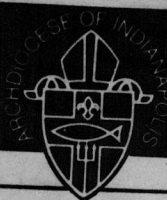


# The CRITERION

Vol. XXVI, No. 19, February 13, 1987

Indianapolis, Indiana



## Bowen says no funds for abortion

### But organizations may receive federal funds for non-abortion activities

by Liz Schevtchuk

WASHINGTON (NC)—Government funds cannot be used for abortion by federally assisted family planning groups, but that doesn't mean such organizations must be denied federal funds for non-abortion efforts, Secretary of Health and Human Services Otis R. Bowen said Feb. 5.

In a memorandum Bowen told federal administrators to enforce the law, adding, "let me emphasize that no family planning program of which abortion or abortion-related activities are a part can be eligible for Title X funds."

He said he wanted to end the "considerable confusion" over the Title X family planning funding after an effort by a lower-echelon official to cut off support to Planned Parenthood because of its pro-abortion views.

Bowen said his instruction was "intended to clarify this matter." But pro-life and Planned Parenthood groups soon differed on the meaning of the secretary's directive.

The Bowen memo "if properly enforced will deny federal funds to pro-abortion groups such as Planned Parenthood," Douglas Johnson, legislative director of the National Right to Life Committee, said Feb. 6.

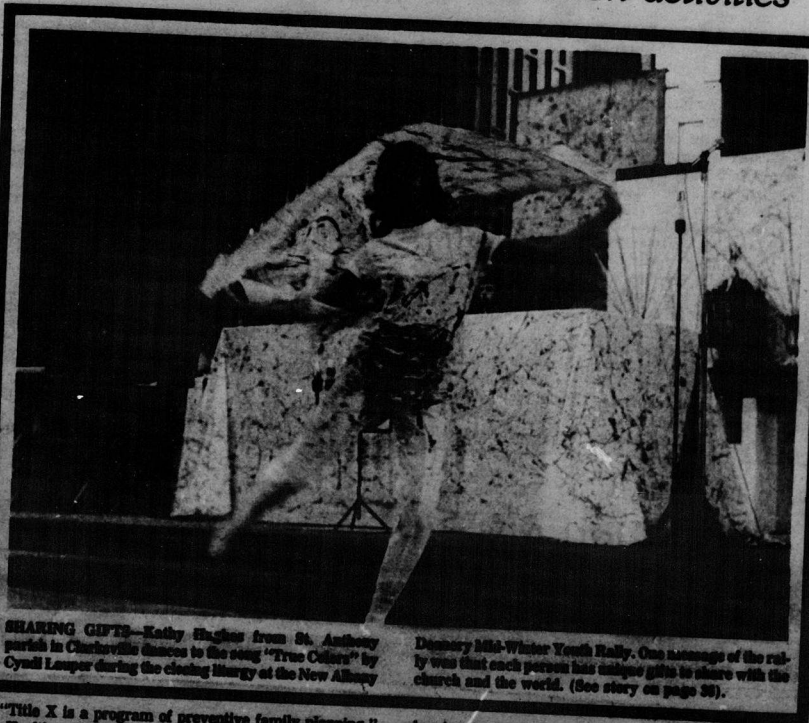
Johnson added later that "Bowen's new memo leaves several key questions unanswered, but it does contain some important statements. These strong statements and certain other passages in the memo can be read to buttress the position taken by Jo Ann Gasper."

William Hamilton, director of the Planned Parenthood office in Washington, said the memo seemed to uphold the status quo under which Planned Parenthood receives federal family planning funds.

The issue arose when Mrs. Gasper, deputy assistant secretary for population affairs, Jan. 21 tried to refuse further federal funding for Planned Parenthood because of the group's abortion position, which includes performing abortions in about 50 of its approximately 700 U.S. clinics.

Mrs. Gasper's order was rescinded by her supervisor, Dr. Robert Windum, within 24 hours and she was reprimanded. The controversy then ended up on Bowen's desk. Anti-abortion groups besieged the White House and the Department of Health and Human Services urging reinstatement of Mrs. Gasper's policy.

"Mrs. Gasper's basic intention was one I fully share: to ensure that the legislation establishing Title X...is scrupulously enforced by this department," Bowen told his regional administrators.



**SHARING GIFTS**—Kathy Hughes from St. Anthony parish in Chickeville dances to the song "True Colors" by Cyndi Lauper during the closing liturgy at the New Albany

Diocese Mid-Winter Youth Rally. One message of the rally was that each person has unique gifts to share with the church and the world. (See story on page 38).

"Title X is a program of preventive family planning," the Health and Human Services secretary wrote. "From its inception in 1970, no funds were to be used 'in programs where abortion is a method of family planning.' Since then, that mandate from the Congress has never been altered."

"In conformity with it, we find that if any organization includes abortion or abortion-related activities in a family

planning program, that program is not eligible for Title X funding," he stated.

"However, other programs of the organization—an adoption program, for example, or maternal nutrition program, or an employment training program for young mothers—not involving abortion or abortion-related activities might be eligible for various forms of federal assistance from this or other departments or agencies," he wrote.

## Cardinals Bernardin and O'Connor, Archbishop Quinn named

### Vatican forms panel to review Seattle situation

by Jerry Filleen

WASHINGTON (NC)—The Holy See has formed a commission of two U.S. cardinals and an archbishop "to assess the current situation in the Archdiocese of Seattle."

Last year Archbishop Raymond Hunt-

hausen of Seattle was instructed by the Vatican to give up his authority in several key areas. The action provoked wide controversy, and the U.S. bishops last November offered to mediate the dispute.

The members of the new commission are Cardinals Joseph L. Bernardin of Chicago and John J. O'Connor of New York and Archbishop John R. Quinn of San Francisco.

Archbishop Pio Laghi, papal nuncio to the United States, announced formation of the commission with a brief written statement Feb. 9.

He said Archbishop Hunthausen "has expressed his concurrence" with the decision.

A spokesman for Archbishop Hunthausen said Seattle authorities would have no comment, and all questions were being directed to Archbishop Laghi.

Archbishop Laghi and his secretary were traveling and could not be reached immediately for comment.

In late 1985 the Holy See announced completion of a three-year investigation of Archbishop Hunthausen's leadership in Seattle, and shortly afterward it appointed Bishop Donald Wuerl as his auxiliary.

In September 1986 Archbishop Hunthausen announced that, following instructions from the Holy See, he was delegating full, final authority to Bishop Wuerl in areas of liturgy, seminarians, clergy formation,

the archdiocesan tribunal, and several other areas of church discipline and teaching.

Amid the nationwide controversy that ensued over the unprecedented division of episcopal authority, Archbishop Laghi issued a "chronology" of the Seattle events in which he said the Holy See considered Archbishop Hunthausen "lacking the firmness necessary to govern the archdiocese."

In November the National Conference of Catholic Bishops debated the Hunthausen case for more than four hours behind closed doors.

The result of that meeting was a public statement by Bishop James Malone of Youngstown, Ohio, outgoing NCCB president, saying the U.S. bishops had no authority to intervene in the case but stood ready to mediate if invited by both parties to do so.

The three churchmen appointed to make up the commission are among the most influential and respected Catholic bishops in the country.

Cardinal Bernardin and Archbishop Quinn are past presidents of the NCCB. And Cardinals Bernardin and O'Connor have been noted for their national leadership and mutual support of the U.S. bishops' 1983 pastoral letter on war and peace and for their pro-life activities.

the criterion  
Serving the Archdiocese of Indianapolis

from the editor

# U.S. diplomatic relations with the Holy See

by John F. Fink

On Jan. 8 Frank Shakespeare presented his credentials as the new U.S. ambassador to the Holy See to Pope John Paul II. He had been nominated as our second ambassador by President Reagan last September, was approved unanimously by the Senate Foreign Relations Committee four days later, and by the full Senate two weeks after that. Everything went smoothly.

Considering the controversy that has surrounded the establishment of diplomatic relations between the U.S. and the Vatican, it's surprising that everything went smoothly. From the time that a law forbidding such relations was passed in 1983, the proposal to establish relations was controversial every time it was proposed, including 1983 when the law finally was repealed. Protestant and Jewish groups always opposed the appointment of an ambassador and in 1983 they sued in court to prevent it. What was once a divisive issue has become accepted.

So what has been the effect of three years of diplomatic relations? One of those who knows best is the first U.S. ambassador to the Holy See, William Wilson. Here are some of the things he told Jesuit Father Thomas J. Reese in the Jan. 17 issue of *America*.

ONE OF THE first effects was financial: the State Department staffed the U.S. embassy with about 30 people and budgeted \$881,000 in 1984. In June 1985 it leased and established tight security on a four-story building.

One of the important functions of the ambassador is to pass on information, both to the U.S. government and to the

Vatican. As Wilson said, "It was very important to have the Vatican understand what the United States is trying to do, particularly with respect to foreign policy."

One important area that the U.S. wanted to explain is defense, particularly the Strategic Defense Initiative (SDI). "As soon as the president announced it in March 1983" (while Wilson was still the president's personal representative to the Holy See), Wilson said, "we started telling the Vatican why this was a good idea, why it would not promote war, why it would not take a great deal of money away from social services, etc."

One result of this lobbying effort seems to be that a negative report on SDI, prepared by the Pontifical Academy of Science, appears to have been suppressed. The report, completed in 1985, was supposed to lead to a statement by the pope, but it was delayed until after the 1985 summit meeting in Geneva. Nothing has happened since then.

U.S. POLICY IN Central America is another issue on which the U.S. would like Vatican support. Wilson met with Nicaraguan Cardinal Obando y Bravo and other clergy who are opposed to the Nicaraguan government. He said that he has "never heard any adverse comment from the Vatican on" the issue of aid to the contras, "so I have to assume that they are in favor of it." (The U.S. bishops have objected to such aid, but the Vatican has never made a statement about it.)

The U.S. has also tried to get the Vatican to establish diplomatic relations with Israel, Wilson said. But the Holy See is concerned that recognition would be seen as accepting the theological thesis that the land was given to the Jews by God and no one can take it from them. The Holy See doesn't see why it must accept this thesis in order to have diplomatic relations when Israel does not demand this from other states, Wilson said.

While the U.S. government is trying to influence the Vatican, the Holy See is trying to do the same thing about American policies. Wilson said, for example, that the pope is very concerned about the debt of Third World countries. (On Jan. 27 the Vatican issued a 5,000-word document on this subject.) In the fall of 1985, Wilson said, the pope "asked me if I could discuss this matter when I got to Washington, which I did with the Secretary of the Treasury and others."

