Each parish will be asked to determine the number of participants.

Schedule of the meetings follows: Terre Haute Deanery—St. Joseph School, Terre Haute, Dec. 9; Seymour Deanery—St. Mai; Parish, North Vernon, Dec. 10; Batesville Deanery—St. Maurice Parish, Napoleon, Dec. 12; Bloomington Deanery—St. Charles Parish, Bloomington, Dec. 14; Connersville Deanery—St. Gabriel School, Connersville, Dec. 15; Indianapolis North Deanery—Chastard High School Library, Dec. 16; New Albany Deanery—Providence High School, Clarksville, Dec. 17; Indianapolis West Deanery—Ritter High School, Dec. 20; Indianapolis East Deanery—Secunia High School, Jan. 10; Indianapolis South Deanery—Jan. 11; Tell City Deanery, St. Paul Cafeteria, Jan. 14.

All meetings will begin at 7:30 p.m. and end

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# Evangelization a result of inner conversion, says leader

by JIM JACHIMEK

Evangelization is based on inner conversion, representatives from 34 parishes in the archdiocese were told by Father Patrick Brennan during a workshop in Columbus on Nov. 20.

That was "one of the main thrusts" of the workshop, "Building a Magnetic Parish Community," said Sister of St. Joseph Julia Wagner, administrative assistant in the Office of Evangelization. Father Brennan is director of evangelization in the Archdiocese of Chicago.

The workshop, held at North Christian Church, was designed for those involved in any aspect of parish ministry—including evangelization committee members, pastors, pastoral associates, DREs, parish council members and parish staff members.

Sister Wagner said that Father Brennan also discussed the process of personal growth which leads to conversion. It involves a period of longing for more from life, a period of inquiry and investigation, a period when "your whole world crumbles around you," and a period when "you surrender to God's power."

He also "used incidents in the lives of these individuals to show us the growth process in our lives," Sister Julia said. "He stressed the importance of the deepening of one's relationship with Jesus."

Father Brennan said that the process of evangelization must take place in all areas of the parish. For example, Sister Julia said, "he stressed very much the relationship between

evangelization and the RCIA (Rite of Christian Initiation of Adults)." That relationship is clear in the archdiocese, she added, where the Office of Evangelization and the Office of Catholic Education "are working together on RCIA."

Host parishes for the meeting were St. Bartholomew and St. Columba in Columbus. They have organized an evangelization committee which includes representatives from each parish. Martha Lancaster of St. Bartholomew and Joan Dugan of St. Columba chaired the event, and music was provided by Diane Jefferson of St. Columba.

About 230 people attended, representing

parishes in all 11 deaneries of the archdiocese. Parishes represented included four from the Indianapolis North Deanery, three from Indianapolis South, eight from Indianapolis East and eight from Indianapolis West.

Seven parishes from the Batesville Deanery, three from Bloomington, three from Connersville, eight from New Albany, eight from Seymour, one from Tell City and eight from Terre Haute also sent representatives. In addition, Benedictine Sister Antoinette Purcell of the Office of Catholic Education attended.

"People came away with a great feeling," Sister Wagner said. She said similar workshops will be planned for the future. In addition, she

is planning to begin more visits to parishes in the archdiocese to work with evangelization committees. "People are finding out what evangelization is. It's not going around banging on doors."

Father Clarence Waldon, archdiocesan director of evangelization, is in Washington today to assess the need for a national association of Catholic evangelization directors. Archbishop Edward T. O'Meara, chairman of the NCCB Committee on Evangelization, is chairing the meeting for those who direct evangelization programs at the diocesan and national levels, and in religious communities.

## Kwanzaa an old new Advent observance

by MONICA CLARK

In some homes and parishes of African black Catholics, a straw mat, an ear of corn, a goblet and a seven branch candleholder are replacing the Advent wreath and Jesse Tree in preparations for Christmas. These symbols belong to Kwanzaa, a seven-day Afro-American celebration developed in 1966 by black activist M. Ron Karenga, an author, professor and lecturer, for the week between Christmas and New Year's.

Now it is being adapted for Advent observances among some black Catholics.

Kwanzaa is a Swahili word for firstfruits and its name has been applied to a new cultural, religious and political festival designed to lift up traditional black values and

reinforce personal and collective identity among black Americans.

Karenga thought that a Kwanzaa celebration between Christmas and New Year's day could be a way of countering the materialism of the Christmas season. The focus is on a future based on seven traditional Afro-American values: unity, self-determination, collective work and responsibility, cooperative economics, purpose, creativity and faith.

Black Catholic leaders, including Nathan Jones, a writer for the Ethnic Communications Outlet of the Society of the Divine Word in Chicago, see in Kwanzaa a way to ritualize the social experience and religious faith of black Catholics. They are introducing it to parishes,

parochial schools and Catholic homes for Advent.

"Kwanzaa is not a black Christmas," said Jones. "Rather it is a uniquely black ritual celebration of identity, purpose and direction."

Social Service Sister Eva Luma, religious education coordinator in the predominantly black St. Columba Parish in Oakland, Calif., said Kwanzaa symbols and traditional values can easily be interwoven with Advent observances. She described the ceremony as follows:

A straw mat ("mkeka"), symbolizing folkways of black people, is placed on a table.

The candleholder ("kinara") in the center of the mat has seven candles to symbolize traditional Afro-American values.

A unity cup ("kikombe"), also placed on the mat, is filled with wine in memory of the spirits of the people's ancestors and all the saints linked with the participants as one family of God.

The ear of corn ("mahindi") represents children and reminds adults of their responsibility to raise them as the only future of the people.

Each family, neighborhood or congregation can adapt the service to its ways of sharing fellowship and joy in one another's presence, Sister Luma said. People sing, give personal testimonies, offer prayers, pour the wine and share the unity cup. The celebration usually concludes with a simple potluck meal.

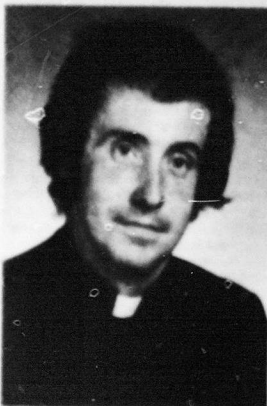
In one congregation the seven traditional values were related to scripture readings and worshippers reflected on how each value had influenced their Christian life during the past year. Each participant told how he or she had grown in one of the values, then wrote the name of that value of a gold paper star which was hung on a tree placed in the sanctuary. After all the stars were hung, the tree was lit with small Christmas lights.

"During Advent we reflect on the greatest gift to humanity—Jesus. Kwanzaa can help us focus on that Christ event and who we are in relation to it. It becomes a time to recommit ourselves to deepening our relationship with the Lord by connecting a cultural expression to a spiritual reality," Sister Luma said.

She suggested a family could take a different value each of seven evenings and have every member explain how that value was practiced during the past year and how it will be expressed in the coming year. Following a simple meal, the parents can give each child a simple gift to symbolize the child's practice of that value during the past year.

"It is important for us to celebrate our resilience as a people. We came through slavery hanging on to our values and we want to name, preserve and promote these among our children," she said. "We are reclaiming our blackness and connecting it to our Catholicity."

(People interested in the correlation of Advent and Kwanzaa may contact the Ethnic Communications Office: 5342 S. University, Chicago, IL 60615.)



Father Patrick Brennan



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publication of an audited accounting would include the IOR since even Cardinal Krol, among the assembly's strongest proponents of public financial accountability, said that the IOR "has an obligation of confidentiality towards its depositors."

The notion of financial disclosure made a mild advance in the Vatican communiqué which was issued at the end of the meeting and included for the first time figures for the revenues and expenses of the church's central administration, for 1981.

The primary assembly also discussed the role of the IOR's president, 61-year-old Archbishop Paul Marcinkus, a native of Cicero, Ill. Archbishop Marcinkus has been a controversial figure and some Italian newspapers have conducted a lengthy campaign for his dismissal.

THE POPE IN A Nov. 23 letter to Cardinal

### Pontiff declares 1983 to be Holy Year

VATICAN CITY—Pope John Paul II surprised church and civil authorities Nov. 28 when he ended a meeting of the College of Cardinals by proclaiming 1983 as a special Holy Year. Holy Years are customarily marked by special prayers and pilgrimages and usually celebrated every 25 years. The pope proclaimed 1983 as a special Holy Year of jubilee to celebrate the 1,500th anniversary of the year of the redemption, when Christ died on the cross. The meeting of the world's cardinals was only the second such convocation in the modern history of the church. Pope John Paul II also convened the first, which took place in November 1979. In his closing, the pontiff said that the meeting with the cardinals had brought "fresh progress along that path of collegiality as the Second Vatican Council

Casoroli made a plea for the careful use of the church's finances, saying that "the Apostolic See may and ought to make use of the spontaneous contributions of the faithful and of other people of good will, without having recourse to other means which might appear to be less respectful of the character proper to the Apostolic See."

Some Italian papers interpreted that as criticism of the operations of the IOR during the 11 years Archbishop Marcinkus has been president.

Vatican sources, however, rejected such a meaning.

They said that the IOR has traditionally forsaken such potentially lucrative but high-risk investments as government bonds in young nations, preferring instead to husband depositors' resources in traditional accounts in established banks throughout the world. Even the Banco Ambrosiano, they added, was recognized by Cardinal Casoroli in his report as an institution "of, until recently, unquestioned soundness" and "one of proven seriousness."

Cardinal Casoroli's report also contained a strong defense of the necessity for a Vatican bank, which he called "not a bank in the common sense of the term" but an entity which exists for "the purpose of providing for the custody and administration of capital... for works of religion and Christian piety in every part of the world."

Religious orders and institutions are dependent on the Vatican bank, and its existence, the Vatican secretary of state told his fellow cardinals, "has ensured, also in the most difficult and adverse situations of the international order that have occurred (it is sufficient to recall the period of the last world war) the maintenance of the flow of financial means needed by the works of religion in the various parts of the universal church, with particular regard to those that found themselves in situations of special economic dif-





**BEING RESOURCEFUL**—The spacious new facilities of the Office of Catholic Education Resource Center enable its competent staff to serve religious educators more completely. Taddy Daily, director, assists Providence Sister Marilyn Therese Lippa at the front desk in the top left picture. Peg Roland and Christie Fry check a returning filmstrip (top right) and Janet Gallagher runs a film through cleaning and checking for damage. The center includes a videotape room, film previewing room and projection room. (Photos by Jim Jachimiak)

## Parishes say needs of the poor greater in 1982 than before

The poor we have always with us. But this year there are more of them and their needs are greater. This seems to be the consensus of opinion among inner city parishes whose aid to the needy on the recent Thanksgiving holiday points to an even larger demand by Christmas.

## Advent penance services offered

Penance services during Advent will be offered in the North and East deaneries of Indianapolis on a parish cooperation basis. Parishioners are encouraged to make use of the sacrament of penance during this time at a parish and time convenient for each person. Several confessors will be present at each location.

Dates and times of the services into the Fourth Week of Advent is: Holy Spirit, Saturday, Dec. 11 at 7 p.m.; Immaculate Heart, Tuesday, Dec. 14 at 7:30 p.m.; Christ the King and St. Michael, Greenfield, Wednesday, Dec. 15 at 7:30 p.m.; Little Flower, Thursday, Dec. 16 at 7:30 p.m.; St. Pius X, Thursday, Dec. 16 at 7:30 p.m.

Additional services during 1 week before Christmas will be carried on next week's issue.

At Holy Trinity parish the call for food baskets was about the same as last year, but with the local St. Vincent de Paul conference handling four or five food requests per week, the trend is toward more help needed in the near future. Some parishes are using a buddy system to take care of increased needs. St. Catherine parish, aided by St. James, filled more requests than usual. But both parishes claim their collections were higher as well.

St. Francis de Sales answered a bigger demand than last year's. In addition to their own efforts, they gave the names of four or five needy families to Socinea High School, and one to Cathedral. The students then assembled and delivered food baskets to these families.

Twice the need that was seen last year was the Thanksgiving experience of both St. Philip Neri and St. Rita parishes. At St. Philip's the "generosity is still there," according to a spokesman, but not enough to keep up with the demands. St. Rita distributed 40 food baskets this year compared to about 30 in 1981.

The problem in all of the inner city parishes involves heating and utility bills as well as food. Many area residents are unemployed. People are moving more often in search of work and cheaper living. Two and three-generation families now live together in one household to pool available money. Elderly and retired persons are also feeling the bite, and the problems are not limited to blacks.



## Missioners want people to know Christ's love

by FR. JAMES D. BARTON

Archdiocesan Director  
Society for the Propagation of the Faith

A little cluster of villagers waits patiently by the roadside near Santa Cruz in central Bolivia: old men, young mothers, children.

Marina cuddles her baby, rocking the little girl soothingly, patting the colorful striped blanket that keeps her warm. The child coughs and whimpers. Marina worries, well aware that too many babies in her country do not survive their infant years.

The villagers are waiting for Sister Teresa Feeley, a Daughter of Charity from Baltimore, whose vocation brought her to Bolivia to care for the poor.

Marina's worry begins to subside the minute Sister arrives.

"What a beautiful baby! What's her name?"

"Maria Cristina, Madrecita. But she is sick; she coughs at night."

