

# THE CRITERION

## Committee heads named for sesquicentennial celebration in archdiocese

Chairpersons were named this week to head 12 major planning committees for the archdiocese's 1984 Sesquicentennial celebration.

Steering committee co-chairpersons Father James Bonke and Benedictine Sister Mary Jeanne Pies also invited Catholics to actively participate in preparing for the archdiocese's 150th birthday. Individuals interested in serving on any of the planning committees or in making suggestions should write: Sesquicentennial Committee, Catholic Center, P.O. Box 1410, Indianapolis, IN 46204.

Sesquicentennial events will be held throughout 1984 with a major liturgical celebration on June 3 at Market Square Arena, Indianapolis.

Committees and those heading them are: Art and Environment—Franciscan Sister Sandra Schweitzer, chairperson of Marian College art department; Deaneries—Providence Sister Ruth Eileen Dwyer, assistant to the General Superior, Sisters of Providence; Educational Components—John Hornberger, junior high teacher at St. Michael School; Finance—John Wyand, assistant director of corporate development, St. Vincent Hospital; Historical Research—Father Tom Widner, editor of *The Criterion*; Hospitality—Christopher Marten, general manager of Marten House; Liturgy—Father Steve Jarrell, director of the archdiocesan Office of Worship; Market Square Arena Coordination—Gloria Mills, director of marketing, Indiana Convention Center and Hoosier Dome; Music—Charles Gardner, archdiocesan director of music; Souvenirs—Benedictine Sister Mary Luke Jones, principal, Christ the King School,

Indianapolis; Special Events—John Short, director of development, Cathedral High School, Indianapolis; Communications—Chuck Schida, director of Catholic Communications Center, and Valerie Dillon, director of the archdiocesan Family Life Office.

Besides the Market Square Arena liturgy, other events being considered include historical tours to churches with a significant role in the archdiocese's early history, a "mini-marathon" for runners using the Sesquicentennial theme "On a Journey of Faith," deanery wide celebrations in each of the 11 deaneries, a "time capsule" to be buried at the end of 1984, art museums in displays of liturgical vestments, books and essays, a day of fast and prayer, the commissioning of original art and musical works in honor of the Sesquicentennial, publication of a commemorative history of the archdiocese, and production of a filmstrip depicting the growth of the archdiocese since 1834.

Originally established as the Diocese of Vincennes in May, 1834, the original territorial boundaries included all of the state of Indiana and the eastern half of the state of Illinois. As immigrants swelled the numbers of resident Catholics, the Holy See split off portions of the diocese including Illinois which became the Chicago diocese. In 1867 the northern half of Indiana became the Diocese of Fort Wayne-South Bend. In 1944 the diocese of Lafayette was formed from the latter while the diocese of Evansville was formed from the diocese of Indianapolis. In 1966 the diocese of Gary was carved from the Diocese of Fort Wayne-South Bend.



MERRY CHRISTMAS—Customs of the Philippines are familiar to Rosie and Eddie Elazegui of Tell City but not to their daughters Katrina, left, and Kristina, right. Filipino and American symbols of Christmas are used in the fireplace decorations. Peg Hall writes about the Elazegui in the Christmas supplement beginning on page 3. (Photo by Mary Busam)

## Special projects approved for deaneries

Four deaneries which do not participate in the results of the Total Catholic Education Allocation from the Archbishop's Annual Appeal (AAA) have submitted projects approved by Archbishop O'Meara under a \$50,000 allocation in AAA III called Deanery Special Projects. The deaneries are Batesville, Bloomington, Connersville and Tell City.

Batesville Deanery presented five proposals including one project which will allocate \$5,000 to a planning process to study the need for youth ministry within the entire deanery. The study will attempt to assess the needs for youth ministry within the deanery, develop a common understanding of youth ministry and its goals, formulate some goals for youth ministry and study the feasibility for the position of a deanery coordinator of youth ministry.

Other projects for the Batesville Deanery

recorder, portable TV and nine films for use by parishes of the deanery, funding to provide the Christian Awakening Retreat for high school seniors, and funding for the promotion of ministry to the handicapped through a parish survey with a projected follow-up envisioning implementation of a catechetical program for these special persons.

Bloomington Deanery project will fund a Deanery Religious Education Center to provide access to film, filmstrips and books not available to local parishes and not readily available from the archdiocesan center. The materials will be maintained at St. Charles parish in Bloomington.

Connersville Deanery received approval for two projects. One project will assist parishes in identifying youth ministry needs and en-

Church. The other will fund a Deanery Religious Education Center and provide for the services of a part-time supervisor available to the parishes.

Tell City Deanery will hire a coordinator of youth ministry to serve the deanery.

All projects were approved depending on their benefit to the entire deanery with provisions for additional funding if needed. Details were required for commitment of the deanery to the projects and a method of evaluation was outlined for each project at year's end. Projects could be submitted by any parish, individual or group to the local pastor for his approval. Each was then submitted for approval to all priests of the deanery before going to a review board made up of the four involved. Final approval was made by

the criterion

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Indianapolis, Indiana

# Terre Haute parish 'reaps' parent interest rewards

by DON KURRÉ

It could be a typical Sunday morning at a Catholic parish. People come together to celebrate the Sunday Eucharist. Children gather for their weekly session of religious education. Amid the activities that in some way link us all together as Catholics, there is something very unique happening at St. Patrick parish in Terre Haute. In the faculty lounge of the school building, parents of religious education students—CCD—converge for a meeting of REAP.

REAP (Religious Education Association of Parents) is made up of persons whose children are enrolled in the St. Patrick parish religious education program. As described in its first newsletter, REAP "is designed to foster and encourage communication among all the parents, guardians, catechists, the DRE and the Board of Religious Education, as well as to promote service and build community spirit among program participants and other members of the parish itself."

What makes REAP unique is, that while many parishes find it difficult to get parents of CCD students involved, at St. Patrick parents are telling the parish how they want to be involved. And, according to Rosemary Thomas, Director of Religious Education at St. Patrick, "they're not saying do it for us—but support us and we'll work together. The most significant thing for me," Rosemary said, "is that I'm not the leader nor am I a voting member of the organization."

THE DEVELOPMENT OF REAP began roughly five years ago when Sister Ann Carver,

who held the Director's position prior to Rosemary, began meeting monthly with parents of students in the religious education program. Those monthly meetings provided parents with an opportunity to continue their own education and to discuss issues relevant to them and their children.

Looking back over those years now, Patrick Harkins, Coordinator of REAP's Leadership Team, reflected, "those meetings were very worthwhile but needed more structure and a deeper sense of community."

"The Spirit moved in strange ways," Patrick said. "The reason we finally got organized was because we wanted to have someone on the Board of Religious Education. That seems like a funny way to get at things, but I think it was an opportunity. We took the opportunity, to form a constitution with some very fine things in it about the contemporary Church and what adults can do," he said.

With a sense of accomplishment, Patrick continued saying, "we tried to incorporate the theology we absorbed over the years about the Church and had that represented in the constitution. For example, that's why we talk of the leadership team."

"The idea of team is one of the unique things about our constitution," Patrick said. "When we talk of leadership we talk of team."

The team itself is made up of five elected members. One serves as the Coordinator of the team, three associate coordinators who serve as chairpersons of REAP's three committees and a secretary.

AS PARENTS SEE IT, "REAP is saying adult groups can get together, they can listen,



LEADERSHIP TEAM—Members of St. Patrick's parish REAP leadership team are, left to right, Genie Harkins, service committee chairperson, Patrick Harkins, coordinator of the team, Mary Jo Parker social committee chairperson, and Kathy Thomas, program committee chairperson. (Photo by Don Kurre)

and they don't have to have a strong authoritative structure to function. By listening and being responsive that's in fact the way the program can be a success."

"There are things," Patrick points out, "that people wanted to do and what they needed was coordination to avoid stepping on each other's toes." The leadership team enables the association's members to do what they want in an orderly way. As Karen Jones, a member of the steering committee that drafted REAP's constitution says, "Coordinator of the team is in charge as formal as we get for someone being in charge."

In addition to wanting a representative on the parish Board, Karen Jones cited three other reasons why the time was ripe for parents to organize.

According to Karen, parents expressed a need to get more involved in the religious education program. "Personally involved," she said, "beyond seeing that the children are in the right place at the right time."

As an example of what this means, parents are examining what values they want to see stressed as part of the religious education program. Following this assessment, they will determine what they can do as parents to help the program foster those values.

Another dimension of parent involvement will be provided as time is structured for parents to do things with their children—parenting time—as part of religion class. In

this way, Karen explains, "we're not only telling our children what we expect, but we show them that we believe in doing it too." A joint Advent wreath service with parents and students is one example of a project REAP is coordinating to address this need.

The association was also developed according to Karen, "out of a need to provide some concrete support for the DRE." The association plans to support the DRE through service, and with program development—primarily in the area of their own continuing education.

As an example of a service project, religious education families are planning to bake and package cookies as a family to be distributed to the shut-ins of the parish. Genie Harkins, chairperson of REAP's Service Committee said, "this project was developed out of a discussion of what we could do with our kids as a project to help other people."

Finally, the association was organized out of the "need that was seen to facilitate social activities and community building for parents of the religious education students, so that the religious education program might grow as a community."

As he reviewed the short time that REAP has formally been in existence, Patrick finds it earth-shattering that so many things are happening so quickly and that so many people want to do them. As he said, "it's exciting to get involved in this!"

## Senator suggests bishops 'overstepping bounds'

WASHINGTON—Sen. Jeremiah Denton (R-Ala.) suggested that U.S. Catholic bishops who publicly advocate a nuclear weapons freeze may have overstepped the line of religious leadership.

Bishops who support the freeze should "meditate upon what Jesus said about rendering unto Caesar what is Caesar's," said the Alabama Republican Dec. 7 at a news conference in Washington, at which he announced the launching of a counterfreeze movement.

The New Testament passage he cited is a standard reference point for the limits on invoking Christian religious or moral principles as normative for political decisions.

More than 130 U.S. bishops—more than half the active bishops in the nation—have publicly endorsed a negotiated, bilateral U.S.-Soviet freeze on the testing, production and deployment of nuclear weapons as a first step toward negotiated arms reductions.

The widely publicized second draft of a national pastoral letter on war and peace being developed by the bishops also favors a nuclear freeze.

Numerous critics of the pastoral draft's restrictive judgments on the morality of nuclear weapons and nuclear deterrence policies have questioned the bishops' competence to deal with the complex political and technological questions involved in nuclear defense strategy.

Bishops responding to those criticisms have said that the political and technological decisions being made have direct moral implications which it is not only their right but their duty to address as pastors and teachers.

Denton announced at the press conference that in answer to the nuclear freeze movement "I am today... starting a countermovement whose efforts are not praised in Moscow but respond to the interests and sentiments of the people of the United States."

The American Conservative Union, meanwhile, initiated what it said would be a \$1 million campaign against the freeze



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THE CRITERION

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## A Cathedral Christmas 1982

Celebrate Midnight Mass this year with Archbishop O'Meara at your Cathedral of Saints Peter and Paul, Meridian at 14th St. Take I-65, exit 113.

midnight mass

# Church sees Guatemalan army violating human rights

by NC NEWS SERVICE

The Guatemalan government has been facing a barrage of human rights criticisms from groups in the United States at a time when the Reagan administration is advocating a resumption of military aid, saying the situation is improving.

President Ronald Reagan focused attention on the issue in December when he met Guatemalan President Efraim Rios Montt and said the Guatemalan leader was getting a "burn rap" on human rights. Reagan also voiced support for resumption of military aid because Guatemala faces a "brutal challenge" from guerrillas.

The United States ended military aid in 1977 because of the human rights situation under the previous Guatemalan government.

Before and after the Reagan-Rios Montt meeting Dec. 4 a number of organizations in the United States criticized the human rights record of Rios Montt, a retired general who came to power after a coup in March.

A fact-finding team of the National Council of Churches reported "gross and consistent violations of human rights carried out by the armed forces of Guatemala."

"The army of Guatemala uses terror and torture, selecting people, sometimes at random, to be tortured and killed, often publicly, as an example of what will happen to those who support or join the guerrillas," said the report, made public Nov. 29.

"THE ARMY OF Guatemala carries out extrajudicial killings of men it identifies as supporters of the guerrillas," it added.

The four-member NCC team visited Guatemala Nov. 7-12 at the invitation of Rios Montt. The report was based on interviews with government officials, military officers, church people and peasants in areas where human rights violations had been reported.

In some areas the army has forbidden Catholic catechists to preach the Gospel, the report said, mentioning the murders of several catechists.

The NCC investigating team was composed of Oblate Father J. Lorne MacDonald, representing the Canadian Conference of Catholic Bishops; Corinne B. Johnson,

secretary of the international division of the American Friends Service Committee; the Rev. John H. Sinclair, a United Presbyterian minister from Bloomington, Minn.; and Joseph Moran, staff adviser of the North Carolina State Conference of Churches.

"Most of the Roman Catholic clergy and religious workers are still suspected of being in sympathy with anti-government elements. There is a deliberate effort on the part of the Guatemalan government to discredit church sources of information on violations of human rights," the report said.

"Most Protestant and Evangelical people are willing to go along with the military regime which grants them freedom of worship. Evangelical groups in the United States are being asked for, and some are providing, economic assistance to support the Rios Montt government," added the report.

ABOUT 90 PERCENT of Guatemala's 6.5 million people profess Catholicism. Rios Montt, whose brother is a Catholic bishop, describes himself as a born-again Christian.

The report asked that the United States provide no military, economic and development aid to Guatemala "until independent inquiries reveal that there has been an end to violations of human rights by the government and the army and an establishment of fair judicial and legislative processes."

Other criticisms prior to the Reagan-Rios Montt meeting came from the U.S. Catholic Conference and the Americas Watch Committee.

The Americas Watch Committee, a human rights organization, reporting on a fact-finding mission to Guatemala, said "the Rios Montt government has become responsible for the consistent pattern of gross violations of internationally recognized human rights in Guatemala."

It said the government was forcing rural peasants to side with it or with the guerrillas.

"Those who are with the government are shot; those who do not aid the government are shot," it said.

On Dec. 1 Father J. Bryan Hehir, USCC director for international justice and peace, told the House Subcommittee on Human Rights and International Organizations that the USCC



DESPERATE CROSSING—A Guatemalan refugee gives a furtive look over his shoulder at Mexico as he heads back toward the international bridge near Tapachula to turn home. He is one of many refugees who prefer to face the uncertainties of their homeland to the squalor and boredom of the refugee camp. (NC photo from UPI)

opposes military aid because of the human rights situation, "particularly in rural Indian areas."

"THE GUATEMALAN bishops, as recently as this summer, described the campaigns against the Catholic Indian populations as amounting to genocide," Father Hehir said.

After the Reagan-Rios Montt meeting criticisms were voiced by the Maryknoll Missionary Society and by participants at the annual meeting of the American Anthropological Association.

The Maryknoll statement, issued Dec. 9, opposed U.S. military assistance, saying that "this can only prolong the present situation."

"As many as 2,800 peasants have been

murdered since the March 23, 1982, coup. Two hundred thousand have fled to other countries, particularly to Mexico," said the statement signed by Sister Melinda Roper, president of the Maryknoll Sisters, and Father James Noonan, superior general of the Maryknoll Fathers and Brothers.

Maryknoll supported statements were issued earlier in the year by the Guatemalan bishops and the Guatemalan Conference of Religious Men and Women, saying the Indians were being subjected to a policy of genocide.

Maryknoll has 70 missionaries working in Guatemala.

According to Jesuit Father Ricardo Fallas, a Guatemalan anthropologist, 90 percent of the victims of current repression are Indians. Father Fallas spoke Dec. 7 at a press conference during the American Anthropological Association annual meeting.

"Even babies and young children are killed by knifing or crushing them," he said. "The killers are not guerrillas but soldiers."

Beatriz Manz, an anthropologist at Tufts University in Medford, Mass., who in November visited Guatemalan refugee camps in southern Mexico, said: "The Indians told me they were fleeing the military and gave accounts of destruction of rural villages and massive penetration of rural areas by the Guatemalan army."

The executive board of the anthropological association assigned a task force to monitor and investigate the situation in Guatemala and to report its findings at the 1983 meeting.

U.S. government officials have been strongly defending Rios Montt.

Reagan, after the Dec. 4 meeting, described him as "a man of great personal integrity" and as someone "totally dedicated to democracy in Guatemala." The U.S. president said he favored a resumption of military aid.

State Department officials have been stressing that the human rights situation has been improving since Rios Montt came to power.

"There have been some improvements and the trend is encouraging," said a State Department official during a briefing for journalists on U.S. Central American policy.

"Human rights is at the heart of our dialogue. Human rights is the key to future

## Bishop expects balanced pastoral letter

by GERALD M. COSTELLO

NEW YORK—Bishop John J. O'Connor, former chief of Navy chaplains and now auxiliary bishop of the U.S. military vicariate, said in an interview that he expects the final war and peace pastoral letter of the U.S. bishops to be "theologically sound" and "balanced in every way."

A key member of the bishops' Ad Hoc Committee on War and Peace responsible for drafting the letter, Bishop O'Connor also rejected media characterizations of himself as the committee's "hawk" and Auxiliary Bishop Thomas Gumbleton of Detroit as the committee's "dove."

Here are excerpts from the two-hour interview with Bishop O'Connor.

Costello: What were your reactions to the bishops' discussion of the pastoral when they met in Washington?

Bishop O'Connor: I was highly pleased with what I had sincerely believed was going to happen—that when a good representative sampling of bishops was given the opportunity to express their views, an excellent balance would begin to emerge.

What emerged for me primarily is that there is a tremendous amount of common sense

in the episcopacy as a body. We needn't fear that the bishops of the United States will approve any document that is not theologically sound and, in their judgment, balanced in every way.

Costello: Did you personally subscribe to the second draft as it was presented to the bishops?

BISHOP O'CONNOR: As Archbishop Bernardin (Archbishop Joseph Bernardin of Chicago, chairman of the drafting committee) pointed out in his opening remarks, the committee unanimously endorsed the draft—which meant that the committee unanimously endorsed the concept of presenting it to the bishops at this time. It didn't mean that every member agreed with every point.

From the beginning I felt that if I alone were writing this pastoral, the document presented to the bishops would not have been the same one they received. I've had strong reservations from the beginning about addressing political-military specifics. I think that many of the reservations expressed at the meeting would have arisen if this hadn't been done. On the complexities of the deterrence question, for example, the holy father contended himself with one sentence. I would have said that the

to that kind of statement we would have avoided the consternation that developed over some of the theological questions.

We would have been wiser to quote from the Pontifical Academy of Science's statement on disarmament, which appeals to all powers to curb the production of nuclear and other arms, instead of using language like "nuclear freeze"—thus aligning ourselves with a particular political position.

I had major reservations from the outset about the emphasis on specifics.

Costello: Were you satisfied with the quality of the press coverage of the November meeting?

BISHOP O'CONNOR: I'd say that on balance the widespread publicity given the meeting was helpful. It is forcing a number of people to think through and to pray through issues that might have been taken for granted. And it requires us as bishops to recognize that we have to articulate our positions very carefully, realizing that all the nuances we build into the document won't necessarily be perceived or intelligently expressed for public consumption.

I think the media coverage was good, but



# POINT OF VIEW

## Women deserve equal status in Church

by MARGARET LOWE

Recently in *The Criterion* we have been urged to accept our androgynous nature as human persons. I assume this means for men to re-discover untapped resources of nurturing, prayer and compassion. However, I must ask what significance this has for women today. This is my attempt to clarify what I believe to be some key issues.

I am skeptical of any man who tries to tell me what it means to be a woman; furthermore, it is almost laughable for members of the local clergy to tell me that I have a broader "place" in society and the church. My response is: "Father, how nice!"

It is like the rich who give baskets of food and clothes to the poor at Christmas time. It is a nice thing to do, it is important. We are even told that almsgiving is a spiritual virtue. But for the poor and disenfranchised it does not give employment or dignity. Such actions only serve to make the poor even aware of what the rich have.

I believe that the real question facing Roman Catholics in the 1980s is: How do I remain a person of faith and a person of justice while being a part of an institution which perpetuates injustice?

There are several stances that a person asking such a question can take. One choice is to get out and find a church where the discipline and leadership of all people (especially women) is both acceptable and attainable, where we can get on with the business of bringing forth the Kingdom of God.

My friends who have chosen this option have told me that this does not solve the problem of sexism in the Church; however, they do feel that they are in a position to do something about it: leaving for them is a sacramental sign. Another choice is to remain silent, wait for changes and do what you can. This position is understandable, but it betrays the reality of the Kingdom of God, present here among us.

Our reward is not in heaven when we die; God is present here and now, for this is the arena our God has given us to show forth her goodness. So what are we left with? The tension, anger and frustration of being a marginal person and the call to be a prophet.

Such a prophetic stance is hard for anyone. Jeremiah didn't want it, and frankly, neither do I. Prophets get killed, they get stoned, beaten, laughed at and crucified. It's not nice and it's not very "feminine." To be a prophet means not relying on one's own power, but rather standing firmly rooted in the power of God.

I believe that such a prophetic call means also seeing with cleared eyes. Recently I journeyed to my family home in Greensburg,

where my mother had been asked to preach on Sunday in the Disciples of Christ Church where I grew up. As I listened to my bright, articulate, gifted mother as she stood in the pulpit

## Conventional warfare deserves much criticism too

by PAUL McGINN

The Christian context in which the argument against nuclear war was presented by Father Theodore Hesburgh in a Mass offered at the University of Notre Dame campus in early November seemed to convey a less than sincere attitude toward conventional warfare. The "Declaration on Prevention of Nuclear War," prepared by an "Assembly of Scientific Academies" and signed by Father Hesburgh among others states that "nuclear weapons are fundamentally different from conventional weapons. They must not be regarded as acceptable instruments of warfare. Nuclear warfare would be a crime against humanity."

Somehow the spirit of this document presents only a case against the use of nuclear weapons. The statement in no way condemns conventional warfare. The statement clearly distinguishes between the irreconcilable ecological and genetic effects of nuclear war and the seemingly reconcilable effects of conventional warfare.

What about the horrors of World War II? Do these scholars and scientists close their eyes to the 30 million who died between 1939 and 1945?