Another area of concern has been the Philippines, particularly during the change of government there. "Cardinal Jaime Sin was very deeply involved in that whole process," Wilson said. "We were working between the Vatican and the State Department, and the State Department was working with our embassy in the Philippines and the Vatican was working with Cardinal Sin in coordinating everything, making sure that what anybody did everybody approved of," he said.

THE VATICAN HAS occasionally asked for U.S. help, Wilson said. For example, he said, when President Reagan went to China in 1984, the Vatican asked if either he or the Secretary of State would discuss the relationship between the Catholic Church and the Chinese government.

Wilson mentioned a couple disagreements: the U.S. decision to pull out of UNESCO and the policy of imposing economic sanctions on Poland. On the former, the Vatican was afraid that UNESCO would lose its effectiveness. On the latter, the pope thought that it was the Polish people who would suffer, not the government.

Wilson said that one thing was always off limits: He was careful to avoid even the appearance of interfering in ecclesiastical questions of any kind. This specifically included the appointment of bishops and comments about the U.S. bishops' pastoral letters.

Who are the poor?

## Woman grateful for 'basic' blessings

by Margaret Nelson

In November 1984, the U.S. bishops adapted the pastoral on the economy and an accompanying message urging Catholics and all Americans to work to achieve economic rights for all. So that readers can "hear" and understand the problems of the poor, we are giving this true account of a woman residing in center city Indianapolis who lives on her monthly Social Security checks. Her name has been changed. There are hundreds of similar citizens with similar stories who live in the archdiocese.

Ann is not yet 50 years old. She appears to weigh less than 50 pounds. And she is thankful for all her blessings.

Ann lives alone on the second floor that she rents in an old frame house in a center city parish. When someone knocks on her door, she walks down the drafty hallway steps to open the deadbolt lock on the front door. The steps are in pretty bad shape and the supports for the railing are gone. There is no light in the hall and the windows are insulated with yellowed newspapers. Boxes of junk, belonging to the owner, line the hall.

It would not be easy for Ann to manage these steps if they were in perfect condition, because a fall last year left her with a broken hip. Ann offers a flashlight to her few guests, but she "knows the steps by heart."

Ann has a generous heart. She will not take food from a food pantry that might deprive "someone who really needs it." A Catholic all her life, she believes that there would be no problems in the world if all would live by the Gospels. She recognizes that God has seen her through troubles in the past and she is sure he will see her through the future. She smiles, "God takes care of my basic needs." She, in turn, contributes regularly to her parish collection. And for years Ann has quietly exemplified how to "love your neighbor."

Bright and alert, Ann pays most of her small monthly Social Security check—her total income—to live in the two upstairs rooms. The utilities are included in the rent. Inside, everything she has is kept neat and clean. She exhibits a pride in personal cleanliness, too.

The furniture consists of a bed, two chairs, and a desk. There is a table in the kitchen, plus a stove and a wringer washer. She has no telephone. She listens to religious programs on her radio. Sometimes she uses a glass for her reading, which consists of the

Bible, some religious tracts, and *The Criterion*.

But the wallpaper is peeling from the ceiling. It has obviously been many years since the owner has given these rooms any attention. Because of her hip, Ann makes regular visits to the clinic at Wishard. She manages to take a bus to keep these appointments. Medicare pays only a part of these doctor bills and prescriptions.

Ann worked at least 40 hours a week all of her adult life as a "domestic." Some of her employers contributed to her Social Security account. Others did not. Ann never married. She lived with her parents until they died several decades ago.

Ann will never apply for welfare. She has never asked for help with her heating bill. And she does not want anyone to feel sorry for her. She asserts, "I have no complaints, none whatsoever." She thanks God for everything that she has. And she is appreciative of every little kindness done by the few people who are aware of her needs.

One of these people brings groceries to Ann. It is difficult for her to walk to the nearest store a couple of blocks away. Also, the food there is badly overpriced.

Ann's story was related by the Eucharistic minister who visits her and cares deeply about her. Most parish committees have a member with a story similar to Ann's, who could use the help of a friend, but who is too humble to ask.

Those who wish to further pursue the command of Christ, "Love your neighbor as yourself," can help people like this financially or with offers of transportation, shelter, furniture, food, clothing, or skills. Such readers should contact the Catholic Social Services in Indianapolis or Bloomington, Catholic Charities in New Albany or Terre Haute, St. Vincent de Paul Society, Simon House in Indianapolis or Terre Haute, Holy Trinity Adult Day Care, the Central Indiana Council on Aging, Visiting Nurse Home Care Association, parish offices, neighborhood multi-service centers, GHS-HELP, or other agencies with which they are familiar. Those who need help should contact these same agencies.

## Mike Carotta to be director of religious ed. at Boys' Town

by Richard Cain

Mike Carotta, creator of the "Lifelines" teen radio show and many other religious education programs for youth in the archdiocese, will be leaving in June of this year to take a position with Boys' Town in Omaha, Neb.

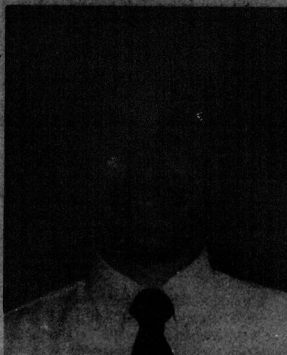
The announcement was made last week by the Archdiocesan Office of Catholic Education where Carotta presently serves as coordinator of adolescent catechesis. According to Matt Hayes, archdiocesan director of religious education, the process of hiring a replacement has begun but no decision will be made until April 10.

Carotta will be the director of religious education for all programs at Boys' Town including two high schools and a junior high. The town now is home to 463 boys and girls aged 9-18.

According to Father Val Peter, executive director of the town, 70 percent of those at Boys' Town are placed there through juvenile court. The average boy or girl has been placed in four previous living situations, which have not worked out. "We see the abandoned, abused and neglected kids on whom everyone has given up," he said.

For Carotta the challenge is both familiar and new. "I feel like I am coming full-circle," he said. Carotta's first job was with a group home.

The challenge is new in that there are no models or programs already developed for



Mike Carotta

teaching youths with these kinds of backgrounds about God. And because Boys' Town takes an ecumenical approach to religious education, Carotta will have to develop programs for youths for both Catholic and non-Catholic backgrounds as well as those with no religious background at all.

Carotta said the position fits in perfectly with his goals of working directly again with youths in an experimental setting while also remaining an administrator. He also plans to remain active in religious education on the national level.



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THE CRITERION

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### Archbishop O'Meara's Schedule

Week of February 15

TUESDAY, Feb. 17—Meeting with the clergy of the Indianapolis South Deanery, St. Jude Parish rectory, Indianapolis, 11:30 a.m.





Archdiocesan Catholic Charities

# Family Negotiation Center is new program

by Richard Kramer

After a decade of film presentations on divorce like "Kramer vs. Kramer," "Divorce Wars" and "Shoot the Moon," most people are aware of the complexity of the problems of divorce and of the effects of divorce on children. For some couples, while a slight sense of sadness may prevail, the divorce seems to be accomplished fairly painlessly and without apparent difficulties; the divorced couple assert that "we parted friends."

In other instances, however, the differences are dramatic, the animosity flagrant, the hurt visible and the desire for revenge large. For these people, divorce is

synonymous with public embarrassment, with defeat, with feelings of having been taken or made a fool of; of having been cheated or lied to with a strong sense of hurt and failure. Children are often caught in the crossfire.

For the divorced persons who cannot, or will not, come to grips with these feelings and get on with their lives, a new program has been started at Catholic Social Services (CSS) called "The Family Negotiation Center." The purpose of this program is to facilitate the implementation of visitation plans recommended to the court by the Domestic Relations Counseling Bureau (DRCB) and ordered by the judge at the time of the divorce.

Ellen Rudd Scott, director of the DRCB that serves the Marion County circuit and superior courts, states, "We can only give so much time to the couples as they attempt to resolve their differences over visitation. Those difficulties are only the surface issues and they need extended therapeutic contact with a program designed specifically to deal with those issues."

Because limited counseling time is available at the DRCB, Scott approached Franciscan Sister Sheila Shine, a family therapist at CSS, about the possibility of developing a program to meet the special needs of these divorced couples. Sister Sheila collaborated with Joy Baumgartner and began to lay the foundation for the Family Negotiation Center.

After several months of planning, and after receiving start-up funds from the United Way of Greater Indianapolis, the program was launched last month with the unanimous and enthusiastic support of the CSS board.

The program is staffed by JoEllen Pink, who has a Ph.D. in child and family development, and Lani R. Hickman. It is operating in the central office of CSS in the Catholic Center at 1400 N. Meridian St. on Mondays and Tuesdays from 8:30 a.m. to 4:30 p.m. Services of the program are available for a limited number of couples at the recommendation of the staff of the DRCB and by order of the court.

Divorced couples who have made attempts with the DRCB to resolve their visitation conflicts will be ordered to this service. For these couples, carrying out court-ordered visitation plans are very painful. In order to make the necessary arrangements they are forced to interact with a person with whom they are still emotionally linked. For these couples each visitation is a tremendously emotional event, another occasion to open old wounds, revive old battles and react old scenes. The conflicts often occur at the expense of the children involved. It is

primarily in the interest of the children that this program was developed.

During the first phase of negotiation, armed with the court order and DRCB information, an assessment of the situation is made by the negotiation team. This assessment can take several weeks as each party involved in the visitation process is interviewed, i.e., custodial parent, non-custodial parent, step-parents, live-in boy friend or girl friend and, of course, the children themselves.

Following the assessment, an undetermined number of interviews follows as the therapists attempt to help the children's parents develop a system of clear communication, an ability to carry out court ordered visitation without continued arguments, and an appreciation for the need to finalize their divorce emotionally for the sake of the children.

This program has been two years in the making but it is much like a young sapling. It should be interesting to see what shape it takes.

## Indiana General Assembly Several bills being debated are important to Catholic schools

by Ann Wedelton

Bills important to Catholic schools are among those being debated by the Indiana General Assembly this session. One would call for formulating accreditation standards appropriate for non-public schools.

The Catholic schools are represented at the statehouse by the Indiana Non-Public Education Association (INPEA), which includes the leaders of the majority of non-public schools throughout the state, including the superintendents of schools of each of the five dioceses. Steve Noone, former director of schools for the Archdiocese of Indianapolis, is lobbyist for INPEA.

INPEA is supported by the Indiana Catholic Conference (ICC), official voice of the Catholic Church in the public policy area.

The educational accreditation bill, SB 153, was approved by a 1986 study committee but did not pass last year.

