

the CRITERION



PRO-LIFE BABY—Benjamin Stine nearly spent the night of his birth in jail in Arlington, Va. After his mother, Mary Kay Stine, reported to the jail to begin a one-day sentence for demonstrating at an Alexandria abortion clinic, she went into labor. She was released from jail at 7 p.m. and Benjamin was born at 9:15 p.m. in Arlington Hospital. (NC photo by Dan Pitre)

Abortion still sparks debate ten years after

by LIZ SCHEVCHUK
Second of two articles

WASHINGTON (NC)—Abortion. That eight-letter word sparked a bitter 10-year debate which reverberates with arguments over what in society should be considered legal and moral.

Since the Supreme Court decision of Jan. 22, 1973, legalizing most abortions throughout nine months of pregnancy, American society has reflected a deep difference of opinion on abortion. To pro-lifers, the issue is clear-cut: Abortion is killing a human life before birth and therefore must be stopped. To pro-choice advocates, the issue also is clear-cut: Abortion is a sometimes unfortunate but necessary option which women as a right must have available in cases of unwanted pregnancy.

Opinion polls seem to show public sentiments going both ways.

After 10 years of argument, pro-lifers can point to legislative victories obtained in the last decade, including passage of the Hyde amendment, annually cutting off government funding for most abortions, and the Senate Judiciary Committee's approval in 1982 of the Hatch amendment, a proposed constitutional amendment stating that nothing in the Constitution guarantees the right to an abortion.

Pro-choice groups vow to keep on fighting. So do pro-lifers.

Meanwhile, pro-lifers say, since the court ruling at least 12 million unborn children have died.

ARCHBISHOP JOHN Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, in a statement prepared for the Jan. 22 anniversary of the court decision, said the court's "rulings ratified the principle that innocent lives can be destroyed in order to 'solve' individual and social problems."

"While I mourn the deaths of millions of unborn children, I grieve even more for the damage done to our conscience as a nation," Archbishop Roach said.

Pro-lifers regard abortion as "human carnage," as a "holocaust," as "wholesale execution of defenseless unborn children," in short, as murder.

"The 'pro-choice' word, such as that is, really means the choice to kill," said Dr. Jack Wilke, president of the National Right To Life Committee, Jan. 12.

"The 'right to life' is the 'pivotal' human rights issue today, because once we abandon the basic democratic principle of equality—that all human beings deserve the protection of the law no matter what their size, their age or their degree of dependency—then the rights of all of us are less secure," the NRLC says in a pamphlet.

By contrast, the National Abortion Rights Action League has said that "every woman has the right to choose an abortion."

"WOMEN HAVE exercised this human right throughout history, often at risk of 'their own lives and contrary to the law,'" a NARAL brochure stated.

To what—if any—extent society, from ancient times, has condoned abortion is disputed.

The Supreme Court said that "we are told" that at the time of the ancient Persian empire, criminal abortion was "severely punished" but also that "abortion was practiced in Greek times as well as in the Roman era."

In that 1973 ruling, discussing its perspective on history further, the court also said (See ABORTION STILL SPARKS on page 13)

Life Roll Cards mark local observance

by SUSAN MICINSKI

Saturday, Jan. 22, 1983 marks the tenth anniversary of the Supreme Court's decision legalizing abortion in the United States. On that day in 1973, abortion became legal during all nine months of pregnancy. To commemorate that date, the Office of Pro-Life Activities in the Archdiocese of Indianapolis will be sending out Life Roll Cards to all the parishes in the Archdiocese. The use of these cards is being promoted in parishes here and is proposed to become an annual event hereafter. The Office of Pro-Life urges all parishioners to read and endorse these cards.

According to Father Larry Crawford, director of the Office of Pro-Life Activities, "These Life Roll Cards which are part of the pro-life movement, are a way in which an individual can make a positive action in support of said movement."

Other methods used in the past include political action committees, lobbies and letters sent to politicians. Unlike these methods, however, the Life Roll Cards are much simpler—all that is required is a signature—and less time consuming—just the few seconds it takes to write a signature.

During all Masses held Saturday, Jan. 22 and Sunday, Jan. 23, the pastors of the churches in the whole archdiocese are asked to

distribute the Life Roll Cards and invite their parishioners to sign them. Father Crawford indicated this is being done in church because this is a matter of such grave importance, and it deserves the direct attention and action of each parishioner in the archdiocese.

After the Life Roll Cards are signed, each parish will return them to the Office of Pro-Life Activities. These cards will be sorted out according to congressional districts. The information contained on these cards will be entered on computer.

Finally, at appropriate times, such as when an election is upcoming or when the Hatch Amendment is up for a vote in the state legislature, a listing of these names (and not the addresses) from the Life Roll Cards will be sent, along with an accompanying letter to whomever the particular representative or legislator is from each congressional district. In short, this will let the politician know that, e.g., "John Doe," is endorsing the pro-life movement, or the Hatch Amendment, etc., and is against abortion.

Later on, when a pre-appointed lay representative in each district finds out whether legislator "X" is in concordance with his constituency or not, he or she will report the results back along with an analysis to each church in his or her district. Then it will be decided what further action (such as letters, phone calls, etc.) should be taken.

Father Crawford hastened to add that each person will play a vital part in regard to the Life Roll Cards. He said that no one should feel that his signature is not important. "Everyone must know that his participation in this matter is extremely crucial."

Four objectives will be accomplished by the Life Roll Cards, according to Father Crawford. First, they will provide a breakdown of names for each congressional district. Secondly, they will enable each parish to learn who in its congregation is interested in forming a pro-life activity committee (there is a box on the Life Roll Card to check if someone is interested in doing this).

Also, the Life Roll Cards will identify persons who want to help and participate in the pro-life movement—be it on whatever level (e.g., secretarial help in the local office). And lastly, the cards will give the names of the people in the parishes who are willing to be a "telephone tree" (when Congress is in session and some relevant issue is up, one person will call 10 people, those people all will call 10 people each, and so forth on down the line).

In summary, the Office of Pro-Life Activities considers these Life Roll Cards of the utmost importance, and each parishioner in the Archdiocese of Indianapolis is urged to respond to this call and sign a card on either Saturday, Jan. 22 or Sunday, Jan. 23.

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Defective infants also have right to live

by VALERIE R. DILLON

Last April 9, in a Bloomington hospital, a Down's syndrome baby was born to a couple in their 30s. He was their third child.

The infant, identified later only as "Baby Doe," needed immediate surgery to correct a malformed esophagus. Without correction, food could not reach his stomach. His parents, however, refused surgery and directed doctors not to feed him intravenously, nor give him water.

Reports of Baby Doe reached the Monroe County prosecutor's office, which sought a court order to override the parents' decision. This was denied by two county courts and the state Supreme Court. Public reaction ranged from shock—"How could this happen?"—to outrage—"It's murder!"—to sympathy—"I don't blame the parents. It's a tough decision. I'd probably make the same one." Numerous individuals tried, unsuccessfully, to adopt Baby Doe. Others demanded immediate legislation to ensure that handicapped newborns would receive the same medical attention given to "normal" babies.

On April 12, at the parents' request, a Catholic priest baptized Baby Doe.

On April 14, the infant died, one day before the U.S. Supreme Court was to hear a request for an emergency ruling.

In the midst of this life-and-death controversy, few people knew that the case was not unique. Insiders report that it has been a fairly common practice to withhold treatment from seriously defective infants; it just had never reached the courts—and the headlines—until then.

Proponents consider it humane and moral medical practice, maintaining there is no need to use "extraordinary" means to preserve the lives of such children, since they are already marked for early death. This practice, they say, relieves the family and the individual himself from enduring a burdensome existence.

What can quality of life for a mongoloid be, they ask, born as he or she is with limited intelligence, probable heart and digestive disorders, and possibly other physical defects? Could this life be worth living? Could any family cope with such a tragedy? Would not the family's other children be damaged? And can society afford to sustain such nonproductive life?

IF THESE SEEM to you to be reasonable questions, you are well advised not to ask them of Clint and Jean Hale, whose son, David, is the "sunshine" of their lives. And if you can't accept some straightforward correction—with a bit of laughter thrown in—don't query Dot

and Bill Sylvester, parents of four-year-old "P.J."

Tight bonds of loyalty and love are obvious when you meet Down's syndrome child David Hale and parents, Jean and the Rev. Clinton Hale, a Baptist minister in suburban Indianapolis. David was born nearly 20 years ago when his mother was 40, her oldest child was 20 and the youngest was two.

Though she "laughed at" her seventh pregnancy, Jean Hale insists she was "just a mess" when told her newborn son had Down's syndrome. "I knew it was October, but it was just like fireworks—Mongoloid! Mongoloid! I started screaming and I guess I screamed for the next three days. That's why I know what people go through when they're first told that."

Her husband tried to comfort her, reminding her, "We've told hundreds of people the Lord can help you with your problems." Now we've got a chance to prove it.

The day after the birth, two doctors sat at Mrs. Hale's bedside and urged her: "You should put David in Muscatatuck (a state school for retarded). He's very, very severe, has no muscle tone, a congenital heart and fungus in the intestines. If he lives to be 100, he'll be a vegetable."

David nearly died in those first months. His intestines were heavily imbedded with tumors and he underwent emergency surgery. The Hales were told, "He'll never live until morning."

Mrs. Hale became very ill during this period. Her husband and their oldest daughter, 20-year-old Barbara, who was pregnant, went to see the facilities at Muscatatuck, "just because the doctor practically demanded it." When they left the institution, they didn't talk about it, but both knew David wouldn't be sent there. Later Barbara told her parents, "If you didn't keep David, I was going to take him."

When the Hales brought David home at three months, he was "a very pale little figure—he'd have to belong to you to love him," according to Mrs. Hale. "We put him on the table on a blanket and said to the children—'Here he is. This is David Eric Hale, and there's going to be problems. It's going to scare me just as bad as you. We're going to have to learn to take care of David.' And that is exactly what we did."

SAYS MR. HALE: "They accepted him as we did."

Declares Mrs. Hale: "They loved him to death. They gave him their whole time, even those little boys (her two youngest)."

"The congregation responded according to us, what we felt," says the father. "If we had been ashamed because he was part of our family or the church, or if we had put him in the background, they would have, too. Almost without exception, they've accepted him as well as we have."

In Special Olympics, David played on the basketball team which won the state competition three years in a row. He also won ribbons in swimming and art. A favorite hobby is putting together jigsaw puzzles—up to 300 pieces.

What has been the most difficult part of raising David? After a moment of silence, Clint Hale speaks:

"When we see David growing older and getting the teenage kind of feeling like he's cut out of the youth activities... it sort of leaves just a little bit of hurt feeling—that he can't fit into the normal things."

"But I suppose the deepest joy is to see him just respond to people, to the family, to just enjoy living. He enjoys living as much as anybody I know."

Dot and Bill Sylvester of Indianapolis have several things in common with the Hales. They have a large family; they bore a Down's syndrome child late in childbearing years; and they found the heart and strength to accept this child of limited potential.

What is different is that when "P.J."

(Patrick Joseph) was born in May 1978, amniocentesis and legal abortion were readily accessible, and—at Dot's age of 47—some would say, obligatory. "We knew the chances of having a Down's syndrome child were there because of our age," Bill Sylvester acknowledges.

But when the doctor offered Mrs. Sylvester amniocentesis—a test which can detect chromosomal abnormalities in a fetus—she refused. "All of our children were born when I was older, so we really didn't think about it." These include college students Billy, 21, and Jill, 19, high schoolers Jody, 16, and Ann, 14, and 12-year-old Katy, who attends their parish school, Immaculate Heart of Mary.

AT P.J.'S BIRTH, the obstetrician announced that the baby had Down's syndrome. What was their first reaction?

"I know this sounds silly, but I didn't have any reaction," states Mrs. Sylvester. She says that a little Down's syndrome child, Robbie, lived near them, played with their children and "was as cute as a button." So, she explains, "having a Down's syndrome child really was no big problem. This might not be a typical reaction, but it might be typical of a couple who has a whole family of children and then a little one comes along. You look at things differently when you get older."

Her husband, who is athletic director and

head football coach at Butler University, agrees. "I think it would be difficult for someone who was young or who had no children... But I think we were prepared for it... I think it was acceptable to both of us."

However, their obstetrician told them immediately at birth that their baby was "very bad, severely retarded," that he had no palate. "You should be thinking about what lengths you would go to keep him alive."

"That brought tears to my eyes," Mrs. Sylvester recalls. "Both Bill and I wanted to do what was best for P.J. and we had never been faced with anything like that." Within 30 minutes, however, their pediatrician arrived, and while confirming Down's syndrome, he pronounced the newborn in good physical condition and not necessarily severely retarded.

Today, a robust, bright-eyed little boy romps with his older brother and sisters, says words but not yet sentences, can count to five ("we're working on 'six'"), uses a fork and spoon and has been toilet-trained since two. And he does have a palate. "It's a high palate, but it's given him no problems," says his mother. He has a slight heart murmur, but it has never given him any trouble and doctors don't believe it will.

P.J. has not yet been tested for mental ability, but he's due for that at Noble School for the Retarded, which he's attended since he was six months old—one notable change in caring for such children. He also attends a Montessori class two days a week with normal children. His parents are enthusiastic about Noble.

(See DEFECTIVE INFANTS on page 13)

Legislative Luncheon planned for Feb. 4

Legislators and pro-life constituents from around the state will gather for a Legislative Luncheon on Feb. 4.

The luncheon, sponsored by Indiana Right to Life, will begin at noon in the Convention Center in Indianapolis.

Dr. Bernard Nathanson, author of "Aborting America" and co-founder of the National Abortion Rights Action League (NARAL), will be keynote speaker. Now an advocate of the

rights of the unborn, Dr. Nathanson will share his perspectives on the abortion issue and his medical expertise in the field of fetology.

IRTLI members will be seated with their area legislators to discuss bills introduced in this session which concern the organization.

Other participants include Nadia Shloss, IRTL president; Ann Minnis, legislative vice president and IRTL lobbyist; Mary Pat Marstall and Bob Mahowald.

Right to Life sponsors rally on Saturday

Tomorrow's "Rally for Life," sponsored by Right to Life of Indianapolis, will open in the auditorium of the Indiana War Memorial and close with a march to Monument Circle.

John Lofton of Washington, D.C., editor of Conservative Digest, will give the keynote address after presentations by other speakers.

Dr. Leon Bourke will open the program at noon, followed by the Rev. Keith Magill, president of the Central Indiana Christian Action Council.

Rep. Dan Burton of the Sixth Congressional

District will issue a call to action. Personal witness will be given by Dan Lazear and his son, Stephen, who is handicapped; Yolandi Leon of Chicago, a member Women Exploited who has had an abortion; and Tina Hurt.

Father Michael Burchick of Our Lady of Mount Carmel parish, Carmel, will offer a prayer. The march to Monument Circle and memorial service will begin around 2 p.m.

Dr. Bourke asks that those participating in the rally bring a pro-life poster. He noted that the rally is being endorsed by the Archdiocesan Office of Pro-Life Activities.