Sister examines her carefully, gently. The baby wriggles as the cold ring of stethoscope moves across her tiny chest. Sister smiles at Marina. "God bless her. She's a healthy baby—just a cold. The cough will pass."

Marina smiles too and knows peace and deep joy. The two women give thanks to the Lord for His goodness.

A moment of faith in the missions.

Sister Teresa says her patients have an instinctive understanding of what she and her Sisters are trying to do for them, above and beyond the necessary medical attention. "They are hoping for someone who will just give them a special look," Sister says. "We do! We receive the poor as Christ, we look at them and see Christ in them."

IN THE COURSE of a typical day, Sister Teresa sees patients with leprosy, TV, and all manner of skin diseases, and she treats them all, day in and out, working to give her people a better, healthier life.

But asked what she would do if she had the power of Christ, even for five minutes, Sister Teresa says she would try to plant deeply in their hearts the knowledge of God's love.

Sister Teresa's description of her real mission is echoed by priests and Sisters and Brothers, by lay missionaries all over the world: "I want them to know what it means to be loved by God."

God wants that too.

He wanted it so much that He came to tell us in person. In formal language we call this coming the Incarnation. In everyday language we call it Christmas.

Through the coming of Jesus Christ, through His life and ministry, through His death and Resurrection, the human family knows God's love not as hearsay evidence or as "promises, promises," but in a way understandable to a child, to a leper, to an outcast, to a foreigner, to a sinner, to anyone who feels His healing touch and hears His words of comfort and hope as His mission continues through His disciples of today.

We know God's love in a very personal way because we know Christ. In fact, we more than know Him; we take on Christ's own life in the Eucharist. Inasmuch as we do this in memory of Him, we share in His life of service to others, for He did not come to be served, but to serve and to start a process of showing God's love to the world through the continuing ministry of His followers. Today we stand in His place to give service and joy to so many, many who are loved by God—and don't know it.

WITH ALL THIS in mind—the security that comes from knowing God's love, the work of missionaries to share this joy, the many parishioners in our archdiocese of Indianapolis who are filled with Christ's life—the Propagation of the Faith asks special prayer and sacrifice for the missions during the weeks of Christmas.

Christmas and the Missions are natural partners because "the missions" are made up of people who long to know a deep and faithful and everlasting love, the love that came to earth on a winter's night in Bethlehem. "God so loved the world that He gave His only Son so that everyone who believes in Him may not be lost but may have eternal life" (Jn 3:16).

The first Christmas was rooted in giving, no doubt about that. Our celebration of Christmas is surely as its best when we base our giving on the first Christmas gift: Jesus to the world.

Through the Propagation of the Faith, your gift will help proclaim the Good News of Jesus Christ in word and sacrament and serve as you support the work of parishes, schools, medical facilities and social service around the whole world.

Your prayers for the missions and your gift at Christmas join your hand in hand with Sister Teresa Feeley, with Marina and her baby, and with all who come to Christ in the missions.

When someone asks you what you want for Christmas, tell them this: "I want to open my heart to our family in the missions. I want them to know what it means to be loved by God."

I thank you, and ask God to bless you at Christmas and always.



# POINT OF VIEW

## A woman's place is where?

by Fr. CHUCK FISHER

The People of God are the Church—except for women. Ever notice how women are disregarded, put aside because the men look more like Jesus?

You, indeed, it's an outrage. Pope John Paul I lived briefly, yet said God is both Father and Mother. We continue on, however, with our sexist language and images, rendering an inequality that even Paul of Tarsus (yes, the St. Paul) knew could not exist in the Church of Jesus Christ.

Men believe they are better than women. Somewhere along the line men learned that as youngsters the ultimate put-down of their boy-peers was to say "you girl!" When men wish to hold on to their masculine self-image in dealing



with women, men must dominate and outperform them in every area—except, of course, child rearing, homemaking, and the arts and crafts. The domination is not subtle. Corresponding directly with the rise in unemployment is wife and child abuse.

In the Catholic Church, men dominate not only in the parish councils, but also in the male clergy. That's power. The areas given to women in the Church are thought of as less important and less difficult than what the men have, and, in order to keep their masculine identification and status, men for the most part stay out of them.

Men believe that to be masculine they have to be very different from women. There's some truth in saying that in order for the clergy to remain masculine, keep the women out; and in order for the clergy to be clergy they have to be very different from people. At a recent meeting for the Catholics of Vigo County, someone remarked to the effect that the clergy have their meetings, and the laity have their

meetings, but when are we all going to sit down together and meet?

Most of us believe in the either/or theory of human personality even if we don't always practice it. Tender persons can be tough and the tough tender. Both responses are part of the fabric of a human being, but getting in touch with both the masculine and feminine is hard to do. To exclude women, for whatever reason, damages the unity of the Body of Christ. All of us are to be working to build up the Church in all areas, agencies, facets and parishes. There's too much resistance to recognizing women's abilities to allow some to handle positions of responsibility and power.

Human beings may be naturally androgynous. Sexual stereotypes tell us that there exists within each of us opposing abilities. For example, the masculine traits of organization, acting rationally and total concentration on objectives are opposed to the feminine traits of discerning, expressing and being guided by one's feeling responses to people and situations. The fact is that each is essential to the other in order to be a whole person (See: Barbara Doherty, "I Am What I Do," and Rollo May, "Love and Will").

To understand ourselves, we need constant openness to the many influences we have and since infancy, the many people and events that have shaped our lives, and the potential to become a person in the image and likeness of our Creator God, Who is One. Ours is to become one with God and with each other, but we

cannot do so without all persons regardless of stereotype.

Some bishops have issued pastoral letters to their people (e.g. Bishops Dozier and Roach) urging not only the men to be more open to the strengths of women, but also for women to look at themselves and recognize their abilities to be executive leaders in our Church. After thousands of years, it's time more women trusted themselves to lead others outside of the home as well as within it.

Women are no longer part of the powerless and the marginalized, when, united in purpose and strengthened by each other, they address the issues of our day and join in the struggle for responsible action. Remaining "set in our ways" stagnates the movement of the spirit and thwarts the renewal of the Church.

For the Church to be Church, i.e., the People of God, no one can be excluded and everyone must feel included—working together. The greatest sin is division within relationships potentially killing Church and society.

For society a woman's place is in the House and the Senate, on boards of directors and guiding foreign policy, working for justice and peace, and an equality of rights and responsibilities.

For the Church, a woman's place is in the hierarchy and the Vatican, as priests and directors of agencies, guiding the spiritual renewal of all the People of God for a just and lasting peace in the Body of Christ.

## WASHINGTON NEWSLETTER

# MX missile won't get much support from the hierarchy

by JIM LACKEY

WASHINGTON—President Reagan may want to place 100 MX missiles in a dense pack formation in Wyoming, but he won't get much support for the idea from members of the American hierarchy.

Individual U.S. bishops have called the MX everything from "morally indefensible" to "total madness." In addition, the merits of the MX have been questioned by the second draft of the U.S. bishops' proposed pastoral letter on war and peace, which says the MX "might" destabilize the arms race.



Judging from the comments of some bishops at their annual meeting in Washington, the third draft of the pastoral may turn out to be even tougher on the new missile system. "I believe we should strengthen our position against destabilizing steps in the nuclear race by clearly opposing

the MX deployment," said Archbishop John R. Quinn of San Francisco, the immediate past president of the bishops' conference.

The MX missile has evoked public opposition from some bishops not because of any particular blemish, which lately has been the dominant issue in the MX debate, but because of the fear that the missile could increase the chances of tripping the nuclear hair trigger. While government officials have debated how to place the missiles, critics of the MX fear that such a highly accurate arsenal would make both sides feel they must either launch their missiles in a time of crisis or risk losing them altogether.

"THE STRICTLY deterrent utility of the MX," said Archbishop Quinn, "is seriously questioned by technical experts and its deployment could well be to increase first strike tendencies on both sides of the arms race."

Critics also cite the weapon's cost and contend that the United States and the Soviet Union already are at nuclear parity. President Reagan's statistical analysis notwithstanding.

Among the most vocal bishop-opponents of the MX have been those in areas of the country which at one time or another were considered for MX placement, such as the bishops of Montana and Utah. All have stressed, though, that their opposition extended not just to placement of the missiles in their own backyards but to construction anywhere.

"The continuing stockpiling of arms, in a world already capable of destroying itself, is a false and precarious means of assuring lasting peace," said the Montana bishops in a 1981 statement that was reissued this fall because, they said, it was more timely than ever.

The bishop whose backyard was finally chosen for the MX, Bishop Joseph Hart of Cheyenne, Wyo., also had criticized MX deployment before the decision was announced. If indeed the MX gives the United States a first-strike capability, he said, then it is "morally indefensible" because it moves the United States from a position of deterrence to a position of aggression.

of the MX "total madness" was Bishop Walter Sullivan of Richmond, Va., who said last year that the weapon would increase the probability of nuclear holocaust. He said that since the use of nuclear weapons would be immoral, "then their very existence can and must be condemned."

The U.S. bishops' pastoral draft's comment on the MX, meanwhile, appears toward the end of its lengthy examination of deterrence. The draft offers a number of general principles on the morality of deterrence policies and says that in the light of those principles "we oppose some specific goals for our present deterrence posture."

The first of those specific goals that is opposed by the draft is "the addition of weapons which are likely to invite attack and therefore

give credence to the concept that the United States seeks a first strike, 'hard-target kill' capability."

"The MX missile," the draft continues, "might fit into this category."

Reagan, on the other hand, takes just the opposite view about the value and purposes of the MX. Lasting peace, he said in his Nov. 22 address to the nation, can be achieved only when a strong nuclear deterrent such as the MX is coupled with serious arms negotiations.

Congress still could veto the MX project, and there are predictions that any vote on MX deployment could be extremely close. But if it were the bishops and not Congress doing the voting, the MX probably would go down to defeat.



LEADERS AND LEADERS—All smiles during a break at the jointly sponsored Catholic Youth Organization and Office of Catholic Education workshop "Caring Together" were these youth ministers. At left is Tony Dell, volunteer coach at St. Joan of Arc; Kathi Owings, coordinator of youth ministry at St. Joan of Arc; and Providence Sister Becky Keller, director of religious education at the (Photos by Frank X. Savage)

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THE PRIVATE WHO turned development



## LIVING THE QUESTIONS

## Advent gives us a chance to change our attitudes

by Fr. THOMAS C. WIDNER

Make no mistake about it. The season of Advent is a chance to do something about our attitudes—toward ourselves, toward others, toward God. Attitudes are pre-conceived notions. They can be personal; they can be community-wide. I carry with me an attitude that I cannot deal with others who disagree with me. So I ignore them. Communities carry attitudes that different races can't get along with one another. So they ignore one another.

There are but two examples of attitudes any one of us or all of us can carry within us. We have nothing on which to base our attitudes. We just have them. They grow out of our feelings. Very often we think that because our feelings don't change our attitudes can't either.

Advent is a chance to change all that. So what else is new? I've been hearing about Advent and Lent for as long as I've known being a Catholic means not being a Protestant. I have yet to see any awareness of that make any difference in the way I live.

I hear enough homilies and preach enough of them which encourage a change of heart. The Gospel is meant to get us to see that we don't have to live the way we think we have to live. For that matter the Gospel teaches us we don't have to live like



our governments, our peer groups, our jobs, our entertainment suggest that we ought. The Gospel offers another way. It even goes so far as to say its way is the only way to true happiness. Everything else is shallow and will not last.

But living in the world though not being of the world doesn't mean that the Gospel is always that easy to follow or even always that interesting. Attitudes again. Attitudes about ourselves. Most of us, I think, don't really believe we're worth the Gospel. For whatever reason, I think more and more people today believe the Gospel is way over their heads and hearts. This despite an increased interest in religion.

There are enough people today who term themselves "unchurched" to convince us of this. I don't think it's because there isn't any interest in religion. Most of us believe in some kind of God. But despite our best efforts to make Him more real, often He ends up more distant.

Some of this is because we bolster our prejudices of who we think God is and keep Him pigeon-holed in an ivory tower. We remain content to think of God as we want to think of Him without letting Him be Himself.

Some of it is a resignation we have that the world isn't really going to change much—its problems are too vast, life is too complex. We don't really believe the world is going to get out of its messes.

Our starting point is often the conviction that the world never was much good. So we make God something to protect us, someone to keep us safe from evil and non-believers. With so little pride in ourselves, we make faith another purchase in

our Christmas shopping and stick God under the tree during the season and in the closet the rest of the year.

Most of us feel helpless and we don't know what to do. Many people give up because it seems as if God has deserted His people. The Old Testament is far more readable in this respect because much of it is a plea from those who have experienced God's desertion and wonder why it is so. God seems to have deserted modern human beings in a more significant way today.

Advent should be a time to consider these things. Though I feel helpless, am I really all that helpless? Has God really deserted me? Has He deserted those who are suffering the most?

The rich appear to be prospering more and more even in these times of less and less. They also complain more about having less themselves as if the object of doing away with economic woes were to enable the rich to maintain their wealth. The poor who never have any say in the matter are being blamed for all the troubles in our nation. Even though the idea was quickly dismissed, the suggestion made to tax unemployment benefits itself conveys an attitude resulting in greater feelings of helplessness and despair.

