

# The CRITERION

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Indianapolis, Indiana



## Collegiality is pivotal issue at synod

by Agostino Bono

VATICAN CITY (NC)—As the Nov. 24-Dec. 8 extraordinary Synod of Bishops passed its midpoint and moved toward its close, collegiality emerged as a pivotal issue.

Many delegates from the developed world focused attention on the relationship of collegiality to the authority of national bishops' conferences and local bishops. One delegate even suggested formation of a permanent world Synod of Bishops that would share legislative powers with the pope.

Asian and African delegates stressed the need for local churches to have more flexibility in finding their own identity through inculturation, the adaptation of Catholic teachings and practices to local cultures and customs.

Latin American delegates asked understanding and cooperation from the Vatican as local and national hierarchies grapple with the pastoral needs of people living under unjust socio-economic and political structures.

Collegiality refers to the sharing of authority and responsibility in the church between the pope and the world body of bishops.

The synod, however, was also an open forum for discussing a wide variety of other issues. Pope John Paul II convoked the synod to analyze the teachings of the 1962-65 Second Vatican Council 20 years after its end.

ARCHBISHOP Karl Berg of Salzburg, Austria, asked for a new study, in the light of modern medical progress, of the church's position that use of artificial and

chemical means of contraception is immoral.

"We must also think in terms of a more merciful approach to the divorced and remarried," he said. The archbishop said the church should study the possibility of readmitting these people to the sacraments after an appropriate "period of penance."

Church teachings forbid divorced persons who remarry to receive the sacraments unless the first marriage received a church annulment or the first spouse has died.

The role of women in the church was another issue raised by delegates in the first week of synod meetings. At several press conferences, however, synod delegates said the discussion would not include the topic of ordaining women because it was Christ's decision to limit the priesthood to men.

The synod's first week was composed mostly of plenary sessions in which the 162 delegates presented oral or written reports outlining their views. On Nov. 29, the delegates broke into small groups to discuss specific resolutions to present for synod approval.

A theme underlining much of the speeches was the need to follow the example of Vatican II and have the synod discuss internal church problems and the church's external relationship to the modern world.

Many delegates also stressed that the synod was not a struggle between church leaders with optimistic or pessimistic views of the post-conciliar church.

MUCH OF the presynod debate had focused on the conflicting assessments of (See **SYNOD DEBATES** on page 17)

## Volunteers at Holy Cross help feed hungry

by Karen Schmiegel

Instead of people, bags of food filled the pews. The Blessed Mother's statue smiled down over eight-foot stacks of bread. Cases of milk lined the aisles and the altar held boxes of produce.

This was the scene of the annual Holy Cross Food Pantry on the Monday before Thanksgiving. People waited along Oriental and Ohio streets in Indianapolis in a cold drizzle for the doors to open at 5 p.m.

Inside, Mark Scott, organizer of the event, and about 75 volunteers sorted the perishables for the 1,000 people expected to receive food.

According to Scott, the project began with letters to other parishes which responded by donating funds and goods. Then the volunteers conducted a phone-in session and guaranteed 364 families, including some shut-ins, a Thanksgiving Day meal. Later donations provided more food that was distributed on a first come first served basis.

On Sunday afternoon, 200 volunteers worked for four hours to make the food packages of canned goods and produce, with the poultry, milk and bread to be added the next day.

Holy Cross will also conduct another food pantry before Christmas, combining efforts with the neighboring parish of St. Philip Neri in Indianapolis. Holy Cross will again serve as the food headquarters, while St. Philip's takes care of toys and clothing for those in need.



ALTAR BREAD—Cartons of food surround the altar of Holy Cross Church in Indianapolis. The pews of the church were filled as well,

with individual food boxes which were distributed to about 1,000 households for Thanksgiving. (Photo by Jim Jachimaki)

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## Donahue and Widner to be ordained deacons Dec. 14

Two seminarians of the archdiocese, Stephen Donahue and Michael Widner, will be ordained deacons on Dec. 14.

The ordination Mass will begin at 11 a.m. in St. Columba Church, Columbus. All priests of the archdiocese have been invited to celebrate. The ordination is being held at St. Columba because of the renovation of SS. Peter and Paul Cathedral in Indianapolis.

Donahue, 32, entered St. Meinrad College as a sophomore in 1979 and is now in his fourth and final year in the School of Theology there. He is a member of St. Bernard Parish, Frenchtown, and formerly a member of St. Christopher Parish, Speedway. He is the son of Robert Donahue

of Indianapolis and the late Juanita Donahue.

Widner, 35, is completing a six-year program at St. Mary's Seminary and University in Baltimore. He also attended Indiana University-Purdue University at Indianapolis for one year, and served in the U.S. Navy from 1969 to 1973. He is the son of Frank and Marie Widner of St. Bernadette Parish, Indianapolis. His brother, Father Thomas Widner, was formerly a priest of the archdiocese and editor-in-chief of The Criterion, and is now a novice in the Society of Jesus.

Ordination to the diaconate is the last step for the seminarians before they are ordained to the priesthood.

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Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## Need new commitment to evangelization

by John F. Fink

This Sunday, Dec. 8, is the 10th anniversary of Pope Paul VI's exhortation "Evangelization in the Modern World" which he issued after the 1974 Synod of Bishops on the subject of evangelization. The bishops thought that evangelization was important in 1974 (which is why the subject was discussed at the synod) and they still think so. That's why the U.S. bishops approved a new statement on evangelization at their meeting three weeks ago.

Unfortunately, not enough Catholics seem to agree with the bishops. Mention the word "evangelization" and a film seems to descend over most Catholics' eyes. It is not a topic that seems to excite many Catholics.

Bishop James Malone, president of the U.S. bishops' conference, realized that when he prepared his report for the synod that is now in progress in Rome. Under the category of "errors or abuses in the interpretation and application of Vatican II," he wrote:

"For a variety of reasons, including concentration on internal structures and processes, popular commitment to evangelization and the missionary spirit has declined among Catholics in the United States. In 1950 there were 4.3 adult converts per year per 1,000 active Catholics; now there are 1.8. In a typical parish of 2,500 active parishioners, there are perhaps 4,000 unchurched persons within the parish boundaries, yet the 'typical' parish devotes virtually no resources to evangelizing them. It appears, too, that while entry into the church is now more time consuming and difficult for adults, the specific

challenges and demands after entry are fewer than they once were."

Some of the blame for the decline in the number of converts, and interest in evangelization itself, has been put by some people on the ecumenical movement. The emphasis on getting along with those of other religions has decreased the emphasis on trying to convert them to Catholicism. Bishop Malone recognized this, too, in his synod report:

"False ideas about ecumenism, especially the idea that differences between the Catholic Church and other Christian churches are of little practical importance, seem to have influenced some Catholics. This may be related to the decline in commitment to evangelization—including, by a kind of illogical extension, even the evangelization of the unchurched."

**PART OF THE** reason for the decline in evangelization, it seems to me, is the fact that today's Catholic seems so inclined to be just like everyone else. A generation ago Catholics were accustomed to being different. Most were less affluent than their neighbors. They didn't eat meat on Fridays, they went to church more often than their neighbors, and they had certain moral beliefs that were well recognized and respected by others. Many of those "others" became converts to Catholicism because of those beliefs.

Today's Catholic is much more like his neighbor than he used to be. Surveys show that he makes about the same amount of money, gets divorced about as often, votes the same way, buys the same things, watches the same TV shows, and usually has the same opinions. Catholics are now in the mainstream of society in most parts of the country and they seem to feel that they don't want to rock the boat.

Michael Schwartz of the Catholic League for Religious and Civil Rights put it this way in a speech recently: "In order to carry out our vocation a generation ago, we had to resist the temptation to evangelize by means of splendid isolation. Our tendency was to accentuate the distinctiveness of the Catholic experience, even the trivial and insubstantial customs and habits, to such an extent that we were in danger of losing contact with the larger society."

"In the present generation," he continued, "we have to resist the temptation to evangelize by saying 'me too.' Our tendency now is to accentuate what we have in common with the larger society, even down to the most ephemeral trends, to such an extent that we are in danger of forgetting who we are and why we are here."

**EVANGELIZATION** is the fundamental and essential mission of the church and of those of us in the church. As Pope Paul said 10 years ago, "The presentation of the Gospel message is not an optional contribution for the church. It is the duty incumbent on her by the command of the Lord Jesus, so that people can believe and be saved."

In their statement three weeks ago, the U.S. bishops said that the "conversion experience" is for all: first, among Catholics themselves, including alienated Catholics ("all members of the Catholic community are called and sent to evangelize one another"), then other Christians, then to those who are not Christians, and finally "the fullness of the Christian message must be extended to our nation's familial, economic, educational, political and recreational systems."

All of us could do more to share the Word. If more Catholics would see themselves as evangelizers, our 52 million active Catholic lay people would hold the greatest hope for the evangelization of America.

## Court decision cuts in half number of Chapter I recipients

by Jim Jachimik

The number of students enrolled in remedial programs in the archdiocese has been cut in half because of the recent Supreme Court decision on offering federal programs in non-public schools, an archdiocesan official has said.

The ruling involved Chapter I, a federal program which funds remedial programs. The court ruled that Chapter I programs could be offered to students who attend non-public schools, but not in non-public school buildings themselves.

Providence Sister Lawrence Ann Liston, director of schools, estimated that 50 percent of the students served last year are participating in the programs this year. But, she added, the actual number may be even lower. Eleven archdiocesan schools are participating in Chapter I programs, compared with 33 last year. Others are still trying to reach agreements with their local public school districts to comply with the court ruling, which was announced July 1.

Compliance has been a problem for schools around the archdiocese, Sister Lawrence Ann said. The ruling forces non-public school students to go to public school buildings or to "neutral sites" for Chapter I programs.

"The effect has been monumental," Sister Lawrence Ann said. "The state

reacted and said that it had to be put into effect immediately that the services could not be provided in non-public schools."

**THE SITUATION** is even more difficult in Indiana than in other states, because the state Department of Education has decided that special services programs—special education—should conform to the same guidelines as Chapter I. The reason, Sister Lawrence Ann said, is that funding for special services is similar to funding for Chapter I. Federal funds are allocated to public school systems, and public schools in turn offer the programs to non-public schools.

Action on the part of the public schools has taken three forms:

In some cases, Sister Lawrence Ann said, "we've had excellent communication and cooperation (with the public schools)." In other cases, public schools have developed alternatives on their own, with little or no input from the non-public schools. "It's a take-it-or-leave-it situation" in those cases, Sister Lawrence Ann noted. In still other cases, public schools have presented plans which non-public schools were not happy with, then the two sides negotiated and reached compromises.

The court established three guidelines for neutral sites which can be used if the programs are not administered from a public school building. First, the neutral site must be physically separate from the non-public school building. Second, it must be educationally separate, which means that it can not be used for any of the school's regular curricular programs. Third, it must not be overtly religious in nature.

A number of schools withdrew from the programs because they were not satisfied with the positions of their local public schools, or because they could not transport students to a neutral site for the programs. Transportation might involve a 30-minute round trip for 15 minutes of remedial instruction.

**SCHOOLS WHICH** have maintained the programs are dealing with the court ruling in various ways. In North Vernon, Chapter I programs are administered from a mobile unit in a lot across the street from St. Mary's School. In Terre Haute, they are offered at Simeon House, a former convent now operated by Catholic Charities as a

shelter house. Sacred Heart School, Jeffersonville, is using Walpole Hall, the parish hall, as a neutral site. Our Lady of the Greenwood School, Greenwood, and St. Michael School, Charlestown, use nearby public schools.

St. Vincent de Paul School, Bedford, uses a parish-owned house. St. Ambrose, Seymour, will do the same thing once its house is approved by the state fire marshal, state board of health and state director of facilities and planning.

In Indianapolis, St. Philip Neri School is using a room attached to the parish garage and St. Joan of Arc School is using a public library across the street. St. Gabriel's School in Connersville also uses a public library.

The Supreme Court decision was particularly painful for inner-city schools, Sister Lawrence Ann said. "It's another instance where the people who need it the most really have to fight for it." Of the seven central city schools, only two—St. Joan of Arc and St. Philip Neri—have begun the programs this fall.

At Holy Cross on the near-eastside of Indianapolis, two separate Chapter I programs would enroll a total of 183 students. But only two parents gave permission for their children to be transported to a public school for remedial instruction, so the school is not participating.

"PEOPLE WHO have chosen non-public education are not eager to have their children bused to public schools," Sister Lawrence Ann said.

Another problem involves equipment connected with the Chapter I programs. Equipment from St. Barnabas and St. Roch on the southside of Indianapolis was returned to the public schools when the parish schools ended their participation. Some public school systems, however, declared the equipment obsolete so the parish schools could keep it, Sister Lawrence Ann said.

She is concerned about funds already allocated to public school systems to administer the programs. Now that some schools have waived participation in Chapter I, she wants to know what has happened to money already allocated. Public schools are required to see that equitable services are provided to students of non-public schools. But, she said, "Obviously, in some cases they are not

providing equitable services, because they are not providing services at all."

Because the programs are administered by public school systems, there is no cost to non-public schools. But now that schools are pulling out of Chapter I, "some of them with more funds available have hired their own people to do the programs." So there is an additional cost for schools which have chosen to do that.

Education personnel in the five Indiana dioceses are working together to deal with the situation. They have spoken with representatives of the state Department of Education about the problems connected with compliance.

"I really do feel that the public schools are at as much of a disadvantage as we are," Sister Lawrence Ann pointed out. "In some cases, they really tried."

The permanent solution in most cases, she believes, will probably involve mobile units provided by the public schools. But, she added, "The great hesitation is that they (public schools) don't know what the future is." The schools are reluctant to invest in mobile units until they are sure the ruling will stand.

In the meantime, "the student is the one who is losing out," she said.

### Archbishop O'Meara's Schedule Week of December 8

**SUNDAY, Dec. 8**—150th anniversary celebration of St. Michael Parish, Bradford, along with blessing and dedication of new church building, Eucharistic Liturgy at 2:30 p.m..

**TUESDAY and WEDNESDAY, Dec. 10-11**—NCCB/USCC committee meeting on Social Justice and World Peace, Washington, D.C.

**SATURDAY, Dec. 14**—Diaconate ordination for Stephen Donahue and Michael Widner, St. Columba Church, Columbus, Eucharistic Liturgy at 11 a.m. with reception following.

—Visitation at Providence Retirement Home, New Albany, Eucharistic Liturgy at 4:30 p.m. with dinner following.



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Archdiocesan Catholic Charities

# Christmas programs brighten families

by Robert Riegel

Today is the feast day of St. Nicholas, the source of the custom of giving at Christmas and the model for the mythical gift-giver of our age, Santa Claus. Although deep down we know that it is the spiritual meaning of Christmas, Christ's Mass, that is really important, we are only human enough to be caught up in the spirit of giving and, indeed, in the feeling that a Christmas without some special gifts is not truly Christmas.

This is especially true for children, who even relate such rewards to their own feelings of self-worth. And yet, in times of unemployment, minimum income, and rising costs for families of the necessities of life—food, rent, utility bills—there are many for whom Christmas does not hold the promise of something special, something extra, something unexpected.

Into this void many volunteers from two agencies of Catholic Charities have stepped.

For the past 10 years, a Christmas "store" has been operated under the auspices of Terre Haute Catholic Charities, jointly with local members of the National Council of Catholic Women. Located at the St. Benedict's parish school building, the "store" is literally that—set up to allow individuals to shop, to select gifts for each member of their family.

Gifts donated by businesses, groups, and individuals include clothing, toys, household items and other Christmas specialties. The main difference from other Christmas shopping is that the families using the Christmas store make no payment for whatever gifts they select. Over the years, literally hundreds of families suffering unemployment, difficult financial problems, or low or fixed incomes have been helped.