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FIRST FOR THAILAND—Cardinal-designate Michael Michai Kitbunchu, 53, is surrounded by children at Assumption convent school in Bangkok, Thailand, after they presented him with a bouquet of flowers. Archbishop Kitbunchu will be the first cardinal in Thai history. (NC photo from World Wide)



CANDLELIGHT PROTEST—About 700 anti-abortionists turned out to denounce an abortion clinic set to open in Dover, Del. The candle-carrying demonstrators braved cold winds to sing hymns and listen as local ministers spoke out against the clinic. (NC photo from Wide World)

Society changed since 1973 decision

by SUSAN MICINSKI

Ten years have passed and yet the abortion issue rages on. Not only as a moral issue but also as a political one, it still is hotly debated. When the Supreme Court made its decision to legalize abortion, little did it realize the ramifications for the future. Since the future is now here, how has the abortion issue affected our societal values?

"Abortion has become an alternative to birth control and definitely to self-control," said Elizabeth Stout, one of many volunteers who mans a phone for Birthline/Abortion Alternatives (a network of trained volunteers who provide counseling and assistance to pregnant women) and a member of St. Luke Church in Indianapolis. "So many people in this world take it as a God-given right that they can have abortions. Where do they get the idea that they can take a life like that?"

Mrs. Stout added that the majority of calls received by Birthline/Abortion Alternatives are from women seeking information about what other options are available other than abortion, or where they can go to get free pregnancy tests. Mrs. Stout did add, however, that sometimes women call the agency by mistake thinking it to be a place to get abortions. "We had three consecutive calls one day, and each one of the women was determined to have an abortion. In each case, it came down to a matter of inconvenience (having the baby) so these women just felt it was easiest to get rid of it."

Similar sentiments were expressed by Dr. Paul Muller, medical director of St. Vincent

Hospital in Indianapolis. "People, and I do mean the majority of people—even the pro-abortionists were surprised when the Supreme Court made its decision in favor of abortion. But now that it's 1983 and 10 years have gone by, what used to be considered shocking is now seemingly something that society accepts."

BUT, OF COURSE, it would be incorrect to generalize and say that all of society accepts abortion. Dr. Muller intimated that efforts and strides were being made by various pro-life groups. "If there weren't any pro-life movement, there would be no hope of turning this situation around."

Dr. Muller also brought up two other interesting facts. One was that there are fewer and fewer medical reasons for having an abortion. "They used to do them whenever there were any complications with the heart, kidney, or liver." Now through the advancement of medical technology a lot of those previous problems are solved. "But if parents can't have medical reasons, they just get the abortions on demand."

The other fact Dr. Muller brought up was that in Indiana, very few abortions are done in hospitals. "For one thing the hospitals don't like to get involved in this issue. Most abortions are able to be done as outpatient procedures. As a result of this, the volume of abortions are being done in clinics."

The clinics and hospitals where the abortions are being performed are required by law to report them to the State Board of Health. According to Robert A. Calhoun, director of public health statistics (which is a division of

the State Board of Health), abortions in Indiana increased with each successive year from 1973-1980. However, the statistics from 1981 were down from 1980, and at this time it is believed that those of 1982 will be down from 1981. Calhoun was unable to say for certain why this changing trend is taking place.

"WE CAN ONLY hazard a guess as to why the rate of abortions in the state is decreasing. It is possible that it has something to do with the fact that it is now socially more acceptable to be an unmarried mother. (One out of six births in Indiana is listed as illegitimate.) It also could be because of all the more pressures and groups against abortion."

But in spite of all these groups and pressures working against abortion, "15,016 abortions took place in Indiana in 1981, and approximately 70 percent of these took place in Marion County," added Calhoun.

What do parents think? "Abortions definitely have increased since 1973," said Dale Weintraut of New Castle, a subscriber to The Criterion and member of St. Anne Church there. "People think it's nothing, but it's wrong. Parents ought to know if a child of theirs is going to have an abortion."

Indeed, it does seem that society has changed its way of thinking since abortion has become legalized in 1973. "People just don't value life like before or consider it a precious gift from God," remarked Father Larry Crawford, director of the Office of Pro-Life Activities. "Just think about the children aged 10-20 years of age. They could logically not be here if their parents would have decided in favor of abortion."

'Decade of Destruction' marked in Decatur County

by LAURA JO TEBBE

GREENSBURG—January 22 marks the 10th anniversary of the Supreme Court ruling which legalized abortion. Decatur County Right to Life has several plans to mark this date using the theme "Decade of Destruction." According to member Debbie Asche, citizens of the community who are concerned about abortion are being urged to drape black ribbons outside their homes to mourn the 13 million deaths in the decade. A week long display in a downtown window will remind people of this theme.

"Education is our number one priority," says Right to Life president Charlotte Harp. And whether it be the tolling of church bells to mark the anniversary of the 22nd, a booth at the fair, or a birthday party to celebrate those children whose parents have chosen life for them, the goal is always to make the community aware of the realities of abortion.

The group includes some very creative minds and has utilized some unique methods to keep the abortion issue in the public eye. One reminder they're especially proud of is the birthday party sponsored in October held to thank the parents of the children of the community for choosing life for their children. Every child in the community was invited to attend. Clowns, ice cream, and entertainment were provided. The mayor proclaimed "Respect Life Week." The climax saw the send off of 200 helium balloons, sent to the childish strains of "Happy Birthday to Us."

Another past attention-getter was a contest held at a booth sponsored at the county fair. Right to Life displayed baby pictures of local well-known officials and businessmen, and challenged people to match the baby picture to a current picture. People were drawn to the booth, and while they enjoyed the guessing game, they were also educated by the leaflets and fetal growth displays. People were subtly reminded to be thankful that the parents of the babies whose identities they were guessing had chosen life—not abortion.

Sometimes education is less subtle and more direct. The organization sponsors a "people to people" program through which speakers are offered on the subject of abortion to any organization or even any size group of individuals. They urge people to talk to at least one other person a week to spread the truths about abortion. Local member Eva Westhaver

elaborates with suggestions anyone can do

"We should pray every day for the unborn child," she states and adds, "We should write letters to our senators and congressmen. We should keep abreast of all legislation which is pro-life and make sure our legislators know how we want them to vote."

One way interested persons can keep

abreast is through the group's newsletter which is published quarterly and is sent to its almost 200 members. The core group is proud of this large membership and also pleased with the support they receive from the community as a whole. Says Mrs. Harp, "People who aren't even members often come up to tell us that they think we're doing the right thing."

Pro-lifers urged to present united front

WASHINGTON—Ten years after the U.S. Supreme Court legalized abortion, Msgr. James T. McHugh has urged the pro-life movement to unite behind a single constitutional amendment which will grant real but not total protection to the unborn by letting Congress and the states pass anti-abortion laws.

Msgr. McHugh is director of the National Conference of Catholic Bishops' development program on natural family planning. In 1973, he was director of the NCCB Committee for Pro-Life Activities, which now oversees his natural family planning project.

The priest also suggested that pro-lifers realize that gaining constitutional protection for the unborn will take time but that a "slower pace allows for better public education and growing public acceptance," both necessary in influencing legislators. He likewise said pro-lifers should "make friends, not enemies, especially in the Congress."

Comments from Msgr. McHugh came in an analysis of directions for the anti-abortion movement to take in the future. The analysis, which also included a look back at developments since 1973, was scheduled for publication in The Advocate, newspaper of the Archdiocese of Newark, Msgr. McHugh's home diocese.

Msgr. McHugh's advice included the following:

—"Continue to give priority to amending the

Constitution but continue simultaneously to support other legal strategies" and to "generate judicial reconsideration" of the Supreme Court abortion ruling.

—"Admit the distinction between moral and legal. What is morally compelling may not be legally possible here and now." Likewise, "what is legally possible may be prudentially imperative as a first step toward the ultimate moral ideal."

—"Recognize that, at present, the only likely progress in passing a constitutional amendment lies with an amendment that grants real but limited protection to the unborn by restoring federal lawmaking power to federal and/or state legislatures. Choose one such amendment and unite behind it."

—"Concentrate energies on a specific and limited pro-life legislative agenda. Do not pursue every proposed strategy and do not go for calculated losses simply to prove that some legislators are pro-abortion."

—"Support candidates that will vote pro-life but don't waste time and energy fighting straw men or in trying to punish pro-abortion legislators."

—"Strategically, focus on the Senate in the immediate future, where there is some support and where the legislative process allows more time and reasoned debate."

—"Finally, remember that concern for the unborn child is logically connected with care of all infants and children. In our day, the value of

the child needs constant reaffirmation and the care of children—and sometimes of their parents—needs the support of the entire society. The pro-life agenda is not complete with a constitutional amendment; a more widespread and positive valuation of all children and an appropriate social agenda must also be put in place, and it will go beyond the time of this administration, this Congress or the lives of most of us."

In further advice for pro-lifers, Msgr. McHugh also suggested that "given the structure of the Constitution, it is probably not possible to write a constitutional amendment that outlaws all abortions. Every type of amendment allows for some balancing of the right to life of mother and child."

He said that "this should be openly admitted and indeed emphasized" in legislative debate.

Although the Hatch amendment has sometimes been referred to as a "human life amendment" (others of which would more directly ban abortions), Msgr. McHugh said that such a description is unwise. As he put it, "unfortunately, during the last Congress, describing the Hatch amendment as a human life amendment and failure to admit its limitations played into the hands of pro-abortion forces who lumped all anti-abortion strategies together and portrayed them as attacks on the Constitution, punitive of women, efforts to establish one religious viewpoint as the basis of law."

POINT OF VIEW

New solutions needed to solve shortage of clergy and Religious

by Fr. CHUCK FISHER

Discovering ways to deal with the present and future shortage of the clergy and Religious in our archdiocese has been a priority for all of us of late. Recent meetings of the assistant chancellor and the director of personnel for priests with people from all the parishes and deaneries have been used as a kind of listening session and provide input into the problem. These meetings are a partial solution for short range or interim planning for placement of the personnel in the parishes.

It's good we are doing this now and it's a help knowing that about 700 people shall have had something to say as to how priests and Religious can be most effective given the declining numbers. Whenever the interim three to five year plan is published, the longer planning process will be aided.

Solving this particular problem can take



years, perhaps decades for it is only one facet of a many sided situation facing us. The plan now centers around priests and Religious. All of us will need to be engaged discerning solutions for the other areas of major concern to the Church of Indianapolis. Shifting clergy and Religious is relatively easy compared to the shifting of the consciousness all must make if our Church is to grow.

A network or structure like a diocesan pastoral council can be utilized to help smooth the way for participation in the decision making process as well as the reordering and the renewing of the local Church. Archbishop O'Meara is, of course, the ultimate authority. Yet it's safe to say that no one person would want to be deciding all the issues and doing all the planning alone. Long range planning is the long term planning of many people. We've at least begun.

THERE ARE MANY areas of responsibility to address. Can all the parishes of the archdiocese support and maintain adequate religious education? A DRE or CRE? Catechists from the local community? Can the schools we presently have continue without

major outside sources of revenue? Do we have too many buildings? Empty schools? Empty convents and rectories? Many buildings and properties are rapidly deteriorating. What are we going to do with them?

Some parishes are becoming poorer due to shifts in the local population. How do we care for them? Are certain parishes no longer viable as dynamic communities of faith? Is each person in the archdiocese represented through some parish organization or structure—like a parish council—thus insuring the growth and development of the community and its mission. If not, is it the local pastor who must be confronted with the fact that the people are the Church and can be trusted that the Spirit works through them?

All of us must begin planning and decision making for the times when we are without a clergy and Religious. We are running very short of them now and they simply won't be around all the time.

Can our present way of placement of clergy be sustained, that is a priest in every parish or at least part of the time? Or can we not envision a vast network of non-clerical ministers and ministries working to carry out the Gospel of Jesus Christ calling for the assembly and presiding at liturgies of Eucharist?

CAN WE NOT see that much of the shortage problem could be solved by ordaining women, allowing for married clergy, and the return of our already married priests?

Can we not be much more involved in working for justice in our society in Church and much more committed to working for unity among all of God's people?

Cannot the liturgical ministries be enhanced and ongoing self-education be a stronger force in our lives as Catholic Christians?

Is evangelization a priority to the local faith community?

Is the discernment for the spiritual life in the community left to the pastor or is everyone seeking to continually refresh the community spiritually? And, we all know we—the archdiocese and many, if not most, parishes—are financially bereft.

Many of these questions and situations require our immediate interest and discernment. Focusing on just one area of concern will solve some things but for the long range very little. In our archdiocese there exists a great number of resources. All of them are available and can be put to use for realizing the vision of Church.

From the Christian Leadership Center staff in Indianapolis and the faculties and experts from the colleges, universities and seminaries to local directors of deanery centers of religious education to the people in our own parish leadership positions and those of our sisters and brothers in other churches, an effort can be built up and the process begun wherein the personal growth and development of our Church, the people and the mission to spread the gospel can fulfill our biggest dreams, accomplish the goals and visions for our future, solve some of our larger problems, and answer our questions. The more people are involved, the more that happens. There is a greater vibrancy, more input, larger challenges, and more solutions. Most of all there is a deeper sense of the presence of Jesus working through all of us.

WASHINGTON NEWSLETTER

Many Guatemalan problems appear on horizon for American people

by JIM LACKEY

WASHINGTON (NC)—For the past few years U.S. Catholics have heard lots about El Salvador, primarily because of the deaths there in 1980 of four American churchwomen and the debate over U.S. military aid to the nation's government.

But shortly the debate over El Salvador could be eclipsed by the debate over neighboring Guatemala, where death also has come to American missionaries and where the Reagan administration wants to resume U.S. military aid.

The administration announced shortly after the new year began that it was ending a five-year embargo on arms shipments to Guatemala by approving a long-delayed \$8.4 million sale of U.S.-made helicopter spare parts. Military sales to Guatemala were suspended in 1977 following charges that its government was involved in widespread human rights violations.

The Reagan administration says Guatemala's human rights record has improved under the regime of Gen. Efraim Rios Montt, who came to power in a coup last March. But Catholic Church officials in the United States have come to just the opposite conclusion, saying human rights in Guatemala had reached a new low under Rios Montt.

Citing among other things recent campaigns against Guatemalan Indians,



Archbishop John R. Roach of St. Paul, Minneapolis, president of the National Conference of Catholic Bishops, said last November that a "tragedy of unimaginable proportions is unfolding daily" in Guatemala. He urged the Reagan administration to withhold military aid to Guatemala until there is "substantial and verifiable proof" that repression of human rights has ended.

GUATEMALA, LOCATED at the northern end of the Central American isthmus, has been governed for years by a series of military rulers and also has seen a marked increase in violence and death as the country struggles through a civil war. Among the recent victims of the violence have been two Americans: Father Stanley Rother, an Oklahoma priest slain in 1981, and Christian Brother James Miller, killed last February.

"Their deaths," said Archbishop Roach in a letter last summer to the Guatemalan bishops, "are a reminder of the many bonds that unite the church in the United States with the church in Guatemala."

Three men were convicted last February in connection with Father Rother's death, but Archbishop Charles A. Salata of Oklahoma City, the priest's bishop, said he was convinced after a trip to Father Rother's parish that the wrong men had been convicted and that there had been a "miscarriage of justice."

The government contended that Father Rother's killers were three local men who were burglarizing the parish rectory at the time of the shooting, but church sources in Guatemala said the three were right-wing terrorists from outside the local community.

Under the current Guatemalan ruler, Rios Montt, the Reagan administration says, the situation in Guatemala is getting better.

PRESIDENT REAGAN himself, during his Latin American trip in December, met with Rios Montt and said later that the Guatemalan leader was getting a "bum rap" on human rights. And State Department officials, when the sale of the helicopter parts was announced, maintained that there had been a "dramatic decline" in political violence in Guatemala.

