

the CRITERION

Pope speaks to the young about peace and hunger

by NANCY FRAZIER

VATICAN CITY—Pope John Paul II spoke in nine languages about peace, world hunger and Christian unity Dec. 30 to more than 20,000 young people in St. Peter's Basilica.

The pope spent more than two hours in prayer and dialogue with the youths, who were called to Rome from Western and Eastern European countries by the ecumenical community of Taizé, France, for a Worldwide Pilgrimage of Peace and Reconciliation.

"Dear friends, I am happy and moved to see you here reunited in Rome at the initiative of Taizé," the pope said. "You are so numerous, so enthusiastic, so well disposed to receive and follow the inspirations of the spirit of God in a climate of prayer."

Pope John Paul answered seven questions submitted to him earlier by the young people. He easily switched languages from French to Italian to German to Spanish to Portuguese to English to Croatian to Polish to Slovenian.

Regarding world peace, Pope John Paul told the youths to believe in the possibility of overcoming difficulties, even "the grave threats of oppression and war."

In response to a question on world hunger, the pope said the church must be a leader in preaching and witnessing to the need to share the world's goods.

"At times the offering of goods to church institutions can seem to you a type of administrative obstacle in relation to the poor," he said.

"Try to understand that these methods wish to be guarantees to assure tomorrow a generous and effective assistance," the pope added. "It is always delicate to judge our brothers. But it is nonetheless true that church institutions must be sincere and very attentive in order to avoid the dangers of riches and insensitivity before the needs of brothers."

In an address to the pope at the opening of the prayer vigil Brother Roger Schutz, prior and founder of the Taizé community, praised the recent papal moves toward "great clarity in church financial questions."

"It is true that for some people, just having the impression that others possess great material means is enough for them to turn away from Christ," said the prior, popularly known among his followers as Brother Roger. "In this regard may I one day bring, discreetly, to the holy father some suggestions meditated upon with young people?"

Pope John Paul responded in English to a question on Christian unity and reconciliation.

"I say to you: Open the doors to the redeemer," he said. "This is the motto of the year of the redemption, which I have just recently proclaimed for celebration by the Catholic Church."

The pope was alluding to the special Holy Year of Redemption which will begin March 25, 1983, and end April 22, 1984.

"Let yourselves be grasped by Christ so that you may know the power of his resurrection and share in his sufferings," he added.

The Taizé-sponsored pilgrimage began on Christmas day in Beirut, Lebanon. Plans call

for the pilgrimage to spread to different parts of the world for several years after the group's Dec. 28-Jan. 1 meeting in Rome.

The young people left Rome with a large cross, symbol of the pilgrimage, which will be transferred from country to country until the pilgrimage ends with a World Meeting of Reconciliation scheduled for Aug. 3-7, 1985, in Taizé.

At a Rome press conference Dec. 30, Brother Roger, a Swiss Protestant minister who founded the Taizé community in 1940, said he began the worldwide pilgrimage in Beirut "because of the irreplaceable gift of the people of Lebanon for reconciling the most different of aspirations."

Brother Roger said he met in Beirut with the mother of a seminarian who died at age 22 several years ago on Christmas Eve in Lebanon.

The seminarian, who had had a premonition of his death, had written to his mother: "I see myself killed on the road leading to my village . . . Do not be sad, we will be together again. Forgive those who have killed me . . . Pray, pray, pray and love your enemies."

Brother Roger said the seminarian's mother "bore on her face the sign of those who have gone as far as possible along the road of forgiveness."

"This mother had forgiven," he added. "Blessed are those who always take the road (of pardon) and thus are always able to transmit Christ to those around them," he said.

The Taizé leader said in Beirut that the world pilgrimage would bring together young people and the elderly in the quest for peace and reconciliation.

"Over a period of several years children will teach us what the elderly Pope John XXIII asked of all those who found themselves opposed: Do not seek to discover who has been right and who has been wrong, but let us be reconciled," he said.



WHO IS THIS ORPHAN?—Does she play basketball for a living or is it just a prop for the photo? Details on this charming youngster from St. Susanna parish can be found in Linda Turk Mann's feature on page 3. (Photo by Linda Turk Mann courtesy the Hendricks County Flyer.)

Pontiff appeals for bilateral disarmament in new year

VATICAN CITY—Pope John Paul II opened the new year with an appeal for bilateral disarmament involving nuclear and conventional weapons.

At a Mass in St. Peter's Basilica attended by 10,000 people Jan. 1, the pope asked the world's superpowers to take steps toward the reduction of weapons arsenals "in equal measure."

The New Year's Day Mass marking the 16th annual church celebration of the World Day of Peace was the centerpiece of a busy papal weekend which also included visits to a Rome church and to two Italian towns and a Vatican prayer vigil with more than 20,000 European youths.

In his Jan. 1 homily, Pope John Paul recalled the theme he chose for the 1983 World

Day of Peace, "Dialogue for Peace, a Challenge for Our Times."

"Peace cannot be constructed by one without the others, but everyone must commit himself to it," he said.

"It requires all parties to work in common, to progress in common on the road of peace," the pope added. "It is therefore difficult to imagine how the problem of peace in the world can be resolved in a unilateral manner, without the participation and the concrete commitment of all."

Pope John Paul said the desire to see success in disarmament talks is "more than legitimate," but added that "the request for progressive reduction of armaments, nuclear (See PONTIFF APPEALS on page 2)

the criterion

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Children's liturgies added to recent Christmas services

by MARY BEDNAREK

Children's liturgies have come of age! This was most evident in the recent Christmas services planned especially for children in parishes around the archdiocese. Although the traditional Midnight Mass has always attracted its share of sleepy young worshippers, the hour is not exactly conducive to an active participation by the younger set in liturgy itself.

To help these future leaders of the Church recognize the beauty and significance of the nativity story that lies beneath the omnipresent external displays, many parishes have begun a new tradition in recent years—a special children's Mass planned at a time when everyone is likely to be awake—in the early evening of Christmas Eve, or Christmas morning itself.

St. Martin, Martinsville, St. Thomas More, Mooresville, St. Mary Queen of Peace, Danville, and St. Malachy, Brownsburg, held their 1982 Christmas celebration on Christmas Eve, while St. Susanna, Plainfield, held a special children's Mass on Christmas Day.

"Happy Birthday, Jesus" was a popular theme at all of these parishes. Christmas is Christ's birthday, and what better time to sing

"Happy Birthday" than at some point in the celebration. After all, everyone knows the words!

At St. Thomas More, Father Robert Kolentus led the congregation in singing the birthday song during the sermon. Children at both St. Malachy and St. Susanna presented birthday cakes with lighted candles to Jesus during the Offertory and sang the birthday song at this time. The birthday cake presentation and song was reserved for the closing of Mass at St. Martin's, while at St. Mary's, a birthday party was held afterwards as the

congregation gathered to share birthday cake, decorated with sparklers, which had been prepared by the high school CCD students.

DRE JULIE NIEC of St. Mary's reported that this was the fourth year for this parish's "family Mass," so called because entire families prepare and participate in the liturgy, rather than just the children. Before Mass, Father Frank Dooley told the children the story of the birth of Jesus, and then proceeded with them to the back of the church for the traditional "Blessing of the Crib." A letter

written to the parish by a needy family the parishioners had helped was read during the Meditation after Communion.

This was St. Malachy's first year for a special Christmas Eve children's liturgy, according to Robert Melevin, DRE. Planned and executed by children from both St. Malachy School and the religious education classes, the program included a selection from Shel Silverstein's book "The Giving Tree" as the first Reading, and a dramatization of the nativity story during the Gospel by the fourth grade students.

St. Martin's held their second Christmas "family Mass" on Christmas Eve this year. Children from grades K-12 enrolled in the religious education program, as well as their families, participated. The first graders processed into the church to the tune of "O Come Little Children," and the songs were led by a special children's choir composed of third through sixth graders, accompanied by piano and guitar. According to Ellen Howard, DRE, seventh and eighth grade students were selected as readers, while second graders recited the Intercessory Prayers. All banners decorating the church during the Christmas season were done by the children.

SANDI STANFIELD, DRE at St. Thomas More, observed that the children's Christmas Eve Mass has been a tradition at that parish for over six years.

Each year, CCD teachers choose special activities for each grade. A special program is held before Mass, which this year included a vocal solo followed by the fifth graders' presentation of a lighted evergreen Advent Branch, decorated with stars initiated by the fifth graders, their teachers, Mrs. Stanfield, and the pastor, Father Kolentus. Following the presentation, the first graders placed Baby Jesus in the crib, the fourth graders sang, and the kindergarten students recited a Christmas prayer. During the Mass itself, the eighth grade made a banner presentation, and the readings were done by junior high students.

The Offertory included a presentation of a variety of gifts by the children, including tree decorations by the second and seventh graders, favorite toys by the third graders, and canned goods by the sixth graders. Mass was ended with a stirring rendition of "Hark the Herald Angels Sing," orchestrated by the Jerry Weber Ensemble, consisting of high school and junior high CCD students from the parish.

St. Susanna parish had favorable response to its Christmas Day children's liturgy last year, and continued this tradition for the 1982 Christmas Mass. Carols were sung before Mass. Children from both St. Susanna School and the religious education program participated in the service.

According to Sister Marilyn Therese, DRE, all readings, responsorial psalms and petitions were done by children. The Offertory presentation featured the singing of "The Little Drummer Boy," with the accompaniment of the organist, a real life "little drummer boy," and an adult playing the drums. A variety of gifts were presented to Baby Jesus, including a birthday cake, and all the children were invited to gather around the manger to sing "Happy Birthday" at this time. After Mass, the congregation sang "We Wish You a Merry Christmas."

So, a new tradition has evolved, and adults seem to appreciate these special children's liturgies as much as the children. Cutting through the tinsel and the trappings and concentrating on the reason for the holiday itself helps to nourish us all. Jesus himself told his disciples: "Unless you change and become like little children, you will never enter the kingdom of heaven." (Matthew 18:3) Participating in a children's liturgy on Christmas helped many of us, child and adult alike, to rejoice in the simple greatness of the humble birth of that one special Child.

St. Meinrad confronting social attitudes about vocations

by RICHARD W. CAIN, Jr.

Last month several dozen young men responded to a challenge from St. Meinrad Seminary to "Claim Your Call." The challenge, offered in the form of an invitation to a weekend seminar on youth leadership, is but one aspect of an ambitious set of programs under development at the southern Indiana seminary.

The goal is to confront the basic social attitudes undermining vocations to the priesthood today, according to Dan Conway, Director of Development for St. Meinrad. He cites a number of factors working against priestly vocations. "There is a tremendous fear of commitment," he claims. "The priesthood involves a special kind of commitment. Celibacy and the priestly life are not popular culturally."

The post-Vatican II emphasis on the laity has also had an effect on priestly vocations. "With the changes in the church and in society, there is confusion today about what a priest contributes—beyond saying Mass and hearing confessions," Conway explains. "Some say the priesthood is not important. But it is our conviction that both come together. The flowering of ministries is a sign of the Holy Spirit's working. But at the same time, there is no substitute for the sacramental ministry, and especially the leadership of ordained priests."

The priest's unique role, according to Conway, is to be a leader among ministers. He is to be the one who calls the community to exercise ministry. In an orchestra it is the musicians who make the music, but it is the conductor who enables them to play harmoniously together. St. Meinrad's challenge grows out of this conviction that sees the priesthood as an essential form of leadership.

Two pilot programs have been developed over the past year and a half and are now in the testing stage. Both are centered on the local parish. In the first, a pastor is asked to identify a core group of adult leaders in his parish. These people are then asked to commit themselves to a year-long program of prayer, learning and action. This is intended to foster a deeper understanding of the role of leaders and especially priestly leaders in the church and in society.

At the end of the year, the group is asked to make a series of specific recommendations to the pastor and the parish council that would become a vocational program for the parish.