This year co-chairpersons (and sisters) Kitty Skelly and Marcella Evrard anticipate that over 150 different families will receive help through the Christmas store.

Says THCC Agency Director John Etling: "We know from our work with the soup kitchen and food bank that basic needs exist here all year long, but it's especially gratifying at Christmas to see so many of those who have share with those who have not."

Meanwhile, in Indianapolis, at the Catholic Center's assembly hall, gifts are

being assembled and distributed for the 17th annual Christmas program run by Caritas, the volunteer guild of Catholic Social Services. In this program, donors "sponsor" a family or families and the volunteers, led this year by Caritas President Patsy O'Connor, work hard to match all donors with agency clients—  
(See CARITAS on page 15)

## First director named for New Albany Cath. Charities

Barbara K. Williams of Clarksville has been named the first deanery director of New Albany Catholic Charities, according to Father Lawrence Voelker, chairman of the New Albany Deanery Advisory Council and Dr. Robert Riegel, executive director of Catholic Social Services.

Williams will initially be responsible for overseeing a continued program of family, marriage and individual counseling. She will also be involved in exploring new avenues for service for Catholic Charities within the New Albany Deanery area, including Floyd, Clark, Harrison and Washington counties.

Williams has her bachelor's and master's degrees from Indiana University. She is an active member of Sacred Heart parish in Jeffersonville, is married to James Williams Jr., and is the mother of two sons. She has been a teacher and guidance counselor at the high school level, including Holy Rosary Academy in Louisville.

"The employment of Mrs. Williams," stated Father Voelker, "marks another step in the development of a local autonomous presence of Catholic Charities,



Barbara K. Williams

and an opportunity for us to expand our horizons to potential new ministries in our concerns for others." The Catholic Charities office will be located in the Holy Trinity Social Ministries building at 702 E. Market St., New Albany.

### A thought for Advent

## Our Christmas must include our family in the missions

by Fr. James D. Barton  
Archdiocesan Director of the  
Propagation of the Faith

There's a pull at the heart during these waiting days until Christmas, for we realize that in our world many live as if the news of Christ were never spoken. We feel more than ever the call to tell them "Christ is born!" and that he has come to bring Good News. In the midst of the ribbons and carols we know that somehow our Christmas must include our sisters and brothers in the mission world. We must make room for them.

Christ's coming was not a one-time gift. It was a step forever into history as we, his disciples, carry on his work today of bringing Good News to the poor. It is a work of love and faith for every season but especially this season as we search for ways to celebrate the birth of Christ more deeply, more spiritually.

As Christmas comes, please pray for our family in the missions. Remember the child on the corner in Bangladesh who is picked up and cherished by the Sisters at St. Scholastica's in Chittagong. Then think of the tired Christ who opened his arms to the children and said, "Let them come to me."

Remember the priest who travels 8,000 miles to Bangkok to give absolution to an old man whose hands and heart relax as he prepares for death; then recall the compassionate Christ who forgave sins and gave peace. Think of those suffering in Colombia and of Christ laying his hands on the heads of the sick. As Christmas comes, let us remember them all, our needy brothers and sisters in our own country and in countries throughout the world. Let us carry on Christ's work for them.

In the rush of preparation for Christmas let us pray:

Lord, slow me down on the way to Christmas!

Help me make room in the inn of my heart for the poor and lonely.

Help me think first of those who need the greatest gift of all, the peace that comes from faith in Jesus.

I ask this through your Son, the Child of Bethlehem, the only reason for our Christmas.

Pray for our mission family and remember them in your Christmas gift-giving. Do make room for them! When the eyes of faith see Christ in those in need, there's always room at the Inn.

## Faith, Family and Football awards to Evans and Smith

Shirley Richardson Evans and Van P. Smith will be honored at the third annual Faith, Family and Football awards banquet on Monday, Feb. 10 in the "500" ballroom of the Indiana Convention Center.

The banquet is a fund-raising effort sponsored by the Indianapolis inter-parochial Catholic high schools for the benefit of 17 Catholic high schools in the state of Indiana.

Rocky Bleier, former Notre Dame and Pittsburgh Steelers football player, will be the guest speaker at the banquet.

Also to be honored are selected athletes from throughout the state of Indiana.

Shirley Evans, from Indianapolis, is a trustee of Marian College, a director of Catholic Charities and St. Elizabeth's Home, a commissioner to the archdiocesan Liturgical Commission, and a member of numerous boards. She organized the archdiocesan Black Catholics Concerned in 1972 and is a past president of the National Office for Black Catholics. She is the wife of Dr. Frederick H. Evans II, an Indianapolis surgeon.

Van Smith, from Muncie, is chairman of the board of Ontario Corporation. He is chairman of the executive committee of the



Shirley Evans

U.S. Chamber of Commerce and has served on numerous public, government and political committees.

Tickets for the banquet, at \$100 each, can be purchased by writing to Faith, Family and Football, 3419 E. Prospect St., P.O. Box 516, Indianapolis 46206.

## Two take oaths of office as advocates in tribunal

Archbishop Edward T. O'Meara received the oaths of office of Lorraine I. Dolder and Patricia A. Jeffers as advocates of the Archdiocesan Tribunal on Nov. 25.

Both had already been serving as advocates—Mrs. Dolder since 1980 and Ms. Jeffers since February. But the revised Code of Canon Law provides for the role of advocate as an official office of the tribunal, which it had not been in the past.

An advocate is an ecclesial attorney for someone presenting a case to a church tribunal. Until the revised Code of Canon Law took effect, advocates were envisioned in church law as professionals who were merely court-approved by the local bishop for service in that capacity. The revised code recommends that permanent ad-

vocates be appointed in every tribunal and paid a stipend to exercise their role, especially for marriage cases. This had been the practice of tribunals in the United States even before the revised code took effect.

Church law does not demand professional canon law degrees for advocates. But Ms. Jeffers recently completed a two-week workshop under the auspices of the Midwest Canon Law Society in Chicago, and Mrs. Dolder recently completed a three-week professionalization workshop sponsored by the Catholic University of America Canon Law School in Washington, D.C. Mrs. Dolder also had considerable experience as notary to the tribunal prior to her appointment as advocate in 1980.



TAKING OATH—Patricia Jeffers (left) and Lorraine Dolder look on as Archbishop Edward T. O'Meara signs their oaths of office as advocates on the Archdiocesan Tribunal. (Photo by Jim Jachimciak)

# COMMENTARY

## Millions of teenagers disconnected from society

by Antoinette Bosco

A new report by a subcommittee of the U.S. Education Commission draws the disturbing conclusion that millions of teenagers are "disconnected" from society.

It says at least 15 percent of young adults between the ages of 16 and 19 are unlikely to become productive adults because they are dropouts from society as a result of drug abuse, delinquency, pregnancy, unemployment and quitting school. The report also pointed out that an "unconscionably disproportionate representation" of poor, black and Hispanic teens contributes to making the statistic so high.



The study concluded that the higher incidence of suicide, crime, drug use and pregnancy among teens "are all signs of alienation and disconnection. All suggest that family, community, school and other agencies of socialization and integration are not working as they once were."

So there we have it again: we are failing our youth.

I sometimes wonder if we really know them anymore. Would we be shocked, for example, to find that teen-age boys today rank "getting a girl pregnant" as their third greatest worry, following their first two, "going to jail" and "flunking out"?

As for adolescent girls, the thought of pregnancy is even more terrifying. It's their second worry, just after the fear of their parents' death. These were results of a study by a psychologist at Albert Einstein College of Medicine, Dr. David Baskin.

What we should do sometimes is tune in to some of the videos teen-agers are wat-

ching. We'd get a dose of visual horrors and an earful of chilling lyrics. They cover the gamut of everything we would ascribe to sin—exploitative sex, drug abuse, violence, evil power.

I happen to believe that kids who grow up watching violent cartoons on television in their early years, followed in adolescence by saturation with devastatingly satanic videos—might slip into a kind of disconnection, or at least depression.

The fact is, though, that if one is connected to family, one stays connected to the world beyond, generally.

"We are witnessing the fragmenting of the American family," said Lee Hay, 1983 national Teacher of the Year. "And because the family is in transition, so is the relationship between school and home." What happens to the kids when all this transition is going on?

Projections still are that about half the children born in the first half of the 1980s will live in single-parent families before they turn 18. One study from Stanford University found children from one-parent families considerably more likely than those from two-parent families to make their own decisions. They also found that "deviant behavior," such as contact with the law, running away from home, smoking, truancy and school discipline problems tended to increase as adolescents made their own decisions. The moral, according to the researchers? "It may take two to raise an adolescent."

In some areas, schools and parents are finally starting to get together to establish



Preparation for another Summit

extended school-day programs for some of the estimated 6 million youngsters between ages 6 and 13 who have no adult at home after school. The school then becomes a surrogate home base for students to engage in after-school activities, much as they might from their own homes. This at least keeps kids "connected" to the stability of an institution.

At least there's some light on the problem, namely that when families are in flux, kids stand to get disconnected. The need now is to work on that awful problem.

## Bishops' plan for women may be big leap forward

by Dick Dowd

I could hardly believe my eyes.

There on page 92 of the documentation for the bishops' meeting was the plan, already accepted, for the Committee on Women in Society and in the Church.

Even if you had been following the committee hearings on women, the 10-point program (seven jobs for the rest of the conference and three for themselves) was a giant leap forward in a half-dozen directions.

Seven recommendations are "to be implemented to the degree possible" by the bishops' conference:

"(1) In order to support, affirm and advocate positive legislation affecting women, the General Counsel, Government Liaison, Domestic Development Offices should study legislative issues affecting



women and make recommendations for action by the bishops."

Meaning: Get on the ball, find out which laws will help women in America and get behind them.

"(2) Representatives of the bishops should participate positively in Congressional hearings affecting women's concerns, e.g., The Economic Equity Act HR 2472 and S 1169 and the Parental Leave Act (HR 2020)."

Meaning: We want the church up-front on these issues, with statements, testimony and support.

"(3) The bishops' Priestly Life and Ministry Committee should address the issue of the clergy's attitude toward women."

Meaning: Not only don't they understand us, they don't even realize they don't understand us.

"(4) Commission a study of church practices regarding equity for women employees."

Meaning: Equal pay for equal work applies to the church as well as society.

"(5) The committee studying ERA

should consult women's organizations before ERA becomes a national issue again; similarly on other issues affecting women's lives, women should be involved in the discussions."

Meaning: Don't talk about us, talk to us and listen to us. Find out what we really think before you decide what you think we think.

"(6) Marriage preparation should stress the equality of the partners in marriage; the Commission on Marriage and the Family should study way to promote this."

Meaning: Equality means equal voices in the house; share and share alike; it's not a 60-40 or even a 50-50 but a 100-100 partnership in today's world.

"(7) The Priestly Formation Committee should indicate their support for, and value of, women on seminary faculties."

Meaning: Student priests have something to learn from and about educated women philosophers, theologians and scholars.

The Committee on Women in Society and in the Church then set these three special projects for itself:

"(a) Draw up a positive statement indicating the (bishops') advocacy for legislation promoting women's equality as long as the legislation contains nothing contrary to our religious beliefs."

Meaning: Get on the record as positively favoring ERA if it has an anti-abortion clause.

"(b) Encourage bishops to be involved in the consultations on women in their dioceses."

Meaning: This women's thing is important; don't try to slough it off on some committee.

"(c) Review the 1983 Code of Canon Law to draw out articles which reflect some growth in openness to women's role in the church."

Meaning: There've been some changes made; some folks have just got to find out about it.

Of course, I was told, there are two ways of looking at this. "You can consider all these plans as a great advance for the church in the U.S., as you said. Then again, if all these things have yet to be done, what's the church been doing up till now?"

## Breaking link between love and life will only bring disaster

by Richard B. Scheiber

Early in November, there was a bit of a stir about an episode of the popular cops and robbers television drama, "Cagney and Lacey." The subject of that particular program was the reaction of police officers to an assignment which required their assuring safe conduct to women entering an abortion clinic.

Pro-life groups, having gotten wind of the content of the script, mounted a protest and set up picket lines at a number of CBS stations to voice their objections to what they considered the pro-abortion stance of the show. The producers, of course, replied they viewed the drama as neutral, and claimed they had presented both sides of the issue fairly.

If anyone who watched the show came away thinking that was true, about the best thing that could be said about that person's powers of observation would be that he must have had his mind occupied with something else during the show. The doctor



who was the abortionist came off looking like a persecuted and misunderstood angel of mercy, and about the best thing that could be said about the pro-life people portrayed on the program was that they were not mad bombers responsible for the destruction of the clinic. The pro-life leader came across as a tight-lipped, hard-edged, compassionless woman who would stop at nothing short of mayhem to make her point.

There was even a gratuitous swipe at the Catholic Church when Detective Lacey, expressing her discomfort with her assignment, told her partner that she couldn't help the way she felt, because she was "brought up Catholic." Later, her father, a retired cop himself, told his daughter, that was what the church taught, that's the way it is, no questions asked. There was not one pro-life argument presented during the program, and every pro-abortion argument somehow got woven into the script without any kind of rebuttal.

So much for fairness in the television medium when it comes to abortion!

Why did things change so drastically in just 12 years? How did people come to lose their respect for defenseless life in less than one generation?

If you watched more than just one

television show on that one network that evening, you might have picked up a hint. Earlier, on another popular CBS entry, "Kate and Allie," a sit-com about two divorced women and their children sharing an apartment, the episode was about one of the women, "Allie," who met a new boy friend. They had a great time together, and ultimately, at the encouragement of just about everybody, including her friend Kate and both women's teen and pre-teen children, ran off for a friendly weekend or so of fun and illicit sex. That too is standard television fare, even on some "family" shows.

Not that these sorts of things were not presented in literature and drama before. They always have been. But along with the situations had always been the idea that there was something wrong here, that some standard was being violated.

No more! Sex is now recreation, and anything bothersome connected with it, like emotional trauma, or, God forbid, an unplanned human being, with no defenses of its own, is to be expunged as quickly and efficiently as possible.

That's what happens when you separate the God-given and sublime human act of love from one of its primary functions, the gift of life, the gift of an immortal soul.

Break the continuum between love and life, and it becomes easy to justify almost anything, including suicide, infanticide, euthanasia, and war, whether just or unjust.

The more one thinks about it, the more the "seamless garment" teaching of Cardinal Bernardin and the American bishops makes sense.

the criterion

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# ENTERTAINMENT

## VIEWING WITH ARNOLD

### 'Target' is not a movie to shoot at but to enjoy

by James W. Arnold

"Target" is a high class spy thriller, which basically means that you have the same old stuff done by very talented and expensive people. It also means that while there is considerably more to watch than the usual car chases, double-crosses and shootouts, in the end you still get fancy hamburger and not chateaubriand.

The main thing to follow besides the action is a developing relationship between a father (veteran Gene Hackman, whose craggy face is practically an icon for streetwise "experience") and adult son (Brando-esque Matt Dillon, beardless teen idol now in the process of moving into more mature movie fantasies). The main virtue of "Target" is, in fact, its underlying theme, amid all the messy contrivances and bloodshed, is the power and beauty of the bond among parents and children.

The disappointment is that its takeoff promises even more. We're in Dallas, where Hackman runs a lumbervyard, and Dillon, a college dropout, has decided to try his luck as a race car driver. The two are obviously estranged, but share a clear affection for the wife-mother (Gayle Hunnicutt), who is embarking alone on a trip to Europe. Is the marriage also in trouble? Hints along this line prove to be a quickly abandoned crimson herring.