According to the State Department, Rios Montt has curbed abuses of human rights and has started his country on a return toward democracy. While the situation in Guatemala is not yet ideal, the State Department said, further progress in promoting respect for human rights can be expected.

Critics, though, have maintained that thousands of peasants have either fled the country or have been killed since the coup that brought Rios Montt to power. The Maryknoll order, which has 70 priests, brothers and sisters working in Guatemala, said in early December that U.S. military assistance to Rios Montt "can only prolong the present situation."

Under current law the sale of spare parts to Guatemala does not need congressional approval. But critics of the administration's decision introduced a resolution in the House, co-sponsored by more than 70 congressmen, which would block the sale.

While it was not clear whether such a resolution could be approved, opponents of the sale were banking on protests from the



American public similar to the protests that accompanied extension of military aid to El Salvador.

"The American people," said Rep. Michael Barnes (D-Md.), "are just not ready to resume a military relationship with Guatemala."

the criterion

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LIVING THE QUESTIONS

Retarded, deformed children still often unwanted

by Fr. THOMAS C. WIDNER

In Charles Dickens' novel "The Life and Adventures of Nicholas Nickleby," the boys boarding at Dotheboys Hall, the "school" presided over by Wackford Squeers, share the horrendous fate of physically deformed and retarded children unwanted by parents unwilling or unable to bear responsibility for them. Most of them remain forgotten by their families. The cruelty of Squeers and discovery of real life equivalents of such schools as his shocked readers of its day (1838) and probably shocked viewers who watched the story unfold in its television production recently.

It is ironic to me that this story was televised this past week. It fed right into the stories we are running this week concerning the 10th anniversary of the Supreme Court's decision legalizing abortion.

The handicapped and the deformed were kept hidden. "Normal" human beings did not want to admit the existence of such "mistakes" and "inconveniences." The discovery how widespread such "mistakes" were scandalized society and promoted reform. It did not necessarily alter the attitude of individuals. Until 1973 abortion was looked upon as something hidden and outside the "normal" course of life. With its legalization it outraged many who only previously sneered at it. Abortion was no longer hidden, and this scandalized a large segment of society.



DESPITE ADVANCES IN care the world over for the physically and mentally helpless in our society, some attitudes have not changed. The outrage expressed in the discovery of the inhumanity of human beings toward one another or toward themselves too often reflects the failure of humans to take responsibility for themselves and their society. Outrage often suggests that what we want to remain hidden is no longer so. Our concern for the unborn, for the handicapped, for the deformed is not always based on a true, Christian recognition of the importance of the human being, but sometimes on our inexorable desire to keep the unspeakable unspoken.

So we are commemorating the 10th anniversary of the Supreme Court's decision legalizing abortion. The act is no longer hidden. It is real. It is out in the open.

What should concern us is less the legalization of abortion, than the attitudes which presume abortion is a right which defines womanhood or a choice which opportunely frees a woman from responsibility. What is most despicable, in other words, is the opinion that the right to an abortion somehow makes one more fully human.

In France recently, a woman's rights activist described abortion as "civilized" and said women can now decide when life begins and not just tolerate its event. In other words, the so-called right to an abortion is a power base for women who feel powerless. So what has happened? The tyranny of men is now replaced by the tyranny of women.

FOR MANY THE ISSUE is not life but power. The concern is not the caring and nurturing of a human life but a tool by which one segment of society can establish its prominence

over another. A pendulum is swinging to another extreme. Human relationships become expressions of a sexual war and not of human love.

These attitudes, of course, presume that childbirth is an experience which excludes males. The gap in human relationships grows wider. But what of the relationship of man and woman who together create new life? Where is its celebration? The Church, I think, is paying the price of a very bankrupt theology of marriage as well as a clerical hangup on sexuality. Because the Church in the past has downgraded the sexual relationship of men and women, we are now experiencing the most violent kind of carrying out of that logic.

Abortion denies the role men and women together play in the creation of a new human life. It is a means for two human beings to escape the responsibility for relating to each other. Moreover, it is the most effective tool men have for denying women their rights for it once again lets men off the hook. It is woman's body which suffers the abortion—not man's. The man who is responsible for impregnation can continue to remain anonymous.

Whether we like it or not, we are going to have to live through a time in which abortion is viewed as a right, a power base and "civilized." In effect, we as Catholics are going to have to pay for our past failures to celebrate the sexual relationship of men and women. We are changing that but society does not change quickly. Love, according to Paul, forgives all things. It is only by expressing our Christian love for all human beings that the world will believe in what we say.

What changes will the new Code of Canon Law bring?

by JERRY FILTEAU

(On Jan. 25 Pope John Paul II plans to issue the revised Code of Canon Law. This is the second of two articles in The Criterion looking at some of the questions Catholics are likely to ask about the new code.)

Q. I read somewhere that the new Code of Canon Law will let women preach in church. I also read it will let married deacons remarry if they are widowed. Are these things true?

A. The question highlights one of the problems that church officials (and journalists) face in trying to prepare for the new code. Yes, the final draft of the new code submitted last year to Pope John Paul II had provisions for lay men or women to preach in church under certain conditions (but not to preach the homily, strictly speaking). And yes, that same draft allows widowed permanent deacons to remarry without a special dispensation. But until the pope actually promulgates—officially publishes—the new code, which he plans to do Jan. 25, scarcely anyone dares predict precisely what it will say.

One can safely predict broad outlines of what the new code will say and do, but on very specific questions such as these, it is always possible that the pope will rewrite any given law, overruling the decisions of the papal commission that prepared the final draft. Just three weeks before the code was to be promulgated church sources were saying that it was not yet printed, and there were serious questions whether it would be distributed to the world's bishops before the promulgation date.

Q. A few years ago there was a lot of talk about a "lex fundamentalis," a sort of constitution or fundamental law of the church. What ever happened to that?

A. The "Lex Ecclesiae Fundamentalis" ("fundamental law of the church") was still under active consideration until less than two years ago. It was to be a separate document expressing principles of church doctrine and

government that would apply to all Catholics, both of the Eastern rites and of the Latin rite (the new code applies to the more than 700 million Catholics of the Latin rite, but not to the millions of Catholics of the Eastern rites). Throughout the history of its development, the project of a fundamental law was beset with technical, theological and political problems. Protestants and Eastern-rite Catholics, for example, were generally opposed to it, and the commission drafting the code was having problems over what should be in the code and what should be in the fundamental law. At the last full meeting of the commission revising the code, in October 1981, the commission's secretariat presented a detailed plan to incorporate appropriate provisions of the fundamental law into the new code, thus effectively dropping the idea of a separate fundamental law. Presumably Pope John Paul will carry out this approach in the new code he promulgates Jan. 25.

Q. Will life in my parish or diocese be changed by the new code?

A. Immediately, probably not. In the long run, yes.

Town meetings vital to political life of Vermont

BURLINGTON, Vt.—Vermonters in town meetings across the state in 1982 voted overwhelmingly in favor of a nuclear weapons freeze. They may face the same issue and a new one, U.S. aid to El Salvador, in similar meetings in 1983.

In addition high school students around the state are being asked to discuss and vote on the nuclear arms freeze issue in mock town meetings to be held in April.

Town meetings, non-existent or of relatively little importance in the governmental structure of most states, are still a major part of Vermont's political life.

When 196 Vermont towns voted on a proposal last year for a bilateral U.S.-Soviet freeze on

One important aspect of the new code is that, following Vatican II criteria, many areas of church life which were once governed by detailed legislation from Rome are now governed at the world level by more general, flexible norms. More specific legislation, adapted to local circumstances and needs, is left at the local—primarily the diocesan—level. Much of this has already been done in a piecemeal fashion by papal decrees, constitutions and other forms of legislation since Vatican II. But the new code systematizes all that legislation and provides, for the first time since Vatican II, the complete general-law framework for diocesan and parish organizations and structures to be reviewed and perhaps reorganized to serve existing needs better.

Whether one is talking of the old code or the new, it is fundamental that the life of the church is basically spiritual, and law can neither force nor prevent the life of the spirit. Two liturgical celebrations in neighboring parishes can both fulfill the letter of the law in every respect and yet be vastly different in their spiritual and pastoral richness. An important aspect of the new code is that many of

its canons (individual laws) do not set strict legal norms as such, but rather are hortatory in nature. That is, they urge this or that activity or method of action for the effective pastoral care of souls, but leave details to the discretion of the bishop or pastor.

Thus much of what happens under the new code depends on how well—or how badly—individual dioceses and parishes take up its opportunities for local development and implementation. It depends on how well Catholics respond to the challenges to them to participate more actively and fully in the church's life and mission. No one would say the new code is perfect, but it is not the hook on which a failure of spirit on the local level should be hung.

Q. That all sounds very general. How specifically does the new code differ from the old?

A. The new code is much shorter, about three-fourths as long as the old code. While the old code was modeled on European civil law codes, the new code is completely restructured to reflect Vatican II theological views of the church; the sacraments, for example, which (See WHAT CHANGES on page 13)

the testing, production and deployment of nuclear weapons, 177 voted in favor of the freeze.

Freeze supporters are seeking to keep the issue alive in the state by reintroducing it this year on the agendas of town meetings.

Opponents of U.S. aid to El Salvador, where the government is accused of extensive violations of human rights in its civil war against leftist guerrillas, are seeking to get Vermonters to address that issue in their town meetings.

When the issue of U.S. aid to El Salvador was placed on local ballots in Burlington and St. Albans last November, the majority of voters in both communities opposed such aid.

Rice Memorial High School in Burlington, one of three Catholic high schools in Vermont, is to be the first school in the state to hold a high school town meeting on the nuclear freeze.

Michael C. Pearo, chairman of the social studies department at the 560-student school, commented that "the nuclear issue is a vital issue in today's world, and students should be informed of any arguments for or against it and the ramifications of nuclear war."

Students are expected to conduct the high school town meetings like regular town meetings, following parliamentary procedures of debate, amendment and voting on resolutions.

Church leaders condemn nuclear war

VIENNA, Austria—There is "no cause that would morally justify" nuclear war, said an international, interfaith group of religious leaders at the end of a three-day conference with scientists.

Saying that "the future of humanity" is at stake, they called for "urgent action" by nations to eliminate nuclear arms from the world.

The group of 11 religious leaders, convoked by Cardinal Franz Konig of Vienna and American Holy Cross Father Theodore Hesburgh, president of Notre Dame University, met Jan. 13-15 with six representatives of national academies of science to discuss the threat of nuclear weapons. The Catholic, Orthodox, Protestant, Anglican and Moslem faiths were represented by the religious leaders.

Among them were Archbishop Jean Jadot, pro-president of the Vatican's Secretariat for Non-Christians; Archbishop John R. Roach of St. Paul-Minneapolis, president of the (U.S.) National Conference of Catholic Bishops; Methodist Bishop James Armstrong, president of the National Council of Churches; and Father J. Bryan Hehir, director of the U.S.

Catholic Conference's division of International Justice and Peace.

The group focused its discussions on an appeal for an end to the nuclear arms race issued last October by 59 scientists from 31 nations who met at the Vatican under the auspices of the Pontifical Academy of Sciences.

In a joint statement at the conclusion of the Vienna meeting, the religious leaders affirmed the scientists' call for action.

"As persons from diverse religious traditions," they said, "we are impressed by the declaration of these eminent scientists. We speak as one to emphasize that humanity, for the first time in history, has the power to destroy itself.

"We believe that there is no cause that would morally justify the death and destruction caused by a nuclear conflagration."

Declaring that no side could "win" a nuclear war, the religious leaders said the "first duty" of their respective faiths was to praise their Creator and revere human life.

Lasting peace "is both a gift of the Creator and a work of ours and can only be based upon global justice, respect for the dignity of each

person, a conversion of mind and heart regarding war and peace, and, finally, the Creator's call for reconciliation between estranged peoples," they said.

The group denounced the arms race for diverting valuable resources from human needs and called on national leaders to "repudiate as a means of settling disputes between nation states a destructive force that outstrips our ability to calculate its effects."

"We join the scientists in their call for urgent action to achieve verifiable disarmament agreements leading to the elimination of nuclear weapons," they said. "Nothing less is at stake than the future of humanity, with its rich and variegated cultures and religious traditions."

The scientists who met at the Vatican last year said that the hazards of nuclear war made all other disputes in the world pale by comparison. Citing the medical, sociological, ecological and genetic hazards of nuclear war, the scientists called it "the greatest moral issue that humanity has ever faced." They urged world leaders to halt the arms race and reduce and eventually eliminate all nuclear weapons.



THIRD DRAFT—Cardinal-designate Joseph L. Bernardin, left, of Chicago listens as Father J. Bryan Hehir, director of Office of International Justice and Peace for the U.S. Catholic Conference, makes a point in a working session in Washington of the committee drafting a pastoral letter on war and peace for the U.S. bishops. The five-member committee headed by Archbishop Bernardin is working on a third draft of the pastoral to be presented at a special session of the National Conference of Catholic Bishops in Chicago in May. (NC photo by Bob Strawn)

TO THE EDITOR

Postscript to story of Sacred Heart

An important postscript should be added to the interesting profile of Sacred Heart parish in Indianapolis (1/14/83).

Perhaps no other parish in the archdiocese can match the number of religious vocations to the Church, as this southside Indianapolis parish has fostered nearly 100 women Religious and more than 50 priests and brothers during its history.

Sacred Heart parish has contributed more than its share of educators, administrators, missionaries and other vineyard workers. That record says something positive for family values, exemplary home life and the example of clergy and Religious who have served in the parish's ministry.

Paul G. Fox

Indianapolis

church in the world

More in Polish seminaries

ROME—The number of Polish seminarians has increased nearly 25 percent in the past three years and ordinations to the priesthood are up more than 30 percent in the same period, according to statistics released by the Polish bishops' office in Rome. At the end of 1982, there were 7,225 major seminarians in Poland, a 23 percent increase from the 5,845 total at the end of 1979. During the year, 571 diocesan priests and 204 religious priests were ordained. The total figure shows a 31 percent increase from the 407 diocesan priests and 182 religious priests ordained in 1979. The Archdiocese of Cracow, headed by Cardinal Karol Wojtyla until he became Pope John Paul II in 1978, had the largest number of major seminarians (358) and of newly ordained priests (47).

Pope to install cardinals

VATICAN CITY—Pope John Paul II will hold a secret consistory for cardinals just prior to the public ceremony Feb. 2 installing 18 new members of the College of Cardinals, the Vatican announced Jan. 13. A secret consistory limited to the pope, the College of Cardinals and the cardinals-designate is traditional. It also is traditional for the pope to deliver a major address then.

Bishop installed

(UNDATED)—Calling himself "a fellow disciple," Bishop William Friend, newly named bishop of Alexandria-Shreveport, La.,

said at installation Masses Jan. 11 and 12 that he had "come to affirm the good, and to help harmonize what will be done to celebrate and to serve." More than 500 people attended the installation Mass Jan. 11 in St. Francis Xavier Cathedral in Alexandria. The following day, at St. John Berchmans Co-Cathedral in Shreveport, about 700 people were present. Principal concelebrants at both Masses with Bishop Friend were Archbishops Philip Hannan of New Orleans and Pio Laghi, apostolic delegate in the United States.

Heckler against abortion

WASHINGTON (NC)—Margaret Heckler, President Reagan's nominee as chief of the Department of Health and Human Services, said that in her new position she will oppose federal funding of abortion. Mrs. Heckler, 51, a Catholic and a former congresswoman from Massachusetts, had a "near 100 percent pro-life voting record" during her 16-year career in the House of Representatives, according to the National Right to Life Committee.