Expanding the bill to the media, the author, Senator Richard Thompson (R-North Salem), used as an example St. Joseph's Preparatory School, operated by the Jesuits which would permit students in grades 11 and 12 to enroll in courses in colleges and business had difficulty being accredited by the state because it has no vocational programs. Thompson called for accreditation standards appropriate for non-public schools. Currently, Indiana has only one accreditation standard, that developed for all public schools throughout the state.

SB 153 calls for a seven-person commission to work with the Superintendent of Public Instruction to draft accreditation standards appropriate for non-public schools.

INPEA is also supporting SB 328, sponsored by Senator Joseph Ekins (R-Granger),

which would permit students in grades 11 and 12 to enroll in courses at college and universities to earn credit toward graduation requirements.

INPEA is opposing SB 71 and SB 117. The former, sponsored by Senator James Monk (D-Sullivan), would require a second adult supervisor on school buses transporting children. SB 117, sponsored by Senators Virginia Blankenbaker (R-Indpls) and Michael Rogers (E-Greenfield), would lower the age for compulsory school attendance from seven years to six years.

In other matters being followed closely by the ICC, testimony was heard but no vote taken on HB 1022, which would set the minimum age for execution at 16 years. Indiana's current minimum is 18. The bill was supported by many groups including prosecutors, church groups and civil libertarians, although several groups, including the ICC, stated their total opposition to capital punishment. Two bills to expand state-sponsored home care for the elderly were heard in a joint meeting of the House and Senate committees. SB 126 and HB 1268 would provide a range of non-medical services such as meals, transportation, nursing and physical therapy, to help the elderly stay in their own homes, in preference to nursing homes.

Joan Merrill, director of the agency designated to operate the program, the Department of Aging and Community Services, testified that she supports the concept, but thinks the bills would cause duplication of current services. She would prefer building on existing networks.

But the bill's supporters disagreed, saying that current programs are inadequate because they do not provide benefits to a wide enough range of people.

### Correction

An article in the Dec. 19 issue of *The Criterion* stated that St. Luke's school in Indianapolis was the only parochial school entered in the decoration competition for Christmas at the Zoo. It should have said that it was the only parochial elementary and junior high school.

Cardinal Ritter High School also competed and earned a third place rating. The display, designed by senior Vickie Veitman, featured zoo animals in place of reindeer. It was constructed by seniors Jeff Veitman, Pat Merchant, Greg Hagen and Doug Kinney, and sophomore Chris Veitman. Mary D. Spragg is Ritter's art teacher.

## Buechlein will be sixth Benedictine bishop in U.S.

by John F. Pink

When Benedictine Father Daniel Buechlein was named bishop of Memphis, *The Criterion* was asked by several people how common it is for religious order priests to be appointed bishops.

While most bishops are appointed from diocesan priests, the appointment of religious order priests is becoming more common. Current statistics show that U.S. bishops ordained from religious communities now number at least 32, which is

more than 10 percent of the U.S. bishops.

Bishop-designate Buechlein will be the sixth Benedictine bishop in the U.S. The others are Archbishop Daniel Kennerly of Dubuque and Rembert Weakland of Milwaukee, Bishop Hans Gronblad of Corpus Christi, and Auxiliary Bishops Angelo Acerra of the Military Archdiocese and Joseph Gerry of Manchester.

When Bishop-designate Buechlein is ordained by Archbishop Thomas Kelly of Louisville March 2, a Dominican will be ordaining a Benedictine.

## Embroidery at Indy seminary was gift from nun in Philippines

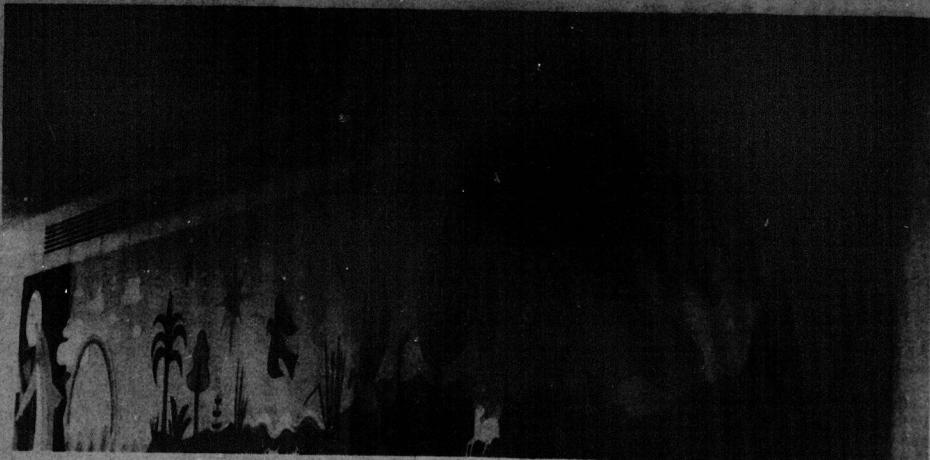
by Mary D. Lerman

A large embroidery depicting the six days of creation, a gift from a nun in the Philippines 20 years ago, now dominates a wall in a conference room at Christian Theological Seminary in Indianapolis.

The gigantic hand-embroidered stitchery was given to the Protestant seminary by Sister Paulmaria, a Missionary Servant of the Holy Spirit, as an expression of a spirit of unity among all denominations in Christendom.

Sister Paulmaria, a native of Switzerland, and her art students spent more than 800 hours stitching the many appliqued motifs, each with its own appropriate stitch, and arranging the designs to cover a base canvas four feet high and 15 feet long.

The stitchery was exhibited at the Fourth Centennial of Christianity celebration in Cebu, the Philippines, in 1966. Dr. Ronald Osborn, then dean of Christian Theological Seminary, admired the work. Subsequently, Sister Paulmaria, its designer, persuaded the convent where she and her students did the work to send it to the seminary.



Embroidery by Sister Paulmaria at Christian Theological Seminary

# COMMENTARY

## Bishops go to far in pastoral on economy?

Magr. George G. Higgins

The faculty of the Georgetown University department of government spent two years studying the U.S. bishops' pastoral on the economy. The fruits of their interdisciplinary consultation were published recently in a volume of 10 thoughtful essays titled "The Deeper Meaning of Economic Life: Critical Essays on the U.S. Catholic Bishops' Pastoral Letter on the Economy" (Georgetown University Press).

The authors, who sharply differ on several crucial points, cover so much ground it would be impossible to summarize their conclusions here. Let me comment on one question that crops up throughout the book but which is never conclusively resolved and will never be resolved to everyone's satisfaction.



The question, which Jesuit Father John Langan raises in the introductory essay, can be worded: Were the bishops wise to get so deeply involved in making specific policy recommendations?

If I understand Father Langan, he believes the answer is a qualified yes. The bishops' decision to set forth a number of tentative and obviously non-binding policy recommendations was not without risks but, in his opinion, appropriate. The bishops, he says, "have been concerned to minimize the risks...and they would probably be content if, in the long run, they were seen as contributing to a public debate which resolved some of the problems they were concerned about, even if their specific policy recommendations were not implemented."

This question was debated endlessly by the bishops and their consultants during the four years spent writing the pastoral. I agree that the bishops' decision could be fully justified on several scores.

Yet I understand why some of the Georgetown essayists and a number of

others think the bishops made the wrong decision or might have carried it too far.

Of all who have spoken publicly on this, Jesuit Father Avery Dulles of The Catholic University of America has come closest to striking the proper balance. In a carefully nuanced recent address, he says the bishops should speak out on policy issues, but cautiously.

"Although I have reservations," he says, "about the wisdom of certain policy statements...issued by the U.S. episcopal conference...I do not hold that the bishops should be confined to speaking in airy generalities." The church, he says, has not only the task of proclaiming the Gospel, but also of helping its members respond to the Gospel by putting the words of Christ into practice.

Nevertheless, there are "grounds for caution," he adds, questioning whether the bishops' "enormous investment of time and energy" in the peace and economics pastorals showed the right ordering of priorities. At times, he says, the bishops may find it useful to illustrate how their principles on such issues as the economy would apply concretely. Moreover, he says, even those who reject specific recommendations in the economics pastoral could see them as "valuable illustrations of how a Christian might propose to bring the economy into closer conformity with Catholic social teaching."

While I might quibble with some of Father Dulles' supporting arguments, I think he has performed a useful service by stating these "grounds for caution" with such consummate balance. Unfortunately I cannot say as much for some other.

As R. Bruce Douglass, chairman of the Georgetown department of government and



Pondering the value of human life

editor of its volume of essays, points out, some critics of the pastoral "have had a tendency to focus on a few of... (its) more controversial policy proposals, to the almost complete neglect of the theological and philosophical foundations on which these proposals rest.... Such trivialization of a serious argument is... one of the best ways of deflecting its thrust." The pastoral, he says, deserves better treatment.

The time has come to put the question behind us, now that both sides have been amply heard from. We can ill afford to endlessly spin our wheels on this issue, which could distract us from ever getting to the heart of the matter.

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## In the future the church will be more, not less centralized

by Dale Francis

The cover of the January issue of the handsome popular science monthly, *OMNI*, proclaimed: "14 Great Minds Predict the Future." In the introduction to the article, "The Soers' Catalog," the description of the contributors was modified to "14 people gifted at seeing beyond tomorrow."

*OMNI* is a slick magazine, beautifully designed and illustrated. It's not really a scientific journal, although some of its articles are scientific, but a mixture of science fiction, scientific speculation, a sophisticated, popular romp through a field of interest to many Americans. Its editor-in-chief and design director is Bob Goeblen, better known as editor of *Past*



house and familiar to television viewers as the man who appears on panels opposing anti-pornography campaigns and supporting the right of publishers to print whatever they wish.

It wasn't surprising that, in choosing his great minds, the editor chose Timothy Leary and Virginia Johnson of Johnson and Masters Institute. But he chose George F. Will and Harvey Cox, too, if not great minds, at least greatly respected.

And who was chosen as gifted at seeing beyond tomorrow to the future of religion? The ubiquitous Father Andrew Greeley.

The span of his vision of the future was in the beginning for all of religion, saying that women, bringing emotional concern and tenderness, will re-make religion—both in its institutions and in its theologies.

He believes the formal storytellers, screenplay writers, novelists, parents and teachers will develop their storytelling talents in order to pass on religion. And he modestly adds, "And I'm not saying that just

because I happened to get into the marketplace first."

But what was most interesting, for Father Greeley is a Catholic priest, was what he foresees for the Catholic Church. He refers to it as "my own tradition."

