

The CRITERION

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PRESIDENTIAL TOUR—Philippine President Corason Aquino joins Mother Teresa of Calcutta on a tour of one of two homes for abandoned children run by the Nobel Prize-winning nun in Manila's Tondo district. (NC photo from UPI-Reuter)

Fr. Curran challenges suspension from teaching

by Jerry Filteau

WASHINGTON (NC)—Father Charles E. Curran has been notified he is suspended from teaching spring-semester courses at The Catholic University of America but said Jan. 12 he planned to teach anyway.

The action to suspend him was taken by Archbishop James A. Hickey of Washington, chancellor of the university, with the concurrence of other bishops on the university's board of trustees.

Father Curran announced the suspension in a news release Jan. 12. He told National Catholic News Service that he is planning to "teach the non-ecclesiastical students in those courses" because, he said, the archbishop's authority only extends to programs involving the earning of canonical or ecclesiastical degrees.

What would he do if students for ecclesiastical degrees also signed up for the course? "I'll just tell those people I cannot teach them."

And if the university authorities should assign another teacher to teach those courses? "I'll consider that they have broken my contract."

University officials were not available for comment.

The Vatican Congregation for the Doctrine of the Faith informed Father Curran last summer that, with Pope John Paul II's approval, it was declaring him unfit to teach Catholic theology and ordering withdrawal of his "canonical mission," or legal license to teach in the name of the church.

In his decision to suspend Father Curran from teaching, Archbishop Hickey cited university statutes that allow the chancellor to suspend a teacher facing possible dismissal from an ecclesiastical faculty when it is a "more serious or pressing case."

Father Curran said that the archbishop acted over the objections of Dominican Father William Cenkner, dean of the university's school of religious studies, and Oblate Father David Power, chair of the theology (See **CURRAN CHALLENGES**, page 24)

Procedures set to protect rights

Archdiocese establishes new Office of Conciliation and Arbitration

by John F. Fink

The Archdiocese of Indianapolis has established new due process procedures for individuals who believe that their rights have been violated, and a permanent coordinator of the new Office of Conciliation and Arbitration has been appointed by Archbishop Edward T. O'Meara. The new processes will be in effect beginning Feb. 15.

Father Thomas J. Murphy, associate pastor of St. Lawrence Church, Indianapolis, has been appointed coordinator. Father Murphy is a former practicing attorney in Indianapolis. He succeeds Providence Sister Loretta Schafer, who had been serving as temporary coordinator during the formation of the office and procedures.

An 11-member archdiocesan Board of Conciliation and Arbitration has been appointed and it will meet for the first time tomorrow, Jan. 17. The board consists of the coordinator, Father Murphy; two priests selected by the archdiocesan Council of Priests, Father Joseph McNally and Father Robert Sims; one priest or brother selected by the religious orders of men in the archdiocese, Conventual Franciscan Father Joachim Kiene; two sisters selected by the Association of Religious of the Archdiocese, Benedictine Sister Carol Falkner and St. Joseph Sister Karen Van de Walle; one sister selected by the Association for Pastoral Associates/Administrators/Ministers, Franciscan Sister Barbara Piller; two lay men selected by Archbishop O'Meara, Paul Pfister and James Rocap, Jr.; and two lay women selected by the archbishop, Patricia McCrory and Mary Kaye Tolen.

The new Office of Conciliation and Arbitration will be staffed by the coordinator and two other members to be elected from the board.

In announcing the new procedures, Archbishop O'Meara said that the program "is now available for a more complete implementation of the church's long-standing concern for the rights of persons."

He said, "We acknowledge that we are still a pilgrim church and due to our human imperfections, conflicts and hostilities can arise even among people of good will. The church has had a history of concern for the guaranteeing of rights. Canon Law has affirmed the availability of judicial remedy for the protection of rights."

There are three distinct steps or stages in the new process of guaranteeing rights: the process of conciliation, the process of arbitration and the review process.

Any person in conflict with the archbishop or any other individual, group or institution exercising administrative authority in the archdiocese may send the coordinator a statement setting forth the grievance and indicating the remedy sought. The coordinator will meet with the other members of the office to decide if the petition has merit and is within the competence of the office.

If the decision is to reject the petition, the coordinator will so inform the petitioner, giving the reasons for the decision. The petitioner may appeal a negative decision to three other members of the board.

If the office decides the petition has merit and is within its competency, the coordinator will contact the respondent, apprise him or her of the grievance and ask if the respondent is willing to cooperate with the office.

An affirmative response will result in a meeting within 10 business days in order to



Father Thomas J. Murphy

present the respondent's view of the issue. If the respondent refuses to cooperate, the petitioner's claims will be presented to the three members of the office for further consideration.

After meeting with both parties, the office will decide either to accept or reject the petition and, if accepted, whether it will be assigned to conciliation or arbitration.

In the conciliation process the office will appoint a conciliator acceptable to both parties and the conciliator will attempt to resolve the issue in accordance with procedures spelled out in the document that established the process. The conciliator has no power to force the participants to adopt a solution but he or she can determine that any participant is not cooperating in good faith.

The arbitration process provides for voluntary submission to an impartial person or persons for a final and binding determination on the basis of the evidence and arguments presented by the parties. The document that established the process says that the arbitration process "shall extend to all disputes between individuals or groups where the dispute involves administrative authority within the church; where it is contended that an act, a decision or lack of one (including administrative sanctions and

(See **DUE PROCESS**, page 6)

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the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Cardinal O'Connor in the Middle East

by John F. Fink

Cardinal John J. O'Connor, Archbishop of New York, visited the Middle East two weeks ago and created controversy—controversy which, in my opinion, was greatly exaggerated by the secular media. It seemed like some elements of the media, in reporting the news, tried to give the implication that the Catholic Church is anti-Jewish.

Cardinal O'Connor visited Jordan and Israel in his capacity as president of the Catholic Near East Welfare Association. In doing so it seemed natural to him to meet with the leaders of those two countries and he made arrangements to do so. Unfortunately, he obviously had not done his homework because he soon learned that he would be violating a Vatican policy against official meetings in Jerusalem between Catholic churchmen and Israeli officials. It was when he canceled his planned meetings with Israeli Prime Minister Yitzhak Shamir and Foreign Minister Shimon Peres that the criticism began.

The cardinal managed to blunt the criticism by finding a compromise. He met with Peres and President Chaim Herzog in their residences rather than in their offices and the Vatican termed the visits "courtesy calls" that did not violate its policy.

THE CARDINAL seemed to come out of the controversy OK. Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations, called the meetings "an effective compromise based on good will and good sense." He said the cardinal's actions were "deeply appreciated" and would "be long remembered." And Morris



Abram, chairman of the 40-member Conference of Presidents of Major Jewish Organizations, said the cardinal's visits with Israeli officials were acts "of noble ecumenism and high statesmanship, marking another milestone in the progress of Catholic-Jewish relations."

But if Cardinal O'Connor came out OK, the Vatican didn't fare as well. An editorial in *The New York Times*, for example, while saying that the cardinal "made the best of an inept business," said that the controversy stemmed from "a Vatican policy that still awaits correction." The implication in many news reports was that the Vatican's policy was anti-Jewish.

WHY DOES THE Vatican have this policy? As explained by Vatican spokesman Joaquin Navarro-Valls, it's mainly because the Vatican does not recognize Israel's claim to Jerusalem as its capital. The Vatican has always called for international guarantees to protect Jerusalem as sacred to Jews, Muslims and Christians. It feels that official visits in Jerusalem might be seen as recognizing Israel's control over the disputed city, part of which has been considered as occupied territory by Arabs since it was captured from Jordan during the 1967 war.

Although it was not mentioned during the controversy, the United States government has a similar policy. That's why our embassy continues to be located in Tel Aviv rather than in Jerusalem. It was only a few years ago, while former Prime Minister Menachem Begin was prime minister, that Israel moved its capital to Jerusalem.

The Vatican spokesman said that there are three issues dividing the Holy See and Israel—"the status of the city of Jerusalem, the issue of the occupied territory and the Palestinian problem." These, of course, are nothing less than the major issues in the Middle East. If they could be solved there would be peace there.

Since he was visiting Jordan and Israel on behalf of the

Catholic Near East Welfare Association, Cardinal O'Connor was particularly interested in the Palestinian problem, which also involves the occupied territory. About a million and a half Palestinians displaced by the creation of Israel and subsequent fighting in the region are living in Lebanon, Jordan and the occupied territory on the west bank of the Jordan River, most in refugee camps operated by the United Nations. (I visited one of those refugee camps four years ago.)

Pope John Paul has repeatedly said that the Palestinians have the right to a homeland, without specifying where. Cardinal O'Connor, after a visit to Lebanon last June, said that finding a Palestinian homeland is a major ingredient for peace in the Middle East. And after his visit with Peres the cardinal said that they had discussed "self-determination" of the Palestinians and he was encouraged that Peres "seems to have a sense of urgency" about the issue.

BEFORE GOING TO Israel, Cardinal O'Connor met with King Hussein in Jordan and suggested that the Vatican might sponsor an international Middle East peace conference. He also mentioned this possibility to Peres, he said, who "was also sympathetic to the idea."

This is not the first time such an idea has been broached. When I was in Jerusalem four years ago, I stayed at the Notre Dame Center there, a large hotel and conference center owned by the Vatican. While there, I was given a confidential briefing by a high Vatican official who happened to be there at the time on a peace initiative.

He said that the Notre Dame Center would be an ideal place for a peace conference sponsored by the pope since it is owned by the Vatican and thus considered neutral territory. He expected the pope to make a proposal for such a conference fairly soon. Obviously nothing ever came of that particular plan, but perhaps this is a good time to try again. However, recent events certainly aren't very encouraging.

Founded by Benedictine priest Martin Center College soon to be accredited

by Cynthia Dewes

Early next summer the North Central Association of Colleges and Schools is expected to give official regional accreditation to Martin Center College, located at 3553 N. College Ave. in Indianapolis. The association evaluated the college in November, 1986 and appeared to be favorably impressed, according to college founder and president Father Boniface Hardin. The accreditation will enable students to transfer credits to other colleges and universities, and signifies that certain academic standards for granting degrees and earning scholarships have been met at Martin Center College.

In 1969 Father Hardin, a Benedictine priest of St. Meinrad Archabbey, founded the Martin Center, Inc. as a training place for human relations, particularly in the areas of race relations and affirmative action. The Center was named for Dr. Martin Luther King, Jr. and St. Martin de Porres, a black Peruvian monk who lived in the 16th century.

Martin Center conducted seminars for

white priests and nuns working in black parishes and later expanded participation to include teachers, corporate executives, seminarians and others of all races. Many disciplines, such as political science, history and psychology were incorporated to provide comprehensive studies in all cultures, with an eye to improving mutual understanding.

During this time Father Hardin saw a correlation between underemployment and lack of education, so he founded Martin Center College as a division of the Center in 1977. It was an "alternative" college which employed an Assessment of Prior Learning program in order to give academic credit for college level life experience. It also used other non-traditional means to accommodate students' work schedules, family obligations, and financial needs.

In 1979 Martin Center College was incorporated and became autonomous, and now the Center and the College enjoy a sister relationship. Eight full-time and 27 part-time teachers with a minimum of a master's degree in their special areas comprise the faculty. They are drawn from academic and corporate backgrounds.

Undergraduate degrees are offered at the college, including the Bachelor of Arts degree in three departments, and the Bachelor of Science degree in nine. The Human Services department recently added a new major in Substance Abuse Counseling, and another major, Gerontology, is now in the planning stage.

There is no "typical" student at Martin Center College. Seventy-nine percent of the last graduating class was black, and 21 percent was white. The college graduates more blacks than any other college in Indiana except IUPUI. Nevertheless, the percentage of whites at Martin Center College (10-15 percent) is greater than the percentage of blacks at most other colleges.

Among the 56 graduates of the college (with 30 more expected to be added soon) is Danny L. McDaniel, who was featured recently in a story about the college in the Indianapolis Star. McDaniel received a bachelor of science degree from Martin Col-

lege in 1984 after a stint in the Air Force and employment as a floor cleaner, and went on to double master's degrees and further studies in Oxford, England.

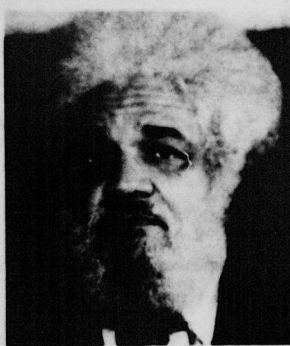
Another graduate, Grace Robinson, was employed as a counselor for the Veterans Administration. According to Father Hardin, her talents and interests contributed not only to gaining her own degree, but also to the establishment of the first undergraduate major in substance abuse counseling available in the country.

Being "sensitive to the needs of the time" is the key to Martin Center College and to Father Hardin's work. Every January at mid-term he shares some of his experience with St. Meinrad students who observe the Center and College as part of their seminary training. He sees each progression in life as "an act of faith" and "part of God's plan" in a continual living out of the Gospel, and he is eager to share that insight.

The sensitivity to racial problems inspired by his work with the National Office of Black Catholics, Holy Angels Parish, and other groups in the 60s led Father Hardin to Martin Center and related interests such as the Indianapolis Sickle Cell Center.

His early training in the business office at St. Meinrad Archabbey supplied abilities which translated love of education into Martin Center College and greater empowerment of the poor.

Father Hardin sees the success of Martin Center College manifested in the anticipated accreditation and in a possible second



Father Boniface Hardin

campus now in the works. But most of all, the college has become "a unifying force which has directed the energies of people who would otherwise not have come together." He says this is a "result of God's will, not the work of Boniface Hardin."

When Father Hardin founded Martin Center College he dedicated it to the memory of Mary McLeod Bethune, a black educator who founded a college in response to unmet needs for quality education in her community. Eventually she succeeded against great odds. Reflecting her inspiration, Father Hardin believes that his "school will (continue to) grow and exercise good things."

Indy Serra is first Serra Club to welcome a woman member

The Serra Club of Indianapolis had an historic first on Monday, Jan. 12, when it welcomed its first woman, Shirley Dreyer, as a member. It is thought that the Indianapolis club might be the first Serra Club to admit a woman.

Serra International's membership voted last July to accept women into the lay organization that seeks to promote vocations to the priesthood and religious life. In September, the local club voted to change its by-laws to be consistent with the international charter.

The Serra Club is named for Father Junipero Serra, who established more than 20 missions in California. He is now being considered for possible canonization.

The Indianapolis Serra Club was established in 1950 and now has more than 50 members.

Shirley Dreyer has been director of religious education at St. Jude Church in Indianapolis for 14 years and has been involved in Catholic education for 30 years, both at St. Jude and at Holy Name Parish. She is the mother of six children and the grandmother of 18. Her late husband, Ed, was a member of Serra.

She said that she is not so much concerned with her status as the first woman in Serra as she is in the organization itself. She said that she has long admired the important work that the club does to try to promote religious vocations.



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Archdiocesan Catholic Charities

New St. Mary's Child Center is opened

by William I. Brown

Monday morning, Jan. 5, was a very special day for the children, staff and teachers at St. Mary's Child Center in Indianapolis. That was the day the children arrived at the new building at 901 N. West St.

Some of the children seemed overwhelmed by the new building and its surroundings. Others were wide-eyed and amazed and others were so excited that they could hardly stand still. One group of children seemed almost mesmerized and seemed quite content just to stand in the middle of the room looking slowly around their new quarters.

The more excitable children quickly ran from room to room and seemed unable to see or touch enough. But gradually the teachers were able to calm them down in order to begin the morning's program.

The teachers were every bit as excited and pleased as the students because the new building offers space and light and is laid out specifically for children.

The vans bringing the children to the center can come directly to the door, where the children enter the building. The rooms are light and cheery. Everything is on one floor and the children can easily move from one area of activity to another. The equipment is immediately accessible to the children and there is more than adequate space for everyone.

St. Mary's Child Center has been in operation for 25 years. During that time it was housed in the building that served as St. Mary's grade school at 311 N. New Jersey St., a building erected in 1914 to serve specifically as a grade school. The building showed the wear and tear of the years.

In the fall of 1985, Robert Thompson of R.N. Thompson & Associates was invited to examine the building to see what needed to be done in order to make it more serviceable

and meet the special needs of the children it served. After a thorough examination, Thompson quietly announced that he would assume the responsibility of building a new St. Mary's Child Center.

In the weeks and months that followed, Thompson gathered together a group that became known as the godfathers. They contacted various contractors and benefactors and a new building gradually came into existence.

The city of Indianapolis cooperated by making available the new site, immediately north of St. Bridget's Church. Earth movers, cement trucks, carpenters, brick layers, electricians, plumbers and painters all helped. Some of the contractors worked on the new building at cost while others went beyond that level of generosity to the point of massive contributions. The organizers and the workers all took a special interest in the building, knowing full well the purpose for which it was being constructed.

Furniture and equipment were moved into the new building shortly before Christmas so that everything was ready for the arrival of the children on Jan. 5.

Administration offices are located at the north end of the new building so the entire south end can be devoted to the children's programs. Testing areas and conference rooms have been integrated into the building in order to serve children and their parents.

St. Mary's Child Center was also fortunate to receive equipment from the Warren Woods Pre-School Cooperative which had been located on the far east side of the city. Because of falling enrollment, Warren Woods was forced to close its doors and offered all of its material to St. Mary's.

The new building will allow for an increased enrollment so that, within two years, the center should be able to serve approximately 100 pre-school children who are in need of special services.

Although the children have moved in, the building is still not quite completed. However, the last details are now being finished and it's hoped that office furniture and other materials will all be in place by the end of

January. Then the staff will schedule the blessing of the building and an open house so that all the St. Mary's Child Center's benefactors will be able to see the "miracle on West St."

Jo Goecke has become national evangelist to women

Jo Goecke will lead a retreat for women titled "Feminine Spirituality '87" at the Beech Grove Benedictine Center Jan. 24 and 25, sponsored by The Hermitage, an ecumenical retreat center. While she is in Indianapolis, she will also be speaking to several other groups.

The article below tells something about the woman from Omaha who has been described as "a 20th century apostle to women."

Jo Goecke says that she probably would never have left her home if God had made known to her that she would become a national evangelist to women.