It seems that conventional warfare has been with the world so long that we have grown accustomed to it. Perhaps the screams for

and preached on Paul's Letter to the Corinthians, I thought about the uniqueness of this experience - hearing my mother preach! As I write these words, I am still amazed.

Where in the Roman Catholic tradition do we have the experience of hearing our mothers preach? I realize that this may not be part of our tradition, but it is part of my tradition. From this vantage point, I can only share what I know, and I realize too, that I am lucky, because I know more.

So I ask our liberal, acoustically gifted not only to appreciate our androgynous nature, but

also to work for justice. To do what Jesus did and be willing to lay down your lives for your friends. To empty yourselves of your status and power and to actively call forth all women and men so that we may share equally in Jesus' mission. To not be naive about the anger and bitterness many women live with daily. To be healers, peacemakers, and reconcilers by righting injustices within the Church. And to realize that to be a woman in society and the Church is to be both marginal and prophetic.

I hope in so doing you will find many women who "know more."

"Mother!" from a 17-year-old boy caught in barbed wire or the death screams of a legless land mine victim grow faint in the dust of high school history textbooks. Do we forget those who were killed or maimed in the trenches, foxholes, and jungles of France, Korea and Vietnam?

Americans have been so very lucky. Since January 8, 1815 when the British attacked Jackson's force at New Orleans, no foreign power has invaded the continental United States. Even when the Japanese attacked Pearl Harbor and invaded the Aleutians in World War II, most Americans were insulated from the threat.

The only Americans who braved the fear of immediate annihilation were shipped "over there" far from the tickle tape of Wall Street and the cornfields of the Midwest. These young men and women alone faced the streaming bullets, falling bombs, and asphyxiating gases.

But for more than 30 years warfare has no longer been thought of as "over there." Nuclear war has brought death and agony to welcome mats throughout America. War confronts each of us squarely in the face. We have no one to send in our stead; we have only ourselves to sacrifice. Old and young alike face the agony previously reserved for those Americans of draftable age.

Do we hope to replace our nuclear arms

build-up with a conventional arms build-up? Do we really hope to construct an air-tight "Just War Theory" based on gunpowder and bayonets?

The nuclear arms race is not the intrinsic evil-war is. And until we can rid the world of the fear and lust for power which brings about war, we cannot hope to save ourselves. Nuclear weapons are just that - weapons. And though they are the most destructive weapons ever produced, they can be replaced by other more effective weapons such as death rays or by greater quantities of contained weapons such as incendiary bombs.

When we seek to preserve human lives, we cannot forfeit the lives of the young for the sake of those not of draftable age. Death is still death whether it be at the point of a gun or from the long-term effects of a nuclear explosion. For too long the young have borne the consequences of our implicit approval of conventional warfare.

If we are to sincerely decry nuclear warfare, we must just as vehemently criticize conventional warfare. We cannot base our Christian ethics solely on numbers and atomic half-lives. One human life is too precious to so stupidly forfeit on any war.

(McGinn, an undergraduate student at the University of Notre Dame, is editorial editor for its student newspaper, *The Observer*.)

## WASHINGTON NEWSLETTER

# When is more humane less moral?

by JERRY FILTEAU

WASHINGTON—The nation's first execution by injection has revitalized a moral controversy that gained wide attention in the late 1970s but lay dormant for the last few years: when is "more humane" less moral?

Shortly after midnight on Dec. 7 the state of Texas injected a deadly dose of three drugs into the veins of Charles Brooks Jr. He had been sentenced to death for the 1978 murder of a Fort Worth auto mechanic.

Dick Reavis, a reporter for *Texas Monthly* magazine and one of the press witnesses to the execution, described the death: "[Brooks] turned his head upward and yawned, then wheezed, and that was all."

Among opponents of the death penalty are the Catholic bishops of the United States. In 1980 they issued a statement saying that they did not deny the theoretical right of the state to exact the death penalty, but they opposed the way it is used in the United States and questioned both its effectiveness in deterring crime and its impact on the values of American society.

While Brooks' execution was the sixth in the United States since capital punishment resumed in 1967 after a 10-year hiatus, his was unique as the only case so far in which death was brought about by lethal injection.

It may not remain unique for long. In addition to Texas, which has 171 of the nation's 1,100 inmates on death row, there are four other states which permit execution by injection. They are Idaho, New Mexico, Oklahoma and

Washington. In New Jersey, which recently became the 37th state to reinstate capital punishment, the governor has asked the legislature to amend its legislation to allow death by injection.

IF DEATH BY injection is—as is widely conceded—the most painless, humane way yet devised to execute a criminal, why do many people have a moral problem with it?

In 1978 Bishop Joseph Durick called for a nationwide campaign to reject it as a means of capital punishment.

Bishop Durick, a long-time opponent of the death penalty who resigned as bishop of Nashville, Tenn., in 1979 to devote his life to prison ministry, called the method "insidious" and "an attempt to run capital punishment in through the back door and make it more palatable."

"Killing is killing no matter what form it takes," he said, but with lethal injection "juries and the public in general might be inclined to find the whole barbaric process more tolerable."

In 1977, when Texas and Oklahoma had just introduced lethal injection, Msgr. James T. McHugh, then director of the U.S. Bishops' Committee for Pro-Life Activities, said that "the so-called humanness of a method" cannot be used to justify a destructive act. He warned that the arguments used for lethal injection might also be used to justify euthanasia (mercy-killing).

In 1980 the American Medical Association

executions by lethal injection, declaring that it was contrary to the principles of medical ethics for a doctor to take life rather than save it.

FOLLOWING BROOKS' death Bishop Joseph Delaney of Fort Worth said in a telephone interview that he personally regretted the execution and was opposed to capital punishment under present circumstances in the United States.

"If one takes a position that capital punishment is not acceptable in our society now, then any form, any means that is used, is wrong," he said.

"Personally, I think it [lethal injection] is more repugnant" than other means, he said, because medical injections are a part of everyday experience, while the electric chair, gas chamber or firing squad are clearly separate from normal life.

Jesuit Father Richard A. McCormick, Rose F. Kennedy professor of ethics at Georgetown University's Kennedy Institute for the Study of Reproduction and Bioethics, summarized the basic moral dilemma posed by lethal injection.

If one agrees that capital punishment is morally justified, he said, then the least painful, least cruel form of execution should be used. "We are doing more for ourselves by being more humane. The crueler it [the method] is, the more it becomes an act of vengeance."

But if one rejects capital punishment as immoral, he said, then "making it more humane is blurring our sensitivity to that moral indictment."

**the criterion**

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# Abiding interest in Catholicism challenges the future

by Fr. RICHARD P. MERRIN

Whenever Pope John Paul II visits a different country, background stories in the press almost invariably report a decline in the religious practice of its Catholic population. Spain is the most recent example.

Even in that most Catholic of nations only about half regard themselves as active Catholics, and fewer still attend Mass regularly. The statistics are much worse in neighboring France.

Everyone knows that we have experienced our own downward trend in the United States. Not so precipitous perhaps, but clearly discernible nonetheless.

Significantly, even as the level of Catholic practice here and abroad declines, the level of interest in Catholicism continues to rise. Nowhere is this phenomenon more apparent than in the world of theatre, literature, and television—not to mention the consistent interest in the Pope's own journeys.

The October issue of *Dial*, the national magazine published by PBS, the public television network, calls attention to this development, just as *Newsweek*, *Time*, and other publications have done in previous months.

*Dial* puts it straightforwardly: "Suddenly the whole world is Catholic, or so it seems from the steady parade of the faithful, nuns, and priests across TV screens, theatre marquees, and best seller lists."

RECENT OR forthcoming theatre, film, and television productions include the following: "Mass Appeal" (1981 Broadway play now on tour); "Agnes of God" (currently on Broadway); "The Black Patent Leather Shoes Really Reflect Up" (on Broadway for a time this year, but still playing to full houses after four years in Chicago); "Sister Mary Ignatius Explains It All for You" (in its second year off-Broadway); "Bridgeside Revisited" (telecast to rave reviews on public television last season); "True Confessions" (1981 film);

"The Thorn Birds" (a best-selling novel to be made into an ABC-TV mini-series in 1983); "The Charterhouse of Parma" (a public television series on the youthful exploits of the future Pope Paul III); and many recent and forthcoming novels, such as Morris West's "Crown of God," Walter Murphy's "The Vicar of Christ," Andrew Greeley's "The Cardinal Sins" and "Thy Brother's Wife," Eugene Kennedy's "Father's Day," James Brady's "Holy Wars," Malachi Martin's "The Keeper," assorted works of Joyce Carol Oates, Walker Percy and Wilfred Sheed, and even a comic book on "The Life of Pope John Paul II."

Whatever judgment one might want to render on the quality of all this material, it is beyond dispute that someone—indeed thousands upon thousands of people—is reading it, watching it, and paying for it.

Why is it that at a time when many thousands, even millions, of Catholics have drifted away from active participation in their Church there should be such a resurgence of interest in the reality which that Church em-

bodies and proclaims.

Explanations vary. Some suggest that these are hard times, and in hard times people return to religion. Certainly they're not returning to religion in the traditional sense, i.e., "coming to church." But the perennial religious questions continue to fascinate them, and so, too, does that Catholic community of faith which proposes some answers to those questions.

Others suggest that in a world of uncertainties and/or of excessive behavior (sticking pins in children's Halloween candy, or lacing Tylenol capsules with cyanide), people—especially those raising young families—are drawn to the authority of the Catholic Church. To be sure, they're finding that the very notion of authority is itself a matter of debate within Catholicism today, but both sides of the debate recognize authority's importance and centrality.

Still others detect a parallel with American Judaism. Although relatively few American Jews practice their religion, the vast majority

are immersed in its cultural and even theological values. Such a parallel would apply in some instances (Poland and Ireland, for example, where nation and faith are almost inextricably bound together, as in Israel), but Catholicism more often than not transcends particular cultures.

A more cynical explanation is that there is so little social matter left in secular life that we're rediscovering an old story by default. The argument is that it's a sad, and it won't last. One would readily agree that current films like "Monsignor" are faddish, but that kind of material won't last simply because it's so bad. Ennio, like Sister Mary Ignatius, doesn't really explain it all.

Whatever the explanation(s), the abiding interest is there. How (and whether) the Catholic Church capitalizes on it is another matter entirely. It will test our capacity for imagination and leadership in the waning years of this century and the beginning of the next.

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## Bishop expects sound pastoral (from 3)

some of it was misleading. To some degree the pastoral itself is responsible: it's a 110-page document, very complex and highly nuanced.

One regrettable tendency in the part of some of the media was the repeated attempt to pit the bishops in general, and the committee members in particular, against one another. We have to avoid this approach.

Costello: Will the third draft be ready for a vote in May?

Bishop O'Connor: There's an enormous amount of work to be done.

We will unquestionably design a third draft to meet the target date. But—if I understood Archbishop Bernardin's summation correctly—all that was voted on in Washington was to meet in May. This suggests at least the possibility that even our third draft might not be considered by the bishops as the final document on which they want to vote.

I THINK THERE'LL be three major areas in which extra work will be required—theological principles and moral conclusions,

which would include the overall question of deterrence; Scripture sections, and the whole purpose, style and tone of the pastoral, and the audience for which it was intended. It seems to me that when you talk about style and length and so forth, you have to ask if you're talking about a major rewrite.

Costello: You have suggested some ways in which you think the pastoral might be improved. Have these been discussed in your committee meetings?

Bishop O'Connor: Our committee has worked for a year and a half. In retreat-type settings we prayed together, talked together, reviewed words of criticism together, and together we worked on these criticisms with an extraordinary degree of harmony and charity. When I criticize the draft now I do it in no way to avoid my responsibility as one of its formulators. My criticism of the draft in large part is an evolving thing because of my own learning experience within the committee, and even more importantly from listening to other bishops and theologians make their comments. It's made a tremendous impression on me personally.

I was very much in accord with the committee in developing the first and second drafts, although I disagreed with certain facets of both. Now that I've had the benefit of the widespread publicity given to the document and the comments pouring in from people in every walk of life—military people, theologians, and above all the bishops—I see much more clearly what are the document's weaknesses and what are its strengths.

COSTELLO: FROM time to time the press has labeled you as the committee's conservative "Twink." How do you respond to that?

Bishop O'Connor: When the committee was formed and its members were announced, the line was that Bishop Gumbelton (Auxiliary Bishop Thomas Gumbelton of Detroit) would be Mahatma Gandhi and I'd be Genghis Khan, and we'd cancel each other out. Well, Bishop Gumbelton and I have worked together closely and harmoniously. We disagreed in some areas and agreed profoundly in others. I've seen him referred to as a liberal and myself as a conservative, but I don't know what the labels mean.

I like to believe that I am in pursuit of the truth, as Archbishop Bernardin has consistently labeled the efforts of the committee and its personnel. A lifetime of experience convinces me that the truth seems invariably to lie in a central position. Therefore, we must strive for a balanced document.

Costello: And how can that be done?

Bishop O'Connor: I've consistently taken the position that it's our responsibility to present as clearly as we can those moral and theological principles which we feel should be followed by policy-makers in the development of political and military doctrine. I felt that I didn't have the technical expertise to address specific military tactics. I tried to be in accord with the holy father's approach on that point.

It's understandable since the high-publicity issues in the United States have been the nuclear freeze, first-strike tactics and related issues, that the media would look to see if we'd taken positions on them... and that hundreds of our other words—on Scripture, on the guidance we attempted to give, on our assessment of the broader issues of war and peace, on our proposals for prayer and fasting, on new approaches to negotiations—it's understandable that they were all lost in the shuffle.

But if it's understandable, it's also unfortunate. A tremendous number of people aren't reading the document and feel no need to read it.

The whole object of the pastoral was to get beneath and beyond the specifics. I believe we'll be more credible as bishops when we courageously address fundamental moral principles—and that we're less credible when we address highly technical issues.

Also, I identify with the church's just war tradition, even though others claim that it's bankrupt. My writings and personal addresses strongly emphasize that the just war tradition evolved not to legitimize wars of aggression by non-Christian princes, but to try to prevent war and preserve the peace by demanding that rigorous considerations must be met before the violation of peace can be justified.

It must be clearly taught and clearly understood that the just war theory not only applies to the nuclear age, but that it is critically needed. It's my suspicion that it would be difficult if not impossible to justify a full-fledged nuclear war if one honored the just war tradition. In the committee I strongly supported the option of pacifism and non-violence for every individual, but I'm not convinced that a state can choose pacifism as a national policy.

Finally, I should point out that as we return to work, each member of the committee will be willing, as in the past, to subordinate personal preferences as we proceed with a singleness of purpose to try to come up with a document that will help advance the cause of peace with justice.



FLOODED OUT—Dana Kuelker and sons, Dewayne, left, and Kelly, take refuge in the gymnasium at St. Bridget School in Pacific, Mo., as the rising Meramec River forced them from their home. More than 34,000 people had to be evacuated from homes in 13 Missouri counties affected by floods along the Mississippi, Missouri and Meramec Rivers. (NC photo by William McShane)

# TO THE EDITOR

## Fox remembers Bishop Chartrand

This letter is being written on Dec. 8, Feast of the Immaculate Conception and Patroness of the United States. The date has other special significance, however, because it is the 40th anniversary of the death of Bishop Joseph Chartrand (1918-82).

Beloved Bishop Chartrand devoted his priestly life to the parish of St. Peter and Paul Cathedral, Cathedral High School and the needs of the then 31-county Diocese of Indianapolis.

During his 41 years as a priest and bishop he became widely known, indeed, throughout the world, for his devotion to the Blessed

Sacrament, the promotion of daily communion and the advance of youth and Catholic education.

Except for two chapels (Marian College and Gibault School for Boys) and a Knights of Columbus Council in Tell City, I know of no lasting memorials to the saintly spiritual leader.

My purpose is to suggest that 12 months remain before the 50th anniversary of Bishop Chartrand's death comes around. Will there be any suitable observance?

Paul G. Fox

Indianapolis



**MEMORIES**—Archbishop Edward O'Meara and Mrs. Mary Kaye Tolen were among Indiana Catholic Conference board members who paid tribute to Bishop Raymond J. Gallagher's service to the ICC at a recent meeting. Bishop Gallagher was given a memory book with messages from many of his associates at ICC. The tribute comes as a result of Bishop Gallagher's resignation from his position as Ordinary of the Diocese of Lafayette. Bishop Gallagher served as executive chairman of the ICC from its founding in 1966 until 1980.

## A Christmas poem from Olinger

The angel Gabriel was sent from God, to a city in Galilee.

The angel said to Mary, "A Son shall be born to thee.

Thou shalt call His name, Jesus, the Son of God, most high.

He will be our Savior and King and His kingdom will never die.

Joseph and Mary left Galilee, to go to the city of Bethlehem.

A census was being taken and Joseph went to register them.

On the journey, Jesus was born in a manger cold, there was no room at the Inn.

The wise men seeing the bright star set out for Bethlehem, to worship Him.

The star shone brightly in the eastern sky on the night of His birth.

The wise men came with their gifts, of gold, frankincense and myrrh.

The shepherds watching their sheep, saw the heavens filled with a brilliant light.

The star rained its fire from above into the stall of the night.

## A compliment to St. John's

This is to compliment St. John's Church and its participation in the Festival of Arts Program.

On Sunday the children's choir of St. Mark's that performed was superb. That school and its music director are to be really given much credit.

A week ago Sunday a young lady played an organ concert. She also played brilliantly. These are the only two that I have attended this year. It is nicely timed as you can stay for Mass afterward, as I drive from the northside.

Name withheld

Indianapolis

Shelbyville

Bonnie Olinger

## Cuban poet says his Catholic faith sustained him

WASHINGTON—Armando Valladares, a Cuban poet freed after 23 years in prison, says his Catholic faith sustained him through years of solitary confinement, illness and deprivation.

Valladares, 45, who was released from prison in October, was introduced at a Dec. 9 press conference in Washington by Joane J. Kirkpatrick, U.S. ambassador to the United Nations.

Valladares said his Catholicism gave him "strong faith and hope to sustain me during the ordeal. Even during the hardest times, I always felt God was beside me."

His religion allowed him "to resist with a loving attitude and optimistic faith. I don't have the slightest piece of hate for anyone, not even the torturers," Valladares said through a translator after the Dec. 9 press conference.

Arrested in December 1960, the year following Fidel Castro's takeover, Valladares was sentenced to 30 years in prison as an enemy of the state. Valladares said he had worked at a minor bureaucratic job in the Communications Ministry before being arrested.

He said he was arrested because "in my workplace, in assemblies, I had spoken out against communists. I refused to join the militia. I wouldn't put on a uniform."

"I'm not a criminal or a terrorist. I was

involved in any activities, they would have shot me," he said. A Cuban official said the poet was found guilty of "conspiratorial and terrorist acts" involving a number of bombings.

While in prison, Valladares said, he spent years in solitary confinement and at other times went for long periods without being able to receive visitors or letters.

Although Valladares is now able to walk, he said that in 1974 he and number of other prisoners, during a struggle of wills with prison guards, were deprived of food for 46 days and six of them ended up in wheelchairs. Valladares was paralyzed.

Cuban officials said the paralysis was faked to discredit the Castro regime.

A book of poetry, "From My Wheelchair," was smuggled out of jail and published abroad in 1977. The book is the story of how the prisoner had become paralyzed because of prison-induced starvation.

In 1977 47 U.S. senators sent a petition to Castro asking for Valladares' freedom and Amnesty International also adopted his cause.

Valladares said he received no professional treatment until 1979, when he was sent to a hospital outside the prison. He was there almost a year and a half before being returned to prison, where he was given therapy. "They wanted me to be ready," he said. "They

## A failure to mention Father Carey

Henry Owino's profile on Christ the King parish in last week's issue neglected to include mention of Father Tom Carey, pastor of the northside parish from 1963 until 1980. It was Father Carey's leadership which saw to it the present church was built.

The failure to mention Father Carey may not have been deliberate but it certainly didn't go unnoticed in the parish where Father Carey

is still beloved. Although he has retired, Father Carey continues to be spoken of with love and affection for his warmth and humor and constant generosity.

Since other previous pastors were named, it is an oversight which cannot go unmentioned.

Name withheld

Indianapolis



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## CORNUCOPIA

## Whose birthday is it anyway?

by CYNTHIA DEWEES

Where is it written that we should bake 36 kinds of cookies, entertain ungrateful strangers and spend every night away from home partying during the Christmas season? I ask you, did St. Paul write a Letter to the Regurgitans outlining boozing behavior in the Christmas season? We see it displayed in every TV commercial and magazine ad from October 1 to December 24? Certainly not.

But here we are, all of us, slaves to Custom, Business, Guilt... whatever it is that makes us forget the most important thing about this "holy-day": namely that Christmas is Jesus' birthday.

Jesus' birth is as a baby, the most helpless of creatures. Babies smell so good; they nestle fuzzy little heads against our cheeks and breathe noisily in the faintest way. But they also wield tremendous power, surely a wonderful paradox and especially so when the baby is God himself.

A baby's arrival creates all kinds of growth within a family, and Jesus' arrival should likewise cause growth within the church family. Unfortunately, the weirdities we have visited upon this Christmas "holy-day" over the years often lead only to growth of frustration.

Instead of laboring the Santa Claus image, perhaps we should remember that the Holy Baby is the important person here. Buying semi-useless gifts for someone is no substitute for giving ourselves to them in a warm relationship.

And despite the knowledge that candy is dandy but liquor is quicker, maybe we could go a little easier on both. The joy they tend to produce would be nothing compared to that of sharing our resources with someone who has much less.

In other words, the old Prayer, Penance and Aims routine might be in order during this Christmas season. Sounds kind of like Lent, doesn't it. But then, it is.

### Archbishop O'Meara's Schedule Week of December 19-31

**SUNDAY, Dec. 19:** Parish visitation, St. Mary Parish, New Albany. Masses at 8 a.m., 10 a.m. and 11:30 a.m. followed with receptions.

**MONDAY, Dec. 20:** Installation ceremonies of Archbishop Daniel E. Piacerey, Archdiocese of Cincinnati; Festival of Lessons and Carols; St. Paul's Episcopal Church, Indianapolis. 7:30 p.m.