He says that the power of the pope definitely will shrink. "Today we are experiencing the last gasp of a dying order and in 20 years most of it will be gone," he says.

The new leadership will be more interested in listening to what the people and the local bishops say, he reveals after looking beyond tomorrow.

Father Greeley's prediction for the future of the Catholic Church is interesting but not surprising. It may reflect what he really believes the church will be like but it is perhaps not coincidence that the future he sees conforms with his present opinions.

It is not the first time in the history of the church that there has been the prediction of the disappearance of the pope as the leading force within the church, nor will it be the last.

Father Greeley sees the future as a return to an almost medieval style of pluralism, as he puts it, but that was a time when the church in scattered countries was almost as far removed from communication with the pope as we are from the stars. We live in a time in which communication with the center of unity is immediate. That is the problem for those who would construct their own interpretation of what being Catholic means. The pope speaks too clearly, too forcefully about what being Catholic is. So, since they don't want that, the only solution is to diminish the pope, rid themselves of him so they can announce a diversity of beliefs.

There's no doubt there are those who will applaud Father Greeley's vision of a dying order in the church that will be mostly gone in 20 years, but it won't happen. It won't happen because there are more faithful bishops than ambitious bishops. It won't happen because, while the voice of the dissidents may be loud, the faith of the people is strong and the Holy Spirit is transcendent.

## Thoughts on racism: Howard Beach must not happen again

by Antoinette Besco

A horrendous incident of racial violence occurred recently in a New York City neighborhood, leaving a young man dead. He was 23 and black, a victim of senseless hatred.

According to newspaper reports, Michael Griffith, along with two other black men, were returning home from a construction site where they'd gone to pick up paychecks. When their car broke down, three of the men left on foot to seek help. They walked into the nearby community of Howard Beach and stopped at a pizzeria to grab a bite to eat.

Meanwhile, several white youths driving by in a car had spotted the three black men walking and shouted "niggers." Twenty minutes later, the white youths saw them eating, drove away, rounded up other recruits and brought a gang back to the pizza place armed with bats and clubs. The black men, just leaving, were beaten.

Griffith started running and was chased until he ran onto the highway where he was



killed by an oncoming car. His death was a cruel tragedy of the worst kind. He was a victim of boys in a normal community, described by neighbors as very good kids from "fantastic" churchgoing families.

According to reports, Howard Beach is a closed section of New York—a white enclave that hasn't, in the words of one man, been "cracked" by blacks. Although the schools are integrated, the white residential section is pretty much segregated—isolated and insulated.

The problem is, when communities are isolated the residents usually feel they have implicit permission to keep it that way. They identify the community as "theirs" and feel justified in taking action to maintain the "purity" of their neighborhoods.

Many residents of Howard Beach were pained by the violent tragedy. Too many, however, attempted to justify and excuse what the boys did on grounds that they are afraid of crimes supposedly committed by blacks.

The question was asked repeatedly, "What were they doing there?" But that's irrelevant. This is America. We all have a right to basic freedom of movement. Yet, if a black man walks through a white neighborhood there is an automatic assumption that he is up to no good—not the mentality of a

democratic nation where basic human rights and the privileges of citizenship are open to all.

Crime among black youths is considerably higher than crime among white youths, and that fact causes white people to fear black people. But the vast majority of blacks are law-abiding citizens who are equally frightened of crime and should never be lumped together with criminals. Each one of us must ask how we would feel if prejudicial generalizations were made about us.

Laura Blackburn, chief counsel for the New York City chapter of the National Association for the Advancement of Colored People, said after the Howard Beach incident that racial tension is caused by "isolation, ignorance and fear."

If we want to end racial tensions, we must be vigilant in efforts to continue integrating our communities, to educate our children toward racial harmony and to dispel fear of one another.

Ms. Blackburn and others have suggested that a "poisonous atmosphere" of white backlash and hatred toward blacks is now building across the country.

I hope this is not true. But I know that despite the many triumphs of the Civil Rights Movement, a lot of prejudice has only been swept under the carpet.

We cannot allow anyone to justify prejudicial hatred in the name of protecting oneself from generalized fears. As Christians, we should link our hearts with Griffith—and resolve to work actively to replace fear and hatred with love. Howard Beach must never happen again.

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# TO THE EDITOR

## Are we loyal and obedient?

In the Dec. 19 column "From the editor" titled "We have a magnificent church in the U.S." we are told that American Catholics today are "loyal and obedient to the pope and bishops," a claim which is very hard to reconcile with the following now-familiar facts:

- 1) Less than half of the Catholics in this country regularly participate in the Eucharistic liturgy.
- 2) The majority of U.S. Catholics disregard the magisterial teaching on contraception.
- 3) The divorce rate among Catholics parallels that of all Americans.
- 4) In the Curran and Hunthausen cases the protracted deliberation of the National Conference of Catholic Bishops clearly manifested the bishops' fear that siding with the pope would offend many American Catholics.
- 5) Religious vocations, already at an all-time low, continue to decline despite the frequent pleas and urgings of the pope and bishops.
- 6) Most Catholics in this country favor a married clergy and women's ordination despite the magisterium's repeated reaffirmation of a celibate all-male priesthood.
- 7) A vocal and growing minority of Catholics are "pro-choice" on abortion.

What these and similar facts betoken for the future of the church in America, whether they are signs of decadence or of the crisis that will pass, or of something else, I don't know. What I do know is that they are not signs of obedience and loyalty to the pope and bishops.

I also know that a Catholic journalist should not conceal or deny facts as important as the American Catholics' repudiation of church authority. He should report it and help us understand it.

Nick Ring

Jasper

## Hope people will be receptive

I would like to thank you... for the article and the editorial (about teachers' salaries) in the Archdiocese of Indianapolis. I know that this is a crucial issue for those involved at all the levels of Catholic education.

The information provided in the article should serve to enlighten the entire membership to the problems that exist. Our hope and prayer is that, as a result of the articles, people will be more receptive to increased giving to the church and its many works.

The responsiveness, in your area of the church's structure, to the concerns of the education area, is greatly appreciated. In the immediate future it will not solve the problems. But it does show that there is concern for all phases of the church's mission.

James R. (Bob) Yost  
Principal, Chastard High School  
Indianapolis

## Justice and teacher salaries

While bishops hold national level meetings to improve many areas of American life, it is possible that local problems are not solved. Criticism of the national government is easier than cleaning up our own situation, which is too often painful and difficult. Are teachers in our own archdiocesan schools treated fairly and justly?

No. Millions invested by our archdiocese in banks could be used to raise teacher

salaries and get some educators off welfare-level salaries.

Shouldn't these same low-salaried professionals at least be exempt from tithing and paying tuition for their own children at Catholic schools? This would be some measure of justice if the powers-that-be approve. I know of many underpaid Catholic teachers who scrimp and sacrifice to pay their children's tuition.

It is a disgrace to the Archdiocese of Indianapolis when a Chastard teacher stated in the Jan. 30 issue of *The Criterion* that his salary qualifies him for the free lunch program and free heat. He also added that he had to work two other part-time jobs to support his family.

Our parishes in the New Albany Deanery are required to pay assessments for Providence High School despite the fact that, as I understand it, a local priest was left a large sum of money to retire the assessments. If our parish assessment were no longer required, we could use the money to repair our elementary school, buy needed equipment, hire more teachers, or improve the salaries of our present teaching staff. We might also be able to contribute a substantial sum to the Providence High School Development Drive. Some feel they are now paying enough through the assessment. I include myself.

New Albany

Virginia Winchell

## Faith through Catholic schools

The thoughts below are excerpts from a sermon given by Father William Munsch, pastor of Holy Spirit Church, Indianapolis. With his permission, I thought they were worth sharing with your readers:

How precious is the gift of faith. One of the means our parents and our grandparents and other dedicated people of faith have created as a way of passing on that precious gift is the Catholic school. It is a means of evangelization—spreading the Gospel—and has proven its excellence time and again in the past 200 years.

Many historians and sociologists cite the parochial school as the single most effective cause of the phenomenal growth and persistence of Catholicism in this country, which at one time was hostile to our faith.

The fundamental reason for the Catholic school is Jesus and his Gospel. Believing in Jesus means that Jesus and his Gospel are not optional. They are an essential part of life. The Catholic school, then, must work toward integration of life and religion. Belief and moral values are not only to be taught, but they must be experienced in the person of the teacher, in interaction in the classroom, in daily prayer, in worship and sacrament, in an atmosphere of celebration and commemoration and anticipation.

The Catholic school is the extension of the parents; the public school must be the extension of the state. And hence, the public school must be noncommitted in matters of religious faith and neutral in many areas of moral dispute, e.g., abortion. At best, the public school depends on a moral consensus of society at large which is increasingly hard to find.

As always, the maintenance of the Catholic school will take extraordinary effort. The Catholic school will always be different because we have to try harder. Our system isn't handed to us by an inexhaustible source of public funds. Our system could not exist without faith, idealism, personal investment by teachers and parents.

People say: Aren't there other priorities? Shouldn't we be putting our money, time and talent in more critical areas—for instance, social services? Frankly, this gives us pause. But it seems to me that the best way we can address the other social problems is by producing sound, conscientious Christians. It would seem to me that education and formation of individuals must come before social action, that formation of the Christian is the

beginning and cause of effective social action.

Those of you who have been disappointed in the Catholic schools, or haven't thought too much about it, come back! Help us make an even more effective system. Join us in this exciting enterprise of faith.

Donald E. Burkhardt

Rushville

## Vatican's policy toward Israel

The Vatican's policy toward Israel is explained by Magr. Higgins (Commentary column, Jan. 30 issue) by using quotes: "We have some serious problems with Israeli policy that need adjudicating under the procedures of international law," "The church rejects the Jewish people's right to organize as a nation among the world's nations," and "... Israel, the ancient Jewish homeland, has been reborn." This says it, but Magr. Higgins, Cardinal John O'Connor, and Marcia Goldstone (executive director of the Indianapolis Jewish Community Relations Council) ("To the editor," Jan. 30) seem to have difficulty in relating these words to real religions and nations.

The Vatican is the spiritual capital of the Catholic religion. It was established in 1929 as a nation to separate it from Italy, as a convenience to the Roman Catholic communities of all nations. It is pledged to permanent neutrality in all international affairs, and is not itself a member of the United Nations.

Israel claims to be the spiritual capital of the Jewish religion, and was established in 1948 as a sovereign nation to rule over a large part of Palestine. It is a member of the United Nations.