This soft-spoken mother of four began her 17-year journey into the homes of more than 15,000 women in the Omaha Catholic Archdiocese because of a need to heal herself. She had been brutally raped. The experience shattered her life and left her alienated from the church and a recluse from society.

Her coming out of this self-imposed seclusion began during a snow storm. Her husband had built a patio the summer before and as the snow fell it covered the design. "I watched from my kitchen window as the snow layered itself on the patio," she said, "and the thought crossed my mind regarding what design might be found under all my layers. I was tired of the role of victim and wondered who I was down deep within me."

In an effort to find out, she enrolled in an assertiveness training class. "It was a good beginning," she said, "because it gave me the courage to ring my pastor's doorbell and ask him to reconcile me with my church."

Goecke credits the sensitivity the pastor showed her with the enthusiasm she experienced when she received the sacraments after 13 years of alienation. "When I received the Eucharist," she said, "I felt I had to minister to others like myself. I knew I had to go find them."

Under her pastor's guidance and with nothing more than a census list of nonpracticing Catholics, she began a street ministry that ultimately took her to the high rises, the ghetto, the trailer parks, the country clubs and the suburban tract houses. In the process she soon learned first hand about the feminization of poverty, sexual promiscuity, catastrophic illness, serial murders, middle class job displacement and the changing role of women in our society.

During the early years of her ministry, she found it rewarding to make the home visits, invite families to return to the church and make arrangements for the parish priests to visit with them. But as the years



Jo Goecke

passed, frustration penetrated her ministry. "Fewer women were at home during the day," she said. "Women talked to me about their children, their children and their children. Middle class women, often with no marketable skills, were entering the poverty cycle through the divorce court. The single-parent home filled my schedule."

A turning point came when she visited the home of a young mother who had eaten cat food so the baby could have milk. "I knew I had to do something about women's socialization," she said.

With archdiocesan support, she began to do seminars for women and to write a weekly column for women in *The Catholic Voice*, the Omaha archdiocesan newspaper. The free seminars, conducted by business professionals who donated their time, covered relevant topics. More than 4,000 women attended the programs during a two-year period.

Then Goecke's husband lost his business and she had to get a job. "My first job was a \$600 per month receptionist's position," she said. "I was 40 years old. Most would have said the odds were against me." But by combining her education with determination it took her only seven years to climb the ladder and become a trainer to Fortune 500 companies.

Today her business credentials include lobbyist, fund raiser, consultant, trainer, and a registered member of two New York speakers bureaus for businesswomen. She credits her volunteer work as an evangelist for her professional achievements.

"The 'human potential movement' had opened the door to more humane styles of management," Goecke said. "Businessmen wanted to know how to manage the unprecedented influx of working women. With careful phraseology, I found I could evangelize to women in their work environment." Clients include such companies as IBM, New York Life, AT&T and SAC.

Goecke shared her growing concern about the hostility she sees surfacing in the church regarding the women's issue. "Catholic women should note well what happened in the women's movement when it turned inward in anger and lost the respect of many sensitive men," she said.

This does not mean that she sees the church through rose colored glasses any more than she thinks the corporate world is an oasis of equality. "What I see is a lot of good men in both places," she said. "From priests to business executives, I have enjoyed tremendous support in my ministry. Men with jobs, scholarships, counseling, assistance, resources, connections, guidance and genuine concern for women."

Who are the poor?

Meet Bill Huff of Tell City

by Cynthia Dewes

Bill Huff is a worker who comes from a family of workers. Now in his late thirties, he was laid off four years ago after working 15 years at a furniture manufacturing company in Tell City. The chances that he will be re-hired soon are slim.

Bill receives \$440 per month in Supplemental Security Income (SSI) because he is subject to epileptic seizures. It is his only income except for money he can earn doing odd jobs.

In winter the gas bills for his older, poorly insulated home run \$150 to \$200 per month. Other utilities amount to about \$80 a month. Soon he will have to come up with more than \$300 for the annual property tax on the house.

Two of Bill's brothers, both unmarried, live with him and help with the bills when they can. Both are employed part-time, one as a night watchman and one on a river barge. His father has steady employment as a maintenance man and another brother owns a successful muffler shop. Both his sisters work.

As a child, Bill spent a lot of time at Riley Hospital for Children in Indianapolis. His parents made many long trips back and forth to Tell City before his condition was finally diagnosed correctly and his medicine brought under control. His schooling was minimal.

In addition to his house, Bill owns a moped, a television set, and a dog, which are his chief and often only amusements. He is a faithful parishioner of St. Paul Parish in Tell City, and one of the most devoted members of the Boy Scout troop for handicapped young men sponsored by the CACD at St. Meinrad College.

Bill is de facto the assistant leader of his troop, which often meets at his house. The Scouts learn skills in safety, outdoor living and leadership at their meetings. They go on camping trips at state parks and forests and at rural property belonging to members' families. Once a year they attend Camp Koch in Troy for a week's summer camping.

Much of Bill's social life centers around

his large and supportive family in the Tell City area. Once a year the entire family goes camping on a relative's property. They visit back and forth individually often.

Bill also visits his scouting friends at their homes and at the group home in Jasper. He is concerned about their welfare and happiness. If the weather is too bad for his moped he must depend on others for transportation, since his handicap does not permit him to hold a driver's license.

There is a popular misconception by some people that the unemployed and those receiving government support are somehow responsible for their own situations. They are all lumped together as lazy or improvident.

Bill Huff is a man who has always done the best he could with what he had. He is cheerful, reverent, kind, honest—in fact, the Scout Laws might have been written about him. He is the kind of person who should make those of us who are luckier re-think our opinions.

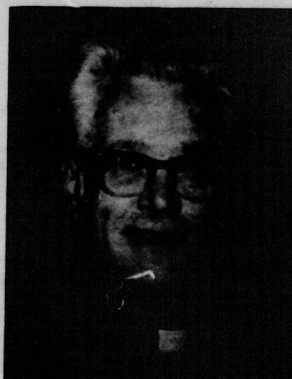
Fr. David Senefeld, 62, dies

SEYMOUR—Father David J. Senefeld, pastor of St. Peter Parish, Franklin Co., died here Jan. 7 in Schneck Memorial Hospital. He was buried from St. Peter's Church on Jan. 9 in St. Peter Parish Cemetery.

Father Senefeld, 62, was born in Marion, Ind. and ordained a priest in St. Meinrad Archabbey Church on June 7, 1949. His assignments prior to his pastorate at St. Peter were as pastor at St. Mary Parish, New Albany; St. Michael Parish, Bradford; St. Anthony Parish, China; and the mission of St. Magdalen, New Marion.

He also served as associate pastor of St. Mary Parish, Madison; and St. Catherine and Our Lady of Lourdes Parishes in Indianapolis.

Father Senefeld is survived by his mother, Patricia Senefeld, of Connersville, and three cousins: Ruth Pfum and Aurelia Merrell of Brookville and Tom Senefeld from Connersville. He also leaves a stepcousin, Mrs. Virgil George of Connersville.



Father David J. Senefeld

COMMENTARY

Need more dialogue within Catholic church

by Msgr. George G. Higgins

The word "dialogue" took on new meaning for Catholics at the Second Vatican Council.

The late Cardinal Maximus IV Saigh, patriarch of Antioch, was once quoted by *Time* magazine as saying that the effect of Vatican II had been to "put the church into a permanent state of dialogue"—dialogue with itself, dialogue with other Christians and, finally, dialogue with today's world, addressed to persons of good will.

A more disgruntled observer was heard to say on the council's final day that in the future the three evangelical vows would be poverty, chastity—and dialogue.



Any way you look at it, dialogue became the order of the day.

The dialogue the council repeatedly calls for excludes no one. "We include those," the council fathers stated at the end of the Pastoral Constitution on the Church in the Modern World, "who cultivate outstanding qualities of the human spirit but do not yet acknowledge the source of these qualities. We include those who oppress the church and harass her in manifold ways. Since God the Father is the origin and purpose of all men, we are called to be brothers. Therefore, if we have been summoned to the same destiny, human and divine, we can and should work together without violence and deceit in order to eventually build up the world in genuine peace."

Working together in this spirit and for this purpose presupposes that all parties to the dialogue have something to learn from one another. Dialogue is not a series of simultaneous or successive monologues in which

people talk at, or worse still, down to, one another with the hope of convincing each other of the error of their ways.

Since the end of Vatican II we have seen an encouraging measure of dialogue between Catholics and Protestants, Catholics and Jews, Catholics and non-believers. Please God, this will be promoted even more effectively in the future.

Perhaps the time has come, however, to stress the need for dialogue among Catholics themselves. Msgr. John Tracy Ellis, long-time professor of American church history at The Catholic University of America, raised this point in an essay for a special *Commonweal* magazine supplement (Dec. 26, 1985) marking the 10th anniversary of the 1976 Call to Action conference.

Reviewing the past decade and looking ahead to the future, Msgr. Ellis says that "the single most serious problem for American Catholics, in my judgment, has been the divisiveness which has steadily mounted." Msgr. Ellis is calling here for unity, not uniformity. "Somewhat or other," he concludes, "a basic unity must once again become a prime goal if the objective of 1976 and the more pressing issues of the ensuing decade are to be realized."

Vatican II spoke to this problem in more than one section of the pastoral constitution. For example, the pastoral constitution says that "in the church itself we are to promote mutual esteem, reverence and harmony, acknowledging every legitimate difference of opinion." We are to do this for the purpose of developing "an ever more fruitful dialogue among all those who make up the people of God, whether they be pastors (bishops and



priests) or members of the faithful. The things which unite the faithful are stronger than those which divide them. Let there be unity in essentials, freedom in those matters which are doubtful and in all things charity."

Cardinal John Henry Newman, whom Msgr. Ellis quotes to good effect in his *Commonweal* piece, anticipated Vatican II in this regard by more than a century. Except in cases of outright treason, Cardinal Newman wrote in 1854, "let us interpret each other's words in 'meliorum partem,' and aim at that charity which 'thinketh no evil.'"

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How Mr. W laid bare the heart of a Connecticut town

by Antoinette Beese

The other day I was part of a group discussion which shocked and saddened me. The conversation revolved around a homeless welfare recipient called "Mr. W" who was born and raised in a predominantly wealthy, exclusive little town in Connecticut.

The people of his town are grappling with the problem of what to do with this man who lately has become a thorn in their sides. Connecticut towns have a legal responsibility to take care of their homeless. News stories state that if someone wants to live in the town where he was born the town must find him a place to live.

Mr. W's town has no facilities suitable for



the homeless. So the town put him in a trailer by a lake. To do so they had to grant an exemption from their zoning laws. But the exemption was only temporary and now it's running out.

The townspeople don't want to change their zoning laws to allow Mr. W to stay in his trailer. They want him out. Mr. W doesn't want to leave.

What is a town to do in a case like this? That was the subject of my group discussion which included educated, middle-class men and women from 24 to 53. Here was the gist of their comments:

"They should just throw him out."

"Why should it come out of my pocket-book to take care of him?"

"It's too bad if he's an alcoholic. He could get cured but he just doesn't want to."

"Put him in jail."

"I go to work every day. He could work too but he's just lazy."

"Let him starve if he doesn't work."

It surprised me that they were so hard. All too often people operate from the standpoint of "me, myself and I" and that conversation was a classic case. People don't want to share their material accumulations with someone who doesn't "deserve" them.

I am amazed at the hostility people feel toward anyone who asks society for more than his "just due."

What has really infuriated people about Mr. W is not just that he's asked for shelter but that he thinks he has a right to live in his hometown. In other words, Mr. W continues to see himself as a human being while his neighbors see him only as a problem upsetting the neatness of their orderly community.

Our society doesn't want "problem" people. We'd prefer it if they didn't exist and when they show up our first reaction is to get them out of our neighborhood. But the truth is that society has a responsibility to take care of its members. That's why we formed societies in the first place—to nurture, pro-

tect and support the group as a whole by pooling resources.

A "survival of the fittest" mentality doesn't belong in human society. That is the law of the jungle.

What makes us human is being willing to share without being overly concerned about fairness. If we get obsessive about what constitutes a fair share, making sure that none of our money goes to the undeserving, then our own selfishness will eat away at the very society we all need to preserve.

Just as artists have a responsibility to share their talent or scientists their intelligence for the benefit of the rest of the world, we all must share our resources to keep the whole fabric of society intact.

No one can be forced to feel compassion, to be gentle or kind. But one can hope and pray that people find the desire in their own hearts to share what they have with those who have less.

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Three men from the 1887 Catholic Family Annual

by Dale Francis

It seems to me that as you grow older your appreciation of history must necessarily increase. What you learn by the experience of living is how close the past is to the present. Time, even as it expands, at the same time contracts.

When you were young what happened 25 years before seemed to have belonged to an almost distant past. When you are older, what happened only 25 years before seems to have just happened. As we come to recognize how compactly the years we have lived fit together, we look with a difference on the years that came before us. The past is no longer so distant.

The way I've found this closeness to the years before us is best accomplished is by reading the newspapers and magazines of another time. As modern Catholics of 1987, I'd like to take you on a journey to the way it used to be by offering you a look at the 1887 *Catholic Family Annual*.

Started in 1888, the *Catholic Family Annual* was a little like today's *Catholic Almanac* except that it featured mostly stories of prominent Catholics. The man of the year in 1887 was Cardinal James Gib-



bons, Archbishop of Baltimore. On June 7, 1888, Archbishop Gibbons was raised to the eminence of cardinal by Pope Leo XIII. The article told the story of the rise of Cardinal Gibbons but what was most interesting was a characterization of his personality.

It was a time of dramatic oratory, not only on the part of politicians but at chateaus and town council meetings, and especially in pulpits, Catholic and Protes-



tant. But the article says of Cardinal Gibbons: "He talks in the pulpit, rather than preaches rhetorically."

And of his nature: "Few men have less need of honors, or desire them less, than this humble prince of the church. He loves better the welcome of one of the poorest of his parishioners and the sight of young communicants crowding to his Mass than all the adulation and ceremonial honors."

Cardinal Gibbons becomes a living person as we see what was written about him while he was living. So did Augustine Theobald, a Jesuit priest who had died the year before. A sturdy Frenchman from Brittany, he came first to teach at St. Mary's College in Kentucky. A priest friend who served with him there said he spoke better English when he arrived than he did in his later years. But he wrote English with skill and his book "The Irish Race" was praised as the outstanding example of philosophical history. Orestes Brownson said the book changed his thinking on the paramount importance of philosophic history.

Then there was the story of Bishop Thomas Francis Hendrickson—and about how he almost didn't get to the U.S. at all. He'd been ordained in Ireland for the Diocese of Hartford and he was on a ship headed for his new country. A deadly contagious disease broke out among the crowded passengers in steerage and they were dying. The captain ordered all others aboard not to go near the passengers in steerage. Father Hendrickson

was a priest and knew he should be with the dying. So he went to bring them the last rites of the church and to comfort them.

The captain was enraged, had the priest seized and ordered him thrown overboard. His fellow passengers intervened and that's how he got to this country and eventually became the first bishop of Providence, R.I.

Reading the 1887 *Catholic Family Annual* makes me feel close to the Catholics of a century ago, as we should since close we are in the Communion of the Saints.

the criterion

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TO THE EDITOR

History behind the Christmas cover

Your choosing Marian College's impressive Sassoferato painting for your Christmas 1986 issue that edition very special. I think *Criterion* readers would also be interested in how this masterpiece came to Indianapolis and to Marian College.

Magr. Marino Priori, founding pastor of Holy Rosary, Indianapolis (1959-34) and pastor of St. Pius, Troy (1934-41), traveled to Italy annually during the interwar period to visit his family and, during the Chartrand episcopacy, to maintain diocesan contacts in Rome. He frequently returned from Italy and New York with works of art which he displayed in parish buildings. One of these acquisitions was the Sassoferato painting, which he proudly featured in the June 1934 issue of his magazine, *Eternal Light*.

The Adolfo Venturi you cite was not only an art critic, but also the author of a multi-volume history of Italian art. By the 1930s the king of Italy recognized Venturi's accomplishments by appointing him a senator. Priori obtained Venturi's opinion of his painting, and that is what you quote in your article.

After Magr. Priori's death in 1946, his long-time housekeeper, Freda Buennagel, and Father Augustine J. Sansone, son of Holy Rosary Parish, decided to present much of the Priori collection to Marian College. Sister Mary Kevin Kavanagh, then president, graciously accepted the Sassoferato and

other treasures. There they remain for inspection, study—and reproduction in the archdiocesan newspaper.

James J. Divita

Marian College
Indianapolis

Hosts needed

On or about July 1, the Children's Friendship Project for Northern Ireland will be bringing children (Protestant and Catholic, ages 14-18) into the United States for a six-week holiday away from the hatred, violence and misunderstanding of their native land.

It is the aim of the program to place one Protestant and one Catholic child in the neutral environment of an American home for six weeks and allow them to witness for themselves that people of different religious and cultural backgrounds can and do live in peace and harmony with one another.

Individuals desiring more information on "hosting" two children or wishing to contribute to this program may contact me at the address below.

Fred W. Kloman, National Chairman
Children's Friendship Project
for Northern Ireland

4361 Freeman Rd.
Marietta, Ga. 30062

Is aid to 'freedom fighters' moral?

Is our aid to "freedom fighters" morally permissible? I doubt it.

Catholic moral teaching as presented in the Pastoral Constitution of Vatican II ("Gaudium et Spes," Dec. 7, 1965) and the Catholic bishops' pastoral "The Challenge of Peace" (May 3, 1983) is primarily saying that the decisions about nuclear weapons are among the most pressing moral questions of our age. However, the conclusion is, "In simple terms, we are saying that good ends (defending one's country, protecting freedom, etc.) cannot justify immoral means (the use of weapons which kill indiscriminately and threaten whole societies). We fear that our world and nation are headed in the wrong direction." This certainly should be applied to insurrections. That is, "freedom fighters."

St. Augustine viewed war as a tragic remedy for sin in the life of political societies. The moral theory of the "just war" or "limited war" requires consideration of the following criteria: just cause, competent authority, comparative justice, right intention, last resort, probability of success, and proportionality. Do these criteria apply to the conflicts in Afghanistan, Nicaragua, Angola, Ethiopia and Cambodia? That is, to our "freedom fighters"? I believe they do.