**TUESDAY, Dec. 21:** Christmas visitation at St. Paul Hermitage, Beech Grove, Mass at 10 a.m.

**FRIDAY, Dec. 24:** Christmas Midnight Mass, SS. Peter and Paul Cathedral, Indianapolis.

**WEDNESDAY, Dec. 29:** Admission to Candidacy ceremonies, Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, Indianapolis, 8 p.m.; dinner following with the seminarians of the Archdiocese of Indianapolis in the Catholic Center Staff Lounge.



## check it out...

✓ **Medical Mission Sister Janet Gottschalk, Ph.D.**, has been elected 1983 American Sector Superior of her order for a three-year term beginning January 1, 1983. Sister Janet, an international public health specialist, now serves as Full Professor of the Graduate Department of Community Health Nursing at Indiana University/Purdue University in Indianapolis.

A Medical Mission Sister since 1968, Sister Janet received nursing and graduate degrees from Misericordia Hospital in Philadelphia, Case Western Reserve University in Cleveland, The University of Missouri and the University of Texas.

✓ **St. Francis Hospital Center** announces the opening of a **Cardiac Recovery Center** for outpatient cardiac rehabilitation. The Center, currently located in Suite 1002 of the St. Francis Medical Arts Building, offers a full range of diagnostic and treatment programs. In the Spring the Center will expand its services and will move to the hospital's South building.

✓ **St. Mary-of-the-Woods College**, the nation's oldest Catholic liberal arts college for women, will sponsor a gala scholarship fund benefit on Sunday, Jan. 30, 10:30 a.m. Champagne Brunch at the Woodstock Club will be followed by a 2 p.m. Civic Theatre matinee performance of "Miss Moffat," directed by Joshua Logan and starring Ginger Rogers. Alumni, parents and friends of the college are asked to contact Mr. and Mrs. Richard Wellman at 317-253-3797 for further details.

✓ **Mrs. Frederick H. Evans**, President of the Board of Directors of St. Elizabeth's Home, announces the election of the following new members who will serve three-year Board terms: **Sister Yvonne Thranow**, St. Vincent Hospital Stress Center; **William K. Drew**, and **Wiley A. Green**, Business Administrator, St. Vincent Hospital and Health Care Center. Re-elected to three-year terms are: **Mary Anne Dolan**, **Shirley R. Evans**, **Rose Marie Kehoe**, **Thomas Moynahan** and **Dr. Edwin S. McClain**. New officers for the year 1983 are: **James Loughery**, president; **Thomas Moynahan**, vice-president; **Rose Marie Kehoe**, secretary; and **W. Jerry Snow**, treasurer.

✓ **Catholic Communications Center** is receiving more calls daily requesting information about parish Christmas Mass schedules and the obligation to attend Mass in conjunction with the following Sunday.

With respect to Mass schedules, it is suggested that you call your local parish about its schedule as these will vary from parish to parish.

On the Feast of Christmas, a Catholic may participate in the liturgy on Christmas Eve or Midnight Mass and receive communion and also take part and receive communion at a Mass on Christmas Day.

Christmas Day falls on Saturday this year. Participation in a Mass on Christmas Day does not fulfill one's obligation to participate in Mass on the Sunday. Those are two distinct feasts. Many parishes will not be scheduling anticipation Masses for the Sunday on the evening of Christmas Day. Again, it is suggested that you call your local parish for complete information regarding Mass schedules. It is, however, the requirement to participate in Mass both for the Feast of Christmas and for the Sunday.

✓ **Mrs. Gloria Guiley**, principal of St. Susanna School, Plainfield, will retire on Dec. 17 and assume a position as bailiff to the newly-

elected Judge Mary Lee Comer of Hendricks County Superior Court 1. Mrs. Guiley joined the St. Susanna faculty in 1967 and was appointed principal of the elementary school in 1973. An open house was held Dec. 3 for former students, friends and parishioners of St. Susanna. Mrs. Guiley will begin her duties as bailiff on Jan. 1, 1984. St. Susanna School has six grades and serves the central Hendricks county area.



✓ In keeping with established policy, The Criterion will not publish the last Friday of the year. There will be no issue for Friday, Dec. 31, 1983. The next issue will be published Friday, Jan. 7, 1984. This necessitates changes in news

and advertising deadlines and the editors ask you to keep these in mind.

The issue of Friday, Dec. 24 will go to press early in order to reach subscribers before the Christmas holidays. Normal deadlines will be moved up as a result. This means that announcements for The Active List for events from Dec. 24 to Jan. 9 must be in our office by Friday, Dec. 17.

All other news items and announcements for the issue of Dec. 24 must be in our office by 10 a.m. Monday, Dec. 30.

Advertising for the Dec. 24 issue must be in our office by Thursday, Dec. 18. Advertising for the Jan. 7, 1984 issue must be in our office by Tuesday, Dec. 22.

✓ **Ministry to Priests Office** is sponsoring a workshop on human sexuality and counseling as a priest. Designed for priests and pastoral ministers the workshop will be given by **Father Philip S. Keane**, moral theologian and professor of moral theology at St. Mary's Seminary in Baltimore, Maryland. The workshop will be offered at the Beech Grove Benedictine Center on Jan. 13 from 9:30 a.m. until 3:30 p.m. Reservations with a \$18 fee are to be made to the Ministry to Priests Office, P.O. Box 1410, Indianapolis, IN 46206 by Dec. 31.

✓ **Beech Grove Benedictine Center** is sponsoring a workshop for professional ministers titled "Turning Pain and Frustration Into Growth" on Jan. 18 and 19, 1984. For more information contact the Center 317-788-7581.

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# Prayer in classroom trivializes prayer

by DOROTHY CURRAN

"Where does an outspoken Catholic mother like you stand on prayer in 'the schools'?" a radio interviewer asked as his first question.

I sighed and knew it was going to be a long interview. It's a no-win question. How can any good Christian be against prayer, especially one who has written books on family prayer?

"I oppose it," I began, "but not for the reasons usually attributed to those who—"

"You oppose it?" he interrupted in a thunderous tone of disbelief and the interview turned into a defense of reasons which I was never allowed to present.

His attitude points up the emotionalism that surrounds this issue. It's more than prayer in the schools; it's a whole political package. Anyone who is pro-family and anti-abortion is expected to be pro-school prayer, anti-secular

humanism (whatever that means), pro-capital punishment, anti-welfare and anti-ERA. The pros and antis are clearly set up by this group of political and religious fundamentalists and wise to anyone who says, "Yes, but—"

I opposed prayer in the schools for many reasons, the main one being that it will trivialize prayer. Any prayer that will be acceptable to all must of necessity mean nothing to anybody. And true prayer is never meaningless. What are the kids going to pray that meets the belief of Catholics, Jews, American Indians, Protestants, Scientologists, Moonies, and guru followers? "Our Father, Mother, Earth Spirit, Great Idea, Etc., followed by your names?"

Secondly, I taught school long enough to know that any formula repeated over and over becomes as meaningless and as ignored as the stewardesses' instructions on plane safety. The kids simply tune out, much as they do when parents repeat stories or when the daily bulletin is read.

I would much rather see us set up an opening period of reflective meditation, one in which our over-stimulated children can center

themselves and put themselves in the hands of whatever God they choose. Most of them don't know how to do this in our noisy whirling society. Many schools report success when they offer a five minute opening period of this sort.

The quiet model of teacher and peers with heads lowered may be the finest prayer experience children can have, especially those never exposed to prayerful meditation at home. The teacher may even give non-sectarian suggestions like, "Perhaps some of you will want to ask special blessings for your family or for you on that big test today. Or maybe others will simply want to sit and feel quietness and peace inside you."

If a teacher changes these words daily he or

she is teaching children how to pray, not how to repeat a prayer.

I liken it to the period after communion at Mass. People want quiet at this time so they can pray intimately with God, not rote prayers. Some even dislike soft music which, they claim, interrupts their meditation and prayer.

Finally, for parents who want school-day prayer, there's nothing preventing them from sharing this prayer with their children before they go out the door to school. It can be a beautiful way for parent and children together to start the day in God. I can't think of a better way of establishing daily prayer than a quiet prayer together at the door as they leave and a period of reflection when they arrive at school.

And those, dear interviewer, are my reasons for opposing rote prayer in the classroom. I wish I'd had the chance to present them.

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## When giving advice, why not include faith too?

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I read your column on advice to a woman in a dry spell in her marriage. There are far graver threats to marriages than boredom. So many close friends and my husband and myself have been through very trying times this year.

Some of the marriages have survived—some have not. But I have seen for myself the forces destroying marriage—infidelity, ambition, mental or physical illness, the stress of children, jobs, money, etc. So many good loving people lose sight for a while of the loveliness and the goodness of each other which they treasured when they married.

The wound is far deeper than boredom. Your friend said her husband didn't understand or support her. It is at those times that we must have the faith and humility to say with St. Francis, "Lord, grant that I may not so much seek to be loved as to love, to be understood as to understand, to receive as to give."

Time and again Christ reminds us that we must die to self in order to live. Sometimes that means giving up our hurts (however justified).

### Mayor's courage praised by archdiocese following rights vote

SAN FRANCISCO—Father Myles O'Brien, a spokesman for the San Francisco Archdiocese, praised the courage of Mayor Dianne Feinstein after the voted Dec. 9 legislation allowing both heterosexual and homosexual city employees to sign up their lovers for health benefits now granted to conventional spouses. Father O'Brien called the mayor "a courageous woman who takes stands that are not politically popular." In a letter sent to the mayor Dec. 3 and published in The Monitor, the archdiocesan newspaper, in the same day as the vote, Archbishop John R. Quinn of San Francisco said the legislation had "implications which are severely inimical to marriage and the family, which are the

our needs, our desires, our angers, our jealousies and our need to be loved.

Why did you not advise your writer to pray? In marriage, as in every relationship, there are times when it is hard to respond to God's call of love.

All your advice sounded so worldly—that separated it from the advice of a marriage counselor or psychiatrist without faith? We are a people called to a different kind of love. Don't be afraid to proclaim it.

Answer: Thank you for a strong and wonderful letter. I welcome your insights and admire your intensity.

You remind us of the overriding importance of prayer, and you chide us for being merely practical and worldly. I accept your criticism, but I view practicality as a compliment. We do not aspire to provide an overtly religious answer. Ours is a "how to" column.

Plus XII, in speaking to psychiatrists about the professed atheist Sigmund Freud, remarked that whatever is true comes from the Holy Spirit, no matter who says it. It is in this sense that I believe our column is religious. We deal with everyday problems and attempt to provide the best insights and answers that psychological knowledge, life experience and common sense can offer.

You are right, we do not suggest formally religious answers that call on faith and prayer as such. Although we are Christian, we believe that other columnists may address these topics better than we. Instead, we roll up our sleeves and look for God and love in the complicated, nitty-gritty details of everyday life. It is in such realistic and practical functioning that Christian love can find its foundation.

God does not ordinarily work miracles. He usually works through us. We must handle our relationships in a naturally appropriate way before we can expect them to be blessed supernaturally.

The natural and the supernatural are not adversaries. Rather, the supernatural builds upon a natural foundation. It is this foundation for the Christian life that we strive in our column to provide.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer, IN 47058.)



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# CHRISTMAS SPECIAL



**BLESSED ARE THEY**—Christmas is life and carrying out the Good News. Carleen and Gary McClath (above) give their 18-month-old daughter Stephanie a big hug at the home of Carleen's parents in Charleroi, Pa. The baby was born prematurely in North Miami Beach, Fla., after five and one-half months of Carleen's pregnancy and weighed only one pound, 11 ounces. With one arm around a weary Pang Vang (below) and another around a wide awake Bo Yano, Lynn Trant helps out during a four-week educational program for Hmong refugee children from Laos. Lynn and other teen-agers cared for the babies and toddlers while other students helped older refugee children with English and other subjects. With the help of 42 teen-agers, the program was conducted by the Sisters of the Holy Ghost in Ross, Pa. At bottom right, the faithful reach to touch Pope John Paul II as he moves among the sick and handicapped in Zaragoza, Spain. (NC photos by Jim Hermann, Aleks Dotsenko and from Wide World)

*How happy are the poor in spirit:  
theirs is the kingdom of heaven.*

*Happy the gentle:  
they shall have the earth for their heritage.*

*Happy those who mourn:  
they shall be comforted.*

*Happy those who hunger and thirst  
for what is right:  
they shall be satisfied.*

*Happy the merciful:  
they shall have mercy shown them.*

*Happy the pure in heart:  
they shall see God.*

*Happy the peacemakers:  
they shall be called sons of God.*

*Happy those who are persecuted in  
the cause of right:  
theirs is the kingdom of heaven.*



*A Special Holiday Supplement  
to the Criterion*



GIOTTO'S MADONNA—This rendition of the "Madonna and Child" was painted by the Florentine artist Giotto around 1298. It was a central panel of an altarpiece which some experts believe was part of a Florentine polyptych. (NC photo courtesy of the National Gallery of Art)

# Author's image of woman of courage captures spirit of Christmas holiday

by Fr. DAVID K. O'ROURKE, O.P.

"A mother, ill with cancer for 10 years, keeps active despite years of weakness and pain. She is determined to guard the precious gift of life."

I think of Christmas and the doors of my memory open to the happy images of the holidays in my parish church. I picture myself straining unsteadily to lift hundreds of feet of forest-fresh garlands to the dark oak-beamed ceiling, as the church fills with the scent of the redwoods from Mendocino County, Calif.

I recall choir members singing late into many nights in preparation for the midnight Mass. I think of families, reunited for a few hours, crowding in from the cold for Mass.

But one image, more than all others, captures for me this spirit of Christmas. It is the image of a courageous, vital woman who continuously teaches me the meaning of the life we celebrate at Christmas.

Our parish celebrates a traditional Mexican Christmas custom called "Las Posadas." A "posada," in Spanish, is a place of shelter, an inn. The "posadas" picture Mary and Joseph, forced onto the road by the cruel command of a greedy ruler, seeking shelter for themselves and for the unborn Jesus.

The participants, parish people in candlelight procession led by children carrying statues of Joseph and Mary, go from house to house asking for a place to stay, for "posada." Accompanied by Mexican mariachi musicians with guitars and trumpets, they sing their pleas in a simple four-line verse.

From inside the house, heartless householders sing their own verse, telling the holy couple to go away. There is no room, they say. (Then the householders sneak out the door to join the growing procession.)

As the procession moves from house to house, everyone sings the Latin phrases of the Litany of Loretto.

Finally at a preselected house, the residents recognize the weary pilgrims and open their door. Everyone enters for a fiesta that culminates when a candy-filled pinata is broken open—a papier-mache animal swung tantalizingly from the ceiling above a blindfolded, stick-wielding child or children.

Our parish "posadas" stand out in my mind. They are truly festive. But for me they are much more.

They are the story of a courageous woman who has made a choice for life, a choice we all face in different ways.

A mother ill with cancer for 10 years—she has kept active despite years of weakness, surgery and pain. With an iron will she is determined to guard the precious gift of life. She is insistent that God keep her here until her children are raised. And with that same determination she organized our "posadas" so that her children could taste the joys of the Christmases of her native Mexico.

As she leads us singing through the dark December streets—priests in white habit, silver-suited mariachis, children tugging their parents to hurry—the pain-set firmness of her jaw loosens. A lightness comes into her step and her stiff legs.

The flickering of the candles dances in her eyes as, with mock sternness, she waves her own candle at the mariachis to play louder. She looks at her smiling husband, leans on his arm and then laughs.

As we walk, incongruously singing the praises of the Virgin, the diesel-spewing buses bounce and rattle by. The passengers press their faces to the cold glass to peer into the candle-lit darkness at this image from a different world.

Two thousand years ago the streams of merchants and tradesmen following the ridge road to Jerusalem's more profitable markets also may have peered at the strange image of a man and his pregnant wife struggling south toward Bethlehem.

Mary and Joseph would have been as out of place in their world as is the Christian who values life in our own. For the ancient world used death for political purposes, despised non-productive life and valued money and power. Into that world was born the very source of life itself.

Now 2,000 years later we still look to that birth in Bethlehem, because of its promise that God is with us even now. Our understanding of God's presence can at times be as fragile as a candle flickering in the winter wind as a "posada" winds along its way. And it can be as strong as a determined mother's will to share her life with her children.

And each year the celebration of that birth relights the hopes within us.

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"Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you? He will reply, I tell you the truth, whatever you did not do for me of the least of these, you did not do for me." Matt 25:44-45

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# How I learned about Christmas treasures

Author's son likes his family's tree because 'it has lots of things to remember about'

by MARIANNE STRAWN

It was Christmas a year ago that my family learned about treasures money doesn't buy.

The December weather turned bitterly cold. We watched out the window as the family across the street pulled into their drive.

They're good people, the family across the street. But they're in a different stratosphere economically. There's nothing wrong with that.

## Why are people attracted to the Christmas season?

by THEODORE HENGERBACH

Just why does the Christmas season attract the attention of so many people? What makes a seraglio so incongruous at this time of the year?

Maybe in northerly areas it's the brisk weather. It sharpens our senses and quickens our step. People seem to be more alert and awake.

Maybe it's the colorful strings of lights streaming from houses and trees or even from familiar street lights that contrast so prettily with the darkness of the night. The world looks more naturally festive at this time of year. Our environment seems bejeweled.

Could it be the aromas and tastes of special foods prepared in seemingly magic ways—meats and pastries that thrill us now but also are the bearers of fond memories?

Could it be the anticipation of gifts received but especially of gifts given? It is wondrous to be remembered with a gift but even more exhilarating to demonstrate affection with some unique remembrance.

Well, for me, the Christmas season is a delight for all of these reasons and many others.

Christmas can counterbalance the humdrum days, for one thing. I hope it can even help people to take time out from their fears and apprehensions. For the many pressures of modern life can be depressing: the high rate of unemployment; the constantly skyrocketing costs of energy, medicine and housing; the drain on budgets caused by educating children; to mention just a few.

We need Christmas to alert us to the selfishness of life. It reminds us of the joy of caring for others and being cared for in return.

For this is really the meaning of Christmas: The birth of Christ provides humanity with a purpose and a vision. He justifies the pep in our step by offering eternal meaning to a world that so easily can become a drudgery.

own traditions and customs that engender feelings of closeness, that bring laughter and lightheartedness to family members or that stimulate memories one doesn't want to lose.

Let me emphasize that Christmas doesn't have to involve spending a great deal of money or rushing hither and yon to meet social commitments. But trying to keep Christmas simple does require vigilance in the face of persuasive campaigns urging us to spend and spend. Keeping Christmas simple also requires prudence in scheduling one's time.

I suggest that the delights of the Christmas season can enhance your zest for life if you—

—Permit yourself to simply gaze out your window, to delight in the shapes of snow on the roofs or to watch birds feeding. Look in on God's good creation.

—Take an occasional walk, briskly or more leisurely as you prefer. Let the air invigorate you and enjoy the play of lights in early evening.

—Take time to prepare ordinary items from your regular menu in a little different way, with some flare.

—Resolve to give one gift of quality to someone you love, be it necessarily an expensive gift, but a gift which expresses how you feel about another person.

they also provide sparkle for the spirit.

—Cooler weather is not just something to endure; it can sharpen our awareness of life.

—The food we eat every day to satisfy our hunger points us to a deeper appetite for life itself.

Christmas can put us in touch with our deepest yearnings for life itself. But do we think of it that way?

Christ's birthday bases our desires for a fuller life in God the Creator who so loved the world he gave us his only son.

Christmas then is an important pause in the year, a time to replenish the well-springs of our lives.

I'd sometimes like to be in a different economic bracket myself.

I thought I was mature enough to cope with my own occasional pangs of jealousy. But once in a while my heart yearned for plaid wool pants with contrasting sweaters for my son Steven. And occasionally I wondered about my family's educational literacy without a home computer.

That December day the tiny yellow car belonging to the other family seemed almost obscured by the giant Christmas tree tied on top, its great green limbs drooping over the sides. Steven went over to help them carry their tree in. He was gone all afternoon.

When Steven came home, he was silent. He was sullen and short with his two sisters. It was only much later, when I was tucking him in, that he talked about the day.

"That is the most beautiful tree. They cut it down themselves and they have really neat ornaments. They're all clear glass with stuff painted on them," he explained. "And they're all alike. Can we get ornaments all alike?"

I mumbled a few words about what a nice tree we always have.

"You don't understand," he answered and turned over, ending the conversation.

There was a lot more I had intended to tell him.

We went to a nearby lot to buy our tree, the same place we visit every year. The tree the children picked was thick and beautiful, and so tall that the three of them could hardly hold it up. And the price tag was a heavy \$40.

But the tree we brought home, like trees in years past, needed love and was considerably less expensive.

Steven sulked in the backseat of the car. "I don't think I want to help decorate this year."

It's going to look awful." With all the authority of his nine years, he said, "Our trees always look awful."

He didn't help with the ritual of bringing the tree in and setting it in the exact position in front of the living room window. He sat on the couch, half absorbed in a book.

"Be careful," I warned the girls as they came down the stairs with boxes of decorations. As they opened the lids they squealed with delight.

Steven turned the page without looking up.

Colette unwrapped the green paper plate stuck with macaroni, her last year's kindergarten project. Mary Elizabeth showed off the clothespin angel she had made. They pulled out a set of fluffy, white yarn dolls, a Christmas ornament given to us by friends when we were living in Illinois.

"Obhhh!" they exclaimed in unison, examining the carved wooden figures that were gifts from friends now living in Norway.

Steven stirred and walked casually over to the boxes. He lifted out a red paper Santa Claus he had made when he was a mere child of 5. He smiled. "I remember this."

He hung it on a branch, and stepped back to admire his handiwork. He turned to search for a wooden spool he had painted in kindergarten.

"What will we put on top this time?" he asked. "I think we broke that angel we had last year."

Finally when we were through hanging tinsel, we turned on the tree lights. The sparse tree, garlanded with homemade decorations, gifts and miscellaneous baubles, was beautiful.

Steven touched a tiny creche suspended from a red ribbon. "It really is a nice tree. I like it because it has lots of things to remember about."

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## O Holy Night



Michael D. Chambers  
Raymond R. Fox  
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await the start of the midnight vigil Mass.

