

Synod endorses Vatican II renewal Says 'deficiencies' caused by misapplication of the council documents

by Agostino Bono

VATICAN CITY (NC)—The 1985 extraordinary Synod of Bishops ended with an endorsement of the Second Vatican Council's openness to the modern world and its call for inner-church spiritual renewal.

The council did not want an isolated church, Pope John Paul II said in a synod speech Dec. 7, the final working day. "On the contrary, she wished to open herself more amply. We must make this desire more and more our own, since it is our duty," he said.

Pope John Paul also backed two proposals favored by most synod delegates: the need for a universal outline of church teachings as a reference for local catechisms, and the need for deeper study into the nature of bishops' conferences.

Bishops' conferences have proven to be useful church organizations, the pope said.

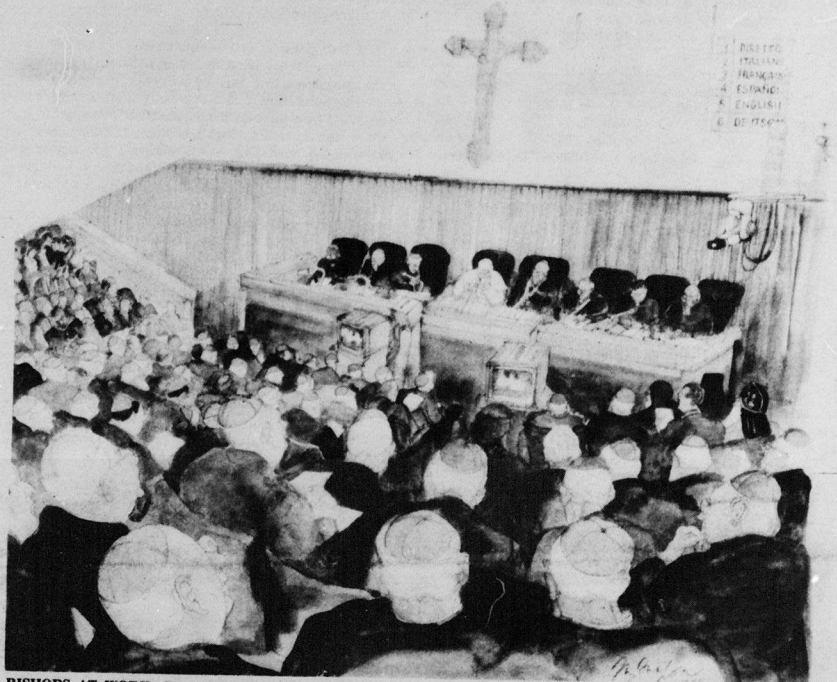
He also approved publication of two synod documents: a pastoral "Message to the People of God" and a final document summarizing the thoughts and recommendations of the 162 delegates who attended the synod. The pastoral message was published Dec. 7 and the final document Dec. 9.

THE FINAL document said that the council had produced "great fruits" but that "deficiencies and difficulties" have occurred in accepting the council's teachings. These problems were not caused by the council but are the result of misunderstanding, misapplication and partial readings of council documents, it said.

The pastoral message said that the "characteristic element" of Vatican II was its "universal call to holiness. The church cannot renew herself without more profoundly rooting this spiritual note of mystery in the hearts of Christians," it said.

The purpose of the synod was to develop a "deeper understanding of the true nature of Vatican II, in order to respond to the world's new challenges," the pastoral message said. "We experience with you, in an intense and vital way, mankind's present crisis and dramas," it added.

(See SYNOD CALLS on back page)



BISHOPS AT WORK—Pope John Paul II presides over a working session of the extraordinary world Synod of Bishops in the Upper Room of the Paul VI Audience Hall. (NC drawing by Franklin McMahon)

Bishop Malone says synod was a 'great success'

Says that bishops returning to their countries and dioceses will carry two kinds of messages

by John Thavis

ROME (NC)—The president of the U.S. bishops' conference said the extraordinary Synod of Bishops was a "great success" that gave a "resounding reaffirmation" of the Second Vatican Council.

Bishop James W. Malone of Youngstown, Ohio, speaking at a press conference Dec. 6, the day before the synod ended its working session, said the meeting should end speculation about any attempt

to "repudiate or undo" the work of the council.

"That was never in the cards, because it was never in anyone's mind—least of all the Holy Father's," he said.

The bishop also said he and other participants were pleased that Pope John Paul II acknowledged the value of bishops' conferences.

The pope called the Nov. 24-Dec. 8 synod to evaluate the results of the council 20 years after its close.

In an interview Dec. 7 with National

Catholic News Service, Bishop Malone said bishops returning to their countries and dioceses will carry two kinds of messages from the synod.

To Catholics who have accepted the council's enrichment of the liturgy, greater "fraternity" in worship and the various parish activities stemming from the council, he said, the bishops can declare: "The good news from the synod is that you've been doing all the right things. This is the right direction."

To those who have "looked askance" at liturgical and ecumenical change, who still see worship in terms of a "solitary communion with God, to the exclusion of his neighbor," the bishops will need to better explain the council's teachings, he added.

They will have to make it clearer why the church "cannot be closed in on itself—it must be open to our neighbors and the world," he said.

"Since we have not succeeded thus far, it's fair to say it's not going to be easy," Bishop Malone said. "We can't pretend we have some crash program to accomplish this."

Part of the synod's discussions involved ambiguities over the correct application of the council in areas of ecumenism, liturgical change, social involvement and relations between bishops and the Roman Curia.

The synod did not make any "definitive statements" about these issues, Bishop Malone said. "That was not the purpose of the synod."

But one issue the synod and the pope singled out for emphasis was the role of national bishops' conferences.

In his Dec. 7 closing address to the synod, the pope said the conferences make a "precious contribution" to the life of the church, and he called for deeper study of their nature.

"That's exactly what I and others asked for," Bishop Malone said. He said the conferences were described as necessary (See BISHOP MALONE on back page)

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Bishop James Malone

FROM THE EDITOR

How Newsweek reports news about the church

by John F. Fink

Ken Woodward and I don't always agree on how news should be reported.

Ken is the senior religion writer for Newsweek magazine. He and I were students at Notre Dame at about the same time. Since those days we have had a few disagreements, mainly about the way Newsweek handles news about the Catholic Church and how the Catholic press handles the same news.

Last week Ken wrote another cover story in Newsweek about the church, a story that was titled "A Church in Crisis." It was a good article when it just reported the facts. It accurately portrayed the status of the church in the United States, Western Europe, Eastern Europe, Africa, Asia and Latin America. But in putting all these facts together, Newsweek concluded that the church is in crisis.

Webster's dictionary says that a crisis is that point in time when an affair has reached its height and must soon terminate or suffer a material change; a turning point. Apparently Ken sees the church at that stage—or perhaps Ken's editor thought that a headline to that effect would be sensational enough to grab more readers, especially since most people think of a crisis as having a negative connotation. The headline, after all, didn't say "The Church at a Turning Point."

That's how Newsweek analyzed the news about the synod that ended in Rome last Sunday—it tried to sensationalize it. The same news has been presented in the



Catholic press. In fact, the nine-part series that The Criterion published as background for the synod gave considerably more information about the status of the church since the close of Vatican II 20 years ago. It gave all the facts, including the opinions of both so-called conservatives and progressives, and it did it even more comprehensively than Newsweek did since we devoted considerably more space to the subject.

The difference is that we didn't try to sensationalize the facts by making an editorial judgment, in a headline, that the church is in crisis. If some people think it is, that's their legitimate opinion, and if others disagree, that's also their prerogative.

THE NEWSWEEK article emphasized the fact that the Catholic Church has become, since Vatican II, "a truly world church, one that must be everywhere different, yet everywhere the same." This is exactly what the bishops' synod was facing up to during the past two weeks.

As I said in this column last Sept. 13, the Catholic Church is the most pluralistic religion in the world. It embraces the most diverse ethnic, social and cultural interests, is home for people from every nation and from every economic class, and it encourages all these diverse groups to exist and develop together.

To manage such diversity, the church must have a decentralized authority, and that was recognized at Vatican II 20 years ago with the concept of collegiality. That meant that local bishops and bishops' conferences would share the authority and responsibility of the pope, and that has been happening during the past 20 years.

But since this is a relatively new concept, it's hardly surprising that it still hasn't been perfected. There can be friction between local bishops (and bishops' conferences)

and the pope's curia. So several bishops, including Bishop James Malone of the United States, asked the synod to define the theological basis of bishops' conferences and how they relate to collegiality.

In third world countries, the concepts of collegiality and inculturation combine, with African and Asian bishops saying that Catholicism cannot take root unless the bishops have enough flexibility to adapt it to their local cultures. Percentage-wise, Catholicism is growing faster in Africa than in any other place in the world, but Catholics are still only about 13 percent of the total population there, and only 2.5 percent of Asia's population. The church is viewed with suspicion if it is presented as something foreign and strange, the African and Asian bishops said at the synod.

In Latin America, where Catholics are the most numerous, the bishops feel that they are closer to the people than Vatican officials are and, therefore, they must find local solutions to pressing social problems. This again calls for real decentralization of authority and responsibility.

THE SYNOD discussed far more than just collegiality and inculturation though, as is clear from the lead article in this newspaper. As a matter of fact, the bishops discussed many, if not most, of the problems detailed in the Newsweek article. Many of those problems are very serious, and no one recognizes that fact better than the pope and the bishops.

It will be a long time before we learn the results of the synod that ended Sunday. The pope now knows what bishops from throughout the world think, and it's now his move. The bishops have given their advice and we will all await the pope's reaction.

Dr. James Muller speaks in Indianapolis

Nobel Peace Prize recipient says bishops' pastoral has not yet been put into practice

by Jim Jachimiak

An Indianapolis native who shares in this year's Nobel Peace Prize is pleased with the U.S. bishops' pastoral on war and peace. But, he says, the document has not been put into practice.

Dr. James E. Muller is one of the founders of International Physicians for the Prevention of Nuclear War (IPPNW), the organization which was named the winner of the Nobel Peace Prize in October. He made his comments on the bishops' pastoral letter during a Dec. 2 press conference in Indianapolis. The press conference was part of a series of appearances in the area by Dr. Muller, who was scheduled to accept the Nobel prize in Oslo, Norway, on Dec. 10.

Dr. Muller, a graduate of St. Joan of Arc School and Cathedral High School in Indianapolis, testified before the five-member committee which developed the pastoral letter on war and peace. "They did a wonderful job," he said. "They became nuclear strategists themselves."

But, he added, "The letter is far better than what I've seen in action. I don't think

that the letter has been translated into action in the parishes."

He noted that the document "went a step further" than IPPNW. "We accepted deterrence at that time," he said, while the bishops gave what they called "conditional acceptance" to the concept. "Then we began to look at deterrence once the Catholic bishops did."

Most of the press conference was devoted to discussing IPPNW and the Nobel prize. "I would say, to my amazement, that this group is better known in the Soviet Union than it is in the United States," Dr. Muller observed. The prize was awarded to the organization, not to any individuals, for East-West cooperation. IPPNW grew out of cooperation already taking place between Soviet and American cardiologists, including Dr. Muller. He has lived in the U.S.S.R. and is on the faculty of Harvard University's medical school in Boston.

Physicians "are used to working together on health problems," he said. They all seek the same goals so it is relatively easy for them to work together. Diplomats, on the other hand, find it more difficult because each country has its own goals.

So Soviet and American doctors, including Dr. Muller, met in Geneva in December of 1980. They agreed to oppose all nuclear weapons in both the United States and the Soviet Union. They also agreed that they would act as medical personnel, not as "amateur politicians." Dr. Muller explained, "Doctors are trained to look around and find what the health hazards are. The greatest threat now is nuclear weapons. It's hard to see it, you can't taste it and you can't hear it, but it's there." As with many medical problems, people often respond by denying that the problem exists. Dr. Muller's group wants to break that denial.

To illustrate the medical problems related to nuclear arms, Dr. Muller noted that exploding a one-megaton nuclear device over Indianapolis would destroy all but 10 percent of the city's 6,000 hospital beds. But it would result in 250,000 burn cases requiring hospitalization—more burn cases than can be treated at one time in the

entire country today, Dr. Muller pointed out.

Therefore, "any politician who tells you the government needs more than 200 bombs ought to be questioned." But today, each of the two superpowers has more than 9,000 nuclear weapons, he said.

IPPNW has taken several steps to attempt to end the arms race. First, the American doctors proposed to their Soviet counterparts that both sides end testing, production and deployment of nuclear weapons. The Soviet group supported the proposal. Their government eventually said that it would accept the proposal if the U.S. government would.

Next, the physicians proposed a policy against being the first to use nuclear weapons. While the Soviet government adopted that policy, the U.S. government has not.

Then IPPNW called for either side to take a first step toward ending the arms race. The Soviet Union announced a ban on all nuclear testing, which began Aug. 6 and will expire at the end of the year. But few Americans are aware that Soviet nuclear testing has been suspended, Dr. Muller noted.

While the moratorium is in effect, "the arms race could be ended tomorrow with a signature by President Reagan to end nuclear testing. He could build on the very good atmosphere he created in Geneva."

But instead, "Our response has been to unilaterally continue the arms race. The Russians predicted this. They said, 'We'll stop, no one will report it in the United States, and we'll start again.'"

Now, IPPNW opposes the Strategic Defense Initiative (SDI), commonly known as "Star Wars."

"I think Star Wars will crash down of its own weight once the people find out what it is," Dr. Muller said. Even assuming that such a system is possible, it is still "not a defense against nuclear weapons. It is a defense against ballistic missiles. You can not build a defense against nuclear weapons. They are too small. They are too easy to assemble."

Dr. Muller feels that Defense Secretary Casper Weinberger himself has stated a

case against SDI. Weinberger claims that the U.S.S.R. is developing a defensive system, and that the U.S. response should be to increase production of nuclear weapons. So if Star Wars becomes a reality in the U.S., the Soviet response would most likely be to build more weapons; thus the arms race would continue.

The \$2 billion which will be spent next year on research into SDI will be four times the amount of federal money spent on heart research, Dr. Muller noted.

IPPNW has been part of several educational efforts which Dr. Muller feels have succeeded.

For example, "In 1979, Vice President George Bush said you could win a nuclear war." Later, Alexander Haig said while he was secretary of state that it would be possible to fire a nuclear warning shot across the bow of a ship. Now, however, Reagan says a nuclear war could never be won.

Several years ago, cities developed evacuation plans to be used in the event of nuclear attack. When Dr. Muller and others went on television in the U.S.S.R. to discuss nuclear arms, "we criticized civil defense on Soviet national television. We said it was an illusion." Now, "there are no longer massive plans to build civil defense programs."

Dr. Muller acknowledges that the two superpowers are not the only ones who could launch a nuclear attack. But it must be remembered, he said, that the non-proliferation treaty signed by both the U.S. and the U.S.S.R. required both sides to limit their nuclear arsenals. Both sides have violated that part of the treaty, so "we are undercutting non-proliferation because of our own arms race."