I quote the May 1983 pastoral: "Just-war techniques must be applied as rigorously to revolutionary-counterrevolutionary conflicts as to others."

Let's check the application:

a) Just cause: "War is permissible... to secure basic human rights." All five wars meet this criteria, but the pastoral warns, "The risks of modern war negate such a claim today."

b) Competent authority: "Historically, the just-war tradition has been open to a 'just revolution' position, recognizing that an oppressive government may lose its claim to legitimacy." All five nations have oppressive governments, but are not only recognized as legitimate by the United Nations but also in practice by their neighbors. These neighbors, especially Pakistan and Honduras, are deeply involved whether they, or we, like it or not. The refugees really don't care much who is "competent authority." That is, "...those with responsibility for public order."

c) Comparative justice: "Far from legitimizing a crusade mentality, comparative justice is designed to relativize absolute claims and to restrain the use of force even

in a 'justified' conflict." Personally, I would rather be "Red" than dead, and it bothers me to have others asking women and children to make this choice. The "freedom fighters" that is the combatants, are, in my opinion, involving too many innocent civilians. Nagasaki, if not Hiroshima, still bothers me, and I was a combatant and it was their civilians.

d) Right intention: I certainly don't question our motives.

e) Last resort: "For resort to war to be justified, all peaceful alternatives must have been exhausted." They have been. Retreat is impossible so surrender and wait for time to work. There is hope in survival. In Poland, Solidarity is making progress, and hopefully so are the people in the Soviet Union.

f) Probability of success: Anyone who thinks victory is possible in any of these five civil wars, insurrections, "freedom fights," revolutions, or whatever you want to call them, probably still thinks Vietnam was a rational endeavor.

g) Proportionality: "During the Vietnam war our bishops' conference ultimately concluded that the conflict had reached such a level of devastation to the adversary and damage to our own society that continuing it could not be justified." Doesn't the level of devastation in Afghanistan, Nicaragua, Angola, Ethiopia and Cambodia warrant the same conclusion? Do we have a double standard where the lives of "our" boys is worth much more than "their" people, friend and foe? Our money supports these insurrections, and is very costly to our friends in Pakistan, Honduras, Costa Rica, Namibia and Thailand.

The Catholic Auxiliary Bishop of Detroit was a spokesman for the 300 religious leaders who made speeches on the steps of the capitol opposing the \$100 million aid for rebels fighting the Nicaraguan government. A vote in February is expected on the disbursement of the final \$40 million. Should we all be writing our senators and representatives?

Pope John XXIII said: "Once again we deem it opportune to remind our children of their duty to take an active part in public life, and to contribute towards the attainment of the common good of the entire human family as well as to that of their own political community."

R.M. (Bob) Twitchell

Indianapolis

Bishop shares memory of Sheed

Your column on the subject of Frank Sheed ("To the editor," Jan. 2 issue) brought back a pleasant memory for me which I would like to share with you.

In the summer of 1938, while I was a student at the North American College in Rome, I was visiting in England with one of my classmates. One evening, while in London, we went to a training class for Hyde Park Catholic Evidence Guild speakers.

Much to our delight the master himself, Frank Sheed, was conducting the session. In his lively manner, which you recalled in your article, Mr. Sheed laid out the process from which no fledgling representative of the C.E.G. was allowed to depart, even in the heat of the Hyde Park debates. The young speaker was assigned a topic, thoroughly coached in what he or she was to say and warned to refer all other questions or comments from the audience to a more experienced team member.

Once these matters had been thoroughly hammered home the young speaker took the stand to begin his or her presentation. Guess who became the devil's advocate in the audience. All of us who were there were very happy that we were not at the podium.

The speaker's words were twisted and turned every way possible by Frank Sheed. He pretended outrage at the effrontery of the speaker to make such statements. Cleverly he would introduce new questions not supposed to be fielded by the tyro on his first effort to defend Catholic doctrine. In other words, this veteran of hundreds of jousts with Hyde Park loungers, showed in graphic

fashion that this was not a game for the faint of heart nor the poorly informed.

It was fun to watch and, judging from performances given later by more experienced speakers who were subjected to the same treatment by Sheed, it was a most effective way to prepare young Daniel before he entered the Hyde Park lions' den of a Sunday afternoon.

You expressed a wish that you might have met Frank Sheed in his prime. I did not get to know him as you did but I did see him perform at a very high level in what he loved the best.

Thanks for bringing back a pleasant memory.

Most Rev. Francis R. Shea

Bishop of Evansville

Evansville

Sign of life

I have just seen the Dec. 19 issue of *The Criterion*. Congratulations to the entire staff! The reproduction of the Marian College Madonna is magnificent and the special supplement for Archbishop O'Meara is very inspiring. He sure must be a fine person.

Best of all was the editor's column, our church. I have many fond memories of the past, but the church of today is the one I've been waiting for. I view tension as a sign of life.

I did not want to let the day go by without telling you what a winner you have in Vol. XXVI, No. 12.

Cincinnati, Ohio

Thomas E. McKiernan

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Children of illegals are forced to 'live a lie'

by Laurie Hansen
Second in a four-part series

WASHINGTON (NC)—Aliens' illegal status makes them targets in society and forces their children to "live a lie," say church workers.

It's not only adults who acquire false Social Security cards and assume new names in order to avoid deportation, said Olga Villa Parra, coordinator of the Midwest Regional Office for Hispanics in South Bend. Children of illegal aliens also hide behind assumed identities.

They are taught when young to "live a lie" in order to protect their families, she said.

The children, Mrs. Villa continued, "learn to live in two worlds—the one with mom and dad at home where everything is normal and the one outside where they must project that they are American citizens. They live in fear since they are taught at a young age not to tell people where they are really from."

She said this dual lifestyle can produce psychological and emotional scars.

Often, she said, families of illegal aliens live in fear of deportation. Immigration raids have been frequent in the Midwest in recent years, she said.

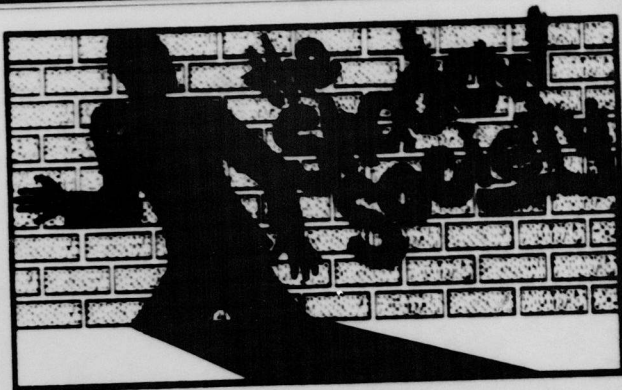
Auxiliary Bishop Juan Arzube of Los Angeles said that many illegal aliens employed in factory and service occupations "work each day with one eye on the job and the other on the gate—ready to make a run for it if immigration officials should enter."

His life is filled with tension, he said. "And when there's that kind of tension at work, you can't help but bring it home."

He said if illegal aliens are "lucky enough not to be brown-skinned" they won't be bothered by immigration officials. On the other hand, brown-skinned U.S. citizens of Latin American ancestry are frequently detained by authorities looking for illegal aliens.

Parish life is affected when large numbers of the congregation are undocumented, said Msgr. Nicholas DiMarzio, director of Migration and Refugee Services of the U.S. Catholic Conference.

He said illegal aliens come to Mass, but



are reluctant to involve themselves in other parish activities "since they tend not to want to be known."

As a parish priest, "one of the most painful things is to go visit a family and discover that 'la migra' (immigration agents) picked them up last night," said Father Virgilio Elizondo, pastor of San Fernando Cathedral and director of the Mexican American Cultural Center in San Antonio, Texas. He characterized everyday life for illegal aliens as "painful" and "precarious."

On the other hand, the priest said, their insecurity gives them a "profound understanding of what it means to be a pilgrim people. They know that God is their protection."

Immigrants' illegal status makes them society's targets, said Father Elizondo, who noted that even Hispanics now make derogatory references to "wetbacks." With

unemployment increasing, he said, more and more U.S. citizens and legal residents of Mexican ancestry have begun to blame the illegal alien for their economic woes.

"It's like two hungry dogs fighting for the same piece of meat. It's painful to see," the priest said.

Al Velarde, southwest regional director of Migration and Refugee Services in El Paso, Texas, said he frequently encounters legalized Hispanics who would like to see the flow of Mexican immigrants curtailed. "I ask them, 'What if we were talking about your father or mother, your uncle or brother?'" Velarde said. "That's different," they say. They'd stop everyone but their relatives from coming in."

He said immigrants further up the economic ladder are less likely to complain about the influx of illegal aliens.

Next: A typical urban alien.



CROSSING THE BORDER—Illegal aliens are ferried across the Rio Grande from Ciudad Juarez, Mexico, by "males," men who for about \$50 pesos will carry someone across the river to keep them dry. Of the 2 million illegal aliens counted by the U.S. Census Bureau in 1980, 1.5 million are from Mexico and Central America with 1.1 million of those being from Mexico. (NC photo from UPI)

Due process procedures

(Continued from page 1)
disciplinary actions) has violated church law or natural equity."

The document devotes three pages to the arbitration process including the selection and qualifications of impartial arbitrators, the conduct of the hearings, evidence to be provided, and how decisions shall be determined.

The final step in the process might be performed by the arbitration board of review, which will consist of two members appointed by the Board of Conciliation and Arbitration and one member appointed by the archbishop. All members shall be trained either in civil or church law.

The board of review will examine the decision of the arbitrator upon appeal of either of the parties to the controversy and may sustain, reverse or modify the decision. The board may also order a rehearing. In establishing the Office of Conciliation and Arbitration, the document placed limitations on its own authority. These limitations include:

► The office cannot involve itself in cases regarding the validity of marriage or sacred orders, nor in canonical criminal cases in the strict sense as defined in the Code of Canon Law.

► It may not handle cases requiring a violation of the confessional secrecy.

► For doctrinal matters regarding faith and morals, the archbishop will usually appoint persons skilled in theological disci-

plines to assist the office unless, for a special reason, a separate board is established.

► It does not handle matters regarding the internal affairs of religious congregations or secular institutes.

► Labor contracts and internal affairs of colleges, universities or hospitals are usually outside the scope of service.

► Cases which are properly the subject of civil or criminal proceedings in the state courts are not handled by this office, nor are cases involving administrative regulations, directives or opinions of governmental agencies.

► The office will not involve itself in cases in which the proper authorities have rendered a decision prior to the promulgation of these procedures, unless new and weighty evidence warrants reopening the case.

► The office reserves the right to refer cases involving claims concerning significant financial indemnification to appropriate ecclesiastical channels for administrative or formal procedure after consultation with the archbishop.

The new process includes a procedure in case "the matter cannot be resolved or if the archbishop remains uncooperative or if he cannot accept the findings of fact and conclusions of the process." In this case, "Recourse can be made through the coordinator... to the chairman of the Committee for Conciliation and Arbitration of the National Conference of Catholic Bishops in Washington, D.C."



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The ongoing human race

by Shirley Vogler Meister

A few weeks ago, I—like millions of other Americans—ended 1986 by looking ahead to the New Year with resolutions that could make 1987 better. About this time each year, I take stock of my good intentions and wonder why I bother to do this annually when I know ahead of time that I don't have the self-discipline to keep all the resolutions made.

Nevertheless, try I must! Each year-end, I look forward to a fresh start. I want to erase the foibles and failures of a previous year with the promise of improvement in the next. The image of worn-out Father Time being replaced by the fresh ticking of an infant year is irresistible to me.

After a few weeks—or as little as a few days—into the new year, I usually find my resolutions waning. When I do, I need to remember that Infant Time is wearing a diaper! "Accidents" in my behavior can happen. My forgetting or avoiding promises I make to myself should be viewed as temporary lapses of fortitude, not the end of my attempts at perfection. As Infant Time '87 toddles into maturity, so should I, learning from my mistakes and keeping an optimistic view toward eventually running a better human race.

As a Christian, I know that only God-made-man can be the perfect model for my earthly actions. I also realize that I'll never reach his perfection in this life—just as a marathon runner knows he'll not win all races. Like the runner, however, I can't let the knowledge of my imperfection stop me from striving for the best that's within me.

A few years ago, I penned a light verse that ended up on one of my family's Christmas cards. The essence of what I'm saying here is captured in a revised version of that verse. Originally titled "Get Ready, Get Set, Go," this piece could be subtitled:

The Imperfect Human Race

The yearly race is at an end
and surely I cannot pretend
perfection in my life or rhetoric
in now defunct 1986.

But '87's at its start
and if I try with all my heart
I'll run my life in a better way
so next December I can clearly say:
"I know I can't do all things right
and of my goals I might lose sight
and often I don't have the strength
to finish each day's running length;
yet I know what really counts
is what I learn as I surmount
obstacles that slow my progress down.
Perhaps this year will bring
a winner's crown.

check it out...

✓ St. Christopher Parish, Speedway will present the first of four evening programs for Parents of Young Children on the theme "Child Development" beginning at 7 p.m. on Tuesday, Jan. 20 in the cafeteria. Participants may choose among three topics and speakers: "Parenting Your Growing Child," on birth to 18 months; "No, Mommy! No, Daddy! And Other Joys," the toddler; and "Ready, Set, Go?" on readiness for Kindergarten. Pre-registration per family \$3; at the door \$3. Refreshments served at 8:30 p.m. To register call Lois Janzen at 241-6314.

✓ Single Christian Adults, an affiliate of CYO will hold a membership party for Single, Divorced and Widowed Catholics age 21 and over at 8 p.m. on Saturday, Jan. 31 in the small clubhouse at Castleton Arms. Admission is \$1. For more information call Cris Manuhay at 880-5677 or Bill Fraley at 882-4880.

✓ A Marriage Encounter Weekend will be held February 13-15 (Valentine's Day) at the Benedictine Center, 1402 Southern Ave., Beech Grove. For reservations call George and Ann Miller 317-788-0274.

✓ A Day of Discernment for the entire central Indiana charismatic community will

be held on Saturday, Jan. 24 at the Catholic Center, 1400 N. Meridian St. beginning with praise and worship at 9 a.m. Participants will discern ministries and leaders for the coming year, as well as community mission and future leadership structure. Bring a salad, vegetable, snack or dessert for a shared lunch.

✓ The Parkinson's Awareness Association of Central Indiana, Inc. will meet at 2 p.m. on Sunday, Jan. 18 for a program by Rev. Evelyn Brown in the IU School of Nursing building on the IUPUI campus. The group will also meet at 12 noon on Tuesday, Feb. 3 at the Holiday House in Holiday Park for a pitch-in luncheon meeting. For more information on the Parkinson's support group call 255-1993.

✓ A workshop on Running a Meeting for chairmen, presidents, pastors and all others who lead meetings will be presented by Susan M. Weber from 7:30 to 9:30 p.m. on Wednesday, Feb. 4 in Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. \$6 charge. Call 788-7581.

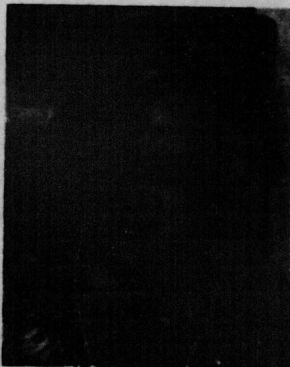
✓ Right to Life of Indianapolis and other area pro-life organizations will hold a Rally to commemorate the Jan. 22, 1973 Roe vs. Wade decision and Sanctity of Human Life Sunday on Sunday, Jan. 18 at the Hilton on the Circle. The event will include speakers and a march to the State Capitol Building.

✓ Our Lady of Grace community will host a Weekend Live-In Experience for high school girls from 9:30 a.m. Saturday, Jan. 31 until 3 p.m. on Sunday, Feb. 1 at Our Lady of Grace convent, Beech Grove. Fee \$10. Contact Benedictine Sister Marian Yohe at 317-787-3287 or write the convent at 1402 Southern Ave., Beech Grove, Ind. 46197.

✓ St. Luke Parish Pro-Life Committee and Indianapolis North Deanery Parishes will sponsor a program on Abortion: Tragedy and Triumph at 7:30 p.m. on Thursday, Jan. 29 at St. Luke Church, 7875 Holiday Dr., E. Panelists Julie Westcott, Dr. Ned Masbaum, Father Jeff Charlton and Terry Stec will discuss the hurt of abortion and God's healing power available in reconciliation.

✓ A Benefit Spaghetti Dinner for 14-year-old leukemia patient Laura Nutty will be held from 4 to 7 p.m. on Saturday, Jan. 17 at Garden City Christian Church, 5101 Rockville Rd. \$3 per person, children under 5 free, \$10 maximum per family.

✓ Holy Angels Parish located at 28th and Dr. Martin Luther King, Jr. Sta. will hold a special program on Sunday, Jan. 18 in honor of civil rights leader Dr. Martin Luther King, Jr. from 3 to 4:30 p.m. in church. There will be time for reflection. Music will be provided by Myke Hubbard and the church choir.



SMILE OF CENTURY—As Martin McAtee, resident of St. Augustine Home, reached her 100th birthday on January 18, she was the guest of honor at a birthday party. Mrs. McAtee has been living under the care of the Little Sisters of the Poor for 37½ years and is able to feed and care for herself pretty well, with some gentle assistance from the Sisters. (Photo by Margaret Nelson)

vips...

✓ Patricia A. Cook, a member of Holy Spirit Parish in Indianapolis, has been named 1986 Woman of the Year by readers of the Indianapolis Star newspaper. Dr. Cook is an associate professor in special education and English at the University of Indianapolis and co-founder and co-director with Nancy O'Dell of the Miriam Bender Diagnostic Center for learning disabled children. She is also a wife and mother and has served Holy Spirit parish as a lector, school board member, and member of the parish committee studying the role of women in the church.

✓ Ken Ebaecher of Holy Family Parish, Richmond and Louis Humphrey of St. Paul Parish, New Albany recently participated in the annual Glemmary Home Missioners Winter Volunteer Program based in Lewis Co., Kentucky. Glemmary volunteers perform home repair and renovation in the area and work with the mentally handicapped and emotionally disturbed people.

Single Catholic men and women over age 18 who wish to volunteer with Glemmary this summer may write: (men) Glemmary Summer Volunteer Program, P.O. Box 465418, Cincinnati, Ohio 45245-5418; or (women) Appalachian Volunteer Week, Glemmary Sisters, P.O. Box 39188, Cincinnati, Ohio 45239.