As we sat in the softly lit church surrounded

the choir, surrounded us with its harmonies, and we all rose to greet the liturgy's celebrant.

because of his presence.

Thus, while Jesus was an infant and small

# Mary's happiness causes her to recall her vision

by JANAN MANTERNACH

Mary sat up. She held her newborn baby boy in her arms. She felt very happy because she was a mother. She held her baby close to her.

Mary glanced up at Joseph, her husband. He smiled. He was excited and nervous.

Joseph also was very concerned about Mary and the baby. The cave in which they were staying was uncomfortable. It was used as a stable for sheep and cows. They used it since there was no room in the inn. It was a busy time in Bethlehem and all the rooms were taken.

Soon Joseph fell asleep. He was very tired after the journey from Nazareth and the birth of the baby in that cave. He wanted to stay awake with Mary and the baby, but he dozed off.

The baby fell asleep in Mary's arms. She

kept repeating over and over again her new son's name, "Jesus." His name meant, "Yahweh is our salvation."

She held the sleeping infant in her arms. Mary's mind went back to the moment she first heard her son's name. She had been working at home in Nazareth. Suddenly she had felt the presence of a mysterious person. The person was a messenger from God, called Gabriel.

"Rejoice," Gabriel said to Mary. "The Lord is with you. Blessed are you among women."

Mary smiled to herself as she remembered how startled she had been. "What can Gabriel possibly mean?" she remembered thinking. She had been troubled by such an unusual greeting.

Mary recalled how Gabriel sensed her anxiety. "Don't be afraid, Mary," he told her. "You are going to have a child, a son. He will be called 'Son of the Most High.' The Lord will give him King David's throne. He will rule over God's people forever."

Mary trembled a little as she pondered those incredible words again. Gabriel even had told her what to name her son.

"Give him the name Jesus," Gabriel had said. Mary had no idea how any of this was to come about. She remembered Gabriel's curious words, "The Holy Spirit will come upon you and the power of the Most High will overshadow you. Therefore your son will be called Son of God."

Mary dozed off a little. She was tired too. She pulled the swaddling clothes up around her son's shoulders.

She remembered how she had responded to Gabriel. She wondered now at her complete trust in God at that moment. She was not sure even now exactly what Gabriel's mysterious words really meant.

Mary smiled as she remembered her words: "complete trust in God."

(color me)



"I am the servant of the Lord," she had told Gabriel. "Let it be done to me as you say."

## Part I: Let's Talk

**Activity:** During your celebration of Christmas, give the crèche a prominent location in your home. Place it in a spot where it will be central to your family's celebration of Christmas.

Another activity your family might enjoy is to look in the Gospels and find one story about Mary, the mother of Jesus. Discuss it together. What kind of woman do you think she was?

Another thing you might do is pray the "Hail Mary" as part of your meal prayer or as a night prayer. Do this until you know the prayer by heart.

**Questions:** Why was Mary so happy that night long ago? Why was Joseph both excited and somewhat worried? What memories caused Mary some concern as she gazed down lovingly at her newborn son?

## Part II: Parent and Teacher Notes

**Story Background:** Little is known about Mary. We are not sure of her age when Jesus was born, but she was probably quite young. She seems to have grown up in a devout Jewish home. The Gospels indicate she lived in Nazareth with her husband, Joseph, a local carpenter. Apparently Mary accompanied Jesus during his life of teaching and healing. She was beside him as he died on Calvary. Then she remained with the disciples until the coming of the Holy Spirit. Nothing is known of her life after that nor of her death. The Gospels tell us what is important about Mary: She trusted God totally.

**Scripture and Us:** What does Christmas mean to you? The story of Mary invites us to ponder with her the mysterious workings of God in life. Mary firmly believed God was intimately involved in her pregnancy and the birth of Jesus. Why is it so hard to believe God cares so much for us that he became one of us?



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# God's spirit plays an important role in theology of Luke

*Stories are a precious statement of Christian faith and convey a profound theology*

by Fr. JOHN CARTELOTT

It is not surprising that the Spirit of God, the Holy Spirit, plays an important role in Luke's story of the birth of Jesus. For the Spirit plays a noticeably important role in the theology of Luke, both in the Gospel and its sequel, the Acts of the Apostles.

In Luke's story of the circumstances surrounding the birth of John the Baptist, the angel tells Zachariah, the very surprised prospective father, that the new baby "will be filled with the Holy Spirit from his mother's womb."

Then, to an equally surprised Mary, Luke has the angel explain: "The Holy Spirit will come upon you and the power of the Most High will overshadow you."

Later, when Mary visits Elizabeth we read: "Elizabeth was filled with the Holy Spirit and cried out in a loud voice: 'Bless are you among women and blessed is the fruit of your womb.'"

Again, when the infant Jesus is brought to the temple to meet the aged Simeon, Luke introduces the man with the words: "He was just and pious, and awaited the consolation of Israel, and the Holy Spirit was upon him. It was revealed to him by the Holy Spirit that he would not experience death until he had seen the anointed of the Lord. He came to the temple now, inspired by the Spirit."

Such recurring references to the action of

the Holy Spirit alert us to the fact that Luke's main purpose here is more theological than historical. After all, the activity of the Spirit is something which transcends history and is not subject to historical control.

Especially interesting is the constant involvement of the Holy Spirit even before the ministry of Jesus has begun. For, on the avowal of Luke himself, the Spirit was not sent until the son was glorified after his resurrection and exaltation.

At the very end of the Gospel of Luke the risen Lord tells the disciples: "I send down upon you the promise of my Father. Remain here in the city until you are clothed with power from on high." (Chapter 24, 49).

At the beginning of Acts the risen Christ says: "John baptized with water, but within days you will be baptized with the Holy Spirit. . . . You will receive power when the Holy Spirit comes down upon you."

It is the time of the year when once again the cherished stories of Jesus' birth will be retold. They will evoke warm memories of childhood, as well they may.

But it is important to remember that Luke— and Matthew—did not write the stories for children. Their intention was not to entertain but to instruct.

Accordingly they composed serious statements about Christ: professions of faith in

the real identity of the Christ-child. We're hearing who this child is.

This identity was known to the evangelists in the light of their experience of the risen Lord and the Holy Spirit. As a result Luke did not hesitate to portray the Holy Spirit as active in events which took place years before the Spirit had been sent to the Christian community by

Christmas stories also are Easter stories.

These Christmas stories are precious statements of Christian faith. And we cherish them as such.

At the same time, the stories should be treasured so that the profound theology they convey is not misused.

## Resources for Christmas reading

"Wait in Joyful Hope," by Mary Reilly, Margaret Wetterer and Nancy Lyons. 1980. Morehouse-Barlow Co., 78 Danbury Rd., Wilton, Conn. 06797. The book tells of some traditions surrounding the Jesse tree and the nativity scene, and gives instructions for making them at home. \$3.95.

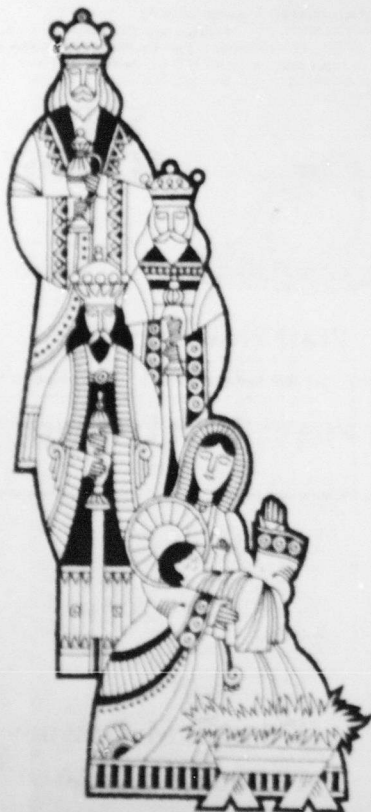
"A Christmas Treasury," edited by Jack Newcombe. 1982. The Viking Press, 625 Madison Ave., N.Y. 10022. These Christmas stories and poems, some familiar, some unknown, span four centuries and offer a refreshing look at the season through the eyes of authors from Europe and the United States. \$19.95.

"The Christmas Story in Stained Glass," by Sonia Halliday and Laura Lushington. 1982. William Eerdmans Publishing Co., 256 Jefferson Ave., S.E.,

Grand Rapids, Mich. The Christmas story is told in the words of the Bible and illustrated through brightly colored photographs of stained glass windows. \$6.95.

"Family Nights Throughout the Year," by Terry and Mini Reilly Series II. 1980. Abbey Press, St. Meinrad, Ind., 47377. The authors give suggestions for home celebrations which combine activities, prayers and entertainment. \$2.95.

"The Christmas Book," by Moira Eastman and Wendy Pountney. 1982. Ave Maria Press, Notre Dame, Ind. 46556. The book contains narratives and suggestions for items to make at home, especially suitable for elementary age children. \$5.95.



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# Christmas memories are a delight

by SUZANNE ELSESSER

There were good fairies and candle carrying freshmen who sang Christmas carols at Skidmore College in upstate New York.

At home in New Jersey, Mrs. Boyer sang "O Holy Night."

The fireplace at the house in Larchmont holds hand knit stockings that stretch far too much for the Santa Claus who fills them, and not nearly enough for the children who reach in on Christmas morning.

In New York City one year it snowed and West 96th Street looked like New Hampshire—or almost anyway.

Christmas memories.

Memories are fun and become more delightful, and more elaborate of course, as they are shared over the years. The stories of how grandma always tries to save the Christmas wrapping paper and ribbons and then never uses them again anyway, and of how Tommy can't even try to do a neat job of unwrapping, get repeated year after year.

Such stories become a part of our traditions.

But what of good fairies at Skidmore?

Each year at the beginning of Advent—approximately, of course, because none of us were very attentive to the church's calendar at age 17—the girls in each dormitory would put their names into a hat. It must have been a ski cap or perhaps a shoe box because, as I recall, none of us had what would properly be called a "hat" hat.

At any rate, the names were all collected and we each picked one. From that point on we became someone's "good fairy." The idea was to do something nice and unexpected for the other person. And not get caught.

People's beds were quickly made while they were out of the room; little pieces of candy or other treats were placed under a pillow; a friendly note was left on a desk.

Good fairies folded clean clothes left stuffed in a laundry bag. Dull pencil points mysteriously became sharp again.

Then, finally, the night before we went home for vacation we exchanged gifts face to face. Each person revealed whose good fairy she had been and traded stories about how we had almost been caught when someone returned unexpectedly, or of how we had known who our good fairy was, but had not let on so as not to ruin the other person's fun.

And the freshmen sang. Wearing white hoods and carrying candles they moved from dorm to dorm in the December snow of upstate New York.

The singing continued at home. For me there was no one who could sing "O Holy Night" better than our church's soprano, Mrs. Boyer. It always



**WAYS TO ENJOY SEASON**—There are many ways to enjoy the Christmas season. Christmas is a time for us to enhance or recover that sense of delight in life. Take the time to simply gaze out your window and delight in the shapes of snow on the roofs or watch birds feeding. Or take an occasional walk, letting the air invigorate you while you enjoy the play of lights in the early evening. (NC photo by Jack Corn)

seemed as if I were living the first Christmas. The birth seemed close.

Christmas stockings. We have three hand knit ones in our family. Our friend Mrs. Caputo made them. Tom, Chris and Rebecca, the children's names, are knit right into the top and there's even a little bit of that fuzzy angora wool on them.

Mrs. Caputo died a couple of years ago. I hope she knows we think of her a lot at Christmas. And she certainly must smile when she sees Santa struggle year after year to find enough to fill the knitted stockings that just seem to stretch more and more as they are filled.

And finally Manhattan in the snow. We had been to church on Riverside Drive where the branches of the trees in the park that ran along one side of the street were outlined in white. For once the wind that came off the Hudson River was mercifully gentle.

We walked in silence and the streets were silent. No cars. No buses. Few people. A cross-country skier.

The street lights cast a bluish light over the clean snow. The next day it would begin to melt and the snow plows, cars, buses, city street would transform the city back into a city.

But on Christmas Eve that year it was a little bit like the quiet roads of New Hampshire.

Christmas memories are nice. They are little gifts from the past that become part of the present.

They are little gifts that mirror for us God's big gift. Jesus.

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# Story of writing of 'Silent Night' intriguing reading

by LLOYD McCUNE

A few days before Christmas in 1818, there was great consternation in the small Austrian church of St. Nicola. Try as he might, Franz Xaver Gruber, the organist and schoolmaster, could not get the organ to utter a note. And despite several attempts, no one could repair it.

One villager contended that the high water some weeks earlier had warped the pipes while another pointed to the holes in the bellows, holes that had been gnawed by the mice.

Finally Gruber came up with the idea of substituting a guitar to accompany his choir at the Christmas Eve service and the young parish priest, Father Josef Franz Mohr, readily agreed.

Father Mohr, following in the spirit of this innovation, added that he would like to try his hand at composing a special carol with a Christmas message, one that everyone could understand and easily follow.

The next time they met, Father Mohr handed the organist his newly composed text of six lines which he had scribbled on a piece of paper. There was no little though he had undervalued the first four words, "Silent Night, Holy Night."

Gruber must have liked the words for in no

time he had put the text to music—a simple crystal-clear melody especially arranged for his small choir with guitar accompaniment and two solo parts. He completed the task in time for the final rehearsal.

The new carol had its first performance at the Christmas Eve Mass in the small candlelit church in Oberndorf in the province of Salzburg, Austria. It was a tune that the choir and congregation of farm hands, boatmen, wood cutters and salt mine workers could easily sing.

The opening lines set the scene and told the story of Christ's birth in Bethlehem. It was a carol as appropriate for Christmas as it was moving for the worshippers.

The carol subsequently was translated into more than 100 languages and eventually was sung around the world. But, of course, on that first Christmas Eve, no one in the small village where it was born had the slightest idea that would happen.

As a result, no effort was made to have it printed and the new carol might well have been lost to posterity had not an organ repairman come to Oberndorf the following spring. This specialist from the neighboring Tyrol area soon had the old instrument working again.

Trying it out, Gruber played his carol again.

(See STORY OF WRITING on page 32)



"SILENT NIGHT"—Choir members join in the strains of the popular carol, "Silent Night." When an Austrian priest and the parish organist combined their talents to write the simple song in 1818, they could not have imagined that it eventually would become one of the world's favorite Christmas carols. (NC photo from UPI)

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# Richmond families remember traditions

*Dutch, German and Japanese parishioners celebrate old world customs*

by RUTH ALDERSON

"Daddy, is Christmas Santa's birthday?" Our four-year-old son Pat's simple question brought my husband into realizing our family needed to put more Christ into Christmas and incorporate a small ritual on the importance of Santa.

A home slide program starting with Mary's visit with the angel and ending with the flight into Egypt was assembled. It was narrated by each family member, even a lip-sing toddler of two.

Now 13 years later our family lights an Advent wreath, prays together and visits nursing homes during Advent. On Christmas Eve we all gather and our "Birth of Christ" slide program starts our evening's festivities to celebrate Jesus' birthday.

Other members of St. Andrew Church in Richmond have other traditions, some going back to other lands.

Diny and Henk Roelofsen left their native Holland in 1960 for residence in Richmond. December 8 was the time for exchanging small presents and parties for friends. Christmas Eve and Christmas day were celebrated as a holy and religious occasion.

Diny grew up in a farming area and all activity had to include time for milking cows and other chores. Diny's father and their hired helper cut the Christmas tree and greens to decorate their home early Christmas Eve afternoon. The whole house had been thoroughly cleaned. The tree was set up and the crib was placed under it. Real fresh moss was placed under the crib and newly cut ivy was placed lovingly on the roof, for the baby Jesus must have the best and softest that the family could provide. Each picture in the house was festooned with garland and ribbon. Christmas Eve was considered a holy occasion of quiet family togetherness.

Soon everyone ran outside in the snow to listen for the sound of the "mid-winter horn" that was blown into a well, thus ringing out over the beautiful countryside. The melodious sound was the first welcome to honor the Baby Jesus. Everyone went to bed early as the Midnight Mass started at 1:30 a.m. ... so the cows could be milked on time!

Diny's family was made up of 10 children, mother, father, aunt, maid, and a hired man. 19 in all. The Catholic church was unheated and small. The family pew that was rented held

five, so the family went to three different Masses. While the first five were at the Midnight 1:30 Mass the next group were busy setting up the meal to welcome them home. Then the family celebration would begin.

The returnees were greeted with loving glances and a solemn handshake. Then a warm drink to thaw out and everyone assembled in the living room to the beautifully lit tree and crib. Hymns and eating followed with Father leading the singing. Soon the cows must be milked and the next church group sent on their way. A large sit-down dinner group sent on their way. The last group came back from yet another Mass.

By mid-afternoon Mother took a nap but not before making sure someone from the family would be sitting in the family pew for afternoon Vesper services. Diny's mother always insisted that some family member was sitting in the family pew at every service so people would not think they were indifferent Catholics.

Both Diny and Henk love America but miss loved ones and their Holland friends at holidays. They try to keep Christmas Eve a solemn and close family gathering with their four children after the 7:00 p.m. Anticipation Mass.

In Japan Christmas is not a holiday but instead just another work day. Mrs. Earl Dow converted to Catholicism 30 years ago in her native Japan. Her mother's death led her to seek a different view of eternity and she found this in the Catholic church. Her Buddhist father disowned her because of this. Also, marriage for a Catholic Japanese woman was out of the question for any Buddhist man. On her baptism she took the name of Rose and retained her Japanese name as her middle name. The small community of Catholics in her area celebrated Christmas by attending Mass, then a small celebration dinner and exchange of small gifts in their group.

Rose began corresponding with Richmondite Earl Dow and this led to marriage and citizenship 19 years ago. Earl is not Catholic but enjoys attending Christmas Mass with the family, then an American-cooked dinner follows.

Rose visited her native Japan and found it is still predominantly Buddhist, but Christmas has been introduced into Japanese culture. The young Buddhist parties extensively at "Christmas Parties" with no mention of religious significance. The Japanese merchant has also found another way to sell products. "Christmas Sales" and even "After-Christmas Sales" are advertised everywhere. Rose is amused because 30 years ago most Japanese Buddhists had no knowledge of Christmas, even on a commercial level.

Tony Loermann was born in 1903 in the factory town of Borghorst, Germany. Tony's father died when he was two years old and his mother worked very hard to support her children. Borghorst was 90% Catholic and all Christmas celebration centered at the Church. A famous choir made up of 40 boys and 50 men performed extensively in the area. When Tony was eight he became lead soprano and had a number of solos to perform with the choir. His voice opened many doors.

Christmas day was solemn and only the religious services prevailed. The party celebration took place on December 8 and the local linen mill gave presents of linen goods to choir members. An orange or pencil box was the most any child received for a present at home.

Tony migrated to America at 18 and his voice, now a beautiful tenor, kept Christmas services memorable for the 30 years he led the parish choir for St. Andrew Church.

Tony and his wife Hilda center their family Christmas celebrations around music, daily Mass and delicious American food. Tony, who

is now blind, loves America and feels no close ties to any traditions of his native Germany. On Christmas his beautiful tenor voice will be used to sing honor to Christ on his birthday.

St. Andrew Church of Richmond is made up of many people of different backgrounds. Father Clifford Vogelsang has been pastor for 19 years and has added several Christmas programs to unify a large parish. The Sunday before Christmas each family is invited to place an ornament on the outdoor parish tree. A bible reading, singing of a few hymns and then coffee and donuts inside round out the celebration. This service follows the Mass that has a nursery and pre-school program and this assures good attendance. The Anticipation Christmas Eve Mass has a bible pageant performed by both Catholic and CCD school children which is well attended.

We at St. Andrew are trying to put Christ back in Christmas where He belongs.



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## Discussion points and questions

1. Think back to a Christmas which was especially memorable for you. What was unique about that particular holiday?
2. Why does Christmas lead Father David O'Rourke to think of a particular courageous woman?
3. What does Father O'Rourke think the celebration of Christmas does for Christians each year? How does he relate the holiday to respect for the value of life?
4. Why does Marianne Strawn's son become disenchanted with his family's Christmas plans after spending an afternoon with the neighbors?
5. What lesson does Mrs. Strawn say her family learned that Christmas when they trimmed their tree?
6. What does Theodore Bengeschach suggest that people do to appreciate Christmas more?
7. What does Father John Castelli think Luke wanted to teach readers about the infant Jesus?
8. What can you do to rediscover the meaning of Christmas?

# Tell City family recalls Filipino Christmas

by PEG HALL

Christmas in the Philippine Islands is celebrated for three weeks. It begins December 16 with a novena of daybreak Masses called *Misa de Gallo*, Mass of the Rooster.

Dr. Rosie Elazegui, Tell City pediatrician, remembers her Philippine girlhood: "You get up in the dark and it is quite cold to people used to the tropical weather. Everyone is wearing thick sweaters."



Hurrying through the streets to church with her sister, three brothers and parents, she thrilled to the gaily colored paper lanterns—*parols*—shining from windows or rooftop of every house.

Near the church, vendors steamed native delicacies and ginger tea over charcoal. There were rice cakes on banana leaves, rice pudding and *puto bumbong*, which is sticky rice and sugar cooked in bamboo and covered with shredded coconut. The ginger tea is *salabat*.

"They are the smells of Christmas to me," Rosie says. "I mean you could smell them inside the church."

The days before Christmas are not the same as Advent in the United States, Rosie said. Although she knew about Advent because it was emphasized in convent school, the Filipino customs came mostly from the Spanish and are celebrational rather than penitential.

Midnight Mass is like it is in the states. It is known as *Misa de Aguinaldo*, the Mass of the Gift, and is the climax of the festival of *Sinabang* (Gabi). In the Filipino language of Tagalog, Rosie said, "*sinabang*" means "go to church" and "*gabi*" means "night."

MIDNIGHT MASS is followed by feasting in the middle of the night, the Spanish media noche.

From Christmas Day through the Feast of the Three Kings on January 6, there is much



CHRISTMAS IN QUAKE AREA—Father Gabriele Parlat holds a statuette of Jesus in front of the crib he placed in the last he uses as his parish church in Quaglietta, Italy. Joining him for carols at midnight Mass on Christmas Eve in 1980 are some of the children left homeless by the Nov. 23 earthquake that devastated the region. (NC photo)

visiting. Children go to the homes of older relatives, especially godparents, and kiss their hands. The custom is called "making mano." Rosie said. When she was the *Star of David*, she didn't understand that she was supposed to kiss the hand, and pressed it to her forehead instead.