Archbishop O'Meara's Schedule Week of December 15

SUNDAY, Dec. 15—Dedication of Activities Center, Christ the King Parish, Indianapolis, 11:45 a.m. with Eucharistic Liturgy following.

MONDAY, Dec. 16—Visitation at St. Paul Hermitage, Beech Grove, Eucharistic Liturgy at 10 a.m. followed with lunch.

FRIDAY, Dec. 20—St. Elizabeth's Home Annual Christmas Party, Allison Mansion, Marian College Campus, Indianapolis, 6 p.m.



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Pope: end harassment of church in Nicaragua

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II has asked for an end to the harassment of the church in Nicaragua.

Recent weeks have seen a rise in "distinct forms of intimidations and tauntings of ordained ministers and Catholic faithful," he said in a Spanish-language letter to the Nicaraguan bishops.

The letter, dated Dec. 1 and released by the Vatican Dec. 7, was written less than two months after the Nicaraguan bishops' conference protested the government's crackdown on civil rights and its treatment of the church.

The pope also supported the Nicaraguan bishops' offer to mediate between the Sandinista government and the U.S.-backed guerrillas. He expressed hope that the offer would produce "fruits of concord and brotherly love."

The pope said foreign missionaries face the threat of being forced out of the country. He said he regretted that 10 priests expelled in July 1984 have not been allowed to return.

"I cherish the firm hope that existing problems can be solved quickly in a satisfactory manner," the pope said.

He urged Nicaraguan Catholics to remain united with their bishops during these times of "sufferings and privations, pain and uncertainty."

Six Central American bishops in Rome for the Nov. 24-Dec. 8 extraordinary Synod of Bishops supported the pope's plea, and asked for "full respect of human rights."

In Nicaragua, "numerous people in the past few weeks have suffered arbitrary detentions, (been) accused of cooperating with the church, and have been submitted to humiliating treatment and prolonged interrogations under physical and moral pressure," the bishops said in a statement published in the Dec. 8 Vatican newspaper, *L'Osservatore Romano*.

"We publicly denounce these events and

ask the authorities to cease these prejudicial practices," they said.

The signers included Archbishop Arturo Rivera Damas of San Salvador, El Salvador, president of the Central American bishops' secretariat, and Cardinal Miguel Obando Bravo of Managua, Nicaragua. The other signers were the heads of the bishops' conferences of Panama, Costa Rica, Honduras and Guatemala.

An Oct. 20 statement issued by the Nicaraguan bishops said that "intimidation of priests, break-ins and raiding of church property, and the threat and pressure on the laity injure the respect and guarantee of fundamental rights such as freedom of conscience and expression of Catholic religious convictions."

Nicaraguan government officials have denied there is a church-state conflict. They have said that a guerrilla threat has made the restrictions necessary for national security.

Nicaraguan President Daniel Ortega said Oct. 25 that the Marxist-influenced Sandinista government does not oppose the church, but priests who are active political opponents.

"There is a larger political conflict that is sustained and fed by U.S. policy. And as there are priests who favor the revolutionary cause, there are others who don't," he said during a visit to the U.S.

Neither the government nor the guerrillas have accepted the bishops' mediation offer, made in an April 22, 1984, Easter pastoral letter.

The pope mentioned the letter and asked the bishops to continue pressing for mediation with "confident perseverance."

He said he shared the suffering of all Nicaraguans affected by the fighting.

"My wishes are directed especially to those who suffer because of sickness and violence; to those who are tested by painful losses, loneliness or separation from their loved ones," he said.



BOUNTIFUL HARVEST—Volunteers at Harvest House in Tell City include, from left: Geneva Heath, Eleanor Herrmann, Virlee McMahon, Irma Adams, Sis Smith, Gean Batie, Benedictine Sister Mary Sylvester Will and Brother Ray Batie.

Tell City's Harvest House is serving meals to indigent

The Harvest House of Hospitality, an ecumenical community-sponsored project in Tell City, was opened on Jan. 3, 1984. Since that date, it has served more than 35,000 hot meals to the indigent of the area. This southern county (Perry) has the highest rate of unemployment in Indiana. The latest figure is 14.8 percent.

After one year of service the congregated feeding station in the rear of the Liberty Baptist Church on Main Street was destroyed by a fire. Under the direction of the coordinator of the project, Brother Ray Batie, the Hospitality Kitchen was moved to the adjoining building and through voluntary contributions was reopened in exactly one month. The dedication of the

new site was on March 24, 1985, and the first meals were served there the next day.

An average of 2,000 meals monthly have been served since then with a total this current year of 15,674. The meals are served five days a week from 11 a.m. until 1 p.m. Carry-outs are available for shut-ins.

There are 25 volunteers working with Brother Batie and six denominations are represented. A registered nurse is the dietician and all meals are nutritionally balanced. Almost all of the food is donated.

Earlier this month an appeal went out to the community requesting assistance in supporting the work of Harvest House. The parishioners of St. Paul responded with a gift of about \$2,500.

AAA review committee is studying possible changes

The Archbishop's Annual Appeal Review Committee is studying possible changes in the annual appeal. The committee, which met on Nov. 23 and will meet again on Dec. 14, is composed of representatives of each of the 11 deaneries in the Archdiocese of Indianapolis.

AAA officials feel that input from the deanery representatives is very beneficial to the appeal. Some of the changes made by last year's committee included:

- ▶ a localized slide presentation;
- ▶ the replacement of a brochure with newsletters;
- ▶ changing deanery workshops to enable "veterans" in the campaign to learn about the changes and to pick up materials after the first segment and devoting the second segment toward helping the "first timer" learn about methodologies.

Since the Nov. 23 meeting, at which possible improvements were discussed, the committee members have been discussing possible recommendations with people in their respective deaneries. At the Dec. 14 meeting, a course of action will be finalized and presented to Archbishop Edward T. O'Meara for his review and possible endorsement.

Members of the Review Committee include: Indianapolis North, Barbara Powers; Indianapolis South, Charles Leppert; Indianapolis East, Joseph Zaus and Richard Moore; Indianapolis West, Cheryl Kitchin; Batesville, John Strange; Bloomington, Jack Canfield; Connersville, Tom Kitchin; New Albany, Father Larry Voelker; Seymour, Dennis Frey; Tell City, Jerry Mehlinger; and Terre Haute, Mr. and Mrs. Ed Neary.

Pope meets with Yelena Bonner, wife of Soviet dissident Sakharov

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II met with Yelena Bonner, the wife of Soviet dissident and Nobel Peace Prize winner Andrei Sakharov, Dec. 6.

Neither the Vatican nor Ms. Bonner, herself a dissident, said what was discussed at the evening meeting, which Vatican spokesman Joaquin Navarro-Valls said was "completely private."

Pope John Paul has taken a personal interest in Sakharov's situation since the scientist had been banished along with Ms.

Bonner to Gorky because of his human rights campaigns in Moscow. Gorky, a major city in central Russia, is off limits to Westerners.

On May 23, 1984, the pope met Sakharov's stepdaughter, Tatiana Bonner Yankelevich. Four days later the pope publicly asked for prayers for the health and freedom of Sakharov and his wife.

Sakharov, a nuclear scientist and key figure in the development of Soviet nuclear weapons, won the peace prize in 1975 because of his human rights work in the Soviet Union.

St. Luke Church is honored at interfaith architects forum

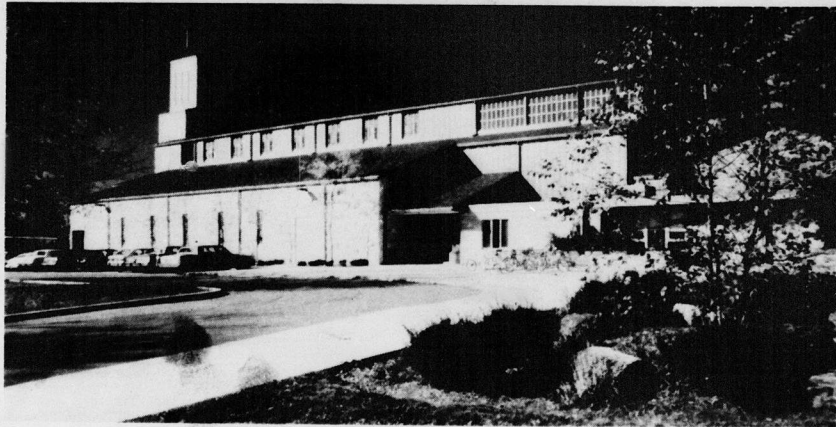
ATLANTA, Ga.—St. Luke Catholic Church, 75th St. and Holliday Drive, Indianapolis, was honored at the national conference of the Interfaith Forum on Religious Art and Architecture when the Indianapolis architectural firm of Pecsok, Jelliffe & Randall received a citation for the design of the church.

A jury of architects and theological leaders praised the importance given to the huge narthex area in the architectural design. The narthex, with a 39-foot-high ceiling, welcomes both worshipers to the church and visitors to the functions in the parish hall, administration offices and school. The jury also expressed its appreciation for the proportions of the stately bell tower as it related to the church and school facilities.

James Hackl, chairman of the building committee at St. Luke, said that the church meets the needs of contemporary liturgy in an atmosphere that is comfortable for the parishioners.

Father Paul Courtney was pastor of St. Luke when the church was constructed in 1981. Msgr. Francis Tuohy is present pastor.

Wilhelm Construction Co. was general contractor for the building. Stained glass windows were designed by Maureen McGuire of Phoenix, Ariz., and executed by Louisville Art Glass of Kentucky.



St. Luke's Church, Indianapolis

COMMENTARY

Current resources on church social teaching

by Msgr. George G. Higgins

Toward the end of his encyclical "Mater et Magistra" (Christianity and Social Progress), Pope John XXIII emphasized that the social teaching of the church is an integral part of its message and cannot be separated from its general teaching on faith and morals.

For this reason, the pope asked that more and more study be devoted to this teaching and that it be taught as a requirement in Catholic schools, especially seminaries. He also urged that it be added to the religious instruction programs conducted by parishes and lay organizations.

The forthcoming U.S. bishops' pastoral letter on Catholic social teaching and the



U.S. economy makes the same appeal. In due time the U.S. Catholic Conference will make available a number of teaching aids and videotapes on the pastoral.

Meanwhile, several recent publications should make it easier for Catholic adult-education programs and educational institutions at every level to acquaint their students with the basic elements of Catholic social teaching.

Here are some of those publications. "The Rich Heritage of Catholic Social Teaching: A Primer of Catholic Social Teaching," edited by staff members of the Center of Concern, a Jesuit social research agency. This 60-page booklet does not pretend to be a thorough presentation of the church's social teaching as it is relevant to the United States. Rather, it aims to provide an overview of the major thrust of Catholic social teaching, strengthen the foundations of the Catholic social vision and stimulate further study and reflection. Summaries of church documents are

presented and instructors are encouraged to use these summaries in conjunction with the full texts of the documents. (Center of Concern, 3700 13th St. N.E., Washington, D.C. 20017; 1-9 copies, \$3.50; 10 or more, \$2.50 each.)

"Justice in the Marketplace: Collected Statements of the Vatican and the U.S. Catholic Bishops on Economic Policy, 1891-1984," edited by David M. Byers, general introduction and document introductions by Father John T. Pawlikowski, OSM.

This 520-page volume brings the economic teaching of the church together in readily usable form. The first section presents, in whole or in excerpt, all the major social documents that have emerged from the Vatican since Leo XIII's "Rerum Novarum," the first social encyclical. These documents are a mixed lot, including one of the major decrees of Vatican II, several social encyclicals, various papal addresses and the statement of the 1971 Synod of Bishops on justice in the world.

The second section presents statements by the U.S. Catholic bishops on economic and social issues, starting with the 1919 "Program of Social Reconstruction." (USCC Office of Publishing and Promotion Services, 1312 Mass. Ave. N.W., Washington, D.C. 20005; \$14.95 plus \$2 postage and handling.)

"Proclaim Justice and Peace: Documents of John XXIII to John Paul II," edited by Michael J. Walsh and Brian Davies. This 345-page volume, which overlaps the USCC volume in some respects, contains eight complete and two excerpted documents which constitute the most recent church social teaching.



(Twenty-Third Publications, Box 180, Mystic, Conn., 06355; \$12.95.) "The Church and the Social Question," by Franz H. Mueller, professor of economics at the College of St. Thomas, St. Paul, Minn. Mueller was closely associated with the Catholic social movement in Germany before World War II and is a leading authority on the history of Catholic social thought. (American Enterprise Institute, 1150 17th St. N.W., Washington, D.C. 20036; \$14.95.)

1985 by NC News Service

Thank you Faye Wattleton for getting it out into the open

by Dale Francis

There was a valuable letter in my mail the other day. It was from Faye Wattleton, president of the Planned Parenthood Federation of America. It was a fund raising letter. I was probably on the mailing list through some magazine I receive. It was a valuable letter because Faye Wattleton stated exactly the position of Planned Parenthood and outlined in detail the plans the organization has to defend what she calls woman's "constitutional right to abortion."



Getting it in the open is good. It is good for Planned Parenthood, because by doing this they hope that there will be financial support for the campaign to oppose those who seek a constitutional amendment to overturn the Supreme Court's Roe v. Wade Decision of 1973. It is good for the supporters of the amendment because Faye

Wattleton outlined in detail the tactic that will be used—and it is a tactic that underestimates the intelligence of the people.

First of all, if there was any doubt that Planned Parenthood is in strong support of abortion, that is ended. Because in some communities Planned Parenthood has sought the financial support of funds raised by the entire community, those Planned Parenthood units have argued that their organization is interested only in family planning, not actively involved in abortion except perhaps through referrals. Miss Wattleton makes clear the primary concern for abortion as a means of population limitation. It is important to clarify that.

In a letter to President Reagan which accompanied her appeal, she said that, since a majority of Americans supported "the constitutional right to abortion," he should join the majority and not the minority who support a constitutional amendment. In her letter, she suggested that those who seek the amendment "would attempt to impose their beliefs on you and me."

That's good to have out in the open. It demonstrates a complete misunderstanding of the constitutional amend-

ment process. If a majority of Americans support legalized abortion then there can't possibly be any constitutional amendment. An amendment must be approved by two-thirds of both the Senate and the House and then it must be ratified by three-fourths of the states. No legislative process requires more certain indication of approval by the American people. It is absurd to speak of such a process as imposing anything on anyone.

The president of Planned Parenthood announced the organization's Public Impact Program, described as a "massive public education campaign" that will "reach millions of Americans through radio and television messages, newspaper ads, legislative alerts, and special publications."

And Miss Wattleton does truth a favor by revealing the three points that will be emphasized. She told those who read her letter, "Through this campaign, millions of citizens will learn that passage of a constitutional amendment could: Deny an abortion to a 14-year-old girl impregnated by her father; cause medically safe abortions to be replaced by back-alley butchery and by the self-induced

procedures of desperate women—many on the verge of nervous breakdown or suicide; give crime other lucrative markets—in illegal abortions and black market adoptions."