John the Baptist prophesies a future equality in this Sunday's Gospel. Have we as individual Christians forgotten his call heard by the Savior? I think we have snored ourselves with our attitudes. The Gospel calls us to a change of heart. We must put aside our own helplessness and level the mountains of greed and inequality and fill in the valleys of poverty and despair.

## Monday morning quarterbacks don't really count at all

by Fr. RICHARD P. McBRIDE

Monday morning quarterbacks tell the rest of us how they would have matched victory from defeat and they been calling the plays.

They know exactly what should NOT have been done. And, well, they might. The game is over and everyone knows how it turned out.

Few of us take our Monday morning quarterbacks very seriously. There is a harmless pastime. No one wants to deprive them of their Walter Mitty illusion of guiding great teams to victory.

But there's also a dark side to this human penchant for reconstructing history. Such reconstructions are often so self-serving that they corrupt our vision of the present. In the end, we learn absolutely nothing from history, and we're forever condemned to repeating its mistakes.

The old spiritual hymn asked the question, "When you were there when they crucified my Lord?" It's worth thinking about.

Can the Monday morning quarterback in us really be sure we've been on the Lord's side, not the mob's, that black Friday afternoon? To the casual onlooker, it wasn't so obvious that Jesus was truly the Son of God.

After all, the pagan Romans weren't the only ones who had a problem with him. Many a pious Jew was infuriated by his blasphemous assertions, his flouting of sacred laws and customs, and his blunt criticism of their religious leaders.

CAN WE BE certain that we wouldn't have been a little pleased that this troublemaker from Nazareth had finally received his consequence?

Or take the raging controversy in the early Church over the admission of the Gentiles into

the Christian community without requiring circumcision. To conservative Jewish Christians (the circumcision party, they were called), that was a scandalously liberal practice, and Peter, Paul, Barnabas, and the other missionaries were under severe attack for violating time-honored rules.

Had he been present at the Council of Jerusalem, would we most certainly have been on Peter's side rather than the traditionalists?

Who is to say how we would have perceived things then? All that we know with some measure of certainty is how we perceive things NOW.

This somewhat philosophical line of thought is prompted this week by two recent news items, both involving Pope John Paul II.

In late October the Holy Father spoke at the Pontifical Gregorian University in Rome. The occasion was the 400th anniversary of the arrival in China of the great Jesuit missionary, Father Matteo Ricci.

The Pope praised Father Ricci for his readiness to adapt the Church to Chinese culture, and he expressed the earnest hope that the grain of seed he planted then might bear fruit in modern China.

THE SECOND NEWS item was in connection with the Pope's 10-day visit to Spain early last month. He conceded, in an address to scientists, that the Church had been wrong in its support of the Inquisition, and he assured them that there is no opposition between faith and reason, or between the Church and science.

One has reason to wonder if many of those who nodded their heads in agreement with the Pope's words on both occasions would have supported Ricci's innovative missionary approach to the Chinese some 400 years ago, or would have opposed the inquisitorial practices against scientists, Jews and theologians in Medieval Spain.

It's easy enough for someone on Monday morning to recite the wonderful plays he or she would have called the preceding Saturday. The

terbacks is to hand them the ball and say, "Here, you're coaching next Saturday. Let's all see what you can do."

There is a similar way of bringing a measure of truth and sobriety into our praise of safely dead heroes or into our condemnation of safely defunct practices.

Here, let's see how you handle African Catholics who are adapting the liturgy of the

Mass, or African missionaries who are trying to adjust to local marriage customs. And let's see what you want to do about critics and dissenters within the modern Church.

Those who condemned Matteo Ricci and those who created the Spanish Inquisition are still with us. What they say on Monday morning doesn't really count.

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## McGinley reprint worthwhile watching, says reader

by CYNTHIA DEWES

November is the month when the Saints really go marchin' in. There are the feasts of All Saints (those who made it) and All Souls (those who are still hopeful), and the beginning of Advent (one more chance). Delightfully timed, then, is the publication of a new hardcover edition of "Saint-Watching" by the late Pulitzer Prize-winner Phyllis McGinley (Thomas More Press, \$12.95).

Mrs. McGinley watches saints, she says, with all the attention of the stage-struck girl studying Hollywood celebrities. Reading history revealed to her that saints were human and she began to investigate what it was that made them superhuman as well.

Mainly, the saints are all men and women who take the Gospel literally. "They do the good things we do, only more so. They do more goodness with less fanfare; they give away more of their worldly goods (and sometimes more of others'); they pray, persevere, endure, longer than we. Their genius is that their spiritual attention span is practically unlimited.

St. Paul is given an entire chapter in his "defense," a nice touch in these days of feminist awareness. Another chapter describes the "life of Mercy," which, based on

she would not be embarrassed by being married after her pretty younger sister; or St. Dominic dying in a borrowed bed, dressed in another monk's habit because he had none of his own.

There are "national saints" here, such as Ignatius Loyola, the Spaniard; or the Saints of Ireland from St. Patrick Himself to St. Columba, preservers of civilization during the Dark Ages.

Holy couples are described: Paula and Jerome, Clare and Francis, Benedict and Scholastica, and others whose love stories make refreshing reading in a time of overheated fiction. Even the less lovable saints amaze us with the passion of their mission. St. Bernard of Clairvaux, St. Rose of Lima, and St. Simon Stylites.

The Thomas More Association is publishing this edition as part of the "Thomas More Books to Live" series which brings out-of-print Catholic classics to a new generation of readers. It is also the December selection of the Thomas More Book Club.

There are saints among us today, of course, and some of them may read this book. Some of the rest of us ought to, if only to read what St. Teresa of Avila says in my favorite chapter.





## by BRIDGET TYNAN HODGE

Great and beautiful events occur each day, and blessings are showered abundantly upon us, but no headlines blaze this news across the

land. I, for one, need to hear the good news too.

As that eloquent newscaster, Paul Harvey, would say, "And now for the rest of the story."

ON THIS FRIDAY, in the year of Our Lord, December 3, calm and gracious people can be found in all corners of the globe. Cheerful men are going serenely about their daily tasks, content in their ability to provide for their families, asking only for the strength to continue in this endeavor.

From pole to pole, tender mothers are comforting, consoling, supporting, loving, and, by nurturing the dreams of their young, are realizing their own dreams.

Church doors of every denomination are opening and closing to the comings and goings of those who are praying, or seeking, or asking forgiveness, or merely acknowledging the presence of a Supreme Being.

Doctors are healing, lovers are loving, artists are creating, priests are consecrating, children are laughing, weather-worn old farmers are toiling, stopping now and then to look upward with admiration toward these spacious skies. And people are saying, "I'm sorry," "I love you" and "God bless you" in every language of the world. It is, indeed, a holy day!

During these 24 hours, some 139,000 of our number will make that Last Journey. For the great majority, the passing from here to



**RECEIVING THE WORD**—Mrs. Claudette Cuddy (left), director of religious education at St. Andrew Parish, gives Willie Smith a copy of the Scriptures as he is received as a catechumen into the Rite of Christian Initiation for Adults program at the parish. His sponsor, LaBrentha Anderson, stands with him. Parishes working with the RCIA program in the archdiocese welcomed their catechumens into their communities this past weekend. (Photo by Fr. Tom Widner)

eternity will be a peaceful one, dignified by the love and compassion of friends and neighbors who are living truly as their brother's keeper. The barriers of pain and fear are being broken as hands reach out to comfort, grasping away at anguish and uncertainty. Words of encouragement are drying up tears, tender caresses are smoothing the path, prayers are leading the way Home . . . and I will raise him up!

TODAY, ACCORDING to U.S. News and World Report, 219,369 little babes will come into the world, each one bringing all of the uniqueness with which the Creator made him. No one of us can determine, or begin to imagine, all of the potential represented in this daily increase in our greatest resource—human life.

Perhaps one of these little ones will be blessed with the intellect, the dedication to rid the world forever of the threat of cancer.

Possibly one of these seemingly helpless infants will possess the fortitude and concern necessary to lead the world into peace. For all things are certainly possible, and each one of us has a purpose, and I believe that a tiny child, maybe today, maybe tomorrow, will come to us with the charisma to unite us all in the common pursuit of happiness so that one sweet, sweet day, men and women, boys and girls, from sea to shining sea, will utter, as one body, in the loudest whisper that the world has ever known, those all-embracing words, "Oh Lord, my God, how great Thou art!"

Now THAT would make a beautiful headline!

Jesuit thankful to Father Raimondi

Thanks to Fr. Cos Raimondi for his perceptive "Point of View" (11/19/81) on oppression in Central America—and to the *Criterion* for keeping the issue before its readers. From my own experience of having spent last year in 12 Central and South American countries, I offer the following observations:

1) I agree with Fr. Cos's socio-political analysis of the situation in El Salvador and elsewhere in Latin America. It was confirmed for me over and over again by what I witnessed personally and by what I learned from speaking with the poor and those who work for and with them.

2) The systemic injustice and denial of human rights caused by corrupt governments, "national security" forces, greedy multinationals, and an official U.S. foreign policy which supports and perpetuates such conditions under the guise of "doing what is best for us"—this injustice exists in every Latin American country I visited, albeit in a slightly different way in each one.

As bad as the situation is in a tiny country like El Salvador (4.5 million people), one can imagine how it could be in Chile (11 million), Argentina (27 million), or Brazil (120 million).

3) The one exception I found in my travels was the brave little country of Nicaragua (2.5 million), where the Sandinista government, with the support of the majority of its countrymen—especially Catholic Christians—is determined to form a "new society." Significantly,

overthrow the Nicaraguan government (cf. Newsweek 11/8/81). How tragic!

With Fr. Cos I would urge our local church leadership, religious and lay, to join the U.S. Catholic bishops in their process of self-awareness on Latin American issues and then to speak out on them.

We live our faith by **doing** justice!

Paul O'Brien, S.J.

Indianapolis

## Puccini says view of church typical

Dr. Collamati's point of view is so typical of modern theologians, and that is, they know so much more in their two-bit knowledge than the church and pope combined.

In the first place, clergy dress has nothing to do with his life-style; in the second, he knows nothing of the reasons back of Italian priests' attire.

Or, and this is a big alternative, do I detect a woman pushing back of him for ordination, and teen-age clothing for old women in the religious life, nuns to be exact?

If so, then the caption from another diocesan paper fits him: "Adults think, ask questions, and lack faith." Maybe he is aspiring, then I say, "Hail Pope Collamati of the Schismatic Church in America."

But no headlines! There's news all over the place.

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## CORNUCOPIA

## Can the Gospel be sold?

by GINA JUNG

We are living in an age when media messages are constantly bombarding our minds. Every company and every political action group fight for the public's attention to promote their product or cause.

Catholic broadcasters have jumped on the media bandwagon. They met earlier this month at the Catholic broadcasters annual assembly in Chicago.

This year's theme was "Marketing the Message."

That message, according to Msgr. John Egan, special assistant to the president of the University of Notre Dame, is "to convey... the love the Father has for each of us as revealed through His Son."

Msgr. Egan has the right idea. The message of love should be conveyed.

But after some contemplation of this idea, one begins to wonder about the practicality of it. Can love be transmitted from the TV screen to hearts of the viewing audience? Can the Gospel message be marketed like Calvin Klein jeans and Fruit of the Loom underwear?

After a viewer has seen a 30-second Gospel message on TV, it is doubtful that he will run out and start living it. TV evangelists spend hours preaching every Sunday to millions. Though people may listen, the message doesn't often reach the heart.

So, is it fruitless to market the Gospel message?

It may not be an entirely wasted effort, but then we should not expect great results from hitting the airwaves with the Gospel.

Thomas DeMint, an advertising executive, told Catholic broadcasters at the Chicago convention that "where once you spoke with the authority of Peter, you are now just one voice in a cacophony of voices."

He suggested a "grass-roots targeted concept," in which communicators can reach out to the lives of people.

DeMint makes an important point that we should be reaching out to people. Jesus did that while he was on earth. But he did not reach people by marketing his message.

He chose to spend three years discipling 12

men who eventually told the good news to others.

From a 20th century viewpoint, Jesus would be more effective if he were here today rather than 2,000 years ago when television and radio had not been invented yet. With the new communication technology, millions all over the world would see and hear Him via satellite.

But God chose to start on a small scale and, in His infinite wisdom, he knew the plan would work.

He wanted Peter would not have left his fishing business to follow Jesus if he had heard him on TV. But Peter heard the message first hand from Jesus.

God knew all along the right way to spread the Gospel. The message was taken to all nations not via satellite, but through the perseverance of those who were totally committed to Christ.

## check it out...

✓ A non-profit, volunteer agency has been developed to cater to the needs of print-handicapped residents of the Indianapolis area. **Central Indiana Radio Reading, Inc. (CIRRI)** offers a free service of in-depth reading of daily newspapers on special FM receivers for persons who cannot interpret the printed page due to blindness or physical impairment. Volunteers, contributors and prospective clients may call or write CIRRI at Box 110, Jordan Hall, Butler University, Indianapolis, IN 46208 317-283-6302.

✓ State Deputy Raymond C. Alter will conduct the annual **Mid-Year Knights of Columbus "Family" Meeting** Dec. 11-12 at the Indianapolis Marriott Inn.