✓ Holy Spirit Missionary Sister Margaret Anne Norris, daughter of Mrs. Ralph Norris of Nativity of the Blessed Virgin Mary (Nativity) Parish, North Vernon received the Mission Cross of her order on Jan. 4 at the motherhouse in Techy, Ill. She and three other Sisters were commissioned to begin a new ministry to the Indians of southern Mexico. Holy Spirit Missionaries staff missions in 25 countries throughout the world, and are preparing to establish four others during 1987-88.

✓ Father James J. Barton, Indianapolis Archdiocesan director of the Society for the Propagation of the Faith and pastor of St. Bridget Parish, Liberty, recently attended the episcopal ordination of Bishop William J. McCormack in Rome. McCormack will serve as an auxiliary bishop of the New York Archdiocese and continue as national director of the Society for the Propagation of the Faith.

The following definitions were clipped from Webster's New World Dictionary

(Second College Edition)

Cris-to-bal (kris-to-bal) seaport in the Canal Zone, at the Caribbean entrance to the canal: a part of the city of Colon, Panama: pop. 800.
crit 1. critical 2. criticism 3. criticized
crit-ic (kri-tik) *n.* 1. a person who forms and expresses judgments of value 2. a person who forms and expresses judgments of value 3. a person whose profession is to write such judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or magazine.
crit-ic-ism (kri-tis-izm) *n.* 1. a system of criticism 2. a system of criticism 3. a system of criticism 4. a system of criticism 5. a system of criticism 6. a system of criticism 7. a system of criticism 8. a system of criticism 9. a system of criticism 10. a system of criticism 11. a system of criticism 12. a system of criticism 13. a system of criticism 14. a system of criticism 15. a system of criticism 16. a system of criticism 17. a system of criticism 18. a system of criticism 19. a system of criticism 20. a system of criticism 21. a system of criticism 22. a system of criticism 23. a system of criticism 24. a system of criticism 25. a system of criticism 26. a system of criticism 27. a system of criticism 28. a system of criticism 29. a system of criticism 30. a system of criticism 31. a system of criticism 32. a system of criticism 33. a system of criticism 34. a system of criticism 35. a system of criticism 36. a system of criticism 37. a system of criticism 38. a system of 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Pastoral letter on the economy

U.S. called to reassert former leadership in helping needy nations

by Jerry Fiteau
Fifth in a seven-part series

WASHINGTON (NC)—"The U.S. approach to the developing countries needs urgently to be changed; a country as large, rich and powerful as ours has a moral obligation to lead in helping to reduce poverty in the Third World." ("Economic Justice for All," No. 263.)

The 54,000-word Catholic pastoral letter on the economy, adopted in November by the U.S. bishops, declares that "the preferential option for the poor is the central priority" in U.S. international economic policies.

Approved almost unanimously by the U.S. bishops after six years of work, the economy pastoral bears the name, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy."

The pastoral particularly laments that more and more in recent years, U.S. foreign policy has subordinated "basic human needs and economic development" in the Third World to U.S. "national security" considerations.

It calls that shift a "grave distortion of the priority that development assistance should command."

"We are dismayed," the bishops say,

"that the United States, once the pioneer in foreign aid, is almost last among the 17 industrialized nations in percentage of gross national product devoted to (foreign development) aid."

They call on Americans to reassert their former leadership in helping the people of the world's most needy nations.

The pastoral letter acknowledges that the issues are complex and difficult when one deals with questions of economic aid, trade, investment and finance in the Third World.

It argues, nevertheless, that there are important moral principles which must be followed in forming and carrying out foreign economic policies.

It urges the United States, as key player on the international economic stage, "to go beyond economic gain or national security as a starting point for the policy dialogue" and instead begin with "a concern for basic human needs and respect for cultural traditions."

On the one hand, the pastoral deplors U.S. moves in the 1980s to cut back American support for multilateral aid and finance institutions, such as the International Development Agency, World Bank and International Monetary Fund.

On the other hand, the bishops' letter calls



URGENT NEED—At a camp in West Bengal, India, children line up for food. The U.S. bishops' new pastoral, "Economic Justice for All," says, "We are dismayed that the United States, once the pioneer in foreign aid, is almost last among the 17 industrialized nations...in percentage of gross national product devoted to (foreign development) aid." They call for Americans to reassert their former leadership in helping the people of the world's most needy nations. (NC photo from KNA)

for "basic changes" in such multilateral structures. It says the Third World debt crisis is deepening under the current system.

Besides urging new U.S. leadership in international development aid and the depoliticizing of that aid, the pastoral calls for:

► Trade policies which assure Third World nations of "a fair price" and "a reasonable degree of profit" for their exports.

► Financing policies which reverse the "growing external debt that has become the overarching economic problem of the Third World."

► Private foreign investment which is aimed at appropriate technology and real development in the Third World.

The pastoral cites the "world food problem" as a matter of "special urgency." It says "access by everyone to an adequate diet" must be the central goal of long-term food policies.

To achieve this, "there is no substitute for long-term agricultural and food-system development in the nations now caught in the grip of hunger and starvation," the pastoral says.

The pastoral also criticizes sharply the high levels of military aid and trade in the Third World, arguing that the global arms race is "a massive distortion of resource allocations." It urges the United States to stop promoting U.S. arms sales in the Third World.

Next: Economic sharing — the "unfinished business"

The deficit

WASHINGTON (NC)—In the eyes of the Catholic bishops, the United States' federal budget deficit is a real and urgent problem, but it must be kept in perspective with other issues.

In particular, the bishops object to using the deficit as an excuse to back off U.S. responsibilities in promoting global problems.

They acknowledge the need for trade-offs on large economic issues, but they urge more taxation of the rich and less military spending as far more appropriate and humane ways of attacking the national deficit.

In a section on the U.S. global economic picture, the bishops' new economy pastoral urges American policy makers to adopt a "preferential option for the poor" which seeks as its first goal the advancement of poor nations rather than national security or U.S. economic gain.

Some might consider the costs of the pastoral's suggested domestic and international reforms "too high" in light of U.S. deficits, the letter says.

"But this discussion must be set in the context of how our resources are allocated and the immense human and social costs of failure to act on these pressing problems," the pastoral says.

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Bishops order communion
guidelines printed in missalettes

by Jerry Fiteau

WASHINGTON (NC)—The U.S. Catholic bishops have prepared guidelines for receiving Communion which are to be printed "in a prominent place" in parish missalettes.

The guidelines, announced in the December issue of the bishops' liturgy newsletter, welcome non-Catholic guests at Mass but warn them that even other Christians cannot be offered "a general invitation to receive Communion" by Catholics because of the "sad divisions in Christianity."

"Catholics believe that the Eucharist is an action of the celebrating community signifying a oneness in faith, life and worship of the community," the guidelines state.

"Reception of the Eucharist by Christians not fully united with us," they add, "would imply a oneness which does not yet exist, and for which we must all pray. Those not receiving sacramental Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another."

To non-Christian guests the guidelines extend a welcome and an invitation "to be united with us in prayer," but a reminder that they are not allowed to receive Communion.

The guidelines also remind Catholics of the proper disposition they should have for receiving the Eucharist: "Communicants should not be conscious of grave sin, have fasted for one hour, and seek to live in charity and love with their neighbors."

The action by the bishops did not create new church policy on reception of Communion, but was intended to make existing policies more clearly and widely known.

The decision to print guidelines in missalettes was recommended by the bishops' Committee on Pastoral Research and Practices as a step toward ending confusion about the Catholic position on interfaith eucharistic sharing, or inter-Communion.

Last February the Rev. Emilio Castro, general secretary of the World Council of Churches, called the Catholic Church's continuing strict opposition to inter-Communion a "scandal" and "the shame of the ecumenical movement."

The following month, however, Pope John Paul II reiterated the Catholic position, declaring that "the problem of eucharistic sharing cannot be resolved in isolation from our understanding of the mystery of the church and of the ministry which serves unity."

Today's Faith

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Painful breaks

by David Gibson, NC News Service

Disunity among people can be painful.

► Think of homes where family members have gone off in such different directions and into such varied commitments of time that they no longer can find any time to spend together. Their disunity is a source of agony.

► Think of the hostility between co-workers who find they can do nothing but compete with each other, even when a joint endeavor on their part is what is truly needed. Their disunity demoralizes.

The only too-real pain of disunity makes it easier to tell what human unity is not—It is not disunity—than to describe what it is. The pain of disunity can have some interesting repercussions on unity, however.

When the topic is church unity, it is worth noting how the various churches, pained at divisions between them, began looking for paths to greater unity. What did they learn?

► They learned that to discover unity people must look for it, take an active interest in it.

► They learned that when divided people carry out a project together—cooperate in a social ministry, for example—their joint action draws upon what already unites them and helps them see it more clearly.

► They learned that if people can pray together, an atmosphere is created in which antagonism is reduced and understanding grows.

► They learned that if they see first what already unites them, they'll have an improved perspective for confronting what divides them. In some cases they found that points of division weren't points of division after all.

► They learned that unity sometimes will be found where people are unaccustomed to look for it.

The ecumenical movement, of course, is concerned about the relations among divided churches. But there is a lesson in this for others who experience disunity's pain, including the members of a single church.

If nothing else, the ecumenical movement led to the face-to-face encounter of people who had barely known each other up to then—or perhaps knew each largely through misconceptions. Usually it is more difficult to remain deeply divided from people you really know, people you've attempted to understand.

This is what the small renewal groups organized by parishes in people's homes tend to discover today. Typically, in my experience, these groups bring together people from diverse social and educational backgrounds, people oriented to different forms of Catholic spirituality, people who approach the church with varying expectations. In their face-to-face encounter the divisions they supposed might be obstacles for them diminish.

Often in these small parish groups there is one person who plays a unifying role. It may be the group's leader or sometimes another member who is gifted at drawing out each person's strengths and enabling each member to really hear all the others.

This person has a gift, a ministry. It is the gift that stems from an awareness that while the church's unity is something members of the church already possess, it also is something they "do."

Unity is a gift members of the church can share with each other. It unfolds along the paths of prayer, understanding, compassion and shared hopes.



Differences not the whole story

Our unity in Jesus Christ should transcend all divisions

by Fr. David K. O'Rourke, O.P., NC News Service

Recently I called a friend in New York, pastor of an old ethnic parish. He described the fun and excitement of life in his tightly knit community.

His stories made me think back to the annual celebrations of St. Anthony and Our Lady of Mount Carmel on the streets of my own hometown. A band played on a platform made to look like the front of a church. There were rides, and the brightly lit streets were lined with food stands. All the town turned out and at the end there were fireworks.

His stories also made me think how things are in so many cases today. The cultural unity that once marked people is simply not there anymore. There is great diversity among society's people and it also affects the church. How?

For one thing, it has made us sharpen what we mean by unity and where to look for it. In past years we could look to the cultural similarities in our people. Now, with that similarity replaced by great social diversity, we Christians look to the essentials of faith.

Let me illustrate with a story. One Sunday morning before the 1986 fall elections, I was talking with parishioners outside the church. A hotly debated local issue had the town really worked up. By chance, our little group that morning included people on both sides of the issue. When talk turned to the election, the depth of the divisions among the people became quickly, even painfully, clear.

Because of my presence the group remained civil

and restrained. But I could see that because of their divisions, these people would have a hard time working together on almost any issue, or socializing together.

The time approached for Mass to begin, so I went in to wait while the people found seats near each other. During the Mass I could not help but recall the discussion outside the church.

These men and women—intelligent, well-intentioned, well-informed—were in real disagreement on the way to run our town. My role was not to resolve their differences. In any event, Catholic theology is quite clear that there can and will be legitimate differences on the precise policies for best running a democracy.

But during the Mass the people were able to put their differences aside for a few minutes in order to focus on the faith they have in common.

That's the first place we look to find unity. In the liturgy we recognize that the political choices dividing us are not the whole story. There is also the one faith we live by and the same one God toward whom we all move. Toward the end of the liturgy the people greeted each other with the Sign of Peace. Long-time residents came forward to receive Communion together with recent immigrants who do not yet speak English. After Mass the people said hello to strangers, exchanging names and welcoming newcomers to the parish.

That unity is not some kind of illusion or fakery. Political and social disagreements do not give the lie to their faith. To the contrary. Faith is a sign that unity is a value we believe in and a goal we work for.

After the Mass, people returned to their cars and drove off to the worlds they live in. Of course, that's the second place we look for unity—the world of daily life. Or perhaps I should say it is where we attempt to create unity, for much in the world seems to divide people.

Often people become divided into groups like the controllers and the controlled, the owners and the owned. What the church hopes for is a world where legitimate differences don't involve injustice, disrespect for life or threats to human dignity.

So unity in the church is real. Why? Because the church is principally not a "what" but a "who"—the person of Jesus Christ.

Church unity goes far beyond questions of politics and practicalities, even beyond a common culture. We share in the oneness of God because we have been made one in Christ. It is that unity celebrated in our life and in our liturgy.

This Week in Focus

The church encompasses many different cultures. Despite their diversity, however, Christians are united. This week our writers discuss that unity.

Dominican Father David O'Rourke says that the Sunday liturgy brings home the unity of the church because this is the time when individual differences among parishioners give way to worship of the one Lord. In the Eucharist, the unity Christians hope for in the world is glimpsed, says Father O'Rourke. He is on the staff of the Family Life Office in the Diocese of Oakland.

David Gibson says that from the ecumenical movement, members of a given church can gain some insights about how to bring about unity among themselves. Ecumenism brings people together face to face, helping them realize that it is harder to remain deeply divided from people they really know and have

attempted to understand, Gibson says. He is editor of the NC Religious Education Package.

Norbertine Father Alfred McBride points out that the pope through his pilgrimages is taking a major step to highlight the unity of the church. The pope has said that he has a dream in which "a symphony of liturgies in all the languages of the world will be united in a single liturgy," Father McBride writes. He is consultant to the U.S. Catholic Conference Papal Visit Office.

Readers of the Gospel of Mark and that of John may well get pictures of suffering Jesus, on the one hand, and of the triumphant Christ, on the other hand, that are quite different. That's because the two evangelists wrote for vastly different communities, writes Father John Castelot in his article on Scripture this week.

A symphony of many liturgies

by Fr. Alfred McBride, O.Praem., NC News Service

At the Second Vatican Council, the church realized it was no longer just a European church. Rather it is a world church, composed of local churches, each with its own customs, language and culture. Together they form the world church united under the leadership of the pope.

This world church is undergoing rapid change. For example, at the end of the Second Vatican Council in 1965, there were 600 million Catholics in the world. Today there are 825 million Catholics. Fifty percent of these Catholics are in the Third World, mostly in Africa and Latin America. Third World Catholics are asserting themselves in the church as partners who do not think Western thoughts or wear Western faces.

This explosion in membership and assertiveness poses the principal challenge facing Catholicism today. How can Catholicism be a world church and retain its basic identity and unity?

Today's church confronts a situation similar to the one that first-century Christians encountered at the Council of Jerusalem. Led by St. Paul, they broke from their Jewish cultural moorings and learned fresh ways of opening the gospel to Jew and gentile, Greeks, Romans and barbarians.

The problem of blending different cultures into one spiritual family has never been greater. The present church embraces cultures that range from the stone age to the space age. Catholic faces are black, white, red, brown and yellow. In such attractive diversity, the church of many faces strives to be one, holy, catholic and apostolic.



Pope John Paul II perceives his pastoral visits to different lands as a way of working toward a sense of world unity within the church. He has said: "I feel very deeply the multiplicity of the churches in the one church. Is it not the task of Peter's successor to see that this church, in her multiplicity, gathers around Christ in her visible unity?"

In all his pastoral visits, the pope gives priority to teaching and preaching the word of God and celebrating the sacraments, especially the Eucharist. By means of his personal pastoral presence to the world church, the pope hopes to further the drive toward unity in the midst of diversity.

Catholic unity is preserved in the confession of one

faith, one baptism, one Lord and Savior of all. Diversity arises from the wide variety of cultural applications of this singular vision and commitment. The biblical Joseph and his technicolor dreamcoat comes to mind. One coat, many colors. Not just a rainbow coalition but the rainbow itself.

Pope John Paul II says he has a dream "in which a symphony of liturgies in all the languages of the world will be united in a single liturgy like the immense quantity of the multicolored stones in a Byzantine mosaic." As the Holy Spirit continues to brood over the world church this dream will certainly come true.

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The Bible and Us

Christians united on belief: Jesus is Lord

by Fr. John Casteist, NC News Service

The New Testament writings were addressed to communities that were relatively isolated from one another. Still, beneath their diversity was an underlying unity, a general agreement on the important fundamentals.

The simple creed which bound all the communities together was: Jesus Christ is Lord (Philippians 2:11). Every word in this profession was significant: The name "Jesus" recalled the true humanity of the one now acclaimed as Lord. Not a myth, he was rooted in history. Paul incorporated a more detailed form of this profession in Romans 1:3, referring to God's "Son who was descended from David according to the flesh."

This same Jesus was now acknowledged as the "Christ," the Messiah. In light of the resurrection he was seen as "Lord," a title indicating his universal rule and authority.

Luke left us a concise summary of this unifying belief in his account of Peter's Pentecost address: "Therefore let the whole house of Israel know beyond any doubt that God has made both Lord and Messiah this Jesus whom you crucified" (Acts 2:36).

However the individual groups of Christianity's first days expressed it, without this rock-bottom belief they could not call themselves Christian.

This is how you can recognize God's Spirit: every spirit that acknowledges Jesus Christ come in the flesh belongs to God, while every spirit that fails to acknowledge him does not come from God" (1 John 4:2-3a).

Reading the first Gospel, Mark, and then turning directly to the last, John, one experiences a sort of culture shock. The Markan Jesus is the humble, rejected, suffering Son of Man who dies with an anguished shriek (15:34). The Johannine Christ is the eternal Word, all-powerful, whose last word is a shout of victory (19:30).

Yet, beneath it all is a basic unity. The Markan Jesus, for all his human weakness, is nonetheless the Son of God (1:1; 15:39). And while the Johannine Christ is the pre-existent Word, he is the Word made flesh (1:14), from whose pierced side flowed blood and water (19:34).