The second program takes the same principles and applies them to young people "reflecting St. Meinrad's recognition that peer pressure is one of the most significant obstacles an individual has to overcome in accepting a vocation," says Conway.

The pastor is again asked to identify a core group—this time of young people whom the priest considers to be potential leaders. Those picked are invited to participate in the "Claim Your Call" seminar focusing on opportunities for leadership in the church and the role of the priest as a leader in the church and in society.

The purpose of these seminars is not primarily to sell vocations, Conway stresses. "We would consider it a 100 percent success if everyone left with a better understanding of leadership and how a priest exercises leadership, and an increased willingness on the part of each to do what he or she is called to do."

Plans are under way to offer "Claim Your Call" seminars once again in the Indianapolis, Louisville and Evansville dioceses. Based on these experiences, the material will then be turned into a model for use in any diocese.

Pontiff appeals (from 1)

or conventional, must be addressed at the same time to all the parties involved."

"The powers which confront one another must be able to go along the various steps of disarmament together and commit themselves to each step in equal measure," the pope said. "In our common prayer for peace we ask today that dialogue may be undertaken in that spirit and may lead to those concrete and practical decisions capable of assuring a real and lasting result."

Pope John Paul's main message for world peace day, released at the Vatican Dec. 20, did not mention bilateral disarmament. It called dialogue "an essential condition" for peace and said the 150 armed conflicts since the end of World War II were examples of situations where dialogue was untied or was conducted under false pretenses.

Among those attending the Vatican Mass Jan. 1 were representatives of the 101 countries having diplomatic relations with the Holy See and Jerzy Kuberski, head of the working group for permanent contacts between the Vatican and Poland.

The Prayer of the Faithful during the Mass included a prayer in Polish "for the peoples who do not have hope of seeing a stable and lasting peace achieved in their countries, that every means, every effort may be made by those who hold power to give them the serenity and concord desired for too long a time."

After the Mass, Pope John Paul went to the window of his Vatican apartment to address a crowd of 50,000 in St. Peter's Square before reciting the noon Angelus prayer. He asked that God hear the "ardent prayers and wishes" for peace.



HEADS PRIESTS' SENATE—Father Martin Peter is the new president of the Archdiocesan Priests' Senate. Elected by the priests of the archdiocese during the annual presbytery meeting in November, he will preside over the Senate's monthly meetings at the Catholic Center during 1983.



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DEE HILLIGLOSS IN "ANNIE" JACKET—A talented nine-year-old returns home after a successful one-year tour in the popular Broadway show. (Photo by Linda Turk Mann courtesy the Hendricks County Flyer)

'Orphan' for a year returns to 'normal' life

by LINDA TURK MANN

Dee Hilligoss, the youngest in a family of six, is a rich "orphan." Although she is only nine years old, she has paid for her college education herself by touring 70 cities, traveling 47,000 miles and performing in 405 performances as the littlest orphan Molly in the Fourth National Touring Company of "Annie" for one year. A fourth grade student at St. Susanna School, Plainfield, she has returned to a normal life of a nine-year old.

The daughter of Mr. and Mrs. Richard Hilligoss of Avon has been singing for audiences since she was three years old and, oddly enough, never has had a single voice lesson. She has been dancing since she was 18 months old.

After reading in The Indianapolis Star that there was a talent search being conducted in New York City for the orphans in the Broadway production of "Annie," Dee, who sings effortlessly, auditioned along with 4,000 other children. The production only required six "orphans." Dee was one of six who were asked to return to New York for a final audition. However, she later received a call from New York saying, "Don't bother to come to the final audition. We want you for the part of the littlest orphan—Molly."

Departing for New York City last August, Dee rehearsed 10 hours a day, six days a week for three and one half weeks. The production opened at the West Point Military Academy and closed in Montreal, Canada, this August.

IN HER TRAVELS she says that she enjoyed the Alamo, Mt. St. Helens, and an Indian

reservation in New Mexico. And, like a typical nine-year-old girl, she enjoys slumber parties. Her black eyes sparkled as she exclaimed, "I loved the bus trip from Knoxville, Tenn. to Sarasota, Fla. It was a 12 hour trip on the bus. We had a slumber/pizza party in our pajamas and got to sleep in the overhead luggage racks."

A high achiever in school, Dee's schooling was not hampered by her one year tour. Her school books from St. Susanna's were sent with her. She attended school five days a week from noon to four p.m. Her tutor "checked in" with St. Susanna School principal Gloria Guiley for a progress report once a month. She even received a St. Susanna report card. Dee, who seems to take all her work very seriously, whether it be in school or on the stage, chimed, "When we were on the road, our bus even had six school desks in it."

Nevertheless, Dee states, "I feel better in a classroom with a teacher, books, and my classmates." On the road she was the only one out of six children in the third grade and says that she missed the competition of her fellow classmates.

Mrs. Hilligoss, who accompanied her daughter throughout the trip, believes that Dee's scope of learning was definitely broadened by her experiences out of the classroom as well. "Dee had the experience of working with professional people as well as learning proper diction and strengthening her vocal cords," reflects Mrs. Hilligoss. One of the professional people Dee worked with was choreographer Peter Gennaro, a Tony Award winner for "Annie."

HOWEVER, MRS. Hilligoss, a firm believer in Catholic education, is happy, too, that Dee is back in school at St. Susanna's even though the company wanted Dee to stay six months longer. She states, "It was time to come home."

She adds, "Catholic schools have excellent structure in the classroom and the quality of education is enhanced by good discipline and good teachers." She thinks that the high standards and discipline prepares children for life.

This was not Dee's first experience on the stage. After winning both the Indiana State Fair and Marion County Fair's talent contest at age three, a photographer approached Mrs. Hilligoss and suggested that she "market her talent" by signing Dee with an Indianapolis agency.

Mrs. Hilligoss took his suggestion and Dee soon began doing TV commercials for Indianapolis businesses and TV stations, photo prints for catalogs and billboards. She also performed in "The Sound of Music" and "The King and I" at the Beef 'n' Boards Dinner Theatre.

"When Dee was five years old I realized that she had a tremendous amount of volume to her voice and that whenever she entered talent contests she would win," says Mrs. Hilligoss. "I truly believe that she has a God-given talent." She has explained to her daughter that she has a "special talent from God that makes people happy."

Dee and her mother plan to make another trip to New York this month to possibly sign Dee with a New York agency. Mrs. Hilligoss states, "There are a lot of open doors for Dee and time is right now."

When Dee, who is much smaller than her nine years, was asked if she would do it all again, she impishly grinned and piped, "Oh, yes!" However, even though she loves performing on the stage, Dee thinks that she would like to be a singer/actress, but that she's really not sure. After all she quips, "I'm only in the fourth grade."

Meanwhile this year Dee is enjoying kickball, roller skating, and swimming when she is not singing. She is particularly fond of collecting stickers to add to her sticker collection—"562 stickers to be exact." And like the song in "Annie"—

"Tomorrow! Tomorrow!

I love you, tomorrow,

You're only a day away."

may be true for Dee Hilligoss too.

(Reprinted through the courtesy of the Plainfield Messenger.)

Educator claims idea of God influenced by authority

WASHINGTON—"We don't know what to do with our idea of God when our ideas of other authorities are shaken by reality," said Paul J. Philibert, professor of religious education at the Catholic University of America.

Philibert has been researching moral development and children's images of God.

"At various stages, our imagery about God is based upon the influences and feelings for life our parents and teachers gave us," Philibert said. "A school-age child might think of God as a demanding tyrant with unrealistic expectations of perfection. Or a child's negative image of God may reflect disillusionment over . . . the death of a parent."

Working through negative images of God is a difficult process, according to Philibert. Going from one stage of the process to another is frequently painful, he said. For instance, because people tend to base their images of God on authority figures in their lives, Philibert said young people between 16 and 25 often begin to think differently about God when they "undergo the shock of discovering that parents are imperfect or mentor figures such as clergy or teachers can have clay feet."

But he said he feels this is a good thing because "growth characteristically follows crisis" and a person's adequate understanding of God is a gradual, often crisis-ridden surrender of old ideas to reality. "This surrender," said Philibert, "is often called religious experience."

Parents who try to shield their children from every crisis or experience of anxiety may be hurting them more than helping them, since going through such experiences may aid children's understanding of themselves, society and God.

During his 10 years of studying moral development Philibert said he had learned that religious experience and loving, unconditional acceptance from friends often lead people to a

more biblical notion of God—"one who loves me not because of what I do, but one who loves me because he knows how to love."

Papal trip to central America undated

VATICAN CITY—A papal trip to Central America is "in preparation," but the dates, program and countries to be visited have not been set, according to Father Romeo Panciroli, director of the Vatican Press Office.

The trip would include only Central American countries, Father Panciroli said Jan. 4. He spoke after a report Jan. 3 by the Italian news agency ANSA said that Pope John Paul II would visit the Central American nations of Costa Rica, El Salvador, Nicaragua, Guatemala, Honduras and Panama as part of an eight-day trip in late February and early March.

ANSA, citing unnamed Vatican sources, also reported that the pope would stop in Haiti, a country sharing an island in the Caribbean Sea with the Dominican Republic, to close a meeting of the Latin American Bishops' Council.

Last September Cardinal Mario Casariego of Guatemala City said after a private

audience with Pope John Paul that the pope would visit all the Central American countries during two separate trips in 1983 and 1984.

ANSA reported that during the Central American trip Pope John Paul would probably return to one country, possibly Costa Rica, each night.

Jesuit Father Roberto Tucci, head of Vatican Radio, recently returned to Rome from Central America, where he began arrangements for the trip. Father Tucci did the advance preparations for the pope's 1982 trip to Spain. Prior to that U.S. Archbishop Paul C. Marcinkus, president of the Vatican bank, was the main organizer of papal trips outside Italy.

Pope John Paul has made 16 trips outside Italy since the beginning of his pontificate in October 1978.

Prior to Father Panciroli's statement government or church officials in the seven countries mentioned in the ANSA report had said the pope was planning to visit in 1983.

Argentine bishops move to reconcile nation

BUENOS AIRES, Argentina—Argentina's Catholic bishops began the new year hoping that they have set in motion a plan which can help heal some of the nation's political, social and economic wounds. As 1982 drew to an end the bishops launched a reconciliation program aimed at softening the growing antagonism between the military government and key sectors of civilian society such as political

parties, unions and human rights groups. Among the issues in conflict are a plan for returning to civilian rule, responsibility for Argentina's military defeat by Great Britain, government information about the people who have disappeared for political reasons since the military came to power in 1976, and ways of ending Argentina's triple-digit inflation and high unemployment.

OFFICIAL APPOINTMENTS

Effective January 17, 1983

REV. MSGR. FRANCIS REINE, retiring from the pastorate of St. Christopher Parish, Indianapolis, for reasons of health.

REV. PAUL SHIKANY, from part-time associate pastor of St. Barnabas Parish, Indianapolis, and part-time assistant at the Metropolitan Tribunal, Indianapolis, to administrator of Holy Trinity Parish, Edinburgh, and assistant at the Metropolitan Tribunal, Indianapolis, with residence at St. Barnabas Parish, Indianapolis.

REV. ROBERT SIMS, from associate director of Vocations and temporary associate director of the Archdiocesan Office of Ministry to Priests, to Vocation Director of the Archdiocese of Indianapolis and continuing as administrator of Holy Rosary Parish, Indianapolis. Also appointed director of the Archdiocesan Office of Ministry to Priests effective until June 30, 1983, with residence at Holy Rosary Parish, Indianapolis.

REV. MICHAEL WELCH, from vocation director of the Archdiocese of Indianapolis, and administrator of Holy Trinity Parish, Edinburgh, and temporary director of the Archdiocesan Office of Ministry to Priests, to pastor of St. Christopher Parish, Indianapolis.