The United States did not officially recognize the Vatican as a nation until 1984 because some of our fellow citizens question the loyalty of American Catholics. We, of course, helped establish Israel, but some of

our fellow citizens question the loyalty of American Jews. The sensitivity of the issue of separation of church and state is a mere three centuries old in the United States. In the Middle East it is an old problem.

If the Vatican is to serve the Catholic communities of the Arab nations they must maintain absolute neutrality in their struggle with Israel. The interrelationships between religion, nationality and race in the Middle East are very complex. The nations are new, all post-World War I; but the interbreeding of races and the fractionalization of religions has been going on for centuries.

The last Crusade to straighten out this mess was in 1270. It ended in failure, and since then the Vatican has quite intelligently been trying to minister to the spiritual needs of the many small Catholic communities. Israel, through no fault of its own, has hardly been a help. In 1939, when Zionism became an active fighting force there were fairly large Jewish communities in nearly all the nations of the Middle East. Some voluntarily, some not, these no longer exist.

Cardinal O'Connor bringing his ecumenical efforts to develop understanding between Jews and Catholics, in the political atmosphere of the Archdiocese of New York, into the complexities of the Middle East, is stupid. The efforts to explain the Vatican in the United States is difficult, and our comprehension of the separation of church and state as it relates to the Middle East seems to me to be beyond all sensible comprehension.

Cardinal O'Connor is not new to the battle of the American Catholics' or Catholic Americans' dual loyalties. In 1964, Governor Mario Cuomo had to explain to him, in an excellent speech at Notre Dame, how he and Geraldine Ferraro could consider themselves Catholics and still support the Supreme Court's Roe/Wade decision on abortion. The issue certainly won't die for American Catholics as long as many prelates have pre-Vatican II mentalities, or for American Jews as long as they proclaim Zionism so loudly.

R.M. (Bob) Twitshell

Indianapolis

## St. Vincent de Paul Society Memorial Program



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Special memorial envelopes are available at all greater Indianapolis mortuaries or by writing St. Vincent de Paul Society, Box 19133, Indianapolis, IN 46219

## cornucopia

## Living under the sign of Aquarius

by Cynthia Dewes

It seems that all great men were born in February: Washington, Lincoln, St. Valentine, my husband. If only Martin Luther King's mother had waited a bit, we'd really have a "month of Sundays" going. As it is, school children wear out their fingers cutting and pasting decorations for the celebrations.

It must be that we need respite from the winter blahs. In our desperation for warmth and good times we grasp at heroes long gone, and celebrate with whatever comes to mind. The operative word here is "celebrate."

Opportunists hold "honest" cut-rate sales in honor of George Washington, who could not tell...you know the rest. Ditto for Abraham Lincoln, in hopes of emancipating us from our money. They even offer romantic getaway weekends in memory of St. Valentine, probably bemused as he looks down on it all.

In February red does not signify the color of martyrdom, but of love and honesty, with hearts and cherries forming its leitmotif. Cupid, a pagan figure, is seen everywhere firing his wicked bow with dimpled abandon. Even the stodgy groundhog becomes a celebrity in this month full of strange symbols.

Astrologers find February significant as

the zodiacal time of Aquarius and Pisces, the water bearer and the fish. Water, water everywhere, including lots of snow, fits the horoscope to the facts.

Besides forming a bridge between Christmas holidays and St. Patrick's Day, February is the prime time for winter vacations. Florida almost drops off the east coast at this time every year, weighted as it is with shared-time condo dwellers and Disney fanatics. The remainder of the population hangs out in Colorado ski resorts, thus fortunately balancing the continental tilt.

Often, although not always, February lists Shrove Tuesday, Mardi Gras and Ash Wednesday among its attractions. It is one of the few months relatively free of televised football games, and TV re-runs mercifully have not yet begun. Mini-series do well, since the place to be most evenings is indoors, bundled up in goosebump body bags.

Ironically, during February lightweight clothing becomes the only kind available in stores, just when our woolen gloves disintegrate and our boots spring leaks. Gardeners dog-ear their seed catalogs and pets start to shed winter fur. New Year resolutions have had positive results in four or five documented instances. Fleas are finally under control, or at least dead until further notice or reincarnation, whichever comes first. For being the shortest month of the year, February has a lot going for it. Once we master that first "r" in its name, and not only pronounce it correctly but also spell it without having to think twice, we realize that we can handle it. Now that it's half over, let's say we keep it.

## check it out...

Two opportunities for Insights and Images on I. Journey Through the Old Testament and II. Clay as Meditation will be presented by Benedictine Sisters Cornelia Gust and Juliann Babcock from 9:30 to 11 a.m. and from 7 to 8:30 p.m. on Wednesdays, March 11, 18, 25 and April 1 and 8 at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. \$6 per session or \$25 for all five sessions if paid by March 11. Bring your Bible, an old shirt, and paper and pencil. Call 788-7581.

IUPUI University Theatre and I.U. School of Journalism will co-sponsor a free symposium on Apartheid and Disinvestment from 3:30 to 5:30 p.m. on Friday, Feb. 20 in Mary Cable Building Theatre, 535 N. Blackford St. Speakers include Michael Massing, Holy Cross Father Oliver F. Williams and Trevor Brown. Call 274-0667 for more information.

The Office of Ministry to Priests will sponsor an inservice event for pastors, DREs, principals, parish staffs and leaders called *Beholding the Households of Faith: Ministry With a Family Perspective* from 9 a.m. to 3:30 p.m. on Wednesday, March 18 at Beech Grove Benedictine Center. \$10 per person, payable to Ministry to Priests, includes lunch. Call 236-1497.

New Albany Deanery Catholic Youth Ministry will sponsor 1987 Winter/Spring Religious Studies for Adults who work with youth at the Aquinas Center, Clarksville. Program offerings include: Faith Themes in Adolescent Catechesis; Catholic Basic Teaching; Prayer in the Classroom, Par-Liturgy/Liturgy Planning; and Woman: Who Am I in the Church? Each program consists of a four-evening series to be held from 7 to 9:30 p.m. on Monday evenings, Feb. 23, March 2, 9 and 16. \$15 fee per person. Pre-registration is required; deadline Feb. 16. Contact the Youth Ministry at 707 W. Highway 131, Clarksville, Ind. 47130, 812-945-0354.



**LATCHKEY PILOT PROGRAM**—A latchkey program called "At Home Alone" is presented to third graders using material provided by St. Francis Hospital's Health Habits public service series. Her, South Grove Elementary School teacher Lisa Randall discusses home security with (from left) John Curtis, C.J. Luntz, Lena Chick, and Sabrina Walker. Additional topics in the program include safety, dealing with fear, use of the telephone, and after-school snacks. Those wishing more information on the latchkey or other programs may call St. Francis Educational Services Department at 783-6151.

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## Play at Little Flower School focuses on life of Elizabeth Seton

by Margaret Nelson

St. Theresa Little Flower School in Indianapolis wound up Catholic Schools Week with a play and an open house for parents. And the play was about a most appropriate person: St. Elizabeth Seton, who established the Catholic school system in the United States.

The entire sixth grade participated, under the direction of Theresa Eckrich, parish music director. Eckrich had adapted the script from a movie so that the different voice parts were read at a microphone, while the actors moved about freely on the stage.

Young Kelly Massari played the saint from the time she was a wealthy New York teen-ager attending dances through her marriage, the growth of her family, her husband's death, and her conversion to the Catholic faith in Italy. The play showed the persecution of early American Catholics and the saint's establishment of the Daughters of Charity to run a system of Catholic schools in the U.S. Kelly had lots of help from her classmates, who read or acted out everyone from the saint's children to the cardinals who considered her for beatification.

Two boys had pretty heavy duty, removing each person who "died" on a school bench. And in those days when tuberculosis was rampant, death came at an early age, taking the saint's husband, two daughters, two students, and, finally, Elizabeth Seton herself. Since the events occurred almost 200 years ago, the audience was able to find humor in the "pallbearers" repeated exits.

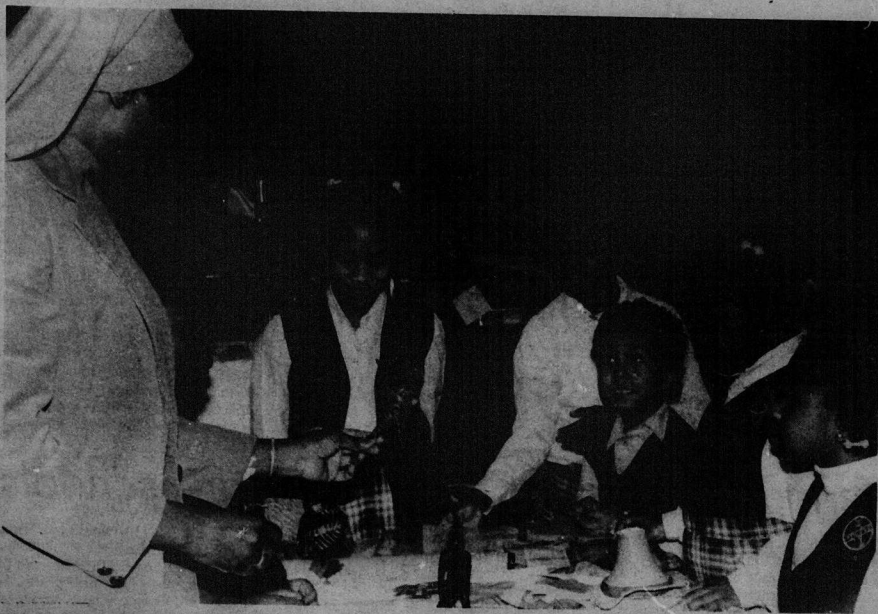
The finale brought each student down from the stage in a procession that encircled the gymnasium. Each held a sign with the name of an archdiocesan school. A narrator



**YOUNG SAINT**—Ken Schacte (from left), Ann VanArudel, and Kelly Massari are among Little Flower sixth graders who depict the life of St. Elizabeth Seton.

told of the saint's "legacy to millions of school children and orphans in the United States—the Catholic school system." Another added, "On September 14, 1975, Pope Paul VI declared Mother Elizabeth Ann Bayley Seton a saint in the Roman Catholic Church—the first American saint."





**MISSION INTEREST**—Missionary Sister of Our Lady of Africa, Demetria Smith (from left) shows St. Andrew's students A.T. Simpson, Nicole Owens, Turan Dahney, Michael Scimey, Angela

Edwards, and Markenia Yates souvenirs from Africa. Sister visits the schools with a talk on global issues for the Society of the Propagation of the Faith. (Photo by Margaret Nelson)

## Revival at St. Joan in 2 weeks

by Richard Cain

A revival "without the tent" is planned for Feb. 27-Mar. 1 at St. Joan of Arc in Indianapolis with the theme "The Kingdom of God." It will feature witnesses by lay people and clergy on how the kingdom is working in their lives, according to Terri Bates, a member of the St. Joan of Arc Evangelization Committee.