Faye Wattleton knows, of course, that of the millions of abortions since Roe v. Wade, not even close to one percent have been of women outraged by incest or rape, but Planned Parenthood seeks an emotional appeal.

Right-to-Life supporters have strongly criticized those zealots who have bombed abortion clinics. It is not right and, although there have been no personal injuries, this has given Miss Wattleton another emotional issue. She said "the lives of doctors, nurses other clinic staff and patients are on the line."

She wrote, "We must say 'no' to those right-wing extremists who would replace the rule of law and the constitutional right to abortion with terrorist acts that threaten hundreds of innocents and destroy millions of dollars of property."

So we know the plan. We know the emotional appeal about to be made. We can thank Faye Wattleton for getting it out into the open.

Let's put a stop to the tragedy of holiday drunk driving

by Antoinette Bosco

When I first heard that Congress had designated Dec. 15-21 as National Drunk and Drugged Driving Awareness Week, I had an immediate negative reaction.

Why should such a chilling note be injected into our Christmas season? This should be a time of hope and peace, joy and beauty. Why would we want to focus on this devastating national tragedy when our thoughts should be filled with the tranquility of the manger scene?



But then I saw the statistics again: 44,000 people died in traffic accidents in 1984—23,500 in crashes where alcohol was a factor.

Broken down, those statistics mean that more than 60 persons per day lost their lives last year because a drunken person behind the wheel of a car had become a killer.

I also remembered one of the worst

wrecks I ever saw with twisted metal so distorted one could hardly tell it had been a car. The driver had been a teen-age girl. She had shot heroin at a party. When she got into her car, an eyewitness reported that the car took off as if it had been a rocket. It went out of control and the young woman went out of this world.

I thought back, too, to the family of a young drunk driver of a killer car. He was 15 and drank vodka with a friend on a lark. Then the lad got behind the wheel of his friend's father's car. When it went out of control, it crossed a divider and killed two people in another car.

The accident nearly killed his mother who had to help her son through this crisis and could never forget the sight of the two people her son had accidentally killed.

Drunk drivers leave victims on all sides. Today, with drug usage reaching such tremendous proportions, drugged drivers also have become a menace, destroying lives.

Fortunately the word is out that this terrible situation has gotten out of hand. We are witnessing a groundswelling of support for halting the killing. Church groups, bartenders, high school students, senior

citizens and parents are getting involved in this issue.

Results are beginning to come through. In 1980, 50 percent of drivers killed in automobile crashes were legally drunk. In 1984 this figure dropped to 43 percent.

Ironically it is when people are partying and having fun that the tendency to drink or take drugs is most pressing.

In designating Dec. 15-21 as a time to focus on drunk and drugged driving, Congress stated: "The Christmas and New Year holiday period, with more drivers on the roads and an increased number of social functions, is a particularly appropriate time to focus national attention on this critical problem."

It was reading that clause and mulling over the horrendous statistics on victims of drunk and drugged drivers that changed my mind about the timing of the week.

There couldn't be a better week to act to do something on this problem, not only from a practical point of view but from a spiritual one. For Christmas is about the gift of birth and life. It reminds us that as Christians we are called to challenge whatever diminishes or destroys life.

In this season, I would urge that we do all we can to stop the tragedy of drunk driving. We should care enough to make the good cheer we offer friends at holiday parties one that includes a "no" if necessary to alcohol.

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Now' portrays sadness that our youth is passing

by James W. Arnold

The S.E. Hinton novels have become a movie genre all their own. They are teenage life presented as a Russian novel. Or as "Rebel Without a Cause" directed by Orson Welles. Next to them, most of the dozens of high school movies of recent years seem like so many packages of Twinkies.

The latest is "That Was Then . . . This is Now," which was written by Hinton in the 1960s when she was 21. This time, the screen adaptation is by someone even younger, Emilio Estevez, who also takes on the key role of Mark, the brooding, hardluck "wild" youth who never wants to grow up. (Estevez has played in all of the Hinton films except "Rumble Fish.") While that's a common theme in stories of adolescence, here it's played with the dead seriousness of Greek tragedy, and it's not to be lightly dismissed.

The central tension in "That Was Then" is really inside Mark, who is far from a typical high school senior. A disturbed child who at the age of nine witnessed a fatal argument between his parents, he now lives with Bryon (Craig Sheffer) and Bryon's widowed Mom in a midwestern city. (The shooting locale is Minneapolis-St. Paul.) He has found security in this easy-going lower middle-class home and a rebel-pal lifestyle with Bryon, and he doesn't want it to end.

Close as brothers, they live the ultimate irresponsible teen fantasy: hanging around the tavern-pool hall, bombing around in stolen cars, cruising the avenue and the girls on Saturday nights, picking fights with leather-jacketed greaser rivals, playing hilarious practical jokes. What has "Mom" (Barbara Babcock) got to say about all this? Not much. She comes on as a kind of loving den mother (another parent tries the exact opposite approach with worse results). But Babcock does have one



great moment in which she makes a maternal point about the the dangers of sugar in Frosted Flakes.

For Mark, the problem is that Bryon is beginning to show symptoms of adulthood. He's fallen for Cathy (Kim Deaney), who is not only pretty but smart and stable—the kind you marry. He doesn't want to pick fights or take foolish risks anymore. He's also got a job. As Bryon puts it, "Things are coming to an end because new things are beginning." The title line also comes from Bryon, telling Mark their relationship won't be the same as it was.

The film describes Mark's poignantly futile efforts to stop the inevitable. As always in Hinton stories, plenty of melodrama spices the action. The boys'

best adult friend, a black veteran who runs the tavern (sensitively played by Morgan Freeman), is killed defending them against two tough guys they foolishly pool-hustled out of \$50. Mark plays one too many pranks on the enemy punks and Bryon is brutally beaten up. As a last straw, Mark gets Cathy's kid brother wired on drugs, and brings on the worst that can happen: Bryon tells him he has to leave and live on his own.

It sounds like Mark is a rotten kid who gets what he deserves, but Estevez makes us care a lot about Mark. He's mixed up, but he loves Bryon intensely. Like many of us, he behaves in precisely the wrong way to achieve what he wants. The breakup scene, and the aftermath, which offers some hope and reconciliation, is powerful drama, superbly acted and artfully directed by Christopher Cain ("The Stone Boy"). As a whole, the movie occasionally drags and tries too hard, but it's beautifully visual: low angle light, wet streets, shadows and backlit silhouettes set to a constant rock beat.

"That Was Then" is about the pain of love, as well as growing up, which involves loss as well as gain. It's as fundamental as you can get, definitely not a casual two hours at the flicks. For Hinton, adolescence is a time of deep trouble, full of conflict, anguish, and a sweet sadness that youth is ending forever. Hinton sees youth from the dark inside, exactly as many young people experience it.

Her stories, of course, are controversial

as both novels and movies, but especially as movies, because all that teen-age anxiety, street language, and frank sex and violence are visible up on the screen. Here it all adds up to an R rating, which means a viewer under 17 would need to be accompanied by a parent. It must seem crazy to teens who are smart enough to understand and love the book but can't see the film.

There's obviously much here for adults and youths to ponder and chew on. What impresses about Hinton is not great wisdom or moral insight but her compassionate understanding of what it means to be troubled and young. She also knows how to tell a gripping story.

(Heavy adolescent drama, but several cuts above most teen flicks; language, some violence and sexual situations; satisfactory for mature youth and adults.)

USCC classification: O—morally offensive.

Recent USCC Film Classifications

Bad Medicine	O
Fever Pitch	A-III
Rocky IV	A-III
Santa Claus: The Movie	A-II
★ Young Sherlock Holmes	A-II

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the ★ before the title.

Mary Tyler Moore is back on TV in 'Mary'

by Cynthia Engel

Mary Tyler Moore is back in "Mary," airing Wednesdays, 8-8:30 p.m. EST on CBS. She's a little older and now she's divorced, but it's still the same Mary—same endless ray of sunshine, same candela-dela smile.

The scene is Chicago instead of Minneapolis, and this time she's working for a newspaper instead of a television newsroom, but everything else remains just about the same.

The names and faces may have changed but it is in essence the same zany collection of friends and co-workers. Once again Mary is working for an abrasive, chauvinistic type, played by James Farentino, whom I am sure her exhausting charm will soon tame.

The Ted Baxter character has been replaced by an egotistical theater critic played by John Astin. There is a legally blind, incompetent union member who keeps his job only because he can't be fired; a coarse, chain-smoking newswoman who shares a desk with our Little Mary Sunshine; and the inevitable scatterbrained best friend-neighbor.

There is nothing original about this

show. It is pretty much the same innocuous fare that MTM Enterprises has been dishing out for years. However, if you

happen to be nostalgic and if you liked the old "Mary Tyler Moore Show," then this should please you.



MARY RETURNS—Frank, played by James Farentino, tells Mary, played by Mary Tyler Moore, that her consumer action letter to a manufacturer is too wishy-washy to get any results, in "Mary." The new situation comedy, which recalls "The Mary Tyler Moore Show," premieres Dec. 18 on CBS. (NC photo)

1980s will be remembered for unoriginal soaps

by Henry Herx and Fr. Joseph Fenton

If the 1950s are remembered for original dramatic plays written for television, the 1980s will be remembered for their unoriginal emotive soap operas.

Not only do we have "Dynasty," "Dynasty II," "Falcon Crest," "Dallas" and "Knots Landing," but now we have a remake of a grand old classic soap opera from the 1940s—the heyday of radio soaps—"A Letter to Three Wives," airing Monday, Dec. 16, 9-11 p.m. EST on NBC.

Television producers know how to market their product and "A Letter to Three Wives" could not come along at a better time, given Americans' present interest in soaps. But anyone who ever viewed the original 1949 film, starring Ann Sothern and written by the great Joseph L. Mankiewicz, will find little worth comparing in the new version.

This TV film lacks the suspense and drama of the motion picture. It's not that it is bad; the problem is that the NBC production is just not good enough.

There is no depth to the characters. The flashbacks capture no emotion or feelings. It fails to convey why these women love their husbands and for some, this is a very important point.

In fact, about all the present version has in common with the 1949 version is Ann Sothern, and even she looks quite different.

There is, however, one interesting point worth mentioning. "A Letter to Three Wives" does reinforce traditional marriage values in the end. And to those who

love the prime-time soaps, "A Letter to Three Wives" will be a welcome choice. (J.F.)

"Windows on Women," Dec. 20, PBS

Marking the conclusion of the U.N. Decade for Women is "Windows on Women," airing Friday, Dec. 20, 10-11 p.m. EST on PBS.

Hosted by actress Ruby Dee, the program looks back at the past 10 years of public television's dramas and documentaries about women's issues. Made up of excerpts from previous shows, this once-over-lightly digest covers the whole spectrum of women's rights and women's continuing struggle for equality and opportunity.

It is a primer on the broad agenda of the women's movement and recalls many memorable moments of PBS programming. One key image is that of former U.N. Ambassador Jeanne Kirkpatrick mulling over the hostility she faced in climbing the political ladder.

The program's conclusion is dishearteningly downbeat. After the adrenalin of all the past struggles, the reality is that the battle still has not been won. (H.H.)

TV Programs of Note

Sunday, Dec. 15, 10-11 p.m. EST (PBS) "Lone Star." Hosted by Larry Hagman of "Dallas" fame, this is the first program in an eight-part series documenting the history of Texas as a story of the quest for the American Dream. It is

based on the book of the same title by historian T.R. Fehrenbach.

Monday, Dec. 16, 8-9 p.m. EST (PBS) "Wonderworks: Buster's World." This story tells of the funny but often tough process of growing up as seen through the eyes of Buster Morensen, an aspiring magician.

Tuesday, Dec. 17, 4:30-5:30 p.m. EST (CBS) "All the Kids Do It." Scott Baio stars in this rebroadcast of a "Schoolbreak Special" about a highly motivated young man, an Olympic high-diving hopeful, who learns not a moment too soon the painful consequences of driving under the influence of alcohol.

Tuesday, Dec. 17, 9-11 p.m. EST (PBS) "Guatemala: When the Mountains Tremble." Opening with a short documentary about the recent history of Guatemala, the program presents a film about a Guatemalan woman who is transformed by events from an impoverished peasant into a popular spokeswoman for her people. This is followed by a discussion about the current situation in the country.

Wednesday, Dec. 18, 4-5 p.m. EST (ABC) "Mom's on Strike." Emmy Award winner Mary Kay Place stars in this rebroadcast of an "Afterschool Specials" comedy about a harried working mother who pitches a tent on her front lawn and goes on strike against her family.

Wednesday, Dec. 18, 10-11 p.m. EST (PBS) "The Women's Decade: Beyond Beginnings." Hosted by National Public Radio's Susan Stamberg, the program reports on the U.N. International Decade for Women, ending with the 1985 World Conference in Nairobi, Kenya, the largest gathering of women in this century.

Let Catholic universities be universities: Byron

by Jerry Filteau

WASHINGTON (NC)—Rome must let Catholic universities be universities, said Jesuit Father William Byron, president of The Catholic University of America. Proposed new Vatican norms for Catholic colleges and universities would not do that, he said.

In the United States, he said, anything which seeks to impose "outside control" on a college or university, as the Vatican's draft document does, is "threatening quite literally to destroy the university."

Father Byron commented on the first draft of proposed Vatican norms in a telephone interview after several U.S. Catholic bishops had complained sharply about the document at their November general meeting in Washington.

"A university is not a parish or a diocese," the priest said, and autonomy in its governance is essential for its survival.

"That's not to say there should be no influence," he said, but the institutional integrity of a college or university "presupposes an appropriate autonomy and academic freedom."

Key elements of the Vatican's draft norms which have evoked opposition from U.S. academic leaders and bishops are those which say the competent ecclesiastical authority has the right and duty to oversee hiring and firing of teachers of theology and related disciplines.



Father William J. Byron

Translated into U.S. civil terms, this means that a non-academic person—the local bishop or other ecclesiastical authority determined by the church—would have the power to intervene directly in the institution's academic affairs.

U.S. Catholic institutions have firmly committed themselves to the principles of academic freedom and institutional autonomy that prevail in the United States.

Father Byron said the loss of accreditation by Catholic universities in this

country would be disastrous both financially and academically.

Not only would virtually all foundation funds and public aid be lost because they go only to accredited institutions, he said. The simple loss of accreditation itself would mean that the students and any "reputable faculty" would abandon the institution and it would no longer be able to attract scholars, he said.

An estimated half-billion dollars a year is at stake just in federal grants and loans to U.S. Catholic institutions and students.

Father Byron predicted that these things would not happen to Catholic colleges and universities in the United States even if the norms should be issued in their current form. Before letting their institutions go down the drain, he said, boards of trustees would declare that the institutions do not have a "Catholic identity" in the strict legal sense defined in the norms.

Father Byron also emphasized that the draft document is still just a draft.

Proposal puts colleges in 'delicate position': Hesburgh

by Jerry Filteau
NC News Service

"We're in a very delicate position on this," Father Theodore Hesburgh said of proposed Vatican norms that would put new ecclesiastical controls over Catholic colleges and universities around the world.