## Book on sudden infant death 'secret' recalled

American purchasers of an unpublished book claiming to reveal the secret of preventing Sudden Infant Death Syndrome will receive refunds from a Canadian advertising agency which publicized the book in U.S. religious publications. The ready-to-print ad for the book claimed that "in simple terms, crib death is now 100 percent preventable." But members of Sudden Infant Death Syndrome (also known as "crib death") support groups in the United States and Canada said there is no means of preventing the disease. G. William Cooper of the Ottawa-based Cooper Advertising Agency sent U.S. editors a notice advising them "that the book 'Preventing Crib Death' will not be published" and that all people who forwarded the purchase price of \$17 for the book have been sent back their checks, uncashed. "Members of parent support groups, however, expressed concern that a research group had planned the book at all.

## Pope approves cause of Father Casey

VATICAN CITY—Pope John Paul II has approved introduction of the beatification cause of Capuchin Father Solanus Casey, who died in Detroit July 31, 1967, after a life of service to the poor and sick, reported L'Osservatore Romano, the Vatican daily newspaper. Nov. 23, Bernard Francis Casey was born in Oak Park, Wis., in 1870 and after once leaving then returning to seminary studies was ordained a priest in 1894.

✓ "The Nuclear Arms Race: A Question of National Conscience" will be the subject of a free presentation by

Auxiliary Bishop Thomas J. Gumbleton of Detroit on Tuesday, Dec. 7 at 7:30 p.m. in Stewart Center, Purdue. Bishop Gumbleton currently is national president of Bread for the World and vice-president of the American chapter of Pax Christi, an international Catholic peacemaking group. Bishop Gumbleton is also a member of the American bishops' committee drafting a pastoral letter on war and peace. Bishop Gumbleton will also speak at St. Thomas Aquinas Church in Indianapolis on Monday evening, Dec. 6 at 7:30 p.m.



Auxiliary Bishop Thomas J. Gumbleton

✓ The Beech Grove Benedictine Center will offer a **Triad of Prayer** conducted by Benedictine Sister Paula Goss. Programs for the three days include: Introduction to Prayer on Dec. 11; Praying With Scripture on Jan. 12; and Contemplative Prayer: A Means to Integration on Feb. 3. Interested persons may attend one, two or all three sessions. Call 317-788-7581 for more information.

✓ The Indianapolis Council of St. Vincent de Paul Society is conducting a **Food for the Needy** campaign to raise \$30,000 in donations. This money will be given directly to parish SYDP conferences to feed the poor during the holidays and all winter. Mailing appeals have been sent out and other donations are welcomed at: SYDP Society, Box 19133, Indianapolis, IN 46219.

✓ A **Senior Citizens' Get-Together** is planned by the International Center of Indianapolis for Monday, Dec. 20 at 7 p.m. in the Center, 1000 West 42nd St. Senior citizens of different ethnic backgrounds, especially those who do not belong to any organized groups and may feel isolated by communication problems, are welcome. ICI will begin monthly Senior Citizen meetings in February. For more information, call 923-1668.

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H.W. Longfellow

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Archbishop  
O'Meara's Schedule  
Week of December 5

MONDAY, Dec. 6—Meeting with the Deans of the Archdiocese of Indianapolis, Catholic Center, 12 noon. Peacemaking program, St. Thomas Aquinas Church, Indianapolis, 7:30 p.m.

TUESDAY, Dec. 7—Notre Dame Club of Indianapolis Communion Mass and dinner, Fatima Retreat House, Indianapolis, 8:30 p.m.

WEDNESDAY, Dec. 8—Fast day Mass at Marian College, Indianapolis, 11 a.m.

THURSDAY, Dec. 9—Celebration of the Golden Jubilee of ordination to the Holy Priesthood of John Cardinal Dearden, Detroit, Michigan.

FRIDAY and SATURDAY, Dec. 10 and 11—Joint meeting of the Indiana Catholic Conference Board of Directors and Advisory Council, members, Beech Grove Benedictine Center.



# Where are your teen's special adults?

by DOLORES CURRAN

Where does an adolescent go when he needs an adult other than his parents to talk to, one that won't judge him, worry about him or remember what he said later? To one of those unusual people who make up the category of Special Adult. They seem to be able to talk to and listen to teens and help them sort out their feelings and problems.

Teachers, priests, coaches, neighbors, grandparents, bosses, and friends of parents all fit into this category. Something attracts the young person to these adults and enables him or her to confide in them. Trust is the bottom line and every teen needs an adult like this.

Sometimes, though, parents resent this relationship. They feel hurt that their adolescent shares dreams and worries with someone other than themselves. They're afraid

that they're being discussed (and they probably are) and that family secrets and loyalty are betrayed.

It's a natural fear but such parents underestimate the immense value of a Special Adult to their teen and to themselves. Sometimes a teenager is caught between parents and friends and needs to sort it out with another adult.

I remember a student of mine whose parents strongly objected to her boyfriend, a stockbroker that set up a conflict of wills. She confided in me that she, too, had reservations about her steady date and his values but she wouldn't face and stature at home by giving him up. Her friends had convinced her that if she gave him up, her parents would "win" and set future precedent for meddling in her life.

I got a day-by-day after-school account of what her parents, boyfriend and friends had said the previous night. I admit I got a little weary of listening and reacting but after about a month, the girl dropped the boyfriend. She just needed someone to listen when she sorted out a way of achieving what she knew she had to do.

My Special Adult was also a teacher, a high

school Spanish teacher who helped me sort out the bewildering array of possibilities facing me after high school. My own teens have been as fortunate, finding Special Adults at school and at work in whom they can confide. I appreciate the time those adults have taken just listening to and talking with my kids and I don't care if they have occasionally heard about my obstinacy, hard-headedness and lack of understanding. It goes with the parent territory.

Priests, sisters, and youth ministers are invaluable as Special Adults in adolescent lives. A priest-teacher told me recently that several of his former high school students come back when they're married to ask about baptizing their children, finding a viable parish or handling marital difficulties. So the Special

Adult status remains far beyond high school for some.

Some grandparents fill this role admirably. They are able to listen without jumping in with a statement, conclusion, or worse—advice that isn't wanted. "My grandpop is great," one teen told me. "I can tell him anything and he just listens." He paused. "And he never tells my parents."

That, of course, is the secret of Special Adult effectiveness but it's also the hazard. At times the Special Adult feels parents need to know and they must choose between breaking trust with the young person and with their parents. They're between the rock and the hard place.

Still, the vocation of Special Adult is special in our society, one that we rarely recognize publicly. As a parent, here's an open thank-you to such adults. How about thanking yours this week? Just send them this column and a note. That's thanks enough for them.



## How does a workaholic overcome guilt feelings?

Reader suggests more stress on positive role of wife

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I enjoyed your columns on workaholics and wish to add my own experiences.

Your article would have been enriched by stressing more the positive role the wife and mother can (and perhaps must) play if the work addiction is to be relieved—primarily with her love and extra understanding.

I'm not by any means cured yet—even after four years of determined extra time and attention devoted to being at home and with the family. The prior 18 years of dedication to my work may well have established patterns within the family that have not yielded.

It would be well to point out the real difficulty in overcoming work addiction. I've wondered if it can be accomplished within the family alone. Sometimes I wish there were a local group, along the lines of Alcoholics Anonymous, to help. I'd certainly enjoy the give-and-take with others.

What gimmicks or strategies did they employ to give up some of their work activities? How did they deal with the matter of overcoming the guilt feelings associated with easing up on their work? I'm sure my wife

would benefit from hearing of the practical experiences of others.

Is it possible the Christian is more susceptible to work addiction than others? We are taught to provide for our families and to be responsible, but these concepts must be taught by placing them within the total context of the individual within the family. Otherwise it is all too easy to endorse them exclusively and even use them as justification or as an excuse.

Answer: Thank you for your insights and the points you raise. Most important, you emphasize the spouse's role in workaholicism. Like the wife of an alcoholic, she may have fallen into the pattern of alternate nagging and martyrdom.

The wife of a work addict may nag frequently. "You're never home." Or "You love your work more than me."

At the same time, she may seek consolation in her role as a martyr. She develops a long-suffering attitude to get her through the lonely times. She may be reluctant to give up her position as the offended partner.

The wife must refuse to indulge anymore in being a nag or a martyr and become positive. First, she must notice every attempt her husband makes to be at home more. She should comment favorably when she sees him enjoying leisure time and recreation.

Second, she should plan together activities and recreation. Workaholics are not very good at wasting time. If the wife does not fill in his leisure time, he will do so, spurred by his own driven personality. Better that she gets there first with her schedule of fun and games or quiet time away.

Finally, I appreciate your comment about the Christian work ethic. I think you are right that Christians have the notion that they must earn heaven through hard work.

Perhaps we Christians need to remind ourselves that even God rested on the seventh day. He first finished his work, then saved the most important and best part for afterward.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 873, St. Joseph's College, Newburgh, IN 47648.)



"I want them to know what it means to be loved by God!" —Sister Teresa Feeley, Missionary in Bolivia

My friends in Christ,

The mission of Jesus is gift wrapped in this wish of Sister Teresa Feeley.

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## Hatred and anger destructive to life

ST. PAUL, Minn.—Hatred and anger toward pro-abortion groups and those who undergo abortions is destructive to the pro-life movement, said Jesuit Father John Powell at the annual state convention of Minnesota Citizens Concerned for Life. "I think if the voice of the pro-life movement doesn't have the sound of love in it, it causes a polarization and others write us off as fanatics," said Father Powell, theology professor at Loyola University of Chicago. Father Powell spoke during the mid-November convention which included other speakers and workshops on various life-related issues. About 60 people



# Pathways of the Spirit

## Church seeks answers to value of life

Look at the living faith of the Christian people

by FR. DAVID K. O'BRIEN, O.P.

What is the value of a single human life? What is the dignity, the worthiness, that goes with that value?

Throughout the centuries the church has had to answer these questions. What has it said? It would be very easy to look to learned books for the answers.

But we might get an equally good answer to the questions of life's dignity by looking at what the living faith of Christian people has led them to do in support of life. From the early Roman convert in the first century opening her door for the unwashed and hungry poor, to the pediatric surgeon I watched struggling to maintain the breath of life in a desperately ill child, we have been presented with living answers to such questions.

I want to draw a few pictures of this living faith. They are pictures focused on the lives of individuals, because sooner or later the question of life's dignity becomes the dignity of a single concrete individual. It has to have this individual focus, for life and its dignity divorced from living individuals has little meaning.

On a sunny Sunday afternoon a child was baptized. The usual small family gathering, was replaced by a diverse crowd of almost 200 people. The infant, considered for abortion, was being welcomed by his adoptive family and community.

Anonymous, the bearer of no heritage, with no worthiness other than that of a single helpless child, this infant was a vital person in the lives of these people.

His birth and baptism portrayed the meaning of life's dignity to this community, just as his very existence brought to the surface the strengths and sensitivities that make life worthy of its name.

First, there was the heroism of his absent natural mother, a woman with burdens that would make the rest of us blanch. Drawing on her faith and supported by her friends, she turned away from the easy solution proposed in her environment.

Then there were the adoptive parents and family. Having been renewed in their own faith, they were realizing in very concrete ways how that faith was leading them to spend themselves supporting the lives of people unable to survive on their own.

Then there was the community, willingly present to show solidarity with the adoptive parents and, even more important, to rejoice in this new child's life. These typically private people were all going public to celebrate a single life.

But relating to the dignity of an individual life is neither easy nor always successful, as another story will reveal. One youngster in my church, afflicted with a prickly personality and minimal control over his instincts, became the predictably willing object of class teasing. And he was ultimately guided by his classmates into losing what little control he had.

The youngster was put into the hands of those authorities who try to come the trouble

shooting. I followed him from one courtroom and institution to another.

Helplessly and to no purpose, I watched the boy progressively lose hope and self-respect. I lost track of him as he moved through the prison system. My own sense of failure is still with me.

Life in this world also comes to an end.

At 4 a.m. one morning I was called to the hospital. A friend had suffered a devastating stroke. Ruffled and frightened we gathered around her bedside looking at this young, attractive but terribly still woman.

The woman's eyes were open but unseeing, we were told, and her ears were unhearing. Her brain, they said, was dead and she was breathing only with the help of a machine.

"What does that mean?" I asked the doctor.

"Without the respirator," he replied, "her heart would stop in a few minutes."

The stunned family wept in their loss. But they also recognized that the loss was real. Life, which is so real and worthy, also comes to an end. Part of its dignity is that it be allowed to have that end when it comes. The machine was turned off.

In the church we are called to support the dignity of all human life. Whether it be by welcoming the unborn, or extending kindness to the imprisoned, or even allowing the end to come with peace, we are called to respect life.

Why? Because the God of the living calls us to life.

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CARING FOR THE MOST HELPLESS—Dr. Judson Randolph, surgeon-in-chief at Children's Hospital in Washington, checks an infant who was born with a malformed swallowing tube in a scene from the 1978 NBC documentary series, "Lifeline." Our Christian faith calls us to support the dignity of all human life. (NC photo)

## Discover the reality and richness of others

by DAVID GIBSON

Johnny is 13. He jumps off the school bus half a block from his house about 3:15 each afternoon. But his day is hardly over.

Between now and about 10 p.m. all he goes to bed, he must make time for all his homework. A half hour must also be found for his trombone practice. Two days a week he works out with his swim team. Other days there is soccer practice or a soccer game.