On Friday, Father Donald Schmidlin, pastor of St. Joan of Arc, will speak on the topic, "You Are Not Far from the Kingdom of God." On Saturday, Franciscan Father Charles Dahiby, pastor of Sacred Heart in Indianapolis, will speak on "The Kingdom of God is Now."

On Sunday, Father Glenn O'Connor, pastor of St. Philip Neri in Indianapolis, will speak on "The Kingdom of God is Within You." Each evening will also feature time for worship, prayer, singing and fellowship.

Each evening's activities will be held in the church's social hall and run from 7-9 p.m. All are welcome.

### more check it out...

✓ **Indianapolis St. Mary of the Woods College Alumnae** will sponsor a public fundraising Gala on Saturday, March 21 in the Skyline Club in Indianapolis. Beginning with cocktails at 6:30 p.m. the evening includes dinner at 7:30 p.m. and a reverse raffle. Tickets are \$50 per person and reservations are limited. Reservation deadline is March 14. Call Mr. and Mrs. Richard L. Wiplman at 253-2707 or Mrs. Robert J. Boyle at 676-0555.

✓ **The Terre Haute Diocese** will sponsor an *Afternoon With Jerry Gabel* speaking on "Justice in Ministry," an application of Christian justice and compassion in our work with others, as an inservice opportunity for pastoral and educational ministers from 12:30 to 3:30 p.m. on Monday, Feb. 23 at St. Margaret Mary Parish hall, 2405 S. 7th St., Terre Haute. \$3 fee includes lunch. Register before Feb. 21. Write: Religious Education Center, 2801 Ohio Blvd., Terre Haute, Ind. 47703.

✓ **The Catholic Widowed Organization (CWO)** and the Family Life Office will sponsor a *Workshop for the Widowed* entitled "Toward a New Beginning" from 8:30 a.m. to 3:30 p.m. on Saturday, March 7 at the Catholic Center, 1400 N. Meridian St. Dominican Sister Mary Jablonski will deliver the keynote address on "Widowhood: One of Life's Transitions." Workshop subjects include, among others: loneliness, managing stress, the first two years, goal setting and moving from grief to a full life. \$15 fee includes lunch. Widowed persons of all faiths may register by Monday, March 2 by calling 317-236-1506.

✓ **The Workshop for Folk and Instrumental Ensembles** sponsored by the Office of Worship and mentioned in last week's Check It Out will be repeated on Saturday, April 11 at Sacred Heart Church in Jeffersonville. Call 317-236-1483 for more information.

✓ **Franciscan Sister Kathleen McShay** will conduct an *Exegetical Workshop* from 10 a.m. to 3 p.m. on Saturday, Feb. 28 at the YMI, 5th and D Sts., Richmond. \$5 cost. For more information write Sister McShay at 4119 Royal Oaks Dr., Richmond, Ind. 47374.

✓ **Purdue Cooperative Extension Service** will present a program on "Enhancing Day Care II: So Many Children You Don't Know What To Do?" from 7:30 to 9:30 p.m. on Monday, March 3 in room 106 of IUPUI Lecture Hall. Topics include: establishing a parent-caregiver partnership, shrinking tax dollars,

insurance know-how, and creative teaching in family day-care. To register send \$10 check payable to: Enhancing Day Care, Marion Co. Extension Service, Home Economics Dept., 9245 N. Meridian, Suite 118, Indianapolis, Ind. 46260, or call Jane Hildenbrand at 848-7351 or 253-0671.

✓ **St. Francis Hospital Center** will sponsor its tenth annual luncheon and fashion show, *Picture Perfect*, to benefit establishment of magnetic resonance imaging services, on Saturday, March 14 beginning at 11 a.m. in Hyatt Regency ballroom. Tickets are \$18 and reservations are due by Wednesday, March 4. Call 783-4192 for more information.

### vips...

✓ **Butler University graduate Bill Sylvester** has been named Head Football Coach at Roncalli High School. Sylvester is a 1990 graduate of Chastard High School where he quarterbacked the Trojans in the 1979 city championship and state regional championship games. In 1979 he was named to the Indianapolis All City Team and was honorable mention All State. He has been at Roncalli since 1985 as a teacher and coach.

✓ **Marian College president Dr. Louis Gatto** has been re-elected president of the Consortium for Urban Education. He has also been appointed to the new Advisory Board for FM 90, the NPR affiliate of Channel 20; and has been appointed a state coordinator for the National Association of Independent Colleges and Universities.

✓ **Archbishop Edward T. O'Meara** was among those receiving the Bronze Pelican plaque awarded by the Boy Scouts of America at ceremonies on Sunday, Feb. 8 at SS. Peter and Paul Cathedral, Indianapolis. The adult award signifies five years of service to scouting and this is the first time an Indianapolis archbishop has received the award, according to Father Mark Svarzhopf, Indianapolis archdiocesan chaplain.

Also receiving the Bronze Pelican were Janice Bays, Joseph Green, Eugene Hopkins, Betty Koehl, Betty Schmitt, and William Wooten III. James Hayes, Sr. and Patricia Young received the St. George medal for ten years service. And Mary Francis, Theresa Steffer and Diane Wuesterfeld received the St. Elizabeth Seton Award. Members of Brownie and Girl Scout troops received Family of God and I Live My Faith awards, with 12 members of three troops earning the Marian Medal. Boy Scouts receiving the Parvuli Dei and Altare Dei awards. Matthew A. Bess of Troop 386, Our Lady of Greenwood Parish received the Pope Pius XII award.

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# Base communities are bringing new church in So. America, priest says

by John F. Fink

"A new church is emerging in South America that is vital and exciting," Holy Cross Father Robert Pelton said in a talk at St. Luke Church, Indianapolis, Saturday, Feb. 7. He spoke about Christian base communities and the way they are changing the church in South America.

He said that the church in Latin America has been challenged by military dictatorship and oppressive totalitarianism, but it is very committed.

"Historically, the church has worked from the top down to the people," the priest from the University of Notre Dame said. "What's happening in South America is that

the church is working from the people in the Christian base communities to the top." This is caused partly because of the lack of priests, he said.

There are now 180,000 base ecclesial communities, he said. "They are 'base' because they come from the reality of the life of the people at the grass roots; they are 'ecclesial' because they are church communities that organize themselves, live the Gospel, and celebrate the Sacraments of the Christian life; and the are 'community' because they are composed of people who together participate and share in the struggle to live the fullness of life in the church," he said.

Father Pelton, who has spent many years in South America, particularly in Chile and

Brazil, said that the Christian base communities are making the presence of the church more alive because they are closer to the people. "The lives of men and women have been irrevocably changed" by the communities, he said. They meet in small groups to solve the serious problems of poverty. They have built homes, established health care clinics, improved literacy rates, and trained leaders. "The people have discovered their voices" through the communities, he said.

All this has not been achieved without tensions, he noted. But, he said, the result has been a constructive dialogue between institutions and the community.

Father Pelton said that the U.S. bishops

have been affected by the changes in Latin America. He attributed the wide consultation that now takes place before the bishops issue pastoral letters, such as those on nuclear war and the economy, at least partly to a meeting in Puebla, Mexico that San Francisco Archbishop John Quinn attended while he was president of the National Conference of Catholic Bishops.

He also believes, he said, that the church in the next century will be different here in the U.S. than what we know today because the development of the church will come from the people. He pointed both to the fact that there will be fewer clergy and that the laity have assumed greater roles in the church since Vatican II.

Base communities exist not only in Latin America, he said, but also in Africa, Asia and other Third World Countries.

He said that Pope John Paul II supports base communities but feels apprehension about the possibility that they can be manipulated by Marxists. Father Pelton said that his experience indicates that this is not a problem in Chile and Brazil.

## High schools offering enrichment for elementary schools

by Margaret Nelson

High schools throughout the archdiocese make their facilities and resources available to nearby elementary schools, sometimes even providing courses with instruction.

At Secunia High School on the Indianapolis East side, six classes are utilized by seven deans elementary schools for one class period each week. Using Secunia teachers, the high school offers typing, music/band, drafting, and home economics

to 7th and 8th graders, adolescent growth and development for 8th grade girls, and weight training for 8th grade boys.

Ott Hurrie, coordinator of Secunia's practical arts program, added that a few students from St. Therese Little Flower 8th grade attend daily foreign language or advanced algebra classes, for which they receive letter grades.

At Our Lady of Providence High School in Clarksville, instructors and school facilities are provided for five elementary

schools to take music, shop, and home economics. The schools are St. Anthony of Padua in Clarksville; Sacred Heart of Jeffersonville; and Holy Family, Our Lady of Perpetual Help, and St. Mary's of New Albany.

Each course is offered one day a week at the high school. For one academic quarter a year, the boys take home ec and the girls take shop. Principal Robert Larkin commented, "It's interesting to see the boys sewing." The practical arts program has been offered to elementary students for more than ten years.

Sixth grade students at St. Andrew the Apostle and St. Lawrence schools in Indianapolis took part in a three-day program on drug and alcohol abuse that was presented by Prevention Using Student Help (PUSH), a group of drug-free students from Brebeuf Preparatory School, with parental guidance. Using a "peer" point of view, the older students present the correct information about drugs and warn about the consequences of their use. Examples of positive peer pressure are given to them before the age when most children are enticed to use drugs. Parents are invited to an evening program on the final day of the presentation.

Brebeuf sponsors speech and math contests for elementary students. The speech

contest was held on Saturday, January 31, with separate rounds at 9:30, 10:30, and 11:30 a.m. Speech coach Bill Hicks said that the program serves students in grades 6-8 from public and private schools throughout the state. Trophies were presented at 1 p.m. The math contest is held in May for archdiocesan 7th grade students who excel in that subject. Trophies are awarded to the winners and all who participate receive certificates. Cathedral High School, Indianapolis, sponsors an Academic Olympics for elementary school competition. St. Simon and St. Gabriel representatives had their own preliminary competition before the high school's first round, which was held on Tuesday, Feb. 3. Though most team members are 8th grade students, some 7th-graders represent their schools. Sometimes an outstanding 6th grade student even makes the team.