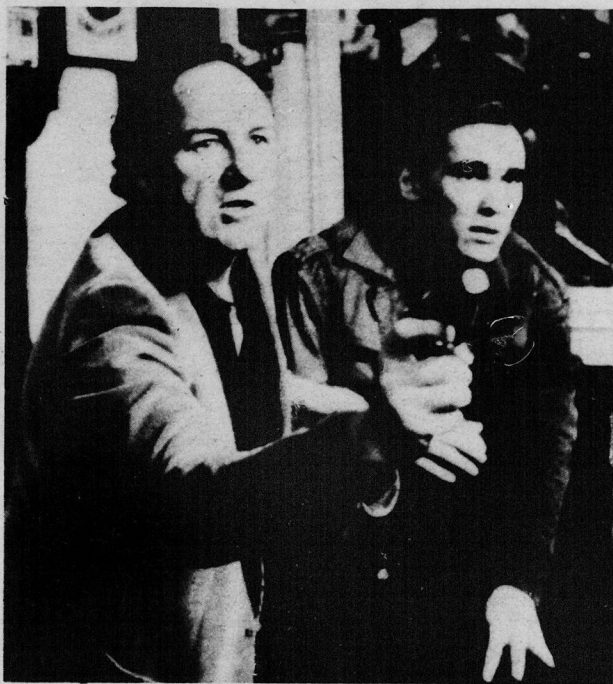
As she leaves, Mom urges the men separately to give each other some time, to

get closer together. Several sensitive scenes follow, suggesting they are trying but the generation gap walls are high. What eventually brings them down is the shocking news that Mom has disappeared in Paris, and father and son set out as uneasy partners to find out what's happened to her.

The rest is a routinely predictable genre film, and it all suggests that there is nothing like a little high adventure on the continent to bring a troubled Texas family together. Sons discovering the truth about their fathers is a familiar motif, in life as well as art. But it's a jolt for Dillon, who perceives his Dad as a drab and cautious businessman, to learn that Hackman is a former CIA superspook, fast with cars, guns, explosives and foreign languages, equipped even with the classic beautiful ex-girlfriend in West Berlin (Russian actress Victoria Fyodorova).

Mom, we learn early, has been kidnapped by an old enemy behind the Iron curtain, who believes Hackman was responsible for killing his wife and children long ago. There are no politics in the film, although there is an impressively scary and moody sequence of a night crossing at Checkpoint Charlie. "Target" is a Le Carre-style thriller, in which individual morality is key and ideology never comes up.

It's mostly Hackman's film as the trail leads through Paris, Hamburg and Berlin, with Dillon trying to help, blundering but learning. The kid makes the mistake of falling for an attractive student (Iona Grubel); clearly, he hasn't seen enough movies to know you never trust foreign beauties in espionage flicks. A few sexy moments result, but mostly it's a neat lesson in just-does-not-pay.



**ALLIES**—Following the trail of his vanished wife, a mild-mannered businessman, played by Gene Hackman, discovers an ally in his son, played by Matt Dillon, in the mystery thriller "Target," a Warner Bros. release. (NC photo)

The chases are frequent and silly, but the locales are fresh and convey a strong sense of reality. The grim tale is photographed in very dark colors, but the family love theme holds it together and provides a soaring (if outrageously contrived) conclusion.

"Target" comes from the glossy production team of Richard Zanuck and David Brown (last film: "The Verdict"), and marks the return to mainstream movies of first-rank director Arthur Penn. He has always tended to cerebral and sometimes political films (e.g., "Bonnie and Clyde," "Little Big Man"), but even the CIA emerges here unwounded. Penn's main contribution is a gripping sense of paranoia, stylish direction of a quality cast,

and imaginative staging of conventional spy melodrama scenes, like the confrontation between the hero and the bitter enemy who has hated him for the last 20 years.

That "villain" is played in a wheelchair by 76-year-old actor-director Herbert Berghof, who adds greatly to the patina of Old World class. In the end, it's the fun of watching virtuoso filmmakers at work that makes "Target" something not to shoot at, but to relax and enjoy.

(Slick spy melodrama with family love motif; violence, sexual situation; satisfactory for mature teenagers and adults.)

(USCC classification—A-II, adults and adolescents.)

## TV special looks at why energy costs are so high

by Henry Herx

Anyone who pays a utility bill knows there is no such thing as cheap energy. Looking at the reasons why this is a modern fact of life and what alternatives the nation has in developing its energy resources is "Power Struggle," airing Monday, Dec. 9, 10-11 p.m. EST on PBS.

Narrated by Meryl Streep, the documentary argues that conventional sources of energy are too costly, not only in a monetary sense but also in terms of environmental damage, safety controls and lack of efficiency.

Nuclear power is singled out as the worst possible choice of energy. Instead of emphasizing the problems of radioactive wastes and potential disasters like the Three Mile Island disaster, the program focuses on the cost overruns that have priced nuclear power out of the marketplace.

The prime example cited is the Diablo Canyon nuclear

plant that was scheduled to begin functioning in 1976 at a cost of \$340 million. By the time it finally got into operation this year, the actual construction cost had ballooned to \$5.4 billion.

The question is whether the consumer or the utility will have to pay for Diablo's incredible cost overruns. Either way, the investment in this nuclear plant is "cheaper to write off than to operate," comments one of the program's energy experts.

The alternatives advocated by the documentary are the renewable forms of energy derived from such inexhaustible natural sources as sun, wind, water and earth. Here the viewer is treated to examples of solar farms, hillside

covered with windmills, hydroelectric dams and underground geothermal energy developments.

The advantage of these renewable energy resources is that they will never run out, as ultimately will oil, gas and coal. Moreover, they are cost-effective and are not environmentally damaging.

Ever since the oil shocks of the early 1970s, which demonstrated how dependent America was on oil imports, the public has been concerned about the high cost of energy.

This program explains why those costs will remain high, but that we as a nation can benefit by changing our ideas about the kinds of power we use. The country's utilities, and certainly the nuclear power industry, will not be pleased.

## TV programs of interest to viewers

Saturday, Dec. 7, 7-9:50 p.m. EST (PBS) "Dance in America: San Francisco Ballet in Cinderella." Evelyn Cisneros stars in this production of the favorite fairy tale, choreographed to the Prokofiev score and introduced by those discriminating first-nighters, Kermit the Frog and Miss Piggy.

Sunday, Dec. 8, 9-10 p.m. EST (PBS) "Masterpiece Theatre: Bleak House." In the second episode of this dramatization of Charles Dickens' novel about the legal profession in 19th-century London, young Esther is asked to take over the running of Bleak House for her guardian.

Monday, Dec. 9, 8-9 p.m. EST (PBS) "Bridge to Terabithia." Annette O'Toole stars as a schoolteacher in this "Wonderworks" program about a very special friendship between two youngsters in a rural farming community.

Monday, Dec. 9, 8-10 p.m. EST (CBS) "Alice in Wonderland." Lewis Carroll's classic children's story has been dramatized as a two-part special with an all-star cast and 19 original songs composed by comedian Steve Allen. Part 2 airs Tuesday, Dec. 10, 8-10 p.m. EST.

Monday, Dec. 9, 9-11 p.m. EST (NBC) "Love Is Never Silent." Mare Winningham and Sid Caesar star in a story about a young woman whose hopes to marry and raise a family conflict with her need to help her deaf parents live in

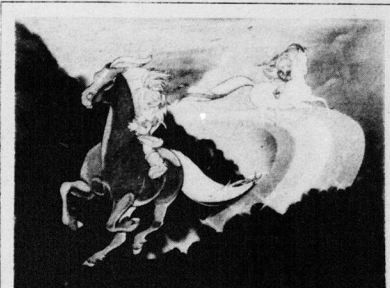
the hearing world. Filmed with actors from the National Theatre of the Deaf.

Tuesday, Dec. 10, 10:30-11 p.m. EST (PBS) "Apprentice to the Gods: Reuben Nakian." This documentary details the life, times and artistic accomplishments of the 87-year-old sculptor whose works combine contemporary art with classical themes.

Wednesday, Dec. 11, 4:40-5:30 p.m. EST (ABC) "Making the News." Another in the informational "ABC Notebook" series for young viewers, this program examines how the network covers the news as explained by Roone Arledge, president of ABC News, news anchor Peter Jennings, producer Av Westin and reporter Lynn Sherr.

Thursday, Dec. 12, 8-9 p.m. EST (PBS) "A Walk Through the 20th Century With Billy Moyers: Come to the Fairs." Bill Moyers shows how the American phenomenon of World Fairs has reflected the changing views of Americans about themselves and the future.

Friday, Dec. 13, 9-11:30 p.m. EST (PBS) "Falstaff." Sir George Solti conducts the Vienna Philharmonic Orchestra, the Chorus of the Vienna State Opera and the Vienna Boys Choir in a performance of Verdi's comic masterpiece, featuring baritone Gabriel Bacquier in the title role as Shakespeare's portly knight-buffoon.



**FAMILY FARE**—Riding her magical flying horse Starlite, Rainbow Brite follows her friend Stormy in "Rainbow Brite and the Star Stealer," an animated film based on the popular characters. (NC photo)

# TO THE EDITOR

## Thanks for archdiocese's help for Mexicans

I am a native of Mexico, although for 60 years I have had the happiness of being a member of the Franciscan Sisters of Oldenburg here. I come to thank with all my heart all Americans and people of other countries who showed their brotherly love for the Mexicans at the time of the recent earthquake. They risked their lives to rescue those who were trapped in falling buildings. God bless them for their courage.

I am especially grateful to Archbishop Edward O'Meara for celebrating a special

Mass at St. Mary's, Indianapolis, for the victims and their families. He is very much concerned about all of us, both in spiritual and temporal matters. His homily touched the hearts of all. He welcomed us as one in the church with Christ as the head. We know we can go to him and will have his support.

I would also like to express my gratitude and to congratulate all the participants in the III Encuentro held in Washington Aug. 15-18, for the magnificent work at this Encuentro. I was not there, but some of the delegates and the Special Edition of Frente a Frente for October, 1985 have informed me of the success. Thanks be to the Lord.

Now, I hope and pray that all the promises mentioned in it will work out in the future. We are privileged to have the support of Archbishop O'Meara who is most willing to help and direct all our undertakings. I am sorry to say that I shall not be able to work in the field on account of my age, but my prayers will do it for me.

St. Magdalen Marie Alcaraz, O.S.F.

Oldenburg

Eugene Lunsford

Indianapolis

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## Now is a critical time for youth in the church

This letter is in response to an article concerning youth on the front page of the Nov. 15 issue of our paper. The headline carried a packed message: "Youth top priority of those who responded to survey." I hope that the people in our archdiocese who are in the positions of influence took time to read it, especially the one that urged bishops and pastors to "invest more time, more money, and more personnel in youth ministry."

We are at a critical point in our church in regard to young people. More than ever before, teens are looking for a place where there is safety, where they feel of value, and have a role in a loving community. If our Catholic Church isn't offering this, then who will? With all the stresses and pressures on young people, they will turn to something or someone to fill their needs. Adolescents have a tremendous capacity to be a people of faith. Though they often don't

have a lot of concern for rules and regulations, tradition and hierarchy, they have a real sense of God.

I've been so grateful for the opportunity that I've been blessed with in working with teenagers. More often than not, my experience of God and sacrament comes through them. Their idealism, energy, and enthusiasm give me hope for a church that often seems so bogged down on issues other than living the Gospel message.

After 16 years of being involved in the Archdiocese of Indianapolis, I can't help but feel that many of our churches are missing a vital part of the Body of Christ. My hope is that we are able to listen to our young people, develop relationships with them, making them an integral part of the people of God.

Jerry K. Finn  
Youth Ministry Coordinator

New Albany

## Responding to indifference and patronization

I am writing on the subject of men; more specifically, in reply to Leon Bourke, who spoke out against women's hurt and their just anger ("To the editor," The Criterion, Nov. 22).

To think that he would waste space comparing America with third world countries (of course, only from a woman's point of view). Surely we all are aware of our progressive society. Perhaps Mr. Bourke would trade places with some of his third world brothers (no automobile or electric razor?)—how absurd!

I pray that this man is one of a kind—the nonchalant way that he ignores hurt speaks to me of a person with no compassion and great fear. His comment about the church upholding women's dignity was confusing because, from what I read of Mr. Bourke, nowhere did he see dignity to uphold.

My question to you, the editor of The Criterion, is why did you print such an offensive letter addressed to women in general? It seemed a shame after spending so much time in weeks past on positive issues. Women all over the country have spent November addressing just such differences and patronization.

As I write this I realize it is not even his lack of knowledge about women I address. I truly felt hurt when I realized that this man could possibly hold a belief that other men might share.

Mr. Bourke, to you I say, I must believe that you are not malicious, only very unknowledgeable and uncaring about women and their oppression.

Mrs. Kathie M. Denney

Greenwood

## We need to teach the church's doctrines

I read your column "A nun at the pro-choice rally was a scandal!" (The Criterion, Nov. 8). I congratulate you for this. However, you would have a much more credible stand if you—and the Catholic clergy—would support picketers and people struggling to uphold Catholic social teaching instead of the wishy-washy stance that we have all experienced in the past. You are never wrong for standing up for the truth though you may be unpopular and may even be mistreated. In such a serious matter as abortion there is no valid reason to play politics. The pope has been clear and loud. Would that the clergy followed in his footsteps rather than criticize him for being "too conservative," whatever that is.

I would like to ask you the following: When do you ever hear a good sermon on chastity? When do you ever hear a good sermon on the family and children? How else are you going to counteract the feminist thrust for careers for women which is one of the major causes of family disruption? You cannot change the nature of the home by all the modern jargon and twisted philosophy and psychology that is being thrown around these days. The

victims are the children—where there are any—and the rest of us since the breakdown of the family strikes at the very heart of society of which all of us are a part.

Why don't we hear from the pulpit that pre-marital sex is a sin, which is what it is? We are all weak, we all sin and make mistakes, but let us not try to whitewash sin by calling it by other names. People need to hear the truth and the truth will set them free, not psychological mush.

In the past 15 years I have never heard a sermon on "Humanae Vitae." Why not? That is authentic church teaching, yet we never hear about it. What is worse, the average Catholic doesn't even know what "Humanae Vitae" is! In fact, I know some priests who don't know what "Humanae Vitae" is! Priests are leary of pushing Natural Family Planning because they have people in their parishes who practice artificial birth control and they don't want to offend them! The greatest act of charity such priests could do would be to teach the church's doctrine on pre-marital sex and conjugal morality.

Leon H. Bourke, Ph.D.

Indianapolis

## the pope teaches The dogma of the Trinity is the most profound mystery

by Pope John Paul II  
Remarks at audience Nov. 27

Continuing my catechesis on the Creed, I wish to speak today about the Holy Trinity: the mystery of one God in three divine persons.

The source of our belief in this mystery is found in the New Testament. Only by means of this revelation is it possible to know the truth of God as one and three. As Jesus said: "No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him."

The dogma of the Blessed Trinity is the most profound of all the mysteries of our

faith, so profound that the human intellect could never fully understand it. Yet, when enlightened by faith, the intellect can in a certain way grasp its meaning. It is particularly important to understand the concept of "person" and the concept of "nature." In God there is a unity of nature, that is, a unity of divinity, for there is only one God. At the same time, this one God is a personal God whom through revelation we come to know as Father, Son and Holy Spirit.

Together with all people who believe in God, we lift up our hearts to the living and personal God, to the one God who created the world and all that is good, beautiful and holy. To him be praise and glory forever.



## CORNUCOPIA

# What are we preparing for?

by Cynthia Dewes

Now that we've finished being thankful, it's on to the next holiday. Along the way we'll call it Advent because something (someone) is coming. Actually, it's been coming since before Halloween, but we pretend it's a surprise. When it arrives we'll call it Christmas.

Kids love it and merchants literally count on it. It provides us with the great cathartic rituals of token gift-giving and unlimited indulgence of the flesh. It adapts easily to pagan customs prevalent in our culture.