Today, however, is Thursday. Within an hour of getting off the school bus, Johnny will be walking the half mile to the home of a couple who need his help.

The couple's son is 11 now. But he can neither walk nor talk. The difficulties the boy has faced since birth mean that he is dependent in special ways on his parents and on others who can help out.

Johnny will spend nearly an hour with this boy and the boy's mother today. Together they will work on special exercises and developmental skills for the younger boy, activities the mother cannot manage alone. For about 12 weeks, Johnny will help this family on Thursdays.

In a few months, Johnny expects to be confirmed in his parish. So he is now exploring ways of connecting his faith to the everyday life of his community. His work with the boy and

family that needs him is a way he does that.

Johnny may be surprised to find out just how much that family needs him.

Joanne also is 13. She also is getting ready for the sacrament of confirmation. These Monday evenings she baby-sits, free of charge, for the young children of a neighbor.

The neighbor in question is a single mother, coping alone with the challenges of raising children and running a home. It is difficult for her, as it is for many single parents with little children, to find time for necessary shopping and other chores. She could also benefit from a little free time. That is where Joanne's service comes in.

Like Johnny, Joanne is exploring ways of connecting her faith to the everyday life around her. She is trying to put her faith into action.

And like Johnny, she is not only discovering something about herself in the process—about her own resourcefulness and talents, about her ability to help others. She is actually discovering other people in her community—a single mother and her young children—learning to know them as real people.

Her universe is becoming more personal. It is becoming the kind of universe in which the value of other people and what that value means to Joanne can be more readily recognized.

confirmation will meet and work with people whose situations are somehow special. And to the teen-agers, those people will never be strangers again.

Johnny will discover—and comment on—the delightful smile and personality of the boy he helps. What's more, Johnny will be amazed to discover how much the younger boy knows and understands, in spite of the fact that he cannot express himself in words or coordinate his muscles well. Johnny will comment on that too.

Although Johnny undoubtedly has often heard in the past about the boy he helps, he now knows the boy as a real person. Now, whenever Johnny sees the boy, he will see him differently than he would have before.

After working with the mother she helps, Joanne also will know a member of her own neighborhood in an entirely new way. Probably she will develop a new appreciation of the woman and of her children.

The needs Johnny and Joanne identified in their community are very different from each other. But the service these teen-agers give constitutes a road of discovery for them.

One step along that road for them is the discovery of the realities and the richness of people who live near them.



# Person is closest reflection of divinity

by KATHARINE BIRD

For the church, respect for life is based on the belief that the "human person is the closest reflection of the divine we have in the world," said Father Edward K. Braxton in a recent interview.

Therefore, concern for the awesome value of human life is vitally important for the Christian community, he added.

A priest of the Archdiocese of Chicago, Father Braxton spoke with me as he prepared to close down his office in Washington, D.C., where he has served as personal theologian for Archbishop James Hickey. The priest was returning to his home diocese.

The church's appreciation for human existence is "built right into the ancient Old and New Testament traditions," Father Braxton said. To discover the scope of this concern for life, the theologian suggested that Christians look at the model set by Jesus who showed his concern for the poor, for prostitutes, for tax collectors and small children, and for casting evil spirits from afflicted individuals.

These kinds of human life problems must still be dealt with by Christians, the priest noted. Today Christians are confronted by the need to make decisions about the quality of life of people in prisons, care of the elderly, the care of pregnant, unmarried women, and other medical issues.

Such life issues are "all of a piece" with questions of war and peace, the nuclear arms buildup and the possibility of an "ultimate attack on the human spirit," Father Braxton stated.

The "instinctive human concern" to preserve life isn't the only Christian concern, the priest stated. There are occasions when respect for life includes "allowing people to die." He mentioned the case of Princess Grace of Monaco whose family decided to remove her from the life-support machines keeping her alive following an apparent stroke and automobile crash.

Asked how parents might teach young

people to respect life, Father Braxton gave some examples from his own experience of teaching juniors at Loyola Academy in Wilmette, Ill.

1. Encourage children to become aware of the world of nature. Children shouldn't look at the world as merely a playground or a hardware store to be roamed around in, he commented. Father Braxton suggested that parents point out to children the richness of vegetable and animal life and help them to appreciate the rhythms of the seasons.

2. Teach children at the earliest reasonable age about "human sexuality in a positive

way." Help them learn that reproduction is a mystery and a gift.

3. Don't hide children from the decline of life and death. Point out that everything in nature—plants, animals, people—all die. Sometimes, Father Braxton said, parents can initiate a discussion based on questions such as "What becomes of the squirrel when it dies?" "What happened to the dog we had to put to sleep?"

Yet another possibility might be to take children to the wake of a neighbor or relative who has died and then to open up a conversation on how they feel about the person's

death, Father Braxton suggested.

4. Look at what the human spirit is capable of by producing children to the world of art and the theater.

The goal in those activities is to awaken in children a "fundamental sense of awe" about the natural world that people such as Moses and Isaac in the Old Testament had in such abundance, Father Braxton said. The goal also is to enable them to understand that "we are stewards of living beings on earth."

The task is complicated, Father Braxton observed, because "mystery is foreign" to many people today. And in a world of technology, people can become divorced from the world of human life. Therefore, developing respect for life may mean turning off the supercharged machines on occasion.

## Samuel anointed Saul as Israel's king

by Fr. JOHN CASTELAZI

A new age dawned in Israel around the year 1000 B.C. It was the era of the monarchy.

The prophet Samuel, as God's representative, anointed Saul as the first king over all of God's people.

The Israelites acclaimed their new leader and pledged their allegiance, but not unanimously. Already there were ominous rumblings of dissent, and they would one day become thunderous.

Saul was a member of the little tribe of Benjamin; his father was a well-to-do property owner. One day the young man went in search of some stray donkeys and, on the advice of a hired hand, turned to Samuel for help in finding them. It was then that Yahweh prompted the prophet to anoint Saul as king. The private anointing was later ratified at a general assembly of the people.

The Israelites found their first king quite imposing. He stood head and shoulders above all his subjects. So they could look up to him physically at least.

But Saul was not just a big, strong boy. He got his administration off to a brilliant start by

pushing a vigorous and, in the main, quite successful campaign against the Philistines who were still entrenched.

The career that began with such promise was to end dismally. Saul disregarded the orders of Samuel, who was the real power behind the throne and the Lord's representative.

God had rejected Saul, Samuel informed him in short order. This falling out with Samuel embittered Saul's very existence. He became disturbingly melancholy and fell into moods of brooding depression.

As the Old Testament says, "The spirit of the Lord had departed from Saul, and he was tormented by an evil spirit sent by the Lord." (1 Samuel 16:14)

This evil spirit was not a personal being, a demon. The writer did not intend to convey that impression. Actually, Saul most likely was neurotic if not psychotic. But in those prescientific days no one had even heard of neuroses or psychoses.

Baffled by these emotional disorders, the best the Israelites could do was to ascribe them to an evil spirit, a mysterious malign force of some sort or other. To say that God "sent" such

a spirit upon Saul was a rather gauche way of saying that God permitted the poor man to suffer in this way.

At any rate, a young shepherd of Bethlehem, David by name, with a fine reputation as a harpist, was brought in to cheer up the king with some relaxing music. For a while, this therapy had the desired effect. The king became quite fond of his young minstrel.

But after David's victorious duel with Goliath, when the king heard the people acclaiming the hero in marked preference to himself, Saul's neurotic tendencies reasserted themselves. He became insanely jealous of David and even made several frenzied attempts on his life.

There was nothing for David to do but flee. Shortly thereafter the unlucky Saul met the Philistines in battle on the Plain of Jerreel. His army was crushed and thrown back toward the heights of Mt. Gilboa. Preferring death to dishonor, Saul took his own life.

Thus ended the truly tragic career of Israel's first king. The subsequent tradition of his people is strangely and mercifully silent in his regard.

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## THE QUESTION BOX

### Could Latin be an alt

by Msgr. R. T. BOSLER

**Q** Reacting to your defense of the Mass in the local language, I want to say this: I'm not against having Masses in the vernacular, but I miss the Latin Mass very much and would like to see it used worldwide as an alternate to the language of the country. Not totally regressive, however, I look forward to seeing altar girls and women priests in my lifetime. Thank you for an interesting and informative column.

**A** After that kind remark, how can I resist presenting your observations? I think I know what you miss in the Mass today—not so much the Latin language as the mystery, the majesty, the sacredness of ritual it fostered.

My thoughts return to the early days of Vatican Council II and the opposition of some of the bishops to any changes in the Mass.

They called attention to a revered axiom of the church—"Lex orandi est lex credendi," which, freely translated, means: The way the church prays reflects the way the church believes.

The old Latin Mass reflected an emphasis upon the divinity of Christ in the Eucharist. It

developed among a people who rarely received Communion because they felt themselves unworthy to commune with the divine. The host was something to be adored.

The more conservative bishops, therefore, feared that any change in the Mass would mean a change in this doctrine about the Mass.

The vast majority of bishops accepted the fact that the understanding of the church's belief grows in the course of history. They recognized that overemphasis on the divinity of Jesus had lessened awareness of his humanity.

They wanted revisions in the Mass not because they intended to change doctrine, but because they wanted the church in prayer to express the fullness of her belief.

The Eucharist is not only the means by which men and women reach out to God. It is also the occasion when God makes himself approachable to them through the human language in which his world speaks and through the humanity of the risen Jesus present sacramentally as food.

The church expresses herself in the Eucharist as a people formed into a community through unity with Christ.

Sharing in the priesthood of Christ in various ways, the members of this community worship the Father through the Son and pray for the gifts of the Spirit that inspire and enable them to be the servants Christ uses to preserve the dignity of man and to





color me



# Miriam led the celebration of freedom for the Jews

by JANAAN MANTERNACH

It was a great day! Miriam could hardly believe her eyes. She stood breathless on the shore of the Red Sea.

The last of her people, the Israelites, were nearing the shore. The Egyptian chariots were closing in on them. Pharaoh had sent them after the Israelites. He wanted to bring the Israelites back to be his slaves.

Miriam watched the people running across the dry path through the sea. She watched the Egyptian soldiers riding after them in chariots. Would they catch the escaping slaves?

Just as the last of the Israelites reached the shore and freedom, the waters of the sea flowed over the dry path. The Egyptians were trapped. The water kept them from turning back. It kept them from catching up with the Israelites. The waters kept rising.

Miriam's heart pounded with excitement. They were free now. No more forced labor in the brick factories of Egypt. They were free! The Lord is with us, "Miriam thought to herself. "The Lord has led us to freedom."

She picked up her tambourine and began to play. Israelite women heard Miriam playing music and singing. They took their tambourines and ran over to Miriam. They were all excited.

Miriam began to sing and dance. The other women did the same. Miriam played the tambourine. The others did the same. They danced around following Miriam.

Miriam's song was simple. "Sing to the Lord," she sang. "The Lord has won a great victory!"

The others sang the same song after her. "Sing to the Lord," they sang. "The Lord has won a great victory!"

They danced and sang and played their tambourines until they could play and sing and

dance no longer. They were unbelievably happy. It was the greatest day of their lives.

Miriam felt asleep praising God for bringing them to freedom. She was proud of her brother, Moses, who led the people in their escape from Pharaoh. She was proud of her other brother, Aaron, who stood up to Pharaoh with Moses.

Miriam felt a little bit of envy too. She felt Moses would get all the credit. She feared she and Aaron would not be praised for helping Moses.

But the people gave great honor to Miriam. They called her a prophetess, like her brother, Moses, who was a prophet. The people felt that God spoke and acted through Miriam as well as through Moses. They never forgot Miriam's victory song.

They never forgot how she led the celebration of freedom with her tambourine and dance.

## Part I: Let's Talk

**Activity:** Often families are so busy that they fail to take time to celebrate the good things that happen. If this is true in your family, you might consider setting aside one evening or part of one Sunday each month to remember the good things that have happened in your family and to celebrate them by yourselves or with others.

**Questions:** What astonishing thing happened as Miriam stood watching her people reach the shore and freedom? How did Miriam and the other women express their happiness? Why was Miriam concerned that her brother, Moses, would get all the credit for the Israelites' amazing escape from slavery in Egypt?

## Part II: Parent and Teacher Notes

**Story Background:** Miriam was Moses' older sister. She is often considered to be the sister who looked over the baby Moses when their mother put him in a basket by the Nile River (Exodus 2:1-10). Her brief victory song is one of the oldest original texts in the Bible, since it dates back to the time of the Exodus. It seems that Miriam was actually more important at the time than the Bible reflects. Her role may have been downplayed as the influence of Moses was emphasized.

**Scripture and Use:** How do you react when things go really well? Do you celebrate? Do you give a party? Do you praise and thank God? Or do you feel a little guilty? The story of Miriam shows us how to celebrate the good that happens in our lives. She shows us how to recognize God's gracious presence in life's good fortunes. Where do you most sense God's presence in your life?

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# The Word

DECEMBER 5, 1982  
Second Sunday of Advent (C)  
Baruch 5:1-9  
Philippians 1:4-6, 8-11  
Luke 3:1-4

by PAUL KARNOWSKI

Many of us are hopelessly afflicted with the National Geographic syndrome. We are coffee table naturalists, who, in the comfort of our favorite recliners, picture ourselves climbing the Alps or crossing the Grand Canyon. In our romantic reveries we forget about the treachery of nature; we forget about the kiss of death, which often awaits those who are seduced by nature's siren song.