The above appointments are from the office of the Most Rev. Edward T. O'Meara, S.T.D., Archbishop of Indianapolis

POINT OF VIEW

Our newest sporting event

by Fr. COS RAIMONDI

At the turn of the new year, I find myself thrilled and excited about the Church. How could it be otherwise with the Church going out with a bang in '82?

The bishops' proposed pastoral letter on war and peace has finally blown the whistle on that notion of Church from my childhood where everyone knew what was Catholic and what was not, and moreover, everybody agreed. It was a magnificent kick-off and the first quarter shows signs of one heck of a match.

I mean, how often do you get to see Ted Koppel referee a discussion between two bishops on "Night-Line"? Conservative Catholics (a la Al Haig) are forming organizations and coalitions pledging thousands of dollars to convince the bishops that they're wrong; liberal Catholics (a la Dan Berrigan), though less organized and



with less money, are struggling to create a pacifist U.S. hierarchy. Most, of course, don't even know what the document says; they're ignorant of the rules and simply watch the pigskin stumble from one end of the field to the other.

Credit our bishops for this contribution to "Wide World of Sports." For the first time in this writer's memory, they placed the whole discussion before the public. The media and the fans crowded into the stadium and witnessed their "excellencies" disagree and even argue! There were rumors that they even prayed together for the discernment of the Holy Spirit right before God and everybody.

The fans are wild. Come May 1983 when the letter is scheduled to become official, they'll be on their feet.

One must accept a certain amount of boos from the crowd. Jeffrey Hart, one of the Indianapolis Star's syndicated columnists, calls the bishops "stupid," and is even wondering whether he should remain in the stadium. After all, a "real Catholic" accepts the bishops' word as final—until he or she disagrees on something major. Then her faulty notion of infallibility becomes not so infallible.

Be that as it may, there is excitement among Catholics. It's great! There's more "Spirit" and fun than you'll ever see at the Golden Dome Bowl (Notre Dame vs. USC).

What's all this nonsense? Simple. I love football (which makes my pacifist friends livid)—and I love the Church (which makes my liberal friends think I'm nuts and my conservative friends think there's still hope).

The Church I love is the one I read about in the New Testament when Paul and Peter are at each other's throats about God's will for the uncircumcised; when some of Paul's evangelized communities quibble about who their real leader is; when real live people commit themselves to bond together in community and struggle to discern God's will for them.

Obviously this process involves different viewpoints, perhaps misunderstandings. But we believe that the Holy Spirit is present in each person. Thus to arrive at the Truth, we must share the personal truth each of us possesses. This method of community discernment is messy, but I am grateful for this principle of collegiality enunciated through Vatican II. Otherwise the Church would be about as exciting as the Superbowl with both defensive squads on strike.

The U.S. bishops' faith in this principle was magnificently demonstrated in the drafting process of their war and peace letter. The committee interviewed hundreds of people ranging from Pentagon officials to non-violent

peace activists and everything in between. They even leaked their first draft to the press to get the reaction of the masses (ordinary lay folk and priests like you and me). The Holy Spirit speaking in all these people moved the bishops to radically alter the content into a second draft which involved even more consultation and discernment of the Spirit.

The result came May? Probably a much more believable document, perhaps not agreeable to some or even a lot of people, but credible. Division in the ranks? Most likely, but it's about time we get back to the Church of the New Testament when Catholic Christianity was fun.

Imagine Church leadership consulting experts and the hearts of ordinary people (the Church?) in all matters of morality and Church practice. I bet the marriage tribunals would change many practices. Church teaching on sexual morality might become more credible. Who knows? People might even begin to start listening to it.

Our own hearings about priests' personnel presently taking place in the deaneries may even begin to deal with the real issues. I'm told that in at least three meetings, some people are not interested in the question of where to cut priests out of their deaneries, but are raising the real question as to why we don't have enough. Celibate? Exclusively male?

Frankly, I smell some more football games. By the way, the Peace Bowl series is still 0-0 although the pacifists finally got a first down for the first time since the fourth century.

WASHINGTON NEWSLETTER

Bishops have achieved letter's purpose

by JERRY FILTEAU

WASHINGTON—When the U.S. bishops decided to write a pastoral letter analyzing the morality of nuclear war and nuclear deterrence, one of their chief aims from the start was to inject the factor of moral reflection into the nation's political, strategic and technological debates about nuclear weapons.

The pastoral letter is still months from completion, but the project has already achieved one of its most important goals: political leaders in this country are consciously addressing the moral issues involved in nuclear arms.

And many of them are disagreeing with the views expressed in the second draft version of the pastoral letter.

It is still too early to say what the pastoral letter will say in the final form approved by the bishops. But the basic thrust of the first two drafts is a sharply critical stance toward a number of basic elements in current U.S. nuclear policy.

Among these is a condemnation of any first use of nuclear weapons. The threat of first use

is a centerpiece of U.S.-NATO "flexible response" deterrence strategy against vastly superior Soviet conventional forces confronting Western Europe.

Also condemned is the current U.S. policy of developing certain nuclear weapons systems that the administration is committed to and which the pastoral's authors fear will accelerate the arms race. The second draft supports a bilateral freeze on the testing, production and deployment of nuclear weapons as a first step toward negotiated disarmament, while the administration argues that the U.S. negotiating position would be destroyed by a freeze at this time.

EVEN THE conclusions of the first draft of the letter, distributed last June, drew strong rebuttals from two top officials of the Reagan administration, Secretary of Defense Caspar Weinberger and the White House national security adviser, William P. Clark.

As the bishops met in Washington in November and discussed the second draft, which had been released the month before, Clark, a Catholic, wrote a seven-page letter in the name of the administration criticizing the draft.

On Nov. 15, the day the bishops' meeting opened, Secretary of the Navy John Lehman, who is also Catholic, wrote a lengthy piece in the Wall Street Journal calling specific proposals in the second draft unrealistic and counterproductive to peace and disarmament.

On Dec. 22, 24 Catholic members of the House of Representatives made public a scathing eight-page letter sent a week earlier to the head of the pastoral's drafting committee, Archbishop Joseph L. Bernardin of Chicago. The letter rebutted, point by point, the major conclusions of the draft.

There have been other reports, not officially confirmed, of other efforts by the Reagan administration to influence the bishops' thinking on nuclear deterrence and bring them around to a stance more supportive of U.S. policy.

Not all the reaction by public leaders to the

bishops' work has been negative. As the bishops met in November, 24 prominent Americans, including a substantial number of current or former high government officials, issued a joint letter defending the bishops' right to address the nuclear policy debate. While reserving judgment on the still-tentative conclusions of the pastoral, they said that a failure on the part of religious leadership to come to grips with the moral issues involved would be "unforgivable."

IN SHORT, political leaders in the nation are taking very seriously the moral debate that the Catholic bishops have initiated. They are responding with explicit moral reflection of

their own on the nuclear policies and programs that the United States is embarked on.

The conclusions that the U.S. bishops eventually agree upon and publish for the moral guidance of American Catholics will be important, but what is more important is that those conclusions, whatever form they finally take, will not be published and then largely forgotten, an obscure document gathering dust on a back shelf.

They have already occupied a center stage in both U.S. Catholic life and American life in general. It is no longer possible to carry on the nuclear debate in strictly technical, strategic and political terms; the moral terms of the issue must also be addressed explicitly.

As Archbishop Bernardin commented in November, in his report to the bishops on the status of the pastoral letter, "The process of discussion, writing and witness which already has been generated by the statements of bishops and particularly the pastoral may be the most important long-range consequence of our efforts."

Oregon Archbishop Howard, world's oldest prelate, dies

BEAVERTON, Ore.—Archbishop Edward D. Howard, retired archbishop of Portland, Ore., and the world's oldest living prelate, died Jan. 2 at the Maryville Nursing Home in Beaverton. He was 105.

Archbishop Howard's death leaves former Indianapolis Archbishop Paul C. Schulte at 93 the oldest bishop in the United States.

Archbishop Howard headed the Portland Archdiocese from 1926, when it was known as the Archdiocese of Oregon City, to 1966, when he retired at 89.

He had been living at the nursing home in Beaverton, a suburb of Portland, since shortly after his 100th birthday.

Archbishop Howard, whose life spanned the reign of 10 popes beginning with Pius IX, recalled with "amazement and delight beyond expression" the telephone call he received from Pope John Paul II when the pope was touring the United States in October 1979.

"It was at the end of long, hard day for him and it was because of his marvelous goodness

that he called me," Archbishop Howard said a month later. "I never dreamed that he would. It was too much to expect. I appreciate it more than words could say."

Archbishop Howard said then that he had had a private audience with every pope since 1924, with the exception of Pope John Paul I, although he once sat across from him at a Second Vatican Council meeting in Rome.

"I'm not very old yet, you know," said the archbishop, who was then 102. "When you get into the second century, everything is new."

Eight years earlier, in 1971, the archbishop, who was born a year and a half after Custer's Last Stand, said he walked "three to four miles" a day.

"I'm enjoying my retirement," said the archbishop. "I'm living where I've lived for 46 years. I have a wide circle of friends."

The archbishop said there is "much confusion at the present time" in the church. But he added: "I'm convinced that the church will come through it with God's help."

the criterion

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LIVING THE QUESTIONS

Money! Money! Can you use any money today?

by Fr. THOMAS C. WIDNER

I think 1983 is "the" year we're all going to talk about money. Not just business people and bill collectors and the unemployed, but everyone. Including the church. We're already aware of it—those of us who make up the bureaucracy at the Catholic Center. We've been told to prepare for no more than a five percent budget increase this year as well as no cost of living raise come July.

At the Criterion we've been waiting for the U.S. postal service to increase rates they charge us to mail the paper to you each week. In January 1982 we experienced a 92 percent increase in that rate. On Jan. 9, 1983 we will experience another increase.

It used to be we could expect one every July. That's because in the early 1970s Congress decided second and third class mail should start paying its way better and so a 16 year plan was begun to raise those rates. In July 1981 we were up to year 12 but the following January—because President Reagan vetoed postal appropriations—the rates jumped immediately to year 16.

Fortunately, Congress rolled back the postage to year 13 in July 1982. Next week, however, the increases will take us to year 14. We are told not to expect any other increases until Sept. 30, 1983, the end of the government's fiscal year. For the



Criterion the Jan. 9 increase means it will cost us an additional 11 percent to send you the paper. Considering the massive increase a year ago this is not too bad.

OUR WEEKLY COST to mail a 20 page issue of the Criterion to 48,000 subscribers is approximately \$2,000. As of Jan. 9 it will be about \$2,225 per week.

There will be belt tightening at the Criterion. Not only because of the postal increases but because of the announcement from the chancery shortly before Christmas that our budgets remain fairly fixed for 1983-84.

Increasing costs, high unemployment and the presumed lessening of available funds to pay for church expenses have brought this on. We are a volunteer service—the church—and depend mostly on the donations of the individual Catholic. If Catholics don't have the money to donate, the church cannot carry out its programs.

So archdiocesan assessments will not be increased to parishes in the coming year and AAA '83 will be increased only to cover administrative expenses. Salaries of all archdiocesan employees will be frozen at current levels.

Chancery representatives have expressed a desire to work with our agencies in preparing for the coming fiscal year. The greatest concern has been expressed for the need to "save the jobs" which already exist, i.e., fight unemployment by not creating more.

THOUGH THIS IS A laudable ideal in one sense, it is disturbing in another. It is a defensive posture we take all too frequently in the church when we should be thinking more

offensively. In reality we are not likely to save jobs by our defensiveness. The Criterion, for example, cannot expect to keep increased costs at a five percent maximum when the cost of goods and services to us increase at that rate and more. The same would hold true for other agencies. When agencies (and parishes, for that matter) cut costs, we nickel and dime ourselves to death. If an organization really wants to trim its budget, it will have to cut back on large items—like personnel.