As a photo opportunity, Christmas is unequaled. There are all these sparkly decorations, colored lights, quaint symbols and willing subjects available to be captured on film. And its sentimental aspects make satisfying weepy movies and plays to present annually at the holiday season.

Advent is a time of preparation for this glamorous event. There is the Advent calendar to fight over, making sure the kids open the little doors only on the appointed days. They're not to peek ahead or tear off



the flaps, and God forbid they should reveal to baby brother what's hidden under the last door.

There's the Christmas tree to buy. This involves delicate judgments about the tree's price versus its potential as a fire hazard. There are lights and wreaths to be hung, trips (and trips and trips) to the store for replacement bulbs, and the securing of outdoor Santas and reindeer where they'll be safe from non-believers.

There are cookies and fruitcakes to bake, never mind that everyone is on a diet. There's housecleaning to do, presents to wrap, and Christmas cards to address so that others will do the same for us in return. There are visits to see Santa and visits to lending institutions afterward.

Advent also involves joyful partying in the spirit of the anticipated holiday. We eat and drink and dance with friends, business associates, fellow parishioners and total strangers.

In quieter moments we might reflect that the Advent preparation is a) more fun than Christmas itself or b) so busy that we can't enjoy the holiday. Either way, Christmas seems to be losing significance.

With that thought in mind, the idea of 12 days of Christmas is downright depressing. If Christmas is anti-climactic, why drag it on for 12 days? And Epiphany? Forget it.

We must've missed something here.

Let's go back to the beginning and start over. Advent is a preparation time, all right. But what kind of preparation? And for what?

## vips...

✓ Holy Cross parishioner Sister Mary Christa (Tanya Knarr) will make final vows as a Missionary of Charity on Sunday, Dec. 8, in St. Anthony Church in Rome. Her parents will be present for the ceremony.

✓ Joe Ryan, a member of St. Simon Parish, was recently honored by the Eastside Optimist Club as Optimist of the Year. The award is the highest honor the Optimist Club can award its members for community service.

## check it out...

✓ Musical entertainment on Monument Circle during December "Holidays on the Circle" will include acts by several Catholic groups. They include: Central Catholic Cherub Choir, Cardinal Ritter High School Ritter Singers and Girls Ensemble, St. Pius Junior High School Choir, Little Flower School Honor Choir, Little

Flower Church Adult Choir, Roncalli High School Singing Rebels, St. Michael School Archangels, St. Michael's Catholic Church Today's Spirit, and St. Luke Catholic Church Boys' and Girls' Choirs.

✓ The National Players from the Catholic University of America in Washington, D.C. will present two free plays at 8 p.m. each evening on Friday and Saturday, Dec. 6-7, in St. Bede Theater on St. Meinrad College campus. Shakespeare's "Twelfth Night" will be shown on Friday and Moliere's "School for Wives" follows on Saturday.



✓ Special Students of the Batesville Deanery religion classes display "thank you" banners they made recently in honor of Thanksgiving Day. Some of their other activities include preparation for receiving the sacraments of Holy Eucharist, Penance and Confirmation, and honoring each student's patron saint on All Saints' Day. A Christmas play and party will be held for the religion classes at 3:30 p.m. on Wednesday, Dec. 18.

## Advent penance services schedule

Following is a list of Advent penance services which have been scheduled, according to deanery:

### Indianapolis North Deanery

Dec. 10, 7:30 p.m.; Christ the King.  
Dec. 11, 7:30 p.m.; St. Thomas Aquinas.  
Dec. 15, 3 p.m.; St. Joan of Arc.  
Dec. 17, 7:30 p.m.; St. Andrew.  
Dec. 17, 7:30 p.m.; St. Luke.  
Dec. 18, 7:30 p.m.; St. Pius X.  
Dec. 19, 7:30 p.m.; Immaculate Heart.  
Dec. 23, 7:30 p.m.; St. Lawrence.

### Indianapolis West Deanery

Dec. 10, 7:30 p.m.; St. Gabriel.  
Dec. 11, 7:30 p.m.; St. Christopher.  
Dec. 12, 7:30 p.m.; St. Malachy,  
Brownsburg.  
Dec. 16, 7:30 p.m.; St. Thomas More,  
Moore'sville.

Dec. 17, 7 p.m.; St. Michael.  
Dec. 18, 7 p.m.; Holy Angels.  
Dec. 18, 7:30 p.m.; St. Monica.  
Dec. 19, 7:30 p.m.; St. Joseph.  
Dec. 22, 2 p.m.; St. Anthony.  
Dec. 22, 2 p.m.; Holy Trinity.

### Indianapolis South Deanery

Dec. 9, 7:30 p.m.; Our Lady of the  
Greenwood, Greenwood.  
Dec. 11, 7:30 p.m.; St. Ann.  
Dec. 12, 7:30 p.m.; St. Mark.  
Dec. 17, 7:30 p.m.; St. Barnabas.  
Dec. 18, 7:30 p.m.; St. Jude.  
Dec. 18, 7:30 p.m.; Nativity.  
Dec. 19, 7:30 p.m.; Holy Name.

### Batesville Deanery

Dec. 8, 2:30 p.m.; St. Dennis, Jennings  
County.  
Dec. 9, 7 p.m.; St. Louis, Batesville.  
Dec. 12, 7 p.m.; St. Magdalen, New  
Marion.  
Dec. 16, 7 p.m.; St. John, Osgood.  
Dec. 16, 7:30 p.m.; St. Mary, Green-  
sburg.

Dec. 17, 7 p.m.; St. Lawrence,  
Lawrenceburg.

Dec. 18, 7:30 p.m.; St. Mary, Aurora.  
Dec. 19, 7 p.m.; St. Charles, Milan.  
Dec. 22, 2 p.m.; St. Maurice, Decatur  
County.

Dec. 22, 4 p.m.; Immaculate Con-  
ception, Millhausen.

Dec. 22, 7:30 p.m.; St. Maurice,  
Napoleon.

### Bloomington Deanery

Dec. 9, 7:30 p.m.; St. Paul Catholic  
Center, Bloomington.

Dec. 10, 7 p.m.; St. Charles,  
Bloomington.

Dec. 11, 7:30 p.m.; St. Vincent de Paul,  
Bedford.

Dec. 17, 7:30 p.m.; St. John,  
Bloomington.

### Connersville Deanery

Dec. 9, 7 p.m.; St. Gabriel, Connersville.  
Dec. 11, 7:30 p.m.; St. Michael,  
Brookville.

Dec. 12, 7 p.m.; St. Andrew, Richmond.  
Dec. 14, 12:05 p.m.; St. Mary, Rich-  
mond.

Dec. 16, 7 p.m.; Holy Family, Rich-  
mond.

Dec. 17, 7 p.m.; St. Anne, New Castle.  
Dec. 17, 7:30 p.m.; St. Elizabeth,  
Cambridge City.

Dec. 19, 7:30 p.m.; St. Mary, Rushville.

### New Albany Deanery

Dec. 9, 7:30 p.m.; Holy Family, New  
Albany.

Dec. 11, 7:30 p.m.; St. Mary, Navilleton.  
Dec. 12, 7:30 p.m.; St. Mary of the  
Knobs, Flays Knobs.

Dec. 12, 7:30 p.m.; St. Joseph Hill,  
Sellersburg.

Dec. 16, 7:30 p.m.; St. John, Starlight.  
Dec. 16, 7:30 p.m.; St. Mary, Lanesville.

Dec. 17, 7:30 p.m.; St. Mary, New  
Albany.

Dec. 17, 7:30 p.m.; Our Lady of Per-  
petual Help, New Albany.

Dec. 18, 7:30 p.m.; St. Michael,  
Charlestown.

Dec. 19, 7:30 p.m.; St. Paul, Sellersburg.  
Dec. 22, 7:30 p.m.; Sacred Heart and St.

Augustine, Jeffersonville; to be held at  
Sacred Heart.

Dec. 23, 7:30 p.m.; St. Anthony,  
Clarksville.

### Tell City Deanery

Dec. 8, 7 p.m.; St. Augustine, Leopold.  
Dec. 12, 7 p.m.; St. Pius, Troy.

Dec. 15, 7 p.m.; St. Mark, Perry County.  
Dec. 16, 7:30 p.m.; St. Isidore, Perry  
County.

Dec. 18, 7:30 p.m.; St. Paul, Tell City.  
Dec. 18, 7:30 p.m.; St. Meinrad, St.  
Meinrad.

Dec. 19, 7 p.m.; St. Michael, Cannelton.  
Dec. 20, 7:30 p.m.; St. Martin, Siberia.

### Terre Haute Deanery

Dec. 18, 7:30 p.m.; St. Benedict, Terre  
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## QUESTION CORNER

# To learn about the Catholic Church

by Fr. John Dietzen

**Q** I am not a Roman Catholic but I would like to be. I have not been able to discover where or when instructions could be received. I attend the nearest Catholic Church which is six miles away, but of course am not a member. Can you help me? (Oklahoma)

**A** My first and strongest suggestion is that you talk to the priest in the parish near you. Obviously something there attracts you. The priest would be pleased to have you inquire and would guide you in understanding and sharing more fully in our Catholic life.



Instruction courses in the Catholic faith are available from several sources in the United States. Catholic religious instruction by mail is available, for example, from the Confraternity Home Study Service, 3473 S. Grand St., St. Louis, Mo. 63118. You may write to them if you wish.

You should understand from the beginning that being a Catholic is not simply accepting a series of "dogmas" or rules. It is a way of life, based on the

Gospels and fidelity to that way of life in our worship of God and in our daily living.

This is something one learns not primarily from reading and study, but by sharing in that life with others who follow it. Again, therefore, it is important that you talk to a priest or at least another knowledgeable Catholic with whom you may be acquainted and gradually participate in the life of that Catholic community as generously as possible.

Good luck. I and many readers of this column will be praying for you.

**Q** Our liturgy planning group was discussing the feast of Our Lady of Guadalupe. We always think of this as a Mexican feast and celebration. Why is it celebrated and so popular in the United States? (Massachusetts)

**A** There are at least two good reasons. First, the many U.S. citizens of Mexican descent and other Spanish-speaking Americans are understandably and properly proud of their religious and other customs and feasts. They have helped make the devotion of Our Lady of Guadalupe popular in our country.

Second, and probably more important, the feast is as much ours (the United States and Canada) as it is anyone else's.

## FAMILY TALK

## Some Christmas gifts that will speak of love

by Dr. James and Mary Kenny

**Dear Mary:** Every year we talk about the expense and commercialization of the holiday season. Every year we vow to do something to resist. But every year we seem to spend more and more money. Any suggestions? (New York)

**Answer:** Many of us become distressed at the commercialization of the holidays. One year, when we decided to make gifts for each other, a teen-age son commented: "All right. I'll go along. But I know what to expect for Christmas—four plaques."

We think there are many gifts which you can prepare. Some are very inexpensive, some cost money, but all are personal in that they require time and thought.

### 1. Children's gifts.

Boxes, free for the asking from stores, serve many functions. The very large appliance-size boxes make play houses and clubhouses and tents. Paint the exterior in bright, bold colors or army camouflage or wild abstracts.

Or, purchase paints and work with the recipient to paint the box exactly to his or her specifications.

Middle-size boxes can be used for stacking (like blocks) or storing or carrying treasures.

Costumes satisfy our imaginative side. Thrift shops and yard sales offer an inexpensive way to buy lots of dress-up clothes.

Costumes are easy to make, even for the novice seamstress. Usually the fit need not be too exact. Clowns and animals, comic-book characters and cowboys can be created from inexpensive materials and leftover scraps. Make garments that are easy to get on and off.

Make "touchable" books for toddlers. Collect squares of materials with interesting textures such as velvet, burlap, fake fur, satin and vinyl, and sew the "book" together along the left side.

Or cut squares of a plain sturdy material, glue pictures to the cloth pages and stitch. Cloth books are a gift that older children can make for little brothers, sisters, nieces or nephews.



### 2. Gifts for all.

Pillows, whether large floor pillows or sofa pillows, are suitable for all ages. With a little help, children can make and stuff pillows.

Special foods are welcomed by all ages. You can make a personal food gift for a loved one by choosing items, purchased or homemade, that you know are favorites.

Readers always welcome books. Try to find old favorites of yours which you feel a parent, adult child or friend also would come to love. Used paperback bookstores are a treasure house of fine old titles.

Personal writing and artwork are gifts which most of us would love to receive. Young artists and writers can make illustrated books for grandparents, aunts and uncles.

But what about adults sharing their art or thoughts or poetry with each other? What about giving your spouse or your parent a poem, a drawing or a photograph which you created? Few gifts will be kept or treasured longer.

Share a treasure. If you have a well-loved picture, statue, art object, dish, vase or whatever that you know an adult child or a dear friend admires, why not give a real part of yourself? Not all giving need wait until after we die. We can share some treasures with those we love now and reap the pleasure of seeing their enjoyment.

The urge to give gifts is a beautiful impulse, binding us closer to each other. To show your love this holiday season, invest not only money in the gifts you choose but your time and thoughts as well.

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, Ind. 47978.

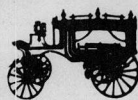
1985 by NC News Service

When the Blessed Virgin appeared to the Indian Juan Diego on the hill of Tepeyac near Mexico City, the year was 1521, nearly 100 years before the Pilgrims landed at Plymouth Rock.

At this time, of course, the present boundaries or nations in the New World did

not exist. Thus the event at Guadalupe and numerous miracles of faith that this shrine has occasioned during the past 400 years remain spiritually significant not only for Mexico but for all the Americas.

The feast of Our Lady of Guadalupe is Dec. 12.



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# Faith Today

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## Letting the Light Shine Through

By Father Lawrence E. Mick  
NC News Service

It was a small, white frame church in a lower middle class neighborhood. As I entered through the main doors of the building, I wondered what the liturgy would be like that summer Sunday.

I was on a short sabbatical between assignments, living with friends for six weeks. Since this city had five Catholic parishes, I decided to visit each of them to evaluate the state of the liturgy there. I was director of a branch of our Office of Worship, so I was very interested in the progress of liturgical renewal.

As the liturgy began, I noted a variety of deficiencies. The building itself had been only partially renovated to meet the needs of the liturgy. The music was not bad, but neither was it outstanding. The lector was willing, but obviously not well trained. The servers seemed a bit lost at times. In contrast to other parishes I had visited, this one had a lot of work to do.

Yet, as the celebration progressed, I began to realize that there was something here that had been missing in the other parishes I had visited. It was hard to pinpoint and hard to describe, but I left the parish feeling that the liturgy had been a very prayerful celebration.

Over the next few days I struggled to figure out what made that celebration so prayerful. It hadn't been that solemn, the music was lively, the people laughed at the joke the pastor told in the homily and they were friendly at the Sign of Peace.

The overall mood was rather simple and informal, yet it seemed reverent to me, for the presence of God was almost tangible. Somehow the celebrant and the other ministers let their faith show forth and the whole congregation entered into the spirit of faith and prayer.

□ □ □

I was reminded of a story that a priest had used in a homily at Gethsemani Abbey in Kentucky. He told of little Mary Ellen who had been taken to church by her

parents and was very impressed with the stained glass windows.

After staring at them for some time, she asked her mother who those people in the windows were. "They're the saints," her mother answered.

It was an answer Mary Ellen remembered some years later when her catechism teacher asked, "Who are the saints?" Mary Ellen put her hand up and answered, "The saints are the people that the light shines through."

That strikes me as a pretty good definition of saints, but it is also a good definition of liturgical ministers. Good ministers let the light of God's presence shine through them. The ministers' awareness of God's presence needs to be evident to others.

□ □ □

All the symbols of the liturgy are meant to be channels through which God is met and some of the most basic symbols in our worship are the people who form the assembly of the church. To be good symbols, they must let the light shine through them.