The children receive a benediction and gifts of money.

Filipino customs are hard to carry on in Amer'ta because they need a community. But Rosie and her husband Eddie, also a medical doctor, want their two daughters, Kristina, 11, whose birthday falls on the first day of the Philippine Christmas, and Katrina, eight years old, to experience their heritage.

"They are American, but they are Filipino also," I tell them. "They will always look Filipino," Rosie says.

One year while the Elazeguis were living on the East coast, they got together with some Filipino friends and made Christmas lanterns. Neighbors asked if they were the Star of David. "We didn't know what a Star of David was," Rosie said. The *parol* is a five pointed star within a circle. The framework is made of bamboo.

Yet her doctor husband knows how to make a *parol*, a skill he learned in his boyhood. In his little province, there was a contest each year. "The nicest, the loveliest, won a prize and got to hang in the school, I guess," Rosie said.

Last Christmas, the Elazegui family traveled halfway around the world to return to Rosie and Eddie's homeland.

Before they left on the trip, the girls were wondering "Who will give us presents there?"

"I remember growing up very content going to my uncles and aunts and kissing their hands. I was very much happy getting a dollar or two, a peso here, 50 cents here. Nobody expected big gifts from relatives," Rosie says.

Since she was from the city of Quezon, it was a new treat for her to spend time in Eddie's hometown, where every night there was a free show in the plaza sponsored by the Kiwanis, Lion's Club, Jaycees or other organization.

Once again, she was intrigued by the smells of "all the things you remember as a kid" cooking out of doors. Many of the ingredients are not available in the states and so they were truly foreign dishes to her daughters. "They did not appreciate them," Rosie said, nor did they enjoy traveling back and forth between the homes of relatives.

Kristina decided that the Filipino Christmas customs "are nothing."

Her mother says, "I miss these things. I remember them and talk about them with the children. We hope that whenever they go back and visit they will remember most of them."

This Christmas all of Rosie's family will be together for the first time in 13 years, at the home of one of her brothers in California. They plan to follow some of their native Christmas customs. But Kristina and Katrina seem to be looking forward to seeing Disneyland again most of all, their mother says.

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In Rosie's family, Mother bought the *parol*, which traditionally is made by the father with the help of the children. "My dad was a doctor, not a handyman," Rosie laughs.

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# December 25 is only the beginning of Christmas!

by GARR HUCK

Christmas is a season, right?

We talk about it all the time. But we generally mean a time beginning between Halloween and Thanksgiving and running until mid-afternoon Dec. 25 when the post-Christmas season is said to begin.

What of an individual, a family, a parish that has kept the season of Advent, kept it by relishing the darkness, by pondering the way that human beings frighten each other, by seeking God's promise in all the confusion? What if one sought out the true Advent in the faces of strangers, the grim and repetitious news stories, the poetry of Luke and Isaiah?

What if the hurried December were put at least partially on hold while the long darknesses and the welcome light made time itself the beautiful gift of God?

When such things begin to happen, we will be again at the threshold of a season rightly called Christmas. It is the festival made possible by the patient discovery of Advent in our world. It is the time to marvel what it means to say: "The word was made flesh and dwelt among us."

That is done in song, in silence, in story. And in gifts, in greetings, in gatherings of friends. It is done around affairs and dining tables.

The season begins on the night between Dec. 24 and 25. A vigil Mass in the early dark tells the whole list of ancestors of the newborn child, all those generations, all that conceiving and giving birth until this birth.

In the middle of the night, the dearest story

is told: the census, the crowded inn, the animals and angels. At the heart of it: "She gave birth to her firstborn son and wrapped him in swaddling clothes and laid him in a manger."

Have we heard it too often to hear it? At Christmas morning Mass the tale is told of the shepherds. Later in the day, all this lovely storytelling gives way to John's Gospel where the evangelist tries valiantly to grasp the larger meaning: "In the beginning was the Word."

Each of us hears a bit of this. And it is enough for the day. But that is exactly why Christmas makes itself into a season. We need time to savor what we have believed, to see it from some other sides, to find, with each Christmastime, ourselves within it.

On the Sunday after Christmas, Dec. 26 this year, we tell of the child found in the temple.

On Dec. 28, the story is back to Bethlehem to remember Herod's slaughter of the children.

Our New Year's Day is an ancient feast called "Mary, Mother of God." Then we tell how Mary kept all these things in her heart and treasured them.

In the United States, Epiphany is celebrated on the next Sunday. We know what story to expect, the Magi, but we also hear hints of what will be told more fully in a week, Jesus' baptism by John.

In 1863, we have the baptism followed Jan. 18 by another Epiphany story, the water made into wine at Cana.

An ancient chant bound all these epiphany

stories together: "Today the bridegroom claims his bride, the church, since Christ has washed her sins away in Jordan's water; the Magi hasten with their gifts to the royal wedding, and the wedding guests rejoice, for Christ has changed water into wine!"

Did someone get the stories mixed up? Or is this what we really mean by epiphany?

There is no logic, no pretense at history or biography in all this season. Rather, at the time of the winter solstice, when the going can be grim, the church gathers us around a great story of God-with-us, Emmanuel. The story needs many days to unfold. It is anything but sentiment.

Advent's consciousness of the great terror and anguish and waiting of the world demands we tell a true story. It is a poor birth among animals made known to bottom-ranked shepherds. John tells us from the start: "The world did not know who he was."

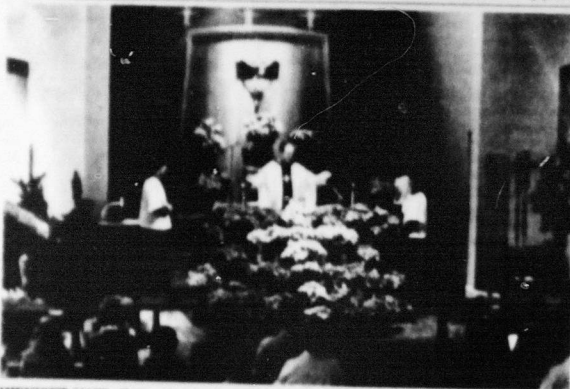
Old Simeon warns the parents of a soul-piercing sword, and infants and toddlers pay with their lives in sweet Bethlehem. It was no easy birth.

The many days of the Christmas festival would have us face how Herod-like is our world, how hard it is to admit a messiah who belongs to the poor and the oppressed.

Yet from Christmas to Epiphany and beyond we learn how to praise and give thanks for such a savior. We need to give ourselves the time to keep the tree and its storytelling decorations; to read over and over the early chapters of Matthew and Luke and the prologue to John's Gospel; to sing carols and Christmas hymns; to praise the exchange of gifts by giving to those around us our time (for once-a-year adventures and just for listening as we get to know spouses and children again).

Christmas just begins Dec. 25!

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**MIDNIGHT MASS**—Father Francis J. Castellano, pastor of Mater Dolorosa Parish in an Italian section of Williamsport, Pa., celebrates the midnight vigil Mass. Long a Catholic tradition, midnight Mass usually attracts large crowds of people who wish to welcome the Christ child. (NC photo by Yvonne)

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# Hispanics celebrate hospitality denied and then granted

by JOHN ROBALES

Since colonial times it has been a custom in Mexico and Central America to stage a Las Posadas (the posada) celebration around Christmas time. Las Posadas is a re-enactment of Joseph and Mary, weary with child, being turned away by innkeepers upon their arrival in Bethlehem.

The theme of the ritual is hospitality denied, then granted.

Jose and Angelina Roig celebrate the ritual annually with their friends and family in Washington, D.C. Roig learned about it from his wife when they were married 15 years ago. She had emigrated from Guatemala three years earlier, while Roig came to the United States from Cuba shortly afterward.

As the Roigs explained it to me, early in November the family that owns the posada (a representation of the holy manger) draws up a list of 12 to 15 families who wish to participate in the ritual.

Historically, the ancient celebration begins Dec. 18 and continues nightly for the next nine days. But the period of festivity today is usually dictated by contemporary lifestyles and work schedules.

The Roigs deliver the posada to the first family on their list. The sequence that follows reflects as faithfully as possible the plight of the Holy Family seeking shelter for the soon-to-be-born Christ child.

The posada scenario consists of two groups: the "outsiders," who carry the manger, which may include the statues of Joseph and Mary, shepherds and barnyard animals, and the "insiders"—the innkeepers.

The fiesta ritual may vary somewhat from country to country and community to community, but wherever the celebration takes place, the story is told in song with the innkeepers and the pilgrims each singing their part.

This Christmas, when the Roig household receives the posada, the pilgrims will request admission to the house by singing the "Letania." In the name of heaven we are begging for shelter, because my dear and poor wife cannot continue walking.

The Roigs will reply: "We cannot open, go ahead down the road, where you may find shelter. It is late and you could be highway men



JOURNEY TO BETHLEHEM—Father Pedro Villareya, pastor, walks with Our Lady of Talpa parishioners in Los Angeles as they carry images of Joseph and Mary making their journey to Bethlehem. The

procession accompanies pilgrims in prayerful search of shelter. (NC photo by Al Antczak)

Eventually, the innkeepers realize who the strangers are when one of them identifies himself. "My name is Joseph and my wife's name is Mary. She is expecting a baby."

The innkeepers then open the doors and sing: "Come in, come in, holy pilgrims we couldn't recognize you. Welcome to this home which is very humble, but also receive the joys of our hearts."

Immediately after the pilgrims enter, someone, usually the oldest woman in the house, leads participants in prayer. Christmas

songs follow and then, after the religious ceremony, there is a fiesta which symbolizes the charity Joseph and Mary received during their journey.

Next Mrs. Roig will treat her visitors to tortillas, enchiladas, tamales, tacos and hot punch. The fiesta goes on until late in the evening.

The posada is decorated with a garland of bulbs and other accessories added by the many participating families. The Roigs will keep the posada in their house until the following

weekend when they deliver it to the next family on the list.

And so it continues until Christmas evening when the empty manger is returned to the house of its owners who then will place the infant Jesus inside it.

The posada is said to be a blessing for those families who receive it regularly. For Roig, those blessings are the relatives and friends on the posada list who for so many years have celebrated this beautiful Christian tradition.

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for one thing, I hope it can even help people to take time out from their fears and apprehensions. For the many pressures of modern life can be depressing the high rate of unemployment, the constantly skyrocketing costs of energy, medicine and housing, the drain on budgets caused by educating children, to mention just a few.

We need Christmas to alert us to the emptiness of life. It reminds us of the joy of caring for others and being cared for in return.

For this is really the meaning of Christmas: The birth of Christ provides humanity with a purpose and a vision. He justifies the gap in our step by offering eternal meaning to a world that so easily can become a drudgery.

Christmas is also requires prudence in beholding one's time.

I suggest that the delights of the Christmas season can enhance your rest for life if you—

—Permit yourself to simply gaze out your window, to delight in the shapes of snow on the roofs or to watch birds feeding. Look in on God's good creation.

—Take an occasional walk, briskly or more leisurely as you prefer. Let the air invigorate you and enjoy the play of lights in early evening.

—Take time to prepare ordinary items from your regular menu as a little different way, with some flare.

—Resolve to give one gift of quality to someone you love, not necessarily an expensive gift, but a gift which expresses how you feel about another in which

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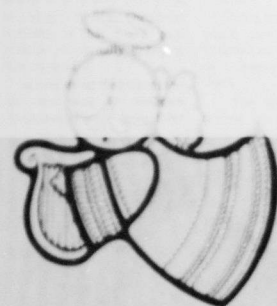
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Michael D. Chambers  
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await the start of the midnight vigil Mass.

As we sat in the softly lit church surrounded by many others who had also arrived early, the choir enchained us with beautifully sung Christmas carols.

About 10 minutes before midnight, our attention was called to a small star-shaped light focused on the ceiling near the back of the church. The star could be seen inching its way along the ceiling toward the front of the church.

At midnight, the star completed its journey across the length of the church and was

the choir announced the arrival of Christmas, and we all rose to greet the liturgy's celebrant.

That particular celebration left a deep impression on me and over the years I have periodically looked back on that evening with many fond memories. There, surrounded by family and friends, I experienced something of the meaning of Christmas, appropriately symbolized in the liturgy and in the simple pageant which portrayed the journey of the star to the humble stable in Bethlehem.

Although I didn't think about the star and crib in these terms at the time, now they have come to symbolize for me the joining of the divine and the human in the birth of the savior. The ceiling star was light and ethereal—a fitting symbol for the divine.

The stable with its humble, tangible elements of wood and straw and the figures of animals and humans, was likewise a fitting symbol for the earthly. The star's journey to the crib suggested the journey of Christ, light of the world, spanning the unfathomable gap between divine and human. As the star came to the stable, so did God come to be one of us.

Jesus' birth signaled a new relationship between God and humanity. For those who understood, God was no longer hidden beyond the stars; God was as present and as unassuming as the humble child's quiet breath and gentle gurgles. The all-powerful God had become one of the most dependent of creatures.

Thus, while Jesus was an infant and small child, he remained dependent upon others, particularly his family, to keep him out of harm's way, to nourish and instruct him, to raise him to that point of maturity where he could begin to act on his own.

This was no small role that humanity played in supporting and preparing Jesus.

Later, when people encountered Jesus, when they were healed by his touch, or when their minds were illuminated with his words, they experienced God. The ways of Jesus were the ways of God. His whole life was a tangible expression of God's being with his people, loving, caring and even suffering on their behalf.

Jesus now lives in those who believe in him and who make his ways their ways. God's loving presence continues today through those who love, care and serve, just as Jesus did.

Thus, Christmas is not only a celebration of the wonderful act of God being born among us as a child; it is also the celebration of God recruiting us as partners in making his presence an ongoing reality.

When we celebrate Christmas, we also should rejoice in our wonderfully mysterious role of helping to mediate the presence of Christ down through the ages.

## Office Christmas parties need change, says professor

WASHINGTON—It may be a tradition of sorts, but the office Christmas party should undergo a few changes in the name of civility and common sense, says a professor and personnel executive of the Catholic University of America in Washington.

Sometimes, the holiday season presents too much opportunity to make a fool of oneself, according to John McCarthy, a sociology professor.

"At this time of the year, emotions run high and there is a need among most people who work together for an extended time to just let loose. It's not bad therapy, but it can be disastrous to business relations," McCarthy says.

Jerry Milligan, Catholic University's personnel director, and McCarthy both think a company is smart to adopt a central party policy, instead of allowing each office or department to hold its own.

If each office has its own bash, people are more likely to abuse liquor because they are not in the presence of corporate higher-ups, Milligan says. "One tends to drink less if talking to the chairman of the board or the president of the firm," he thinks.

McCarthy adds that a big party helps im-

prove companywide relations. "By having employees from all levels celebrate together, the notion of the business 'caste system' breaks down," he says. "If the office staff has its own party and the administration has a separate gathering, the gap of misunderstanding created during the working year will probably widen. A Christmas party serves as a great socializer and tension-breaker."

The two also urge partygoers to consider the problems of the drunk driver. Milligan thinks that holding the party during the last hours of the final working day before the holiday break is a good idea because people tend to drink less if they know that shortly afterward they will be home with their families. He also recommends allowing employees to invite spouses and close friends to the party.

Furthermore, those tempted toward outrageous behavior would do well to remember the reputations they may have to live down afterward, he adds.

However, as McCarthy says, the Christmas party is still a valuable tool in building employer-employee relations. "As long as people use a little common sense and civility, they won't run an opportunity of giving each other something to share besides job responsibility," he suggests.

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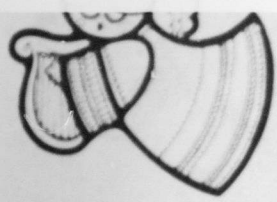
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My family and I had gathered at church to await the start of the midnight vigil Mass.

As we sat in the softly lit church surrounded by many others who had also arrived early, the choir enchained us with beautifully sung Christmas carols.

About 10 minutes before midnight, our attention was called to a small star-shaped light focused on the ceiling near the back of the church. The star could be seen inching its way along the ceiling toward the front of the church.

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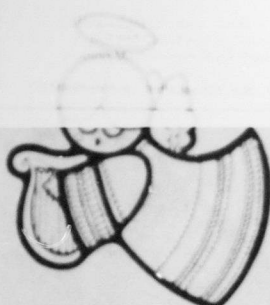
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the choir announced the arrival of Christmas, and we all rose to greet the liturgy's celebrant.

That particular celebration left a deep impression on me and over the years I have periodically looked back on that evening with many fond memories. There, surrounded by family and friends, I experienced something of the meaning of Christmas, appropriately symbolized in the liturgy and in the simple pageant which portrayed the journey of the star to the humble stable in Bethlehem.

Although I didn't think about the star and crib in these terms at the time, now they have come to symbolize for me the joining of the divine and the human in the birth of the savior. The ceiling star was light and eternal—a fitting symbol for the divine.

The stable with its humble, tangible elements of wood and straw and the figures of animals and humans, was likewise a fitting symbol for the earthly. The star's journey to the crib suggested the journey of Christ, light of the world, spanning the unfathomable gap between divine and human. As the star came to the stable, so did God come to be one of us.

Jesus' birth signaled a new relationship between God and humanity. For those who understood, God was no longer hidden beyond the stars; God was as present and as unassuming as the humble child's quiet breath and gentle gurglings. The all-powerful God had become one of the most dependent of creatures.

behalf of his presence.

Thus, while Jesus was an infant and small child, he remained dependent upon others, particularly his family, to keep him out of harm's way, to nourish and instruct him, to raise him to that point of maturity where he could begin to act on his own.

There was no small role that humanity played in supporting and preparing Jesus.

Later, when people encountered Jesus when they were healed by his touch, or when their minds were illuminated with his words, they experienced God. The ways of Jesus were the ways of God. His whole life was a tangible expression of God's being with his people, loving, caring and even suffering on their behalf.

Jesus now lives in those who believe in him and who make his ways their ways. God's loving presence continues today through those who love, care and serve, just as Jesus did.

Thus, Christmas is not only a celebration of the wonderful act of God being born among us as a child; it is also the celebration of God recruiting us as partners in making his presence an ongoing reality.

When we celebrate Christmas, we also should rejoice in our wonderfully mysterious role of helping to mediate the presence of Christ down through the ages.

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# Jerusalem church symbol of disunity and neglect

by JOSEPH RYAN

(The writer, news editor of the Catholic Standard and Times, weekly newspaper of the Archdiocese of Philadelphia, visited several countries in the Middle East in November.)

The Church of the Holy Sepulcher in Jerusalem, built on the site of Christ's crucifixion and resurrection, stands today as a symbol of Christian disunity and neglect in the Holy Land.

The souvenir shops surrounding the church produce an atmosphere more like a flea market than a shrine.

Scaffolds for repairs rise from various spots on the floor of the Crusader-built structure. Pilgrims and tourists wander among them and the old stone columns in attitudes of veneration and confusion.

Confusion arises because sites inside the church are divided like property on a Monopoly board among various Catholic and Orthodox rites.

Fast and abstinence leads to chaos. Liturgies at adjacent altars become vocal competitions with congregations vying to see who can pray or sing loudest; tourists are led right through the middle of congregations at Mass and Franciscan friars appear during bonanzas to scold visiting priests for preaching too long.

The chaos in the Church of the Holy Sepulcher extends to the Christian community

in the Holy Land. There are few formal ties among Christian churches at a time when the Christian population of the Holy Land is dwindling, despite efforts by religious leaders to maintain a Christian presence.

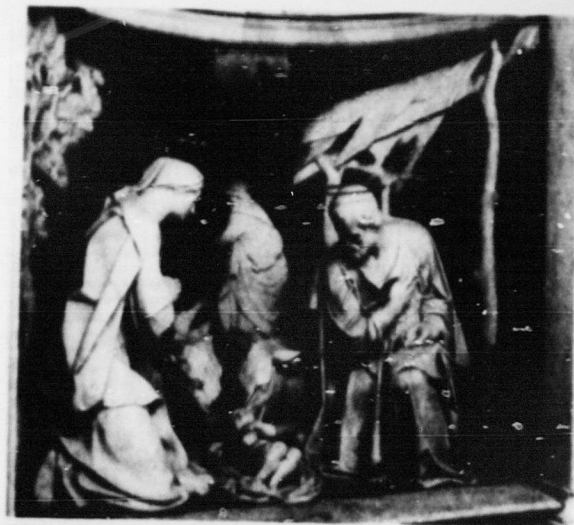
ARCHBISHOP LUFTI Laham, Melkite patriarchal vicar for Jerusalem, said the Christian exodus from the Holy Land is due to increased economic difficulties and tensions between Palestinians and Jews.

An annual inflation rate in Israel of 100 percent has led to an increased exodus by Christians and Jews. More people are now emigrating than are immigrating.

Another factor in the Christian exodus from Israel, church spokesmen said, is the Israeli occupation of the West Bank. Palestinians traditionally go abroad to make their fortunes and return to their native land to retire, but now many are not returning because they do not want to live in occupied territory.

The political and economic situation in Israel has produced statistics that portend the end of a Christian population in the Holy Land. There are 12,000 Christians in Jerusalem, a city of more than 600,000 people. Israel and the occupied territories have a population of 5 million, including 130,000 Christians.

None of the Christian religious leaders who met with the U.S. Catholic journalists in November said the Israeli government was discriminating against Christians, but they did



say that the policy of the government of Prime Minister Menachem Begin is to annex the West Bank and Gaza territories and eventually to remove all Arab residents.

ARABS SAY THAT Arab newspapers in the West Bank have been closed and they complain that their lands have been seized, often in the middle of the night, for security reasons. Critics of Arab policies note that all Arab mayors of West Bank towns, except Mayor Elias M. Freij of Bethlehem, have been expelled.

"The Israelis have a hunger for the land," Freij said. "It has now become a matter of survival for us, the Arabs in the West Bank and Gaza. It is a very dangerous time for us. Who of you would like to see his neighbor take his land by force? That is simply what is happening."