Seven-member teams from 27 Catholic schools in Indianapolis and the surrounding area are competing for the individual plaques. All who participate will receive certificates. During each team competition, there are two bouts, with a short break between. The Cathedral Academic Olympics play-offs will be held in early March, with the semi-finals scheduled for Saturday, March 7. Topics covered include current events, religion, history, math, and grammar.

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## U.S. diplomat able to visit priest detained in Transkei

WASHINGTON (NC)—A U.S. diplomat was able to visit Marianhill Father James Lee Casimir Paulsen, detained in the black South African homeland of Transkei, said Sen. Carl Levin, D-Mich.

Michael Maters, deputy consul general in Durban, South Africa, was allowed to visit Father Paulsen for about 30 minutes and said he appeared to be in good health, Levin said Feb. 2. The senator said he received his information from Martin Chesse, the U.S. consul general in Durban.

Until Maters's visit, U.S. officials had not been allowed to see the priest, detained without charge since Dec. 17. The visit occurred at police headquarters in the community of Butterworth.

"Transkei officials told Mr. Maters that an investigation involving Father Paulsen is still under way," Levin said in a statement. "They said it has to do with alleged harboring by Father Paulsen of persons suspected of illegal activities."

He said he was told the priest could not have legal counsel unless or until he is formally charged.

Father Paulsen, born in Milwaukee and raised in Detroit, attended St. Meinrad Seminary. He has worked in Transkei since 1978.

A senior police official has said Father Paulsen was held in connection with helping "Transkei's most-wanted man." He later said he was referring to the people responsible for a July attack on a police station in the Transkei capital of Umtata.

Transkei is one of 10 black homelands created by the South African government. It is one of four which opted for independence, but only South Africa recognizes it as an independent nation.



Marianhill Father  
James Lee Casimir Paulsen



# Catholic groups tell Congress to remember homeless, family, poor

WASHINGTON (NC)—Getting down to work in late January, the 100th Congress wasted little time in taking up such issues as housing and welfare reform. Neither did the U.S. Catholic Conference and Catholic Charities USA in focusing on those problems and asking lawmakers to remember the poor and the family.

The two Catholic organizations, in separate testimony to Senate and House panels dealing with homelessness, suggested that church and private agencies cannot alone cope with the growing problem of lack of shelter and called for more federal involvement.

Americans "can no longer fool ourselves" about the failure to provide a basic human right in adequate housing, according to Father J. Bryan Hehir, USCC secretary for social development and world peace.

In testimony submitted to the Senate Banking, Housing and Urban Affairs Committee's Subcommittee on Housing and Urban Affairs, Father Hehir said that "it is becoming clearer that homelessness is not primarily caused by personal failures but by institutional failures."

The homeless increasingly include

"families with children and one or both parents who are employed," the priest said in testimony released by the USCC Feb. 2. He cited a "a 75 percent reduction in housing aid" from the federal government in the last several years.

"The marketplace itself does not and will not provide adequate and affordable housing for the poor," he said. "It is essential, therefore, that government policy initiatives be undertaken to ensure decent shelter for all Americans."

Father Edwin M. Conway, administrator of Catholic Charities for the Archdiocese of Chicago and treasurer of Catholic Charities USA, told a House of Representatives subcommittee Feb. 4 that church services and facilities for the homeless are insufficient to cope with homelessness.

In testimony for Catholic Charities to the House Subcommittee on Housing and Community Development, he recommended implementation of various services and programs, including:

- Short-term psychiatric hospitalization or detoxification services for those in need of such care, followed by placement in supervised residential programs.
- Low-cost permanent housing.
- More shelter programs for families, battered women, pregnant women and youths.
- "Second-stage" residential programs offering training, educational services and shelter.
- Efforts to reduce the "unconscionable level of nearly 7 percent" unemployment.

In other testimony for the USCC, Father Hehir Feb. 2 advised Congress to increase welfare benefits, provide them to two-parent families, and redesign the system to encourage gainful employment.

Basing his remarks on the themes of the U.S. bishops' 1986 pastoral letter on the economy, the priest urged implementation

of a national welfare eligibility standard and a national minimum benefit level "to ensure adequate levels of support."

Current welfare levels vary from state to state.

The system also should provide benefits to families with two parents at home—a reform opposed by the Reagan administration—because often now "families must separate to survive," he stated.

"In half of the states, two-parent families with children can get no welfare aid, no matter how poor they are." He termed the policy "flagrantly unjust" and "not morally defensible."

The USCC also expressed skepticism about two other possible welfare changes—requirements that teen-age mothers live at home with their parents and that single mothers of pre-school children be forced to take jobs.

Sometimes teen-age mothers "simply cannot live with their own families" because their parents try to force them to have abortions or because of other problems in the home, Father Hehir stated.

## Edith Stein, Mo. Katherine Drexell are declared venerable

by Greg Erlanson

VATICAN CITY (NC)—Edith Stein, a Jewish convert who became a Carmelite nun and was killed by the Nazis, and American Mother Katharine Drexel have been declared venerable, the Vatican announced.

Two others also had their causes for sainthood advanced by the Vatican Congregation for Saints' Causes in a Jan. 26 ceremony attended by Pope John Paul II.

In the decrees, published Jan. 27, the congregation declared Miss Stein a martyr of the church and possessor of "heroic virtues." Miss Stein, whose Carmelite name was Sister Teresa Benedicta of the Cross, was executed in an Auschwitz gas chamber Aug. 9, 1942.

The heroic virtues of Mother Drexel, founder of the Sisters for the Blessed Sacrament for Indians and Colored People, also were proclaimed. Mother Drexel, member of a wealthy Philadelphia family, renounced her fortune and in 1861 founded her order.

Father Robert Sarno of the Congregation for Saints' Causes described Mother Drexel as a "wonderful model of religious life."

Her ministry showed the "Catholic Church's involvement in meeting the

spiritual and material needs of the Indians and blacks in the U.S. in a period when both races were neglected and even abused," Father Sarno told National Catholic News Service.

Further advancement of her cause—beatification and canonization—will await the approval of miracles judged to have been obtained through her intercession.

In the case of Edith Stein, the declaration of martyrdom means no proof of miracles is required for her beatification.

Miss Stein's postulator, Carmelite Father Simeone Tomas Fernandez, told NC News she may be beatified during the pope's trip to Germany this May, but added he did not know for sure.

Though raised in a Jewish family in what was then Germany, now Poland, Miss Stein was an atheist before her conversion to Catholicism at the age of 31. Eleven years later, in 1933, she entered the Carmelite order.

As Nazi anti-Semitism grew, the order sent Miss Stein to a convent in Holland. Following the German conquest of Holland, Miss Stein and her sister Rosa, who had followed her into the church, were sent to Auschwitz and executed.



INDIANA EDITORS—The editors of Indiana's five Catholic diocesan newspapers met in the offices of the Indiana Catholic Conference in Indianapolis. They are, left to right, seated: Brian Oberwies, *The Northwest Indiana Catholic*; Gary, Tom Russell, the *Lafayette Sunday Visitor*; John F. Flak, *The Criterion*, Indianapolis; standing: Father Joseph Zlink, *The Message*, Evansville; and John Ankenbruck, *Today's Catholic*, Ft. Wayne-South Bend.

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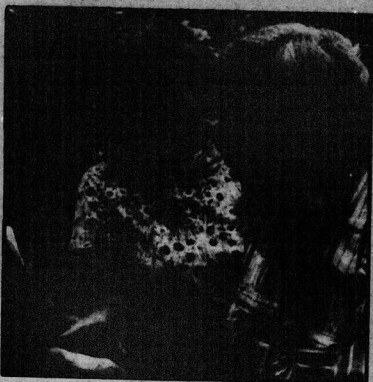
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# Pope critical of certain annulments

by John Thavis

VATICAN CITY (NC)—Pope John Paul II has expressed concern over what he said was a growing number of annulments granted for reasons of "mental incapacity" in recent years, "especially in some countries." He did not identify the countries.

The "mental incapacity" argument is sometimes used as a "pretext" to dissolve failed marriages, the pope said in a talk Feb. 5 to members of the church's chief marriage court, the Roman Rota.

The pope said judges must protect the church "from the scandal of seeing the value of Christian marriage practically destroyed

by the exaggerated and nearly automatic multiplying of declarations of nullity when marriages fail, under the pretext of some immaturity or mental weakness by those contracting it."

He criticized experts in psychiatry and psychology who "evaluate every (marital) tension as a negative sign, and as an index

of weakness and incapacity to live a matrimony. Unfortunately, it can happen that such assumptions are sometimes uncritically accepted by church judges," he said.

The pope emphasized that marriage requires sacrifice and often involves difficulties, and said a failed marriage was never in itself enough reason for annulment.

The consulting of outside experts is allowed by church law to determine whether a person was mentally capable of entering into a marriage. The pope warned, however, that such opinions can be "a real occasion of deception for the judge" when the experts do not share the Christian view of marriage.

Some of those consulted, he said, see marriage as a mere means of "gratification" or "psychological decompression."

"The judge, therefore, cannot and must not ask the expert for a judgment about the nullity of the marriage, and should feel even less obligated by the judgment the expert may eventually make in this regard," Pope John Paul said.

By refusing annulments, church judges often perform a "service of charity" for couples, the pope added. "They are at least helped to not deceive themselves about the real causes of their marriage's failure, and saved from the risk of finding themselves in the same difficulties in a new union."

## Koop says AIDS fight is not against people

by St. Mary Ann Walsh

WASHINGTON (NC)—U.S. Surgeon General C. Everett Koop has called on evangelical Christians to see the fight against AIDS as a battle "against a disease, not against people."

Koop, speaking Feb. 2 at the annual convention in Washington of the National Religious Broadcasters, said that AIDS—acquired immune deficiency syndrome—is predicted to strike a quarter of a million people next year.

He asked the broadcasters to overcome prejudices against homosexuals and sex education and to support "a fundamentally moral crusade against a brutal, humiliating and fatal disease."

"If you regard homosexual behavior as sin, please remember that one of your fundamental teachings has been to 'separate the sin from the sinner,'" he said.

Koop told the broadcasters to "re-examine who you are and what you stand for." He recommended abstinence from sexual activity for adolescents and faithful monogamy for adults, but said that in the absence of either "an individual must be warned to use the protection of a condom."

Koop said that the fatal AIDS disease, which he noted has been compared to the bubonic plague, affects not only homosexuals but also "truly innocent people." Among the latter, he said, are "wives of bisexual men" and "babies born to I.V. (intravenous) drug users or otherwise infected mothers" who are "being abandoned and are dying alone in hospital nurseries."

He also urged people not to abandon AIDS victims, saying, "The sick and the dying require our care and our compassion, no matter how the illness was contracted."