That's what made the liturgy in that little frame church so prayerful. The people who worshiped there cared about what they were doing and believed in what they were doing. Their faith was manifested by the care with which they fulfilled their ministries. The bread and wine, the book of readings, the altar and the people who gathered — all were treated with care and respect.

It seems to me that this is what reverence really means. To be reverent is to approach and treat with care all the means of God's presence. Since Vatican Council II we have learned that those means include the people who gather as well as the bread and wine and other items used in our worship. Recognizing one another as channels through which God can touch us, we reverence one another by our friendliness and our concern.



The building, the music and the ministers were all imperfect, writes Father Lawrence Mick. Still, the Mass turned out to be a reverent, prayerful time. What made it so? A little light, says Father Mick.

Those who fulfill special ministries in the liturgical assembly obviously have a big impact on that sense of reverence by the way they carry out their duties. But a reverent liturgy also depends on the faith and attitude of all who gather. We all are called

to minister God's presence to one another. The respect and care each of us shows contributes to a reverent and prayerful atmosphere as we celebrate God's love together.

(Father Mick is a pastor and author in Glynnwood, Ohio.)

# Is Reverence Still a Value?

By Father John Gurrieri  
NC News Service

Nowadays we talk a great deal about "good liturgies" as though speaking about good movies. That is, we often think a liturgy is good if we get a lot out of it, enjoy it or get a kick out of it.

To an extent this is understandable. After all, conscious, active and devout participation is a goal in worship. Whatever furthers that goal is important.

But in liturgy we also approach the unknowable and all-holy God who, in Jesus, formed us into his people. Participation in the liturgy is cause for reverence, and not a little awe.

What is reverence? The question hits home in a special way for all those today who fulfill special roles in the liturgy — priests, permanent deacons, readers, eucharistic ministers, parish liturgy planners. Often this means they worry about making a mistake.

Now, worrying about getting things right can easily lead to making a mess of the thing you wanted to do correctly in the first place. This is no less true in liturgy than when it comes to saying the right thing to one's boss or spouse on a special occasion, or setting a table for a special dinner according to the dictates of Miss Manners.

In liturgy, people tend to worry too much, not trusting God to understand. Perhaps that is why Benedictine Father Aidan Kavanagh, in a collection of sayings, aphorisms and principles for liturgical celebrations, wrote: "To be consumed with worry over making a liturgical mistake is the greatest mistake of all." ("Elements of Rite: A Handbook of Liturgical Style," Pueblo Publishing Co.)

In worship, it is possible to grow overanxious about "reverence." Then liturgies may be planned in such a way that we cannot adopt a reverent state of mind because we are worrying ourselves silly.

But if planning is put aside, along with the worry, a sloppy or cluttered liturgical celebration almost always results.

What is reverence? What are its attitudes and postures in God's presence?

First, reverence means not worrying about being reverent. It means feeling at home in church because, as baptized sons and daughters of a Father, we belong there.



Reverence means worship. That is, reverence is that attitude toward God and his church which springs from faith in God's power, holiness and mercy. It is similar to the reverence shown parents or others who love us.

Reverence is rooted in respect, but reaches beyond it to devotion.

To be devoted to someone implies a willingness to do anything possible for the person's benefit. Devotion is the fervor reserved for one you love and respect. Devotion is in the realm of emotion and warm feeling. Ultimately, devotion is a spiritual attitude that springs from the heart.

And devotion always means reverence for the other. In liturgy it means reverence for God.

Has reverence been lost in our churches today? Does reverence change from age to age?

Insofar as reverence is expressed in external rituals, yes, reverence does change from one historical period to another.

•One generation may find that sitting silently in the presence of the Blessed Sacrament before Mass creates a spirit of reverence.

•Another generation may find that kissing an object used in worship expresses reverence.

While we do stand in awe of the presence of Christ's death and resurrection when we celebrate the Eucharist, reverence is not servility. It is not "bowing and scraping" as though we are slaves. Christ called us to be his friends.

Even when, with the Psalmist, we confess our nothingness and sinfulness, the Lord expects us to confess our faith with joy. Even when we do penance in Lent or at other times, our reverent posture is the uplifted face of those who hope for mercy from an all-merciful God.

Ultimately, we can only be reverent if we possess self-esteem.

No doubt many liturgical celebrations today are "noisy assemblies," with no chance to be silent.

But silence is important too: —when listening to God's word;

—after the scripture readings and before we sing;

—for a time after receiving Christ's body and blood.

But as Father Kavanagh says, silence "is not the embarrassed, barren, uncontrolled lack of sound which occurs when things break down and no one knows what to say" — like being in an elevator!

"Liturgical silence is purposefully pregnant and controlled — the thunderous quiet of people communicating that which escapes being put into mere words."

Reverence can be born of such silence. And silence is born of faith and purpose.

We have learned the lesson of voiced participation well in the last 20 years. It is time now to also learn how to be quiet, when to be silent.

Silence is one element in creating reverence, respect and love. It is a question of letting this silence come about. Then the songs and movement and words in worship can be truly reverent — filled with the majesty of God!

(Father Gurrieri is director of the U.S. bishops' Committee on the Liturgy.)

# The Faces

By Katharine Bird  
NC News Service

When I think of a reverent ceremony, the wedding of friends of mine in Green Bay, Wis., comes to mind. The groom was a young man I babysat for when I was 15 and he was 10. More recently, he and his future bride had met in the Catholic grade school where they taught two of my children. This made the wedding special for me from the start.

Though the wedding party's dress was formal, with long gowns and tuxedos, the spirit of the day was informal and simple. At the end of the Mass, before walking back up the aisle, the bride and groom paused for a moment arm in arm to welcome family members and guests.

The wedding stands out now some 10 years later because of the spirit of rejoicing that the bride and groom created. They treated each other and their guests with loving attention. At ease despite the solemnity of the occasion, the couple was able to help create a bond among all present.

For me that wedding was warm and loving and, yes, reverent.

# A Lively C

By Father John Castelot  
NC News Service

Living in the Mideast for any length of time can represent quite a culture shock for Westerners. Attitudes, customs, ways of doing things are so different.

While in Israel recently, some seminarians and I tried to gain an understanding of just what the Sabbath meant to Jews in Jerusalem. Some things were obvious: bus service came to a halt on Friday at sundown, not to resume until sundown Saturday; shops were closed and shuttered.

Attendance at the synagogue was an eye-opener. The synagogue service seemed quite unstructured and anything but hushed. The men were all properly dressed in skull caps or black hats, prayer shawls draped over their shoulders.

For most of the time no one seemed to be in charge. Men were gathered in pairs or little groups carrying on casual conversations. Some individuals rocked back and



## Reverence

For Suzanne Elsesser, reverence is a word reserved for God and things of God. "It is somewhat synonymous with respect but goes beyond respect," she said. "The feeling reverence evokes for me is of quiet listening, of being open and aware of God." For her, reverence encompasses awe and mystery.

**"A liturgical celebration is reverent for her, Ms. Elsesser said, when both priest and congregation are involved in what is happening, not just saying words and going through motions in a perfunctory manner."**

free-lance author and consultant on lay ministry, Ms. Elsesser worked for four years with the bishops' Parish Project. Her sense of reverence is most likely

to surface during Mass, she explained.

"What is happening at Mass is so profound I feel reverent no matter what," she said. But how the service is celebrated also makes a difference to her.

A liturgical celebration is reverent for her, Ms. Elsesser said, when both priest and congregation "are involved in what is happening, not just saying words and going through actions in a perfunctory manner."

The priest has an obvious role to fulfill at Mass, Ms. Elsesser said, but the congregation also fulfills a role.

It is important for people to come to Mass with a willingness to participate actively. This means listening actively and cultivating "an attitude of being open" to what is going on, she said.

Such participation helps people reach a deeper understanding of how Christ is present among them at each Mass, Ms. Elsesser thinks. Out of this context, she believes, a sense of reverence tends to grow naturally.

(Ms. Bird is associate editor of Faith Today.)

## celebration

h, swaying from the waist in a typical motion which accompanies private prayer. There was stant coming and going. "Are these people irreverent? I don't think so. They had come to be in the presence of God and God's word. When moved to pray, they moved. When they conversed, it was like children discussing things in their Father's house. And when scripture was read, they paid, in general, respectful attention.

For some people, the word "reverence" is identified only with awesome quiet. In fact, many church members have found it difficult to respond to Vatican calls to actively participate in liturgy. For some, if they sing all during Mass, it is constraint-unenthusiastic. For the first Christians, the Eucharist celebrated the resurrection and its liberating effects in human lives. It anticipated their shared participation in the heavenly banquet.

These early Christians really celebrated, in the context of a shared meal. Like many meals, this one was a happy occasion and, one can imagine, a noisy affair. Paul had to take the Corinthians to task for letting things get out of hand (1 Corinthians 11).

And in a long section of First Corinthians (12-14) Paul was at pains to bring some order into the overly enthusiastic exercise of the various charismatic gifts during the liturgy. He did not try to repress them, only regulate them.

Later in the New Testament communities were urged to give heartfelt expression to religious sentiments: "Sing praise to the Lord with all your hearts" (Ephesians 5:19).

And Paul himself wrote these words at the end of his second letter to the Corinthians, read to them, remember, during the liturgy: "Greet one another with a holy kiss" (13:12).

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

## FOOD...

### ...for thought

Reverence is a complex topic, as people quickly discover when they get into a discussion about it. Moreover, people tend to have some firm opinions on whether a liturgical celebration is or is not reverent.

People often discover that their idea of reverence differs somewhat from the views of friends and acquaintances.

Perhaps that isn't surprising. Even an individual can feel somewhat divided about this — one day seeking a quiet, somewhat austere atmosphere for worship; another day seeking a more lively celebration.

What is reverence? And how should it be expressed?

Actually, the term "reverence" is not reserved for activities inside a church. People express reverence in daily life.

Consider, for example, the newborn baby. She is a reminder of how completely one individual depends on another, and of life's mystery. Watching her as she sleeps peacefully, new parents may sit quietly, experiencing a profound sense of awe. At other moments their reverence for the baby's new life will be expressed with a smile, with words of joy. Of course, their reverence for life is also expressed in the active care they give their baby.

At the opposite end of life's spectrum, there is the reverence

younger family members feel toward an aged, much loved grandparent. Feeble now, he has lived a long, useful life. His grandchildren revere him for his interesting approach to problems, for his joyful appreciation of life's goodness.

And the grandchildren express their reverence by spending time with him, by celebrating the anniversaries in his life with him, by the friendly assistance they give him.

Then there are those who perform particularly difficult or heroic actions. Think of the thrill people all over the world felt as they watched U.S. astronaut Neil Armstrong become the first human ever to set foot on the moon. They were awestruck and excited in the same moment.

Or think of any genuinely self-sacrificing person, one who responds to the true needs of others with little concern about the cost in terms of personal time and energy. Doesn't this person inspire a sort of reverence in others — at the same time spurring others to action on behalf of the world around them?

Reverence, it seems, is multidimensional, as are the people who experience it.

What does the word "reverence" mean to you? How is it expressed?

### ...for discussion

1. What does the word "reverence" mean to you?

2. Can you think of a situation in ordinary life, aside from church liturgy, in which people act in particularly reverent ways? Why do they act this way?

3. What are three elements of a reverent liturgy, as Father John Gurrieri sees it?

4. Why does Father Gurrieri think that, having learned the lesson of voiced participation in the liturgy, it is now also important to learn the value of some silence?

5. Father Lawrence Mick suggests that during the Mass it is important to show reverence not only toward the altar but toward the people one worships with? Why does he say this?

### SECOND HELPINGS

"The Story of the Mass: From the Last Supper to the Present Day," by Redemptorist Father Pierre Loret, translated by Notre Dame Sister Dorothy Marie Zimmerman. Much has been said lately about the need for resources to help people understand the work of the Second Vatican Council. This book approaches the modern reform of the Mass in the light of history. It is a brief, easy-to-read survey of the origin, the history and the development of the Mass, showing how the celebration of the Eucharist has met the needs of people in different countries and in different ages. Liturgical reform is aimed at developing celebrations which are "no stranger to life and to the present times, concerns and responsibilities of the Christian," the author writes. Such a liturgy is "rooted in life." (Liguori Publications, One Liguori Dr., Liguori, Mo. 63057. \$3.50.)

# CHILDREN'S STORY HOUR

## 'God Bless All Creatures'

By Janaan Manternach  
NC News Service

Albert was just 8 or 9 years old. He was riding a gentle, old horse a farmer let him ride. Suddenly a big dog ran barking toward the horse. The horse reared up in fear.

Albert lashed out at the dog with a long whip. The whip stung the dog in the left eye. The dog fell to the ground and rolled over and over yelping in pain.

Albert had not meant to hurt the dog, just to scare it away. For weeks he could not get the sight of the injured dog out of his mind. He made up a prayer which he prayed the rest of his life:

*"Heavenly Father, protect and bless all living creatures."*

As he grew older, Albert became more sensitive to pain. It hurt him to see animals suffer. It hurt him even more to see suffering people.

Albert loved music. He learned to play the piano and the organ, and he gave concerts. And Albert,

the son of a Lutheran pastor, also became a theologian and wrote a book about Jesus. He became a famous man and had everything a young man could want.

But he thought often of those who had much less, people who were poor and sick. He could feel their pain. So in 1905 he decided to give up his teaching and go to medical school to become a missionary doctor.

Albert Schweitzer and his wife, a nurse, set up a hospital in the African jungle. Sick people came from everywhere. The couple worked almost day and night to ease people's pain. People were suffering not just from diseases but from injuries caused by enemies in war.

"Why is it that people hurt each other so much?" Dr. Schweitzer asked himself. "Why is there so much fighting? Why are there wars? What is needed to make the world better?"

One evening he discovered an answer while riding up a wide river. It was still hot as the sun dropped behind the hills. A herd

of hippopotamuses moved slowly in the waters around the barge. Suddenly a thought flashed through his mind. "Reverence for life."

That was his answer to what the world needed most. He believed that if people had reverence for all living things, they would not keep hurting one another. There would be no wars.

Reverence for life is what he had felt as a boy for the dog he had hurt. It is what he felt later when he rescued an orphaned baby monkey in the jungle. It was what brought him to the jungles to ease people's pain.

After 52 years of caring for the sick in the African jungle, Dr. Schweitzer summed up his deepest conviction: "If a man loses reverence for any part of life, he will lose his reverence for all life."

*(Ms. Manternach is the author of catechetical works, scripture stories and original stories.)*



### Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are found in this week's children's story.

M	I	S	S	I	O	N	A	R	Y
J	B	H	Z	A	F	C	O	M	P
W	U	U	R	D	S	N	G	O	G
E	L	N	W	A	A	H	K	N	Q
T	D	M	G	I	F	F	T	K	U
L	O	I	P	L	B	R	N	E	B
J	C	V	S	T	E	I	I	Y	C
U	T	K	M	B	C	Y	Q	C	F
V	O	D	L	J	O	O	U	G	A
A	R	A	X	E	N	P	Z	M	P

ALBERT, AFRICA, JUNGLE, DOCTOR, PIANO, MISSIONARY, MONKEY

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In his 22 years of social service, he finds the violence of crime, frustration, neglect and loneliness require his unlimited time and love. Joe is often called late during weekends by people in desperate need who hunger for someone to care. His desire to reach out is matched by his ability to raise funds and coordinate volunteers, plus the courage to face personal dangers and rebuffs.

Joe has organized and developed other social and religious organizations to feed, clothe, and house victims of abuse, fire, abandonment, and hopeless poverty. His ministry to do God's works of mercy among the destitute, and to show Christ's forgiving love to derelicts, are shining examples of Christianity in action. It's one of many inspiring stories reported in EXTENSION Magazine. Send for a free trial subscription.