Freij also blamed Arabs for their problems in the West Bank. He called the Arab rejection of the United Nations plan in 1948 to partition Palestine into Jewish and Arab states "most tragic." He said the Arabs have been making mistakes of political cowardice and shortsightedness for 35 years.

The Arabs should have joined with the late Egyptian President Anwar Sadat in making peace with Israel, Freij said. "I want the Arabs to have the courage to recognize Israel."

Freij said he thought President Reagan's proposal for peace in the Middle East could be used as a basis for Arab talks with Israel, but

he expressed pessimism about the Begin government's willingness to negotiate.

"They want us to die like the red Indian died," he said.

Officials of the Israeli government deny Arab complaints of discrimination in the West Bank.

Eliahu Ben-Aliar, chairman of the Israeli Parliament's Committee for Defense and Foreign Affairs, said Arab claims of land confiscation in the West Bank arise because the Jordanians, who controlled the West Bank until 1967, started registering land deeds in the area only after 1948 and "the situation gives rise to disputes" as people without deeds say parcels of territory taken by the Israelis are traditional family lands.

He called Israeli settlements in the West Bank a symbolic issue.

"I'm afraid in the West and the United States, settlements are not the real issue," Ben-Aliar said. "The real policy is to get Israel back to the 1967 borders. Israel is not ready to go back to the 1967 borders." The borders, he said, were exactly what prompted the 1967 war.

While Israel insists on secure borders for a Jewish state in an Islamic area of the world and Arabs claim they are oppressed, the resulting political tensions drive Christians out of the Holy Land.

"If the holy places are without Christians, then the Holy Land is a museum," Archbishop Laham commented.

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# Will there be peace in the old man's lifetime?

by BRIDGET TYNAN HODGE

I am an old, old man. One by one the years have brushed across my life painting a lined and aged portrait on the canvas of my youth. I move slowly now through my days, each one shorter than the last, savoring the hours and the moments.

Life is good for me here in the country of my birth, tending my sheep, watching my children's children grow strong and wise. And waiting for the start of another journey, through another life. I am not afraid of tomorrow, for I can close these old eyes and look back on a yesterday, long, long ago.

It was a soft, silent night in these hills around Bethlehem. The rains had come and gone and our fertile land was arising to don her vestments of green. I had spent the hours before darkness dreaming my boyhood dreams, watching the travelers on the road from Jerusalem to the market at Hebron, and on to Gaza. I could see the town of Bethlehem in the valley beyond the pastures, and to the east the Jericho, the hill on which the ruler Herod had built his palace.

When blackness overpowered the light of day, my brothers joined me and we sat together, comfort with each other's nearness in the stillness of the night. There was no breeze to bring the animal smells to us and carry our thoughts across the land, no sounds at all. The stars watched with us, the eyes of Heaven looking down upon the calm and quiet earth.

Then, with a suddenness that made our hearts beat fast with fear, the night grew loud, and the quiet fled as the darkness was rent by a brilliant light. And a light came to us, a vision in white above us in the sky... and we heard the voice of God!

"Behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord."

We trembled at these words as terror drew us closer to each other. Can this be? Is the

Messiah come? As our fear gave way to joy we gathered up two young lambs, for it is the Bedouin custom to bring gifts to the newborn, and started down the hill to Bethlehem. And the sky came alive with the voices of Angels, and our ears heard their song of praise.

"Glory to God in the highest, and on earth peace among men with whom He is pleased."

Close to the pastures a star of wondrous brightness shone on a cave. We were drawn to it, unable to turn away. Slowly we approached the opening of that animal shelter and there a sight of splendid beauty reached out to capture us. Our breath was almost stilled as we looked upon the little babe on his bed of hay. The air was heavy with promise and the words of the prophet were fulfilled in that small, small child.

"And you, Bethlehem, in the land of Judah, are not the least among the princes of Judah. For out of you shall come a governor, that shall rule my people Israel."

We touched serenity, kneeling there in the peacefulness that came in the wake of his birth. The pain of being mortal men was lifted from our shoulders as he bonded forever the heavens with the earth. We looked at the hands that would reach out to touch all men, feet that would humble themselves to walk among us. We felt time move slowly and came to rest in the eyes of the Christ Child. We could almost hear the heartbeat of Heaven as He slumbered in our midst.

Throughout that night of nights we lingered with our Messiah, sharing with Mary and Joseph and the creatures of the fields a joy that knew no bounds. Crowds came from far and near to worship Him. The citizens of Bethlehem, called from sleep by the song of the Angels, hurried to His side. Shepherds from the hills led their flocks to come into His presence.

And Mother Mary, tender, mild, Looking down upon her child, Could see the great and precious things He brought to us, that King of Kings.

Rich and poor, young and old, they brought their children and their animals, their tears of joy, and all the hope that was in their hearts.

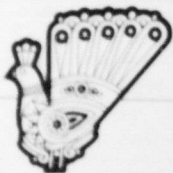
And each of them departed with all of the love that lived within Him.

When daylight came we returned to the hills, our thoughts with that little boy of Bethlehem. He brought us a message of peace, goodwill toward men.

I have not seen peace in my lifetime. But it will come. Someday.



**PALESTINIAN GREETINGS**—This card, showing a Christmas tree decorated with barbed wire and ornaments with images of a university building, students, and a soldier, was the official Christmas card from Birzeit University on Israel's West Bank in 1981. It carries the inscription, "Christmas and New Year Greetings from the occupied Holy Land." The card said that on Nov. 4, 1981 Israeli military authorities closed down Birzeit University for two months. (NC photo)



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# Hang on to your shopping list these holidays!

by ALICE DAILEY

If you possess a single track mind, count your blessings and hang on to it. Hang on, too, to your gift list and state of economy if you too don't want to go up in the Christmas shopping jungle like I did.

Setting out with spurs to make a quick pickup of a woman's lightweight cardigan sweater brought me up short. While there had been words of them in the stores before Thanksgiving that was then and this was now. In their place were bulky, fuzzy-looking silvers that broke me out in a rash just looking at them.



And they were one for the price of two.

Men's sweaters proved to be troublesome too. You'd think it would be a breeze to find an unassuming sweater for an unassuming man who had specified black. But no; a harried salesman assured me that "what you see is what we have, loast, burgundy, avocado and plum." Why do clothing manufacturers insist on using such fattening colors when they know that half the country is dieting?

Every gift list has the name of at least one discriminating person which entails finding something big for something little. Tremblingly I entered a boutique where even the air felt expensive. This shop's buyer must have had her needle stuck in brass. Shining desk

sets, boxes, bells and even shoehorns greeted me. Even the prices were brazen.

Dogged at every turn by a salesperson who wanted, if you'll pardon the expression, to get down to brass tacks, I picked up a tiny box.

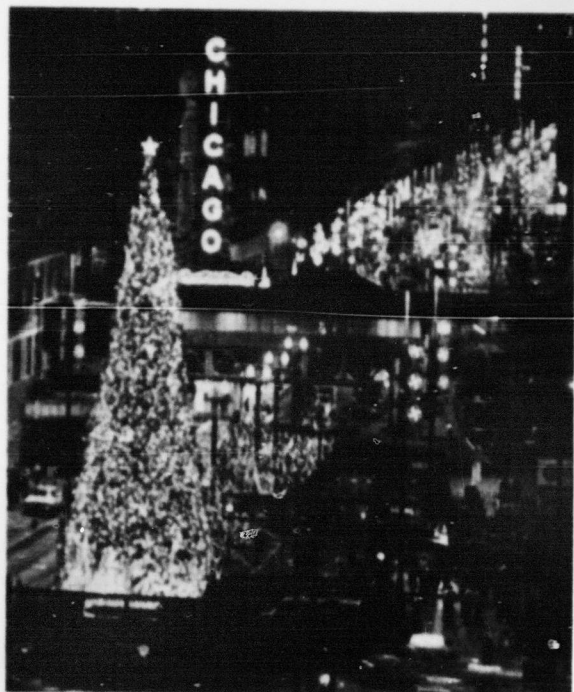
"From India," she intoned reverently. "And a steal at that." Mercifully another clerk snatched her aid elsewhere so I peeked at the price tag. Either the woman hadn't done her homework or had her eyes checked recently. The sticker read, "Made in Indiana. St. Meinrad. \$60.00." I escaped.

Browsing through Kidfie Wonderland made me wonder all right, about what happened to the good old days when kids were happy with plastic toys that crunched faster than a Christmas cookie. Now everything was electronic and computerized: Atari, Pac Man, Quack Man. Even infants' rattlers lighted up with squiggles like Pac Baby.

Another bit of shopping that gave me a trauma was finding something for my good spouse who is so colorblind that his closet looks like somewhere over the rainbow. Helpful clerks assured me that any man would grow ecstatic over a lounging robe. Maybe any man would but not mine. He is not a lounge; he's the get washed, shaved and dressed immediately type. A robe I naively gave him ages ago came out of the closet just once for a hospital stay. (Memo: After the holidays remember to send it to the Smithsonian.)

Underneath all the hassle is the uneasy hope that gifts will look more expensive than they are, while common sense yells "dreamer!" One gardenic friend hinted that she'd "just

(See HANG ON on page 12)



AGLOW FOR CHRISTMAS—Chicago's State Street Mall Christmas tree has been turned on along with thousands of other lights along the famous street. The traditional tree is seen looking south from Wacker Drive. (NC Photo from UPI)

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# Passing of few Christmas traditions saddening

by CHARLES A. WOOD

Forget "my two front teeth." All I want for Christmas is a grown-up seat!

Along with many other people, I regret the passing away of so many traditions surrounding holiday celebrations. I miss the amazingly intricate and precious Christmas scenes that department stores used to put up in their windows.

I am sorry too that the police no longer block off those really steep streets for Flexible Flyer sled traffic. Even when I was Flexible Flyer size, this already was becoming a subject for nostalgia.

Nonetheless there is one tradition I want desperately to bring to an end: the setting up of a "kids' table" at my family's Christmas dinner.

The gathering of my mother's side of the family on Christmas Day has been marred by this blatant form of age discrimination for as long as I can remember.

This traditional get-together was always resented to us kids, because it was a holiday, we knew we would be allowed to have a little champagne (very little).

And the celebration took place in the house where my mom and her brothers and sisters had grown up; we cousins could almost picture our parents running around this house as children and young adults. It was challenging to try to guess who had lived in which room when, or how our grandparents had run the house.

But every year, when the grown-ups settled down around the big fancy table with big fancy

chairs, our celebration was spoiled. We lowly sons and daughters were plunked down on folding chairs and a piano bench around a card table.

This is the "kids' table." It has been a part of our Christmas dinners ever since — well, ever since we were kids. The use of the term "kids" only added insult to injury. As we often reminded our parents in no uncertain terms, "Gusta have kids, not humans."

I, for one, have had enough.

Not only were we at a separate table but the table was in a separate room. We were squeezed into the living room, between the piano and the Christmas tree, while the grown-ups were in the adjoining dining room. Of course, none of us children minded being near the tree that much, since it afforded the opportunity to compare the number and size of the gifts each of us would get later in the evening.

A broad open doorway that used to hold French windows was actually the only thing separating us from the adults. And with the five brothers and sisters, the spouses of the married ones, and the various other guests at the adult table, lack of space in the dining room was surely the reason for the separate table.

But it always seemed to the children that the grown-ups simply did not want to be bothered with us. That doorway became a wide gulf across which we stared wistfully, waiting for the promised time when age would allow us to move up.

My sister and one cousin both crossed the gulf when they reached college age. But the

(See PASSING OF TRADITIONS on page 32)



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# Medieval play offered as Christmas TV viewing

by HENRY HERZ

NEW YORK—One of TV's more welcome contributions to the spirit of the Christmas season is "The Play of St. Nicholas," the medieval religious drama being presented on the Satellite Program Network (SPN) via subscribing cable systems on Friday, Dec. 24 (8-9 p.m.); Saturday, Dec. 25 (3-4 p.m.); and Sunday, Dec. 26 (3-4 p.m.).

The program offers three short plays based on a 12th-century manuscript from the Fleury monastery in France. They are part of the medieval tradition of using churches for staging religious dramas on themes associated with the liturgy of the day or the season.

Originally performed at Fleury on the saint's feast day, Dec. 6, the Nicholas plays celebrate three miracles attributed to this patron of unwed women, the oppressed and the awfully condemned. In the first of them he provides dowries and suitors for three daughters, in the second he forces thieves to return a merchant's stolen goods and, finally, he restores life to three students murdered by a greedy innkeeper and his wife.

In keeping with medieval tradition, the drama is presented in New York's Episcopal Cathedral of Saint John the Divine, the world's largest Gothic church. Performed by the Ensemble for Early Music under the direction of Frederick Rens, the production is an authentic recreation of the 12th-century music and staging.

Sung entirely in Latin verse, with vocalists closely related to plain chant, the roles of both men and women are taken by the male performers of the ensemble. The musical accompaniment is played on instruments of the era whose sounds might best be described as robust and lively rather than delicate and harmonious.

Based on the excerpts shown to the press as the program was in the final stages of editing, the ensemble's performance of the Nicholas plays would seem to have appeal for a wider audience than that of medieval scholars and culture buffs. Introducing that larger audience to the program is Douglas Fairbanks Jr., who does quite well in his role as our helpful guide to the history and content of the plays.

These dramatic artifacts from the Age of Faith tell their story of miracles through simple and uncomplicated action—as they had to because the common people of the day knew little, if any, Latin. It takes little imagination to link the vigorous, dark-haired figure of the saint and his acts of generosity to his secularized image as the white-haired Santa Claus and his bag of gifts.

It is noteworthy that "The Play of St. Nicholas" was produced by J. Walter Thompson, an advertising agency, and presented on SPN, a 24-hour national cable network. Its sponsor is Kraft and reportedly the program will carry only two "low-key" corporate messages. That, in addition to the program itself, is quite remarkable for a commercial Christmas presentation.

\*\*\*

Wednesday, Dec. 22, 10-11 p.m. (PBS) "A Christmas Special with Luciano Pavarotti." Filmed in Montreal's magnificent Notre Dame Cathedral, this repeat broadcast features an hour of sacred music sung by the noted Italian tenor, assisted by a French Canadian adult chorus and boy's choir.

Wednesday, Dec. 22, 8-9 p.m. (PBS) "Christmas at Kennedy Center with Leontyne Price." An evening of music, songs and readings from traditional Christmas works, featuring the acclaimed soprano Leontyne Price, flutist Paula Robison, guitarist Eliot Fisk and the Festival Orchestra.



GLITTERY CELEBRATION—Alder boy Paul Chernouski holds a candle during a Christmas Eve Mass at Holy Name Church in Racine, Wis. (NC photo by Art Haas)

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# Nouwen calls peacemaking a Christian's task

ATHENS, Ga.—Peacemaking is the "central task for Christians" today, made urgent by the possibility of nuclear war, said Father Henri Nouwen, former professor of pastoral theology at the Yale Divinity School.

"Making peace today means making a future for humanity," said Father Nouwen, author of "The Wounded Healer" and other books on spirituality, in a talk at the University of Georgia.

Describing a "spirituality of peace," Father Nouwen said that in "a world dangerously close to self-destruction, the age-old call to prayer, resistance and community becomes virtually a new call."

He said that "praying at all times is the first aspect of peacemaking" because prayer means being in the house of God, the one who gives peace. Those who live in the world are caught in its "net of wounds and fears," he said, whereas Christians who live in God and experience his love are set free and enabled to move in the world as people who bring peace and live in peace.

While it is tempting to "do" something for peace, "we have to have the courage to pull back and be with God in solitude," Father Nouwen said.

People trying to work for peace, he observed, sometimes succumb to the temptation to use fear to change people's minds, frightening them with the consequences of war. "When peacemaking is based on fear," he said, "it is not that different from war."

The call of the Christian to resistance in-

volves constantly resisting "the powers that lead to war," Father Nouwen said. Resistance is a "no" to death and a "yes" to life, he said.

Christians, he continued, should say "no" to:

— "Entertainment with death," books, films and television programs that use death to entertain.

— "Death talk," conversations and social gatherings "in which people are evaluated, found guilty and discarded" as worthless.

— Thoughts that turn death inward through self-rejection and self-doubt.

Resistance for a Christian is prayer because it is not based on achieving results but on witness "to a living God in the midst of a death-oriented world," Father Nouwen said. While secular resistance may seek to change other people, he said, for Christians "maybe the question is not how can I change others, but how can I remain my true self?"

Father Nouwen said his vision of community centers on a network of Christian peacemakers, supported by one another's prayers and by the chance to come together to sustain strength and joy in their work, which could be isolated work among the poor and lonely.

The Christian community "is the place where people come together to recognize Jesus as Lord, and where people can humbly repent and acknowledge their sinfulness to one another, he said.

"The community resists evil by being what it is, by being Christ," he said. "It is the living witness of the victory already won over death."



PLEA FOR PEACE—Sisters of St. Joseph of Peace join a rally across from the White House as the Bethlehem Peace March arrives in Washington in mid-November. (NC photo by Rick Reinhard)

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## Father writes a letter to his unborn child at Christmas

by JACK R. MILLER, JR.

Dear Unborn Baby:

While doing my Christmas shopping it suddenly occurred to me that I had forgotten someone very special. You. And since there is nothing that I can buy you that you can use right now, I'm giving you something I can share with you for years to come. My love.

You aren't due to arrive until four more months. But, your mother and I are already searching for a name for you. I hope you like it, whatever it turns out to be. Just remember you won't be judged by it, but by what you have in your heart and how you share it with others.

There are people who think your mother and I are insane to have another baby. You see, you

have two brothers, Joel who is 10 and Scotty who is six, and a sister, Kimberly who is two. My only answer to them is we love kids.

We manage to live on my modest income. We will gladly sacrifice material things in order to have you and your love. Material things don't mean much to us. One can love a car. But, a car won't love you back. You may have to do without some of the "name brand" things in life. But, you'll always receive plenty of love. And you can't ask for any more than that, can you?

With the good Lord willing we're anxiously awaiting your birth and are looking forward to spoiling you rotten.

Love,  
Daddy

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# Pope calls Mary the way to sanctification of self

by Fr. KENNETH J. DOYLE

ROME—"Love of Mary... is the most simple and the easiest way of sanctifying ourselves."

Pope John Paul II on Dec. 8, the feast of the Immaculate Conception, offered that thought during his homily at a Mass celebrated in Rome's chief Marian church, the Basilica of St. Mary Major.

The Mass was the centerpiece of a papal day filled with Marian devotions.

Earlier, at noon, the pope had spoken to 10,000 pilgrims gathered in St. Peter's Square and had recited the Angelus prayer with them.

In the late afternoon, he went to Rome's Piazza di Spagna to lay a floral wreath at the base of a statue honoring the Immaculate Conception, and he followed that with the evening Mass at St. Mary Major attended by some 8,000 worshippers.

The pontiff spoke during his homily at the Mass about the recently proclaimed Polish saint, Father Maximilian Kolbe, who was martyred in the Nazi prison camp at Auschwitz in 1941 and who was known throughout his life as a crusader for Marian devotion. Agreeing with the saint's thesis that such devotion was the easiest course to sanctify, the pope said,

"The sublime model of the immaculate one illumined and guided his entire existence on the streets of the world and made of his heroic death in the extermination camp at Auschwitz a splendid Christian and priestly testimony."

The love of Mary, said the pope, "is not a certain superficial sentimentalism, but a generous pledge and a donation of the whole person."

Of Marian devotion, the pope said, "All this does not overshadow or diminish the absolute centrality of Jesus Christ in the order of salvation, but illuminates and proclaims it with vigor, because Mary derives all her greatness

from him. As the history of the church teaches, the role of Mary is that of making her son shine forth, of leading us to him and of helping us to welcome him."

At noon, speaking from his Vatican apartment window to the crowd in St. Peter's Square below, the pontiff called Mary "a star in the sky which guides us through the darkness of human longings and uncertainties."

At the Piazza di Spagna, the pope laid a bouquet of roses from the Vatican gardens at the foot of a Marian statue built in 1866 by Pope Pius IX to honor the doctrine of the immaculate Conception, which had been proclaimed two years earlier.

Several thousand Romans thronged into the square to witness, despite a steady rain and the simultaneous telecasting of an important soccer game involving Rome's local professional team.

The pontiff knelt in silent prayer for several minutes at the foot of the statue and then began to read aloud a prayer addressed to Mary.

"Today the Roman church presents you with a particular request: help us to prepare ourselves worthily for the Holy Year, which will be a new jubilee of our redemption."

(At a plenary meeting of the church's cardinals held in November the pope announced that 1983 would be observed as a Holy Year to celebrate the 1,000th anniversary of the redemption.)

At that point in the pope's prayer cheers erupted from neighboring buildings and smiles broke across the faces of onlookers, as they also realized that Rome's soccer team had beaten Cologne (West Germany) to advance to the quarterfinals of the European Cup.

Following the prayer the pope was greeted by Ugo Vetere, Rome's communist mayor, who introduced the pope to his smiling nine-year-old daughter. The pope patted the girl's head and then bent and kissed her.



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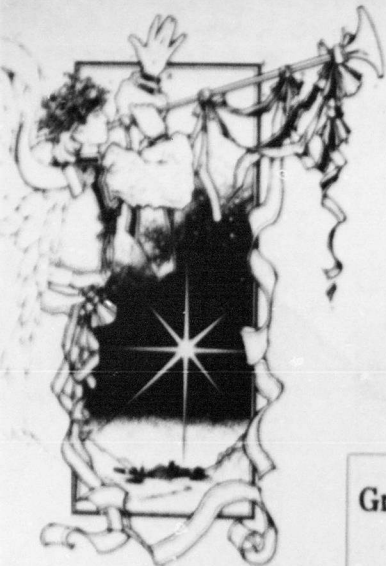
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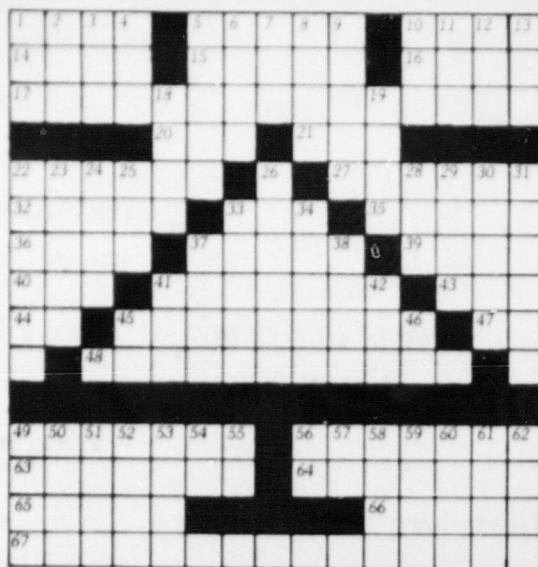
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# A Christmas puzzle

(Solution next week)

## ACROSS

1. Flowing garment
5. Growing out
10. Great soccer star
14. Garment tear
15. Kitchen utensil
16. Nautical direction
17. (with 67-A) Greetings of this holy season
20. View
21. 1150
22. International syndicate
27. Jolly St. Nicks
32. A malt beverage
33. Picture frame border



35. Cries a lot
36. Pennsylvania's founder
37. Famed Idaho senator of yore
39. Coarse cereal
40. One-time great outfielder
41. A heavy burden has been
43. Con's partner
44. E. Canadian Province (init.)