The differences between these two Gospels reflect the communities for which they were written. Mark voices a tradition shared by Matthew and Luke, the common tradition of the most representative group of Christians. The fourth Gospel voices the theology of the community of the beloved disciple. This group was not precisely in conflict with the mainstream, but it was definitely different. Yet it yearned for complete unanimity and made its prayer the plea "that all might be one" (John 17:20-23), a unity that was to be achieved.

For his part, Paul, though somewhat of a maverick in the eyes of the original Jewish Christians, was keenly conscious of the basic unity of all Christians in faith and love. He strove with might and main to express and strengthen this unity—a unity amid diversity—and he succeeded.

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Education Brief

'I prefer this kind of room to all the rooms in the Vatican'

Australian fourth-grader: "When you live at the Vatican, Your Holiness, how do you know which room is which?"

Pope John Paul II: "I don't know. But I don't have a big interest to know all those rooms. For me, it is much more interesting to know every one of you. You are all special rooms. Not only rooms, you are temples—your heart is a temple. You are marked by the Holy Spirit in baptism. I prefer this kind of room to all the rooms in the Vatican." (The pope in a Melbourne, Australia, classroom in 1986)

The Spirit of Jesus is magnetic. The Spirit draws people beyond themselves into a type of community that is confounding when viewed in the light of some commonly accepted notions of unity.

The unity among human beings is often defined by the boundaries that make a neighborhood one, while

nity; wherever the Spirit is, human life is enhanced and becomes enhancing.

Something else said of the Spirit is significant here—that unlike team shirts or economic status, the Spirit is alive. This is a dynamic Spirit, one who transforms people, makes them new. This Spirit—this dynamic life—gives them unity.

Of course, God's people, too, are meant to be easily recognized, known by their love, known by many visible bonds among them.

But speaking to fourth-graders in Australia, Pope John Paul II pointed to a magnetic source of unity for the church—the Spirit, who can draw God's people into community with each other.

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For Christians, the Spirit is the driving force behind a unity of another kind.

separating it from other neighborhoods; or by the team uniform that makes each group of players distinguishable from all the others; or by the lines of economic status that determine who can afford to socialize with whom; or by something as simple as enjoying bridge or chess, which gives people a sense of empathy with others who are likeminded.

Notable is the fact that these marks of unity—of community—are as much the marks of division from others as they are the marks of unity with some. At least as notable is the fact that these marks of unity are on the surface of things.

For God's people, however, the Spirit is the driving force behind a unity of another kind. It is not a superficial unity intended to isolate one small group in the church from all kinds of other small groups in the church.

Instead, the source of this unity beckons from within people. This Spirit is alluring, a source of fascination. Because of the Spirit, all the people have dig-

Resource

"How the Mass Came to Be: From the Last Supper to Today's Eucharist," by Father Pierre Loret, CSSR. In the early church as today, the Eucharist "created a bond of unity among believers. No matter how far away from one another the Christian communities were, they were one in the love and worship of Christ," writes the author. He discusses the church's unity and diversity, using as analogies the human body and the family. "Think of the human body," Father Loret says. "The eye is different from the ear and the ear differs from the toe. That is diversity. But all these parts form one body. That is unity." Then there is the family. "Each member differs from the other. That is diversity," Father Loret says. "But they all form one family. That is unity." (Liguori Publications, One Liguori Dr., Liguori, Mo. 63557. 1985. Paperback, \$1.50).

Discussion Points

Why does David Gibson say it is sometimes easier to tell what human unity is not than to talk about what it is? Do you agree with him?

Gibson suggests that while the unity of the church is something that people possess, it is also something they "do." What does he mean?

After reading Gibson's article, how would you say that an atmosphere can be created in small groups in which hostility is reduced and a greater accent is placed on unity?

Each Sunday during the Mass the church's oneness, its unity, is proclaimed in the Creed. In your own words, how is the church one?

Why does Norbertine Father Alfred McBride say that today's church confronts a situation similar to the one that first century Christians encountered at the Council of Jerusalem?

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Story of Roberto De Nobili

by Janaan Masternach, NC News Service

After months at sea Jesuit Father Roberto De Nobili was excited as the ship docked at Goa, India, in May 1686. Ever since his teen years, he had dreamed of being a missionary.

Everything about India fascinated him. Indian houses and clothes were different from those in Italy where he grew up. The people of India spoke many languages, none of which he understood. They ate foods he had never tasted. They believed in hundreds of gods.

The young Jesuit worked hard to learn the Tamil language. He came to love the people of India and

slowly learned to understand and admire their customs.

One thing puzzled Father De Nobili. The missionaries insisted that Indian converts adopt European ways of life. To become Christian they had to give up almost all of what they loved about being Indian. They even changed their names.

"That does not seem right," the young Jesuit thought. "Jesus was a Jew. Yet he was open to Samaritans, Greeks, Romans and other foreigners as well as to Jews."

After a long time, Father De Nobili came to an important decision: "If Jesus' own apostles, who were Jewish, decided at Jerusalem that no one had to adopt all the Jewish customs and practices in order to become Christian, then India's people should be able to be Christian without having to live like Europeans."

So Father De Nobili began to live like an Indian holy man. He wore a long saffron robe and wooden sandals. He ate no meat and drank no wine. He painted a rectangle on his forehead to show that he was a teacher and he spoke Tamil.

Many educated Indians, especially teachers, became his friends. They enjoyed talking with him about what they believed and how they lived.

Father Roberto told his friends about Jesus and the Catholic Church, and he shared his Bible with them. He baptized many Indians into the church but he did not require them to live, dress and act like Europeans.

Though some missionaries disagreed with what he was doing, in 1623 Pope Gregory XV officially approved his methods.

His example helped Catholics see that the one Spirit of Jesus speaks many languages and acts through the wonderfully different ways of people of all kinds everywhere.

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Using the details found in the story, color this picture of Father Roberto after he began to live like an Indian holy man.

Children's Reading Corner

Project: On a globe or a world map, locate 10 nations in as many parts of the world as possible where there are members of your church. Make a list of three things that Catholics in all these countries do. Name three ways these people are different—for example, they speak different languages.

Reading Corner: In "Amber's Other Grandparent" by Peter Bonnici, a young child is aware that something special is happening. Her mother puts on her green sari instead of her usual clothes for work. She puts a red dot on her forehead and some black stuff on Amber's eyes. Then her mother tells her that her grandparents from India are coming to stay with them for a holiday. At first, Amber is shy about the differences she sees in her grandparents, but then she decides that she is going to like them. (The Bodley Head Ltd., 30 Bedford Square, London WC1B 3RP, England 1985. Hardback, \$9.95 plus postage.)

Carpet Column

FEEL FREE TO ASK

Over the past several months, it has been gratifying to have received many letters, telephone calls and favorable comments regarding the information you have read in Carpet Column.

One lady was very happy when we provided hints on how to extract candle wax from her carpet, and another lady was more than pleased when we advised her how to remove paint from her carpet. We will try to keep you updated on new carpet technology and helpful information on how to maintain your beautiful flooring.

You can help me!!! Do me a favor!!! Feel free to call or write and tell me what information you would like to read in this column.

Presently, Carpet Winter Markets are being held all over the country. Chicago is the last market and is scheduled for the end of January.

My wife, Pat, and I will attend the Chicago Market and hope to return home with a great deal of information about which we will be writing in future columns.

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THE SUNDAY READINGS

Isaiah 40:3, 5-6
Psalm 40
1 Cor. 1:1-3
John 1:29-34

SECOND SUNDAY IN ORDINARY

TIME JANUARY 18, 1987

By Richard Cain

For some time there has been a painful conflict going on at my parish. I don't know what started it. When communication had broken down among those directly involved, I was asked to serve as a go-between. Ultimately, my effort was unsuccessful. But the idea of a go-between is a valuable one for understanding this Sunday's readings.

Underlying the story of our faith is a lack of communication between humanity and God. God, who never wanted the conflict in the first place, was the first to act. Time and time again, he chose go-betweens to convey his ideas on how communication could be improved.

In the first reading, this go-between is called the suffering servant. In this passage, the servant begins by expressing his conviction that God intended for him to have this task even before he was born. He then says his task is to heal the breach between Israel and the Lord. But then he expands his task to include the whole world.

In the gospel reading, we see another man called by God to serve as a go-between—John the Baptist. Several things in the reading suggest some

Calling Jesus the Lamb of God linked him with the suffering servant

qualities that made him a particularly effective go-between:

• He had a clear sense of what his role is. He didn't lose sight of the fact that he was only a representative. In fact, he saw himself not so much as a go-between but more as an advance man preparing the way for God's real go-between—Jesus Christ.

• John the Baptist was also very careful to clarify what he knew and on what authority he knew it. For example, he admitted that he did not recognize that Jesus was the messiah until the Holy Spirit descended on Jesus like a dove.

• John the Baptist also helped us to see the person he represented in a new way. By calling Jesus the Lamb of God, John the Baptist seemed to link Jesus with the suffering servant, who like a lamb was to be led to the slaughter (Isaiah 53:7-12). Apparently, in Aramaic (the language John the Baptist and Jesus spoke), the phrase John used could mean either "lamb of God" or "servant of God."

The second reading is the opening salutation from Paul's First Letter to the Corinthians. Paul, too, saw himself

What am I doing to heal the conflict between man and God?

as a go-between. He began his letter: "Paul, called by God's will to be an apostle of Christ Jesus, . . ." The word "apostle" means "one who is sent forth." In other words, Paul saw his role as so important that it became a part of his identity—right up there with his name.

Paul then went on to argue the same role and importance for those to whom he wrote. He referred to his readers as "consecrated in Christ Jesus and called to be a holy people. . . ." To be holy is to be set apart for some function. It involves representing in some way the character of God.

Together, these three readings suggest that down through history, God has chosen a steady stream of people to serve as go-betweens. I, too, form a part of that unbroken line. But what is my response? What am I doing to heal this conflict between humanity and God?

These readings also reinforce my own experience that being a go-between is hard and often painful. It certainly was for Jesus, Paul and John the Baptist. But the pain is nothing compared with the joy at seeing enemies reconciled! It is that pain and joy that my go-between friend Jesus asks me to share.

My Journey to God Five Joyful Mysteries

by E.R. Mottaz

The Annunciation
Luke 1:26-38

Happy secret.
joyful mystery!
Eternally still,
yet always growing
in my heart.
Like the sun
in a night sky
destroying darkness,
you destroy death.

The Visitation
Luke 1:39-56

My heart leaps!
The child within me
leaps
with gladness!
Who comes?
Mary, suffused with
light,
carrying light,
light with joy.
Her child is joy.
Who am I
to greet God's joy?

The Birth
Luke 2:4-20

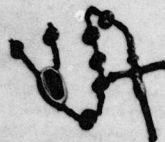
Doors barred shut.
Windows nailed tight
against wind,
against grace.
Who sees the infant joy,
or hears his mewling
cry?
Angels. Stars.
Shepherds. Their sheep.
Kings . . . and donkeys,
of course!
Hearts . . . and humility.

The Presentation
Luke 2:22-24

New-born. First-born . . .
God's promise
promised to God.
Named by angels,
held by Mary,
loved by Joseph.
Simeon's consolation,
Anna's praise,
The glory of Israel,
The joy of nations.

**The Finding
in the Temple**
Luke 2:41-52

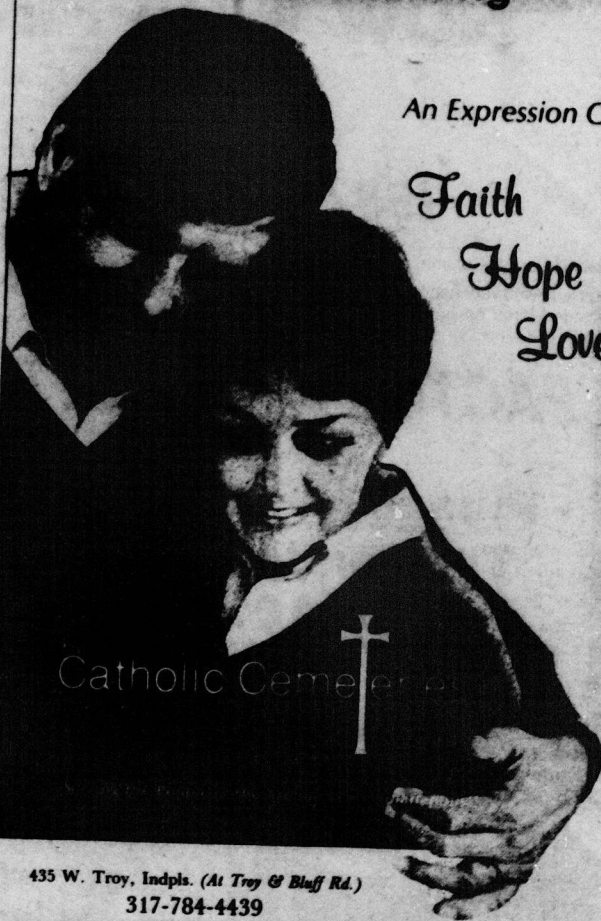
I thought I lost you.
Nowhere in the crowd.
"We wouldn't know
him," my friends
said.
"My family, have you
seen him?" No.
My heart howled like a
desert wind.
My mind, wind torment-
ing sand.
But then, I found you
gentle, quiet, persistent:
A sanctuary candle
burning in a peaceful
dark.



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the Saints *by Luke*

ST. HONORATUS WAS BORN OF A DISTINGUISHED PAGAN GALLO-ROMAN FAMILY. THE DATE OF HIS BIRTH IS NOT KNOWN. HE WAS CONVERTED TO CHRISTIANITY IN HIS YOUTH, AND CONVERTED HIS BROTHER, VENANTIUS, AND WITH HIM, ST. CAPRASIVS.

OVER THEIR FATHER'S OBJECTIONS, HONORATUS AND VENANTIUS TRAVELED TO GREECE TO LIVE AS HERMITS. VENANTIUS DIED AT MODON. WHEN HONORATUS WAS TAKEN ILL, HE RETURNED TO GAUL AND LIVED AS A HERMIT NEAR FREJUS, AND THEN ON ONE OF THE LÉRINS ISLANDS OFF ANTIBES.

HONORATUS ATTRACTED DISCIPLES AND ABOUT THE YEAR 410 FOUNDED LÉRINS MONASTERY. HE WAS NAMED ARCHBISHOP OF ARLES AGAINST HIS WISHES IN 426 AND DIED THERE THREE YEARS LATER IN 429. HIS FEAST IS JAN. 16.

ST. HONORATUS



Question Corner

Private confession

by Fr. John Dietzen

Q Going to confession has become more difficult as far as I am concerned. Above all, I still want to go to confession anonymously. I don't want the priest to know who I am. But I don't think my pastor handles this right, moving in and out of the room with people, etc. (Iowa)

A People from several states complain about the difficulty they have using the new format of the Rite of Penance. I continue to receive questions from readers about this. So, while I have discussed this before, it apparently is ground that needs to be covered again.

First, a priest who refuses to respect the anonymity of penitents who obviously desire it in their confession unjustly violates a serious and clear right of Catholic people.

Regardless of the priest's personal feelings about what is better in this or in any other matter, he never has a right, whether by edict or intimidation, to impose his feelings on others in contradiction to options the church legitimately offers. This is particularly true in matters relating to the reception of the sacraments.

It may require time, money and planning to provide appropriate space for face-to-face reception of the sacrament of penance according to the new rite. Priests do have a responsibility, however, to provide

such space as soon as the parish is reasonably able to do so.

But the church's instructions for ministering and receiving the sacrament of penance provide that the penitent should have the opportunity to go to confession face to face or anonymously whenever he or she wishes.

I hope you will try as gently and honestly as you can to let your priest know your feelings so this sacrament can be the helpful and healing experience our Lord meant it to be.

Q My husband recently baptized our non-Catholic friends' baby, without their knowledge. Should I tell them? (Florida)

A What is needed here is a greater understanding of what the sacrament of baptism is. Apparently your husband has a somewhat superstitious or magical understanding of the sacraments. But he is not alone, as this is another area in which I continue to receive questions from readers.

In this case, your husband surely acted against the rights of the parents and the child. A child should not be baptized in such a situation unless the parents agree and intend to raise the child as a Christian.

Even then they should be directed to a priest or another Christian minister for the proper preparation, performance and recording of the baptism.

I do not see what good will come from your telling the parents now. You might wish to inform them if, in the future, they plan to have the baby baptized. Hard feelings may result if you tell them now.

Questions for this column should be sent to Father Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

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Family Talk Handling teen alcoholic

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 19-year-old son has a serious problem with alcohol and we don't know what to do. Last week he was drunk when he came home. Then when we tried to pour his vodka down the sink, he pulled a loaded shotgun on my husband. The gun went off while they were wrestling and almost killed his little brother. I called the police and they came and took him to jail.

Now I really feel terrible. The prosecutor has charged him with public intoxication and wants to send him to a long-term (six-month) treatment program for drug and alcohol rehabilitation.

I don't want to see my son in jail or restrained in an institution. I know we cannot control him at home. He keeps a liquor supply in his room and drinks at least a fifth per day. He also has equipment for marijuana and is always smoking pot.

However, I am afraid that if we let the charges stand, and he messes up in the long-term treatment program, he may go to prison. I just want our son to be all right. What can we do? (Indiana)

Answer: If ever there was a strong case for Tough love you have just presented it. Good parenting has three essentials: providing life's necessities, nurture and discipline. You need help on the third task.

Drinking under age 21 in Indiana is illegal. Smoking pot at any age is illegal. Out of a reluctance to confront your son, you have allowed him to keep liquor and pot in his room. That cannot be. This is your house. Get it out.

Your reluctance to confront your son makes you an "enabler." By providing room and board, and by permitting his illegal and dangerous habits to continue in your home, you are "enabling" his substance abuse. This must stop if your son is to have any chance for productive adult life.

An excellent form of discipline for teens is to have to face the consequences of their behavior. Your son must face the charges. Frankly, "public intoxication" is much milder than "assault" or "attempted murder," which might also be pressed. Further, it sounds as though you have a good prosecutor, one who would prefer to force your son into treatment rather than see him spend time in jail. Go along with your prosecutor. Your son definitely needs a long-term treatment program for substance abuse.

You cannot protect him any longer from the consequences of his behavior. Nor do you want to, not if you truly love your son.