Surely such an admission is more honest than pretending we can do the same old job without cutting back a major program or person. For the Criterion it might possibly mean cutting back on the number of issues we publish each year.

Defensiveness often blinds us to the reality around us. Defensiveness was the church's attitude from the time of the Council of Trent until the Second Vatican Council. It accounts for the reaction of many today who see in the church an inability to understand or sympathize with the world's problems.

The more defensive the church is the narrower the message we deliver to the world. The narrower the message the less likely people are to listen. Witness the letter of the Hungarian bishop in the story below this week. The attempt is protectionism and in the end it will protect no one and reveal a church of no backbone to its own adherents.

Perhaps there are times when the church must be on the defense. If so it can only do so in order to better plan its offense. In terms of the archdiocese we have yet to plan for the future offensively. We are still struggling with yesterday.

Hungary's bishops say church must work with rulers

by JEFF ENDRST

To influence national life successfully Hungary's Catholic Church must pursue a policy of developing ties with the country's communist-ruled society even though this has produced dissent among some of the clergy and laity, according to the Hungarian bishops.

The bishops outlined their position in an article written by Bishop Jozsef Cserhati of Pecs, secretary of the Hungarian Bishops' Conference. The article was published after the bishops went to the Vatican, where they met Pope John Paul II Oct. 7 and received his support for their policy.

About 61 percent of Hungary's 10.7 million people profess Catholicism.

"Without ties to the entire community and Hungary's socialist society, the work of the church will take place in a vacuum and its religious and moral education among the faithful cannot be truly judicious and creatively successful," said the article, which appeared in the Oct. 31 edition of the Hungarian Catholic weekly, *Uj Ember*.

Bishop Cserhati said the church must formulate its pastoral program by keeping in mind that the state has delegated to itself many of the social functions previously performed by the church.

Thus the church should avoid "being dragged into the particular social or political notions, objectives or desires going beyond the limits of moral influence," the bishop wrote.

THIS POLICY, however, has produced divisions.

Hungarian Catholics were united until the appearance of "a minority which, using unusual nuances and not infrequently erroneous interpretations of the faith and similarly strange radical demands, wanted to see a more demanding Christianity and a more evangelical church," said Bishop Cserhati.

He added that this minority creates conflicts because it acts "in such a revolutionary and aggressive manner."

The bishop was alluding to anti-government clerical and lay groups called base com-

munities which, through their opposition to the communist government, have caused problems for the hierarchy.

"Today the bishops are often criticized by their priests," said Bishop Cserhati.

"We must differentiate between well-intentioned, constructive interventions and interjections, and provocations that are self-serving or result from wounded feelings. What would be even worse would be if our priests were to become silent and not tell us what troubles them," he said.

The bishop warned that "where disunity and antagonism upset the equilibrium, ecclesiastical virtues are also endangered."

At the Vatican the pope sided with the bishops and told them to resolve the problem of base communities which refuse to obey the hierarchy.

"SUCH COMMUNITIES, in order to call themselves truly ecclesial, must above all be firmly united to the local churches . . . and through them, to the universal church, working always in communion and under the guidance of their respective bishops," the pope said Oct. 7 at a meeting in the Vatican with Hungary's 22 bishops.

"The base communities which observe such norms—and I would like all of them to adapt themselves to this in the shortest time possible—will be supported and openly favored by me, I am sure," the pope said.

At the time Vatican sources said the pope's criticism was aimed at the small groups of priests and laymen opposed to the bishops' policy of seeking cooperation with the government.

Base communities have existed in Hungary since the early 1950s and were formed to promote prayer and religious instruction among their members. In recent years some members of these groups have been arrested for anti-government activities, damaging the fragile relations between the bishops and the communist government.

Bishop Cserhati's article appeared shortly after Imre Miklos, head of the State Office for

Religious Affairs, had issued a strong criticism of dissident religious groups.

Miklos said dissidents are distorting Hungary's situation regarding freedom of religion and are encouraging "well-intentioned but inexperienced young people" to refuse military service.

The vast majority of church leaders and the laity in Hungary "are keeping their distance from these attempts and are taking a resolute stand against them, in order to strengthen good relations and mutual confidence between the state and the churches," said the government official.

Bishop Cserhati's article also gave an overview of Catholic life in Hungary. He noted "with sorrow" that less than 10 percent of the children in state schools participate in religious instruction classes, although such instruction is theoretically permitted in state schools.

The church must make a greater effort to insure religious instruction by providing this through the churches with the help of the laity, he said.

Hungary says religious groups are spreading pacifism in that nation

Hungary's cold war enemies are using religious groups to spread pacifism and to encourage refusal of military service in the Soviet bloc country, according to Imre Miklos, head of the State Office for Religious Affairs.

The strong attack against advocacy of pacifism signaled growing government concern that these ideas may spread among Hungary's population.

"From time to time, among the Hungarian churches as well, certain religious and lay personalities and groups, under the influence of cold war forces, are attempting to express their hostile feelings toward socialist society in a religious disguise," he said.

"They mislead well-intentioned but inexperienced young people and encourage them to

There is also "the urgent need for family pastoral work," the bishop said. He added it was reassuring for the church that in Hungary's communist-ruled society, people cannot imagine building family education and solidarity minus a moral foundation.

Problems affecting family life include the "genocidal" effect of abortion, an excessive increase in divorce, a weakening in the institution of marriage and the spread of "free cohabitation," he said.

The bishop called these problems "wounds and ulcers in the life of the nation." He said he expected that the government will call for the moral support of the church in dealing with these problems and "will ensure increasing broader opportunities for the assertion of this support."

Bishop Cserhati said a key problem remaining on the church-state agenda concerns restriction on religious orders.

In Hungary the state decides if religious orders can open new institutions or accept novices.

refuse military service," he said in a recent speech.

"We are witnessing attempts by which the propagators of tendentiously spread pacifist ideas are also using the teachings of the churches to expand the possibilities of acquiring influence," Miklos added.

The vast majority of church leaders and members are not part of these efforts, the government official said.

Miklos did not mention any religious groups by name, but the warning seemed primarily aimed at dissident Catholic groups. Pacifist views first emerged in the mid-1970s among some of the Catholic base communities, small groups of priests and laymen formed to promote prayer and religious instruction.

Confused parents wonder about homosexual son

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: Could you write something pertaining to homosexuality? We just found out our son is that way. We don't know what to do.

He is 23. He has known for 10 years. He said he couldn't tell us because we were too religious and we wouldn't understand. He's right; we don't understand.

Can't you be a homosexual and not have sex, just like people that aren't married don't have sex?

He thought we would throw him out of the house when we found out. I think he needs us more than ever, so I wouldn't do that.

He said many times he thought of taking his life because the pain was so bad. It must be terrible for these young people to have to live with this. I feel as though he was born like this. Could I be wrong?

Can he change if he sees a therapist? We

know so little of this problem. I do know most people despise them. My son is so good in many ways. He helps around the house, doesn't drink or take drugs. I went to a counselor but got little consolation. Please help us.

Answer: Homosexuality in its simplest form is a preference to exchange physical affection with members of one's own gender. As with heterosexuality, it need not involve overt genital sexuality. You are correct in observing that both homosexual and heterosexual persons can refrain from sexual activity.

Homosexuality is not an either/or matter. It is more like a continuum. Most adults are somewhere in between the extremes. For example, many married adults enjoy sexual relations with their spouses. At the same time, they express physical affection in the form of a handshake or a hug with a member of their own sex. Some predominantly heterosexual adults will occasionally experience a "crush" on

another person of their own sex. This is quite common. Both homosexuality and heterosexuality are not so much categories as they are matters of degree.

The condition itself of being a homosexual is not a moral issue. The homosexual did not will or choose his sexual orientation. He has the same option to enjoy or refrain from sexual activity that we all have. Consequently, homosexuals do not deserve our condemnation. Strong negative feelings toward homosexuals are a sign of misinformation and prejudice.

Homosexuality is not a mere habit. It is a powerful tendency or drive, one not likely to be altered. Many psychologists suspect that it has a genetic basis. By early puberty, when sexual preferences are settled, it seems to be part of the constitutional development. In other words, it has penetrated to physiological levels in a way ordinary learning never does.

Homosexuality is not easily changed. Most homosexuals do not wish to change. The therapist may help them adjust to living in a very negative and hostile society.

When a homosexual wishes to change his behavior, and this is rare, a therapist can be helpful. Most homosexuals can enjoy members of the opposite sex at some level. The therapist who attacks homosexuality as mental illness or moral evil is not likely to be effective.

Learn more about homosexuality so you can understand and be supportive of your son. Love him. He did not ask to be gay.

He probably cannot totally change his sexual orientation. He will need to know that he is all right in your eyes, as he is in God's.

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

1982 by NC News Service

Ordination of women is a 'cultural question'

by TRACY EARLY

NEW YORK—The ordination of women is "only a cultural question," said Dominican Father Edward Schillebeeckx at the annual meeting of the American Academy of Religion, held Dec. 19-22 in New York.

The Belgian-born theologian added, however, that the church should not alter its practice abruptly because many members are not prepared for the change.

Father Schillebeeckx, who teaches at the University of Nijmegen, the Netherlands, and whose original writings on Christ drew a special doctrinal inquiry by Rome three years ago, received major attention at the AAR gathering.

A section meeting on "Theology and Religious Reflection" was devoted to his writings. Papers were presented by Louis Dupre, a Belgian philosopher teaching at Yale University; Jesuit Father George MacRae, a professor at Harvard Divinity School; and Eugene Teselle, a United Presbyterian teaching at Vanderbilt University. Father Schillebeeckx responded to their papers and answered questions.

He also delivered a lecture at an evening plenary session attended by several hundred members of the AAR and the Society of Biblical Literature, which was holding its annual meeting at the same time.

A principal theme of his remarks on both occasions was the necessity of distinguishing the Gospel from the cultural forms in which it is expressed.

THE GOSPEL WAS originally expressed in a patriarchal culture, but it is not to be identified with the ethical assumptions of that culture, he said.

"We can't say that Jesus was a feminist," Father Schillebeeckx commented. "In his culture that would have been impossible. The 12 apostles were all men."

He also said that, although the apostle Paul ruled out distinctions between men and women in principle, he nonetheless supported cultural views about male dominance, and "he was wrong about that."

The judgment concerning where and how the Gospel is expressed in a particular culture is made by the church as a community of believers, said the Dominican theologian.

Theologians, he added, help develop criteria for making the judgment.

In 1979 Father Schillebeeckx was called to the Vatican for a doctrinal examination by the Congregation for the Doctrine of the Faith. He was the only theologian to undergo such an examination since current procedures were established in 1971.

In November 1980 the congregation sent him a letter essentially clearing him of questions about his orthodoxy on the nine points of discussion raised for the inquiry. But it asked him to publish certain clarifications he had made in the examination and it raised questions about other points in his writings.

RECENTLY CARDINAL Joseph Ratzinger, prefect of the congregation, announced that it would revise procedures to assure due process in any future hearings. One change he announced was to allow a theologian being questioned to have a theological counselor present during the examination.

At the AAR meeting, some critical questions about aspects of Father Schillebeeckx's thought were raised, but the overall tone of the discussion was supportive, and his difficulties with the Vatican were not mentioned.

His interpretation of the resurrection of Christ was among points the doctrinal congregation had raised. In the AAR discussions he indicated that he considered New Testament accounts of the empty tomb among the cultural forms distinguishable from the essential meaning of the resurrection.

Asked if discovery of the bones of Jesus were a theoretical possibility, he answered affirmatively. "The resurrection was not the reanimation of a corpse," he said.

He said some dogmas could become "irrelevant to later generations," but they nonetheless remained important as evidence of how the faith was expressed in a particular culture. The Christian faith is always found embodied in some cultures and never as something existing by itself, he said.

He rejected the view of Cardinal John Henry Newman, the 19th-century English theologian, that doctrines formulated in later centuries are only a development of something existing implicitly from the beginning. Rather, he said, new forms of culture require new expressions of the Gospel.