45. Where the holy infant was born
47. Football score, for short
48. Electoral structure in the U.S.A.
49. Mouth fluids
56. 24-hours in a semitic-speaking country
63. Native of 50-D
64. Where horses are sheltered
65. Respond to stimulus
66. Portly
67. (See 17-A)

## DOWN

1. Sovereignty in India
2. Spanish gold
3. Hudson, Chesapeake, or Tampa
4. Self
5. One of the Fords
6. Pleasant
7. In Germany, alas!
8. Scholastic calendar period
9. Belonged to "\_\_\_\_\_ the Red"
10. Touch lightly
11. Slippery tree
12. Grassy tract
13. After dees
18. Employer
19. Cabbage salad
22. Certain roosters
23. Supports wrongdoing
24. Torn
25. Number of commandments
26. Christmas songs
28. Bird's beak
29. U. of M. athlete
30. Separated
31. Religious councils
33. Insect-damaged clothing
34. U.S. Chief Justice, 1836-64
37. Ram with the head
38. Exclamation of contempt
41. Through or by means of
42. Movie milieu
45. College degree
46. Nobody else!
49. Teasdale or Barnett
50. Principal city, S. Yemen
51. Heavy metal
52. Go forward very slowly
53. Record of one's career
54. Location word
55. Compass point
56. Three-toed sloth
57. Initials for a hospital pro
58. A gesture of acknowledgment
59. Infant
60. To endure, in Glasgow
61. Latin word for handle
62. French-Belgian river



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# Hang on to your shopping list (from 24)

love on roses." Well, I'd just love one too, but I refuse to mortgage the house for a couple of plants. *Prunella*: Now those are good sensible plants and quite within my price range but they hang around so unceremoniously long that Easter lilies have to make them out of the way.

Another friend asked for a *hibiscus* hat, you know the knitted type that looks like Death Warmers Over on any woman short of Cheryl Tiegs. Well I certainly won't contribute to making my dear friend look like D.W.D. Humm, wonder if she'd like a Christmas

ornament, one that says 1776-1976?

Struggling to maintain some semblance of sanity I was confronted by *Campfire Girls* coming out of banks, stores and walls with their candy and popcorn. If I bought from one, six more popped up in her place. And a pint-sized neighbor, working his way through nursery school, begged me into buying 50 cents worth of candy for three dollars.

Add to this mélange, the paper boys, the postman and the milkman. I still remember the time I tipped a milkman two

dollars and he let the money lie in his palm and stared in disbelief. He was expecting maybe *Krugerrands*?

And a neighbor with whom I have always traded cookies, compounded trouble by peeping in with a giftful box of candy where each piece is worth its weight in gold. The trader: "What on earth can I give her?"

Happily, though, my shopping bag is beginning to fill up a little. I bought four rolls of the most heavenly, glittery paper that ever wrapped. Now if only I had something to wrap it around—



## Story of writing of 'Silent Night' (from 16)

The Tyrolean heard it and was impressed, and when he returned to his home, he carried a copy with him. Its success there was immediate and by the next Christmas, many churches were playing "Silent Night, Holy Night." It also became a favorite with the carolers who sometimes used a guitar with it in the Tyrolean villages.

In 1822 the Austrian Emperor Francis I visited the Tyrol with a guest, Thar-

Alexander I of Russia. During their stay, the Tyrol was performed and both monarchs showed an appreciation for its warmth and its feeling.

But it was among the simple people that the carol first gained a foothold. In those days, many Tyroleans made their living as traveling salesmen selling articles that were made in the valley during the long, cold and sometimes snowbound winter: brooms and brushes,

knitted articles, rugs and small wood carvings.

As they traveled throughout Europe, they carried the news from place to place, acting at the same time as wandering minstrels. And "Silent Night, Holy Night" went with the Tyroleans on their journeys.

In this fashion the carol was introduced into Bavaria, Bohemia, Prussia, down the Rhine and to Holland and then

in England. Eventually it was numbered among the best-known and most beloved of Christmas carols.

Subsequently, floods destroyed both the organ and the church of St. Nicola which was pulled down in 1899. But the carol lives on and each year its charm helps us to recapture and renew the spirit of Christmas.

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## Passing of traditions (from 25)

rest of us have yet to make the long journey. This includes me, now graduated from college. My fear now is that we always will be considered "kids."

Admittedly, we are treated with a little more respect. We can choose our own places around the card table, and we receive more than a token

amount of champagne now. Yet everybody, young and old, still thinks of that card table as the "kids' table."

I guess I'll have to learn to live with it—unless one of my younger cousins gets to sit at the grown-ups' table before I do.

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## THE QUESTION BOX

## Does sex show love for God?

by MARY R. T. BOSLER

Q Some years ago my husband and I were told that although it was permissible for married couples to use marriage for the sexual expression of their natural feelings, the "No. 1" purpose of marriage was the procreation of children. Recently I read in our Catholic paper that the sex act is a wonderful way to demonstrate our love for the Lord. The New Testament, however, tells us that Christ repeatedly stressed the beauty of spiritual love and criticized the ways of the flesh. Are the church's new views on sexuality correct, or is Jesus Christ right?

A The Catholic Church in our lifetime has, indeed, accepted the spiritual aspects of sexual love and thereby enriched her notion of marriage.

This is not a turning away from the teaching of Jesus but a return to it.

Jesus was a Jew. He lived among a people who did not have the sexual hangups Christians developed.

The Jews did not think, as the Greeks and Romans did, that body and soul were separate entities. That's why in expressing love after death they had to think of it as resurrection.

They did not distinguish between what we

call spiritual love and physical love. Thus the "Song of Songs" described the love of God for his people in terms of a husband enjoying the body of his wife.

How Christians came to look upon sexual intercourse as a "giving into the flesh" that was sinful even for married couples, unless done with the intention of procreating children, is too long a tale for this limited space. St. Augustine, who struggled many years before giving up his mistress, had a lot to do with it.

Suffice it to say that until Vatican Council II, the church described marriage as a contract by which a man and woman gained exclusive and permanent rights to "act fit for procreation."

Church law proclaimed: "The primary

purpose of marriage is the procreation of children. The secondary purpose is to furnish mutual aid and a remedy for concupiscence" (read: sexual desire).

For a number of years before the council, Catholic theologians discussed at length the uniqueness of the sexual instinct.

They described it as the link between the spiritual and physical. They saw marriage not as a cure for concupiscence but as the union in which man and woman grew in love through their sexuality and from this love brought children into the world.

Pope Pius XII in several of his speeches on marriage warned against overemphasis on the primary purpose of marriage to the neglect of

the importance of love and mutual support as essential for the success of the union.

But it was Vatican II, in the Constitution on the Church in the Modern World, that rejected the old legalistic way of describing marriage as a contract about "rights" and refused to distinguish between primary and secondary purposes.

The council speaks of marriage as a "covenant" structured on the model of Christ's union with the church—a "community of love," an "intimate partnership," a "mutual gift of two persons."

It describes married love as "merging the human with the divine."

"This love," it adds, "is uniquely expressed and perfected through the marital act. Expressed in a manner which is truly human, these actions signify and promote that mutual self-giving by which spouses enrich each other."

From this you may make your own conclusions.

## Pope says women must keep feminine mystique

VATICAN CITY—The role of women in today's society ought to be "a more extensive and incisive one," said Pope John Paul II Dec. 7.

The pontiff discussed the role of women at an audience attended by 300 delegates to a national convention of the Italian Feminine Center.

At the same time, the pope told each delegate that her presence within society should be that of "a woman, with the contribution of the particular values of her femininity and without responding less to the responsibilities proper to her own conjugal and family vocation."

The correct balance among such values, said the pontiff, requires "a harmony which might be found by each one of you."

A feminine presence, the pope said, "shows a constant characteristic: It is a spring of life and a creator of communion because it is the inspirer of self-giving."

The equality of dignity between men and women is "undeniable and never sufficiently affirmed," said the pope. But that equality "would be poorly understood," he added, "if it included an obscuring of the very originality of the mystery of femininity."

The pope suggested that the vocation of women in society is to pledge themselves in

service "to every human person, especially the weakest, the poorest, the most defenseless."

One method of such service, said the pontiff, is the strong defense of life within the womb.

"The first reason," said the pope, "is that one is speaking about defending an innocent person, but it also involves defending the very dignity of the woman."

The pope, noting that "the great moments in the history of salvation have been marked by the presence of a woman," traced the outline of such a history from creation to Pentecost, when "the gift of the Spirit was welcomed by a community in which Mary was present."

## THE WORD

by PAUL KARNOWSKI

She is something of an enigma to most of us. She is both princess and peasant, both powerful and powerless, both mother and virgin. She seems to be one of us, and yet, she stands aloof on pedestals throughout the world. She is both a singular woman and Every-woman. She is Mary, mother of God.

At this time of the year, at the season of

## Religious leaders join together at funeral

BALLYBELLY, Northern Ireland—Bishop Edward Daly of Derry and the Rev. Ian Paisley, a fundamentalist Protestant who has raised strong anti-Catholic views, were among the mourners at the Dec. 4 funeral of Alan Callaghan, 17, the youngest victim of a bomb explosion three days earlier in a local bar. Also attending the funeral was Church of Ireland (Anglican) Bishop James Mahaffy of Derry and Raphoe, who said, "Instead of bringing people together in common Christian faith, religion has been used for political ends to encourage bigotry and sectarianism." Bishop Daly Dec. 7 called on those who knew anything about the bombing, in which five civilians and 11 off-duty British soldiers were killed, to make that information known and called on those responsible for it to turn themselves in. Anonymous callers to Irish news media claimed that the Irish National Liberation Army was responsible for the bombing. The INLA is a Marxist group that broke away from the Provisional Irish Republican Army, an outlawed guerrilla group fighting to end British rule in Northern Ireland.

DECEMBER 19, 1982  
Fourth Sunday of Advent (C)  
Micah 5:1-4  
Hebrews 10:5-10  
Luke 1:39-45

Advent draws to a close and as we set our sights on the celebration of Christmas, we turn our attention to this woman. At first we think we know a lot about her. Many people, most of them men, have drawn pictures of her through the centuries. She has been depicted as the model par excellence of feminine holiness.

Her eyes speak of compassion, understanding, and mercy. She exhibits a willingness to be a servant to the men in her life. Her chief virtue seems to be obedience. She rarely speaks, but when she does it's always at the right time, and always saying the right thing. She is beyond reproach and, of course, she is beautiful.

But we really know very little about this woman. None of us know what she looked like, what she dressed like, or even what went through her mind as she discovered God's will for her. We know very little about her fears, her doubts, her anxieties, or for that matter, her relationship with her husband Joseph. We know very little about her because the gospel writers considered these details irrelevant.

But yet we know everything we need to know about Mary.

In today's gospel her kinswoman Elizabeth says she "is blessed among women" and blessed "because she is quiet and the Lord's words to her would be fulfilled." This trust, this confidence in God's ways is the central virtue of Mary.

All the pretty pictures in the world, all the idealized male depictions of feminine perfection, will bring us no closer to understanding the enigma of Mary. The only way we can understand her better is to do what she did. We need only believe more deeply that the Lord's words to us will be fulfilled. And if we do, we will comprehend the blessedness of this person.

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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1419, Indianapolis, IN 46206

## December 19

Today is the deadline for reservations for the New Year's Eve Dinner and Dance at St. Ann parish, 2800 S. Hall Rd., Indianapolis. Admission by reservation only. For more information call Marie, 346-0528, or Carla, 346-1447.

St. Mary-of-the-Woods Alumnae Club will host a Christmas coffee to honor its present students and mothers at the home of Dorothy Rube.

The Church of the Holy Name of Jesus, Beech Grove, will present Christmas Concert XXX at 1 p.m. and 4:30 p.m. in the church. Jerry Crassey will conduct the orchestra and 110-voice chorale. Call Mrs. Kay Petrell, 396-7839, for reserved seats.

The Greater Indianapolis Choral Company will present a concert of Christmas music at St. Thomas Aquinas Church, Indianapolis, at 1 p.m. James Frosch is director. A \$5 donation will benefit Indiana farm workers.

The choir of St. Malachy parish, Brownsburg, will present the Festival of Arts program at St. John Church, Indianapolis, at 4:30 p.m. Yvonne Nichols is director. Public invited.

The annual Christmas card party of the women's club, St. Patrick parish, will begin at 1 p.m. in the parish hall, 908 Prospect St., Indianapolis. Admission: \$5.

## December 19-22

Advent penance services are scheduled at 7:30 p.m. at the following Indianapolis parishes: Dec. 19, St. Steven, Dec. 20, St. Matthew, St. Philip Neri and St. Andrew; Dec. 21, Holy Spirit and Nativity; Dec. 22, Our Lady of Lourdes.

## December 22

Separated, Divorced and Remarried Catholics (SDRC) will have an adult Christmas party at 6800 Friglove Trace, Indianapolis.



WINTER JAUNT—Snow paints the landscape white as two boys take an early morning run through a wooded area in Flint, Mich. (NC photo by Michael Hayman)

at 7:30 p.m. Bring own snacks. Information: call Janet Cook, 783-0728.

"Our Growing Family," a sibling preparation class for parents and their children from 4 to 10 years of age, prepares the other child for a new baby in the family. It will be held at St. Vincent Hospital and Health Care Center, Indianapolis, between 4 and 7:30 p.m. Pre-registration is required for the class, which is free. To register call 844-7837.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 4:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Pius X Council 3423, 7 p.m.; Boncilli High School, 4:30 p.m.; St. Peter Claver Center, 115 Sutherland Ave., 1 p.m.; St. Simon, 4:30 p.m. WEDNESDAY: St. Anthony, 4:30 p.m.; St. Bernadette school auditorium, 3:30 p.m.; St. Francis de Sales, 3:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine

parish hall, 4:30 p.m.; Holy Family K of C, 4:30 p.m.; Westside K of C, 220 N. Country Club Road, St. Peter Claver Center, 1118 Sutherland Ave., 3 p.m. FRIDAY: St. Andrew parish hall, 4:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 4:30 p.m.; Holy Name, Hartman Hall, 4:30 p.m. SATURDAY: Cathedral High School, 1 p.m.; K of C Council 437, 1200 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 4 p.m.; St. Philip parish hall, 1 p.m.

## OBITUARIES

† BAKER, Raymond A., 78, St. Mary, New Albany. Husband of Nora; sister father of Susan Dailey; brother of Mary J. Ressler, Bertha Hartlage, Richard, E.J., Jerry and George W. Baker, Jr.

† DANNACHER, Paul V., 81, St. Gabriel, Connersville, Ind. Father of Mrs. Kenneth Trappell; brother of Virginia Parker and Victor Dannacher.

† DELANEY, Joseph, 77, Little Flower, Indianapolis, Dec. 4. Brother of Mary Ward and Ann Madden.

† FOWLEY, Barbara Jean, 34, Little Flower, Indianapolis, Dec. 4. Daughter of Mr. and Mrs. Joseph W. Fowley; sister of Jackson Leids and Joseph E. Fowley; granddaughter of Martha Edna Fowley and Mr. and Mrs. Marvin N. Turner.

† GOOTER, Henrietta, 81, Little Flower, Indianapolis, Dec. 11. Sister of Bertha M. Jordan and Ted Greiner.

† GREENWOOD, Lloyd T., 82, Assumption, Indianapolis, Dec. 8.

† HACKER, Doris F., 67, Little Flower, Indianapolis, Dec. 4. Mother of Paul Hacker; sister of Rosalia Chen, Mable Howard, Violet Wright and Jess Sullivan.

† HARBESON, Marie, 81, St. Mary, New Albany, Dec. 1. Niece and stepmother's mother.

† HIGGS, William E., 81, St. Michael, Brookville, Dec. 8. Husband of Alicia; father of Barbara Ellis, Bonnie and William E. Higgs, Jr.; brother of Lucy Stuart.

† HUBBES, Allen A., 81, St. Agnes, Brookville, Dec. 1. Wife of Lay Ray; mother of Sharon Schmitt. In care

Fullwood, Sally McKay, Nancy and Jerry Hobbs.

† LENAHAN, J. Walter, 78, Our Lady of Lourdes, Indianapolis, Dec. 4. Husband of Marie; father of Mary Ann Chasterton and Michael Lenahan; brother of John Lenahan.

† LIPPS, St. Palmentine Council (Victoria), 83, Nazareth Court, St. Louis, Mo., and formerly of Sacred Heart parish, Indianapolis. Coarse survivor.

† POLLEY, Christine Ann, infant, St. Andrew, Seymour, Dec. 4. Daughter of David and Elaine Richard; Polley, twin sister of Carrie Ann Polley, granddaughter of Mrs. Donald Richard, Mr. and Mrs. Omer Polley; great-granddaughter of Mrs. Lou J. Richard, Sr. and Simon Russell.

† REED, Edward, 81, St. Paul, Sellersburg, Dec. 8. Husband of Mary (Glanville); father of Betty Opelia, John and William Reed.

† SMITH, Richard L., 36, St. Mary, New Albany, Nov. 22. Husband of Marilyn; father of Martin J. Smith.

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# St. Bartholomew Parish

Fr. Bernard Koopman, pastor

Columbus, Indiana

by JIM JACHIMIAK

"Being a relative newcomer here, it's been a new experience to have a staff that I can work with in the parish, and be involved with the entire Catholic community at the same time. I feel that that is a freeing experience."

That is how Father Bernard Koopman of St. Bartholomew parish in Columbus feels about his parish joining with its neighbor, St. Columba, in a number of activities.

Fred Dawson of St. Columba explains that an Interparish Planning Commission made up of three members from each parish has been formed. It meets periodically to deal with "long-range planning, objectives and matters which concern both parishes," he says.

"The only concern was that each parish maintain its own identity, and that will happen," notes Father Koopman. "We recognize that we have to go slow and we have to be careful."

Father Joseph McNally, pastor of St. Columba, notes that joining the two parishes' activities has been successful even though "the atmosphere is completely different in one church than in the other." He adds, "That's not a negative statement. It's because of the way that the furniture is arranged." In St. Bartholomew's Church, the congregation feels close to the altar. "In our church, there is a way of avoiding that proximity."

ST. COLUMBA'S CHURCH, built in 1963, is arranged in the traditional way. St. Bartholomew's church is older, but was renovated in 1974. The altar now extends outward, with chairs facing it from three sides.

The present church, begun in 1881, replaced a frame building which was the largest in Columbus when it was built in 1841. Another change yet to come will be—as Father Koopman puts it—"an organ transplant" before Christmas. The old organ at St. Bartholomew's Church is being replaced.

Joining with the neighboring parish has been easy, says Mary Behler of St. Columba, "because of the way this parish was broken off from St. B."

In 1979, mainly for economic reasons, the parishes consolidated their schools into what became known as All Saints Catholic School. "That didn't just happen," Father McNally says. "It took hours and hours and hours of preparation. That cooperation, to me, is a strength."

Father Koopman adds, "It's a strength that comes from a good, strong faith."

The consolidation of the school, he says, "was very painful but

everybody was very willing to thrust it out." A school committee was formed, including representatives of both parish boards of education. Parishioners credit Benedictine Sister Anna Rose Laeken, principal of the school, with much of its success.

CHILDREN ARE BEING taught how to use computers, beginning with the third grade level. "I've got some little guys in that and they are just eating it up," Dawson says.

"The relationship with the public school is very good," Father Koopman says. All Saints' participates in a public lunch program, uses public school athletic facilities, participates with the public school in athletics, and offers classes such as speech and hearing therapy through North High School.

The result is "a good school" which serves the entire Catholic community. Its enrollment of about 170 in eight grades also includes some pupils from Holy Trinity parish, Edinburgh, and some who are not Catholic.

But today, Dawson says, "the school is not the only entity which draws the two parishes together."

A parish retreat originally brought them together. Now, Father Koopman says, another is being planned for January, "to go for some new scopes and hopes."

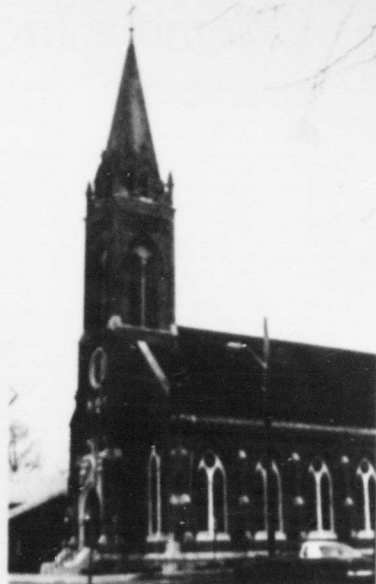
Father McNally points out that "our newest adventure in terms of doing things together" is in the area of family life. Representatives of both parishes recently met with Valerie Dillon, archdiocesan director of the office of family life. "This is the first time we have really been able to put together a complete program" involving both parishes, he says.

THOSE PARTICIPATING in the marriage preparation program are sponsored by couples from each parish. "Both of us will be doing the same thing in our preparation," Father McNally says.

For married couples, the parishes have a family enrichment program.

As the programs develop, they "continue to grow towards more cooperation," says Terry Mensch of St. Barnabas. She notes that the parishes also work together in junior high and high school religious education, an Adult Catechetical Team (ACT) and the Rite of Christian Initiation of Adults (RCIA).