The Holy Cross priest, president of the University of Notre Dame for 33 years, discussed the draft norms in a telephone interview with National Catholic News Service Dec. 4. A number of other commentators have warned that the norms could destroy Catholic higher education in the United States.

Father Hesburgh said he did not want to engage in public criticism of the proposals because "I don't want to paint anybody into a corner" while the draft is still under consultation, debate and possible revision.

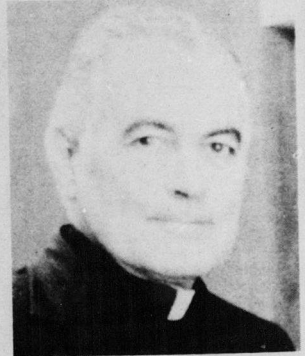
The Vatican Congregation for Catholic Education distributed the draft to bishops and educators with a request for comments and suggestions for change, he said, so his position is "let's play it straight" and see how well the congregation responds to the criticisms raised through regular channels.

Under the norms in their current form, for an institution of higher learning to be called Catholic it would have to establish a stricter juridical relationship with the local bishop or other ecclesiastical authority than most U.S. Catholic colleges and universities currently have.

U.S. experts in civil and church law and Catholic academic leaders have said that the kind of outside ecclesiastical control over administrative and academic matters implied by the proposed norms would likely mean loss of accreditation for U.S. Catholic institutions.

Father Hesburgh agreed that, in their present form, the proposed new norms have revived essentially the same battles over academic freedom and autonomy in Catholic institutions that he fought for Catholic universities worldwide in the 1960s, when he was president of the International Federation of Catholic Universities.

The key result of that fight was a document, "The Catholic University in the Modern World," approved at a November



Father Theodore Hesburgh

1972 international congress in Rome, which since then has served as a kind of Magna Charta for Catholic higher education.

"We spent 10 years getting out (that) document," Father Hesburgh said. "It was something we could live with. . . . We (representatives of the world's Catholic universities) accepted it, they (representatives of the Vatican's Congregation for Catholic Education) accepted it."

He said that document, released in January 1973, "gives the magisterium (church teaching authority) everything it needs. It gives the hierarchy everything it needs. It gives the universities everything we need."

In the debate being generated by the proposed new norms, he said, "it's very important to resurrect that statement."

The statement declared that "to perform its teaching and research functions effectively a Catholic university must have true autonomy and academic freedom."

In a lengthy section on "relations with the Catholic hierarchy," it cited a need to maintain a "delicate balance" between university autonomy and bishops' duties, and between "the rights of Catholic scholars to academic freedom" and "the rights and responsibilities of the hierarchy in matters of doctrine."

the pope teaches Each person of the Trinity is completely open to the others

by Pope John Paul II
Remarks at audience Dec. 4

I am continuing my reflections today on the Holy Trinity, the mystery of the one God in three divine persons.

The Holy Trinity is indeed a profound mystery. To try to understand it, the church has studied at length the New Testament revelation; to try to explain it she has turned to the concept of "relations." The three persons of the one God are distinguished from one another by the relation which they have to each other: through the relation of the Father to the Son, and the Son to the Father; through the relation of the Father and the Son to the Holy Spirit, and the relation of the Holy Spirit to the Father and the Son.

In the relations of the persons of the Holy Trinity, there exists a communion in

which each one is completely open to the others. This loving communion is a supreme model of the sincerity and spiritual freedom which should characterize all human relations. There should be a similarity between the union of the divine persons and the union of God's people in truth and charity.

The perfect unity of the three divine persons of the Trinity throws light on all genuine human relationships. The more we contemplate this mystery, the more we will be inspired to reflect it in our own lives. We will come to see that we can only find ourselves when we learn to make a sincere gift of ourselves to one another.

Meditation on the mystery of the Holy Trinity moves us to greater communion with God and with one another, and it lifts our minds to fuller praise of the Father, the Son and the Holy Spirit.



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CORNUCOPIA

Do we need Santa Claus?

by Cynthia Dewes

Maybe we should put the old guy out to pasture. Do we really need Santa Claus? Is there a reason for perpetuating these elaborate fantasies about him? Can we talk?

Disillusion comes younger and younger these days, it's true. Your average three-year-old can figure out that if Santa is standing on every corner ringing bells, sweating on his throne in "Wish Land" in every department store, and appearing on two out of three television commercials, he ain't up at the North Pole minding his business.



The inattention of Santa when they sit on his lap, and certainly the cigar or Old Hair-of-the-Dog on his breath, are enough to make kids wonder, too.

And there's always the problem of recognition when the kindergarten's Santa is revealed to be Wendy's daddy wearing a pillow.

Purist parents who are pushing the real St. Nicholas with their kids are further horrified by the red-suited caricature who parades around under the same name. It is to sneer at the switches, coal and modest gifts the authentic St. Nicholas leaves for children on his feast day, compared to the

well-advertised delights touted by the impostor.

So it is with regret that we must admit that the well-loved image of Santa Claus has tarnished over the years. It is impossible to tell children today about a jolly old elf who appears only on Christmas Eve, transported by reindeer, bringing gifts to them if they're good. They just don't buy it.

For one thing, being good isn't what it used to be. Being good used to mean going to bed without a fuss, doing your homework and not starting food fights when Grandma came to visit. Now it means getting good grades so you're eligible for the right high school, turning the stereo down when the telephone rings, and keeping the TV dial away from the adult channels.

As mentioned, Santa impersonators are so ubiquitous it's hard to imagine that a single real one exists somewhere. And reindeer are a distinct disappointment when we see them at the zoo, scruffy little animals that they are.

One of my friends seems to have the right idea on how to put the Santa Claus thing in perspective. She said she tells Junior that mom and dad give him gifts on Christmas to celebrate Jesus' birthday. The Santas he sees everywhere are helpers who also give gifts in honor of Jesus. Thus generosity is not limited to rewarding good boys and girls, and Santa Claus is not limited to the sleigh-on-the-rooftop story.

Small children are not fussy about these things, so don't worry. The cookies and milk will still be there on Christmas Eve.

check it out...

✓ The Christmas opera "Amahl and the Night Visitors" will be presented by the Indianapolis Opera chorus and Fairview Studios at 7:30 p.m. on Thursday, Dec. 20, and on Sunday, Dec. 22, in the sanctuary of Fairview Presbyterian Church, 46th and Capitol. Admission is free. For more information call 631-ARIA (2742).

✓ The Catholic Daughters of America (CDA) will again offer \$200 scholarships for teachers in special education and unrestricted graduate scholarships of \$1,000 and \$500. Submission deadlines are May 1, 1986, for special education scholarships and July 1, 1986, for graduate scholarships. For further information or for scholarship application forms, write to the nearest Catholic Daughters Court or to Mrs. Marilyn Harris, National Scholarship Chairman, P.O. Box 913, Hermiston, Ore. 97838.

✓ Msgr. Downey Council, K. of C., located at U.S. 31 S. and Thompson Rd., will sponsor another sale of handcrafted wooden toys and home products from 10 a.m. to 5 p.m. on Saturday and Sunday, Dec. 21-22.

Proceeds will benefit the CYO and other charitable causes.

✓ St. Vincent Hospital and Health Care facilities will sponsor the third annual Living Nativity at four locations in the Indianapolis and Carmel areas during the Christmas season. This re-enactment of the Christmas story with costumes, music and live animals will be presented at 7 p.m. on Tuesday, Dec. 17 at the Indianapolis Zoo, 3120 E. 30th St.; at 7 p.m. on Thursday, Dec. 19 at St. Vincent Stress Center, 8401 Harcourt Rd.; at 6:30 p.m., 7:15 p.m. and 8 p.m. on Friday and Saturday, Dec. 20-21 at St. Vincent Carmel Hospital, 13500 N. Meridian St. in Carmel; and at 8 p.m. on Tuesday, Dec. 24 at First Meridian Heights Presbyterian Church, 4701 N. Central. The public is invited to this free celebration.

vips...

✓ Providence Sister Pamela L. Pauloski, director of religious education at Nativity Parish, Indianapolis, renewed her temporary vows for an additional two years in a Dec. 7 ceremony at Nativity. Sister Pam is the daughter of Mr. and Mrs. James Pauloski of Indianapolis.

✓ Marian Heights Academy junior Robin Pierce recently won first place for the second year in a row in Oratory competition at the 1985 Indiana Beta Club convention. Robin is the daughter of Mrs. Patricia Pierce of Indianapolis, and a 1983 graduate of Holy Angels School.

Advent penance services offered around the diocese

Parishes throughout the archdiocese have announced communal penance services for Advent. Several confessors will be present at each location. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient.

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

Indianapolis North Deanery

- 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 of Mary.
- Dec. 23, 7:30 p.m.; St. Lawrence.

Indianapolis West Deanery

- Dec. 16, 7:30 p.m.; St. Thomas More, Mooresville.
- 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. 16, 7:30 p.m.; Nativity.
- Dec. 17, 7:30 p.m.; St. Barnabas.
- Dec. 18, 7:30 p.m.; St. Jude.
- Dec. 19, 7:30 p.m.; Holy Name, Beech Grove.

Indianapolis East Deanery

- Dec. 15, 2 p.m.; St. Bernadette.
- Dec. 15, 7:30 p.m.; St. Simon.
- Dec. 16, 7:30 p.m.; Holy Spirit.
- Dec. 17, 7:30 p.m.; St. Michael, Greenfield.
- Dec. 18, 3:30 p.m.; Little Flower.
- Dec. 18, 7:30 p.m.; Little Flower.

Batesville Deanery

- Dec. 16, 7 p.m.; St. John, Osgood.
- Dec. 16, 7:30 p.m.; St. Mary, Greensburg.
- 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 Conception, Millhouse.
- Dec. 22, 7:30 p.m.; St. Maurice, Napoleon.

Bloomington Deanery

- Dec. 17, 7:30 p.m.; St. John, Bloomington.
- Dec. 19, 7:30 p.m.; St. Agnes, Nashville.

Connerville Deanery

- Dec. 14, 12:05 p.m.; St. Mary, Richmond.
- Dec. 16, 7 p.m.; Holy Family, Richmond.
- 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. 16, 7:30 p.m.; St. John, Starlight.
- Dec. 16, 7:30 p.m.; St. Mary, Lansenville.
- Dec. 17, 7:30 p.m.; St. Mary, New Albany.
- Dec. 17, 7:30 p.m.; Our Lady of Perpetual 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. 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 Haute.



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QUESTION CORNER

'My friend converted to Judaism'

by Fr. John Dietzen

Q Not long ago a friend of mine, a "born" Catholic, formally converted to Judaism. He did this after years of reflection and, I assume, prayer.

We could say, I think, he knew more clearly than most what he was doing. He had postgraduate degrees in biblical studies, and taught for many years at Catholic schools, including on the college level.

He did it deliberately and he seems to be at peace with his conversion.

My question is this. It seems to me there are two possibilities. In leaving Catholicism for Judaism he was either following God's grace or he was moving against it.

If the second, he resisted grace more or less consciously, in which case the church would probably term him an apostate. Or, he acted without being aware of what he was doing. Neither of these seems warranted by the facts.

That leaves the other possibility, that he was responding to some divine initiative



which was "calling" him out of Catholicism and into the Jewish faith. That fits the facts better but it doesn't seem to fit orthodox Catholic theology to me.

My question: Is there any way for an orthodox ecclesiology to accommodate the possibility of God calling someone away from the church to another religious position? Put another way, can a Christian truly know and accept Jesus as Lord and Savior and then be called by grace to disaffirm this? (Iowa)

A I suppose one could make the argument that strict, traditional, orthodox Catholic Christian ecclesiology would find it difficult or impossible to explain that kind of movement of faith.

However, in spite of the firmness of our faith in the teachings of Christianity, orthodox theology always recognizes its limitations. Most particularly it recognizes that the ground gets very shaky and dangerous when one begins to set limits on what God can, or particularly what he cannot, do.

God has revealed to us many truths, especially in and through Jesus Christ, which we must accept totally and according to which we must live. But he never told us that he has revealed everything of his plans and his ways of action.

Often and in various ways he has said just the opposite. The words of Isaiah, "My ways are not your ways," says the Lord. "As high as the heavens are above, the earth so far are my ways above your ways," are repeated one way or another countless times in both the Old and New Testaments.

Jesus said, to give just one example, that there are many things he could tell us, but our minds and understandings are just not able to grasp them.

I do not imply approval of what your

friend has done. I simply note that there are too many secrets about God and about that particular person's relationship to God, of which we are too ignorant to make any spiritual judgments.

Our task is to be faithful to the love God asks of us as individuals and as a church. Without denying or belittling any of our own beliefs, we must ultimately admit that the goodness or sinfulness of your friend's decisions are a matter between him and God.

1985 by NC News Service

FAMILY TALK

Review your family's regular holiday traditions

by Dr. James and Mary Kenny

Dear Mary: I read your column about the lady, 59, whose children pay no attention to her. Well, I'm 58 and had the same problem but with only one of four children. I did something to clear the air. I talked it out, saying do you realize these things and do you realize I miss you and love you.

My problem was I had not been to my daughter's house for three years. Also the burden of all holiday meals was falling upon me.

I enjoy it but I have had bad health and operations. I am so thankful for the opportunity of having a husband that provides plenty for the big meals.

My advice to the lady who wrote you is to have her grandchildren come for a weekend or even overnight and have a real good time with them. Let them help you cook something special that they like. Or let them shop with you to get a little something extra like pudding or gelatin. I have really had some good times with my grandchildren just popping corn or cooking hamburgers.

Invite your children for dinner. Even on a limited income you can afford a good meal like spaghetti and good bread. Think up things to do for your family instead of waiting for them to do for you. (Pennsylvania)

Answer: Thank you, reader, for your lovely, insightful letter. I think your grandchildren are lucky to have a grandparent who so clearly enjoys them. Your letter makes several points for us to remember at this holiday season.

First, with all the housecleaning and decorating and gift purchasing, holidays are about people. More than any other time, it is a period when families get together.

As you indicate, it is easy to take our traditions for granted, to impose on each other, to create a one-sided relationship without realizing what has happened.

Holidays offer an opportunity to give and accept gifts, help and hospitality. Members of each generation need to assist in the family get-together.



Perhaps the family has always assembled at mother's. All the sons and daughters assume "Mother wants it that way."

Yet mother may welcome some help if only some daughter or son would offer. Saying that we have always gathered at mother's is no excuse. Traditions should not enslave us.

No family needs a martyr mother or grandmother who insists that everyone gather at her house but who subtly or not so subtly lets her family know the burden they have put upon her.

The greatest compliment a mother can pay her adult children or children-in-law is to let them know she values them as capable adults.

She recognizes that daughter can bake pies every bit as good as her own. She welcomes son-in-law's offer to prepare a special new appetizer and a new tradition is added to the family feast.

The Chinese regard the New Year as a time of reconciliation, a time to forgive and ask forgiveness, to pay and collect debts—in short, to start with a clean slate.