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Fr. James D. Barton, Archdiocesan Director

Pathways of the Spirit

Can one be truthful in this world and survive? It's a complex issue today

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

Can we tell the truth? Is it possible to tell the truth in this world and still survive?

That might sound like a strange question coming from a priest. After all, Jesus told us not only to tell the truth, but to let the truth of our statements shine forth like a beacon's light.

We all know that playing loose with the truth is common. And this is a problem—for people exploit each other this way, or damage good relationships, or create a climate in which fear gains the upper hand or in which no one trusts anyone.

But we also know that there are many evils in our world. What is it that sometimes makes truth telling complex?

To introduce a possible answer, I want to draw two pictures.

A young couple I was preparing for marriage went looking for an apartment. They found one, and only one, which they could afford and which also was close to her work and his school.

"Are you planning to have any children?" asked the grim-looking landlord. "I don't want any kids in my place."

"What did you say?" I asked.

"She told him that she wasn't planning to have children," the young man said with a look of disbelief.

"Of course," she smiled, "we're not planning to have children. We're just not planning. We're going to see what happens."

"And I'll give you one guess who is going to be calling you for a baptism in about a year," the young man said to me laughingly.

In a very different situation, one with no element of humor in it, an old Jewish friend told me of her escape from the gestapo in the first days of the war. Fleeing Austria she found refuge in France, only to have Hitler's armies occupy the town she was in. She was hidden by the nuns in a convent where she had begun to attend Mass.

The police became suspicious and came looking for her. "There is a woman, a Jew, who came to your town. She has disappeared. Have you seen her?" the officer asked the sister who answered the door.

My friend described the situation to me, for her hiding place was not only within sound of the door but permitted a view of it.

"The old nun looked so tiny in the ancient stone doorway. And I could see the silhouette of the soldier towering over her. She looked up at him, said 'no,' stepped back, and with both hands swung the heavy oak door shut right in his face. Then she turned away from the door, saying to herself, 'They have no right to be here. And they have no right to ask such questions.'"

Theologians sometimes reflect on the complexity of truth telling much the same way that the old sister probably did. They point out that there are situations in which no one expects that questions will be answered fully, that the questions themselves are only a charade.

The sisters who sheltered my friend were not about to turn her over to the gestapo by answering the questions posed to them. Furthermore, the gestapo obviously had no right to be in the French village.

And some theologians also say, just as the old nun said, that some questions should not be asked. There is no right to ask them.

The young couple's landlord had no right to ask about their family plans, not only because children are a natural right but because, in our town, that kind of discrimination against children and parents is illegal as well.

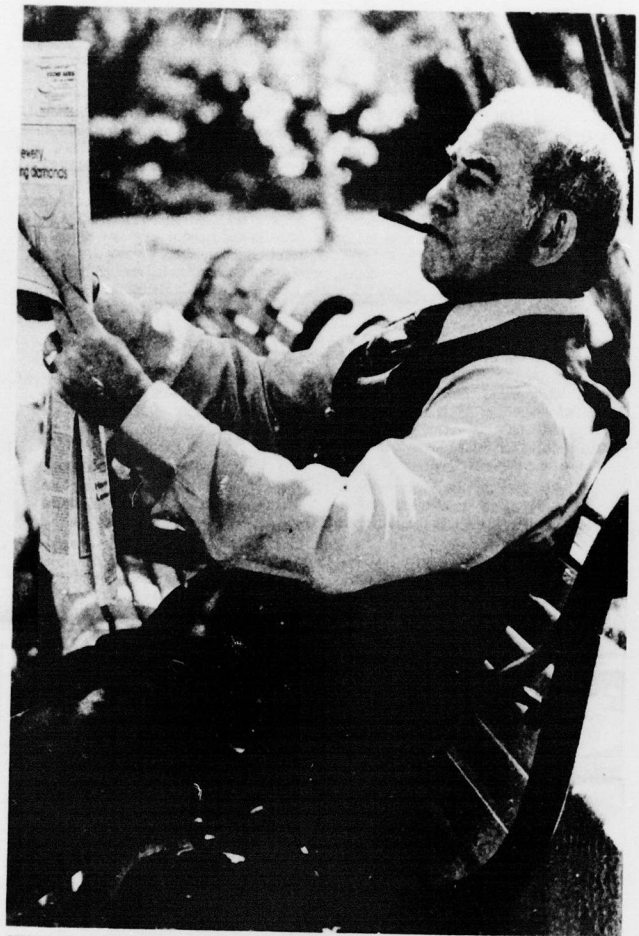
Such considerations help to show what makes truth telling a complex matter at times.

Still, on a more fundamental level, the church has been clear that we are to try to build a world in which truth telling will be the rule, not the exception. Establishing a climate in which deceit and trickery will have no place is a prime Christian goal.

The world does not always value the truth. But Christians can work to change that. And in doing so, Christians can call on the help of the Spirit.

For one of the reasons the Spirit of God, who is also the Spirit of truth, was given to the church on Pentecost was to provide us the strength and desire to help establish a world order in which truth will be honored.

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SEEKING FOR TRUTH—Ed Asner, in the title role as city editor "Lou Grant," the recent CBS series, checks over his paper for accuracy. Truth is essential in moral decision making. The continuing functioning of society relies on trust between individuals just as an editor trusts his reporters to get the facts. Trust is built on the fact that people believe in the truthfulness of what other people say. (NC photo)

Parent tries to teach child about the truth

by SUZANNE E. ELSESSER

Caroline's eyes quickly shifted down toward the scuffed and dirty sneakers she wore on her feet. Guilt was written all over her young face. Yet she did not answer the question that had been directed toward her. Her mother, Margaret, repeated it.

"Caroline, where did this come from?"

In her hand Margaret held a souvenir trinket of Mount Washington in New Hampshire. It was a bubble-top plastic representation of the mountain that "snows" when turned upside down.

Margaret remembered being fascinated by just such a toy when she was a little girl. She had loved to lie still and watch the snowing bubble and wait until all the white flakes had come to rest at the bottom; to wait until it was no longer snowing on the figures encased in the plastic.

Caroline looked up at her mother with tears beginning to fill her 4-year-old eyes. With a hand streaked from playing in the rich soil of the family's backyard vegetable garden, she pushed back a strand of blond hair that had made its way across her stricken face.

"I took it," she whispered.

"You took it from the gift shop when we were there last week, Caroline?"

"Yes, I wanted it so badly," she said, and burst into full-fledged tears.

Margaret held her daughter in her arms and when the tears had stopped they talked. They talked about how good it was that Caroline had told the truth and how wrong it had been to take something without paying for it. They also discussed how important it was for Caroline not to do something like that again.

That story illustrates the simple way one parent tried to teach her child some early lessons on the importance of telling the truth.

And I could wish that all problems in truth telling could be approached so easily!

But the question of truth seems to grow more complicated as we grow from the simple. (See PARENT TRIES on page 8)

Resources

"Our Family Prepares for Mass," by Sister Jean Daniel. Winston Press, 430 Oak Grove, Minneapolis, Minn. 55403. \$6.95. The author offers easy activities and readings to help families appreciate the Mass by preparing in advance for it.

"At Home With the Word: Sunday Scriptures at Home," by Marty Meyer. 1983. Liturgy Training Publications, 155 E. Superior, Chicago, Ill. 60611. \$1.75. The book contains brief readings and exercises in connection with the liturgical readings for Sundays in 1983.

Prophets of Israel are unique as people and preachers

by Fr. JOHN CASTELOT

The prophets of Israel fall into a unique category both as people and as preachers.

It is extremely important to know just what the biblical prophets were, what their role was in the plan of salvation, how God directed them, and how they responded to the divine direction.

The prophets were people of their times. Keenly aware of the importance of their nation in God's plan, they could be indifferent to nothing which concerned that nation, whether on the domestic or international levels.

Backed up by a divine mandate, the prophets threw themselves headlong into all the affairs of their people, sacrificing everything to direct those affairs in accordance with the will of Yahweh.

It stands to reason, then, that some

knowledge of what was going on in the times of the prophets is essential for even a rudimentary understanding of their message.

After the death of the politically inept king named Solomon, his equally inept and arrogant son, Rehoboam, failed to placate the alienated 10 Israelite tribes of the north. They promptly seceded and formed the northern kingdom of Israel.

The first 50 years after the split between the two kingdoms were years of instability, violence, civil strife and general uneasiness, especially for the northerners. Then, with Omri's accession in the north in 885 B.C., things settled down appreciably.

Omri established peace with the region of Judah in the south, built a glittering capital at Samaria and founded a dynasty which had a relatively long tenure.

But disintegration followed on the heels of

this auspicious beginning, thanks at least partly to the likes of Jezebel, and in spite of the heroic efforts of the prophets, Elijah and Elisha. Finally the bloody coup engineered by Jehu in 843 B.C. brought a savage end to the house of Omri and a new era began.

The first half of the eighth century finds the dynasty of Jehu still in firm control in the person of Jeroboam II, who reigned a full 40 years, from 785-745 B.C. Assyria had forced Jehu to pay annual tribute. But there was at the moment a lull in that nation's rise to imperial domination, and both Israel and Judah took advantage of the respite to build up and enjoy a strong economy. Economically both kingdoms were at their peak.

But it was a one-sided prosperity and never had social injustice been so unfeelingly cruel. Merchants grew fat on excess profits, and the fatter they got the greedier they got.

For inability to pay a trifling debt, merchants would sell a hapless creditor, a fellow Israelite, into slavery! They gobbled up real

estate, furniture, clothing, anything they could get their hands on. As they got richer the poor got poorer.

And the poor had no redress. The judges who held court at the city gates were a corrupt lot who based their decisions on the size of the bribes they were offered. This, of course, gave the rich an unbeatable advantage.

Religion at the time was a sham, a cover-up for vice and licentiousness. The people practiced religion, to be sure, in the sense that they went through the motions of sacrifice and ritual.

But for many people they were empty motions made in the superstitious hope that they would keep Yahweh happy in spite of their dispositions.

And then "Yahweh roared" (Amos 1:2). And to carry the message of his wrath to Israel he chose a farmhand from Judah, Amos by name. We shall have more to say about this fascinating character.

1981 by NC News Service

Discussion points and questions

1. What makes truth telling an important ingredient in human relationships? What happens in communities when the truth is not valued highly? How do people treat each other then?

2. How does the mother in Suzanne Elsesser's story get across the idea to her young daughter that telling the truth is an important value?

3. Why does Ms. Elsesser indicate that sometimes we have to tell the truth to ourselves first of all? Do you agree?

4. What is the point in Father David O'Rourke's account of the incident involving the nun who hid the Jewish woman from the gestapo?

5. Why does Father John Castelot spend time this week discussing the situation in Israel at the time of the prophets?

6. Have you encountered a situation where you had to make a decision about telling the truth? How did you decide? Was it difficult to decide? Why?

Parent tries to teach child (from 7)

plidity of a 4-year-old's idea of right and wrong to the complexity of adulthood.

Yet it is just as important for adults to speak truthfully as it is for children and adolescents. It is a way for us to show respect for God and the other people in our lives. We let them know that they are important to us and that we honor their ability to understand and to deal with what we are saying.

When we speak truthfully, we also invite others to trust and respect us. We are letting them know they can count on the fact that our words and the actions that follow are in agreement with each other. There is no guile between what we say and what we do.

But telling the truth is difficult sometimes. Sometimes we have to start by first telling the truth to ourselves.

A few weeks ago my father was hospitalized unexpectedly. A strong, determined man who insists on taking full charge of all aspects of his life, he entered the hospital leaning on my arm with little else in mind but the hope that

somehow the pain and complete exhaustion he felt would go away.