From the RCIA has come another program. "We had Catholic adults who wanted to learn more showing up for RCIA," Mrs. Mensch explains, "so we structured a program for them." It has included a "Catholic Update" series by Ernest Collamati, chairman of the philosophy and religion department at St. Mary



St. Bartholomew Church

of the Woods College. In addition, "Adult sharing" takes place on Sunday mornings.

"I think the religious education program is probably the strongest program between the two councils," Father McNally says.

Cassandra Peck, St. Columba's first lay coordinator of religious education (CRE), adds, "They say adult education is the norm from which you build the rest of your religious education. I was talking to a man one day and he said it is a new area of the Holy Spirit working in the church."

A YOUTH COMMITTEE was "a joint effort" of a part-time youth director, DREA and youth representatives from each. (See COLUMBUS on page 36.)

## the Saints *by Luke*

JOHN WAS BORN ON JUNE 23, 1390 IN KANTI, POLAND. ALSO KNOWN AS JOHN OF KANTI, HE STUDIED AT THE UNIVERSITY OF CRACOW, WAS ORDAINED, AND THEN WAS APPOINTED SCRIPTURE LECTURER AT THE UNIVERSITY. ALTHOUGH HE BECAME FAMOUS FOR HIS PREACHING, HE WAS FORCED FROM HIS POSITION BY JEALOUS ASSOCIATES AND BECAME A PARISH PRIEST AT OKUSZ. FEARFUL OF THE RESPONSIBILITY OF CARING FOR SOULS, HE RETURNED TO CRACOW AS PROFESSOR OF SCRIPTURE, A POSITION HE HELD UNTIL HIS DEATH ON DEC. 24, 1473.

NOTED FOR HIS SCHOLARSHIP, LEARNING, AUSTERITIES AND CONCERN FOR THE POOR, JOHN WAS DECLARED THE PATRON OF POLAND AND LITHUANIA BY POPE CLEMENT XII IN 1737 AND WAS CANONIZED IN 1767 BY POPE CLEMENT XIII. THE FEAST OF ST. JOHN CANTIUS IS CELEBRATED ON DEC. 23.

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# Columbus (from 35)

youth representations from each parish. The committee plans social, educational, spiritual and service projects for youth.

Evangelization is another area where the parishes are becoming involved together. St. Bartholomew's Cindy Sturgis notes that "The first year has been spent studying." Now, "we'll be working on plans to bring evangelization to the parishes."

St. Columba has a Hospitality Committee which welcomes new parishioners. "I think both parishes are very stable in terms of members," Father Koopman notes, "but we do have a lot of people coming in. I think the people coming in are welcome and they do fit in." St. Columba includes about 518 families, while St. Bartholomew includes about 425.

"Even liturgically" the parishes work together, Father McNally says. For example, they hold one Mass on Holy Saturday for the RCLC which involves both parishes.

The parishes and their pastors are also involved in their community. "This is a very community-minded city," Father McNally says. Dawson notes that St. Columba's parish council has "an individual designated as community relations to deal with those issues."

Both parishes participate with other churches in the city's Ecumenical Assembly, and send representatives to its meetings. They participate in a blood services program through Red Cross which usually results in 40 donors each year. Speakers are brought to the churches to discuss drug and alcohol abuse.

Mrs. Sturgis notes that the parish has also established a "Birthline" to help needy mothers, both married and unmarried.

Father McNally is on the hospice committee at the Bartholomew County Hospital. "It's been going for four years now," he says. "I just happen to be the representative because I was interested in it."

In addition, two retired Benedictine sisters visit the hospitalized and shut-in, not only in Columbus but so far away as Hope, 10 miles to the north. "The women drive them on their rounds each week," Jeanine Berkshire of St. Bartholomew points out.

"The workload that they take off of us is tremendous," according to Father Koopman.

Father McNally adds, "You could spend hours in a nursing home, just visiting somebody."

Despite all the activities, Father McNally says, "I guess the thing that I've noticed is that I've never been turned down for anything that I wanted to do."

Perhaps that is because, as Judy Harpenau of St. Bartholomew says, "both parishes are very proud of the priests that we have. They dedicate themselves to the parish."

"Thanks, Judy," Father Koopman answers. "I'll get a check in the mail."

"Mrs. Harpenau, too, has 'asked people for things and gotten few refusals.'"

"Along those same lines," Father Koopman adds, "there seems to be a sense of responsibility." In a capital campaign the parishes have undertaken, "the people have really come forward and have really done their homework." Two thirds of the parishioners have donated, and the campaign has already exceeded its \$150,000 goal.

He hopes to eventually consolidate parish offices, although the plans are not definite yet. St. Bartholomew's rectory was recently renovated. Father Koopman also hopes to renovate the former school, the sisters' residence and the parish office building.

The parishes are also advancing in other ways. In addition to parish boards, Father Koopman says, a deanery pastoral council is being organized. "Hopefully coming from that will be representatives to the Archdiocesan Board of Education, the social ministry committee, and on the deanery level, identifying ways we can share our resources."

Father Koopman observes, "As the people look at the church and look toward the future, they realize that there are problems that will have to be dealt with. They are very realistic about the crisis—in the sense of turning point."

They are realistic, but there is also "a spirit of optimism," says Mrs. Harpenau. "It's an attitude that I like. You can't pinpoint it, but it's there."



St. Columba Church



**INTRA-PARISH TEAM**—These parishioners from both St. Bartholomew and St. Columba have helped to create a cooperative feeling between the Columbus parishes. They are, left to right, Terry Mensch, Father Bernard Koopman, Jeanine Berkshire, Cindy Sturgis, Ted Dawson, Mary Behler, Cassandra Peck, Judy Harpenau and Father Joseph McNally. (Photos by Jim Zachniak)

## Vatican announces new due process measures for theologians

by Fr. KENNETH J. DOYLE

**VATICAN CITY**—New due process measures will soon be in effect for the Vatican Congregation for the Doctrine of the Faith, and its prefect, German Cardinal Josef Ratzinger.

Speaking Dec. 7 at a meeting of the association of journalists who are accredited at the Vatican, Cardinal Ratzinger said that the congregation had decided, at a plenary meeting held the previous week, to accept proposals presented by West German and Swiss bishops regarding the questioning of theologians suspected of holding views not in conformity with the church's teachings.

The principal change, confirmed by the Vatican official, is that theologians whose teachings are being examined will be allowed to be defended by church lawyers at hearings held by the congregation.

The Swiss-born West German theologian, Father Hans Kung, who in the 1970s repeatedly refused to be in Rome to submit to a doctrinal examination by the congregation, always cited as the chief reason for his refusal the lack of due process and inadequate protections of the rights of the theologian in the congregation's examination procedures.

Dominican Father Edward Schillebeeckx, a Belgian-born Dutch theologian who in 1978 became the only theologian to undergo a doctrinal examination by the congregation

since the current procedures were established in 1971, said he had agreed to submit to questioning despite "the absence of human rights" in the procedure.

Father Schillebeeckx, who was eventually cleared of questions of orthodoxy regarding the points at issue, was able to confer at times with an advisor in an adjoining room, but at the hearing itself he had to face his questioners alone.

Cardinal Ratzinger also revealed that Pope John Paul II has asked him to continue a dialogue with French traditionalist Archbishop Marcel Lefebvre.

Archbishop Lefebvre, who leads a worldwide movement from his headquarters in Ecône, Switzerland, opposes reforms set in motion by the Second Vatican Council, particularly those relating to religious freedom, ecumenism and liturgy.

The French archbishop was suspended by Pope Paul VI in 1976 after he ordained priests in defiance of a direct papal prohibition. Under the suspension, he cannot licitly celebrate Mass, ordain priests or administer the other sacraments.

He has, however, continued to ordain and carry out other priestly and episcopal functions despite the suspension.

Under Pope Paul VI and Pope John Paul II there has been a series of discussions aimed at reconciliation with the suspended 77-year-old

archbishop, but no agreement has yet been reached.

The order founded by Archbishop Lefebvre, the Priestly Society of St. Pius X, said that the French prelate had met for three hours with Cardinal Ratzinger in July 1982.

At the journalists' meeting Cardinal Ratzinger said that talks would soon be resumed with Archbishop Lefebvre, who was in Rome at that time.

## Hispanics threaten to 'bury' House immigration bill in Congress

**WASHINGTON**—Hispanic members of Congress threatened to bury a controversial immigration bill scheduled to be taken up in the House by overwhelming it with amendments.

At a House hearing Rep. Edward Roybal (D-Calif.), secretary-treasurer of the Congressional Hispanic Caucus, said, "Over a hundred amendments are ready. We're going to ask for a roll call on each amendment, even if we have to stay here through Christmas Eve."

The Immigration and Reform Act of 1982 would grant amnesty to people illegally in the United States and impose sanctions against employers who knowingly hire illegal aliens.

Hispanics have charged that the bill would lead to job discrimination against Spanish-Americans and blacks.

"On both sides we are reflecting on the possibility of an accord," said the cardinal, "even though it may be premature to consider what the outcome of these reflections might be."

The 58-year-old Cardinal Ratzinger, former archbishop of Munich and Freising, was named prefect of the Congregation for the Doctrine of the Faith in November 1981, succeeding the deceased Cardinal Franz Seper.

Some members of Congress have sought to remove the amnesty provision entirely.

The U.S. Catholic Conference has said its support of the bill depends on an adequate amnesty provision.

Major Daniel F. Hope, USCC general secretary, said the conference opposes employer sanctions without "a generous legalization program with a current cutoff date, which in the context of this bill, must at least extend to all eligible persons resident in this country since Jan. 1, 1980."

Sponsors of the bill have said the employer sanctions would help stop the flow of poor Mexicans crossing the U.S. border in search of work.



# YOUTH CORNER

## New Albany CYOers plan Christmas program



**SMILING DONOR**—Maria Field, Secunia sophomore, is one of Holy Spirit's Parish Night Life group assisting the St. Vincent de Paul Society with a blanket drive recently.

by SUSAN MCDONNELL

The New Albany Deanery CYO will sponsor "Christmas in For Kids," a Christmas program to be held Saturday, Dec. 18 from 9 a.m. to 5 p.m. at Greentree Mall in Clarksville. Proceeds from this event will go to St. Jude's Children Research Hospital in Memphis, Tennessee.

The various parish CYO groups in the New Albany Deanery are allotted one-half hour each for continuous entertainment. Plays, skills and song and dance routines are only some of what the audience can look forward to.

In addition, adult performers will offer their talents in between the CYO acts. "Santa," "Miss Piggy," "Tiny Tim" and a host of other well-known personalities will help in the collection of donations from the audience.

St. Jude's Children Research



**PLENTY OF BLANKETS**—Jerry Clem, left, and Gerri Kuehr, right, try to make sense of all the blankets collected in Holy Spirit parish's blanket drive for the St. Vincent de Paul Society.

Hospital is dedicated to serving children with catastrophic illnesses. For further information or to send a donation, write to: 2078 East Robin Road, New Albany, IN 47350. Make checks payable to St. Jude's Children Research Hospital.

\*\*\*

St. Mary's CYO of New Albany will hold its third annual Service Day on Saturday, Dec. 18 from noon until 5 p.m. The youth will visit the shut-ins of the parish, spread Christmas

cheer and deliver personalized Christmas cards. They will also locate a needy family and take the children of that family Christmas toys and clothes.

Following the visits, the CYOers will meet to share their experiences. Mass will follow at 5 p.m. The day will conclude with a meal and party for the participants.

According to Tony Cooper, Youth Minister of St. Mary's, "Service Day is a good way to tie in the themes of service and how this leads us to Christmas.

One of the best ways to prepare for Christ's coming is to serve others."

\*\*\*

Secunia High School's choir will present two Christmas concerts on Monument Circle. The first will be on Saturday, Dec. 18 from 7 to 8:30 p.m. The second one will be on Thursday, Dec. 23 beginning at noon. The first concert will be offered in conjunction with the Christmas in the City program sponsored by downtown merchants.

## DORIS ANSWERS YOUTH

### 'Is there any age limit for being in love?' asks 15-year-old

by DORIS R. PETERS

Dear Doris:

I don't really have a problem. I just need an opinion. My boyfriend is 16 and I am 15. We are very close. We came together over our problems. Since then we have been going together for two months. We are able to speak frankly to each other about anything, and that really makes us feel even closer and even assures us about our relationship.

The subject of marriage came up. We plan to get engaged at the end of his senior year, which is two years away. After that we plan to get married during or after college. Both of us are planning to finish our college careers and get our degrees in something or other.

Do you disagree? Some people say we are too young to be in love. I ask is there any law or age limit for being in love?

I was just wondering if you thought everything could work out, after all our relationship and love is strong. I baby sit for a couple who dated at this age and are now married, have one child and are expecting another. I don't understand why our relationship cannot. If our feelings are strong,

I love him and he loves me very much although nothing has happened so we "have" to get married. We have both agreed it would be best to wait. Although that's not what "WE" is based on.

I'm wondering if his feelings will change. He said they wouldn't and, yes, I believe him. I'm just asking for another opinion even though I do trust ours.

Just asking

Dear Just Asking:

You are a thoughtful and sensitive 15-year-old. And you appear mature. No, there are no age limits for falling in love. But there is also no limit on the number of times you fall in love or think you are in love.

Based on your goals and expectations and with a strong relationship everything could work out as you now wish. However, you should be prepared for changes in both of you. As you grow and learn you do develop many different ideas, interests, habits etc., and sometimes these lead down different paths. The way you feel at 11 may be contrary to the way you feel at 15 and 16. Make the present moment count in all

your relationships and the future will take care of itself.

\*\*\*

Dear Doris:

I think you should have mentioned in your reply to "Lonely" (the "A" student who wanted friends) that there is a place where she would be welcomed and accepted, where she could make friends with other people of all ages who don't fear losing their minds.

This place is MENSA, the organization for people in the top two percentile points of I.Q. I was a miserably unhappy teen, just like "Lonely," and I would have given anything to have known about MENSA.

We have a national newsletter and many local chapters. We have social meetings, pen pal and singles groups, and many special interest groups where "Lonely" could make a real contribution, and meet people her age and older. The national office is MENSA, 1701 West 3rd Street, Brooklyn, N.Y., 11223.

"Lonely" please join us and bring your unique talent and gifts.

A 10-year-old member of MENSA, Judy G.

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## IN THE MEDIA

## Soaps reflect life of elegant society

by JAMES BREIG

Dr. Mary Cassata is a professor of mass communications at the State University of New York at Buffalo. That's why she knows so much about soap operas.

You don't see the connection? That's why Dr. Cassata has co-authored a new book about daytime dramas (the polite term for soaps): "Life on Daytime Television: Taming the American Serial Drama" results from five years of research under the heading of Project Daytime. Since 1977, she has been tracking, studying and researching soaps, and their effect on American society.

Central to her research was a study of 1,000 people who assessed the image of women on daytime dramas and the new teaches a course on soaps at the university, helping students watch the programs with a critical eye.

Why all this academic attention to a television form which is often ridiculed and frequently ignored by reviewers?

"Soaps deal with interpersonal relationships," Dr. Cassata told me. "Most people can understand what it's like to have problems with a spouse or in their career. It's like Life 101, people learn how to behave and how not to. It's a totally different place from the prime time emphasis on action and violence. Soaps reflect what's going on in society."

It's true. For all the one-liners about soaps being unrealistic because so many traumas (divorce, alcoholism, suicide, adultery) afflict one family, those are problems

more likely to touch your life than an attack by a spy network, a corpse turning up in your bedroom or a car chase—the stuff of nighttime TV.

IN MY conversation with Dr.

Cassata, I ticked off some headings and asked what she had found out about them in her research with soaps. Here are her replies:

—Religion: "Soap operas do very little with the subject of religion, with the exception of Ryan's Hope, which is about an Irish Catholic family. It frequently has the pastor in the storyline, and Maave, the ten-pole character, is depicted as going to church and praying.

"That's very unusual," she continued. "Soaps tend not to deal with religion or politics or world events, because they are very conscious of broadcasting to a large, differentiated audience and don't want to exclude or offend any group."

—Morality: "A code sort of evolved where people never drank anything harder than coffee or tea. People were either absolutely good or bad. If a woman smoked, she was bad; drinkers were evil, and references to love-making were genteel. That has all changed according to what society is now willing to accept.



McULLERS DRAMA—Tony award winner Pearl Bailey stars as a cook in the home of a lonely, motherless Georgia girl played by Dana Hill in Carson McCullers' "The Member of the Wedding." The award-winning drama will be presented live Dec. 20 on NBC. (NC photo)

"Still," Dr. Cassata noted, "good people are always rewarded—eventually—and bad people are punished, although it might take a while."

—Women: "They are not cardboard characters," Dr. Cassata explained. "Soaps give a sophisticated portrait of women; they are multi-dimensional and very complex. Even the villainesses have vulnerability and some good characteristics."

—EDUCATION: "The elderly are more positively portrayed on soaps than on prime time. About 11 percent of the population is over 65. On prime time, they make up about three percent of the characters and are negatively portrayed. On soaps, they are 18 percent of the characters and are portrayed as healthy, influential and respected advice-givers."

—Family: "The family on daytime dramas sticks together through thick and thin," Dr. Cassata noted. "They coalesce around a person who has erred. In prime time, shows revolve around children to a degree that is unrealistic. In sitcoms, for example, children influence the family to an unreal degree. Family life is more realistic on daytime shows."

After that array of positives about soaps, I wondered if they earned falling marks from the professor for any aspect.

"One serious lack," she said, "is that they depict a lifestyle that is confined to the upper middle class. The characters are chic suburbanites, elegant socialites and successful professional people. Soaps don't show a broad enough presentation of society. There is an over-emphasis, for instance, on doctors and lawyers."

her work with an objective eye. Dr. Cassata has developed some favorites from her hours in front of the tube.

"There are exemplary moments of good drama on soaps," she said. "All My Children" has done a fantastic job of staying on top and has a consistently arresting story. Ryan's Hope is realistic and

intriguing. "Guiding Light" has excellent elements of character and story. "The Young and the Restless" constantly deals with topics of social concern, such as runaways, drugs, battered wives and child abuse.

"As I learn more, I see that soaps reflect what's going on in society," she said. "They are fantastic."

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## VIEWING WITH ARNOLD

## Pryor 'toys' with rich capitalist

by JAMES W. ARNOLD

"What people will do for money is amazing."

—The Toy

The new Richard Pryor film is a thinking person's farce about an unemployed black man who works his way up from being a literal comic "object" to become the moral teacher and savior of the white billionaire who "owns" him.

Well, yes, that's right, and if "The Toy" seems to be an allegory about the interracial past, present and future in America, so be it. It's also a pretty funny movie. If you have a large tolerance for far-out whimsy and broad-brush slapstick. Most of it is redeemed and moderated by the skilled, off-the-wall intelligence of Pryor, who seems to have replaced Woody Allen as the Comic Everyman of Now.

In "The Toy," Pryor is a desperate out-of-work journalist who happens to be clowning around in a department store toy section when the Southern billionaire's spoiled-brat son (Scott Schwartz) wanders in with his entourage in search of another goody for his already overstocked playroom. He says he wants the black man, but that against the law, somebody asks nervously. Doesn't Daddy make the law, the kid responds, with some insight.

Pryor says so, he won't go, he can't be bought. But his pants are crossed with lots of cash, and before we know it, he is crated and packed off to the estate of the cartoon-style capitalist, U.S. Bates, played by Jackie Gleason, who at 55 is building a late career niche as a comic bad guy.

WHAT happens, of course, is

that Pryor at first endures good-naturedly a long series of hilarious humiliations, just to keep the money flowing, but eventually turns the kid into a halfway decent human being.

Many slaves have done this through the centuries, and Pryor is probably the only extant black actor nimble enough to dodge all the

potential ember-arguments in the premise: Sample when the early adolescent asks him, with typical insensitivity, about sex. Pryor tells him: "You gotta be a size 10 stop being so leech. Physical love is the easy part. The hard part is loving with your heart."

Their games escalate into turning out an investigative newspaper, printed at Daddy's own newspaper plant, which uncovers all the dirt about the old man's employees and corporate empire. Gleason puts the kibosh on this in a stunning bitter-funny scene where he reminds Pryor that money equals power equals reality.

He orders his dignified chief hunk (Ted Beatty) to take off his pants (he does), and the hero presumably gets the message. Truth, justice and the American way just don't work for me. This is the real world and I'm playing grownup games." He goes back on the payroll.

But Pryor can't turn off his good instincts. He helps turn Gleason's hand-raiser garden party for the Ku Klux Klan into a Marx Brothers-style, pie-throwing debacle. And in a somewhat cloying, incredible finish—straight out of Psychology Today magazine—he teaches the rich old hag to say "I love you" and to hug his son, and become a doting genuine father.

CHOKER back the tears, and with a final mood-breaking laugh, up with the fadeout music and credits. (This makes the 70th movie since "Kramer vs. Kramer" to end with males being nurturing and emotional.)

The screenplay by Carol Sobieski (who adapted "Annie," also about billionaires and

kids) has a large quotient of wacky material, ranging from the ancient "master Bates" gag to such stereotypes as the English butler (Wolfrid Hyde-White) and the dumb blonde wife (Teresa Gazzi), the aggressive German governess and the bowl of satirical on-the-head routine that Pryor endures, then finally pulls in revenge on his young tormentor.

The direction, by Richard Donner ("The Omen," "Superman"), is about as subtle as a demolition derby.

But Pryor is a man who can be funny chewing gum or riding a bicycle or looking over a poker hand. In this movie, he does almost everything, including applying for a job as a cleaning lady, which leads to his serving banquet chicken in a waitress costume, and getting attacked by piranhas in a quiet

Louisiana swimming hole. (The main location for the film is Baton Rouge.)

The film's extra cutting edge—the personal exploitation of the have-nots by the haves, especially in hard times—makes all the silliness a lot more meaningful.

Broad satire with a racial and social edge, some sexual innuendo, satisfactory for adults and mature youth.

USCC rating: not available.

## Recent USCC Film Classifications

Airplane II: The Sequel	O, morally offensive
Best Friends	A-III, adults
The Last Unicorn	A-I, general patronage
The Verdict	A-II, adults and adolescents

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