At holiday time, we should borrow this custom for our own families.

Review your family relationships. Divide up the preparations and the demands of entertaining. Make sure that no one is unduly burdened and no one is left out. Accept everyone's contribution graciously.

If you succeed, you will keep the good traditions and modify those which are obsolete. In so doing your family ties will grow a little stronger and more loving each year.

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

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Shopping for a Hidden Treasure

By Katharine Bird
NC News Service

A priest preparing a homily is like a cook preparing a meal, said Passionist Father Carroll Stuhlmüller. For, like a cook, a homilist "has to have a knowledge of ingredients and how to blend them all together into healthy, palatable food."

Father Stuhlmüller is a biblical scholar who teaches at the Catholic Theological Union in Chicago.

A chief ingredient the homilist has to work with is the Bible, a book that sometimes mystifies people even though they respect it. People may believe the Bible contains nourishing food, but still find it difficult to shop with success among so many riches.

Other "good ingredients" the homilist can work with include the prayers, the songs and a congregation present because of its faith, Father Stuhlmüller said in an interview.

Nonetheless, like a cook, the homilist analyzes the congregation and decides what will work. "You can't beat a person over the head to eat," he commented. "Some foods don't mix."

In his homilies, Father Stuhlmüller tries to "lead people to sense that God lives in them and in their community." The homilist isn't a mere instructor, he believes, not someone simply giving a lesson.

Instead, Father Stuhlmüller believes the homily — like the biblical readings that precede it in the Mass, and that help to shape it — shows "God leading people in daily life," involved with them here and now, involved with their joys and sorrows.

□ □ □

People connect with God in diverse ways, Father Stuhlmüller indicated. For example, they meet the "living God in other people and in many movements

today." Many also make this connection in Scripture "where the Word of God takes on a forceful meaning."

For those who are skeptical that the Bible has anything to offer them in today's world, Father Stuhlmüller offers his own testimony as one who has spent many years analyzing and teaching and writing about the Scriptures. To this day they remain a source of fascination for him.

□ □ □

The Bible can't be read as a simple mirror on how to act today. But it does reflect "the maturity of ages" and contains valid insights which can illuminate contemporary problems, Father Stuhlmüller said.

He spoke about the Old Testament prophet Amos, who railed against the injustice of those who would sell a just man into slavery in order to pay off a paltry debt. Though the law allowed this, Amos "goes behind this law to the law of humanity," Father Stuhlmüller observed.

The prophet "recognized that God created us as humans with dignity and that it is wrong to reduce" a person to slavery.

Prophets like Amos "can sensitize us" to look for the social justice issues in

How does this priest help people who want an introduction to the Bible? He just might invite them to engage in a church ministry such as working at a soup kitchen or in a hospital.

our own times, he added — for instance to the plight of the homeless.

What is Father Stuhlmüller's approach to introducing people to the Bible? Somewhat surprisingly, he would invite them to join a prayer group or to engage in a church ministry such as working at a soup kitchen or in a hospital.

These methods often work, he said, because people find that their very involvement in the church "forces them back to the drawing board to learn more" about Scripture and their faith.

He is adamant that an interest in reading the Bible can't be forced. "You can lead a horse to water but you can't force him to drink," the scholar noted.

People interested in the Bible but new to reading it should start slowly, Father Stuhlmüller advises. Begin with "the Gospels, they are the easiest to read," he said.

Or start with the Wisdom books in the Old Testament. These books contain "plain, matter-of-fact, homespun" tales about children and family life and work.

"You don't need to know salvation history to read these books; they move along at a human level," he added.

He also recommends joining a Bible study group at the outset. This provides people with the support of others as they look together for connections between the Bible and their lives.

It also is important to find ways of interrelating one's Bible study with the rest of the parish's life, Father Stuhlmüller believes — perhaps by having group members take an active part in parish activities as lecturers at Mass or eucharistic ministers, for example.

Forging close links between the Bible and the liturgy reinforces the truth that the Bible is not simply "a historical document," he said. "We pray it in the liturgical cycle."

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

Four Steps Into the Bible

By Father Basil Pennington, OCSO
NC News Service



Did you ever notice what happens when the Gospel is read at Mass?

The deacon or priest greets the people, saying "The Lord be with you."

The people respond, "And also with you."

Then the celebrant says, "A reading from the Gospel according to..."

And the people respond, "Glory to you, Lord."

When the celebrant first greets the people, they respond to him personally. But in the exchange that follows it is as if he disappears; now Jesus speaks.

This same direct communication can happen whenever the Scriptures are opened. God is there to speak to us personally.

At our Trappist abbey church in Spencer, Mass., there are two lamps burning: One before the tabernacle proclaims the real presence of the Lord in the Eucharist.

A second lamp burns above the Bible, proclaiming the real presence of the Lord in his Word.

The Bible should have a special place in homes or offices too. It proclaims that the Lord is present

Daily scripture reading can be an encounter with a real presence of the Lord. For centuries monks have used a simple method to help them approach the Lord this way. Let me share it.

Step 1. Preparation (one or two moments). Come into the presence of the Lord and call upon the Spirit. Twelfth-century usages tell the monk to take the Bible reverently, kneel, call upon the Holy Spirit to be with him and listen to the first words. After kissing the text, the monk sits down.

This acknowledges at the start that God is present in his Word. We call on the Holy Spirit because the Spirit inspired the sacred writer and now lives in us. It is the Spirit who makes the Word come alive in us as it was in the Bible writer.

Step 2 (five to 10 minutes or more). Listen to the Lord. I say "listen," not read, for the Lord is here to speak personally. This is why the same words can have such different and rich meanings for us from day to day. They are ever new.

Set a minimum time for listening to the Lord, a time to be faithful

to each day. And remember: There is no need to cover a certain amount of text during this time. Take the leisure simply to listen. This is a time of being with the Lord — being with a friend — to let him speak as he will.

Step 3. Thank the Lord. For, if we want to speak with important people in this world, we usually have to make an appointment well in advance. Think how different it is with the Lord of heaven and earth, who is willing to come to us any time. Be thankful for such friendship.

Step 4. Take a word, a phrase or a sentence away from the encounter — something that speaks to you. Some days the Lord speaks a word powerfully as we listen. It can remain with us — perhaps for years or the rest of our lives. On such occasions, the word is given to us.

But other times we need to select a word and carry it with us. Sometimes it will suddenly come alive for us during the day. It may prove to be just what someone else needs to hear.

One of the wonderful words the Lord has spoken was heard first the night before he died: "I no longer call you servants but friends."

In the Scriptures, if we but have ears to hear, we hear the voice of a friend.

(Father Pennington is a Trappist monk in Spencer, Mass.)

By Father John Castlot
News Service



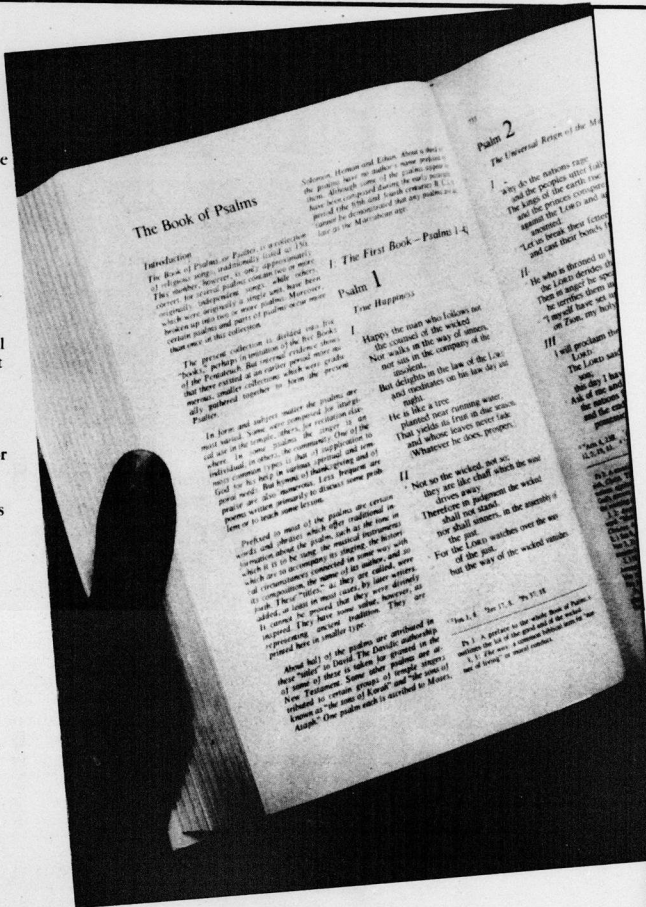
Giuseppe Verdi composed a stirring opera titled "Nabucco." That was a sort of nickname for the ancient Babylonian ruler, Nebuchadnezzar, who conquered and enslaved the Jews in 587 B.C.

The powerful opera "Salome," by Richard Strauss, was based on the gospel account of John the Baptist's execution.

Samson and Delilah had their sordid love affair set to gloriously sensuous music by Saint-Saens.

It is true that Verdi spiced up his story with an imaginary liaison between his Nabucco and a captive Jewess. And Strauss made his Salome fall madly and somewhat pathologically in love with Johanan, as the Baptist is called in the opera.

But those gimmicks only added



Is the Bible Dull?

a bit more human interest and pathos to biblical stories already tingling with excitement.

The fact that the composers chose these narratives as vehicles for musical expression shows that the stories' tremendous potential for dramatic development was recognized.

But it is not just these specific, drama-packed stories that are exciting. Scores of others come readily to mind. The whole Bible is an engrossing library between two covers.

Not for nothing has the Bible been a "best seller" for as long as that classification has existed.

Humanity itself is fascinating. And the Bible provides a front seat for viewing how humanity has struggled toward self-realization — toward the realization of God's plan for the universe unfolding in human history.

The Bible is also a mirror in

which we can view ourselves in all our personal relationships with each other and with God. For the Bible is not the story of humanity told in abstractions; it is the story of each one of us.

And it is far from dull. It is at first surprising that anyone should consider the Bible dull. But upon reflection one can begin to understand why.

For one thing, the only contact many people have with the Bible is in the weekly liturgy of the Word during the Mass. They hear bits and snatches of books with which they are almost totally unfamiliar. Anything taken out of context is, without further explanation, simply puzzling. That problem could be solved if people familiarized themselves with the Bible — but that leads to another problem.

Television has anesthetized a large segment of the U.S. population. For many it has effectively

Reading in a New Light

David Gibson
News Service

Our family sometimes arrives at the church door on Sunday morning in nearly breathless condition on time, but barely. Considerable energies have been expended just getting all five of us ready to go and into the car together. Typically, at the last minute, all must join in a frantic search for our 3-year-old's missing belt or sock.

Against this background the Mass begins. Within minutes we listen the biblical readings — readings which, as I recently heard a minimalist put it, are meant to speak us directly.

How directly? Do they address actual condition, breathless as may be at certain moments?

As the readings in the Mass begin, I, like others, am a silent member. An outsider might think that we are meant to be merely passive recipients of the readings. But am I being addressed directly by the readings? The fact is, I tend to get directly involved with whatever affects me personally. Passivity, I assume, is not adequate to the task at hand.

People approach the reading of the Bible from a number of different perspectives. The historian may relish what Scripture reveals of ancient

cultures.

- The psychologist may find stimulation in biblical accounts of human motivation and relationships.

- The lover of literature may turn to the Bible for excellent writing on human adventure and longing.

Even during the Mass people enjoy the Bible for its historical or literary value. And it doesn't take anything away from these kinds of Bible reading, to suggest that in the Mass the whole notion of a "reading" is cast in a special light.

If I try to listen in an active way to the Mass readings, it is likely that some questions will begin to churn in me. Perhaps this is the initial form my direct involvement takes with readings that directly address my actual condition.

- I arrived at the church door with four other people. They are very much part of my "actual condition." So I may ask how the readings address us.

- Like others, the various parts of my life — home, work, community involvement — don't always mesh perfectly. Do the readings address this aspect of my condition?

- Having attained middle age — along with the acute sense that there is plenty of room left to grow! — I may ask: What in the readings points to potential in my life that deserves exploration.

- Or I ask what addresses the parish community I am part of — a community in which many people have a need to be affirmed and supported by others.

There is a tendency in approaching the readings at Mass to ask: What's in them for me? And since the readings have a teaching purpose, it only seems natural to ask that question.

However, when one person says to another something like, "I value you," "I am the bread of your life," or, "Whenever you care for the least of the world's people you care for me," a response is invited.

Such words cannot be said lightly. They lay the groundwork for a relationship. And in a relationship one gives as well as receives.

In the readings at Mass, it seems, a larger goal is at stake than just the communication of information and the enjoyment of excellent writing. The readings are meant to initiate an ongoing dialogue with us, in our actual — though occasionally jumbled — condition.

(Gibson is editor of Faith Today.)

FOOD...

...for thought

Do you ever find yourself tuning out when the scripture readings begin at the Sunday Eucharist?

A prominent position is given to the Bible at Mass. In many parishes the Bible is held high in the entrance procession as the Mass begins. The obvious message: Reading Scripture is not just incidental to what is about to happen.

But does that always make it easy to be a good listener to what is read?

Scripture is the "principal proclamation of the church and the first written expression of the Christian tradition," says Father William Bausch. The pastor of St. Mary Church in Colts Neck, N.J., and the author of books on church life, he explains that Vatican Council II and the liturgical renewal that followed it emphasized the "place of honor" Scripture should have in the liturgy.

Today, "no sacrament can be celebrated without Scripture," he notes. For example, in the anointing of the sick, the gospel reading might be about the centurion who asked Jesus to "come cure my child," he said.

Read before the anointing, the story is a reminder that "Christ is still active today in his sacramental, mystical body, as he was in his physical body," Father Bausch said.

People hearing that reading in

the special circumstances of sickness may discover it speaks to them in a way it never has previously.

In other circumstances, however, some of us might tune out, possibly thinking, "I've heard that story a million times."

What fosters the tune-out syndrome?

- Sometimes a person arrives at Mass loaded down with private anxieties.

- At times, too, the meaning of what is read is not immediately clear. Images that made sense to people in a rural, biblical setting sound a little foreign and a person may wonder silently, "What's in this for me?"

- Or physical circumstances interfere. People may tune out if they can't hear well or if the readings are not well read.

- Again, one may be so busy listening for "the lesson" or "the point" of the story that the story as a whole is not heard; the possibility for hearing it in a fresh way is tuned out. This might be called the "I already know what this is about" syndrome.

- Finally, there is skill involved in listening well. And sometimes even when we intend to listen well we don't succeed.

In your opinion, what does it take to really tune in to the scripture readings at Mass?