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### HOW ABOUT YOU?

☐ Dr. Albert Schweitzer found a principle to guide his life. What was it? And what was his prayer when, as a boy, he realized he had hurt a dog?

#### Children's Reading Corner

In the exquisite story, "Dance in the Desert," by Madeleine L'Engle, a couple and their young son search for a caravan to join to safely cross the desert on their way to Egypt. A wondrous thing happens one evening. All the wild animals draw near to the tents, the fire and to the young child and show honor and reverence to him. The moment ends when all the animals arise and dance in a great intricate circle around the caravan and gradually disappear into the horizon and into the sky. (Farrar, Straus and Giroux, 19 Union Square West, New York, N.Y. 10003. Second printing, 1978. Hardback, \$6.95.)



# The SUNDAY READINGS

SECOND SUNDAY OF ADVENT      DECEMBER 8, 1985

by  
Richard  
Cain  
Baruch 5:1-9  
Psalm 126:1-6  
Philippians 4:4-7  
Luke 3:10-18

The first reading comes from Baruch. Baruch was the secretary and friend of the prophet Jeremiah. However, most biblical scholars today believe that the book was not actually written by Baruch but is an anthology of materials written and assembled several centuries later. The anthology was then linked to the prophetic tradition of Jeremiah by giving the book its title.

This linkage suggests that the Jews at the time Baruch was written felt something in common with the time of Jeremiah. That common element was the experience of exile.

During Jeremiah's time the Babylonians destroyed Jerusalem and forcibly moved many of the Jews to exile in Babylon. As God's spokesman, Jeremiah sought to explain why God was allowing the Babylonian exile to happen and how he wanted the Jews to respond. The Jews had broken their covenant with him. The exile was God's way of calling this to their attention so that they could repent. If the Jews repented, God would not only protect and prosper them, he would bring them back from exile and restore their nation to glory.

Officially, the Babylonian exile lasted for only 70 years. But the return and rebuilding of Jerusalem fell short of fulfilling what Jeremiah had prophesied. By that time other forces also had begun to scatter Jews all over the Mediterranean and Middle East, a process known in Jewish history as the Diaspora. It was this new situation that the authors of Baruch

sought to address by developing and applying the teachings of Jeremiah.

According to the authors, the same formula of repentance, faith in God's covenant and hope in God's coming salvation found in Jeremiah still applied. This formula forms the basis for the organization of the book. After offering a confession of national guilt and a poem in praise of God's covenant (the Law), the book concludes with a poem in which Jerusalem personally addresses her children encouraging them to hope for the time when God would come to save them through the Messiah. The first reading comes from the last part of this poem.


The second reading is from Paul's letter to the Philippians. From Luke's account in Acts (16:12-40) we know that Paul visited Philippi in Macedonia around 50 A.D. while on his second missionary journey and spent some time there.

As the letter indicates, Paul had an affectionate relationship with the church he founded there. They were his pride and joy. From the beginning the Philippians had supported his missionary work with contributions and other help. Paul responded with several letters which were probably compiled to form the Letter to the Philippians as we know it.

In this passage we have a beautiful insight into what prayer is. In thanking them for their gift, Paul indicated that it was not they who did the good deed but rather God acting through them. Yet at the same time he urged them to grow in their deeds of love in order that they would be favorably judged at the end of the world.

## the Saints by Luke

### ST. ABRAHAM of KRATIA



ABRAHAM WAS BORN IN EMESA, SYRIA IN 474. HE BECAME A MONK BUT WAS FORCED TO FLEE TO CONSTANTINOPLE BECAUSE OF RAIDS ON THE COMMUNITY TO WHICH HE BELONGED. HE BECAME PROCURATOR OF A MONASTERY THERE AND WHEN HE WAS 26, HE BECAME ABBOT OF THE MONASTERY IN KRATIA. AFTER 10 YEARS AS ABBOT HE DECIDED TO LEAVE THE MONASTERY AND WENT TO PALESTINE, TO SEEK SOLITUDE FOR A LIFE OF CONTEMPLATION. HE WAS TOLD TO RETURN BY HIS BISHOP, AND SHORTLY AFTER HIS RETURN WAS MADE BISHOP OF KRATIA. AFTER SERVING IN THIS OFFICE FOR 13 YEARS, HE RETURNED TO PALESTINE IN QUEST OF SOLITUDE AND SPENT THE REST OF HIS LIFE IN A MONASTERY THERE. HE DIED AROUND 558. HIS FEAST IS DEC. 6.

In Paul's eyes, this mysterious balance between human freedom and God's sovereign grace was most perfectly expressed in prayer. For him, prayer was not one of many kinds of acts like making a donation or writing a letter. Rather it was a way of donating or writing in which he opened himself up to God as much as possible so that that it was not him but God doing the donating or writing through him. That is why Paul's letters are really strings of written prayers.

The gospel reading begins with a long list of unfamiliar rulers and strange place

names—one of those passages often stumbled over by the lector and yawned over by the congregation waiting for the action to begin. Yet it is an example of how some of the greatest truths are hidden in what at first glance seems unimportant.

In this case, the truth to be gleaned is that our faith has a historical basis. Either John the Baptist lived during the 15th year of Tiberius Caesar's rule or he didn't. Jesus died on the cross and rose from the dead or he didn't. He was seen by human witnesses or he wasn't. As Luke realized when he wrote his gospel, faith begins with facts.

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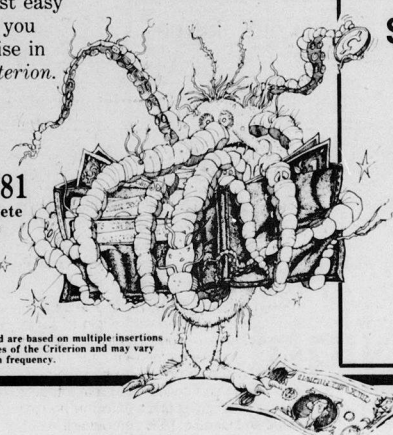
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# The ACTIVE List

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

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

## December 6

First Friday devotions of Rosary and Way of the Cross will precede the noon Mass at 11:40 a.m. in St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

A Fish Fry and Christmas Boutique will be held at the K. of C. New Albany from 5:30 to 8 p.m.

## December 6-7

A retreat for business persons, "Christians in the Marketplace," will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

## December 6-7-8

St. Louis Parish, Batesville, will hold its concluding Parish Renewal sessions in the school hall.

A Charismatic Advent Retreat will be held at Kordes Enrichment Center. Phone 812-367-2777 for information.

The third annual Christmas

Bazaar sponsored by St. Luke Women's Club will be held from 9 a.m. to 7 p.m. each day in the Reception Room, 7575 Holiday Dr.

St. Vincent de Paul Parish, 1711 S. "I" St., Bedford, will hold "Santa's Secret Shop" in the school cafeteria after Masses. Children and adults may purchase items up to \$7 for the benefit of the new school library.

## December 7

A Day of Inner Healing will be held at Mount St. Francis Retreat Center from 9 a.m. to 5 p.m. \$15 cost includes lunch. Call 812-923-8817 for information.

Holy Angels Annual Christmas Bazaar will be held from 9 a.m. to 6 p.m. at 28th and Dr. Martin Luther King Jr. St. Rent a table by calling 926-3324.

The Kevin Barry Div. 3, Ancient Order of Hibernians, will attend 5:30 p.m. Mass at St. Philip Neri Church, followed by an Irish Christmas party, cocktail hour and dinner in the parish community rooms. \$10 per

person. Call 862-2381 or 898-3092 for information.

The World Apostolate of Our Lady of Fatima (The Blue Army) will hold its First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd.

The Catholic Widowed Organization (CWO) will sponsor a Christmas Party at the Naval Armory beginning at 6 p.m. \$7.50 for buffet. Call 236-1596 or 293-1800 for information.

A Model Railroad and Toy Train Swap Meet and Sale sponsored by St. Joseph Church will be held from 11 a.m. to 4 p.m. at 1375 S. Mickley Ave. Admission \$1 or \$2 for a family.

The Fifth Wheelers Club will hold its annual Christmas Party beginning at 5:30 p.m. in the Catholic Center, 1400 N. Meridian St. \$2 gift exchange. For information call Allen at 251-5122.

The Women's Breakfast Group of St. Thomas More Parish, Mooresville, will sponsor "A Breakfast with Santa" from 8 to 11 a.m. Adults \$2, children \$1. Pictures taken with Santa, Elves Workshop.

A Christmas 'n Crafts Auction and Luncheon will be held in St. Mary school cafeteria, New Albany, beginning at 11 a.m. Call 812-944-2656 for information.

## December 7-8

St. Anthony Parish will sponsor a Christmas Boutique in Ryan Hall, 379 N. Warman Ave., from 9 a.m. to 6 p.m. Sat. and from 8 a.m. to 12 noon on Sun.

The Altar Society of St. Joseph

Parish, Terre Haute, will hold a Christmas Bazaar from 4 to 7 p.m. Sa. and from 8 a.m. to 1 p.m. on Sun.

A Retreat for High School Freshmen will be held at Mount St. Francis Retreat Center. For information call Jerry Finn at 812-945-0154.

St. Bernadette Parish, 4626 Fletcher Ave. will sponsor its annual Christmas Bazaar from 10 a.m. to 8 p.m. Sat. and from 9 a.m. to 3 p.m. Sun.

St. Simon Parish PFO will sponsor its annual Christmas Boutique from 9 a.m. to 8 p.m. Sat. and from 10 a.m. to 3 p.m. Sun. in the resource center, 8400 Roy Rd.

## December 8

The children's play "Hansel and Gretel" will be performed at Marian College auditorium at 7 p.m. For tickets call 929-0292 or 929-0123.

St. Michael Parish, Bradford, will dedicate its new church with Mass celebrated by Archbishop O'Meara at 2:30 p.m.

St. Mary Parish, Greensburg, will hold a Family Day of movies, crafts, prayer and supper beginning at 1:15 p.m. Babysitting provided.

An annual Holiday Smorgasbord and Christmas Boutique sponsored by the PTO of St. Mary Parish, Aurora, will be held from noon to 6 p.m. in the school hall, 207 Fourth St. Adults \$5.50, children 6-12 \$2.75.

St. Francis Hospital Family Center will hold an Open House from noon to 5 p.m.

Father Clarence Waldon, archdiocesan director of evangelization, will present a program on evangelization in the parish at 5 p.m. in St. Joseph Church, S. Leon.

A program for youth and parents on peer pressure, addictions, stress, etc. will be conducted by Lamb Center counselor Jo Pluta from 7 to 8:30 p.m. at St. Benedict Parish, Terre Haute.

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## December 8-9

The music department of Immaculate Conception Academy in Oldenburg will present its annual Winter Concert, "Winterfest," at 2 p.m. Sun. and at 7 p.m. Mon. Adults \$2, children \$1. Tickets available at the door.

## December 9

Santa Maria Circle, Daughters of Isabella will sponsor a Christmas Dinner party at 6:30 p.m. at the K. of C. Home, New Albany.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program by Anton Braun on "Discovering and Sharing Yourself." Call 236-1596 days or 259-8140 or 255-3121 evenings for more information.

Early bird reservation deadline for Holy Cross parish New Year's Eve Party tickets at \$15 (\$17.50 afterward).

## December 10

Marian College Theatre will present "Hansel and Gretel" at 12 noon in Marian Auditorium. Call 929-0292 or 929-0123 for information.

The program on "Living the Sacrament of Penance and Reconciliation" sponsored by Holy Cross Parish continues from 7 to 9 p.m. at 125 N. Oriental St.

The Ave Maria Guild will hold its annual Christmas Party at 12 noon in St. Paul Hermitage, 1402 E. Southern Ave., Beech Grove.

## December 11

Father John O'Brien will conduct the second inquiry class at 7:30 p.m. in the school basement of St. Joseph Parish, St. Leon.

St. Vincent Wellness Center will sponsor a public lecture on Sports Psychology by Dr. Michael McClay at 7 p.m. in the Marian College Library auditorium, 3200 Cold Spring Rd. Call 929-0222 for information.

A Luncheon and Card Party will be held at 11:30 a.m. in St. Mark Parish Hall, U.S. 31 S. at E. Edgewood Ave. Men are welcome.

## December 12

The concluding session of Msgr. Raymond Bosler's lecture series on "Vatican Council II: The Church Coming Alive" will be held at 7:30 p.m. in St. Jude school cafeteria, 5353 McFarland Rd.

The second quarterly meeting of the Indianapolis Deane Council of Catholic Women will be held at the K. of C. Hall, 1305 N. Delaware St. Registration at 9:30 a.m. For buffet lunch reservations at \$5.50 call 888-2721 or 547-0314.

## December 13

The Indianapolis Cursillo Community will hold a citywide Ultreya from 7:30 to 9 p.m. in the Catholic Center cafeteria, 1400 N. Meridian St.

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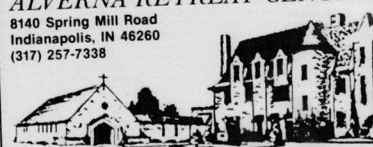
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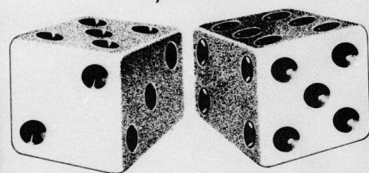
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**CAN DO**—At a press conference in the Catholic Center, Mayor William Hudnut (far right) announces a collection of canned goods for the St. Vincent de Paul Society. With the mayor are Bill Quigley, SVD food coordinator (second from left), and Chataud students Chuck Urban (far left) and Ricky Cottrell. (Photo by Jim Jachimciak)

## Catholic food pantries get food donated at Colts game

Indianapolis Mayor William H. Hudnut called for fans of the Indianapolis Colts to support the work of the St. Vincent de Paul Society at last Sunday's football game.

Through the efforts of representatives of the local news media, in cooperation with the Colts and the Hoosier Dome, boxes were placed at the stadium on Sunday for fans to donate cans of food. The food will be distributed to 49 food pantries and kitchens by Christmas.

Students from Ritter and Chataud high schools assisted with the food drive. The

food was sorted at the Catholic Center after the game, and the Catholic Widowed Organization is distributing it. Among those pantries receiving the food are Cathedral Kitchen, based in a house adjacent to St. Peter and Paul Cathedral, and the Holy Cross Food Pantry at Holy Cross Parish.

Following Sunday's football game, the second annual media all-star football game was held. Last year, the first food drive and football game netted more than 122,000 pounds of food.

## Caritas' Christmas program helps many needy families

(Continued from page 3)  
frequently single-parent families, the unemployed, newly arrived refugees, isolated elderly, and others who might not feel cared about at this season of happiness and joy for most of us.

Donors have included school classes, parish clubs, individual families, office and business groups and others who purchase and wrap gifts for a specific family. Donations of cash allow Caritas volunteers to supplement these as needed with food, clothing or other gifts. Last year, the tables were piled high for 135 families or in-

dividuals, and it is expected that 1985 will again be at this level or higher.

These programs operate out of the generosity of the community and the work of volunteers, with relatively little involvement of paid staff. They express person-to-person caring that should be a hallmark of a Christian Christmas. While the gifts are material it is the wish of Catholic Charities and of the Christmas program volunteers that they will be seen as a sign of hope and a sign of concern when some may be most in need of such a message.

## Msgr. Priori's letters given to Indiana Historical Society

The Indiana Historical Society recently received a scrapbook containing important correspondence and documents from the life of Msgr. Marino Priori, founder of Holy Rosary Church, Indianapolis' first Italian parish. The scrapbook was donated to the society by Father Augustine J. Sansone, a former pastor of Holy Rosary and assistant to Msgr. Priori.