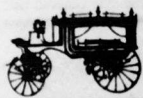
He found the relief he sought, but his recovery had to start with admitting to himself that, at least for the time being, he could no longer take care of himself. The truth was that he needed to become dependent upon doctors, nurses, the bewildering assortment of other hospital personnel and a relatively impersonal and confusing hospital system.

That was a difficult truth to accept for someone who has prided himself on self-reliance. But it was a truth he had to tell himself.

Learning to speak truthfully to oneself is only a part of the truth issue. Yet, in many cases, it is a big first step toward being able to tell the truth to other people.

And in telling the truth to others we show them the dignity and respect God demonstrates toward us. It's a Godlike thing to do.

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The WORD

by PAUL KARNOWSKI

When the taxman comes to call, we welcome as many deductions and exemptions as we can legally claim. And yet, there are many deductions we would forego if we could eliminate their cause.

For instance, those who have been ill would gladly cross out a long list of medical deductions if they could have their health back again. And those who are blind would joyfully pay the extra tax if only they could see tomorrow's sunrise.

These are the real exemptions for which we wish. We want to be exempt from blindness, from frailty, from drudgery, from disappointment, and, most of all, from death. In the same breath we wish to be both fully human and fully exempt from the human condition.

Because of our desires, today's celebration drips with irony. The Baptism of the Lord is rich with significance, but the most significant factor is the most ironic.

The Baptism of the Lord (C)

JANUARY 9, 1983

Isaiah 42: 1-4, 6-7

Acts 10: 34-38

Luke 3: 15-16, 21-22

In the passage from Luke's gospel we are told that Jesus was baptized in the Jordan along with all the other people. By doing so, Jesus makes it clear to us that He wishes to be exempt from nothing that is human. He demonstrates His desire to be one of the common lot, one who pays the price of being human—the price of death. Indeed, in later passages from Luke's gospel, Jesus even refers to His upcoming death as His "baptism."

By deeming Himself exempt from nothing, Jesus tells us that our desire for exemption is misguided. By becoming one of us, He shows us the way to deal with life's disappointments, its drudgery, and its death. He asks us to consider ourselves better than no one; to fill ourselves with His spirit of love, mercy, and compassion; to exempt ourselves from nothing which is human.

If we do as He did, we uncover the ultimate irony. We are able, with Christ, to forego the exemption for which we clamor. We gladly pay the extra tax of our humanity in order to see tomorrow's sunrise, today.

color me



Deborah's character was strong and wise

People believed her judgments were inspired by God

by JANAAN MANTERNACH

Each morning Deborah left her house early. She went out and sat under a palm tree between Ramah and Bethel. People called it Deborah's tree.

Each morning hundreds of men and women from all over Israel came to Deborah's tree. They came to have her settle their arguments and fights. Deborah was judge of all Israel.

She was a woman of strong character. Her wisdom was admired by everyone. People believed God inspired her to make such wise judgments. They took her decisions as God's will for them.

At the time of Deborah an enemy king was hurting the people of Israel. The king's name was Sisera. He was a Canaanite. For many years he oppressed Israel. Deborah decided it was time to do something about Sisera.

One day as she sat under her palm tree, Deborah had someone call Barak to her. "Barak," she told him, "this is what the Lord commands. March with an army of 10,000 men to Mount Tabor. There you will meet the army of Sisera at the Kishon River."

"I will go only if you go with me," Barak answered. "If you do not go with me, Deborah, I will not go."

"I will certainly go with you," Deborah replied. She got up and went home to get ready for the march.

Barak recruited 10,000 men. He marched with his army to Mount Tabor. Deborah

marched with them. They took up positions at the top of the mountain and along the slopes.

Their enemy, led by Sisera, gathered at the foot of Mount Tabor in the dried-up bed of the Tishon River. Sisera commanded 900 iron chariots and a large army.

"Barak," Deborah said after surveying the situation, "today the Lord will give us victory over Sisera. The Lord marches with us." Deborah gave orders for Barak to prepare to attack.

Just then a tremendous rainstorm came up. It was a cloudburst. Water poured down the slopes of the mountain. Streams filled with rushing water. The streams emptied into the Kishon River. The river filled with water, turning the dry riverbed into mud.

In the rainstorm Barak led his army down the hill. The enemy army stood behind the 900 chariots. Sisera ordered his army to attack the Israelites as they charged down the hillside.

But the chariot wheels became stuck in the mud. The horses could not pull the chariots. There was confusion.

The rushing floodwaters of the river swept soldiers away. Sisera and his army tried to escape by running away.

Barak and his Israelite army easily won the battle. The power of Sisera was broken for good. The people of Israel were again free of foreign oppression.

Deborah was overjoyed. She believed God was with his people. She believed God helped them to victory.

Barak and the whole army praised Deborah as their leader. But Deborah sang praises to God.

"I will sing my song to the Lord,
My hymn to the Lord, the God of Israel.
The earth quaked and the heavens were shaken

While the clouds send down showers.
The Lord has brought freedom to Israel."

Part I: Let's Talk

Activity: It is good at times to remember the importance of women in your life as a family and in society as a whole. You could plan a simple activity, such as choosing one evening and calling it Women's Night when each family member tells about his or her favorite woman. Why is this person important? How has she affected your life?

Questions: What was Deborah's position in her community? What did she tell Barak the Lord wanted him to do? Why was Deborah overjoyed and how did she show her happiness?

Part II: Parent and Teacher Notes

Story Background: Deborah lived in the 12th century B.C. Before Israel had a king, remarkable individuals were chosen by the people to be their leaders. These leaders were called judges. Deborah was a judge of Israel. She had her office under a palm tree where people could come easily to her for settlements and justice. The song named after her, the "Song of Deborah," in Judges 5 is one of the oldest Hebrew literary compositions that we have today.

Scripture and Us: Deborah is a woman who was chosen a judge and leader for Israel in times of serious internal and external problems. Are you surprised that God would choose a woman to free his people?

THE QUESTION BOX

Reader seeks explanation of book

by Msgr. R. T. BOSLER

Q Could you explain in some detail the text of a work called "The Protocols of the Elders of Zion"? Are these protocols the rules that govern the Jewish extremists, the Zionists? Can copies of them be obtained today?

A I hope not! Zionism is the movement organized at the end of the 19th century by European Jews to promote the creation of a Jewish state in Palestine. There may have been extremists among them, but Zionists are not extremists.



The vicious, anti-Semitic document called "The Protocols of the Elders of Zion" was a fraud. The document claims to be reports of a series of meetings held at Basel, Switzerland, in 1897, at the time of the first Zionist congress. The document was printed in Russia and translated into all the European languages. It described in detail a plan of Jews and Freemasons to destroy Christian civilization and create a world state under their joint rule.

In the early '20s the Russian historian Vladimir Bultsev proved that the protocols

were forgeries created by officials of the Russian secret police.

That did not keep the work from becoming a most effective anti-Semitic tool. People readily believe lies about those they don't like, as we Catholics should know from our experience with the bogus "Knights of Columbus Oath," the book "Maria Monk" and the nasty comic magazines now circulating.

In the United States, Henry Ford's private newspaper, the Dearborn Independent, frequently quoted the protocols as evidence of a Jewish threat.

Adolf Hitler used the protocols to stir up the hatred against the Jews that led to the Holocaust and its infamous concentration camps.

You don't want to read such rubbish.

My sources, in case you want to know more, are the latest edition of the Encyclopedia Britannica and the New Catholic Encyclopedia.

Q Please explain the prophecy of St. Malachy about the two of the last four popes who will be anti-popes disrupting the Catholic religion.

Have we had these two anti-popes already?

A This is my week for exposing forgeries. The so-called prophecy of St. Malachy is another fraud.

There was a St. Malachy, archbishop of

Armagh, Ireland, who died in 1148. The prophecy claimed to have been made by him appeared for the first time in 1595 in Venice, Italy.

Understandably, the phrases describing the popes from 1143 to 1590 identified them reasonably well. They were made from the family or baptismal names or native places of popes who lived in the past. The phrases to describe popes from the 17th century on are vague enough to apply to almost anyone.

Q Was Father Leonard Feeney ever reinstated into the Catholic Church after being excommunicated? What happened to the members of his religious order who used to go around the country collecting money?

A Father Feeney was one of the heroes of my youth. His book "Fish on Friday" was my introduction to him. He had the unique ability to make dogma thrilling. The New Catholic Encyclopedia, vol. 17, has a generous appreciation of him as an author and a Catholic.

He made his peace with the church in 1972 and died in 1978. Most of the members of his religious community were also reconciled. They are now developing a monastery in the Benedictine tradition at Still River, Mass.

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

St. Lawrence Parish

Indianapolis, Indiana

Fr. Joseph Beechem, pastor

by SUSAN MICINSKI

Founded on Dec. 8, 1949, St. Lawrence Church is the largest parish in the Indianapolis North Deanery. It first began with about 25 or 30 families that year, and has since grown to include 1,250 families (between 4,500 and 5,000 people).

The vast majority of these families are engaged in some type of parish activity. In fact, there are so many activities going on at St. Lawrence, that someone could be hard-pressed to decide what to do. According to Father Joseph Beechem, pastor of St. Lawrence since 1971, "St. Lawrence has always been an active parish."

One of the most active groups of the parish is the Ladies Club. This organization, a member of the National Council of Catholic Women, provides services to both the parish and the school—especially in the area of fund raising. Some of the events the Ladies Club sponsors throughout the year to raise money include: a chili supper, a poinsettia sale, the annual school festival, a rummage sale and a card party.

President of the Ladies Club, Ellen Sullivan, indicated that the club is good "for creating good spirit among school families, and is a good way for the ladies of the parish to get together." It is also good for informational purposes. From time to time at its meetings, the club brings in outside speakers.

SPEAKING ON the subject of its school, Dave Dunne, principal, said that there are "over 500 children enrolled in the school." This includes grades kindergarten through eighth. "We are especially proud of the fact that the Indiana Department of Public Instruction has granted St. Lawrence school a First Class Commission as an elementary school." This is typically the highest certification granted to presently existing schools.

What makes the school so good at St. Lawrence? According to the information this writer obtained, there are four elements that combine to make this happen. "The board of education at St. Lawrence has been extremely supportive and progressive, and without its support we couldn't have gotten things done so well," said Dave Dunne.

"The whole parish elects this board," explained Barbara Ockomon, president of the board of education. "The membership of the board is an excellent cross section of the church. But the most important philosophy of the group is that everyone is committed to a total Catholic education."

Dunne also attributed the success of the school to the staff. "We could not have accomplished all that we have if we didn't have such a fine staff. Their hard work gets the job done." There are 23 faculty members at St. Lawrence school; three Franciscan sisters and 19 lay teachers.

THE PRINCIPAL ALSO cited the parents of the school children as playing an instrumental part in the education process. "The parents are always interested in what's going on here, and are ready to lend a hand."

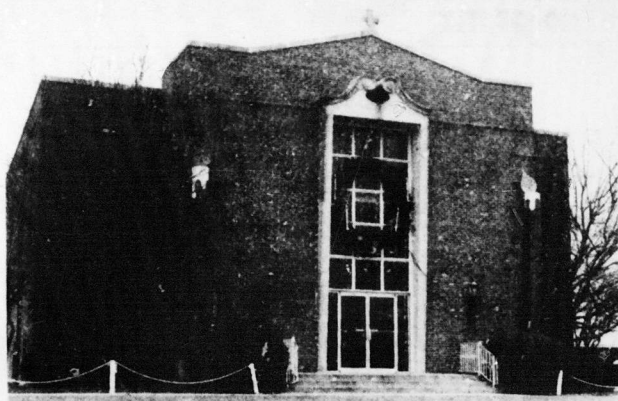
And let's not forget the students. Father Beechem feels that "the kids just love school here. Their enthusiasm is incredible." School spirit is especially strong during the homecoming pep rally. "It's really something to see—the whole school turns out for it."