SECOND HELPINGS

"The Bible Study Group: An Owner's Manual," by Father William Riley. This book offers fun reading and practical advice on how to study the Bible. The first and shorter part deals with the mechanics of setting up a group — determining what type of group to form, who should be leader and what to read. The second section, which Father Riley calls "by far the more important section," presents material for 22 weekly study sessions. His aim is to "open the Scriptures to the group according to a definite plan of attack." The first few sessions "make a general tour of major parts" of Scriptures while the remaining sessions involve a more detailed study of the Gospel of John. Father Riley writes out of his 13 years experience as a Bible-group leader in Dublin, Ireland. (Ave Maria Press, Notre Dame, Ind. 46556. \$7.95.)

...for discussion

If you were asked by a friend or a relative what is interesting about the Bible, how might you respond?

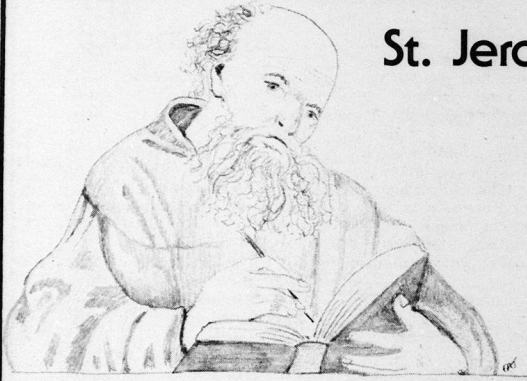
What role does Scripture play in the Mass? Do you ever find it difficult to listen well to the scripture readings during Mass? Why?

Passionist Father Carroll Stuhlmueller has some suggestions for Katharine Bird about what to say to a person newly interested in reading the Bible. What are his suggestions?

How can a person new to Bible reading approach the task? What four steps does Father Basil Pennington suggest for stepping inside the Bible?

CHILDREN'S STORY HOUR Bible Translator:

St. Jerome



By Janaan Manternach
NC News Service

St. Jerome lived more than 1,600 years ago but we remember him still. The church celebrates his feast day each Sept. 30.

Jerome grew up in what is now Italy. His parents' were financially well off. Their son had everything children of his time wanted.

When Jerome was 12 his parents sent him to Rome to

study. He liked life in Rome. He had a wild time, enjoying life as much as he could. But he also studied hard and learned Latin and Greek.

He also had a hot temper and lost many friends because of his sharp tongue.

It was in Rome that Jerome visited the catacombs, those underground caverns where earlier Christians had buried martyrs killed during the persecutions.

The example of these brave men and women who died rather than deny their faith made a strong impression on Jerome.

Jerome was baptized and gave up his wild life. He settled down with some friends in a nearby town. For three years they lived, prayed and worked together as good Christians.

Then they set out for the Holy Land. On the way to Jerusalem his friends died. Jerome decided to live all alone in the desert so he could pray and study in peace. But he found living all by himself in the desert boring and hard. He prayed a lot and spent much time studying and writing books.

After five years he went back to Rome. The pope wanted Jerome to work at translating the Bible into Latin, the language of the people, so all Christians could read it. So Jerome began the work that would take almost the rest of his life.

He made some good friends in Rome. Several rich women were drawn to Jerome because of his love of Christ. These women lived together in the home of a very good Christian woman. They studied the Bible with Jerome and helped him.

After a while Jerome decided to live closer to where Jesus had lived. He felt it would help him in translating the Bible to live in the land where the Bible was first written. So he moved to Bethlehem.

Two of his Roman friends, St. Paula and her daughter, St. Eustochium, joined him in Bethlehem, where they built a convent. They learned Hebrew and became Jerome's assistants in translating the Bible. Jerome treated them with great respect. They were remarkable women.

For 36 years Jerome and his friends worked to translate the Bible into Latin. Their translation was used until our own time. It is called the Vulgate translation, because it was in Latin, the language of the common people. They made the Bible available to everyone.

Jerome and Paula, also a saint, believed as Jerome once wrote that "not to know the Bible is not to know Christ."

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

HOW ABOUT YOU?

Can you find a map that shows where Bethlehem is — perhaps by looking inside a children's Bible. St. Jerome moved to a place close to Bethlehem, the birthplace of Jesus, to translate the Bible.

Children's Reading Corner

One way God speaks to people is through the Bible. If you don't own a Bible and want to read it, here are some versions you might consider buying or borrowing. Good News Bible (Catholic Study Edition); The New American Bible for Catholics (student size); The Way — The Living Bible (Illustrated Catholic edition); The Crossroads Children's Bible (in color); Children's Bible: God's Word for Young Folk. Look for these books at a local religious book store, your parish library or religious education office or parish school.

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.

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

JEROME, BIBLE, LATIN, ROME, PAULA, BETHLEHEM, VULGATE

Today's Heroes, Or Tomorrow's Saints?



Brother Mathias Barrett — A Man With A Mission

To the homeless, sick, and aged, Brother Mathias Barrett is personally the spirit of Christ in the world today. At 85, this nearly blind, untiring man spent his life caring for the homeless and the helpless.

Emigrating from Ireland in 1915 with a dream to help the needy of our country, his accomplishments have become legendary. Brother Mathias founded Little Brothers of the Good Shepherd, and established dozens of shelters for transients, and homes for the

disabled and aged. In a land of plenty he has known poverty and hunger, yet he returned love and hope by his ministry to thousands in dire need.

The inspiring story of his works of mercy reported in the May 1985 issue of EXTENSION Magazine is typical of uplifting articles the whole family can read in every issue.

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THE SUNDAY READINGS

by
Richard
Cain
Zephaniah 3:14-18
Isaiah 12:2-6
Philippians 4:4-7
Luke 3:10-18

THIRD SUNDAY OF ADVENT

DECEMBER 15, 1985

The first reading is from the book of the prophet Zephaniah. The book is brief—only three chapters. Our knowledge about this prophet is equally small, only that he carried out his ministry during the first part of the reign of King Josiah (640-609 B.C.) in the southern kingdom of Judah.

During Zephaniah's time, Assyria was the dominant political power. This militaristic state had swallowed up the northern kingdom of Israel nearly 100 years earlier and had already seized cities from Judah and threatened Jerusalem.

Understandably, then, there was a natural tendency by many in Judah to follow a policy of placating Assyria. This was especially true of Josiah's advisors. Since the king ascended the throne at the age of eight, his advisors held considerable influence during the early years of his rule. Some went so far as to wear Assyrian dress. Worship of Assyrian idols and those of other neighboring nations was commonplace.

In response to this unfaithfulness, Zephaniah preached. The tone of the book is like a lovers' quarrel. God who loves Judah deeply has also been deeply hurt. In the first chapter God warned about a coming day of doom for Judah if it does not repent. In the second chapter he promised a day of judgment for the other nations who have lured Judah away from faithfulness to God. In the final chapter he offered a final reproach and promise. The reading is taken from this final promise.

Here the anger has turned to rapturous joy. God has come into Judah's midst singing and dancing for joy as people do at festivals. The first word, "Shout-for-joy" (a single word in the Greek), is the same word, "Ave" or "Hail," with which Gabriel greeted Mary when announcing that she would be the mother of Jesus. The promise that God would be in Judah's midst was more than fulfilled when God took on human form in Jesus and lived among them.

As it was last week, the second reading

is from Paul's letter to the Philippians. It also begins with the same word as the first reading: "chairete," "be filled with joy." In Paul's eyes, joy was an essential Christian attribute. In discussing the fruits of the spirit, Paul listed joy right after love (Galatians 5:22).

How are we to be filled with joy? In the following verses Paul laid out his own method:

►(1) "Everyone should see how unselfish you are." We should think and act more in terms of what we have to give to others rather than what we can get from them.

►(2) "The Lord himself is near." It is easier to be generous if we keep in mind that our life here is only a temporary state. At any moment God may call us to be home with him. Everything else is secondary.

►(3) "Dismiss all anxiety from your minds." Living unselfishly means often dealing with vulnerability. Fear is a normal human reaction. But our care for others helps us to trust in God's care for us.

►(4) "Present your needs to God in every form of prayer and in petitions full of gratitude." Anxiety and fear are an invitation to pray, to let it be less "us" and more "God acting through us."

►(5) "Then God's own peace, which is beyond all understanding, will stand guard over your hearts and minds, in Christ Jesus." By letting God be God through us, we let go of the ridiculous burdens that come from the fear-urge to be in total control.

In the gospel reading we see a number of questions posed in response to John the Baptist's preaching. Three of the questions have to do with how people should respond to the gospel. In each case, the reply was basically the same: "Avoid greed; care for the poor." The fourth question was implied: "Who was John the Baptist?" His reply said not who he was, but who he wasn't. In this way, John told them who he was: someone who pointed to someone else, Jesus Christ.

the Saints *by Luke*

ST. ODILIA

ACCORDING TO LEGEND ODILIA WAS BORN BLIND, THE DAUGHTER OF ADALRIC, AN ALSATIAN LORD IN OBERNHEIM. ADALRIC'S WIFE DISSUADED HIM FROM PUTTING YOUNG ODILIA TO DEATH ON CONDITION THAT SHE BE SENT AWAY TO SOMEONE WHO WAS NOT TO BE TOLD OF HER BACKGROUND. ODILIA WAS GIVEN TO A PEASANT WOMAN.

WHEN SHE WAS 12, SHE WAS PUT IN A CONVENT AT BAUME-LES-DAMES WHERE SHE WAS BAPTIZED BY BISHOP ST. ERHARD AND RECOVERED HER SIGHT WHEN HE TOUCHED HER EYES WITH CHRISM DURING BAPTISM. THE BISHOP TOLD ADALRIC OF THE MIRACLE. ANGERED AT THE PROSPECT OF HER RETURN, WHICH HAD BEEN ARRANGED BY HIS SON HUGH, ADALRIC STRUCK HUGH AND KILLED HIM. HE THEN CHANGED HIS MIND AND LAVISHED AFFECTION ON ODILIA, BUT SHE FLED WHEN HE WANTED HER TO MARRY A GERMAN DUKE. ADALRIC WENT AFTER ODILIA IN A MURDEROUS RAGE, BUT ODILIA WAS MIRACULOUSLY SAVED FROM HIS ANGER WHEN HE CAUGHT HER. HE WAS SO STRUCK BY WHAT HAD HAPPENED THAT HE AGREED TO ALLOW HER TO TURN HIS CASTLE AT HOHENBURG INTO A CONVENT AND SHE BECAME ITS ABBESS. SHE FOUNDED ANOTHER MONASTERY, NIEDERMUNSTER AND LIVED THERE UNTIL HER DEATH, DEC. 13, AROUND 720. HER SHRINE BECAME A GREAT PILGRIMAGE CENTER.

ODILIA IS THE PATRONESS OF THE BLIND AND OF ALSACE. HER FEAST IS DEC. 13.



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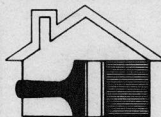
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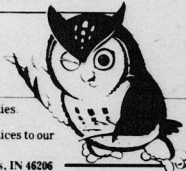
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THE ACTIVE LIST



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 13

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

December 14

The Beech Grove Benedictine Center Auxiliary will sponsor Pancakes with Santa. Children 12 and under \$1.50; adults \$2.50. For tickets call 788-7581.

A Big Book Day for those involved in the 12-step program for alcoholism or other chemical dependency will be held from 9 a.m. to 5 p.m. at Mount St. Francis Retreat Center. \$15 cost includes lunch. Call 812-923-8817 for information.

The free placement test for public school eighth grade students interested in attending Providence High School, Clarksville, will be held from 8:30 to 11:30 a.m. For information call 812-945-2538.

St. Lawrence PTO will sponsor a "Breakfast with Santa" at 10 a.m. in the school gym, Lawrenceburg. Tickets are \$2 from St. Lawrence parents.

St. Elizabeth's Home Post Adoptive Support Group will hold a Christmas party for the children and their families from 2 to 5 p.m. in the Catholic Center, 1400 N. Meridian St. Santa needs to know how many children will

be attending; call 862-4017 or 357-9453 for reservations.

December 14-15

The Beech Grove Benedictine Senior Sisters' Bazaar will be held from 9:30 a.m. to 4 p.m. Sat. and from 1 to 4 p.m. Sun. at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. Handmade crafts and homemade baked goods.

December 15

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Ranke Rd.

Christ the King Parish will celebrate its new parish center with a blessing of the center at 11:45 a.m. followed by Mass at noon.

St. Joseph Parish, St. Leon, will sponsor a turkey dinner at 12:30 p.m. in the school basement for senior parish members aged 60 or older.

The Women's Club of St. Patrick Parish, 936 Prospect St., will hold a Card Party at 2 p.m. in the parish hall. Admission \$1.

St. Vincent Hospital Guild's annual Christmas Champagne Brunch will be held at 12:30 p.m.

at Hillcrest Country Club, 6098 Fall Creek Rd. \$12.50 per person. Call 877-0200 for reservations.

Mother Theodore Circle #56, Daughters of Isabella will meet at 2 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

The music department of Chatar High School will present "Joyous Celebration—1985" at 7:30 p.m. in the cafeteria. Free admission.

Holy Angels Church and School Family Christmas Party will be held, beginning with a wine and punch sip at 4:30 p.m. Bring a vegetable, salad or dessert.

December 16

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its regular monthly meeting at 6:30 p.m. in St. Elizabeth's Home, 2500 Churchman Ave. Bring a covered dish and \$3 gift to exchange.

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a John Powell film and discussion. For information call 236-1596 days or 259-8140 or 255-3121 evenings.

The Bloomington area Separated, Divorced and Remarried Catholics (SDRC) will hold a "Holiday Potluck" dinner and social hour at 6:30 p.m. in St. John the Apostle

Church, 3410 West 3rd St. Bring games to play and a covered dish. For more information call 812-332-1262.

December 17

The Archdiocesan Board of Education will meet at 7:30 p.m. EST at St. Bartholomew Parish, Columbus.

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

December 18

The Catholic Widowed Organization (CWO) will hold a 7 p.m. support meeting followed by a regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Election of officers, Holy Land travelogue by Blanche Barnett.

December 20-21-22

A Christmas Family Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

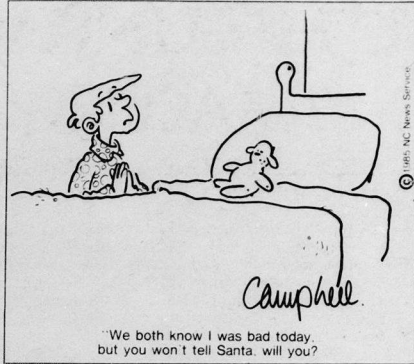
December 22

The CCD students of St. Joseph Parish, St. Leon, will present a Christmas program following the 9:30 a.m. Mass.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Ranke Rd.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

The Church of the Holy Name of Jesus, 17th and 38th, Beech Grove, will present Christmas Concert XXIV from 3 to 6:30 p.m. Choirs, orchestra, organ and guitar directed by Jerry Craney. Tickets available at the door or by calling Harriet Strack at 784-0459.



Supports hunger stamp

Catholic Relief Services has asked donors to write to the postmaster general to make permanent a postage stamp which urges an end to hunger, but a U.S. Postal Service spokesman said that the chances were small.