Campaign meetings held

WASHINGTON (NC)—Officials of the Catholic Communication Campaign, a program of the U.S. bishops to improve the church's skills in communications, have scheduled regional meetings and workshops in three cities. The programs will be held at the San Diego (Calif.) Hilton Hotel Feb. 23-25; the Dallas (Texas) Hilton Hotel March 1-3; and the Providence (R. I.) Biltmore Plaza Hotel March 9-11.

Agrees with delineation of vocations

I would like to commend you for the column under "Point of View" by Ernest J. Collamati. His thesis, "The Church Offers Only One Vocation," is an excellent delineation of the subject of vocations and a kind indictment of the alleged "superior vocations."

I am a Sister of Providence and would not want to change my commitment for love nor money nor anything else in this world; however, I recall with painful memory the many times I have sat in parish churches and heard letters from the hierarchy addressed to: "The clergy, the Religious, and the laity of the diocese of blah, blah, blah." The hierarchical categorizing of people by vocation might just be the prerogative of the Almighty. Hierarchy, clergy and religious have publicly committed

ourselves to being servants; therefore, that "spiritual elitism" always seems a contradiction.

Jesus is recorded in the New Testament as referring to Himself as the "Son of Man." I find no place where he counseled his disciples to assume a superiority over anyone.

Again, thanks to The Criterion and to Dr. Collamati.

Sister Luke Crawford, S.P.

Terre Haute

Asks for items for missions

I am retired 11 years now but continue a hobby of repairing religious items and jewelry and other small items. I send two boxes a week to missions. I repair personal rosaries free and will return them if so marked.

If you have any religious items you no longer want, or jewelry, frames, sculptor and art work, rosaries and parts, medals, scapulars and cancelled stamps, cards, booklets and magazines, send them to me at the address below. I will send them on to one of the home missions I correspond with.

If you want any information about this, send a stamped self-addressed card or envelope to me.

Francis Winkel

41 St. Clair St.
Port Sanilac, MI 48469

Disappointed

It is with great interest that I have been following your series of articles highlighting the different parishes throughout the Archdiocese. How delighted I was to see a feature on Christ The King of Indianapolis in the Dec. 10th issue. I have had a long and happy teaching experience in that parish's school.

However, I am keenly disappointed to note the omission of the name of Father Thomas Carey, who was pastor at Christ The King for many years, retiring only in 1980. It was he for example, who was responsible for the building of the new church.

Anne Marie Louder

Indianapolis

Bishop Chartrand a friend of rank and file

This letter is written in concurrence with Paul G. Fox, Indianapolis, and to reiterate the question, "Will there be any suitable observance for the 50th anniversary of Bishop Chartrand's death?"

The first column on the first page in The Criterion dated Dec. 17, 1982 spells out the committee head for historical research, and is hereby challenged to shed light on Bishop Chartrand's tenure of service to the Lord!

My first son Tim graduated from Chartrand High School and it is remembered crystal clear what Bishop Schulte said at the graduation

ceremony, which is in part, "the eyes of Bishop Chartrand will be upon you."

After a brief span of time, the name of Chartrand High School was changed to Roncalli, wherein excessive time, effort and monies were wasted to make the name change! Three additional sons graduated from the same location, but the psychological effect was insignificant compared to the original named institution!

Could it be that Bishop Chartrand was a friend of the rank and file?

Beech Grove

Virgil J. Kappes

CORNUCOPIA

Where is God the Father?

by ALICE DAILEY

My subconscious mind sometimes teems with questions begging to be answered and one such question which filters through to my conscious stands out above all others. Why are there no churches named for God the Father?

None are to be found in our archdiocese nor, apparently, in any other diocese.

True, our Christian faith is rooted in and based upon the Second Person of the Blessed Trinity. But would we have a Christian faith at all if it had not been for the wisdom and munificence of God the Father?

Don't get me wrong. I am not attempting to detract from the glory paid to Jesus Christ by the churches carrying his many names—Christ the King, Sacred Heart, Most Precious Blood, Holy Name. Would I detract from Jesus Christ my Lord and Savior whose name I invoke throughout the day, in praise, thanksgiving and myriad SOS's?

There are the churches which honor the Blessed Trinity and when we honor the Trinity we honor all three persons. But in addition to these there is at least one church named for the Third Person, the Holy Spirit, our guide. Then why not one for the First Person, God, our creator?

Is this faulty reasoning? Though admittedly unversed in the mores of sacred theology I still must wonder why so many of the 234 churches and chapels of the archdiocese (1981-82 Directory and Yearbook) have been named for saints. In our pre-Vatican II existence we were told it was to honor and emulate the stalwarts of God.

Mary, the physical mother of Jesus Christ, deserves to have her name grace so many churches. Joseph, the breadwinner and guardian, likewise. The evangelists who gave us precious written words to hang onto, yes. The apostles who shared Christ's life, death and founding of the church, yes, yes! But it's a little hard to emulate Saint Zanzibar, Saint Callopo or some other remote Saint Whoever when we don't know beans about their lives.

We give witness to the Father at every Mass of every day, "through him, with him and in him in the unity of the Holy Spirit, all glory and honor is yours Almighty Father." Why not reflect that "glory and honor" to the world at large by a church so named?

Completion of the most recent church built for the archdiocese was in 1978 (1981-82 Directory) but, if and when, in the Providence of God, the economy flourishes, priestly vocations snowball and throngs of errant

brethren return to the faith of our fathers, the building of new churches will once again become imperative.

Is it too much to hope that somewhere in the midst there will arise one that carries the majestic title, Church of God the Almighty Father?

check it out...

✓ **Knights of Columbus bowlers** look forward to two major tournaments in Indiana this winter and spring. The Indiana state bowling tournament will be held in Jeffersonville, with John F. Kennedy Council 1348 K of C as hosts, on the weekends of Jan. 29-30 and Feb. 5-6, 12-13, and 19-20. The 58th annual Knights of Columbus National Bowling Tournament, Central Division, will be held in Indianapolis from Mar. 5 through May 21 with Indianapolis Chapter K of C councils as hosts.

✓ **The Office of Catholic Education** will sponsor another **Workshop for Contract Negotiating Committees and Search Committees of parish boards of education** at the Catholic Center on Tues. Feb. 22 and again on Thursday, Mar. 3 at Providence High School, Clarksville. Time for both sites is 7:30 to 10 p.m. local time. Interested parishes may register by calling Betty Amberger at 800-382-9636 or 317-236-1442. Cost is \$5 per parish.

✓ **Young men who are juniors in high school or older, and who are considering the possibility of priesthood in their lives, are invited to attend a "Come and See" experience at St. Meinrad Seminary** on Jan. 28-29. The program begins at 9 p.m. on Friday and ends at noon on Saturday. Participants will explore the nature of priesthood and seminary life in today's church. Call the Vocations Office at 317-236-1490 for more information.

✓ **St. Agnes Academy Class of 1933** is planning a 50 year reunion. Anyone having information on the following graduates: Agnes Jane Healy, Emma Klotz Smith, Catherine Monaghan, Martha Schreiber Exton, Dolores Strack Morrison, or Alice Wilde, please call Jane Smith 251-7961 or Amy Gilligan 784-8364.

✓ **Pre-Cana sessions** for couples in the Terre Haute area who plan to be married during the spring and fall will be held Monday, Feb. 7 and Monday, Feb. 14 from 7:30 to 10 p.m. Call Father Dismas or Father Cyprian at St. Joseph Church, Terre Haute, for reservation forms. Deadline is January 31.

✓ **Two retreats for youth in the Terre Haute Deanery** are planned. On Thursday, Jan. 27, eighth graders will share in a retreat at St. Benedict led by Father David Coats. A Senior Retreat will be held Mar. 9-12 at the Youth Center in Indianapolis.

✓ **A seminar entitled The Stories of Jesus** will be presented on Thursday, Feb. 17 from 7:30 to 9:30 p.m. at St. Margaret Mary Church, Terre Haute. Father John Shea, nationally known story-teller, poet and theologian, will present the program. The evening will be of special interest to parish staffs and layworkers. To register, send \$3 to the Religious Education Center, 2831 Ohio Blvd., Terre Haute, IN 47803.

✓ **Four Focus on Your Family evenings** designed especially for parents (couples, singles or guardians) will be held at the Beech Grove Benedictine Center. They are: Communication, Mar. 2; Rules, Mar. 9; Healing, Mar. 16; and Traditions, Mar. 23. Times are 7:30 to 9 p.m. each session, and registration fees are \$2 per person for the first evening, and \$4 per person for each succeeding evening. Call 788-7581 for more information.

✓ **Kevin C. Murray** has been elected president of Kevin Barry Division 3, Ancient Order of Hibernians in Indianapolis. Other 1983 officers chosen are: Father Gerald Kirkhoff, chaplain; Jack McGinley, vice-president; John Hardy, recording secretary; Denis Moriarty, financial secretary; Martin Armbruster, treasurer; Patrick Miles, chairman standing committee; Robert Cotton-gim, marshal; and James Flanagan, sentinel. For reservations for the installation dinner to be held at 7:30 p.m. on Saturday, Jan. 29 at Anchor Inn, call Pat Miles 783-9441.



✓ **The Indianapolis Archdiocesan Council of Catholic Women** will sponsor their annual **Baby Shower for Birthline** program on Saturday, Jan. 22 and Sunday, Jan. 23. Donations of new or good used baby clothes will be collected at parish churches. For more information, or a pick up of clothing, please call Ann Thompson at 251-7920, or 236-1400.

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Archbishop

O'Meara's Schedule

Week of January 23

SUNDAY, Jan. 23—Christian Unity Service, Christ Church Cathedral, Indianapolis, 4:00 p.m.

MONDAY, Jan. 24—Area Judiciary Executives Breakfast, Indianapolis, 7:30 a.m.

TUESDAY, Jan. 25—Visitation with the Friars of Sacred Heart Friary, Indianapolis, 5:45 p.m.

SATURDAY, Jan. 29—Sequicentennial of the Archdiocese of Indianapolis Launch Day, Catholic Center Staff Lounge, 10:00 a.m.

FAMILY TALK

Girl's fears are parent's concern

Fear mastered with humor, night light

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: My daughter, 5 years old, is very fearful. She's afraid to go upstairs by herself, downstairs by herself, etc. She started holding on to my clothing in the house, holding my hand and wanting me to hold her. I took her to see "Rocky III," which was PG, and she said that scared her, but the fear was there before the movie.

There was a time I was afraid of everything and I know I passed it on to her. With the help of God and other caring people I am dealing with fear. But how do I help her?

Answer: Five-year-olds commonly develop fears. Reflect on what they are going through. For the first time they are leaving the home,

making new friends, meeting other adults and starting school. The unknown frequently arouses apprehension.

You may not have "passed on" your own fearfulness to your daughter. Just as likely, the fears you describe are part of her own development.

What to do? Reassurance from you will be helpful, but apparently it is not enough. Nevertheless, you can remind her occasionally that she has nothing to fear. Perhaps you can share that you too were once afraid.

The best reassurance is not verbal but physical. Your daughter knows. She wants to hold your hand and cling to your clothing.

Don't hesitate to take the initiative and accompany her to strange and scary places.

You may want to lie down with her in her bed for a while until she relaxes and falls asleep.

You can help her detach a little from you by giving her something of yours to carry with her. A small photo of you or an item of your clothing would be good.

The best strategy, however, is gradually to give her control over her fears. Stop giving her lectures on the futility of fears. Try a few games.

"Name the monster" often helps. You and your daughter might brainstorm a few funny names for the worst of them. "Uncle Charley," "Ugly Ogre" and "Bad Old Barney" are a lot easier to deal with than a vague unknown.

The funnier, the better. If your daughter starts to laugh, she will be halfway over her fear.

"Silly poems" can also help. Make them up with your daughter. "Bogey monster, dark and scary, I think I'll hit you with a cherry." The child can repeat the poem in fearsome moments. She has something to do rather than simply be afraid.

"Draw the fear" is another useful game. One pre-school girl sat down beside her mother and drew all the frightening things they could imagine. They taped the pictures to her walls and closet door, "so you know what to worry about." Somehow the fears no longer seemed so terrifying.

Finally, you might give your daughter a night light. Let her control its use. She can turn it on whenever she needs it. She may use it often for a long time. Eventually she will be content to know that by turning on the light she can make the fears go away by herself. A transistor radio can serve the same purpose.

By accepting the fear you demonstrate to your daughter that you hear and understand her. By giving her control through naming and humor and night lights, you help her master her fears herself. Mastery is a grown-up skill.

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

1983 by NC News Service

'Didache' is record of Antioch church customs

by KATHARINE BIRD

(In the following imaginative account, one of our writers travels back in time to early second century Syria. There she interviews a man she will call Agathropus. He is a compiler of "The Didache," a real, but anonymously written document testifying to Christian life during the apostolic age.)

My name is Agathropus. It is my responsibility to assist the poor Christians in Antioch. Of late our community leaders have become greatly concerned about passing on our customs to those who follow us.

Accordingly, after consulting with the traveling missionaries, the representatives of the apostles themselves, we have written an account of our moral teachings and customary liturgical practices. This two-part document also discusses lines of authority in our community.

We are calling our document "The Teaching of the Lord to the Gentiles, Through the Twelve Apostles," or more simply, "The Didache."

It is our hope that "The Didache" will be a useful tool for communities in isolated rural areas. And who knows? Maybe even missionaries will be able to use it as a guide to church practices as they establish new communities.

Why are we engaged in this endeavor? For a number of pressing reasons.

Messengers have come to us of late from the rural communities asking questions about the proper way to baptize and to celebrate the Lord's Eucharist. We feel obliged to help our communities as they struggle to get a handle on things. Also, we are concerned that our Christian practices be uniform throughout the country.

We say plainly in "The Didache" that our usual procedure for baptizing is as follows: Immerse in running water "in the name of the Father, and of the Son and of the Holy Spirit."

In our view, immersion in a river or lake is the preferred way to baptize. However, "if no running water is available, immerse in ordinary water." If "neither is practicable—then pour water three times on the head."

And here's how we customarily pray the Eucharist: "No one is to eat or drink of your Eucharist but those who have been baptized in the name of the Lord." We also include a sample of the eucharistic prayer we traditionally say over the chalice and the bread.

Some dissension has arisen here on the Christian's relationship with the Hebrews. Some have asked whether Christians can fast and pray the same way as the Hebrews.

Our "Didache" answers: Christians "do not keep the same fast days" as the Hebrews. Our prayers too are "different from theirs." Christians are "to pray as the Lord enjoined in his Gospel. Thus, 'Our Father, who art in heaven.'" We encourage people to "say this prayer three times every day."

To help church leaders prepare people for baptism, "The Didache" provides an account of the two ways—the Way of Life and the Way of Death. And I must admit this is not our original work. No, we have adapted a teaching pointing out that the Way of Life is based on loving "first the Lord thy Creator, and second thy neighbor as thyself."

Another problem has arisen in some communities which we wish to address head-on. It is customary for missionaries and prophets to visit our community in Antioch at the east end of the Mediterranean. But on occasion false prophets appear in our midst.

How can we guard against those who are not from the Lord?

"It is by their behavior that you can tell the impostor from the true," we note. One sign is how long a traveler stays in a community. The true missionary stays no more than a day or two.

Another sign of a false prophet is a person who on leaving takes more provisions than enough to last until the next night's lodging. Such actions are not in accord with the Gospel.