Another unique aspect of St. Lawrence is that they take a team approach to their religious education program. According to Myrna Vallier, administrator of religious education, "the team approach has been very successful." This is the second year for this program to be in effect. They have 25 catechists teaching the 225 students in the CCD program. Other groups include an adult group and a pre-school group.

Father Beechem is assisted at St. Lawrence by the associate pastor, Father Paul English. There are no other priests at St. Lawrence. Does this pose a problem for the parish?

Dave Dunne feels that the parish has more than adequate service provided by the two priests. "With the two good priests we do have, plus the good people in the parish, we have a super-duper team."

Myrna Vallier thinks there can be an advantage to having fewer priests. "Having fewer priests makes the people of the Catholic church pull together. It's a sure way to get the laity more involved."



Fathers Beechem and English both agreed that the people of the parish shoulder a lot of responsibility. "I just live here," jokingly said Father English. "And I don't have a thing to do," chuckled Father Beechem.

But that is hardly the case. Besides his normal parish duties, Father Beechem is the president of the Metropolitan Area Citizens Organization (MACO). This group is involved with the revitalization of the Devington Center which is now locally owned.

What does the future look like for St. Lawrence?

"One good thing that will be coming up next

month," explained Father Beechem, "is that the parish debt will be paid off." He indicated that that will be a load off of everyone's mind.

Looking further down the road, "our hope for the future is expansion. We would like to see a new church built north of where the present one now stands."

The other two pastors of St. Lawrence were Father Cyril J. Conen and Father James Moriarty. Father Conen was the first pastor and was followed by Father Moriarty upon his death. In July 1971, Father Moriarty was assigned to another parish and Father Beechem was then named as the pastor.

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ST. LAWRENCE TEAM—Clergy and laypeople cooperate to make a large parish work. They are (left to right): Myrna Vallier, A.R.E. administrator; Ellen Sullivan, Ladies Club president; Fr. Joseph Beechem, pastor; Barbara Ockomon, Board of Education president; David Dunne, principal; and Fr. Paul English, associate pastor. (Photo by Susan Micinski)

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CORNUCOPIA

Arriving after the holidays

by CYNTHIA DEWES

Here it is, guys. We've arrived at the time everyone's been talking about, "after the holidays." It's that wonderful time of year when absolutely nothing more stressful than the kids' Valentine party at school looms on the horizon.

We can spend whole days and weeks just schlepping along, not planning anything, not organizing anything, not searching our memories for that elusive detail we missed.

It's a time when we're allowed to slump in front of the television set for an entire evening, or take a nap during the day. We can vegetate for no good reason.

Of course there are the After Christmas and Inventory sales at all the stores designed to drag us out of retirement. But there were lots of sales Before Christmas too, and now there's no money left to spend even if we wanted to.

There's no yardwork to do (still), no spring housecleaning (yet), no preparing for Christmas (whew). It's too cold to clean out the garage. Even the kids' outdoor sports won't be gearing up for awhile.

We might write a few letters, but then the recipients would only feel obligated to write back. We could finally read "War and Peace," but since we've been postponing it so successfully for so many years it's become a matter of pride.

How fortunate that this vacuum in activity occurs at the beginning of a new year. What magnificent timing it is that allows us to indulge our impulses to be off with the old and on with the new.

The whole thing of New Year's resolutions must stem from this combination of relief at the end of something, and challenge at the beginning of something else. It is an oasis in the desert.

So before the well in the oasis runs dry maybe I should take advantage of it. I say the heck with making lists of intentions like sorting through all the family photographs from year one.

But I could, without physical exertion, adjust my interior. I could, if absolutely driven to it by self-analysis, remember to curb my sharp, opinionated tongue. Without moving from my chair I could put all my deepest

worries into God's care instead of trying to manipulate everything.

I could. The question, as in previous years, is... will I?

check it out...

✓ **The Raines Pastoral Counseling Center**, 1717 W. 86th St., is starting a new volunteer program. The center provides pastoral counseling to all individuals with self, marital or family problems. Volunteers will put out a quarterly newsletter, head an annual fund-raiser, and man a receptionist desk. Anyone interested in volunteering may call Sue Richardson at 872-3141.

✓ **Benedictine Father Eugene Hensell** was recently appointed Vice-Rector of St. Meinrad College. Fr. Eugene, a native of Logansport, was ordained a priest for the Diocese of Lafayette in 1969 and joined the St. Meinrad Monastic Community in 1979. He received MA and PhD degrees in Biblical Languages and Literature from St. Louis University and has served at Notre Dame College and Fontbonne College, both in St. Louis. In addition to his duties as Vice-Rector, Fr. Eugene will continue to serve as Dean of Students in the college and teacher of scripture.

✓ Beginning January 10 the Beech Grove Benedictine Center will offer classes in Swimming for all ages and Yoga for relaxation and self-integration. Call 788-7581 for more information.

✓ The Clan Na Gael Pipe Band will hold its **Second Annual Robert Burns Dinner** at the Athenaeum on Saturday, Jan. 15. The evening of traditional Scottish food, music and dance will begin with dinner at 6:30 p.m. Admission is \$12.50 per adult and \$5 per child aged 12 and under. Contact Roderick MacDonald, Pipe Major, at 844-1970 for more information.

✓ A free Management Development Seminar entitled "Answers to Typical Questions and Problems Sales Managers Have About Personnel Selection" will be sponsored by Career Consultants, Inc. in their offices at 107 N. Pennsylvania, Suite 408, on Wednesday,

Jan. 12. For reservations or information on the workshop to be held from 3:30 to 5:00 p.m., call Tricia Lee at 639-5601.

✓ Persons living in the New Albany Deanery who are interested in separation and divorce recovery are invited to meet with an Ecumenical Separated Divorced Group which gathers at Mt. St. Francis at 7 p.m. every Sunday evening. Call Beth Parker (812)944-9358 or Dolly Torp (812)923-5313 for information.

✓ **Mike Kenney and Associates**, 107 N. Pennsylvania, Suite 404, offer two free workshops. One is an **Executive Workshop dealing with terminating employees** on Tuesday, Jan. 11 from 3:30 to 5 p.m. The second is called "Answers to Questions and Problems You Are Facing in Your Job Search" to be held Wednesday, Jan. 12 from 5:30 to 6:30 p.m. Call 634-8611 for information on both workshops.

✓ **Daughter of Charity Sister Jean Maher** has been selected director of Human Services at St. Vincent Hospital and Health Care Center. Sister Jean, who has a bachelor's nursing degree and a master's degree in religion, will be responsible for pastoral care, social services, patient representatives, and other human service concerns at the hospital.

✓ The Christian Leadership Center will offer two workshop sessions conducted by Fr. Jeff Godecker on "Up the Downstaircases of Our Lives". The workshop will focus on holistic, practical, pastoral, caring ways to deal with downers, both ours and others. On Thursday, Jan. 13 the 9 a.m. to 4 p.m. session will be held at the Christian Leadership Center at Marian College. The Sunday, Jan. 23 session from 9 a.m. to 4 p.m. will be held at the IUPUI Catholic Student Center. The cost of the sessions, which are limited to 20 persons, is \$12 each. Registration deadlines are Jan. 9 and Jan. 17, respectively. Call 924-3291 Ext. 206 for more information.

✓ **Louis Salzarulo**, a native of Bisaccia, Italy, was memorialized recently with a gift by sons Albert and Frank Salzarulo of two family scrapbooks and other materials to the Ethnic History Collecting Project of the Indiana Historical Society Library. Salzarulo, who died in 1961, was prominent in Richmond city government for many years and was a member of St. Mary's Parish there, along with his wife, Mary Scoote, and their nine children. In 1964 he was created a Knight of St. Sylvester by Pope Pius XII.

✓ Ten new members were recently elected to the Board of Directors of Catholic Social Services. Elected to three year terms were: Hon. Valan Boring; Michael Mates; Joseph Smith; and Edward Fillenwarth, Jr. Elected to two year terms were: John Day; Vicki Marvin; John Marten; and David Hicks. Also elected were Mrs. Gene O'Connor, and Father Bernard Head.

Re-elected for second three-year terms were: Joseph Morone, Francis (Mike) Connelly, Al Hernandez, and Mrs. Evelyn Reed.

Officers re-elected were: Hon. Gerald Zore, President; Norman Hipskind, First Vice-President; Joseph Morone, Second Vice-President; Mike Connelly, Treasurer; and Agnes Barrett, Secretary.

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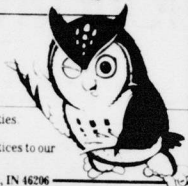
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"SKY JUMPERS"—A favorite pastime for boys at St. James Homes in Greensboro, N.C., is jumping off a bluff behind the homes. Calling themselves "the sky jumpers," several youngsters get together one winter afternoon to demonstrate their jumping ability for the photographer. (NC photo by Joseph Rodriguez)

The Active List



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

Jan. 9, 11, 12

Area groups of SDRG will meet at 7:30 p.m. at the following locations: Jan. 9, St. Thomas Aquinas Parish Center; Jan. 11, Beech Grove Benedictine Center and St. Michael Activity Center, Greenfield; Jan. 12, St. Andrew School.

January 10

Riverview/St. Vincent Health Promotion Center, Noblesville, will offer a four-session program for the diabetic and the family of the diabetic on four consecutive Mondays beginning Jan. 10. For complete details call the Center, 317-842-7234.

January 10, 11

Six weeks' courses in yoga will be offered from 7 to 8 p.m. at the Beech Grove Benedictine Center, 1402 Southern Ave. Beginning yoga is scheduled for Jan. 10 and intermediate yoga, Jan. 11. Call 788-7581 for details.

January 10-13

The Beech Grove Benedictine Center is offering the following

swim classes starting on the following dates: Jan. 10, beginning swim for adults; Jan. 11, advanced swim for adults, beginning swim for children and swimming; Jan. 12, parent and tot; Jan. 13, intermediate swim for children. Call 788-7581 for complete information.

Several classes beginning at St. Vincent Wellness Centers include Celiac Birthing, Baby and Me, Effective Babysitting, Living with Diabetes, Breastfeeding Your Baby, Maternity Physical Fitness and Infant/Child Care. Call 317-846-7073 or 317-842-7234 for information.

January 13

The regular luncheon/card party at St. Mark parish, US 315 and Edgewood Ave., Indianapolis, begins with the 11:30 a.m. luncheon and card games at 12:30 p.m. Men are welcome!

Indianapolis' St. Ann parish, 2850 S. Holt Rd., will present "Parents and Teen-Age Values" in a film entitled "What You Are is Where You Were When" from 7:15 to 9:30 p.m.

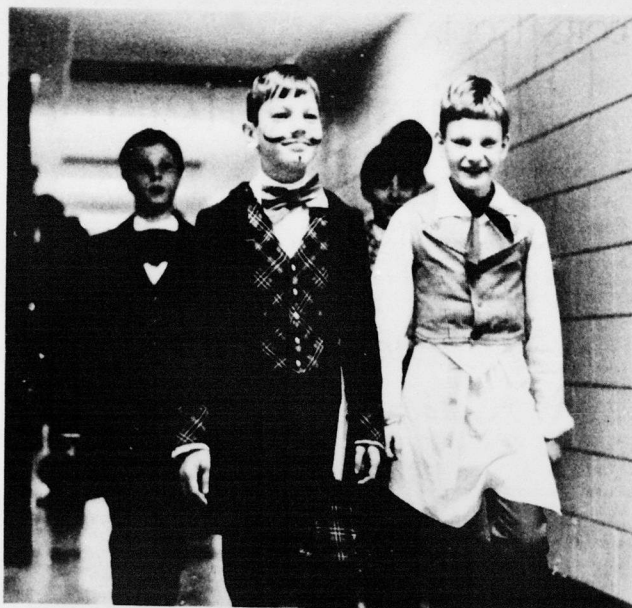
January 14-16

A serenity weekend at Mount St. Francis Retreat Center in southern Indiana, west of New Albany, is a 12-step program for members of A.A. and Alanon. For registration write the center or call 812-923-8818.