Msgr. Priori immigrated to Indiana from Italy in 1908, and founded Holy Rosary Parish for Italians in 1909. In the 1920s and 1930s, he frequently corresponded with high-ranking officials in the Vatican bureaucracy and worked with Bishop Joseph Chartrand of Indianapolis to obtain the prestigious status of archdiocese.

The Priori scrapbook contains letters which Msgr. Priori received from the Vatican secretary of state, other cardinals and various papal diplomats. Included in the letters are reports about the development of Holy Rosary Parish and comments

about Chartrand's efforts to establish Indianapolis as an archdiocese.

After Priori's death in 1946, his long-time housekeeper, Freda Buennagel, prepared the scrapbook. After her death in 1973, the scrapbook was passed to Father Sansone, Indiana's first American-born diocesan priest of Italian ancestry.

Eric Pumroy, head of the Indiana Historical Society Library's manuscripts department, realizes the importance of the scrapbook.

"The amount of original research material on the history of Italians in Indiana is extremely small. The Priori scrapbook fills a large gap in our knowledge about the Italian community here," Pumroy said.

"No institution was as important to the Italian immigrant as the church and the letters to Msgr. Priori from Rome provide numerous insights into the immigrants' lives," Pumroy concluded.



**MANUSCRIPT DONATED**—Father Augustine J. Sansone (second from left) presents Msgr. Priori's scrapbook to Eric Pumroy, head of the Indiana Historical Society Library's manuscripts department. Also attending were James J. Divita (far left), professor of history at Marian College and chairman of the Indiana Historical Society Library Committee; Dorothy Marien (second from right), niece of the woman who prepared the scrapbook; and Providence Sister Charles Van Hoy, pastoral minister at Holy Rosary Parish.

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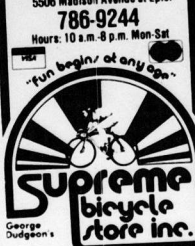
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## YOUTH CORNER

# A way to make CCD appealing to teenagers

St. Mary's parish in New Albany is experimenting with a new way of presenting religious education to high school freshmen and sophomores. Both youth and parents seem to like it a lot.

The new way is called a catechetical weekend, or "C-weekend" for short. St. Mary's Youth Ministry Coordinator, Tony Cooper, coordinates a team who designs the weekends and then directs another team of youth and adults who actually present the weekends to the young people.

According to Cooper, although the weekends involve much work, they are worthwhile. "It's exciting to see these kids so enthusiastic about getting together to learn more about their faith and to make friends with other teens in the parish," he said.

The idea for the weekends resulted from a discussion Cooper and Carole Strohbeck, St. Mary's director of religious education, had last year. After experiencing poor attendance at the weekly CCD classes for several years, they decided that something had to be done. "We decided we had nothing to lose by trying a different approach," Cooper said. "(Since moving to the weekend format), we've been

very pleased with both the turn-out and the attitude."

At the most recent C-weekend, 20 freshmen and sophomores participated. The theme was "Searching," and the weekend dealt with friends and family relationships, dating, self-expectations and others' expectations and prayer and our personalities.

"I like the C-weekends because more people come to them," said Anne Charbonneau, a sophomore who attended the weekend on "Searching." "Besides, it's more exciting and it's a weekend to get away from everything else."

Another participant, Joel Vessels, agreed. "If we had it every week for an hour, people would get bored. But on a weekend, it holds your interest better."

A NEW YOUTH member of the parish, Missy Sinkhorn, liked what she learned on the weekend. "I learned some things about my religion that I hadn't thought about before, and this weekend made me think about it, and about friendship and what the talks were about." Sinkhorn moved to Indiana this summer and said the weekend helped her to get to know other teens in the parish. "I met a whole bunch

of new people and everybody was real nice."

Vessels said he benefitted from the group discussions that accompanied the talks. "I learned a lot of other people's outlooks on different subjects like family love and dating. I learned more about my own outlook from joining in the discussion." Charbonneau said she learned how to be more trustful and made some new friends.

**WHAT DO** parents have to say about the Catechetical Weekends? Julie Zoeller, whose son, Greg, has participated in all three weekends, said she is in favor of the weekend concept. "The weekends give the kids the opportunity to get to know one another better, which they don't do in the classroom. The weekends give them time to pray together, play together, learn together and not be afraid to share their feelings with the others because they're developing an atmosphere of trust by being with the same people over a length of time."

Another parent, Jim Brodfehrer, who had two sons who have attended the weekends said he likes the effect it has had on his boys. "When the kids come home, there's a deeper sense of unity in their faith. Like this



**CATECHETICAL WEEKEND**—Freshmen and sophomores from St. Mary's Parish, New Albany, discuss questions raised during a talk at a Catechetical Weekend, Nov. 16-17. Pictured (from left) are: Missy Sinkhorn, Anne Charbonneau, Bill Abney, Gary Kitchens, Cathy Hopper, Kim Greenwell, David Brodfehrer and Ronnie Neagle. (Photo by Tony Cooper)

past C-weekend, one of my sons said 'God be with you' to another teenager as they were leaving, and the other boy returned his blessing. You just don't expect that out of two 16-year-olds."

Sandy Neagle, who had two teenagers on the weekend and also served as cook for the event, said she is impressed with the kids' attitudes about the weekends. "I find that they do more sharing on the weekends, and they're really eager to go. They enjoy the talks that are given. They enjoy hearing people they know and experiencing the feeling that 'I'm not by myself in feeling this way. There are other people going through this, too.'"

Are the parents concerned that the youth are not getting as much information from a one-weekend program each semester as they would from weekly meetings? Zoeller said she is not concerned. "The time frame really works out to be just about the same—12 weekly sessions a semester vs. 12 hours of concentrated talks and activities on the weekend. You're getting the same amount of time, and it's probably quality time on the weekends."

**BRODFEHRER** agreed. "You don't have to spend 10-15 minutes at the beginning of each class re-acquainting the kids with the material." He said good attitudes help the

learning process, too. "Normally, when a teenager comes to CCD it's the parent who has said they must attend, and they come with a really turned-off attitude. And many times they're not hearing a thing you're saying anyway. When they come on the weekend, it's a whole different atmosphere, and they get a lot more out of it."

The next freshman/sophomore catechetical weekend is scheduled for Feb. 15-16 at the Kavanaugh Center in Crestwood, Ky. The cost is \$15. Anyone interested in learning more about the C-weekends is invited to come and should register by calling Cooper at the St. Mary's Youth Ministry Office 812-944-4599.

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## Sudden endings

by Tom Lennon

**Question:** What do you do when you date someone for a long time and it ends abruptly with really no sign that this is going to happen? (Maine)

**Answer:** The first thing you can do, if you wish, is ask for an explanation. It is possible your friend has misunderstood something you have done and an explanation will bring this to light and perhaps clear the air.

Such discussions, however, are easier to handle in each other's presence than by phone.

Ask for an explanation in a matter-of-fact way. Don't be demanding. Don't beg or demean yourself in any other way. Simply get across the point that you have valued the friendship and would like to know why it is being ended.

You may get only a vague or flimsy explanation or none at all. It could be that your friend objects to something about your personality and knows that you cannot change without ceasing to be the real you.

Or the truth may be that your friend has either tired of you or has found a new friend he or she considers more attractive now.

Such a truth is hard to take. It can hurt in a devastating way. At some

point you may want to have one or several good cries, either in private or on another friend's shoulder. A good cry can be healthy and helpful.

But don't go on crying and don't try to ease the pain with marijuana, alcohol or some other drug. Avoid self-pity at all costs.

Instead, get on with the adventure of building some new friendships. This will take effort on your part. You'll have to take some risks and you may encounter some disappointments along the way.

But if you go out of your way to try some new activities and new hobbies, if you try also to make friends with some people you might have ignored in the past you may reap a harvest of new friends.

And among these new acquaintances, you may find in a year or so another special friend who will enrich your life as much or more than the friend you have lost.

Don't hang on to the past. The sooner you take definite steps to build a new social life, the sooner the pain you experience at the present will come to an end.

A new life is yours for the taking. Enjoy.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

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# Synod debates collegiality

(Continued from page 1)

Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, and Bishop James Malone of Youngstown, Ohio, head of the U.S. bishops' conference.

In a book published earlier this year, Cardinal Ratzinger said the church has followed a course of self-destruction since Vatican II. Bishop Malone has said the church is basically "on track."

The synod "is not a boxing match" between the two, said Cardinal John Krol of Philadelphia.

The aim was to learn how to better understand and implement council teachings, based on contemporary realities, he said.

Cardinal Krol and several other synod officials have also stressed that the synod was not an effort to turn the church clock back to precouncil days.

"Even from a juridical standpoint, there is no way that the synod can overturn the ecumenical council," he said.

TO AID the small-group discussions, Cardinal Godfried Danneels of Malines-Brussels, Belgium, synod recording secretary, prepared a summary of the first week's speeches.

The summary warned of "an increase in secularism in a modern world which 'casts aside and denies spiritual values.'" A pastoral consequence of this is the growth of sects as people seek to recapture a spiritual dimension to their lives, it added.

"The birth and spread of sects poses the problem of responding to the spiritual hunger of contemporary man," said the summary.

It warned that the church's updating in relation to the modern world "is not easy accommodation, which could lead to the secularization of the church."

The cornerstone of the church's relationship with the world should be "a theology of the cross" which emphasizes the relationship between human history and salvation history, said the summary.

At the same time, it called "useless and harmful" any effort to set in opposition the church's spiritual and temporal missions.

The summary also called for ways of fostering greater church unity while not hindering the legitimate diversities among local churches.

These diversities, however, must not be in opposition to each other and must show that "the one and universal church makes itself present in the particular churches," it said.

The summary asked that ways be found to foster "a more intense dialogue" between bishops and theologians.

Ecumenical dialogue "is deeply etched in the consciousness of the church," it said.

REGARDING collegiality, it said that "the college of bishops must express and build up variety in unity."

The summary called bishops' conferences useful and necessary but noted "they are based upon ecclesiastical law."

Several delegates had asked the synod to define the theological basis of bishops' conferences as it relates to collegiality.

During a Nov. 30 press conference, Cardinal Joseph Malula of Kinshasa, Zaire, said the small-group discussions were not limited to the topics or approach taken in the summary. The purpose of the summary was to stimulate discussion, he said.

During the second week of the synod, delegates were scheduled to meet several times in plenary sessions to discuss the resolutions emerging from the group discussions. The synod, however, only has advisory power. Positions approved by the synod do not become official church policy unless approved by the pope.

DURING THE first week of the synod, many of the delegates examined the issue of collegiality as it applied to their part of the world.

Many Africans and Asians said the church cannot take root and grow in their countries unless bishops have enough flexibility to adapt it to local cultures. In both continents, Catholics are a small portion of the population, and the church is viewed with suspicion if it is presented as something foreign and strange, they said.

About 2.5 percent of Asia's population is Catholic, and about 13 percent of Africa's population is Catholic.

"Africa's bishops are doing everything to bring the Curia's attention to inculturation. We should be doing more and more," said Cardinal Malula.

In Latin America, where about 90 percent of the population professes Catholicism, many bishops saw the issue in terms of the need to find local solutions to pressing social problems without getting the church involved in partisan political and ideological struggles.

Several delegates noted that this endeavor is filled with risks and has brought painful moments for the church as some church people and groups have advocated means, such as hate and violence, which go against church teachings.

"These risks are necessary and must be faced with seriousness and responsibility," said Bishop Jose Ivo Lorscheiter of Santa Maria, Brazil. The bishop is president of the Brazilian bishops' conference.

Many delegates from developed countries saw collegiality framed within the need to re-examine church decision-making processes to give bishops a greater voice.

UKRAINIAN Catholic Archbishop Maxim Hermaniuk of Winnipeg, Manitoba, presented the most sweeping proposal. He asked formation of a permanent Synod of Bishops, with members elected to six-year terms, to share legislative powers with the pope. Under the proposal, the pope and synod would decide questions currently decided by the pope and the Curia, the church's central administrative body.

Others, such as Bishop Malone, did not make specific proposals for changing decision-making structures, but asked for a deeper study of the role of bishops' conferences.

The aim is "to raise anew for discussion the perennial question of what role appropriately belongs to the bishops (and now to the bishops' conferences) in the framework of full unity with the Holy See," he said in a press statement issued Nov. 29.

"There are many serious, complex theological questions about episcopal conferences—let the theological discussion of these questions go forward," he added.

Bishop John W. Gran, head of the Scandinavian bishops' conference and the retired bishop of Oslo, Norway, asked for greater local responsibility in the selection of bishops and less decision-making recourse to the Vatican.

The key issue for other delegates was finding the practical balance between papal authority over the universal church and the authority of a bishop in his own diocese.

"The bishop who rules his diocese rules not as a delegate or as a vicar of the pope, but by divine authority," said Cardinal Krol.

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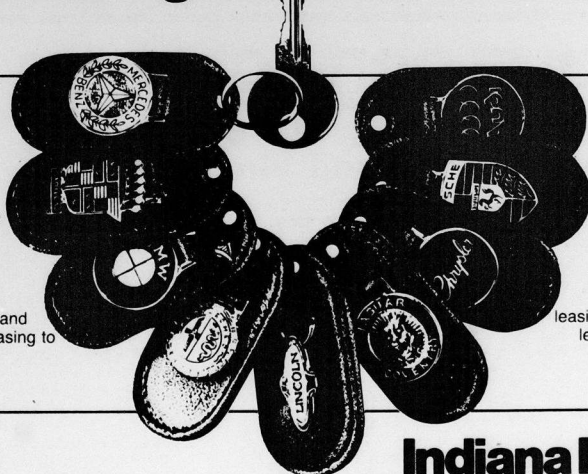
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## MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents, and Religious sisters serving in our archdiocese, are listed elsewhere in the Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other close connections to it.)

† ANSPAUGH, Kathryn E., 68, St. Joseph, Shelbyville, Nov. 17. Wife of Kenneth M.; mother of Robert L., Fred T., Ray F., and

Caroline Thomas; sister of Freda Tragger, Rosella Lawrence and Kenneth Winkler; grandmother of 11; great-grandmother of one.

† ASBURY, Eugenia Dent, 90, St. Bridget, Indianapolis, Nov. 23.

† BAKER, Marie P., 91, St. Joan of Arc, Indianapolis, Nov. 23. Mother of H. Jack.

† BREITENBACH, Mildred, 70, St. Lawrence, Lawrenceburg, Nov. 25. Wife of Louis; mother of Elaine, Wilma and Charles L.

† BULACH, Joseph, 86, St. Joseph, St. Leon, Nov. 21. Father of Ruth Gaynor, Margie Kunkel, Wilma Janzing, Ellen Hoffmeier, Betty Ripberger, Joan and Clifford; brother of Victor, Anna

Rausch and Hilda Wolf; grandfather of 18; great-grandfather of 14.

† FERRELL, LaVerne M. Brown, 79, Little Flower, Indianapolis, Nov. 16. Mother of Jane Bixler.

† GADMAN, Amelia Codromaz, 90, Holy Trinity, Indianapolis, Nov. 19. Mother of Dorothy Waldron.

† GROGAN, William E., St. John, Dover, Oct. 20. Brother of Father Richard P., and Mary McDonald; uncle of Monica Young.

† JONES, Russell A., 78, St. Paul, Tell City, Nov. 24. Husband of Marcella; father of Robert, Paul, James, Helen Harris, Jennie Collignon, Juanita Kellens and Jeanette Murphy; grandfather of 25; great-grandfather of 27.

† LASCH, Catherine Oeffinger, 75, St. Mary, New Albany, Nov. 18. Mother of Robert J.; sister of Stacia Zurschmiede and J.W. "Bud" Oeffinger.

† McNULTY, Mary A. "Lyn" Young, 57, St. Philip Neri, Indianapolis, Nov. 23. Wife of Vince; mother of Sharon L. Mullen and John Keen; step-mother of Timothy, Cheryl Roth and Lynn.