Beth Griffin, spokeswoman for CRS, said the permanent stamp would be much like the commemorative "Help End Hunger" stamp issued in October. Hunger organizations, including CRS, urged people to use the 22-cent stamps on their Christmas cards.

"It reminds people that hunger is a continual problem in this country and abroad," Ms. Griffin said. CRS is the U.S. bishops' overseas aid agency.

The stamp was issued Oct. 16, World Food Day, and was to remain in general circulation until Dec. 13, said Postal Service spokesman Jim Van Loosen.

The stamp's stark design, by Jerry Pinkney of Croton-on-Hudson, N.Y., depicts the debilitated faces of Oriental and black children and an elderly white woman, symbolizing the plight of millions suffering from hunger.

The commemorative stamp was proposed in 1983 by Phyllis AlRoy, a volunteer for The Hunger Project, who sees the stamp as a means to raise hunger awareness.

Ms. AlRoy and other volunteers from The Hunger Project gathered 100,000 signatures on a petition which accompanied the proposal to Postmaster General William Bolger and the service's Citizens Stamp Advisory Committee.

"There are certain stamps which are re-issued every year, such as the Love stamp and the Christmas stamp. We would like to see the same thing with the hunger stamp," Ms. Griffin said.

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Youth

On pot smoking

by Tom Lennon

Question: Do you think it is wrong to smoke pot? (New Hampshire)

Answer: Some people would ask, "How can it be wrong when it feels so right?"

Others, however, raise some additional and serious questions about marijuana.

Susan, still a teen-ager, says: "I smoked pot for quite a while and lots of times I was zombie-fied out of my mind. I finally quit because I didn't like what it was doing to me."

"All my senses were assaulted by this drug, or it seemed that way to me and I think my sight and my hearing are among God's most wonderful gifts."

"It's not just marijuana. I think all mind-altering drugs are harmful to our bodies and so I think it's insulting to God to harm his great gift of our bodies."

"These drugs work on your mind too. And I want my mind to be in good shape to face the challenges of life right now and also in my adult life."

Jim, a construction worker, told me: "I smoked pot and drank hard from the time I was 15 until I came to my senses at the age of 23. All that time I was escaping from the problems and pains and challenges of life. Never once did I face up to life."

"All that time I hadn't grown at all. I had remained at the same emotional level I was at when I was 15. I woke up at the age of 23 and found out I was still an emotional 15 year old. I was in bad shape. Real bad shape."

Kevin is now 27 and he says of his teen years: "I was on the football team in high school and usually after a game I'd go out with the guys to relax. But I never smoked marijuana. Some instinct warned me against it."

"I've learned since that in the long run it can impair your thinking and can harm your respiratory system, your heart and even your reproductive organs."

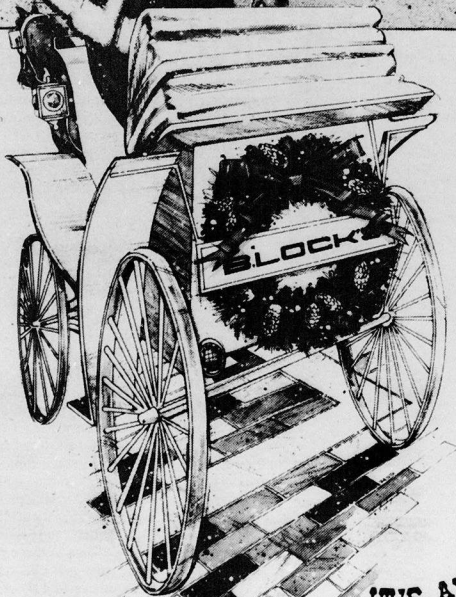
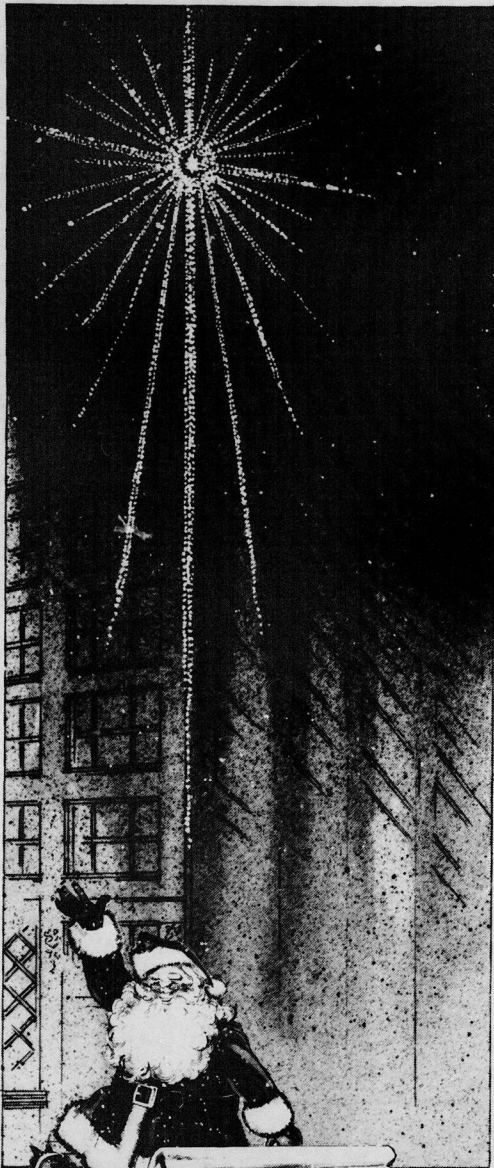
"Even after high school I never smoked pot. I think I alienated some people. We'd be sitting around and everybody would puff on the joint and it would come to me and I'd just pass it on and say I didn't want to smoke. But nobody ever ended a friendship over it."

One last opinion—mine. I suggest it's wrong to smoke pot even experimentally because of the risk involved. Just too many human tragedies have come to light to deny that the risk is enormous.

That first time you try pot will always remain in your memory. When the going gets tough later on, you will remember there's a way to ease the pain.

You just cannot be certain of what that first experience of marijuana will lead to. So I'd say, don't take the risk!

1985 by NC News Service



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Santa and the rest of the North Pole Gang invite you to a holiday breakfast!

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Join us for an exquisite **Sunday brunch** buffet in our Lafayette Square Greenhouse Restaurant or the new Landmark Restaurant downtown, 11am-3pm, December 15 and 22. Adults, **8.50**; children under 12, **3.50**.

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YOUTH CORNER

Youth news briefs

Terre Haute youth Mass

The Terre Haute Deanery monthly youth Mass will be 7 p.m. Sunday, Dec. 15, at Sacred Heart School in Terre Haute. The celebrant will be Father Chuck Fisher, pastor of Sacred Heart. A Christmas Dance will follow from 8-10 p.m. Music will be provided by a disc jockey from WPPR in Terre Haute. The cost is \$1 per person and youth may bring a guest. The special guests will be the eighth graders from Sacred Heart and St. Benedict parishes in Terre Haute. The Mass and dance are open to all youth in the deanery.

"We are asking each youth to bring an item for Birthright," said Terre Haute Deanery Youth Ministry Coordinator Linda Shipp. The items may include baby clothes, pacifiers, baby lotion and other infant items, she said.

There will also be a New Year's Eve party and lock-in for all high school youth in the deanery. It will be held from 9 p.m.-9 a.m. Tuesday-Wednesday, Dec. 31-Jan. 1 at the St. Mary Village Parish Building. The cost is \$5 per

person. The party will begin with a dance with music provided by a DJ. The dance will be followed with VCR movies, games, food and drinks.

Interested youth should register before Friday, Dec. 20, by calling Linda Shipp at 812-232-8400.

New Albany youth workers

There will be a Christmas party for all adults who work with youth in the New Albany Deanery. The party will be Dec. 19 from 7-10 p.m. at Jerry Finn's house. For more information and directions, call Finn at the New Albany Deanery Youth Ministry Office, 812-945-0354.

The registration deadline for the New Albany Deanery Adult Youth Volunteers Reunion is Dec. 21. Anyone who has been involved in any facet of youth programs in the deanery may attend. The reunion will be from 7 p.m.-1 a.m., Saturday, Dec. 28, in Wagner Hall at Our Lady of Perpetual Help in New Albany. The evening will begin with Mass and be followed with a dance and slide show. The cost is \$5 per

person. To register or for more information, call the deanery Youth Ministry Office 812-945-0354.

Dance for youth Dec. 15

A dance for all youth in the archdiocese will be held Sunday, Dec. 15 at the CYO Youth Center in Indianapolis. It will last from 7-10 p.m. Music will be provided by a DJ. Youth are asked to make a donation to the Caritas Program which helps needy families celebrate Christmas. The proceeds will be used by the youth to buy clothes, toys and other needed items, according to Jerry Ross, administrative assistant at the CYO office.

The second presentation in the CYO Seven Super Mondays Series will be Monday, Dec. 16 from 7:30-9 p.m. at the CYO Youth Center in Indianapolis. Michele Goodrich, marketing and communications director for the Indianapolis YMCA will speak on the subject of "Ice Breakers and Community Building."

For more information contact the CYO Youth Center at 317-632-9311.



LIVING THE PAST—Sporting clothing and haircuts from the 1950s, students from Sececina High School and Holy Cross and St. Philip Neri grade schools were used as extras last Saturday during filming of the movie "Hoosiers." The filming session was held in the gym at St. Philip Neri School.

Local students in new film

The Thanksgiving holiday brought St. Philip Neri, Holy Cross and Sececina students an experience of high school life in 1951. Students from the three schools participated as extras in the filming of the motion picture, "Hoosiers," being filmed by Hemdale Production Corporation and starring Gene Hackman. The St. Philip Neri gym was transformed by set designers using the school's own colors of green and gold to represent Cedar Knob High School.

On Saturday, Nov. 30, the students

arrived early in the morning to receive a little transforming as well. They first stopped by the wardrobe (set up in a classroom) to make sure their dress was as authentic as possible. They were then directed to hair stylists where many a young man sacrificed his hair for the silver screen. The 1985 styles of the girls were rapidly changed to the '50s. As St. Philip Neri took on the look of Hollywood, students learned that acting is hard work, but a lot of fun. "Hoosiers" is set to be released next summer.

Mary Ann (Schorn) Evans
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ESSAY WINNERS—The Serra Club Essay Contest winners are: (front row left to right) Renee Robinson, fifth-grader, St. Christopher; Julia Ritz, fifth grader, Our Lady of Lourdes; Jon Graf, sixth-grader, St. Christopher; (back row left to right) Elsa Scheidler, sophomore, Cathedral High School; Ann Riehle, eighth-grader, St. Barnabas; Tim Steiner, sixth-grader, Our Lady of Mt. Carmel; Steve Steiner, eighth-grader, Our Lady of Mt. Carmel; Kelly Desautels, seventh-grader, St. Pius X School. Not pictured is Natalie Phillips, seventh-grader, St. Jude. (Photo by Jim Jachimiak)

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Rusty C. Moe, M.A.

BelHere/Now: A Gestalt Experience
Jan. 11, 9 AM-5 PM
Rusty C. Moe, MA

Intimacy
Jan. 18, 10 AM-5 PM
Pat Sheehan, MSN

Successful Living
FREE Introductory Lecture
Jan. 20, 7:30 PM
Fr. Justin Belitz, OFM

Relaxation Seminar
Jan. 21, 7 PM
Dr. Joe F. Bortoff

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Youth win essay contest

(Below is an essay by Ann Riehle, an eighth-grader at St. Barnabas in Indianapolis. It is one of nine essays selected as winners in an essay contest sponsored by the Serra Club of Indianapolis. Youth in grades five through eight and in high school were asked to write on the topic: "Why do we need priests, brothers and sisters, and what is their role in society today?")

"God talks to us through priests, brothers and sisters. These people take God's word and relay it to us in a way we can understand and believe. Their role in society has changed as society has changed. Their role, brothers, and sisters cannot talk to us today in the same way the early apostles talked to their followers.

"The morals and values of Catholics are the same, but the society has changed. Our problems are different from those of early Catholics. In our everyday lives, we face many situations and problems that erode our beliefs as Catholics.

"Some of these problems are violence on television, drugs in our schools, and crimes in our streets. The priests, brothers, and sisters of today are telling us the same message of God's love that has been told to thousands of generations, but in a way that helps us deal with problems in our society.

"As our problems are solved and new controversies arise, the priests, brothers, and sisters will, once again, take God's message and proclaim it to the people enabling them to deal with modern society."

Some more youth news briefs

CYO has new youth ministry internship plan

The CYO is looking for a few good men—and women to serve in the CYO Youth Ministry Internship Program.

According to Archdiocesan CYO Coordinator Sister Joan Marie Massura, the program is designed to give people training in youth ministry by placing them as interns in parishes presently without youth ministers.

"It's on-the-job training," said Sister Joan.

The interns receive free training, supervision and support as well as room and board, medical coverage and a \$300 monthly stipend. The interns need to be at least 21 years old and able to commit themselves for two years, she said.

The program is being run through the Northeast Center for Youth Ministry. It begins July 1, 1986. The first month will be spent in training with other new interns from Indiana, Illinois and Wisconsin

at the Archbishop Cousins Catholic Center in Milwaukee. After that, the interns will begin work in a parish.

Individuals and parishes interested in finding out more about the internship program should contact Sister Joan at the CYO Youth Center, 580 Stevens St., Indianapolis, Ind. 46203 317-632-9311.

Tell City Deanery youth dance Dec. 29

A holiday dance for all youth in the Tell City Deanery will be held Sunday, Dec. 29, at Bailey's Under 21 Club. The time is from 7-11 p.m. The cost is \$2 per person for those who preregister with their parish youth group and \$3 at the door. This includes the dance and/or a movie. The food bar is extra. For more information, contact your parish youth minister or call the Tell City Deanery Office of Youth Ministry at 812-547-2728 and leave your name and phone number.

Roncalli High School news briefs

Two members of Roncalli High School's 1985 regional championship girls' volleyball team were recently named to the 1985 Indiana All-State volleyball team. Receiving the honor were front line spiker Diane Hoereth and setter Estelle Armbruster. Both seniors were vital cogs in Roncalli's 39-3 season and their city, sectional and regional titles.

Roncalli High School collected more than 15,000 cans of food which were distributed to needy families for Thanksgiving. The canned food drive has been in existence since the school was opened as Roncalli in 1969. "Overall, we were very happy," said Father Dave

Coons, chairman of the religion department at Roncalli, "and would like to sincerely thank all those people who were so generous in their contributions of cans and money."

Providence ring blessing ceremony held

The sophomore class of Our Lady of Providence High School in Clarksville recently participated in the annual ring blessing ceremony and Mass. The ceremony is celebrated to create a sense of class unity and belonging to the Providence community, according to Liz Vissing, Providence director of development and public relations.

There are four symbols on the Providence ring seal: the acorn, crown, sun and oak tree. "The acorn is symbolic of our origin, the young

school as an outgrowth of St. Mary of the Woods," Vissing said. "The crown is symbolic of the namesake of our school, the Blessed Mother. The radiant sun symbolizes the institution and its goals which light the way of education. The oak tree is symbolic of our continuing growth. Its branches represent the individuals which form our community of learning. Encompassing these symbols is a circle (symbolic of the Sacred Host) and the name of the school."