A "Healing and Fellowship Weekend" for separated, divorced and remarried persons will be conducted by Fr. Anton Braun at the Beech Grove Benedictine Center, 1402 Southern Ave. For information call 317-788-7581.

January 15

The second Triad of Prayer will be offered at the Beech Grove Benedictine Center, 1402 Southern Ave., from 9 a.m. until 9 p.m. Call 317-788-7581 for information.



NOTED VISITORS—Members of the Vienna Boys Choir walk down a hall at the University of Minnesota in Morris, Minn., following performance of a one-act opera. The choir is nearing the end of a three-month tour of the United States. (NC photo by S. N. Bauer)

OBITUARIES

Quinlan, Georgia Hobbs and Jessie Burtoft.

† JONES, Temple Lee, 72, St. Mary, Indianapolis, Dec. 20. Wife of Edward.

† KECKICH, Daniel, 82, St. Paul, Tell City, Dec. 27. Husband of Salome; brother of Dorothy Kaminiski, Anna Koedrich, Betty Gay, Mary Lorenze, Helen Brown and John Keckich.

† LAGADON, Perfecto, St. Monica, Indianapolis, Dec. 20. Husband of Maria.

† MOORMANN, Joseph E., 81, St. Maurice, St. Maurice, Ind., Dec. 20. Husband of Alvina; brother of Anthony Moormann.

† SPAULDING, Charles M., 56, St. Gabriel, Connersville, Dec. 29. Husband of Elsie; father of Elsie Waddell, Jon, Pat, Rob and Curt Spaulding.

† STIER, Edward J., 75, Immaculate Conception, Millhouse, Dec. 28. Husband of Marie; father of Eileen Richardson, Janet Skidmore, Kathy Kohrman, Gary, Kenny, Marvin, Carl and Stephen Stier; brother of Freida Cord, Bernard and Robert Stier.

† TOMLINSON, John J., 78, St. Mary, Greensburg, Dec. 17. Husband of Ruth; brother of Alberta Baker and Joseph Tomlinson.

† WEIDNER, Leonard L., 82, St. Augustine, Jeffersonville, Dec. 29. Husband of Clara (Hutt); father of Rose Miller, Patricia Rury and Bruce Weidner; brother of Rose Schnell and A.C. Weidner.

† YORK, Thomas W., 87, St. Monica, Indianapolis, Dec. 16. Father of Mary Dick, Thomas W. and John J. York.

Susann Sandala, Corrine Pentecost Floyd and Cliff Dickman.

† EBERTS, Jack Allen, infant, St. Mary, North Vernon, Dec. 16. Son of Joey and Lee Ann Eberts; brother of Sarah; grandson of E.C. and Wanda Eberts and John and Diane Hofelich.

† GROSSMAN, Herbert J., 79, St. Gabriel, Connersville, Dec. 23. Nieces and nephews survive.

† HAERLE, Mary, St. Paul, Tell City, Dec. 27. Mother of Anthony and James Haerle.

† HEITGER, Nell G., 89, St. Vincent de Paul, Bedford, Dec. 17. Mother of Helen Smith.

† JACKSON, John H., 42, St. Gabriel, Connersville, Dec. 20. Husband of Sheena; father of Debora Mae, John and William Jackson; brother of Virginia

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Two Franciscan sisters buried

OLDENBURG—The Mass of Christian Burial for Franciscan Sister Doloretta Keller was celebrated at the Sisters of St. Francis motherhouse chapel here on Dec. 20 and for Sister Mericia Kenney on Dec. 23. Sister Doloretta, 96, died on Dec. 18 and Sister Mericia, 90, on Dec. 20.

A native of Cincinnati, Sister Doloretta was born Sept. 9, 1886, and entered the Sisters of St. Francis community in 1907. She was an elementary school teacher and had assignments in New Mexico, Ohio, Missouri and Indiana. She taught in two archdiocesan schools: St. John, Dover, and Holy Family, Oldenburg.

There are no immediate survivors. Franciscan Sr. M. Cephas Keller, former superior of the Oldenburg community, now deceased, was a sister.

Sister Mericia was an Indianapolis native born on Aug. 1, 1892. She entered the Franciscan Convent on March 11, 1911.

Before her retirement to the motherhouse in 1970, she was a music teacher in Ohio, Illinois and Indiana. In the archdiocese she taught at St. Mary, Rushville, St.

Louis, Batesville; St. Vincent, Shelbyville, Immaculate Conception Academy, Oldenburg; and St. Michael, Brookville.

There are no immediate survivors.

Brother James dies at abbey

ST. MEINRAD—The funeral liturgy was celebrated in the St. Meinrad Archabbey Church here on Dec. 20 for Benedictine Brother James Myers, 52, a monk of St. Meinrad Archabbey. He died instantly in a two-car crash near St. Meinrad on Dec. 17. Randy Klem, 19, of Ferdinand, driver of the other car also died in the accident.

Brother James, a Staunton, Va., native, entered the novitiate at St. Meinrad in 1949 and professed his religious vows on Feb. 10, 1950.

He served in various capacities at the archabbey including monastery porter, community tailor and assistant archivist. He was also director of mail service for both the monastery and the seminary schools.

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Youth problems are often same as adults

by MYRA KELLER

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People who are depressed may show it in ways we don't expect. They may be obnoxious or argumentative for no reason. Or they may go the other way and become very quiet, dropping their friends and activities.

Suicidal people are usually asking for help by their odd behavior, whether they realize it or not. We should pay attention to them and help them to work out whatever their problems are. If the problems are really great we may need to notify a parent or counselor who

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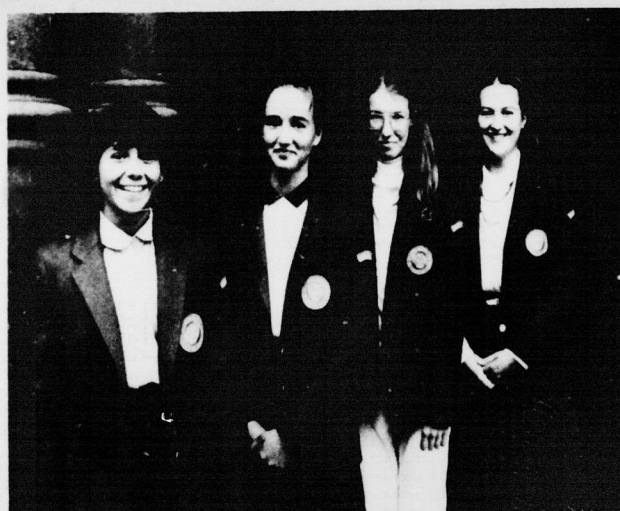
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by JAMES W. ARNOLD

Most movies are like video games compared to those selected and directed by Sidney Lumet, who has unquestionably become America's most important and relevant filmmaker. His latest, "The Verdict," is probably the best film of 1982, just as his "Prince of the City" was clearly the class of 1961.

This one stars ageless Paul Newman (now 57) in one of his milestone roles (along with Hud, Luke and Butch Cassidy) as a boozy, disgraced, down-on-his-luck Boston Lawyer who makes a last stand to avoid a final fall from grace. He fights not only the establishments of law, medicine and religion but the common-sense cynicism of the times (the rich always win, just take the money and run) as he argues a case for a poor woman whose life has been destroyed by negligent administration of an anesthetic during childbirth (in as it happens) a Catholic hospital.

The screenplay, by elite playwright David Mamet from Barry Reed's novel, has the underdog aura of "Rocky" and a similar cathartic effect on audiences. Newman's Frank Galvin is (under the Boston Irish exterior) a classic hero, struggling virtually alone for justice for the weak against impossible odds.

People are hungry for that model just now. And if Frank is an imperfect man, a whiskey-voiced womanizer, divorced, an "ambulance chaser" who solicits cases at wakes and earns drinks telling Irish jokes at bars, so much the better. People need to know they can change, that it's never too late,

that they are not locked into sin and mediocrity, that they can be last-minute heroes.

(THE deathbed conversion has always been one of the Church's most reassuring, and theatrical, teachings).

But as directed by Lumet,



"The Verdict" is much more—a provocative, dark-imagined exploration of contemporary moral malaise. It no longer seems accidental that Lumet emerges as director of disturbing films like "Serpico," "Dog Day Afternoon" and "Network."

While others treat the medium as if it were a cross between the Super Bowl and the Ziegfeld Follies, Lumet almost alone dedicates the supreme skill of his mature years to subjects that matter, to issues of conscience.

The moral complexity in these films may originate with the writers, but it is magnified and focused by the sensitivity of the director, who tunes every chord, every image, every inflection of dialog or lighting or facial expression, to get just the right resonance, to suggest the deepest echoes.

Lumet's films are like a landscape of the ethical puzzles and traumas of our time. Next to him, Spielberg and Lucas are just high school All-Americans.

In "The Verdict," several characters are truly criminal, lying to cover mistakes that would destroy their reputations. But nearly everyone else is corrupted, in more or less degree, by money, including even the intelligent heroine (Charlotte Rampling). This is the charge against all our highest professionals—doctors, lawyers, judges, the press, even clerics.

IT MUST be said, though, that the bishop character (subtly played by Edward Binns) is implicated less: he seems to seek justice, only a bit grudgingly and at least cost.

The way money makes the world go around is superbly described by the manipulative, big shot defense lawyer (James Mason), in a speech that recalls

Ned Beatty's remarkable sermon on the power of multinational corporations in "Network."

Galvin's salvation is that—this time—he refuses to be bought off. One of the flaws in the movie is that we don't really know why. His motivation comes somewhere in a wonderful scene where he sits alone in a hospital ward taking photos of the comatose victim as the medical life-support machines groan and hiss. As the Polaroid prints come to full detail in front of him, he realizes the

meaning of his own identification: "I am her attorney."

Dramatically, "The Verdict" is simply excellent courtroom conflict, presided over by a judge you'll love to hate (Milo O'Shea), with a few special surprises and reversals. The whole piece is saved from cynicism not only by Newman's character, but by powerful images of loyalty and courage—from the hero's old teacher and

friend (Jack Warden) and nurses played like Irish saints by Lindsay Crouse and Julie Bovasso.

Mostly of course there is the film's ultimate faith in human judgement as represented by the jury system, which has taken its lumps in recent years. (But not from Lumet, whose movie career began with that tribute to juries—"Twelve Angry Men").

As one character puts it, "People can surprise you... They have a great capacity to hear the truth."

(Terrific adult drama, powerfully written, acted and directed; highly recommended for mature audiences).

USCC rating: A-II, adults and adolescents.

Recent USCC Film Classifications

The Dark Crystal A-I, general patronage
 Frances A-IV, adults with reservations

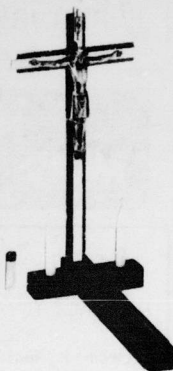
Italians probe attempted murder

—Judge Ilario Martella, chief Italian investigator of the attempted assassination of Pope John Paul II, left Rome Jan. 2 for West Germany to continue his probe of the case. On Dec. 27 Martella's office in Rome released a statement which said he would visit Frankfurt, West Germany, in early 1983 to interrogate Musa Cedar Celebi, a Turk jailed in Frankfurt as a complicity

suspect in the May 1981 attempt on the life of the pope. West German State Prosecutor Hans-Hermann Eckert said Jan. 3 that his office had approved an Italian request for the extradition of Celebi but final approval still has to come from the West German Justice Ministry. Italian judicial sources have said that Martella wants to interrogate Celebi, who is suspected of having

provided weapons and money to convicted papal assailant Mehmet Ali Agca, to check claims which Agca made about the attempt on Pope John Paul's life.

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