We're the same way when it comes to life's other obstacles. When we are rested, when we seem to have our lives in order, we imagine ourselves capable of anything. We can scale cliffs of complex moral issues; we can skirt the ridge of a friend's anger; we can climb over anything or anyone who gets in our way.

But just when we are sure of our footing, we lose it; just when we are sure we know the way, we realize we are lost; an avalanche of personal inadequacy threatens to smother us in a frozen embrace. And, inevitably, we raise our voices to the heavens and cry for help.

Traditionally, Advent has been viewed as a waiting period for rescue. And it is. We wait for the arrival of Christ in Bethlehem because we know that Christ was born into the world to help us out of our difficulties, to rescue us from the ever-impending avalanches of inadequacy.

But in today's readings we hear that the promise of Advent is even bigger. We are promised that, someday, divine rescues will no longer be necessary. The second reading

promises us that "every mountain and hill shall be leveled, every gorge shall be filled. The windings shall be made straight and the rough ways smooth."

It's almost too much to believe. We know that the mountains are monuments to our selfishness, monuments to our pride. They are the symbolic obstacles we throw in front of ourselves and in front of one another. When we read about today's promise, we tremble more than a little. For when these mountains fall—and they will—we know that "all mankind shall see the salvation of God."

## Discussion points and questions

1. Imagine that a teen-ager has asked you why Christians place high priority on the dignity of human life. How would you respond?

2. After reading Father David O'Rourke's article, what would you say that baptism and/or adoption have to do with the dignity of life?

3. Which of O'Rourke's three examples did you find the most helpful in making his point about the dignity of life? Why?

4. How do the two examples in David Gibson's story connect with this week's theme?

What does Gibson think Jesus will

discover about her faith by helping the single mother by baby-sitting?

6. In Katharine Bird's interview, Father Braxton gives some suggestions for developing respect for life in children. What are they?

7. In Ms. Bird's article, why does Father Braxton say respect for life is occasionally shown by allowing people to die?

8. Why does Father John Castejon call the Israelites' first king, Saul, a tragic figure?

9. Reflect on your own life. If you place a high value on life's dignity, why do you think you do it?

## Alternative?

work for the justice and peace that promote his kingdom.

To help us express in worship those fuller dimensions of our belief, the church made the changes in the Mass.

The new Mass should help the laity know they are not to be watchers but performers in the liturgy.

It should make them realize that they do not belong to the church but they are the church.

It should little by little lead them to understand how their religion relates to their daily lives as they learn to appreciate the social dimensions of the Eucharist.

This is not to say that what the old Mass emphasized is neglected. Properly executed, the new liturgy will create a sense of the divine, a feeling of mystery, a realization that to be united with the humanity of Jesus is to be one with God and to pray through him in a sense to be linked with the worship of heaven.

Unfortunately, too often the sacredness and mystery are lost through efforts to stress togetherness or an overemphasis on the common moral aspects of the Eucharist.

That's what you have noticed. Be patient. In time we'll combine the good in the old and the new.

Write in time at: 800 N. Alabama, Indianapolis, IN 46204.

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# St. Joseph Parish

Terre Haute, Indiana

Fr. Dismas Veeneman, pastor

by GINA JUNG

St. Joseph has the distinction of being the oldest church in Terre Haute, but that is not the reason why 500 families and more than 500 Indiana State students come to Mass there every weekend.

The parishioners feel it is the Franciscans who staff the downtown church that make St. Joseph special.

"The Franciscans make it unique," says former parish council president Wesley Lambert. "People come here for the liturgy and the Franciscans. People feel welcome."

"It's a warm and friendly parish," adds Janet Cota, current parish council president.

Because the Franciscans are so special to the parishioners, it was not surprising that they were saddened to learn that the friars would no longer be living at the parish. In the next few weeks Father Dismas Veeneman, pastor of St. Joseph, and Father Cyprian Uline, associate pastor, will move to Kolbe Friary to live with the two Franciscans staffing St. Benedict parish.

Father Veeneman says that the declining number of friars made it necessary to consolidate the Franciscans' residences into one friary.

"I am aware of the anxiety of the parishioners with not having us living here," Father Veeneman says, "but hopefully by having four of us living in one place, it will enrich our own lives."

Some parishioners fear that the move to Kolbe Friary is the first step in ultimately closing St. Joseph parish, he adds. "I assure you that will not happen."

For Father Uline the move to Kolbe Friary is an added burden to his work.

"Already I find it hard to work here and at the Campus Center at Indiana State," he says. "This will greatly complicate matters by living four blocks to the east. I have some anxiety about that, but it's going to be a real help to have the other friars around. I hope the parish can realize that."

Though some parishioners are unhappy about the Franciscans' move, others are more sympathetic with the decision.

"I understand and sympathize entirely with their move," Mrs. Cota says. "But when I found out that they weren't going to be living right here, I was sad."

ONE ADVANTAGE of living with the the friars from St. Benedict is a combined RCIA (Rite of Christian Initiation) program with that parish, Father Uline says. "It's really an exciting program because we have staff from both places and parishioners from both places coming together to share ideas and getting to know each other."

Hundreds of students from Indiana State and Rose-Hulman Institute attend Mass at St. Joseph. Though St. Joseph runs the Campus Center for Indiana State students, an overwhelming majority choose to come to St. Joseph, Father Veeneman says. The Campus Center is used mainly by the local students who do not want to go home between classes.

In the early 1970s diocesan priests operated the center, but at that time St. Joseph was also designated a university parish. There was some difficulty in having the diocesan priests at the Campus Center and the Franciscans at St. Joseph.

"Back then the issue was raised that either the Franciscans would withdraw from St. Joseph and become diocesan or the diocesan priests would leave," Father Veeneman says. Eventually the diocesan priests left the center and the Franciscans took over its operation.

In the past Mass was celebrated at the center for the students. When the Masses were discontinued there, some students feared that the Masses at St. Joseph would not have the same prayerfulness as had been present at the center.

But Father Veeneman says he has tried to make the church the focal point for the students. Two Masses are scheduled Sunday evening to accommodate the large crowds. At the 5 p.m. Sunday Mass the students often outnumber the parishioners, according to Father Uline.

The college students come to St. Joseph because they are "seeking a parochial center," Father Veeneman explains. The students blend into the parish setting. They are willing to work in nurseries, religious education and other activities, he adds.

"The students are part of the ministry here," says Lambert. "They volunteer as servers and ushers."

Providence Sister Dorothy Rauache, acting administrator of the Campus Center, also assists at St. Joseph. She has been working with the high school age group.

"We have evolved the high school group from being a social kind of event to a more spiritual one," she says.

BUT THE CHANGE has caused a decrease in the number of youths involved in the group. "When the social aspect dropped, so did the number of kids," she points out.

Sister Rauache says she has brought the problem before the

board of education and Paula Saxo, Terre Haute Deanery youth minister. "We decided we needed a youth ministry approach," she says.

Though St. Joseph's grade school closed in 1967, the school building still serves as a private school operated by a group of Terre Haute parents.

Lambert describes it as a "non-profit, non-denominational, experimental school." The building is leased to the school during the day, but the classrooms are used for parish functions in the evenings.

The Franciscans are not the only priests who have served St. Joseph. The Jesuits were in charge of the parish between 1857 to 1860. Next the Benedictines served St. Joseph for 12 years. In 1872 the Conventual Franciscans came to St. Joseph and have remained at the parish.

It is the Franciscans that draw people to the church, Lambert says. "The liturgies are all special and we usually have good homilies."

Mrs. Cota feels that Mass at St. Joseph is too good to miss. "If we're not in town for Mass, I feel like I've missed something."

One of the strengths of the parish is a strong sense of community at St. Joseph. "The parishioners feel like they own it," says Father Uline. "The whole community feels like they are working well together."



SMILING FRANCISCANS—This happy staff tries to meet the needs of those who come to St. Joseph parish in Terre Haute. Left to right in the back are Wes Lambert, Providence Sister Dorothy Rauache and Franciscan Father Dismas Veeneman. In front of them are Janet Cota and Franciscan Father Cyprian Uline.

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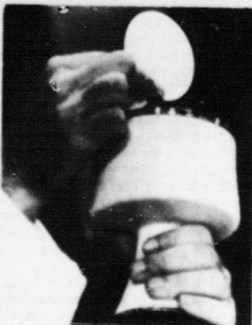
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## Catholic Communications Center

presents

## Televised Mass



WTHR-TV, Channel 13

Indianapolis

Sundays  
7 a.m.

The Staff of the Catholic Communications Center wishes each of you a most happy and holy Christmas and abundant blessings in the New Year.

Charles J. Schiss  
Ethel M. Brown  
Mary Ellen Russell

Date  
Dec. 5

Celebrant

Fr. Donald Schmidt

Dec. 12

Fr. Clarence Waldon

Dec. 19

Fr. Robert Mazzola

Dec. 26

To Be Announced

Jan. 2

Fr. Donald Schneider

Jan. 9

Fr. Kenny Taylor

Jan. 16

Fr. Paul Landwerlin

Jan. 23

NONE

Congregation

Immaculate Heart of Mary Parish,  
Indianapolis

Holy Angels Parish, Indianapolis

St. Rose of Lima Parish, Franklin

Sisters of St. Benedict, Beech Grove

Our Lady of Fatima Retreat League and Staff

St. Monica Parish, Indianapolis

St. Gabriel Parish, Indianapolis

NONE (This mass will not be telecast due to the special Telethon-NBC and WTHR (Channel 13) will air for the benefit of Central Park victims.

Fr. Gerald Kinnon

St. Philip Neri Parish, Indianapolis



# 'People are the most basic symbol of divine presence'

by Fr. STEPHEN JARRELL  
(Third in a series)

The U.S. Bishops' statement *Environment and Art in Catholic Worship* (1978) provides an excellent summary of the best thinking that has occurred in the last decade concerning the design of church buildings. Its vision cannot be easily ignored.

The reform in the sacred liturgy has brought us back to many liturgical patterns familiar to the first Christians. Most of the restoration in the liturgy has been good, not so much because it reflects the oldest part of our tradition, but rather because the sacred symbols basic to the human experience of the divine can now stand out more clearly, unobscured by the accretions collected through the centuries.

The liturgical reform has stressed time and again the primacy of the people, not only as active participants in the sacred liturgy but also as the most basic symbol of the divine presence. "Are you not aware that you are the temple of God, and that the Spirit of God dwells in you?" (1 Cor. 3:16)

*Environment and Art in Catholic Worship* (EACW) affirms: "The most powerful experience of the sacred is found in the liturgical celebration and the persons celebrating; that is, it is found in the action of the assembly: the living words, the living gestures, the living sacrifice, the living meal" (No. 28).

THE STUDIES in sacramental thought and practice have emphasized the primacy of the worshiping assembly. Such studies have underlined another view which has its influence on building forms. Sacrament is defined more as act (of Christ and his people) than thing. With this emphasis, a house of worship is not a shelter for God or sacred artifacts. "If the highest heavens cannot contain you, O God, how much less this temple I have built." (1 Kings 8:27)

Rather, it is a shelter for God's people. It is not the things in the building that make the sacrament, but the people and what they do; for example, the people eating and drinking and singing at a ritual meal. The presence of God is not assured by things or by static symbols or by buildings, but by Christian people and what they do.

It follows, then, that the renovation of the cathedral must seek to enhance and foster the action of the assembly, not impede it.

Physical arrangements must accommodate the liturgical actions. "The primary demand of the church space is the needs of the assembly. The historical problem of the church as a place attaining a dominance over the faith community need not be repeated as long as Christians respect the primacy of the living assembly." (EACW, Nos. 40, 41)

The requirements necessary for worship, that is, the environmental elements conducive to communal prayer, must be rooted in the needs of the people. The U.S. bishops outline several criteria that should be reviewed when designing or renovating churches.

THEY INCLUDE: 1) a climate of hospitality; 2) an environment that invites an experience of the sacred; 3) an environment with quality and appropriate art; 4) an environment that serves.

There is no doubt that our environment influences our feelings. A dingy room with unresponsive people makes us feel unwelcome. A bright room filled with attentive people makes us feel at home. No less is true of our churches. The physical surroundings as well as the spirit of the people all have a bearing on one's ability to enter fully into the church's communal prayer.

... liturgy flourishes in a climate of hospitality: a situation in which people are comfortable with one another, either knowing or being introduced to one another; a space in which people are seated together, with mobility, in view of one another as well as the focal points of the rite, involved as participants, not spectators." (EACW, No. 11)

The cathedral will first need to be evaluated in light of this basic criterion: Is the atmosphere inviting? The acquisition of better lighting, wall and floor colors that reflect natural light, flexible seating, and liturgical centers closer to the people will help in this matter.

Second, the church building must invite a sense of the holy. This is not done as contained in the past solely by dictating silence.

SILENCE, in itself, is no guarantor of the mystery of the sacred, although this is one important quality that needs to be integrated more fruitfully into the sacred liturgy. Rather, the most effective invitation to an experience of the sacred is to give a simple and attractive beauty to everything that is used or done in the liturgy.

In practical terms, this will mean to teach liturgical ministers to carry out their work with graciousness and skill.