(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys, Box 672, St. Joseph's College, Rensselaer, Ind. 47978.)

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Who pays the bills for the pope's travel?

by Agostino Bone

VATICAN CITY (NC)—Pope John Paul II, after 32 trips outside Italy, has become a familiar world figure.

But who pays for the wide-bodied jets that ferry him and his entourage? Who picks up the tab for the 60-foot-high stages with altars surrounded by brightly colored banners and flowers? Where does the money come from to house the pope and his party and to pay for the security forces necessary to protect him?

Papal officials say very little comes from Vatican coffers. Most of the costs are absorbed by the local church and the host government, they say.

But there is no hard and fast division of the expenses. The situation varies from country to country depending on church-state laws and the overall tone of church-state relations, said Joaquin Navarro-Valls, Vatican press spokesman, after the pope's latest trip.

In practice, this often means that local churches and governments measure their costs in millions of dollars—sometimes running up large debts—while the Vatican measures its outlay in tens of thousands or, on some longer trips, in hundreds of thousands of dollars.

Yet local expenses often run into millions of dollars. National and diocesan church officials have tried to cover costs by holding special collections, selling papal visit souvenirs and collecting royalties from the use of official logos.

But these efforts are often not enough—leaving local debts and sparking criticism that the money helped be better spent if the pope stayed home.

Pope John Paul emphasizes that these costs are worth it because they allow him to personally carry Christ's message of redemption to the world's people.

"I think that costs shouldn't be taken into account

when we have been bought at an inestimable price" by the blood of Christ, the pope said on the return flight from Australia in December.

"It's something stupid to speak of costs. When people speak of costs they are trying to stop the pope" from traveling to spread Christ's message, he said.

The Pope Teaches

We only learn who Jesus is by following him as the disciples did

by Pope John Paul II
remarks at his general audience Jan 7

Today we begin a series of reflections on the person of Jesus Christ. At the very outset we hear once more the question that Jesus put to Peter and the other disciples: "Who do you say that I am?" We are familiar with Peter's clear and concise response: "You are the Christ, the son of the living God."

At the same time, however, we feel the need to answer the question Jesus asks of us: "You who hear me spoken of, who am I and what do I mean for your life?" Peter's response of faith in Jesus was born from above, but it also had been prepared over a long period of living close to Jesus, hearing his words and observing his life and ministry. In order that we may make a more conscious profession of faith in Jesus, we must follow in the school of Peter and the first disciples. We, too, must reflect and pray. We, too, must listen to the faith as preached and professed by the church.

In this catechetical series we are going to consider four central points about the person of Jesus. We will reflect on: (1) his historical reality as the messiah, (2) his identity as true God and true man, (3) his reality as professed by the faith of the church, and finally (4) his identity as the divine redeemer present in the church until the end of time.

As the Holy Spirit urges us on toward the third Christian millennium, we are encouraged to give an inspired and joyful response of faith in Jesus, so that he may be born again in our time. We hope that these reflections beginning today will make us ever better able to reply with Peter: "Lord, to whom shall we go? You have the words of eternal life and we have believed, and come to know, that you are the holy one of God."



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Self-diagnosis for, say, a running nose could be as dangerous as missing a cancerous growth or at least an obstruction that may be correlative. Testing can be as simple as a blood examination or could involve skin tests. Treatment for food allergies could allow you to continue eating offending foods.

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ENTERTAINMENT

Viewing With Arnold

'Morning After' is contrived thriller

by James W. Arnold

If you're an alcoholic washed-up minor movie actress who wakes up Thanksgiving morning in a strange place next to a strange man with a knife in his chest, you know it's going to be a tough day.

If that's the opening scene of a movie, then as a viewer you suspect it's going to be a tough evening at the cinema. Trash time. Paperback novel time. Scantly clad lady on cover, bloody corpse on bed time. Great Scot, if all that is necessary just to get your attention, what will they do to keep it for the next two hours?

But not to panic. The lady in this case is Jane Fonda at 40, accomplished actress, and for the next 10 minutes, the mood shifts. She's in total charge, as her character tries to wake up and put her mind and body back together again. "Morning After" never becomes the classy thriller it wants to be, but it's not junk, either.

The blondines are aristocratic, with Oscar-winners Fonda and Jeff Bridges in the lead roles, and director Sidney Lumet, arguably America's best, behind the camera.

Actually, erase all the sensationalism and "Morning" is a touching, if somewhat hard-to-believe, Los Angeles love story. Romance blossoms between Alex (Fonda), the one-time film hopeful who never made it big and is drowning her regrets in booze, and Turner Kendall (Bridges), a laconic ex-cop from the boonies of Bakersfield. "I like to fix



stuff," he says kindly. "Whatever needs it, whatever people are through with."

That description surely fits Alex, and the slow development of a loving relationship between these two mismatched souls could be a film worth watching. Unfortunately, there probably aren't a dozen more moviegoers in the world who would agree, so writer James Hicks brings on the gore, scandal and hyped excitement.

Alex bumps into Turner while she's desperately trying to escape the city during the holiday crush. She figures the police won't think it's just a coincidence she woke up with the corpse because she once did time for cutting her ex-husband during a family argument.

She and Turner don't really try to solve the crime on their own, in the thriller tradition. Instead, they pass on a few clues to the police and stay out of the way. Eventually, the solution and the killer find them, provoking the kind of violent hysterical climax one can reliably expect in this genre.

From the viewpoint of well-made suspense, there are several huge problems. Foremost, the script never recovers from the contrived shock of the opening. If you were going to all that trouble to frame somebody, wouldn't you fix it so she'd be discovered? Instead, Alex has time to take a slow boat to Australia.

Second, all the screen time that could be spent developing other suspects and motives is lavished on Alex and Turner. So when the revelations come, it all seems hasty and ridiculous, like getting the last half of a mystery story in a couple of paragraphs.

But there are compensations. Oddly, this is the first of Lumet's 33 films to



MYSTERY THRILLER—Jeff Bridges plays an ex-cop who falls for actress Alex Sternberger, played by Jane Fonda, after she is blamed for a murder and forced to go on the run in "The Morning After," a Lorimar release. The thriller is classified A-III by the U.S. Catholic Conference. (NC photo)

be shot in Los Angeles, and what would be a hackneyed setting for others seems glowingly fresh. "Morning" is rich in that glitzy decadence one associates with Hollywood and its odd mix of luxury and sin, ambition, ethnic tensions and faded dreams. It's not "Sunset Boulevard" by a long shot, but it evokes the atmosphere of the place, and is constantly interesting to look at.

In one good line, Alex describes herself as once having been "groomed to be the new Vera Miles." When Turner is puzzled, we're told "the audience didn't even know she was missing." Of such is both fame and ambition composed in Lotland. (Vera, wherever you are, I still love you.)

The real horror of what Alex's life has become is, in fact, largely avoided to allow her some credible sympathy as a heroine possible of redemption. Turner, who seems intended to represent some down-home moral norm, judges her quietly in ironic dialogue, but that's as far as it goes. This match of decadent sophisticate and honest provincial is another in a rash of recent films that use culture clash as a plot device, then gloss over it.

Fonda remains a significant talent, and the alcoholic role here is her first (recalling Paul Newman's boozy effort for Lumet in "The Verdict"). While Bridges often downplays to the point of somnolence, the long dialogues between them, mixing humor and misery, are easily the script's high points. Rau Julia, as a successful upscale beautician, leads a thin supporting cast of of Angelino characters.

In sum, "Morning" may disappoint thriller addicts, but offers some rewards for more serious adult audience. But the violence is graphic enough to discourage those with a low tolerance for shock.

(Contrived but stylish thriller-romance; violence, non-marital sex; not generally recommended.)

USCC classification: A-III-adults.

Recent USCC Film Classifications

My Sweet Little Village A-II
Sid and Nancy O

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.

Looking for God and love in all the wrong places

by Tony Zana and Henry Herz

Shirley MacLaine's exhaustive autobiographical drama, "Out on a Limb," airs in two parts Sunday, Jan. 18, 9-11 p.m. EST and Monday, Jan. 19, 9-11 p.m. EST on ABC.

The five-hour dramatization recreates, virtually moment by moment, an affair the actress had with a married British dignitary and her personal quest for psychic self-discovery.

In the course of this five-hour journey, we cover many of the now popular routes toward self-realization, with emphasis upon psycho-kinetic experiences, transchanneling, mental telepathy, transcendentalism and the realm of out-of-body experiences. There is a great evocation of her own soul-traveling experience at a natural hot spring both in the mountains of Peru. It is one moment that works toward building her sense of exhilaration at tasting the spiritual dimension she seeks.

But for the most part, we're forced to plod through, rather methodically, the long path she has taken to query about reincarnation, karmic energy and other metaphysical beliefs. Her chief guide is David, a painter she meets in Malibu, who has plumbed the depths and scaled the heights of spiritual awakening.

Traveling to Stockholm, London, Hawaii and Peru, then back to Malibu,

the program takes on the air of a "In Search of..." sequel with Ms. MacLaine filling in for Leonard Nimoy. She actually takes part, accompanied by Bella Abzug, the New York politician, in a search for UFOs in the Andes! This is the level upon which most of the drama operates.

One wonders if more confusion than clarification will arise from this compilation of scenes of self-relaxation, expanded awareness and physical exploration which include dips in bed, as well as dips in natural mineral springs. The story's strong romantic focus subverts most of the rationale for Ms. MacLaine's spiritual quest which takes on the traits of the pseudo-spiritual. It is the kind of glossy romanticism which tends to obscure the moral implications of her soul-searching trek.

At five hours, the program is quite self-indulgent, unconvincingly dramatic and, tragically, more likely to influence those who have no better guide to self-discovery. It is upbeat, covering none of the reported negative experiences in Ms. MacLaine's life.

The program's strong assertions of belief in reincarnation run contrary to the Judeo-Christian tradition. Furthermore, the drama tries, absurdly, to justify the romantic affair as something that was meant to be, merely another psychic learning experience.

Ms. MacLaine was advised during

her quest that she was destined to be a guide and teacher. Her autobiography is meant to be a testament to that prophecy. But her soaring search for the light and this dramatization of her inquiry into the meaning of life is superficially treated and, ultimately, comes across as a hopelessly self-centered grasping for a secular salvation.

TV Programs of Note

Saturday, Jan. 17, 9-11 p.m. EST (CBS) "Sister Margaret and the Saturday Night Ladies." Bonnie Franklin stars as a nun determined to start a halfway house for women paroled from prison. The storyline consists of a series of obstacles that must be overcome before Sister Margaret and her parolees make the halfway house a successful reality. Given TV's less than inspiring track record in portraying women Religious, one can only hope.

Sunday, Jan. 18, 10-11 p.m. EST (PBS) "Fair Game!" Modern college sports face a growing crisis in illegal payments to athletes, gambling, drugs and the shocking failure of colleges to educate sports superstars. Discussing this subject is a panel including journalists Howard Cosell and John Underwood, Notre Dame basketball coach Richard "Digger" Phelps, the head of the NCAA Presidents' Commission John B. Slaughter and others.

Monday, Jan. 19, 9-11:30 p.m. EST (PBS) "All My Sons." The season premiere of "American Playhouse" offers a new production of Arthur Miller's play about how the lies and deception that an overly devoted father employs to protect his family ultimately bring about his own demise.

Wednesday, Jan. 21, 9-10 p.m. EST (PBS) "Awakenings 1954-1966." The first program in a major six-part series, "Eyes on the Prize—America's Civil Rights Years 1954-1966," examines the patterns of racial discrimination in post-World War II society and highlights the Mississippi trial of those accused of lynching 14-year-old Emmet Till and the yearlong bus boycott in Montgomery, Ala.

Wednesday, Jan. 21, 10-11 p.m. EST (PBS) "Ethics on Trial." CBS News law correspondent Fred Graham explores such ethical questions as that a lawyer caught between his duties to his client and to the public at large, lawyers who outwardly appear to be "hired guns" but who claim to be upholding the Constitution and the ability of the profession to enforce its own ethical codes and protect the public interest.

Thursday, Jan. 22, 9-10:10 p.m. ET (NBC) "Tortelli's." Premiere of a series that is a spin-off from the popular sitcom "Cheers" features Dan Hoda Jane Kanan and Carlene Watkins.

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 office by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1727, Indianapolis, IN 46206

January 16

The Adult Education Committee of St. Pius X Parish continues its Pope Paul VI, Spiritual Renewal Today videotape series by Trappist Father Vincent Dwyer with "Commitment: The Life of Faith" at 7:30 p.m. in Ross Hall. Call 660-2540 or 257-1005 for more information.

January 16-17-18

A Marriage Encounter will be presented at the Sisters of St. Joseph motherhouse in Tippecanoe. For information call Ann Miller 780-4074.

January 17

Kevin Barry Division 48, Ancient Order of Hibernians will hold its annual installation of officers at 7:30 p.m. dinner in Anchor Inn. For reservations call 660-3985 or 780-0441.

The Academy of the Immaculate Conception, Oldenburg will

administer a placement test for eighth grade girls at 9:15 a.m. in the resident building, \$1.50 fee. To pre-register or for information call 612-664-6668.

A Little Vegas Night will be held from 6 p.m. - midnight in Holy Cross Parish Hall, 125 N. Oriental St. Beef stew dinner, games, refreshments.

January 18

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 43rd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6300 Robble Rd.

St. Francis Hospital Caritas Unit will meet at 8 a.m. in chapel for Mass followed by a meeting at 8:45 a.m. in the cafeteria.

The Women's Club of St. Patrick Parish will hold a Card

Party at 2 p.m. in the parish hall, 925 Prospect St. Admission \$1.25.

Christians of all denominations will gather at St. Peter and Paul Cathedral, 1400 N. Meridian St. for prayer for Christian Unity on the theme "Reconciled to God in Christ." Speaker: Fran Craddock of the Disciples of Christ Church. Music by Indianapolis Children's Choir.

A special program honoring Dr. Martin Luther King, Jr. will be held from 2-4:30 p.m. at Holy Angels Church, 28th and Dr. Martin Luther King, Jr. St. Call Sr. Kathleen 925-3334.

New Albany Deansy church will hold a Baby Shower for pre-life agencies. Maternity and baby clothes, baby equipment and furniture, money are needed. Call Jean Smith 612-285-0804 for pickup of large items.

A Mass of Dedication for Providence Place will be held at 1 p.m. in Holy Cross Church, Ohio and

Oriental St. Reception follows in parish hall.

Father Beucham Parish Center will be dedicated at 2 p.m. at St. Lawrence Parish, 4654 N. Shadeland Ave.

January 19

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. in the K of C hall, 4th and Walnut St., Bloomington for a program on "Developing Leadership Potential."

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program on "Personal Security" by Citizens Against Crime spokesman Bill Jackson. For information call 256-1506 days or 250-0149 or 256-3121 evenings.

January 20

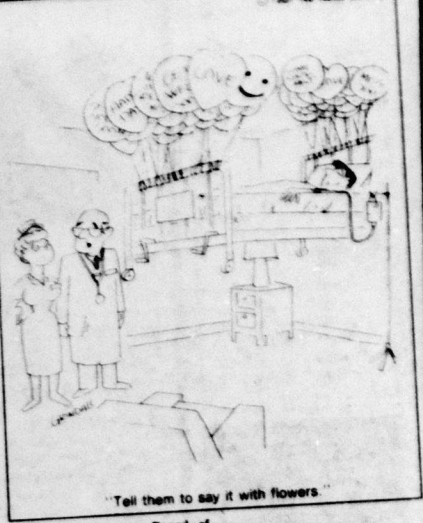
St. Christopher Parish, Speedway will sponsor a program on "Child Development" for Parents of Young Children at 7 p.m. in the school cafeteria. Pre-registration \$2/family, at the door \$3/family. Call Lois Jansen 261-6314 for information.

St. Michael Adult Catechetical Team will sponsor a program on "My Unique Personality—God's Gift to Me" by Family Life Office director Valerie Dillon at 7 p.m. in the school basement, 30th and Tibbs Ave. \$1 fee. Babysitting available upon request. Call Sheila Nabes 925-4205.

St. Matthew Parish, 4180 E. 56th St. will sponsor a free introductory session on "Entry into the Scriptures" from 7:30-9:30 p.m. in preparation for a long term Scripture Study to be held Wednesday three weeks on, one off. For information call Tom Agnew 257-0723.

Franciscan Sister Barbara Piller will present a Prayer Evening on "Simple Ways of Praying 'Always'" from 7:30-9 p.m. at Fatima Retreat House, 5305 E. 56th St. Pre-registration requested. Call 546-7081.

The pro-life committee of St. Michael Parish, Greenwood will hold a 7 p.m. Mass commemorating the Supreme Court's abortion decision.



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

January 21

The Catholic Widowed Organization (CWO) will hold a support meeting at 7 p.m. followed by a regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Program by Dr. Alan Fuchner on Keeping Faith Post 50. 5 p.m. Mass offered for CWO spouses in Cathedral Chapel.

St. Matthew Parish, 4180 E. 56th St. will sponsor a free introductory session on "Entry into the Scriptures" from 7:30-9:30 p.m. in preparation for a long term Scripture Study to be held Wednesday three weeks on, one off. For information call Tom Agnew 257-0723.

Franciscan Sister Barbara Piller will present a Prayer Evening on "Simple Ways of Praying 'Always'" from 7:30-9 p.m. at Fatima Retreat House, 5305 E. 56th St. Pre-registration requested. Call 546-7081.

The pro-life committee of St. Michael Parish, Greenwood will hold a 7 p.m. Mass commemorating the Supreme Court's abortion decision.

January 22

A city-wide prayer meeting will be held at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

The Office of Worship will sponsor Lector Basics Part I from 7-10 p.m. at St. Mary Church, New Albany.

Little Flower PTO will sponsor a talk at 7:30 p.m. on "Children and Television" by a speaker from Midtown Mental Health.

The Pro-Life Committee of Holy Name Parish, Beech Grove will sponsor an all-day vigil service beginning with 8:15 a.m. Mass and concluding with Benediction at 7:30 p.m.

January 23

The Adult Education Committee of St. Pius X Parish continues its Pope Paul VI, Spiritual Renewal Today videotape series by Trappist Father Vincent Dwyer with "Discipline: The Way to Freedom" at 7:30 p.m. in Ross Hall. Call 660-2540 or 257-1005 for more information.