But these abuses are making it clear to us that our communities need local leaders. "The Didache" advises: "You must choose for yourselves overseers and assistants who are worthy of the Lord."

Local communities need their own bishop and deacons to carry on the work of the missionaries and teachers.

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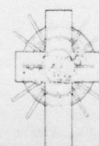
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Fr. James D. Barton, Archdiocesan Director

Pathways of the Spirit

Works of Gospel writers show creativity

by Fr. ALFRED McBRIDE, O. Praem.

While the gospel writers all composed their works under the influence of the Holy Spirit, they expressed themselves in unique ways. Let's look at the special gift each evangelist brought to his view of Christ.

1. Matthew. Matthew served in the internal revenue service of his day. He was the tax man. Thus we might say it was an IRS man who wrote the first Gospel.

Scholars say he may not have written every word, but his spirit prevails over the final text. Matthew's work in a tax office would have given him a sense of the need for organization and the value of institutions.

Perhaps this is why he lays the groundwork for understanding the church in institutional terms, though it is also clear that he portrays the church as a spiritual kingdom as well. He sees Christ's church as a community of faith witnessing the coming of God's power into the affairs of people. He outlines his vision in orderly terms.

Matthew retains a special memory for Christ's judgment sayings, possibly because he spent so much of his life in the business of being

accountable. It was he who saw the church built on the rock of Peter. The tax man's vision has worn very well.

2. Mark. His Gospel is so short that some have called it "the passion story with a prologue." Though Matthew is ranked first in the New Testament list, it is probably Mark whose Gospel is actually first. Moreover, the first preaching of the Gospel was that of the passion and resurrection. This too could account for Mark being first.

Mark presents the passion story as the crowning event of the life of Jesus—where he is finally recognized as the Messiah-savior.

Mark dwells on the majestic character of Christ, especially during the trials. Further, he details in the simplest of terms the humiliation at Calvary. Yet in that darkest hour, it is Mark who records the first testimony of faith, coming from the lips of a Roman guard. Mark closes his Gospel with eight verses about Easter. That is enough.

Mark concludes with the awe of the women who were the first to face the reality of Easter; they realized that out of the ashes of Calvary had arisen the new kingdom of Jesus in power and grace.

Because of the strong passages of Mark, he has been called "the lion." Indeed, this "preacher of the passion" was just that.

3. Luke. This "Dear and Glorious Physician" writes the Gospel like a doctor would. He has access to the realities of life and the intimacies of people. Luke's account of the first stories of John and Jesus reflect the interests of a physician in whom such details would be confided.

Many examples of his medical touch show up in his text.

—Luke alone comments on the severity of the fever Peter's mother-in-law experiences.

—When Jesus raises the daughter of Jairus, Luke notes that Jesus asks that she be given something to eat.

—Luke also is the one to tell about the good Samaritan's "first aid" story.

The Jesus of Luke has the character of a divine healer of human ills, be they physical or spiritual. His Jesus was especially compassionate toward women: the widow of Naim, the daughter of Jairus, the woman in the house of Simon the Pharisee.

Above all, Luke's is the Gospel of Mary, the world's greatest follower of the Lord.

The doctor's view is very human as well as divine.

4. John. The centerpiece of John's Gospel is Jesus risen from the dead. While not denying Christ's humanity, John's heart seems to be on the God side of Jesus. He begins with the Word in the bosom of the heavens and concludes with Jesus glorified at Easter.

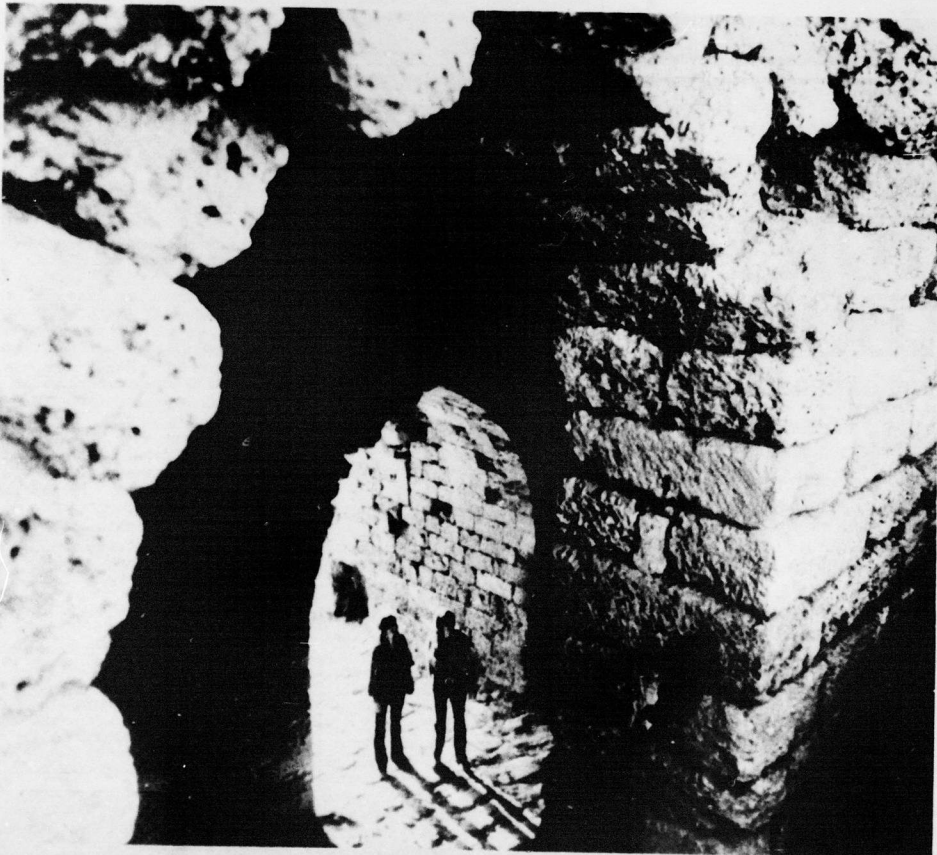
John is an eagle by nature.

He feels at home in the skies, in the freedom of flight. In our time when once again we take a fresh look at meditation and prayer, John fits us perfectly as he lifts us on high to spiritual realities.

The celestial light of Easter pervades John's whole Gospel. Yes, John recounts events from the earthly ministry of Jesus, but inside them is the light of Easter. This accounts for John speaking so much of signs, signals of Easter. John's Gospel is a perpetual "Exultet," the song that honors the paschal candle at Easter.

One Holy Spirit and four authors. All faithful to the one Spirit, but gloriously unique in their personal expressions.

1982 by NC News Service



WHERE IT HAPPENED—Holy land visitors examine the arched entrance to the city of Caesarea trying to learn about Christians who walked these paths before them. The four Gospel writers who roamed the Holy Land during the first century do not give us an historical account of the life of

Jesus but rather testimonials of faith. Each Christian has a role not unlike the Evangelists. Though we are not called to write testimonials to Jesus, we do have a responsibility to proclaim our faith in Jesus through our lives. (NC photo from the Israel Ministry of Tourism)

Gospels look at Christ's life

Offer Christian standards

by NEIL PAPENT

It would be difficult to overestimate the contribution of the four gospel writers to the development of Christianity. Each, in his own way, provided us with an invaluable written testimony on the life and work of Jesus.

As proclamations of "Good News" about Jesus, the Gospels serve as standards by which Christians live and as a means of knowing the historical Jesus.

Each writer took great pains to gather and record the oral traditions about Jesus that were circulating in the early Christian communities. These oral traditions took shape over time because of the liturgical, catechetical and missionary needs of each community.

Thus the Gospels are testimonials of faith based on the commonly-held beliefs of Christians in the fledgling first-century communities. As one scripture scholar, Jesuit Father John McKenzie, says, the church rather than the evangelists should be regarded as true author of the gospel tradition.

As testimonials of faith, the Gospels do not represent history in the same sense that we are accustomed to think of it today. The purpose of the evangelists in writing the Gospels was not to provide us with a detailed, day-by-day account of Jesus' life. Instead, they sought to provide an account of the community's belief about Jesus so that we in turn might come to share that belief.

Now, that could make us 20th-century people nervous. We want to know what happened. (See GOSPELS LOOK on page 10.)

Gospels look at Christ's life (from 9)

pened just as it occurred; we don't want historians to take liberties, such as rearranging the order in which some events occurred.

But the evangelists were not interested in writing that kind of history about Jesus. They gave us no description of Jesus' physical appearance and few details about his personality or his tastes and preferences.

While these things may be of great interest to us, the Gospel writers had a different purpose in mind, namely to bring the reader to faith in Jesus. After all, the apostles and other disciples had known the day-by-day events of Jesus' life intimately but still had failed to fully understand who he was until after the fires of Pentecost gave light to their understanding.

It is precisely this understanding, this faith in Jesus which the evangelists meant to communicate. The Gospels are proclamations of faith intended to awaken faith. They are the living word of God, speaking for all times of what God did for us through Jesus.

Our faith benefits from the testimony of the evangelists. We did not know the historical Jesus and therefore cannot base our faith in him the same way the apostles and other disciples did. We rely on the evangelists to tell us of Jesus in a way that elicits our faith.

That so many persons down through the ages have come to faith in Jesus because of the Gospels is fitting tribute to their inspired work.

Each Christian has a role that resembles that of the evangelists. Although we are not called to write testimonials about Jesus, we do have a responsibility to proclaim our faith in Jesus through our lives.

Parents serve as evangelists in a very real way when they proclaim the Good News to their children. They do this not only through

instruction but also in the way they live out the Gospels.

Husbands and wives can serve as evangelists to one another as they attempt to live married lives based on the love and respect and sacrifice seen in the life of Jesus.

In such ways, all Christians can be effective evangelizers. The Good News of the Gospel takes on flesh in each of us.

Hosea is first to speak of God's divine love

by Fr. JOHN CASTELOT

Hardly had the disturbing voice of Amos ceased to ring in the kingdom of Israel when another voice echoed it. The message was quite the same, but the voice of Hosea was much different.

Unlike Amos, Hosea was a citizen from the

northern part of the country. He was a sensitive soul whose love for his compatriots shines through passages of exquisite tenderness.

Hosea is filled with loathing at the baseness of his people, but he is not quite so taken aback by it as Amos had been. Hosea has been more or less conditioned to it by living in its midst. Appalled though he must have been by the depths to which his neighbors had sunk, Hosea's heart went out to them. They were still his people.

Hosea was the "prophet of divine love." No one before him ever dared speak in such bold terms of the relationship between God and his people.

Hosea began his ministry around 750 B.C. toward the end of the reign of King Jeroboam II. This prophet stayed at his thankless task until about 735 B.C.

Like Amos, Hosea waged a vigorous battle against sinful luxury and self-indulgence. But his approach differed. We remember him chiefly for his arresting portrayal of God's love.

Hosea's own tragic marriage experience served as a symbol for the relationship between Yahweh, the groom, and Israel, the bride. Was Hosea's experience real? Or was it just a powerful parable? Whichever answer one favors, the lesson remains the same.

Hosea marries an unrespectable woman, (a pagan temple prostitute perhaps) and has children by her. He gives these children names symbolic of the fate awaiting Israel: Jezreel—God scatters; L-Ruhamah—No Mercy; Lo-Ammi—Not My People; ominous names.

At first Hosea and his bride Gomer are very happy together. She seems to have risen above her sordid background to become a devoted wife.

But eventually the old Gomer comes to the fore. She deserts Hosea and breaks his heart by taking up with another man, or by returning to her former life.

Still devoted to her, Hosea submits to the worst possible humiliation; he goes and buys her back. Tenderly he woos her. But he also

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THE WORD

by PAUL KARNOWSKI

My wife Gale has a habit which she thinks bothers me more than it actually does. She reads to me.

Whether it's the latest antics of Cathy on the comic page, the score of the Kentucky-LSU game, or the latest story on the MX missile debate, she reads it to me.

Of course, whenever she does, she takes the chance that I might interrupt her halfway

through the second sentence and mutter something profound like, "Oh yeah, I heard that."

But sometimes I'll listen to her read even if I've already heard what she's telling me. And I'll do it for several reasons. Sometimes the story, the joke, or the point of a passage is well worth repeating. Or sometimes I'll listen because I appreciate her wanting to share something with me. And sometimes I'll listen just because I like the way she reads; her inflection and her enthusiasm cast a new light on what a particular passage has to say.

I'm not telling you this to make you think I'm a wonderful guy (even Gale might disagree with that), but rather, because it is remotely related to today's readings. You see, today's readings are about reading.

In the passage from the book of the prophet Nehemiah, we find the priest Ezra reading the book of the Law to the people of Israel, "interpreting it so that all could understand what was read." And in Luke's gospel we find Jesus at the synagogue, reading a familiar passage from the prophet Isaiah to those who were gathered there to worship.

In both cases we can be sure that those who were listening were already familiar with what was being read—just as we usually recognize the readings we hear at Sunday liturgies. We're tempted (as I'm sure were the audiences of old) to mutter something profound like, "Oh yeah, we've heard that."

But the audiences in today's readings do so much thing. They listen because the story is well worth repeating; they listen because someone is sharing his faith with them; they listen because someone is casting a new light on what a particular passage has to say. They listen, not because they are wonderful guys, but because they are full of wonder, wonder about the ways of our God.

Discussion points and questions

1. What do you think the gospel writers hoped to accomplish?

2. Why does Father Alfred McBride say that the Holy Spirit breathes in a unique way in the pages of each individual gospel writer?

3. What intriguing descriptions or titles does Father McBride give to the four evangelists?

4. Neil Parent quotes a scholar who says that, in one sense, the church could be regarded as true author of the gospel tradition. What does he mean by that?

5. What are the dramatic terms in which the prophet Hosea, according to Father John Castellet, described the relationship of God and his people?

6. After reading our series this week, what is one similarity you see between the first Christians and those living today?

7. What makes the Gospels valuable now—so many centuries after they were written?

January 23, 1983
Third Sunday in Ordinary Time (C)
Nehemiah 8:2-4, 5-6, 8-10
1 Corinthians 12:12-30
Luke 1:1-4, 4:14-21

color me



imposes upon her a period of trial. The implication is that she passes the test.

The point of the story is strikingly clear. Yahweh chose Israel as his own in spite of her unworthiness.

He loved her, showered her with favors, and during the early days of their union in the simple, unsophisticated life of the Sinai Desert, their relationship was ideal. Oh, there were misunderstandings and occasional spats, but that was to be expected. The bride was only human, after all.

• But that she should have deserted her God for false gods! Such idolatry was really nothing less than adultery.

Still, although Yahweh's love is demanding and his wrath a terrible thing to contemplate, he is ever ready to woo back his unfaithful people and press them once more to his bosom if only they will do penance in proof of their sorrow and conversion.

Never had man ventured to speak of God in such terms! But Hosea did so at the prompting of the Spirit of God. And thus these terms became an accepted part of the prophetic literary heritage.

One day, centuries later, the author of the First Epistle to John was to sum them all up in his startling statement: "God is love."

1982 by NC News Service

Ruth reaches out to Naomi, sets example for us

by JANAAN MANTERNACH

Ruth was a good woman. Everyone sensed that. She also was very beautiful.

Ruth knew good times and bad times.

She married young. Her husband was a Jew, born in Bethlehem. Ruth was a Moabite. They were happy together even though they did not share the same religion or nationality.

But Ruth's happiness came to a sudden end. Her husband died. She was left alone and very poor. Tears filled her life.