"One should be able to sense something special (and nothing trivial) in everything that is seen and heard, touched and smelled, and tasted in liturgy. ... Our response (to God) must be one of depth and totality, of authenticity, genuineness and care with respect to everything we use and do in liturgical celebrations." (EACW, Nos. 12, 13)

Third, the church building should contain appropriate art of high quality. Art is for the benefit of people, not God. "God does not need liturgy, people do; and people have only their own arts and styles of expression with which to celebrate." (EACW, No. 4)

Liturgy demands art of high quality. "Quality means love and care in the making of something, honesty and genuineness with any materials used, and the artist's special gift in producing an harmonious whole, a well-crafted work." (EACW, No. 20)

Appropriateness of art is another necessary demand. Church

art must clearly serve the liturgical action, not interrupt it. Further, it must be highly symbolic and transparent, able to bear the weight of mystery. This would rule out anything trivial, fake, cheap or shoddy.

The art in the cathedral must be evaluated not so much in terms of its style, but with a view of its quality and appropriateness and its ability to truly serve the liturgy. It would seem that those items which are domineering and which create artificial barriers will have to fall under close scrutiny.

Fourth, the church environment must clearly serve the people. The liturgical space should have a "good feeling" in terms of human scale, hospitality and graciousness.

It does not seek to impress or dominate but serve the people in (See PEOPLE on page 17)

## SECURITY STORM DOOR CHRISTMAS SPECIAL

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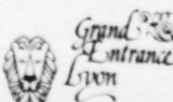
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# THE ACTIVE LIST



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

Send to: The Active List, 1000 N. Meridian St., P.O. Box 1418, Indianapolis, IN 46206

## December 4

The P.T.O. of Little Flower parish, 1343 and Beart, 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 Ruth Schell, 353-2888.

\*\*\*

The Christmas party for the Fifth Wheelers will be held at 1022 E. Riverside Drive, Indianapolis. For details call Hazel Farrell, 351-3178 or 893-5377.

\*\*\*

The Catholic Widowed Organization (CWO) will have its Christmas party at Marcy Village

Chubbush, 4500 Marcy Lane, Indianapolis. All CWO marrieds are invited. Contact Neatha Dohi, 336-1365, Helen Kirsch, 339-7505, Bob Beckwith, 353-6771, Dolores Conner, 784-6307, or Ann Wadell, 353-7538.

\*\*\*

St. Ann School, 3550 S. Holt Road, Indianapolis, will have a "Winter Wonderland Christmas Craft Bazaar" from 11 a.m. to 1 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 4, 5

St. Bernadette parish invites the public to its Christmas bazaar at

4506 Fletcher Ave., Indianapolis, from 10 a.m. to 4 p.m. on Saturday and 9 a.m. to 1 p.m. on Sunday. Variety of crafts and home-made baked goodies.

\*\*\*

A holiday bazaar will be held at Holy Trinity parish, 802 N. Holmes Ave., Indianapolis. For details see the parish ad in today's Criterion.

## December 5

A holiday smorgasbord and boutique, sponsored by the P.T.O. of St. Mary School, Aurora, will be in progress from noon until 4 p.m. in the school hall, 307 Fourth St. The dinner of turkey and trim is \$4.75 for adults and \$2.25 for children 4 to 12, pre-schoolers free.

\*\*\*

Secena Memorial High School, 5000 Nowland Ave., Indianapolis, will have open house from 1 to 1 p.m. Interested parents and prospective students are invited to the event.

\*\*\*

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 Schaefer. The program begins at 4:30 p.m. followed by the 3:30 o'clock Mass at St. John's. Public invited.

## December 5, 6

The music department of the Academy of the Immaculate Conception, Greensburg, will present a Christmas concert at 1 p.m. on Sunday and 7 p.m. on Monday. Tickets, available at the door, are \$2 for adults, \$1.50 for students and \$1 for children under 18.

## December 6

Separated, Divorced and Remarried Catholics (SDRC) will meet at St. Mary parish, Greensburg, at 7:30 p.m. For further information contact Angela Brinkman, 813-463-7475.

## December 6-11

Programs being offered at the St. Vincent Wellness Centers, Carmel/Zionsville, include Low-Fat, Low-Salt Eating, Cardiopulmonary Rehabilitation, Smoking Withdrawal Clinic, Our Growing Family, Wellness Support Group and Healthy Holiday Treats. For dates, hours and locations call 317-846-7827 or 873-2799.

## December 7

Fr. John Ryan will conduct the Over 50 day of recollection at Fatima Retreat House, 5353 E. 50th St., Indianapolis. Call Fatima for details.

## December 8

St. Mark parish at Edgewood and U.S. 421 will have the monthly luncheon/cocktail party beginning at 11:30 a.m. Men are welcome!



CONTRAST—A seminar at St. Meinrad Seminary pauses in the Abbey Church there. (Photo by Joe Bezzelli)

## December 8, 11

The Indianapolis east side group of Separated, Divorced and Remarried Catholics will meet at St. Andrew School, Indianapolis, at 7:30 p.m. on Dec. 8. A children's Christmas party for the Indianapolis area will be held from 2 to 4 p.m. at St. Andrew's on Dec. 11.

Konkel, 3818 Thoroughbred Dr., Indianapolis.

## December 10

A chili supper and prayer service to benefit the family of Susan Vespe, a recent leukemia victim, will be held at Little Flower parish, 1303 and Beart, Indianapolis, at 6 p.m. Contributions can also be made to the Danny E. Vespe Family Trust Fund, c/o AFNR, 4710 E. Tenth St., Indianapolis. For more information contact Carol Murphy, 353-6222, or Norman Murphy, 354-4134.

An Ulterra will be held at Holy Cross parish, 135 N. Oriental St., (Continued on next page)

## December 9

The second quarterly meeting of the Indianapolis Deacony Council of Catholic Women will be held at the Marat Shrine Club, 520 N. New Jersey, beginning with registration at 9:30 a.m. Luncheon reservations at \$6 must be prepaid to Mrs. John

## Holy Trinity Catholic Church

902 N. Holmes Avenue, Indianapolis

# HOLIDAY BAZAAR

## DECEMBER 4th & 5th

Doors Open — 10:00 AM

BOUTIQUE "AS IS" SHOP  
Gifts for All Bargains

BAKE GOODS  
Pastas, Pies, Cakes

"Come Out West,  
We Do Our Best"

### MENU

Saturday — Short Orders

11:00 AM to 1:00 PM

Fish, Hot Dogs, Hamburgers,

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—Saturday Meals a la Carte—

Sunday — Smorgasbord

12:00 Noon to 3:00 PM

Roast Beef, Chicken, Vegetables,

Salads, Desserts

—Sunday Smorgasbord—

Advance Tickets: \$4.50

At Door Sunday: \$5.00

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Programs

Principal & Staff  
Presentations

Mr. Riley, Principal of Secena, will give a special presentation regarding Secena and the many benefits Secena has to offer its students and to the surrounding community.





# OBITUARIES

• **AUTH, Mary A. M.**, 84, Indianapolis, Nov. 3. Mother of Maxine Miles and Donald Austin; sister of Flora Mattingly and Adrian (Gronow).

• **BARRELLER, Roland J. M.**, 84, 24, Indianapolis, Nov. 3. Brother of Sam J. Barreller.

• **BENDER, Wolfgang M.**, 84, 24, Indianapolis, Nov. 3. Husband of Christine; father of Heidi Warren, Gabriela, Wolfgang and Alex Bender; son of Wolfgang Bender.

• **BOHRER, Martha L.**, 84, 24, Indianapolis, Nov. 3. Mother of Marilyn Moore and Travis E. Bohrer, Jr.; daughter of Lucille McMichael; sister of Alvin (Drechsel).

• **DANCKERT, Anna E.**, 84, 24, Indianapolis, Nov. 3. Daughter of John Danckert.

• **DAVENPORT, Rita M.**, 84, 24, Indianapolis, Nov. 3. Daughter of William and Agnes Davenport.

• **DEAN, Kathryn E.**, 84, 24, Indianapolis, Nov. 3. Sister of Margaret Grater.

• **DULWORTH, Emma L.**, 84, 24, Indianapolis, Nov. 3. Mother of Janice Lake, Bonnie Crawford, Patty Janice Lake, Bonnie Crawford, and Ben White; daughter of Helen Propp.

• **DUWY, Joseph H.**, 84, 24, Indianapolis, Nov. 3. Husband of Josephine; father of Lee Anne Duwuy; son of Mr. and Mrs. Herman J. Duwuy; brother of John Duwuy.

• **FRANK, Edward R.**, 84, 24, Indianapolis, Nov. 3. Husband of Marie; father of Christine Powell, Alvin Turner, Rita Dean, Roman, Andrew and Leo Frank.

• **FREELAND, Joyce**, 84, 24, Indianapolis, Nov. 3. Wife of Lowell; mother of Michael (Freeland); daughter of Mr. and Mrs. Paul Bath.

• **GROSS, Dorothy Warren**, 84, 24, Indianapolis, Nov. 3. Mother of Carol J. Stahl.

• **HOLLIDAY, Edward H.**, 84, 24, Indianapolis, Nov. 3. Husband of Geneva; father of Gerri Lynn and Michael Holliday; son of Elsie Holliday; brother of Mildred Kunkel and Lee Holliday.

• **HULMAN, Mildred W.**, 84, 24, Indianapolis, Nov. 3. Wife of William; mother of Betty Tugator; sister of Emily Stewart and Carl Ness.

• **KERHO, Frank M.**, 84, 24, Indianapolis, Nov. 3. Father of John and F. Patrick Kerho.

• **KELLY, Michael Neal**, 84, 24, Indianapolis, Nov. 3. Husband of Martha; father of Robert Kelly; brother of Mary Duigan.

• **KRIDER, William M.**, 84, 24, Indianapolis, Nov. 3. Husband of Georgia; father of Rosemary, Kathy, Selma, Margaret, Jane, Marjorie, Bill, Dick, Bob and Kara Krider.

• **LENFERT, George R.**, 84, 24, Indianapolis, Nov. 3. Husband of Alice (Cruft); father of Martha Welch, Madra Rennie, Mary Alice and

Mark Lendorf; brother of Dorothy Engle, Mary Townsend, Ben and Charles Lendorf.

• **LINDNER, Joseph W.**, 84, 24, Indianapolis, Nov. 3. Husband of Florence (Cooper); brother of Beatrice McCracken.

• **MILLER, Erle Nelsie**, infant, 84, 24, Indianapolis, Nov. 3. Daughter of Mr. and Mrs. Robert Miller; sister of Leah Marie Miller; granddaughter of Mr. and Mrs. Thomas Dixon.

• **MILLER, William L.**, 84, 24, Indianapolis, Nov. 3. Husband of Christine; father of Mr. and Mrs. Ralph Schwartz and Freda Schwendler.

• **ROGGE, Mona**, 84, 24, Indianapolis, Nov. 3. Mother of Diana McGinnery, Norma Peary, Jim and Herman Rogge; sister of Mary Masterson, Ruby Elbert and Garnetta Corn.

• **SCHINDLER, Raymond A.**, 84, 24, Indianapolis, Nov. 3. Father of Florence Wood, Janet, Sarah, Barbara, Frances, Bertrand and Raymond Schindler, Jr.; brother of Margaret Cassel, Catherine Diddel and Gertrude Springer.

• **SHELTON, Harriet**, 84, 24, Indianapolis, Nov. 3. Wife of Jack; mother of Vicki Graham, Mary Jane Nelson, Susan

Walker and Ruth Ann Meagher; sister of Fred and William Souther.

• **SINGER, Otto**, 84, 24, Indianapolis, Nov. 3. Husband of Alice (Tucker); father of Joan Kautz and Andrew Singer.

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Walker and Ruth Ann Meagher; sister of Fred and William Souther.

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• **SHEPARD, Ella T.**, 84, 84, Indianapolis, Nov. 13. Wife of Sherill; mother of Geraldine Green, Susan Barker and Sherill A. Oberlies; sister of Harry J. Pedlow.

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## THE ACTIVE LIST

Indianapolis, at 7:30 p.m. All are welcome.

### December 10-12

A Chiropractic retreat will be held at Geneva Retreat Center, 8100 Spring Mill Rd., Indianapolis 800. The program includes overnight accommodations and meals. Call Alvina, 317-557-7308, for reservations.

A program for Separated, Divorced and Remarried Persons is scheduled at the Beach Green Association Center, 1400 Southern Ave. Call 317-788-7881 for details.

### December 11, 12

"Christmas in Scripture" Day is being offered at Mount Saint

Francis Retreat Center on Dec. 11 followed by a day-long prayer workshop on Dec. 12. For complete information write or call the Center, Mount Saint Francis, IN 47148, phone 813-853-0818.

### December 12

Indianapolis parish groups of SEHC will have a family Christmas party at the home of John Stewes, 658 Nottingham Dr., from 4 to 9 p.m. For details contact Cheryl Anderson, 848-8897, or Joan Stewes, 848-0284.

The choir of St. John Church, Capital and Georgia Sts., Indianapolis, will present a Festival of Arts concert under the direction of John J. Radtke at 4:30 p.m. Public invited.