† NAVIAUX, Emma, 86, St. Paul, Tell City, Nov. 21. Mother of Leonard, Olive Hagedorn and Alma Cook; grandmother of 14; great-grandmother of 27.

† NICHOLS, Christopher Lee, infant, Assumption, Indianapolis, Nov. 21. Son of James C. and Robin Lynn; brother of Mellisa Lynn; grandson of James A. and Juanita Nichols and Sharon Lake and Richard Fowler.

† OHLEYER, Scott, 29, Christ the King, Indianapolis, Nov. 22. Son of Robert; stepson of Nancy; brother of Steve R., Stewart F. Spencer J., Sharon Quinlan, Susan Maguire, Sally Cole, Sarah Mont-Banc, Stacie Bowlander and Shelley Bogs.

† PETRAITS, Joseph J., 79, St. Christopher, Speedway, Nov. 23. Husband of Anna V. Armin; father of Richard C., and Mary Ann Stearns.

† PETERS, Marvin H., 73, St. Augustine, Jeffersonville, Nov. 20. Husband of Catherine Cottingham; father of Kevin H. and Stephen L.; stepfather of Daniel E. Cranmer and Carolyn Pierce; brother of Mary Easterday; grandfather of eight; great-grandfather of four.

† RIGGS, Henry E., 66, Sacred Heart, Jeffersonville, Nov. 24. Husband of Sarah; father of Michele Finn, Jeanene Fischer,

Mary Geoghegan, Michael Winn, Charles and Harry Schwinn; brother of Mary Wimsatt, Alice Stayton, Anita May and Sadie Braden; grandfather of seven.

† SHEA, Mary Margaret, St. Philip Neri, Indianapolis, Nov. 23. Mother of John Patrick, Thomas B., Joan and Patricia.

† TRIPLETT, Robert L., 44, St. Augustine, Jeffersonville, Nov. 21. Husband of Mary Lou Lewis; father of two daughters; brother

of Mrs. Jack Whiteman and Mrs. D.W. Grant.

† VONDERHEIDE, Walter, 53, St. Peter, Franklin Co., Nov. 15. Father of Vicki Rahe, Susan Meyer, Judy, Scott, Terry and Robbie; brother of Irvin, Elmer and Harold; grandfather of 18.

† WELAGE, Adelaide J., 92, St. Mary, Greensburg, Nov. 27. Mother of Edward, Robert, Leonard, Roger, Vincent, Marie Oliger, Mildred Moeller and Marjorie Mahan.

### Sr. Evelyn Marie buried Nov. 27

OLDENBURG—The Mass of Christian Burial was celebrated here on Nov. 27 for Franciscan Sister Evelyn Marie Irwin, who died Nov. 26. The former Irene Irwin, 75, was a native of Crescentville, Ohio.

Sister Irwin entered the Oldenburg Franciscan Community in 1931 and made final vows in 1937. She earned a B.S. in education from Marian College and served as an elementary

school teacher in Ohio and Indiana.

Her Indianapolis archdiocesan assignments included St. Andrew, Richmond; St. Lawrence, Lawrenceburg; Our Lady of Lourdes, Indianapolis; and St. Mary, Rushville. She retired to the motherhouse in 1976.

Sister Irwin is survived by one brother, Burl F. Irwin, of Lockland, Ohio.

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# Recent film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

- After Hours . . . . . A-IV
- Agnes of God . . . . . A-IV
- Alamo Bay . . . . . A-III
- Almost You . . . . . A-III

- American Flyer . . . . . O
- Animals Are Beautiful People . . . . . A-I
- Baby: Secret of the Lost Legend . . . . . A-II
- Back to the Future . . . . . A-III
- Better off Dead . . . . . O
- Beverly Hills Cop . . . . . A-III
- Birdy . . . . . O
- The Black Cauldron . . . . . A-I
- Blood Simple . . . . . A-IV
- The Breakfast Club . . . . . O
- Breakin' 2 . . . . . A-II
- Electric Blue . . . . . A-II
- Brewster's Millions . . . . . A-II
- The Bride . . . . . A-III
- Camila . . . . . A-IV
- The Care Bears Movie . . . . . A-I
- Cat's Eye . . . . . A-II
- Cease Fire . . . . . A-III
- City Heat . . . . . A-III
- The Coca-Cola Kid . . . . . O
- Cocoon . . . . . A-II
- Code of Silence . . . . . A-III
- Commando . . . . . O

- Compromising Positions . . . . . A-III
- Cotton Club . . . . . A-III
- Creator . . . . . O
- Creepers . . . . . O
- D.A.R.Y.L. . . . . A-II
- Day of the Dead . . . . . O
- Death Wish III . . . . . O
- Desperately Seeking Susan . . . . . O
- The Doctor and the Devils . . . . . A-III
- Dreamchild . . . . . A-II
- Dune . . . . . A-III
- The Dungeon Master . . . . . A-III
- Eleni . . . . . A-II
- The Emerald Forest . . . . . A-IV
- The Explorers . . . . . A-III
- The Falcon . . . . . A-III
- and the Snowman . . . . . A-III
- Fandango . . . . . A-III
- Fast Forward . . . . . A-III
- The Flamingo Kid . . . . . O
- Flanagan . . . . . A-III
- A Flash of Green . . . . . A-III
- Fletch . . . . . A-II
- Follow That Bird . . . . . A-I
- Fraternity Vacation . . . . . O
- Friday the 13th, Part V—A New Beginning . . . . . O
- Fright Night . . . . . A-III
- Ghoulies . . . . . A-III
- Girls Just Want to Have Fun . . . . . A-I
- The Gods Must Be Crazy . . . . . A-II
- Godzilla 1985 . . . . . A-II
- The Goonies . . . . . A-II
- Grace Quigley . . . . . O
- Hail Mary . . . . . O
- Heartbreakers . . . . . O
- Heaven Help Us . . . . . A-III
- Heavenly Bodies . . . . . O

- The Heavenly Kid . . . . . A-III
- The Home and the World . . . . . A-II
- Into the Night . . . . . O
- Invasion U.S.A. . . . . O
- Jagged Edge . . . . . O
- Johnny Dangerously . . . . . A-III
- Joshua Then and Now . . . . . A-IV
- The Journey of Natty Gann . . . . . A-I
- Just One of the Guys . . . . . O
- Key Exchange . . . . . O
- King David . . . . . A-III
- King Solomon's Mines . . . . . O
- King of the Spider Woman . . . . . A-IV
- Krush Groove . . . . . A-II
- Ladyhawke . . . . . A-II
- The Last Dragon . . . . . A-II
- The Legend of Billie Jean . . . . . A-II
- Lifeforce . . . . . O
- Lily in Love . . . . . A-II
- Little Treasure . . . . . A-II
- Lost in America . . . . . A-II
- Last in the Dust . . . . . O
- Macaroni . . . . . A-III
- Mad Max Beyond Thunderdome . . . . . A-III
- The Man With One Red Shoe . . . . . A-I
- Maria's Lovers . . . . . O
- \* Marie . . . . . A-II
- Mass Appeal . . . . . A-II
- Mask . . . . . A-IV
- Maxie . . . . . A-III
- The Mean Season . . . . . A-III
- Micki and Maude . . . . . O
- Mischief . . . . . O
- Mishima: A Life in Four Chapters . . . . . A-III
- Missing in Action 2: The Beginning . . . . . O
- Movers and Shakers . . . . . A-II
- Moving Violations . . . . . O
- Mrs. Soffel . . . . . A-IV

- National Lampoon's European Vacation . . . . . O
- Night Patrol . . . . . A-I
- 1918 . . . . . A-III
- 1984 . . . . . A-III
- The Official Story . . . . . A-II
- Once Bitten . . . . . O
- One Magic Christmas . . . . . A-II
- Pale Rider . . . . . A-II
- A Passage to India . . . . . A-II
- Pee Wee's Big Adventure . . . . . A-II
- Perfect . . . . . O
- Perils of Gwendoline . . . . . O
- Plenty . . . . . A-IV
- Police Academy 2: Their First Assignment . . . . . A-III
- Porky's Revenge . . . . . O
- A Private Function . . . . . A-III
- Prizzi's Honor . . . . . A-IV
- The Protector . . . . . A-II
- Protocol . . . . . A-II
- Pumping Iron II: The Women . . . . . A-III
- The Purple Rose of Cairo . . . . . A-II
- Rainbow Brite . . . . . A-I
- and the Star Stealer . . . . . A-I
- Rambo: First Blood Part II . . . . . A-II
- Ran . . . . . A-II
- Rappin' . . . . . A-II
- Real Genius . . . . . A-III
- Re-Animator . . . . . A-III
- Red Sonja . . . . . A-III
- Remo Williams: The Adventure Begins . . . . . A-III
- Return of the Living Dead . . . . . O
- The Return of the Soldier . . . . . A-II
- Return to Oz . . . . . A-II
- The River . . . . . A-III
- Runaway . . . . . A-III
- Rustlers Rhapsody . . . . . A-II
- St. Elmo's Fire . . . . . O

- Sam's Son . . . . . A-II
- Savage Island . . . . . O
- Secret Admirer . . . . . O
- The Secret of the Sword . . . . . A-I
- Shoah . . . . . A-II
- The Shooting Party . . . . . A-IV
- Silver Bullet . . . . . O
- Silverado . . . . . A-II
- The Slugger's Wife . . . . . A-III
- Starbasher . . . . . A-III
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- Stick . . . . . O
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- Target . . . . . A-II
- Ten Wolf . . . . . A-III
- Test of Love . . . . . A-II
- That Was Then, This is Now . . . . . O
- That's Dancing . . . . . A-I
- To Live and Die in L.A. . . . . O
- Torchlight . . . . . A-III
- Transylvania 6-5000 . . . . . A-II
- Tuff Turf . . . . . O
- Tuft 182 . . . . . O
- 2010 . . . . . A-I
- Twice in a Lifetime . . . . . O
- A View to a Kill . . . . . O
- Vision Quest . . . . . O
- Volunteers . . . . . O
- Warning Sign . . . . . O
- Weird Science . . . . . A-III
- Weather . . . . . A-III
- White Nights . . . . . A-II
- Witness . . . . . A-IV
- Year of the Dragon . . . . . A-II
- A Year of the Quiet Sun . . . . . A-II

## Card. warns of violence

MANILA, Philippines (NC)—Cardinal Jaime Sin of Manila said the decision to acquit Gen. Fabian Ver in the murder of opposition leader Benigno Aquino threatened to push the Philippines "to the brink of violence and despair."

Cardinal Sin said in a Dec. 2 statement that the country lost an opportunity "to restore the credibility of the government and satisfy our people's aspiration for truth and justice."

"As the banners of our people's outrage and frustration are once more unfurled, we need to re-examine whether reconciliation with the state that is based on mutual trust is still possible," he said.

Ver, the Philippine Armed Forces chief of staff, had been on trial with 24 other military personnel and a civilian for the murder of Aquino, who was shot in the head as he arrived at Manila's airport Aug. 21, 1983.

Aquino had been Philippine President Ferdinand Marcos' chief political rival.

Ver had been on leave of absence during the trial. Following the acquittal, Marcos reinstated Ver to his position.

In an interview published in the Nov. 25 international edition of Newsweek, Cardinal Sin said that if Ver were acquitted Filipinos would be "very sad." He said he warned the judges to "be careful" because the "world is watching."

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## Background for the extraordinary synod

## Vatican Council II added war, human rights to moral agenda

by Sr. Mary Ann Walsh  
Ninth and last in a series

ROME (NC)—The Second Vatican Council broadened the church's moral agenda to include practical approaches to issues such as war and human rights which were previously left to the political or social realm, said church leaders.

However, many of the concerns addressed in the document "Gaudium et Spes," the Dogmatic Constitution on the Church in the Modern World, which spoke of the church's saving and serving role in the world, have evolved faster than the church's moral teaching on them, churchmen said.

Some Vatican officials also said certain interpretations of the document have undermined personal morality and caused problems in religious education.

Cardinal Leo Suenens of Malines-Brussels, Belgium, cited warfare as an issue which has developed rapidly since the council.

One of the four moderators of the council, Cardinal Suenens said that "Gaudium et Spes" is "generally anti-war," but it allows people to defend themselves. However, noting advances in nuclear weapons since the council, he said the document did not address "how far you can go to defend yourself."

An extraordinary Synod of Bishops, which will conclude this week, was to discuss the effects of Vatican II on the church.

IN A PRESYNOD report to the Vatican, the bishops of England and Wales noted that developments in such areas as telecommunications, medicine and genetics have also "created ethical problems to which traditional attitudes, secular law and the church's teaching have not been in a position to return adequate responses."

Despite the problems, however, Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, said that "a healthy emphasis is now

given to social morality and the imperatives of social justice."

In a presynod report to the Vatican, he noted there have been "many new initiatives on behalf of justice and human rights, including offices and programs in dioceses and parishes."

Father Thomas Herron, an U.S. priest working at the Vatican Congregation for the Doctrine of the Faith, agreed. Since Vatican II, he said, "the church's position and witness regarding social questions" has improved. He cited the church's support for helping the poor in underdeveloped countries and issues related to nuclear war.

But at the same time, he said, Catholic life in the area of personal morality has declined. "Theologians and preachers gave such attention to global issues and to Christians as a community" that they "tended to obscure the fact that the community is formed of individuals," he said.

With less attention to personal morality from the pulpit came "less seriousness with which individuals take on the responsibility to make a personal commitment of their own lives," he said.

This disregard for commitment has led to a "rampant divorce mentality and wholesale flight from commitment by priests and Religious," he said.

Father Herron called for a return to "a fundamental insight of faith: we can't save ourselves. If Jesus Christ is our savior," he said, "he saves us from something. The Christian hope is that doing it the Lord's way is better than doing it my way."

FATHER HERRON'S superior at the doctrinal congregation, Cardinal Joseph Ratzinger, also voiced concern over post-Vatican II morality, particularly in Europe and the United States. In "The Ratzinger Report," a book by an Italian author who interviewed him, the cardinal

said that in the Western world, "authentic Catholic ethics now appear to many like an alien body from times long past. Economic liberalism creates its exact counterpart, permissivism, on the moral plane."

In this situation, he said, "it becomes difficult, if not altogether impossible, to present Catholic morality as reasonable. It is too distant from what is considered to be obvious, normal by the majority of persons, conditioned by the dominant culture with which not a few 'Catholic' moralists have aligned themselves as influential supporters."

Cardinal Ratzinger said that "moral theologians in the Western hemisphere" find themselves forced to choose "between opposing modern society and opposing the magisterium." He said some "prefer the latter."

The cardinal said that in some views "premarital relations, at least under certain conditions, are justified. Masturbation is presented as a normal phenomenon of adolescence. Admission of remarried divorced couples to the sacraments is constantly demanded. Radical feminism—especially in some women's religious orders—also seems gaining ground noticeably in the church. Even as regards the question of homosexuality, attempts at its justification are in the making."

In addition, Cardinal Ratzinger said, the church's ban on use of birth control "has been more or less openly rejected in broad ecclesial circles."

Bishop Malone acknowledged there is "confusion over moral issues," which, he said, "has been a recurring reality since Vatican II in the U.S. as elsewhere. This includes general questions like the role of conscience, the church's teaching authority with regard to morality, and the limits of dissent, as well as issues pertaining to specific moral norms."

CONFUSION AND the emphasis on individual decision-making has influenced religious education, several churchmen said. Father Herron said religious education is in a state of "general catechetical chaos." He blamed speculative theology and criticized those who teach speculative theology as if it were dogma.

For example, he said that "a lot of catechists in the U.S. are teaching a radical pacifism as if Christianity were equated with radical pacifism. That is speculative. The principle of the right to self-defense has to be held."

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