Despite her own pain and poverty Ruth reached out to her mother-in-law, Naomi. Naomi also was all alone. Her husband had died earlier and now her son—Ruth's husband—was dead too. After a time, word came that her only other son had died as well.

Naomi loved Ruth. And Ruth loved Naomi. They had lost everything else. But they had each other.

"Ruth," Naomi said one day. "I need to return to my own people. You ought to return to your mother's house. You are young enough to find another husband. I am too old to marry again. All I have to offer you is a poor and lonely life."

Naomi and Ruth hugged each other. They cried out loud.

Ruth kissed Naomi and said firmly, "Wherever you go, I will go. Your people will be my people. Your God will be my God. Only death will ever separate me from you."

The two women set out together from Bethlehem. They had no money.

When they reached Bethlehem, people recognized Naomi. This was her hometown. But they were saddened to see how poor she was. They felt God was angry with her. They left her alone.

Ruth remained faithful to her friend. She knew Naomi was a good woman. She also knew Naomi was older and not as able to work. So Ruth decided to go out into the fields to search for food.

It was the beginning of the harvest around Bethlehem. A relative of Naomi, a man named Boaz, owned a large field of barley, ready to be harvested. By chance Ruth happened to go there. The workers said she could go behind them and pick up any grains they missed.

Ruth was very grateful. It was hard work, but she hoped to find enough barley grains on the ground so she and Naomi could eat.

Ruth received no pay, but could keep whatever she found. This was how many widows and poor people found food.

In the evening Boaz came out from Bethlehem to look over his field. "Who is that girl?" he asked his field supervisor. "She is a foreigner, from Moab. She came back with Naomi. I let her keep the grain we missed. She's been working since morning with hardly a moment's rest."

Boaz went over to Ruth. "You may stay here with my women servants. Keep any grain you find. Drink water from the worker's jugs. No one will harm you."

Ruth fell on her knees before Boaz. "Why should I, a foreigner, be so well treated by you?"

"I've heard about you," Boaz told her. "I know how you have cared for your mother-in-law, Naomi. I know how you left your own family and homeland to stay with her and help her."

"May the Lord reward you for what you have done. May the God of Israel, in whom you have come to trust, reward you."

"May I prove worthy of your kindness," Ruth answered. "I would be honored to be your servant."

Part I: Let's Talk

Activity: Take time this week to share with each other your thoughts and ideas about responsibility to the elderly, those who are related to you and those in your neighborhood. Perhaps you could plan to remember one or two of these persons this week. You could visit them, or you might write a letter or phone them.

Questions: What caused Ruth's happiness to end? What was surprising about the way Ruth reached out to Naomi? How did Ruth express her loyalty to Naomi?

Part II: Parent and Teacher Notes

Story Background: The Book of Ruth is a beautiful idyll about family values. It contrasts strongly with the warfare that fills the Book of Judges from about the same period. Ruth shows how God's love extends beyond Israel to embrace other nations and religions. It shows that a person from another religious tradition can be a model of virtue. Throughout Ruth's story we find glimpses of ordinary daily life lived with honesty, faithfulness, mutual love and respect, generosity and trust.

Scripture and Us: Why should people do what they know to be good? Because it is right? Or because it is socially acceptable? Do you know people you can count on to do what is right no matter what? The story of Ruth tells of such a person. What motivates you to do what you know is right and just?

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THE QUESTION BOX

Have teachings on Jesus changed?

by Msgr. R. T. BOSLER

Q Your recent writings on Jesus' lack of knowledge and your statement that the words of Jesus in the Gospels about his divinity came from the risen Jesus are heretical. They deny the divinity of Jesus and they are contrary to the many decrees issued during the pontificate of St. Pius X by the Holy Office and the Pontifical Biblical Commission defending the historicity of the Gospels against the errors of modernism.



is the cause of most of the uneasiness in the Catholic church today:

1) The inability to accept the fact that Roman decrees and ordinary papal teaching can be corrected when circumstances change or developments in knowledge throw new light on problems previously discussed;

2) The failure to pay more than lip service to the church's commitment to use with proper precautions modern biblical scholarship.

Acceptance of modern biblical scholarship is a good example of how the church does revise her discipline and improve her teaching.

At the turn of the century, rationalists used the critical methods they employed in examining other historical documents in an attempt to prove the Scriptures were merely human creations.

Rome, naturally alarmed, forbade Catholic scholars to use these methods and in a series of pronouncements forced them to support the traditional assumptions that even the most conservative Catholic scholars would not accept today.

Examples of these would be the insistence that Moses was the author of the first five books of the Bible or that Matthew the Apostle wrote the Gospel attributed to him or that the words of Jesus in the Gospel of John were pronounced by him exactly when and how described by the evangelist.

As time went on and it became evident that believing scholars could use the new methods

to uphold the inspiration of Scripture and explain it better, Rome relented.

In 1943 Pope Pius XII issued an encyclical, "Divino Afflante Spiritu," authorizing Catholic scholars to use the critical methods.

The scholars wanted clarification of the previous decrees. So in 1965 the Pontifical Biblical Commission gave them the full freedom they wanted.

Reminding them that the previous decrees were necessary at a time when the church "had to fight to maintain the purity and truth of the Word of God," the Roman commission declared:

"However, as long as these decrees propose views which are neither immediately nor mediately connected with truths of faith and morals, it goes without saying that the scholar may pursue his research with complete freedom, provided always that he defers to the supreme teaching authority of the church."

The scholars proceeded with their work too freely for some of the conservative theologians and biblical scholars in Rome. This ultimately led to an exciting, four-year struggle during Vatican Council II. I'll relive it for you next week.

I think I can show you that Vatican II upheld the historicity of the Gospels without reinstating the decrees that the Pontifical Biblical Commission itself had relaxed.

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

A This is a summary of several letters received from alarmed readers.

My response may require more than one column. What is at stake here is extremely important. We are touching upon what I think

Holy Family Parish

Richmond, Indiana

Fr. John Hartzer, pastor

by RUTH ALDERSON

In 1946 the city of Richmond had a surge of both population and industrial growth. Both the existing parishes of St. Andrew and St. Mary had expanded school facilities and enrollment was increasing at a rapid pace. The Catholics of Richmond enthusiastically contributed to a building fund for a new parish on the west side.

In 1963 Father Robert Minton was appointed as assistant at St. Andrew with the added assignment of organizing the new parish. The funds raised by the Catholics of the city helped

this energetic priest to oversee the building of the school and temporary church which was completed August 15, 1964.

Father Minton was the first pastor and under his leadership the parish became close, loyal, and strong. In the parish's 28 years of existence most of the parishioners worked on many projects to add parish income in order to build the addition of a permanent church that would be a beautiful compliment to the unity of the parish. Father Minton planned the new church and was able to enjoy the fulfillment of seeing it constructed before his death in 1981.

Father John Hartzer, the current pastor, says, "I've been made to feel most welcome." The parish unity and love for their church displayed by members has made his work as new pastor an easy task.

The unity of Richmond Catholics, Father Hartzer explains, has come a long way. "The grade schools have been combined into a consolidated St. Elizabeth Seton School system. Presently Holy Family school houses the grades 4 thru 8 and is called Seton West. The Kindergarten thru third grades are at St. Mary's, called Seton East. The St. Andrew school building is used as a tri-parish religious center under the direction of Sister Marilyn Brokamp. The CCD grade school and CCD high school pupils of all three parishes meet in this building."

A board of education is made up of equal numbers of members from all three parishes "and is dedicated to total Catholic education," he stressed. An adult education team is presently sponsoring adult bible study groups, baby sitting is provided to encourage people to attend. Father John Brandon, assistant pastor of St. Andrew Church, runs a tri-parish teen program that is popular with high school students.

Holy Family parish council is presided over by longtime parish leader, Martin Schroeder. Holy Family has an energetic Ladies Club led by co-presidents Cathy Wetzel and Sharon Gregory. This group of women have worked very hard to promote their parish over the years and have developed close friendships and loyalty to Holy Family through their good works.



FATHER JOHN HARTZER—Pastor of Holy Family Church in Richmond, a parish he describes as "dynamic" and noted for closeness and unity among its members. (Photo by Ruth Alderson)

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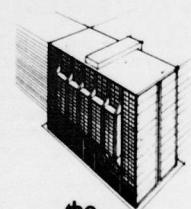
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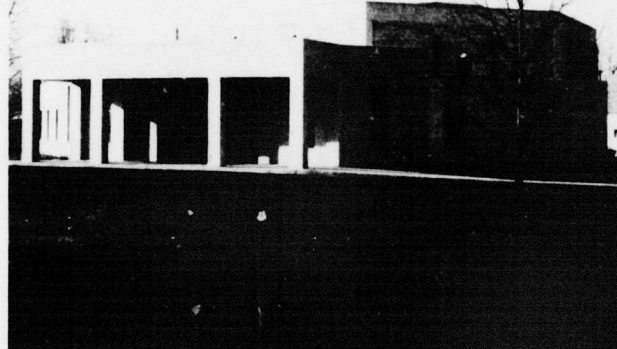
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Presently Holy Family consists of 375 families, about 1,500 parishioners. Holy Family has both a parish choir that adds greatly to the celebration of the Eucharist and a nursery to help young parents. The new church is constructed in a way to bring the seated congregation in closer proximity to the Mass thus encouraging a feeling of closeness not only to other members but a nearer participation in the sacrifice itself.

Father Hartzer's goal is to continue a strong

grade school, hoping this will aid in strengthening the faith of the people and increasing their closeness to God and their community.

He is visiting parishioners and has been overwhelmed by their friendliness and help in making his role not just their pastor, but a real part in the families that make up Holy Family parish. The thing that impresses Father Hartzer most in this dynamic parish is the closeness and unity of its members.

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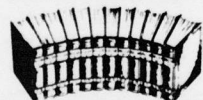
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Defective infants also have right to live (from 2)

"They prepare kids for their life, help them develop more rapidly," says P.J.'s father.

"They've helped me to have high expectations for him," adds Mrs. Sylvester. "They pushed me a little, made me realize that I can expect what I'd expect of a normal child, but with more patience." She amends her comment: "Of course, you have to realize

you're not going to reach your goal if you expect them to be normal." It's an inclination the Sylvesters battle constantly.

"WE LOSE OUR sense of objectivity," P.J.'s mother admits. "We probably tend to think he's normal. Then, when we get him with children his own age, we realize he's not." His

parents say P.J. is probably one of the higher functioning children at school. "But this could end... he will continue to fall behind the normal."

Their parents believe P.J. has brought the family closer together. "All of our children have benefited from him," says their mother. "You can't tell someone that. They have to

experience it." Their father adds, "Because of P.J. the kids have learned about the condition of Down's syndrome. Katy did a science fair project on it and Ann did one, and Jill is planning to major in special education."

The biggest problems the Sylvesters face? The parents look at one another, then at their children. "You answer that," says Dot Sylvester. "Think of the negative things we've overlooked." There is silence. Finally, Billy speaks: "Nothing, as far as his being retarded. He just needs babysitting..."

Mrs. Sylvester apologizes, "I feel badly because it sounds like we're pollyannas and we are not. We gripe and are nasty. But P.J. came at a time in our life when we could handle it. He takes time, but they all take time, and it kills me. But he's been no problem because he's retarded. Now the time may come when he will be a problem, but right now we're simply absorbing him into the family as we would a normal child."

To some people, Down's syndrome children appear to be a burden. To others, they are "vegetables." Then there are those—like the Sylvesters and the Hales—for whom a Down's syndrome child is a gift of joy. "Quality of life," it appears, is in the eye—and heart—of the beholder.

Abortion still sparks (from 1)

that "at the time of the adoption of our Constitution and throughout the major portion of the 19th century, abortion was viewed with less disfavor than under most American statutes currently (in 1973) in effect." The court wrote that "throughout the major portion of the 19th century, prevailing legal abortion practices were far freer than they are today."

The court also said that even the Catholic Church once held the view of "mediate animation," which stipulated that the fetus did not become a "person" or get infused with a soul until some weeks after conception.

Church experts reject that statement. "There was debate for many centuries on when ensoulment took place," said Jesuit Father Richard McCormick, professor of Christian ethics at Georgetown University's Kennedy Institute. "Yet, interrupting pregnancy was always considered morally wrong."

"AS FAR AS I know in Christian societies, it was never condoned and always condemned," said Jesuit Father John Connery, theology professor at Loyola University, Chicago, and author of a book on the church and abortion.

Father Connery thinks that after the 1973 Supreme Court decision, people began confusing what is legal with what is moral.

"The dramatic increase in the number of abortions indicates that the law seems to be their norm of morality and if the law allows it they accept it," Father Connery said of the public. "The increase is so dramatic it indicates a lot of other people just don't have other moral norms. That'd be a big change as far as I can see" since 1973.

However, the opposition to abortion demonstrated by the Catholic Church and leaders of other faith communities is not shared by all religious denominations and their members.

Some, in fact, say that a constitutional ban or other strong restriction on abortion would violate religious freedom.

For example, the Union of American Hebrew Congregations, a Reform Jewish organization, stated in a position paper that an

effort to outlaw abortion by declaring that human life begins at conception "raises threats to our First Amendment religious liberties."

Rabbi David Saperstein, co-director of the UAHC's Religious Action Center said that Reform Judaism "supports freedom of choice" although it believes that abortion "is a choice to be avoided if at all possible," he said.

"Mainline Protestant denominations are in general accord with the view that there should be freedom of choice," said the Rev. J. Philip Wogaman, a Methodist, dean of the Wesley Theological Seminary, Washington, D.C., and professor of Christian social ethics. He said he believes "the full weight of humaneness begins with some form of consciousness" of surrounding environment, which he thinks occurs at five or six months of pregnancy.

Some public opinion polls indicate that people support different views on abortion depending on how they are asked about it. A 1980 New York Times-CBS poll asked, "Do you think there should be an amendment to the Constitution prohibiting abortion, or shouldn't there be such an amendment?" Sixty-two percent of respondents opposed an amendment while 29 percent favored it and the rest were unsure. Then the pollsters asked the same people: "Do you think there should be an amendment to the Constitution protecting the life of the unborn child, or shouldn't there be such an amendment?" This time, 50 percent of respondents favored such an amendment, 39 percent opposed it, and the rest were undecided.

Father McCormick thinks eradicating abortion will take a change in attitudes—toward lifestyle, sexuality, money—as well as a change in law.

"Before you can have a law that's enforceable, you have to have a consensus, a sufficient consensus," said Father McCormick.

"Laws never really solve moral problems. You can't legislate morality in that sense," said Father Connery. However, he added, a law can help "teach morality."

Reversal of the 1973 court ruling "would probably result in a lot of illegal behavior,"

said Mr. Wogaman. A law "certainly wouldn't settle the issue," he said.

Father Connery said that he knows that some women have guilt and regrets about their actions years after having abortions. However, "I haven't had any experience with men that would indicate there's a parallel reaction" on the part of those who have fathered unwanted children or who have urged that their unborn offspring be aborted. He too recommended a change in values.

"What is needed most is a return to some kind of healthy norms of chastity," said Father Connery. "People just don't have adequate norms in that area."