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## DORIS ANSWERS YOUTH

# Sixteen-year-old wants some flexibility from her strict parents

by DORIS H. PETERS

Dear Doris:

I have a very big problem. You see I'm a 16 year old girl whose parents are very, very strict. I'll give you some examples: I can't stay outside after 8 p.m., I can't watch TV after 9 p.m., I have to go to bed at 9:30 during school, I have to go to bed at 10 during the summer, I have to get straight A's in school and if I would get a B I couldn't go outside, watch TV, or talk on the phone for a month. I'm not allowed to talk to boys and I'm not allowed to date until I'm 21—if I'm still living at home. I can't go swimming because I'm not

allowed to wear a swimsuit; I can't wear shorts either. These are just a few of the things I can't do. The list could go on a mile long. But what can I do? I've tried talking to my parents but it doesn't work.

Bored

Dear Bored:

Most parents have rules and regulations regarding their children's behavior. They expect you not only to understand these rules but also to respect them; and to abide by the curfew they impose. These restrictions (along with the privileges you are allowed) depend on many things, not the least of which is the parents'

own background. Parents of "old fashioned" and/or European background often are more strict than others. They find it difficult to adjust to modern, American society and are also suspicious and fearful of our customs.

Other parents are overly protective when they have had an unfortunate experience with an older son or daughter. Or because your behavior has been questionable.

However, the restrictions imposed by your parents appear unreasonable. But a more unbiased judgment should be made by someone familiar with you. Discuss your problem with a counselor at school. It would be wise for her to talk to your parents about their school work and their expectations for you. It may be unrealistic for them to expect you to pull straight A's all the time—particularly with no social breaks. And while discussing academics the counselor should explain that for normal growth and development you must have some social life.

\*\*\*

Dear Doris:

I have a very delicate situation. I have two younger brothers. My father favors one and my mother the other. So I am in the middle. I always get blamed for my brothers' doings. I try to explain to them that I had nothing to do with it but it doesn't work. They just say that I'm talking back. I try to talk to them but they say I'm imagining things. I know I'm not. I just can't stand it anymore. I'd like your advice.

Don't Understand

Dear Don't:

If you are not imagining things and are being blamed unjustly you must get through to your parents some way or other. Try a planned business-like approach and ask for a family conference with both your parents present. Then present your case. Explain how you feel and tell them, that maybe you're imagining it, but they do seem to side with the younger boys. Listen to them too. This may clear the air. However, if not, ask a favorite aunt, or relative, or friend to intervene for you. An outsider may be able to point out the inequities and get your parents to see them too.

(Doris answers questions through her column. Write to her c/o The Criterion, 1400 North Meridian St., P.O. Box 1400, In-



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**FOR THE HUNGRY**—Among Thanksgiving week activities was the distribution of canned food to the many persons in need throughout the archdiocese. Among those collecting canned food were students at Chatham High School who brought their nearly 5,000 individual items to Catholic Social Services at the Catholic Center. CSS then distributed the foodstuffs to the various food pantries in the inner city. Jim Rufo, in the left photo, sets one more bag down in the Catholic Center hallway. At



right, Mary Clare Weingardt and Stacey DeBenedictis carry sacks from one car to be brought into the Center. Chatham was but one of the high schools which collected canned food during this time. Throughout the city high school students collected thousands of individual food items. (Photos by Fr. Tom Widmer.)

## Winter trip planned by parish youths

A winter holiday trip to Pkagogen State Park near Angola is planned for the youth of five parishes, including Scottsburg, Salem, Mitchell, Henryville and Brownstown.

Fifty teens will spend three days and two nights (Dec. 27-29) tobogganing, cross-country skiing, ice skating, shuffling etc. Cost of the trip, which includes

lodging at the Holiday Inn, transportation, meals and sports fees, is \$70 per person. Half of this will be supplemented by youth group fundraising in each parish.

One group is cutting and selling firewood, two others are conducting 50/50 raffles, and all are selling candy (30 cases to date).

## People (from 13)

their communal prayer. Several elements need to be considered here.

1. Special attention should be given to the unity of the entire space. There should be no clear separation between the people and the liturgical centers; for example, altar, ambo, baptismal font. All artificial barriers such as the communion railings and pews should be removed.

2. The space should serve the spirit of hospitality. It is recommended that a concourse, foyer or other place be available for the gathering of people before or after liturgies. (EACW No. 34.)

3. As an example, the Meridian Street entry would be a good place for this. Special attention should be given the handicapped for easier access to the worship space. A ramp built at the southern entrance could accommodate this need.

4. The liturgical centers of action should be so placed that the liturgical action is visible to all in the assembly. The space must create a sense that what is seen is proximate, important and personal.

Good lighting and acoustics, in addition to the proper arrangement of the focal points, can enhance this type of experience.

5. The environment should be spacious and uncluttered. The people should experience freedom of movement. Seating arrangements which prohibit the freedom of action to take place are inappropriate. (EACW No. 30.)

6. The liturgical space should allow for flexibility. Especially in the renovation of the cathedral, the celebration not only of the Eucharist, but also of "baptism and the other sacraments, morning and evening prayer, prayer meetings and other community events should be kept in mind." (EACW No. 34.)

A certain flexibility or movability must be considered even for the essential furnishings of altar, ambo, chair and font. There is no reason, however, why these furnishings need have a flimsy, cheap or disposable appearance. A noble, simple beauty is called for.

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# Series three hours too long

by JAMES BREGG

A TV station put me in cold storage recently to view the five-hour mini-series "Blood and Honor," which will be seen around the nation at various times on various channels.

The station carrying the special in my area permitted me to preview the programs so I could write a criticism. But they are in the process of moving into their facilities and that left me out in the cold—or, rather, in a room which has not yet been heated.

Don't you feel sorry for me, sitting there for five hours, taking notes? Ah the life of a TV critic.

Actually, it wasn't five hours. I got to see the two-part without commercials, thus saving me copious chunks of time.

When I shared my reaction to the program—which concerns the Hitler Youth and how young people in Germany became indoctrinated with a representative of the station, she suggested that the elements and the lack of relief from the sitting may have contributed to my opinion. A lunch break and some heat would have made it all look better, she opined.

I doubt it. Even viewed in Arabic with a catered dinner, "Blood and Honor" is too long and too one-note for me. Its message is a good one and one that has not been explored by other TV specials on that era. But like a five-page letter the

contents of which could have been encapsulated in a telegram, "Blood and Honor" goes on and on. And on.

THE POINT is made in the first two hours; children controlled by the state can be made

into snitching, self-centered, prejudiced and eventually murderous little demons. The Nazis did it by taking the vices of childhood—tattle-taling, fighting in the schoolyard, acquisitiveness and xenophobia—and turning them into virtues by labelling them loyalty, courage, honor and patriotism.

When you salute and congratulate kids for what should merit a spanking or reprimand, you can mold them into whatever you want, and the Nazis wanted soldiers, secret police, guards for concentration camps and people who would follow orders.

"Blood and Honor" makes this point by centering on three German families, especially the Kellers. They are poor nobodies until they begin to conform to the state, a conforming that begins when the 10-year-old son joins the Jungfok.

There, he finally finds the belonging all children seek. Must find it in the family and/or in such organizations as the



THE PRETENDERS—Ernest Keller (Raif Becker, center), his wife Susanne (Marties Engel, right), and their daughter Renate (Leslie Maiton, left) must feign allegiance to Adolf Hitler in order to survive oppressive Nazi policies in "Blood and Honor," a two-part, five-hour drama about the molding of Germany's children by Adolf Hitler into the invidious Hitler Youth Movement. A Daniel Wilson production, the program will have its U.S. television premiere on a special nationwide network this month. Check local schedules for area dates and times.

Scouts, Little League or church choir. But Master Keller found it in the Nazis. And underneath their uniforms and trappings were not the worthwhile codes of Scouting, baseball and glorifying God, but the codes of hate, war and glorifying the state.

IT'S AN important message. "Blood and Honor" delivers it well in the first two hours. Then it begins to pad, bogging down in a series of uneventful incidents which are neither dramatic nor diverting. We see a child drown, teens at the movies, Gruber on the rifle range. Keller stringing communications wire at a boot camp (or booty camp, given the age of the participants) and so on.

It all adds up to nothing and the ending is such an anticlimax that I kept looking for a missing video tape.

So my suggestion is this: catch the first two hours and then go on to something else. If you want to see what happens, tune in the second day and

watch the concluding hour. A final hint: listen carefully because the German accents take some getting used to.

And turn up the heat. (On the subject of the Second World War, NBC will present "Bataan: The Forgotten Hell," Dec. 4, a documentary on WWII veterans who survived the Bataan Death March and Japanese prison camps.

(ABC's nightly news is now being "instantaneously closed-captioned for the hearing impaired. How is it done? A person, using stenotype equipment, such as that used in a courtroom, creates shorthand versions of the words being

spoken. A computer then transcribes the shorthand into captions, which appear at once on the screen. If football ever returns to Monday nights, those games will be captioned in the same way. Thus, even the deaf can learn to hate Howard.

(The Surgeon General recently blasted video games as being destructive of the minds and bodies of young folk. The video game industry replied with a "not so." Question: would you rather have your child watch a TV detective shoot a crook or do the shooting themselves, firing laser beams at invading Martians? The lady or the tiger?)

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## VIEWING WITH ARNOLD

Clerical spoof  
has limited laughs

by JAMES W. ARNOLD

Clerical spoofs, good or bad, are relatively rare in the movies—it's not one of your big box-office subjects. And so I was drawn to Michael Palin's "The Missionary" to see what he would make of what must have originally seemed a ridiculous idea—a droll-faced Victorian-era Anglican priest taking on a mission to the Fallen Women of London.

But it turns out that it's a premise with limited comic possibilities. Palin, who is one of the key actors and writers in Britain's satiric Monty Python troupe, uses them quickly and moves on. The central joke is the innocent-in-wicked-territory, who goes about naively seeking fallen women of the slums to save.

When he locates one, she is a 19-year veteran who cons him easily into a seduction, and the other women flock to the mission. Good sex presumably drives out bad sex, but eventually the Bishop closes the haven down. It wasn't quite what he had in mind.

While all this may seem outrageous, it plays rather tepidly, and is only a weak sequence in the second half of the movie, merely one aspect of a general satire of Victorian manners and the upper crust.

The young cleric (played by writer-producer Palin) returns to England in 1900 from the African missions in hopes of settling into a nice parish and marrying the comfortably virtuous girl (Phoebe Nicholls) who has waited for him for 10 years. But he is derailed when he loyally accepts the new mission and wanders among the aristocracy soliciting funds.

ONE OF his benefactors is Lady Ames (Maggie Smith), a beauty with a checkered past and passions unsatisfied by her ancient and vaguely wacky husband (Trevor Howard).

The cast, as you can see, is practically the vintage wine of the English cinema, and also includes Denholm Elliott as the sports-loving Bishop and Michael Hordern (a recent PBS

King Lear) as an addled butler who keeps getting lost in the vast 500-room chateau he presumably manages.

Palin's basic idea is that, like the forgetful butler, the English gentry (of which the Church is an upper-class agent) is flatly out of touch with reality. Thus the title sequence (the only footage referring to Africa) shows the priest admiring a stirring native ceremonial dance, then trying to teach them how to wait and conducting a class for the children in the history of the English Middle Ages.

Another funny scene, which charity fundraisers everywhere may identify with, has Palin soliciting a wealthy old man in the huge sheet-draped parlor of a manor house. As Palin is making his pitch, the fragile old fellow expires (just off screen), but the absorbed Palin goes right on talking.

Equally cracked in their irrelevant obsessions are his fiancée, a delightfully cheerful but dim creature who loves to file things (she has all 963 of his letters filed by number and alphabet) and who thinks "fallen women" are ladies with bruised knees, and Lord Ames, a curmudgeon who writes letters to the Times urging



BRITISH COMEDY—Michael Palin stars as the Rev. Charles Fortescue, an English minister charged with the task of saving the souls of "fallen women," and Maggie Smith plays the wealthy and beautiful Lady Ames, his patron, in "The Missionary." The U.S. Catholic Conference calls it a "mildly amusing but rather ruffled" movie and classifies it "O" because of obscene language and "because of its eagerness to treat virtue of any sort as a joke—a dirty joke." (NC photo)

more punishment for the ungrateful lower classes. "Trouble is," he says, "not enough people are chained up."

WHILE "The Missionary" has a good deal of fun at the expense of stuffy clergymen of another time and place, it is hardly deep enough to be called anti-religious. (However, it's worth observing that the Python group and executive producer George Harrison, the one-time Catholic and ex-Beatle, haven't been noted for their sympathy to established Christianity.)

The priest-hero is not silly or lecherous but a sincere and noble fellow who, while not terribly smart, relentlessly pursues the traditional virtues.

Palin keeps the character in control, and those expecting raunchy horseplay will be disappointed. In the end, he becomes husband and father of a healthy and obviously loving family.

If anything, the film is a typically 1900's argument for the supposed earthy common sense of sinners over the arid irrelevance of ignorant dogooders.

The production, directed by Richard Loncraine, eventually

bogs down in its over-contrived situations, but is visually elegant. It is gorgeous to look at, lovingly photographed through a soft-colored nostalgic haze.

(English Victorians and clergy kidded broadly but in relative good taste; some sexual innuendo and situations designed to outrage; not recommended for general audiences.)

USCC rating: O, morally offensive.

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