January 23-24-25

A Tobit Weekend for Engaged Couples will be held at Alverna (Continued on page 19)

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Block grants fail to reach the poor

by Lis Schevchik

WASHINGTON (NC)—For several years, religious social justice organizations warned that cutting up budget block grants could hurt the poor.

Now, a study by the Coalition on Human Needs suggests that skepticism about block grants was warranted because the programs have failed to reach the most needy, gotten bogged down in local politics and not provided enough accountability.

The coalition, a consortium of some 100 church, non-profit and human service agencies, includes the U.S. Catholic Conference and Catholic Charities USA. It released its report in mid-December.

Block grants, initiated under President Reagan in 1981, combine various federal grants and social service allocations into lump sums for the state or local jurisdiction to dispense as it sees fit, without federal intervention.

The coalition studied four main block grant programs, collectively worth \$7 billion in 1984, involving education, job training, community development, and Title XX—social service programs that are separate from the Aid to Families with Dependent Children welfare program.

"The findings make it clear that the use of block grants to deliver key human services and human development programs is seriously flawed," the study claimed, after reviewing 1981-84 block grant use in the states of Arizona, California, Delaware, Illinois, New York, North Carolina and Texas. Fears about block grants had been expressed previously.

In a 1985 statement issued through the coalition, the National Office of Jewish Social Ministries; Network, the Catholic social justice lobby; Catholic Charities, and other church or public interest groups asserted that "the federal government is responsible for ensuring that the basic human needs of all residents of the United States are met."

"We oppose any reduction or freeze in federal support for vital human concerns," the groups said. "We oppose block grants when they are used as a means of abdiquating federal responsibility and withdrawing funding for such programs."

The Reagan administration has pushed to eliminate some federal assistance programs altogether and to bundle others together into block grants, often with an overall reduction in funds as well.

Recently, the block grant concept has

been proposed as a means of streamlining the complex federal welfare system.

The Coalition on Human Needs study pointed to one brighter spot in the block grant experience, in the Title XX social services program, although even there it found budget cuts and the lack of evaluation marred effectiveness. Nonetheless, the coalition reported, under the social services block grant "in almost every state funds are used to serve persons at the lowest income levels."

Yet, in general, according to the coalition, "with reduced federal oversight and involvement, the targeting of program monies toward those with the most need has suffered" in the block grant process.

"In five of the seven states," the study reported, "community development block grant program benefits to lower-income persons became more obscure as more funds were devoted to economic development" and states and local governments became less vigilant in monitoring results of spending.

Coalition officials said that often the community development money is going toward developers, rather than the poor.

"All the rhetoric about state and local control ignores one crucial factor—the reality of local politics," said Andrew Mott, coalition chairman. "These officials are closest not to the people in general but to people with power, people who have clear self-interests, such as developers. For many public officials, it's a lot more politically advantageous to respond to the needs of developers than to the needs of homeless families."

"That's always been the case," said Ronald Kristensmeyer, director of the U.S. Catholic Conference Office of Domestic Social Development. The way that politics works, he said, the poor generally get fairer treatment from the federal government than from local government.

Although a member of the Coalition on Human Needs, the USCC, public policy agency of the National Conference of Catholic Bishops, has no position for or against block grants, Kristensmeyer added.

"We're not in principle against it," he said. "Under certain circumstances, I think we'd be for it." In areas such as welfare and food stamps, however, "we would generally be in favor of national standards that set the minimum level" of assistance for poor people in all states, he said.

In a 1981 analysis of the then-new Reagan block grant proposals, Kristensmeyer wrote that, among other criteria, block grants should be distributed on the basis of need, provide for citizen participation, include mechanisms for local or state government evaluation, and ensure compliance with civil rights laws.

The Active List

(Continued from page 16)

Retreat Center, 6140 Spring Mill Rd. Call 297-7288 for information.

Father Paul Keotter and team will conduct a Young Adult Weekend on "Journey Into Freedom" at Fatima Retreat House, 3855 E. 56th St. \$60 cost, including \$10 deposit. Call 546-7881.

A Severity Retreat for men and women in the 12 step program will be held at Mount St. Francis Retreat Center. Call 612-683-0817 weekdays 9 a.m.-4:30 p.m.

January 24

Channel of Peace Community will sponsor a Day of Discernment from 9 a.m.-4 p.m. at the Catholic Center, 1400 N. Meridian St. Bring salad, vegetable or dessert.

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold a picnic in social, playing the "How to Host a

Murder" game at 6:30 p.m. in St. John the Apostle Parish, 2410 W. Third St., Bloomington. Call Patrick Fitzgerald 612-325-1293 for information.

The Office of Worship will sponsor Music in Catholic Worship Part II from 10 a.m.-3 p.m. in room 285 of the Catholic Center, 1400 N. Meridian St.

St. Philip Neri Parish, 560 N. Rural St. will sponsor a Monte Carlo with free beer until 11 p.m. and a Chili Supper served from 6-9 p.m. in the parish hall.

January 25

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Jean de Arc Church, 61st and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6500 Ralston Rd.

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PRESENTS

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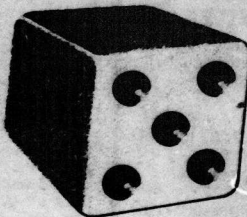
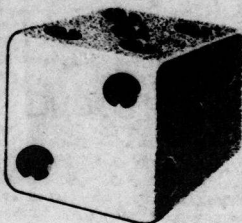
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YOUTH CORNER

Loverboy's 'Heaven In Your Eyes': Thoughts on starting relationship over

by Charlie Martin, NC News Service

HEAVEN IN YOUR EYES

I can tell by the look in your eyes/You've been hurtin'/You know I'll never let you down oh no/And I'll try anything to keep it workin'/You gave me time to find out/What my heart was lookin' for/And what I'm feelin' inside.

Refrain: In your eyes/I want to see your love again/In your eyes/I never want this feeling to end/It took some time to find the light/But now I realize/I can see the heaven in your eyes.

Can't you see I'm finding it hard/To let go ooh/All the heartaches we've been through/I never really thought I'd see this love grow/But you helped me see/Now I know what my heart's been lookin' for/And what I'm feeling inside.

Repeat Refrain

We've been livin' on the edge/Where only the strong survive/We've been livin' on the edge/And it's something that we just can't hide/Oh this feeling inside.

Repeat Refrain

Oh yeah I can see the heaven/In your eyes/Oh yeah I can see the heaven/In your eyes/I can see the heaven in your eyes/Heaven in your eyes/Heaven in your eyes/I can see the heaven/Heaven in your eyes/Heaven in your eyes.

Reminded by Loverboy: Written by Paul Dean, Mike Reno, John Dwyer, Mike Musy; © 1985 by Puma Music Corp., Puma Music Corp., Nashville, Tenn. Puma Music Corp., Nashville, Tenn. Puma Music Corp., Nashville, Tenn.

Several readers encouraged me to review the music from this summer's popular film, "Top Gun." The sound track includes Berlin's chart-topping "Take My Breath Away," "Cheap Tricks," "Mighty Wings" and Loverboy's "Heaven In Your Eyes." This hit describes starting

over again with love: "You gave me time to find out what my heart was lookin' for and what I'm feelin' inside... It took some time to find the light but now I realize I can see the heaven in your eyes." He invites the other to find the magic of new love. Can a couple start over

again successfully after a breakup? Much depends on your answers to the following questions:

• What has each of you learned from the time apart?

• Does each of you now understand why the breakup happened?

• Are both of you ready to forgive the other for past hurts?

• Can you now be a couple and still respect the differences between you?

It takes time to re-establish trust. Fears and doubts are likely to bother both of you. Only gradually can you build up the courage to risk loving again.

Couples that get back together also face the danger of assuming too much. Just

because you have shared past experiences doesn't mean you know each other as you are now. Assuming you know everything about the other can hurt your relationship at any stage.

No relationship is ever the heaven that the song suggests. Yet those going around once more in love have the opportunity to build on past mistakes. If both of you can put what you learned into practice, the second time around offers a much better opportunity to form a real and lasting love.

(Your comments are welcomed and may be used in future columns. Please address to: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

Greenwood has charismatic youth group

by Richard Cain

Paul Sellers didn't know what to say.

One evening he was talking with a youth he met on "The Strip"—Madison Avenue on the Indianapolis Southside. The youth told Sellers he wanted to get high, get drunk, have his first experience with

sex and then commit suicide.

All in one evening. This and other experiences he had on "The Strip" made Sellers, a member of Our Lady of the Greenwood in Greenwood, decide to start a prayer and social group for teens and young adults. It would be ecumenical—that is it would

be open to people from different churches. It would also reach out to others in the form of service.

"We started with four or five youths three-and-a-half years ago," Sellers said. "There are 125 kids from 10 or 12 different churches in the group now."

The Circle of Glory and Praise Youth and College Age Prayer Group (as it is called) includes ages 15-25. Sellers said the average age is 19. The group meets every Sunday night at Our Lady of the Greenwood Church. It has a Bible discussion between 6 and 7 p.m. and prayer and praise between 7 and 8:30 p.m.

The group also sponsors a once a month fun night and annual Thanksgiving and Christmas dinners and Christ-

mas party. This year they had a hayride in October. Days of Renewal held every three or four months feature speakers on such topics as "Gifts of the Spirit" and "Inner Healing."

Once a year, the group also sponsors a trip. This year 45 youths traveled to Eureka Springs, Ark., to see "The Great Passion Play." Each year, the group also travels to the Youth Conference at Steubenville, Ohio.

Service is an important part of the group's activities, according to Sellers. Youths and adults visit people in prison to pray and talk with them. The group has also worked with former drug addicts helping them get jobs and places to live.

Sellers said the group has a (See GREENWOOD, page 21)



LOCAL GROUP—"Change of Heart," a local Christian band will give a "Jesus Praise Concert" 7 p.m. tomorrow (Saturday, Jan. 17) at Center Grove High School in Center Grove. Pictured above are (from left) Bassist Chris Anderson, Drummer Nathan Self and Lead Singer and Guitarist Marty Betner. Not pictured is Rhythm Guitarist Tim Broadbent. Anderson is a member of Our Lady of the Greenwood parish in Greenwood. The concert is co-sponsored by Circle of Glory and Praise Youth and College Age Prayer Group and the Fellowship of Christian Athletes.

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Youth events

For more information: call 317-433-6311 for CYO events, 812-645-4564 for New Albany Denanyer events, 812-233-6889 for Terre Haute Denanyer events and 317-435-3944 for Connersville Denanyer events. Or call your parish youth minister or pastor. This calendar will appear every other week. Send information to Rick Cain, The Criterion, P.O. Box 1717, Indpls., Ind. 46206. Deadline is 10 a.m. Monday of the week the calendar appears.

- Jan. 17-18 "I Want to Live" peace and justice workshop, CYO Youth Center
- 18 Terre Haute Denanyer youth Mass, 7 p.m. (place to be announced)
- 19 Registration deadline for New Albany youth rally (late registration deadline is Jan. 27)
- 19 Super Monday, 7:40 p.m. CYO Youth Center
- 23-25 Search retreat, CYO Youth Center
- 23-25 New Albany Denanyer retreat for juniors at Mt. St. Francis
- 25 CYO youth Mass and dance, St. Andrew in Indpls.
- 25 New Albany Denanyer youth Mass, 6 p.m. at Mt. St. Francis
- 26 Entry deadline for CYO One Act Play Contest
- 27 New Albany Youth Rally Workshop, 10 a.m. at Aquinas Center
- Feb. 1 CYO Table Tennis Tournament, CYO Center
- 6 Registration deadline, Christian Awakening Retreat (seniors) to be held Feb. 18-21 at CYO Youth Center
- 14 New Albany Denanyer Mid-Winter Youth Rally, Our Lady of Perpetual Help parish in New Albany
- 14 Connersville Denanyer sophomore retreat at St. Mary's in Rushville
- 18-21 Christian Awakening Retreat, CYO Youth Center
- 20 Jerry Goshel concert and dance for New Albany Denanyer, 7:30 p.m. at Providence H.S. in Clarksville
- 23-25 New Albany Denanyer sophomore retreat at Mt. St. Francis
- 25 Jerry Goshel concert for Terre Haute Denanyer, 7:30 p.m. at the Edman Center Ballroom in Terre Haute
- 27 Registration deadline for Search retreat (juniors) to be held March 14-15

Two from archdiocese attend national youth pro-life convention

by Richard Cain

As a step toward getting youth more active in the pro-life movement, two members of the CYO attended a national pro-life convention in Baltimore. The Thanksgiving For Life Convention was held Thanksgiving Weekend and was sponsored by the National Youth Pro-Life Coalition.

The youth were Susan Traub of Christ the King parish and Denise Purdie of St. Luke's parish, both in Indianapolis. Their goal was to gather information to help start a youth pro-life group in the archdiocese.

Both Traub and Purdie said the convention provided them with a better understanding of

what the movement is. "I had never realized how much was involved," Purdie said. "Pro-life involves so much more than abortion. It's a general concern for the quality of life." This includes the poor, the elderly, prisoners, victims of war and violence and the mentally and physically handicapped.

The convention also gave them ideas on how to get people interested in pro-life

issues. Some of the ways include starting pro-life groups, planning specific projects and getting involved in state and national activities.

The convention also helped them see that youth don't have to wait for others to get things organized. Youth have the power and skills to take action in support of human life. "I never knew we could do this sort of thing," Traub said. "But we can."

One idea that particularly struck Purdie was forming chastity groups—to promote "awareness of your rights," she said. A chastity group is a support group where teens get together and help one another deal with the pressure from other teens and society to be sexually active. "It's a great idea," Purdie said. "It's something more people need to know about."

Traub and Purdie also met

youth from all over the country with the same interests. Purdie said she learned there already is an Indiana Teens for Life group but it is very small. She is waiting for a friend she met at the convention to send her more information about the group.

Traub and Purdie said they will be working with Sister Joan Marie Masura, coordinator of youth ministry for the CYO. A meeting of inter-

ested youth will be planned. Then they will decide on some projects. If you're interested in finding out more about the pro-life movement and how you can be active, contact Sister Joan at the CYO Office, 689 E. Stevens St., Indpls., Ind., 46203 317-632-0811, or the Archdiocesan Pro-Life Office, P.O. Box 1410, Indpls., Ind., 46206, 317-336-1888. Or contact your pastor or youth minister at your parish.

Free hoop clinic for girls

Providence High School in Clarksville is sponsoring a free girls' basketball mini-camp on Sunday, Jan. 18, from 11-12:30 at the Providence gym. The camp will emphasize the basics such as shooting and passing. Wear clothing you can participate in. For more information or to register, call the school at 812-446-2538.

Ritter wins city hoop title

The Ritter High School girls' varsity basketball team won its first city championship this year. The team's record was 19-0. Its season included victories over Northwest, Howe, Roncalli and Arsenal Tech.

CYO One Act Play Festival

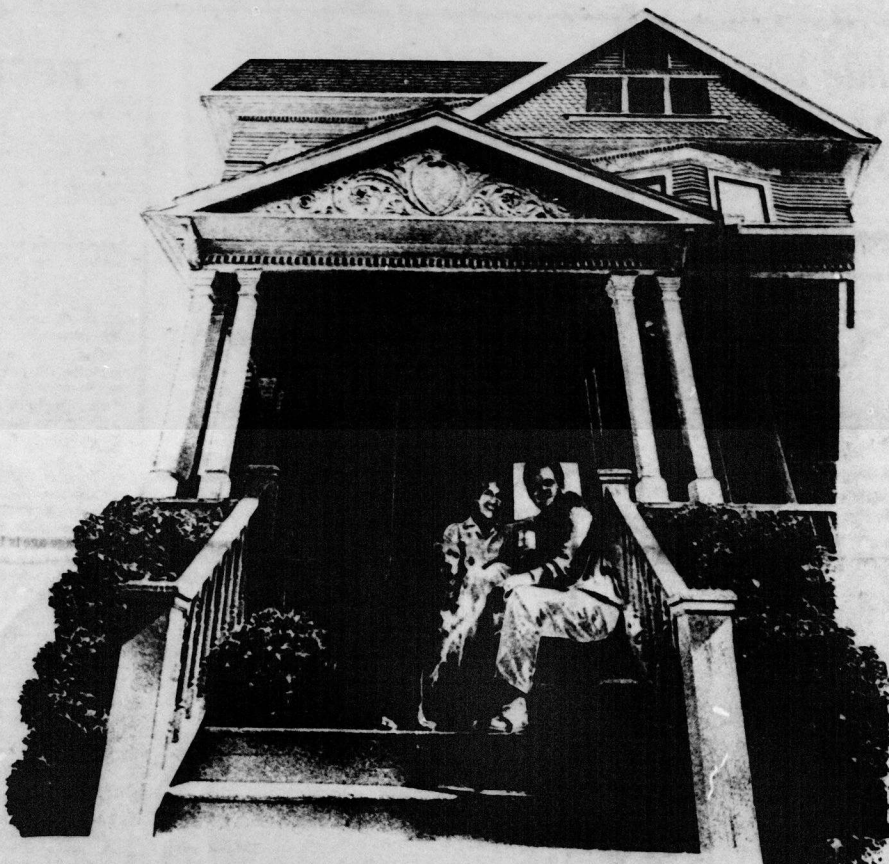
Friday, Jan. 30, is the entry deadline for the archdiocesan One Act Play Festival. The festival itself will take place Sunday, March 8, at St. Catherine parish in Indianapolis. "Putting on a play is a fun way to spend time together with your friends," said CYO Administrative Assistant Jerry Ross. "We're looking to get a lot of groups involved." For more information or to enter, contact the CYO Office, 689 E. Stevens St., Indpls., Ind., 46203 317-632-0811.

Greenwood youth group

(Continued from page 20) charismatic flavor. "They like to stand and raise their hands" when they pray, he said. "We let the Spirit move."

The big event for this year, according to Sellers is the Jesus Praise Concert this Sunday (January 17) at 7 p.m. at Center Grove High School. The concert will feature "Change of Heart," a local Christian band featuring Marty Belzer, Chris Anderson, Nathan Self and Tim Broadbent. Anderson is a member of Our Lady of the Greenwood parish. Tickets are available at the door. The concert is co-sponsored by fellowship of Christian Athletes.