PARISH RENEWAL—Above, parishioners and visitors were a part of a parish renewal weekend at St. Rose of Lima in Franklin last weekend. The renewal team included, in photo at left, Phil and Rose Brock and Sylvia Davis. Below, Father Robert Mazzola, pastor, closes the renewal by celebrating the Eucharist with participants in this retreat and three others like it which were held in the parish last fall. (Photos by Jim Jachimak)



What changes (from 5)

are central to the church's life, are also central to the structure of the new code. The new code reflects Vatican II's emphasis on the importance of the local church—the diocese headed by the bishop—and Vatican II's mandate for decentralization of church authority. It leaves much more up to local legislation instead of detailed universal laws, reflecting Vatican II's acceptance of legitimate diversity within the one universal church.

The new code adds explicit recognition of the rights of all members of the church. It incorporates conciliar understandings of the right and duty of lay persons to participate actively in the life and mission of the church. It incorporates into general church law conciliar structures of collegiality and consultation in the exercise of authority. It substantially reduces the number of ecclesiastical penalties and guarantees the right of due process before

procedures and simplifies some existing procedures for the vindication of rights within the church.

In short, the new code does so many things differently that even an exhaustive list of the specific changes—which would be very lengthy—would not encapsulate the major difference, which is a shift from the legalistic mentality of church law in the old code to a pastoral, theological mentality in the new. Pope Paul VI, who oversaw most of the reform of the code in his 15-year reign, summarized that when he said that under the revised code "the juridical will no longer appear to dominate every area of the church's life... The purpose of the entire array of laws is to help the faithful in their spiritual life, which must be inspired by personal conscience and a sense of responsibility rather than by

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

January 20

Inquiry classes for Catholic and non-Catholic persons will be held at St. Bernadette School, 4626 Fletcher Ave., Indianapolis, at 7:30 p.m. The classes will continue for 11 weeks. The Legion of Mary is sponsoring the program. For reservations call 356-1014, 353-2062, 359-7270 or 356-5536.

January 22

A soup and dessert supper will be served at St. Vincent de Paul School, 1723 S. "I" St., Bedford, from 5 to 8:30 p.m. Tickets: \$2.50 for adults, \$1.25 for children under 10.

Providence High School, Clarksville, will conduct its annual placement test for incoming freshmen at the school, 707 West Highway 131, from 8:30 to 11:30 a.m.

Secena High School band parents will sponsor a chili supper and arm chair games from 5 to 11:30 p.m. at the school, 5000 Nowland, Indianapolis. A variety of entertainment for all ages.

January 23

The parishioners at St. Paul parish, Sellersburg, will have their annual sausage social with supper at 5 p.m. and games at 6:30 p.m. Admission: \$2. Public invited.

Natural family planning classes from 7:15 to 9:30 p.m. begin Jan. 23 and continue on Feb. 20, March 20 and April 10. Couple to Couple League members will teach the sympto thermal method. For information/registration call John and Shirl Riehl, 839-5720.

January 25, 27

Roots of Christianity, a four-part series on the history of the Catholic Church, is the winter program of the St. Barnabas Adult Catechetical Team. Fr. John Sciarra will present the series at the parish, 8300 Rahke Road, Indianapolis, at 7:30 p.m. Two other sessions will be held on Feb. 1 and 3. Call 881-0631 for further information.

January 26

A father/daughter evening will be held at Fatima Retreat House, 3353 E. 56th St., Indianapolis. Fr. Kim Wolf will direct the evening's topic, "You and I and A Friend Named Jesus." Call 317-545-7681 for information.

A free lecture on meditation will be given by Franciscan Fr. Justin Belitz at Alverno Center, 8140 Spring Mill Road, Indianapolis, at 7:30 p.m. A two-weekend course in meditation will follow. The "Silva" basic lecture series will be held on Jan. 28-30 and Feb. 4-6. Call 317-257-7339 for details.

Members of SDRC are invited to attend a meeting at The Catholic Center, 1400 N. Meridian St., Indianapolis (enter at 14th St. gate), when Benedictine Srs. Carol Falkner and Juliann Babcock present the topic, "Fully Human and Fully Alive."

January 28-30

A retreat for young adults, under the leadership of Fr. Robert Sims and Team, will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call 317-545-7681 for details.

January 29

A workshop on "Conscience Formation and Moral Development" will be sponsored by the southside directors of religious education in Indianapolis and held at St. Barnabas parish, 8300 Rahke Road, from 9 a.m. until 3 p.m. Dr. Ernest J. Callamati of St. Mary-of-the-Woods College will be the presenter. Fee of \$5 includes lunch. For information contact Sr. Diana Jamison at St. Barnabas or your parish DRE.

You are invited to an evening of fun at St. Catherine Parish, Indianapolis, in Father Busald Hall at

7:30 p.m. Ticket includes chicken dinner and free refreshments all evening. Donation \$15 per person with proceeds to be used for church expenses.

January 31

A meeting of pastoral musicians will be held at The Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. A demonstration of new liturgical music in the "folk-contemporary" style will be presented. Call Charles Gardner, 236-1400, for information.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3453, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3119 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine

parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road, St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

TUBE TIME—Minneapolis boys carrying large inner tubes make their way up a snow-covered hill in Columbus Park for a joyful ride down. Winter tubing in recent years has become as popular as sledding and snow coasting in many parts of the country. (NC photo by Dale G. Folstad)



OBITUARIES

† BADER, Kenneth A., 65, St. Anthony, Clarksville, Jan. 8. Husband of Catherine; father of Barbara Waldman, Linda Mitchell, Angela Townsend, Richard, Kenneth and William Bader; brother of Carolyn Howard, Joan Bader, Louis, John and James Bader.

† CHRISTOPHER, Mitzi Jo (Pfister), 22, Our Lady of Perpetual Help, new Albany, Jan. 10. Wife of

Dennis; mother of Shawn Michael and Shiloh Ann; daughter of Gordon and Ruth Pfister.

† DOPP, Carrie, 95, St. John, Osgood, Jan. 13. Aunt of Killian Dopp.

† DURRENBERGER, Frances, 91, St. Vincent de Paul, Bedford, Jan. 3. Sister of Jane Durrenberger.

† HOFF, Cecelia, 87, St. Louis,

Batesville, Dec. 23. Wife of Joseph A.; mother of Franciscan Fr. Alphonse Hoff, Franciscan Sr. Irene Hoff, Dorothy Meier, Edith and Joseph Hoff; sister of Andrew Kaiser.

† ROHR, William H., 94, Christ the King, Indianapolis, Jan. 3. Father of Margaret Koss.

† ROSE, Ethel Mae, 85, Christ the King, Indianapolis, Jan. 10. Mother of Dorothy Stevens.

† SPEICHER, Stanley, 86, St. Paul Hermitage, Beech Grove, Dec. 4.

Husband of Marie; father of Donald and Rose Marie Speicher.

† STEIN, Leon P. (Pete), 77, Our Lady of Perpetual Help, New Albany, Jan. 6. Brother of Florence and Mary Stein.

† STIER, Ed, 75, Immaculate Conception, Millhousen, Dec. 26. Husband of Marie (Schottner); father of Eileen Richardson, Janet Skidmore, Kathy Kohrman, Gary, Kenny, Marvin, Carl and Stephen Stier; brother of Freida Cord, Bernard and Robert Stier.

Services held for Ann Wade

The funeral liturgy for Mrs. Ann M. (McHugh) Wade, 84, was held at St. Matthew Church, Indianapolis, on Thursday, Jan. 13. Mrs. Wade, the wife of James D. Wade, Sr. died on Jan. 10.

A son, Fr. Joseph Wade, pastor of St. Patrick parish, Terre Haute,

concelebrated the Mass with a large representation of archdiocesan priests.

In addition to her husband and Fr. Wade, Mrs. Wade is survived by one daughter, Providence Sr. Rita Ann Wade, and a son, James D. Wade, Jr.

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Pro-lifers mark anniversary of decision on abortion

by STEPHENIE OVERMAN

Under the Gateway Arch in St. Louis; at the Alamo in San Antonio, Texas; in the Chicago Loop; at historic Faneuil Hall in Boston and in cities and towns across the United States, pro-lifers plan to mark the 10th anniversary of the U.S. Supreme Court decision on abortion.

At some observances around the country special attention will be paid to children who have been born since the 1973 Supreme Court decision which would, in most cases, have allowed their mothers to abort them.

The local rallies, speeches and prayer services will coincide with the annual national March for Life in Washington Jan. 22. A "rose dinner" also will be held in Washington to mark the 10th anniversary and to kick off a pro-life education and defense fund.

In St. Louis children up to age 10 have been asked to attend a special "Celebration of Life Mass" celebrated by Archbishop John L. May at St. Louis Cathedral, where they will receive a blessing.

An ecumenical prayer program will take place under the Gateway Arch before the blessing of the buses headed for the national march in Washington. Seventeen buses have

been reserved for the annual pilgrimage to the March for Life.

The St. Louis Review, the newspaper of the St. Louis Archdiocese, will publish a special supplement on the 10-year history of the anti-abortion struggle.

IN THE ARLINGTON, Va. Diocese Bishop Thomas J. Welsh will bless children from toddlers up to 11-year-olds who would have been in their mothers' wombs when the Supreme Court decision was made.

The blessing will follow a vigil Mass at St. Thomas More Cathedral, Arlington, Jan. 21.

Pro-lifers in San Antonio will gather at the Alamo for a memorial service Jan. 22. San Antonio pro-lifers also will join with other Texans a march at Austin, the state capital Jan. 22.

At the Chicago Loop an ecumenical prayer vigil, candlelight procession and rally will take place Jan. 21. The vigil, sponsored by Clergy Concerned for Life, will be held at the Christian Temple and a procession to the Chicago federal center will follow. Pro-lifers plan to place red roses at the center during the rally there.

Cardinal-designate Joseph L. Bernardin of Chicago plans to address Catholic elementary

school students Jan. 14, via the Catholic Television Network of Chicago, to urge them to pray for the pro-life cause.

The Pro-Life Office of the Archdiocese of Chicago will give out "Lights for Life"—candles in paper bags much like Mexican luminaria.

The paper bag design will have a drawing of a baby silhouetted in flame to symbolize "light shining in the darkness of this evil," said Father Charles V. Fanelli, director of the office.

AT FANEUIL HALL in Boston the Rev. Erick Schenkel, pastor of the evangelical Covenant Church in Lawrence, Mass. and a member of the board of directors of Massachusetts Citizens Concerned for Life, will speak Jan. 23. Boston pro-lifers also plan to take part in the national march in Washington Jan. 22.

Pro-lifers from throughout Louisiana are expected to join in a rally for life at the state capital in Baton Rouge Jan. 22. A memorial service will be followed by music and talks from pro-life supporters.

A prayer service at the Cathedral of St. Paul, in St. Paul, Minn., will be presided over

by Auxiliary Bishop William H. Bullock of St. Paul-Minneapolis Jan. 22. A march from the cathedral to the state capitol will follow.

Cardinal Timothy Manning of Los Angeles urged "decent peoples with a conscience" to take part in a demonstration in West Los Angeles sponsored by the Right to Life League of Southern California.

"On Jan. 22 our society must sadly reflect on 10 years of holocaust in which 12 million unborn babies were destroyed," he said. "They were simply an inconvenient portion of our so-called developed society. They received little recognition, no respect and no choice in a so-called free society."

"In God's providence decent peoples with a conscience will not rest in the face of this horrible tragedy. We strongly support the proclamation of those who will gather to speak for justice" at the demonstration, Cardinal Manning said.

In Washington a march will be held at the state capitol in Olympia, Jan. 28. The march was not scheduled for the Supreme Court anniversary date because about two dozen Washington state pro-life representatives will attend the Jan. 22 Washington, D.C. march.



Father Bruce Ritter

HE WAS, ONCE, SOMEBODY'S CHILD.

Surgeons in battlefield aid stations separated the wounded into three categories: the slightly wounded that could safely wait for medical attention; those so severely injured that medical help was useless; and the others, less seriously wounded who might live if helped immediately. They called it triage.

He was, once, somebody's child. Now he's merchandise, a commodity. Anybody who buys him is crazy. A malevolent little boy lost at 16, now a profoundly sad and very scared 19-year-old street wolf who has absolutely no reason to believe he will make it back, but has to think that or go crazy.

I met Pete five years ago when he was 14—a street kid even then—and hadn't seen him for over a year when he walked into my office yesterday. He was wearing skin-and-muscle tight jeans and a body shirt unbuttoned to the waist. We exchanged greetings—mine delighted, surprised, his muted and detached.

I hoped he was doing well. Peter gave a sad wry smile. OK, he said. Not bad, he said. I think of killing myself a lot, he said. Do you need a place to stay, I said. No, he said. I stay at the Continental Baths. It's cheap. I kinda help out around there. It's a bad scene, I said. It's a living, he said. And then I think he remembered about dying because he started slightly, sat for just an instant of frozen immobility, then shrugged, and again gave me a faint sad smile.

Come back to Covenant House, Pete, I said. No more programs, Bruce. I'm too old. I'm a male hustler. Bruce I'm not gay, I'm bisexual. He stopped and his face twisted. He couldn't continue. Come on back, Pete, to our school. We'll get you a job. That lifestyle is going to kill you, Pete. It's rotten that you have to do that. He didn't hear me. I grabbed his hand, his arm. We've got this really great place, Pete—really good people. He looked at me in great pain. I'm a go-go boy, Bruce, in this bar on Second Avenue. I dance there. If the Johns like me they stick a five dollar bill in my jock strap.

Come back, Pete. We'll find you a place. It's not too late, Pete. This Monday, Bill, downstairs will get you a job. He's an expert at it, it's OK, Pete. I'm really glad you're back, Bruce, he said. I'm a stripper in a male burlesque joint, four performances a night for a hundred bucks. I dropped out of school in the seventh grade. I worked a couple of girls for a while, Bruce. He couldn't stop. He had to tell me the whole sad sick story. It was almost as though he was afraid to leave out any details—like when you go to confession.

I'm really glad you're back, Pete. So are Gretchen and Steve and Dave. You've got to change your lifestyle, Pete.

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House, UNDER which operates crisis centers for homeless and runaway boys and girls.

You're into a lot of things that make you feel pretty sick about yourself, Bruce. I don't have any clothes. All my stuff was ripped off. I had a stereo. Pete, you're not going to get out of that mess you're in without help.

There's a warrant out for my arrest, Bruce. I pawned a gold bracelet for a friend. It turned out to be stolen. We can work that out, Pete. We've got a place for you and a job and school. We've missed you a lot, Pete. Finally there was no more to tell, the small dirty puzzle that was his young life spilled out between us.

"He was afraid to leave out any details—like when you go to confession."

He relaxed and took a deep breath. I think I'll go downstairs and talk to Bill about that job. Is it OK if I come back and talk to you again on Monday? He looked down at his low slung jeans with some amusement. I can't go for an interview in these.

Pete can make six hundred dollars a week—tax free—on the street. It's going to be awfully tough for him to work 40 hours a week for \$3.50 an hour. It's going to be even harder for him to go back to school and learn how to read and write. He's a good kid. He came in to see me for a lot of reasons he didn't really understand very well. He's not a religious kid and he doesn't know anything about going to confession but he needed and wanted absolution bad. Like most of us he was about as sorry as he could be.

"I think maybe the only way he feels he can reassess some control over his life is to end it."

A lot of people drift into, slide and choose into a lifestyle that ultimately kills them. It's almost certainly too late for Pete. The Peters of this world are refuse in our social sewers, to be inexorably flushed down and out, drowned in a sea of garbage, human pollution to be coped with and buried and dumped. Most honest, caring people think so. One such, a good friend, sighed and murmured the word triage. Let them go, Bruce. Think of the others, the ones you know you can help, the ones that still have a chance. He's already almost dead, Bruce.