Tell City Deanery retreat

A retreat for all high school seniors in the Tell City Deanery will be held Thursday-Sunday, Jan. 16-19. The cost is \$25 per person. Only the first 30 registrations will be accepted. The deadline for registering is Monday, Jan. 6. For further information, contact the deanery youth ministry office at 812-547-2728 and leave your name and phone number.

Ritter students attend student leadership meet

Twenty-four students from Ritter High School in Indianapolis attended the International Student Leadership Conference Nov. 15-17. In addition, one student each from Brebeuf Preparatory School and Cathedral High School, Indianapolis, also attended the conference. Accompanying the students were Brother Martin Masler and several adults.

Nine of the students participated as group leaders. They were Abe Keating, Robert Ulrich, Michael Arber, J.J. Rosner, Patrick Gilbrech, Mark Kline, Danny Strickland, Jeff Velikan, Vicki Velikan and Robert Pfeifer. The group leaders had attended a preliminary training session, held in Scranton, Pa., in July. The purpose of the conference is to develop leaders who reflect the highest spiritual ideals in their lives and work.

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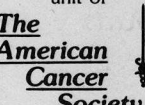
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Book review

New Christopher book has inspirations for laity

THREE MINUTES A DAY (Volume 23), by Father John Catoir and Joseph R. Thomas. The Christophers (New York, 1985). 368 pp., \$5.

Reviewed by
William Droel
NC News Service

For 40 years the Christophers movement has been inspiring Americans, Christians and non-Christians alike, to see their occupational and civic life as a God-given mission.

To the Christophers the world is not a temptation-filled obstacle course, but rather the place to serve God

through competency and compassion.

The reader who keeps to the discipline of this book will meet a new "hidden saint" every day in 1986. There is the teacher who teams up with a ship restorer to develop a work-study program for delinquents. There is the environmentalist who has 12,000 young people volunteer to plant trees. There is the woman who organizes her neighbors for crime prevention. There is the teacher who starts a teen-operated taxi service for other teen-agers who drink too much.

There are 361 more stories

of social charity, creative generosity and ordinary fidelity to the mission field of job, neighborhood and family. Each story is followed by a sentence from Scripture and a short prayer.

How do Father Catoir and Thomas compile these stories? They obviously don't wait for apparitions or mystical moments to see the revelation of God. They clip a newspaper or a magazine whenever they read about someone performing an act of mercy, extending forgiveness or improving society.

In keeping with the Christophers' philosophy, these saintly actions do not

have to be explicitly Christian. More often than not, they are done through normal occupational roles.

There is a new interest in lay spirituality in the church. Too often, however, internal church ministry is the preferred form of that spirituality. The Christophers advocate a way for lay people to discover God in the marketplace, the home and civic community. Follow-ups are needed to the fine spiritual programs that have renewed parish life. Perhaps movements like the Christophers and disciplines like "Three Minutes a Day" will experience a second spring.

Copies of "Three Minutes a Day" are available for \$5 directly from The Christophers, 12 E. 48th St., New York, N.Y. 10017.

(Droel is director of campus ministry at Moraine Valley Community College, Palos Hills, Ill.)

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.)

† BAKER, K. Karen, 48, St. Michael, Indianapolis, Nov. 27. Mother of Stephen, William, Anne Robinson, Catherine and Constance; daughter of Florence Kramer; sister of George A. Kramer, Mary Leonard, Susan Devlin, Anne Nahn, Sister Julie and Sister Constance.

† BILYEU, Joanne R., 54, Holy Spirit, Indianapolis, Nov. 24. Mother of Charles R. and Michael J.; grandmother of two; daughter of Nellie Nickson; sister of June Williams, Mary Cooksey and Imogene Lloyd.

† BREECE, Nora, 77, St. Michael, Brookville, Nov. 22. Wife of Dalton; sister of Charles Taggart.

† BUNCE, Theodore F. (Ted) Jr., 69, St. Simon, Indianapolis, Nov. 13. Husband of Anna Margaret; father of Betty Ann Medlock, Theodore F. (Buddy) III and John J.; brother of Robert and Donald; grandfather of eight.

† DIXON, Claude, 85, St. Bridget, Indianapolis, Dec. 3. Husband of Lena Bingham; father of Claude.

† DRUMMOND, Mary Frances, 67, Christ the King, Indianapolis, Nov. 30. Wife of Victor H.; mother of Larry A. and Douglas E.

† ERNST, Vincent J., 76, St. Mary, Greensburg, Nov. 30. Brother of Robert, and Rosaline Gering.

† FEENEY, Laurence D., 67, Holy Spirit, Indianapolis, Oct. 27. Father of Suzanne Chromasta and Michael B.; grandfather of five; great-grandfather of two; brother of Loretta Menntetter and Mary.

† GARDNER, Ruth Eleanor, 67, St. Gabriel, Indianapolis, Nov. 21. Mother of Christopher M., Anthony J., Richard P., Stephen M., Thomas J., Mary E. Merkel and Sara Froedje.

† GESSING, Faye K., 66, Christ the King, Indianapolis, Dec. 3. Cousin of William C. Myhre.

† GOETZ, Theresa, 83, St. Paul, Tell City, Nov. 28. Mother of Dot Small.

† JONES, Robert F., 78, St. Bridget, Indianapolis, Nov. 29. Uncle of Michael H. DeMoss.

† KELLEY, Michael J., 78, Holy Spirit, Indianapolis, Nov. 19. Husband of Norma Wessel; father of Keven Michael; brother of Marie Lenahan.

† KLARE, Helen Louise, 71, St. Joseph, Shelbyville, Dec. 3. Mother of Marvin; sister of Betty Ash and Vivian Small; grandmother of two; great-grandmother of two.

† KRAMER, Sylvia, 74, St. Lawrence, Lawrenceburg, Dec. 2. Wife of Andrew; mother of Marlene Miller, Shirley Schreiner and Jerry Boyer; grandmother of seven; great-grandmother of seven.

† LAREMORE, Lillian E., 81, St. Michael, Indianapolis, Nov. 27. Wife of Elmer E.; mother of Robert.

† McNELIS, James E., 64, St. Philip Neri, Indianapolis, Nov. 28. Brother of Agnes Clegg.

† OMAR, Elizabeth Woodson, 84, St. Andrew, Richmond, Dec. 4.

† ROGERS, Leonard "Hap," 74, St. Mary, Greensburg, Nov. 30. Husband of Ruth I.; father of Robert M.

† ROSFELD, Cordelia, 89, St. Michael, Brookville, Nov. 7. Mother of Robert, Francis, Otto, John, Harold, and Rita Firsich.

† SARGENT, Lucille, 52, St. Vincent de Paul, Bedford, Dec. 1. Wife of Lee; mother of Terri, Tracey and Kelly.

† SHAW, Ellen A., 60, Christ the King, Indianapolis, Dec. 3. Wife of William (Bill); mother of Bill M., Donna M., and Pat A. Miller; grandmother of three.

† TENNER, Valeria C., 78, St. Catherine of Siena, Indianapolis, Nov. 29. Mother of Fred and Larry; sister of Father Joe Rautenberg and Selma Jackson.

Joseph Smith buried Dec. 6

NEW CASTLE—Joseph Smith, father of the late Father Richard Smith, died here Dec. 3. He was buried from St. Anne Church on Dec. 6 after a funeral liturgy celebrated by brother priests of Father Smith. Father Smith died along with two other priests last August in a rectory fire at St. John Parish, Starlight, where he was pastor.

Mr. Smith is survived by his wife, Kathleen, and a son, Dave.

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Bishops' liturgy committee says:

No need to suspend cup because of AIDS fear

WASHINGTON (NC)—Parishes do not need to stop making the common Communion cup available because of concern about AIDS or other communicable diseases, the U.S. bishops' liturgy committee said in a statement issued in Washington Dec. 6.

"The committee, however, encourages those who may feel compelled to change their practice in this regard to minister the blood of the Lord by the method of intinction, until further medical evidence warrants a return to their former practice," the statement said.

Intinction is the method by which the Communion host is dipped into the wine by the minister before being given to the communicant.

The statement added that "pastors should advise those who are fearful that they have the option of receiving Christ under the species of bread alone."

"Under no circumstances should the Eucharist ever

become a source of anxiety or contention or controversy," it said.

The liturgy committee, chaired by Archbishop Daniel E. Pilarczyk of Cincinnati, adopted the statement in November and it was approved by publication by the executive committee of the National Conference of Catholic Bishops.

Concerns have been raised in the Catholic Church as well as other denominations about the possibility of contracting AIDS—Acquired Immune Deficiency Syndrome—or other communicable diseases through sharing a common Communion cup. Some parishes have decided to quit distributing Communion wine because of fears of disease.

An official at the federal Centers for Disease Control has said there is no evidence that AIDS can be contracted through sharing a common cup but also said it could not say absolutely that sharing a common cup is safe.

Father John Gurrieri, executive director of the

secretariat of the bishops' liturgy committee, said in a news release accompanying the statement that "above all, the committee affirms the preference for receiving Communion from the cup or chalice because of its... symbolic significance of ministering and receiving Communion according to the manner of Christ's own institution of the Eucharist."

The statement also said that "pastors should also advise communicants who have communicable illnesses to refrain from drinking from the chalice and to receive in intinction or receive the consecrated bread only," the statement said.

The statement also noted that in general people with AIDS are more at risk from infections and called on the church to "demonstrate great pastoral care and solicitude for those who suffer from the affliction through prayer and works of charity."

CRS, mission society donate supplies to volcano victims

NEW YORK (NC)—Catholic Relief Services has delivered 50,000 pounds of medicine, blankets, bedding and clothing to an estimated 5,500 survivors of the Nov. 13 volcanic eruption in west-central Colombia.

The supplies, valued at \$79,000, included 20,000 pounds of blankets contributed by Lutheran World Relief.

On Nov. 27, Msgr. William McCormack, national director of the Society for the Propagation of the Faith in the United

States, announced he had authorized a \$100,000 donation for the volcano victims from the society's general fund.

"There seem to be no immediate needs which cannot be met with the supplies now at hand or through local purchase," said Terry Martin, senior director for CRS programs in Latin America.

Martin led an assessment team that visited the areas where more than 25,000 people died as a result of the eruption of the Nevado del Ruiz volcano, about 85 miles

northwest of the city of Bogota, Colombia's capital.

It was the volcano's first eruption in almost 400 years.

CRS helped dioceses in the affected areas of Manizales, Ibague and Girardot organize emergency management teams. Under the teams' supervision, housing reconstruction and regeneration of economic activity will be undertaken.

CRS had made an initial commitment of \$100,000 to the emergency and recon-

struction effort in addition to the airlifted supplies.

CRS is the overseas relief and development agency of the U.S. bishops.

The Society for the Propagation of the Faith, under the direction of the Vatican Congregation for the Evangelization of Peoples, provides support for missionary work worldwide. Donations are made for emergency situations.

Money in the general fund comes from donations from U.S. Catholics.



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Synod calls for compendium of Catholic doctrine

(Continued from page 1)

The challenges include the "lack of respect for human life, the suppression of civil and religious liberties, contempt for the rights of families, racial discrimination, economic imbalance, insurmountable debts and the problems of international security, and the race for more powerful and terrible arms," the message said.

At the same time, it emphasized that the Catholic Church is a spiritual reality and asked Catholics "to avoid false sociological or political interpretations of the nature of the church."

The message urged greater understanding and application of Vatican II at all church levels. The council "cannot bring forth its fruits except through a sustained and persevering effort," it added.

THE POPE, in his Dec. 7 speech, thanked the delegates for committing themselves to a wider diffusion of the council's teachings. The synod was an excellent example of

collegiality, he added. (Collegiality is the shared authority and responsibility in the church exercised by the pope with the world's bishops. Almost two-thirds of the synod delegates were presidents of national or regional bishops' conferences.)

During the synod debates, differing views were aired as to whether bishops' conferences were collegial structures or limited to exercising only pastoral responsibilities. Bishops' conferences offer a "precious contribution to the life of the church," said Pope John Paul, who supported a deeper study of their nature.

Pope John Paul supported proposals "to prepare a compendium or catechism of all Catholic doctrine, to serve as a point of reference for catechisms or compendia on this argument in all the particular churches. This desire responds to a real need both of the universal church and of the particular churches," he said.

The proposal also was contained in the synod's final document.

Cardinal Bernard Law of Boston was one of the many synod delegates who spoke in favor of such a compendium.

The pope thanked the presidents of bishops' conferences for submitting recommendations for reform of the Curia, the church's central administrative body. He said it was important to receive advice from church officials aware of the needs of their local churches.

The pope also asked prayers for Christians suffering persecution, especially in Lebanon.

The pope formally closed the synod with a Mass on the morning of Dec. 8. "The synod has accomplished the purpose for which it was convoked: to celebrate, verify and promote the council," he said in his homily. "As we come out of the synod, we wish to intensify our pastoral efforts to ensure that the Second Vatican Council is more widely and thoroughly known," he added.

During his noontime Angelus talk, the pope called the synod a success and thanked all the people who worked to help prepare the event.

Bp. Malone 'persuaded' to vote for compendium of doctrine

(Continued from page 1)

and helpful during synod speeches, and "we want to see them acknowledged and strengthened."

Bishop Malone said there was "universal agreement" that there must be further study on conferences' teaching authority and their share in church decision-making.

"I am more than pleased with this outcome," he said.

Another issue raised by the pope in his closing talk was the development of a catechism or compendium of church teaching to be used worldwide. The idea

was widely accepted by the bishops at the synod.

"When I came to the synod, I was not prepared to vote for that proposal, but I was persuaded to vote for it," Bishop Malone said.

He said such a compendium could serve as a "source book" for individual bishops' conferences when they draw up catechisms. The proposal should not be seen as an attempt to rein in the conferences, he said, or provide a single catechetical text for the world's Catholics.

It would not be "a 30-page book that you put in the hands of an 8-year-old child."

The synod also gave the church's "unabashed commitment" to ecumenical dialogue and Christian unity, Bishop Malone said. "This is good news for our Protestant and other Christian friends."

The synod's final report focused more on the "person of Christ" than the "church of Christ," he added. "It's a 'Christocentric' document, and I believe that's an ecumenical plus," he said.

Those who look for signs of division in the synod's reports should remember that the synod worked by consensus, he said.

Some of the suggestions made by individuals on specific pastoral and collegial

issues were "winnowed out" during group discussions that followed, Bishop Malone said.

Among such proposals were those to consider allowing divorced and remarried Catholics to participate in the sacraments and to establish a permanent synod with legislative powers, he said.

"The synod had to move forward on those issues that were accepted by the majority (of language groups)," he said.

For that reason, he added, the synod's final document reflected more the agreements than the disagreements among synod participants.

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Don't miss our Christmas Supplement in next week's issue of The Criterion

St. Vincent de Paul Society

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