For more information about the prayer group, call Paul and Rose Anne Sellers at 47-081-7304.



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consolidate your credit card debt or have a major expense in the offing, the cash can be available by planning now.

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Book review

Neither urban, suburban nor rural

The New American Heartland: America's Flight Beyond the Suburbs and How It is Changing Our Future, by John Herbers. Times Books (New York, 1986). 228 pp., \$19.95.

Reviewed by William R. David, NC News Service

John Herbers, a national correspondent for *The New York Times*, has provided an engrossing and perceptive account of the patterns of contemporary American life that should be of immense interest to anyone remotely concerned with the world in which we live.

It is an account rich in detail, sagacious in its judgments, felicitous in its choice of examples, and graceful in its prose.

As Herbers observes, the United States has for most of its history been a "nation of cities, small towns, farms, and wilderness." It was not until the conclusion of World War II that the suburbs developed, giving a distinct character to the way Americans lived—sociologically, economically, and politically.

Although the suburbs are still evolving, another kind of development is taking place that is redefining the way we live. As Herbers notes, this new development is neither "urban, suburban, rural, nor small town."

Basically, as described by Herbers, it is new population and commercial growth of very low density around small towns and metropolitan areas and over rural areas "without destroying the essential character of the landscape."

Despite inevitably bringing with it some suburban features (shopping malls, etc.), its mixed character distinguishes it from the traditional suburb. It is this new growth that Herbers has dubbed the "new American heartland," most of these places being within a central land area.

Specifically, it can be found in diverse areas such as southern New Hampshire, where new industries have made it possible for people to live in semi-rural style around old town centers; in the valleys of Vermont, where the enticements range from ski resorts and vineyards to small businesses; in

southern New Jersey, which has become a retirement and recreation area; in the hallows of the Appalachian Mountains of Kentucky and West Virginia; and all through North Carolina, where population dispersal away from urban centers has long been a way of life.

The new American heartland, as Herbers points out, is not a repopulation of the farm belt, nor is it (for the most part) a back-to-the-land movement. Rather, it is mostly a movement of a "prosperous, adventuresome middle class superimposed over small towns and countryside in a way that the suburbs never were." Its hallmarks, Herbers says, are independence and space. Herbers concludes that it is becoming apparent "that this scattering of much of the population as well as changed economic and social conditions, is having an important impact on the way we view our nation and the world beyond, on the kind of governments we elect, on the use of our resources, on the environment, on the development of transportation systems, and on the way we spend our time and money."

There could hardly be a wider range of impacts of this new development, and there could hardly be a better guide than John Herbers.

(David, a veteran urban studies specialist, does research for the United Planning Organization in Washington.)

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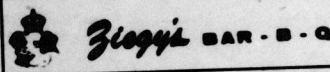
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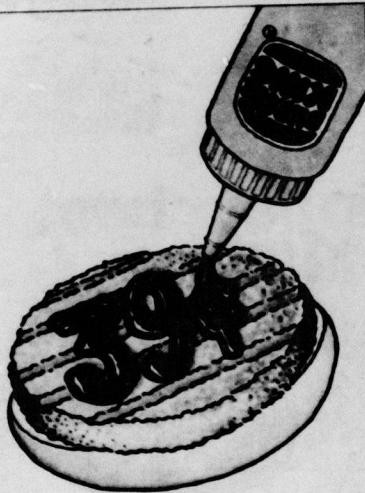
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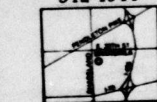
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(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and 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 connections to it.)

† BEAL, Jane Healy, 65, St. Augustine, Jeffersonville, Jan. 7. Mother of John C. Jr., Jane B. Boggs and Martha A. Bergen; sister of Patrick B. Healy, Sr. and Katherine H. McDowell; grandmother of four.

† BOGEMAN, Paye M., 67, St. Joseph, Shelbyville, Dec. 23. Wife of Leonard V.; mother of Robert, James, Paul, Lois DeMoss, Donna Mallory and Mary Kathryn Patrick; sister of Muri Shadley.

† CARUSO, Antonio M., 78, St. Gabriel, Connersville, Dec. 27. Husband of Mary A.; father of Joseph I., Mary C. Vetter, Antonette M. Hanson and Josephine M. Patton; grandfather of eight.

† CLOUBER, John M., 84, St. Joseph, Indianapolis, Jan. 5. Husband of Clara Sanders; brother of Sister Agnes Celeste, Sister Ann, Leo, Alfred and Peter T.

† CONCANNON, Leta B., 62, St. Vincent de Paul, Bedford, Dec. 23. Mother of William J. grandmother of six; sister of Edward Yeadon and Lerna Herring.

† DAVIS, Irene B., 61, St. Simon, Indianapolis, Jan. 4. Wife of Daniel A.; mother of Walter Pogwizd, Jane and Gene; grandmother of two; sister of Walter, Richard and Leonard Blaszewski, Lillian Perucci, Albina Reiderman and Charlotte Merti.

† DETTLINGER, Anthony W., 28, St. Anthony of Padua, Clarksville, Dec. 27. Son of Herman A.; brother of Timothy B., and Diana Rechtenwald; grandson of Eugenia.

† DUELL, Leo J., 69, St. Michael, Brookville, Dec. 25. Husband of Irma; father of James; brother of Elizabeth.

† HENRIKSON, Genoveva, 70, St. Mary, New Albany, Dec. 16. Mother of James M., Gerald, and Judith Sandler; sister of Franklin and Bernard Beavin, Evelyn Zimmerman, Cornelia Hutchison, Virginia Miller, Erma Payne and Lucille Judah; grandmother of four; great-grandmother of two.

† GARNARD, Daniel, 71, St. Mary, Greenwood, Dec. 31. Husband of Thelma; stepfather of Clara Glass, Linda Dandell, Sandra Holman and James Tompkins.

† HAROLD, Walter V., 74, Little Flower, Indianapolis, Dec. 28. Husband of Katherine Cook.

† HENRIKSON, Genoveva, 70, St. Mary, New Albany, Dec. 16. Mother of James M., Gerald, and Judith Sandler; sister of Franklin and Bernard Beavin, Evelyn Zimmerman, Cornelia Hutchison,

Virginia Miller, Erma Payne and Lucille Judah; grandmother of four; great-grandmother of two.

† HERRINGTON, Joseph Samuel, 58, St. Philip Neri, Indianapolis, Jan. 2. Uncle of Bruce G. Neal.

† McLAUGHLIN, Irma, 90, Mary, New Albany, Jan. 1. Sister of Maurice and Thomas.

† MULBINE, Letha M., 77, St. Philip Neri, Indianapolis, Dec. 2. Mother of John P. and Martin.

† ROBBINS, Wayne M., 68, St. Vincent de Paul, Bedford, Dec. 2. Husband of Mary Frances Grata; father of Michael and Patrick; grandfather of five; brother of Vance and Paul.

† ROELL, Frank, 92, St. Lawrence, Lawrenceburg, Jan. 1. Brother of Ann.

† SCHAEDEL, Anna J., St. Eudette, Indianapolis, Dec. 2. Wife of Robert J.; mother of Robert J., Jr., Raymond, and Stoner; grandmother of six; great-grandmother of two; sister of Gerrit Tackett.

† STRUEWING, Carl A., 58, St. Gabriel, Connersville, Dec. 2. Husband of Elene G.; father of Carlene Peibworth, Judith Peibworth, Karen Van Winkle, Debra Mora, Nancy Grabowski, brother Donald, Raymond, Betty Ferguson and Carol Koszarski; grandfather of 14; great-grandfather of three.

† WALKER, Kathryn R., 74, Michael, Brookville, Nov. 23. Wife of Merrill (Bud); mother of Doreen; sister of Louis Burkhardt and I. Smith.

† WISE, Estelle H., St. Joseph, Indianapolis, Jan. 6. Wife of L.; stepmother of Genevieve L. and Ruth Swift; sister of M. Frank, Angelina DiOrto, Frank and Vincent Plesione; grandmother of eight; step-grandmother of eight.

Sr. Dorothea
Tiernan, 96,
buried Jan. 9

ST. MARY OF THE WOODS
Providence Sister Dorothea Tiernan died here Jan. 6 in Karmel Hall at the age of 96. She received the Mass of Christian Burial Jan. 9 in St. Joseph Chapel was buried in the convent cemetery.

The former Marie Tiernan, born in Lake Forest, Ill. She entered the Congregation of the Sisters of Providence in 1908, professed final vows in 1919, and served her novitiate at the convent in Illinois. She taught in the Washington, D.C. Her assignment in the Indianapolis Archdiocese was at St. Agnes Academy, a Catholic school in Indiana. Sister Dorothea is survived by a sister, Margaret Moran, and two nephews.

The Reagan budget: church groups hope it hasn't a prayer

by Lisa Schevichuk

WASHINGTON (NC)—As Republican Senate Minority Leader Robert Dole of Kansas put it: "I don't think the budget has a prayer" for acceptance on Capitol Hill.

Social justice activists critical of the budget probably are praying that Dole is right.

Initial reaction from church and non-profit groups criticizes the Reagan budget for doing what earlier budgets proposed also—favoring defense spending while cutting social services.

Under Reagan's proposed \$1.82 trillion budget, defense would increase by \$15 billion—from \$282 billion for 1987 to \$297 billion for 1988, while social programs, economic development and other non-defense functions would be cut by \$14 billion.

International affairs spending, which includes military and security-related foreign aid, would climb from \$14.6 billion to \$15.2 billion.

In addition to the planned fiscal 1988 cuts, Reagan also seeks to "rescind" or take back some of the money earmarked for various social programs under the current, fiscal 1987 budget.

The Center on Budget and Policy Priorities, a research organization that helps church and other non-profit groups analyze federal economic policy, estimates that one-third of Reagan's budget savings would come from programs to assist the poor, although these represent only one-ninth of government spending.

Church and social justice organizations, including the U.S. Catholic Conference, while sympathetic to efforts to reduce the deficit, have opposed reducing assistance to the poor and disadvantaged.

Two weeks before the budget was released, Father J. Bryan Hehir, USCC secretary for social development and world peace, said that in the bishops' opinion, "the first concern of the budget is to protect the poor."

According to Immaculate Heart of Mary Sister Nancy Sylvester, national coordinator for Network, the Catholic social justice lobby, "those (Reagan) priorities are still sort of a scathing scandal for us."

She expressed hopes Congress will change Reagan's plans and "make basic human needs part of our whole understanding of national security."

Many of the programs Reagan proposes to cut or, in some cases, eliminate entirely deal with basic human needs: food, health and housing.

Food stamp allocations would be cut from \$11.8 in 1987 to \$11.6 billion in 1988 and the nutrition program for poor women and children would decline from \$1.7 billion to \$1.6 billion.

Reagan slightly boosts outlays for the Medicaid health care program from the \$26.7 billion he estimates will be spent in 1987 and his 1988 recommendation of \$28.8 billion. But the increase appears too small to cover inflation, running at about 3 percent in late 1986.

And, as the Center on Budget and Policy Priorities warns,

capping federal Medicaid assistance to states at levels below what they would otherwise get, and implementation of other restrictions, will further cut allocations over the next few years.

Reagan would provide more housing vouchers, allowances to help low-income people pay for their housing.

But he cuts various other housing programs for the disadvantaged, despite the claim by such groups as the National Low-Income Housing Coalition that vouchers can't help families in high-rent cities where good, moderate-price housing is scarce. And he would phase out a program for housing repair for the rural poor.

Foreign aid spending also poses problems, according to Maryknoll Father John Geitner, associate director of his order's justice and peace office.

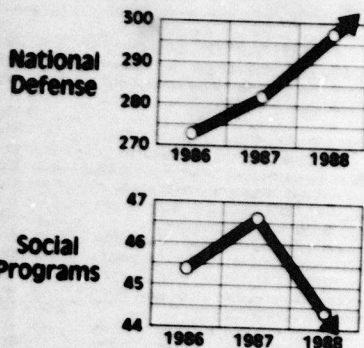
Father Geitner said that about \$6 billion of Reagan's proposed \$15 billion in foreign aid spending would go to Egypt and Israel, while another big chunk would go to Turkey and its long-time enemy, Greece.

"We're actually subsidizing their enmity," he said. "Foreign aid is routinely presented as a kind of relief assistance or charity" for particularly needy nations, he said.

"But actually it's an inducement or a type of bribe to get them to accept U.S. foreign policy. Foreign aid is not serving the taxpayer at all. It's a waste of taxpayer money," said Father Geitner.

The administration says its foreign aid increases "will allow vital support for the national security of the United States in a variety of ways, particularly through the provision of military and economic aid to democratic governments struggling to maintain their freedom."

PROPOSED REAGAN BUDGET
(in billions of dollars)



TRILLION DOLLAR BUDGET—In the first proposed trillion dollar budget in history, President Reagan is continuing his requests for increased military spending while cutting social programs and other non-defense spending. This graph compares defense and social programs spending for fiscal 1986 and 1987 and the proposals for fiscal 1988. (NC graph by Michele Grandison Smith)

Congress began hearings on the budget shortly after Reagan released it, and is likely to make changes, as Republican Minority Leader Dole predicted.

"I think it's a starting point," he said of Reagan's plan.

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Surrogate motherhood disrupts God's plan, theologian

by Julie Asher

WASHINGTON (MC)—Surrogate motherhood puts conception and childbirth outside the context of marriage and puts people inside an area that disrupts "God's plan," said a priest from the Pope John XXIII Medical-Moral Education Center near Boston.

Mrs. Orville Grieco, the center's director of research, made the comments in reference to a landmark case in New Jersey Superior Court involving surrogate mother Mary Beth Whitehead and William and Elizabeth Stern, a childless couple.

A surrogate mother becomes pregnant by artificial insemination, carries the child to term, and gives the child up to the father and his spouse. In some cases surrogate mothers provide the service for pay.

"Artificial insemination is not natural. That's where it is wrong. Embryo transfer

is wrong and artificial insemination by donor is wrong," the priest said Jan. 7 in a telephone interview.

"All of that is outside of the context of marriage and unfortunately it's a field where man is playing God. It was an element of God's future and is being messed up by man."

The New Jersey court was to decide the validity of a surrogate parenting agreement between the Sterns and Mrs. Whitehead as well as custody for the 9-month-old infant known as "Baby M."

Mrs. Whitehead agreed to have the baby for the Sterns for \$10,000 but when Baby M was born last March, Mrs. Whitehead refused the money and asked to keep the baby for a week. Later, she fled with her family and the baby to Florida. But police seized the child July 31 and returned her to the Sterns, who had custody during the trial.

Other surrogate mothers have demanded

custody—four have kept the child—but Mrs. Whitehead, 29, became the first to be challenged in court.

In December, New Jersey's Catholic bishops called surrogate motherhood "a legal outrage and a moral disaster." The bishops' position was outlined in a letter to the chairman of the state Senate Judiciary Committee which had sought their views on the issue.

The bishops said it is "morally wrong because it violates the biological and spiritual unity of the husband and wife and the parental relationship of parents and child. It is totally incompatible with the sanctity of marriage and the nurturing of the family."

Legally, they said, it violates state policy "by making licit the sale of a child, albeit through the subterfuge of renting the womb of a woman."

The bishops did not refer specifically to the Whitehead-Stern case and have not taken any position on it. William Bolin, executive director of the state's Catholic conference, said Jan. 7.

He added that the state Senate is considering a bill to legalize and regulate surrogate motherhood and that both legislative houses are considering a joint resolution to set up a commission to study the issue.

Dominican Father Philip Boyle of the Center for Health Care Ethics at St. Louis

University Medical Center put the case in a recent novel by Margaret Atwood, *Handmaid's Tale*, about a totalitarian society of the near future in which women live solely to produce couples of high rank.

The women, who describe the "two-legged womb," offer an example of what could come from such an interview.

Mrs. Whitehead as mother should get custody" but "if she is a Catholic she shouldn't have participated," Father Boyle said.

To be a surrogate seems a compassionate way to help a sterile couple but has to be rejected because "it is creating a person outside the act of love," he added.

Father Richard A. McCormick, a Jesuit theologian at the University of Notre Dame, said the New Jersey case is "a good example of why we shouldn't be involved" in surrogate parenting.

It "should be a warning shot across the bow," the priest said Jan. 8. "It's regrettable that the child is the object of tugging back and forth."

Last September, as a member of the American Fertility Society's Ethics Committee, he issued a dissent from the panel's report and called the use of a surrogate womb in human reproduction "ethically inappropriate."

Curran challenges suspension

(Continued from page 1)

department. Neither was immediately available for comment.

"I see no alternative to suspending you," Archbishop Hickey wrote in a Dec. 19 letter which Father Curran released Jan. 12.

In a response dated Jan. 7, Father Curran called the suspension a "punishment" that "can only prejudice my position" in the hearing over his teaching license.

He also objected that the archbishop had no statutory authority to suspend him from teaching students enrolled in civil degree programs, but only from teaching those studying for the ecclesiastical degrees. The courses he was scheduled to teach in the spring were open to students in both degree programs, he said.

In his press release Jan. 12 Father Curran also quoted from letters to the archbishop by Fathers Conkner and Power, although he did not release the full texts of their letters.

From Father Conkner's letter of Dec. 29 he quoted an appeal to Archbishop Hickey that "considering the gravity of the situation and the precarious moment in which our university stands, I humbly suggest a dialogue between the concerned parties."

Archbishop Hickey, in a response dated Jan. 9, said Father Curran had offered "no conceivable basis" for arguing that his teaching faculties should not be withdrawn "when the highest authorities of the church have expressly and finally declared that you are not suitable to be a teacher of Catholic theology."

He said he had informed the bishop-trustees of the university of the responses by Fathers Curran, Conkner and Power, and "it remains my judgment, and the judgment of the episcopal members of the board, that you should be suspended from teaching."

Father Curran, who was on sabbatical from the university until the end of 1985, said he intended to teach the three courses he was originally slated for:

• Social and Political Ethics 635, a master's-level graduate course.

• Moral Theology in Practice 724, a course that could be used as credit toward either a master's or a doctoral degree.

• The Bible and Moral Theology 824, a doctoral-level course.

When the spring catalog came out last fall, his name was not listed on the courses. Their teacher slots were designated "TBA," for "to be arranged."

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