Pete is already almost dead, and I think maybe the one way he feels he can reassess some control over his life is to end it. Pete is most definitely one of the Lord's lost sheep. He is not the cuddly innocent lamb that just happened to wander away from the fold. In biblical categories I think it's fair to say that Pete is a sinner—the kind over whom heaven rejoices if they turn away from the evil pervading their lives and turn back to God. Pete can't do that without God's help, nor can we.

Pete doesn't really want to end his life but he's not certain he can begin it again either. Only the Lord can provide the massive life support systems he needs to make it—and to carry through with the metaphor—places like Covenant House must exist as the intensive care units for these dying children. We need you to help us, to go on helping us. We're always broke and we are occasionally subject to the kind of questioning doubts that make the solution of triage very attractive. But I refuse to triage my kids, to screen out the ones who won't make it. I cannot exercise that kind of clinical detachment when a kid is involved. My staff and I refuse to turn any kid away.

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YOUTH CORNER

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"Lifesigns," a weekly youth-to-youth radio show, will be aired every Sunday morning at 11:30 on WICR 88.7 FM beginning Jan. 30.

This 30 minute show, produced by the Office of Catholic Education and Catholic Communications Center, deals with a different issue each week and combines Top 40 hits, interviews and discussions.

Father Don Kimball's youth group from Catholic Media Ministries of Santa Rosa, Calif., provides the segment which blends music and youth interviews, while Sharon Harding and Father Kim Wolf facilitate a discussion with different youth groups from the Indianapolis archdiocese.

Ms. Harding is a communications major at IUPUI

and a member of the youth ministry team at Holy Spirit parish, Indianapolis, while Father Wolf is chaplain at Ritter High School and associate director of vocations.

"The purpose of the program is to allow youth to speak to various issues and at the same time reflect on the connection between the various issues and our faith," said Mike Carotta of the Office of Catholic Education, who originated the show.

Upcoming topics include gun control, rejection, life after death, backward masking, juvenile delinquency, moving out, alcohol and drug abuse, driving, euthanasia and parental manipulation.

Carotta said, "It has taken a year to get this on the air and we all are super excited about

it. We want the show to be enjoyable, informative and catechetical. When it catches on, we hope to distribute it to radio shows throughout the various deaneries."

"Lifesigns" is part of a major effort by Indiana Central University to expand WICR's programming, range, and serve as a National Public Radio affiliate. Ed Roehling is the Program Director at WICR.

Cardinal Ritter High School's yearbook, Generation, recently received its fifth consecutive All-American rating from the National Scholastic Press Association. According to Marilyn Athmann, Ritter's yearbook adviser, only a small percentage of schools in Indiana attain this rating.



SNOW OR NO SNOW—Central Pennsylvania has had a mild winter to date but Brian Baker of Lewistown, Pa., was determined to use his sled despite a lack of snow. Brian simply mounted wheels on his sled and was off and rolling down the dry hills of Lewistown. (NC photo from UPI)

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Youth asks how to handle 'beer pressure'

by MYRA KELLER

Dear Myra:

Some of the kids I hang out with drink a lot of beer, even though all of us are under age. There are places around where it's easy enough to get, and there are older guys who will buy it for us. The thing is, I really don't want to drink that much. I don't even like the taste of beer, but I feel like my friends will laugh if I say so. If my parents knew they'd just say to ignore what my friends are doing and stick to the right thing. That's easy for them to say, but hard for me to do. How can I keep my friends and still stay out of trouble?

Tim

Dear Tim:

What you are saying is that you like your friends and you enjoy being in their company. But you don't much want to join them in drinking a lot of beer. It's a) illegal, b) against your parents' wishes and c) not much fun anyway.

Since you are not anxious to drink before you're of age, the problem becomes how to say "no" to your friends without seeming to be a goody-goody. People respect someone who

can make decisions based on good sense, and stick to them. You have a right to drink or not, as a matter of free will. If you choose not to, for whatever reason, others should honor your choice. There is no need to explain your decision.

If your friends are as nice as they seem, they will not press you again. But if someone makes an issue of it, you may want to explain quietly that you simply don't like beer, or that you want to wait until you're of legal age to avoid the hassles involved.

If beer drinking becomes just a way to kill time, maybe you need to dream up other ways to socialize. Look around for school or church-sponsored events you and your friends can go to.

Ask your parents for a place at home to listen to music, talk and have some soft drinks and snacks. If that is impossible, find a public spot nearby, like a pizza parlor or ice cream store, where your group is welcome to hang out.

Keep in mind that you're not a wimp for not wanting to drink. Wimps are wimps because they can't control their own lives and their own decisions.

Dear Myra:

Recently I got a notice from the school library that a book I'd checked out was overdue and I owed a fine. When I looked around for the book, I remembered that I left it in a restaurant when we were gone on vacation. I was afraid to tell my folks at the time, and then I forgot it. How can I get it back?

Sarah

Dear Sarah:

First of all, tell your parents what happened. Enough time has passed (we hope) so that they won't be angry. If they think it's worth a try, write to the restaurant and ask if they've found the book and if they would send it back to you if you sent them the postage.

If your parents think it's too late for that, tell the school librarian that you've lost the book. Tell her you are willing to pay for a replacement. Then save your money and pay for the book.

Next time you take a library book along, be sure to leave it in the car!

(Address your questions to: Myra Keller, c/o The Criterion, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)

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IN THE MEDIA

Shows create stir among viewers

by JAMES BREIG

Picture your mom.

Now let's say that you come to my house and I say, "I have something funny to show you." Into the living room comes a woman dressed just like your mom always dresses. And she has the same mannerisms and wears her hair just like your mother does.

Then the woman proceeds to tell a crude joke, to reveal how much she hates her children and to burlesque your family traditions.

What is your reaction? If I laugh all through it, what is your response to me? If you complain that I have made fun of your mother and entire family, would you accept the following explanation from me: "But I'm not making fun of your mom in particular, I'm just offering some satirical points about American families!"

Laugh along, I might say; don't take it all so seriously. Just because the woman acts and dresses and looks like your mom doesn't mean I intend to ridicule her in particular.

Now take that scenario and plug in the real-life equivalents: Catholics and various television comedy shows, particularly those on NBC, such as "Saturday Night Live" and "Second City TV." Both of them have riled Catholics, some priests in particular, for their portrait of hip clergymen and saucy nuns. But it was another NBC series, "Taxi," and its alleged slur against Orthodox priests which brought this problem to my attention.

Last October, a two-part episode of "Taxi" dealt with the regular characters of Latka and Simka, who are played by Andy Kaufman and Carol Kane. In the series, they are married foreigners from an unnamed land who speak a gibberish language to one another. In this two-part, the husband admits his adultery to a priest, who recommends that reconciliation can occur only if the wife also commits adultery.

The segment caused a stir

among the Orthodox because of similarities between the phony priest's clothing and Orthodox attire. Also, the characters refer to their religion as "orthodox."

Taking on NBC is Father Miltiades Efthimiou, director of the office of Church and Society for the Greek Orthodox Archdiocese of North and South America. He has criticized the network for allowing what he considers an offensive picture of religion in general and his denomination in particular. And he has hundreds of letters from Orthodox viewers supporting his position.

NBC told me that there is no reason for upset. No specific religion was named; the characters are cartoons; the garb is not Orthodox; and the word "orthodox" in the script can be taken to mean anything since there are Orthodox Jews, Orthodox Moslems and so on.

In other words, just because it looks, acts and sounds like your mother doesn't mean we are making fun of her. Father Efthimiou's protest has surfaced another priest, this one Roman Catholic, who thinks that NBC is doing a job on the clergy. He describes himself as "a lone country pastor" from



WOUK'S WINDS—Robert Mitchum as Pug Henry and Ali McGraw as Natalie Jastrow star in Herman Wouk's "The Winds of War," an 18-hour mini-series airing over seven nights beginning Feb. 6 on ABC. The cast also includes Polly Bergen, Jan-Michael Vincent, John Houseman, Peter Graves and Ralph Bellamy as President Franklin D. Roosevelt. The film has been more than five years in preparation. (NC photo)

upstate New York and he contacted me when he heard about Father Efthimiou.

WHAT annoys this "country pastor" in particular is the Father Guido Sarducci character who has appeared on "Saturday Night Live" on a frequent basis. A creation of comedian Don Novello, Father Sarducci presents himself as "the gossip columnist from the Vatican newspaper." In a comic Italian accent, he tells about such worldly things as nude mud wrestling and the Beaties.

The character appears now on "SNL" reruns, seen in syndication, and on HBO in comedy shorts. Don Novello, meanwhile, has gone on to produce "Second City TV," which has used clergy and Religious, including Mother Teresa, in comedy skits.

NBC has answered this priest's protests by saying that Father Sarducci "is presented in a spirit of good-natured fun, not with any anti-Catholic or anti-religious intent. He is ... not meant to comment on the

priesthood in general."

Again the argument is used: just because your mom's clothes are being imitated doesn't mean we are joshing your mom.

What do you think? Catholics for centuries have been telling jokes about priests, nuns and religious practices. Are the TV shows something different? Can satire be directed at Church figures and foibles without being anti-Catholic? Are there aspects of the Church which are the legitimate target of one-liners and comedy bits?

Or have these shows gone too far in making the Pope, for example, the subject of sketches? When does comedy become cruelty; when does a jest cross over into a slur?



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VIEWING WITH ARNOLD

Kiss this flick goodbye

by JAMES W. ARNOLD

Holiday escapism runs rampant in "Kiss Me Goodbye," which is a new romantic comedy about a young woman (Sally Field) who has to choose between her fiancé (Jeff Bridges) and the tap-dancing ghost of her deceased choreographer-husband (James Caan). If you guess that she picks the live body over the dead one, you can save five dollars and two hours of comic tension.

This is the first film that could be called "Son of 'Heaven Can Wait.'" And while it's more than a little silly, and teeters precariously over the abyss of bad taste, producer-director Robert Mulligan, the old Fordham man, pours in enough energy to make it vaguely resemble the wacky screwball comedies of the Golden Age.

The plot by writer Charlie Peters will strike old-movie buffs as "déjà vu."

Ms. Field is about to marry the rather straight-and-stuffy but likeable Bridges, cast (for no reason ever exploited) as an Egyptologist at the Metropolitan Museum, but is haunted by the protesting spirit of the flamboyant ex-spouse, who seems modeled on the dashing but amoral Roy Scheider character from "All That Jazz." It's certainly an against-type role for Caan, who (I swear) manages to sound and behave very much like Fred Astaire.

The ghost shows up because the new couple is about to move into the elegant East Sixties Manhattan townhouse that Field and Caan once shared, and in which he died—somewhat improbably for a dancer, by tumbling down a flight of stairs at a party.

THIS three-story house, with a circular balcony and a dance rehearsal hall on the top floor, is a set designer's dream and a constant visual delight.

In any case, "Kiss Me" is an

updated rerun of most 1940's supernatural comedy and invisible-man gags. Among the familiar but skillfully played scenes and characters: Field discovering the ghost and disbelieving; Bridges disbelieving her; Field trying to talk to the unseen ghost and everybody else at the same time, including her chic, much-married mother (Claire Trevor, at 73 making her first film in 15 years); the bit in the diner, where the principals reserve a

chair and order for their unseen friend; and a wild argument about the ghost in front of bewildered bystanders—here a honeymooning couple and a sedate matron (Mildred Natwick) who runs a trendy New England inn.

Of all this, it might be said that Sally is wonderful, and Jeff and James are adequately deft, but somewhat short of the helpful daffiness of, say, Cary Grant.

However, several new twists make "Kiss Me" very much a 1980's movie. For one, they've finally dared to make the scene where the intruding ghost comes into the bedroom and heckles while the new couple tries to make love (without much success). The idea is in lousy taste and should've been rejected.

THEN there is the gimmick that one of Bridges' museum friends is an ex-priest (Paul Dooley), who is bribed to come to the house to try to perform an exorcism on the ghost. (Once you have the power, he says, "you always have it... but it can go on you like a good fastball".)

This sequence is more a spoof on "The Exorcist" than anything, and gets mildly hilarious in a contrived way, as

the nervous and badly frightened Dooley confronts, among other things, a talking dog who talks about the hereafter and an electrician who is trapped in the attic.

Still, holy water and Latin prayers are very much part of the joke. It's helpful to recall that the good-natured Mulligan, always a gentle and sensitive director ("To Kill a Mockingbird"), was a seminarian before going into World War II.

Eventually, the ghost is done in by the revelation of his infidelities—perhaps, the script suggests, the benevolent motive for his return in the first place—and Ms. Field goes on happily to her square-but-devoted new husband. The situation is clearly a metaphor for the conflicts of divorce and remarriage, and less offensive than doing a comedy about the real thing.

Not surprisingly, no kids lurk anywhere in the plot.

Supernatural comedies have always had one intangible benefit—in their superficial way, they subtly reinforce the notion of immortality and repentance in the next life. Other than that, "Kiss Me" is fluffball entertainment, but with an engaging touch of class.

(Satisfactory for adults).
USCC rating: A-III, adults.



LIFT YOUR HEAD HIGH—Joni Eareckson stars in her own story, "Joni," a film which deals with a young woman's struggle to overcome adversity which is classified A-I by the U.S. Catholic Conference. (NC photo)

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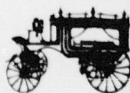
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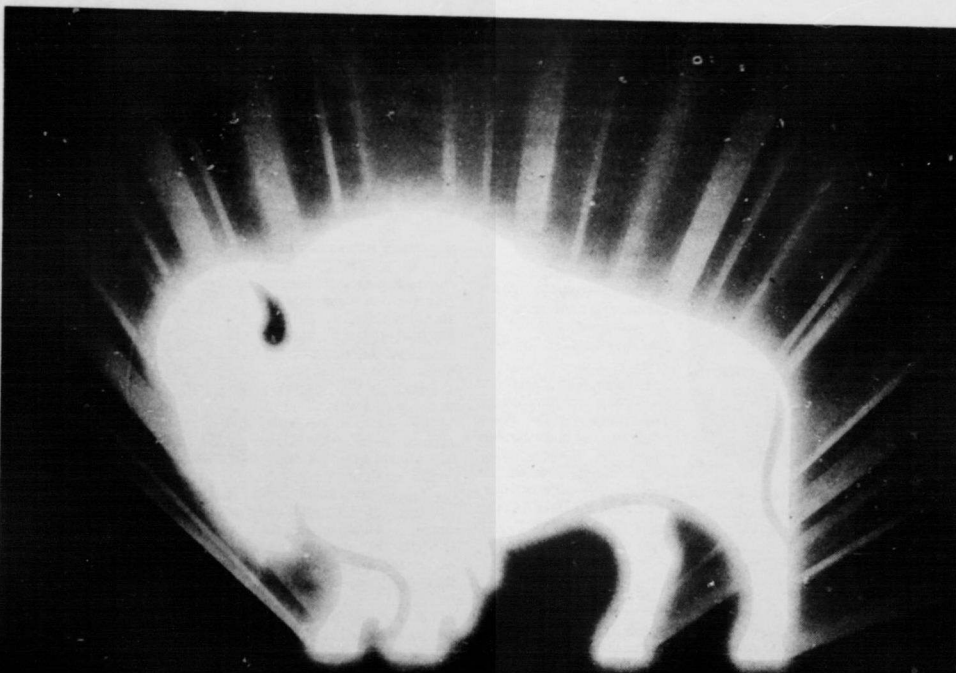
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