Koop said that the AIDS battle requires education in sexuality which discusses homosexuality. He said that children should be instructed about AIDS "along about the junior high school years" and said schools have a role in sex education because "a parent can never be the exclusive educator."

Koop noted the influence of television and

movies on teen-agers and cited Michigan State University research which found that large numbers of ninth and 10th-grade girls daily watch between one and two hours of soap operas where sexual intercourse between unmarried persons is shown or discussed an average of 1.56 times an hour.

The research also found that a larger number of boys and girls watch three to four hours each evening of prime-time television, where Koop said "unmarried intercourse is shown or discussed on an average of once an hour."

## Vatican newspaper editorializes on condoms

by Greg Erlanson

VATICAN CITY (NC)—Efforts to stop the spread of AIDS through the free distribution of condoms are superficial and contradict common moral sense, said a Vatican newspaper editorial.

The Feb. 8 front-page editorial in *L'Osservatore Romano* also defended Catholic teachings on sexuality and denied the church wants to "profit" from the AIDS crisis by "reimposing its taboos."

The editorial appeared at a time when several European bishops' conferences have challenged government proposals to encourage the use of condoms to prevent the spread of AIDS, acquired immune deficiency syndrome.

Because AIDS is spread primarily through seminal fluids or blood, proposals to

control its spread have included the distribution of condoms to high-risk groups, including homosexuals.

Instead of using the crisis for "a serious examination of the state to which a self-proclaimed culture has reduced human sexuality," the paper said, people try to preserve their "alleged liberty" by "distributing prophylactics freely."

One needs only "good common moral sense to understand the superficiality and absurdity of such a remedy," it said.

"If, as it seems, the spread of the disease is connected to a particular behavior," the editorial added, the only "reasonable" decision "is to act in a way that that behavior does not continue and is not spread."

The editorial said the church teachings on sexuality—which sanction sexual intercourse only within marriage—are not based

on the health benefits but on "obedience to the laws of God." Nor will the church cease its teachings "when—as everyone of us hopes—the spread of (AIDS) is ended," the editorial said.

The editorial followed a Feb. 6 announcement by Vatican Radio that the Swiss bishops' conference had criticized that country's anti-AIDS campaign for being "insufficient and ambiguous."

The information campaign—which encourages the use of condoms—is "legitimate and necessary," the bishops' statement said, but by encouraging activity "that does not conform to human dignity," the campaign may be a danger to the faithful.

The bishops of Germany, Scotland, Ireland and England also have criticized their governments' AIDS campaigns in recent months.

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# Today's Faith

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## The difference between the Mass and evening news

by Margaret O'Brien Steinfels  
NC News Service

Early on in my school career—probably second grade—I was told by my Lutheran playmate that her family went to church to pray. As a recent first communicant, I knew Catholics went to church to receive Communion. Our ecumenical dialogue ended on that quasi-factual note.

I have since learned that Lutherans receive Communion and that Catholics pray. Still at some level I function with the theology I learned at 7. At non-eucharistic liturgies or prayer services, I feel that with nothing to eat and nothing to drink this is not a very interesting celebration.

On the other hand, the opposite is also true: Eating and drinking without conversation is equally dismal.

The Eucharist is the heart of our Sunday celebration, the reason we assemble for Mass. But like all human gatherings, there must be a way for us to talk to each other and to talk to God. We greet one another; we hear the word of God and we respond; we sing; we offer one another a sign of peace.

And there is a place in the Mass where we may speak and listen to one another. Over the last year its importance has been forcefully brought home to me.

The Prayers of the Faithful at our Sunday Mass are often extensive. People are not shy; they speak up and they pray. Many, through their work or neighborhood contacts, know the poor, the homeless, families having a hard time keeping their lives together. So we pray for the poor and the vulnerable, for those who have few resources material or spiritual.

Some of my fellow worshippers seem to know many sick and dying people who need our prayers. We pray for them. We also pray for the church and for government officials and for peace in Nicaragua and Northern Ireland and in places most of us have never heard of. And we pray for our own community.

Sometimes there are prayers of thanksgiving and appreciation but

usually it is prayers for the hopeless and the helpless.

Sometimes there seems to be no end to these prayers. For a very long time I found our lengthy laments excessive. But now I think I've changed my mind. What each one brings to our Sunday gathering and says in the form of a prayer is part of the conversation among us and with God. There are people and events that burden our hearts; we need to say what they are.

This past year there were several deaths among people who came to our Sunday Mass. Prayers over our loss and remembrances of the dead, their families and friends, have been part of our Sunday celebrations. These were not anonymous names or unknown faces but people who had been there Sunday after Sunday. Even if it was only a nodding acquaintance that most of us had, they were part of our community and their absence was felt.

These new names added to our prayers made me realize how unique the Prayer of the Faithful is. Our prayers and the Mass in which they are embedded may be the only place in our culture where men or women can publicly express sadness and feelings of helplessness in the face of their own or another's sufferings, and where the rest of us can join in their prayer.

Reports on the evening news of death and carnage, of child abuse and homelessness, seem only to increase the bland seriousness of news commentators. It is unprofessional to express strong emotions, whether of sorrow or outrage, in public. Similarly, in insurance companies and welfare offices, in operating rooms and on construction sites, wherever we work we must restrict ourselves to modest expressions of what we feel when a crisis strikes.

But when a neighbor dies or illness strikes a co-worker, when our patient has an acute attack of a chronic mental illness, or when a client-family falls apart, there is cause to be sad and to weep. We need to pray for comfort and compassion. We need to say: "Let us pray to the Lord." The eucharistic liturgy is the place where we can do that together.



## Catholic faith is community-minded

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

A cricket field in Australia... a park in Dublin... an airport hangar in France... a cathedral in India: These are spaces that still ring with the memories of Pope John Paul II celebrating Eucharists with multitudes of people.

When the pope travels, his celebrations of the Eucharist are more than just filler between major speeches. Yes, his speech to the United Nations counts for a lot. But in his own mind, the true goal of his 1979 pastoral visit to New York was that of a priest, offering Mass with and for his people at Yankee Stadium.

Catholicism is a community-minded faith. The very word for church traces itself back to the Hebrew term for "called community."

Jesus did not assemble individualists to do their own thing. He gathered together 12 individuals and formed them into a community. He called the apostles and worked with them until they became what we now call the apostolic college, a community of apostles.

What was their first task after Pentecost? To call people to Christ, to form them into community and to assemble them for the "breaking of the bread."

God assembles us out of love. He

assembled the Hebrews at Sinai because he loved them and wanted to experience a pact of affection. Jesus invited his apostles to the upper room because he loved them. "I call you friends, not slaves."

Love still invites people to the joy of community. Assembling for the Eucharist is a response to the divine love that beckons one to worship. The spires, domes and bell towers of parish churches serve as physical reminders and settings of this dialogue between an inviting God and a responding people.

What results, however, is more than a pleasant fellowship experience. Nor is God merely interested in crowds or mass appeal. God's ultimate purpose for assembling us at Mass is to offer us, in a sacramental experience, the purest love available. That is the saving love of Jesus Christ, won by his cross and resurrection and mysteriously made available to us by our personal and communal participation in eucharistic worship.

But why community? Perhaps no other regular act of the church better fulfills the words of Jesus: "Where two or three are gathered in my name, there am I in the midst of them."

God told Adam, "It is not good for man to be alone." Others are needed to bring fullness to human experience.

At worship, the sharing of faith by the assembled believers, the kindness and affection experienced, the sense of a shared goal and destiny create an environment that other experiences cannot match over the long haul. And the affectionate call to Eucharist can be the beginning of a new phase of loving concern for others.

John Paul II carries the meaning of the Mass, whether it is in the simplicity of an Iowa farm church or the grandeur of St. Peter's Basilica. He invites people to come, to bring the gifts of every culture to the altar of God whether it is a cluster of fresh roses in Canterbury, a soccer ball in Italy or an ebony saint's statue in Africa.

"Come to the Welcome Table." That is the divine assembly call.

## This Week in Focus

Along his pilgrimage routes, Pope John Paul II frequently assembles the people for a celebration of the Eucharist. Why? What difference does it make that God's people assemble to celebrate the Eucharist?

Margaret O'Brien Steinfels observes that the Sunday liturgy is the place where people can come and talk with God and with each other. She finds a big difference between the tone of the evening news, with its reports of tragedy and illness, and the tone of the Prayers of the Faithful at Mass. Steinfels is editor of Church magazine.

Jesuit Father Mark Link tells a story of Jesuit Father Walter Ciszek and other Soviet prisoners who found it urgent to assemble for the Eucharist under conditions of

risk and inconvenience during World War II. Father Link is a writer and lecturer living in Plano, Texas.

Norbertine Father Alfred McBride points out how important the Eucharist is during Pope John Paul II's visits to different lands. The Eucharist isn't just the filler between the pope's major speeches, Father McBride says. He is a consultant to the papal visit office at the U.S. Catholic Conference.

Father John Castellet says that assembling the people for the Eucharist was common during the pilgrimages of St. Paul and other leaders in the early church. These celebrations were "visible signs, sharp reminders" that the church is a "called people," the biblical scholar says.

# Mass in the Gulag

## The message

by Fr. Mark Link, SJ  
NC News Service

Jesuit Father Walter Ciszek, a Pennsylvania-born priest, was arrested during World War II by the Soviets. Accused of being a "Vatican spy," he spent 23 years in prisons and labor camps in Siberia. He was forced to work with other Catholic prisoners from dawn to darkness in sub-zero weather, seven days a week, without adequate food or rest.

How did these Catholic prisoners survive under such horrendous conditions? Father Ciszek reveals the answer in his book, "He Leadeth Me." They drew strength from the Eucharist. The priest, who died in 1984 at the age of 80, writes:

"I have seen priests and prisoners deprive their bodies of needed sleep in order to get up before the rising bell for a secret Mass. We would be severely punished if we were discovered saying Mass, and there were always informers. But the Mass to us was always worth the danger and the sacrifice."

Describing the conditions under which they celebrated Mass, Father Ciszek says: "We said Mass in drafty storage shacks, or huddled in mud and slush in the corner of a building site foundation... there were no altars... Yet in these primitive conditions, the Mass brought us closer to God than anyone might conceivably imagine."

The loyalty of these prisoners to the Mass leads us to two important reasons why we Christians gather to celebrate the Eucharist.

First, the Mass is a source of strength to us on our pilgrimage through this world. Without the Eucharist to sustain us, few if any of us would ever be able to complete the pilgrimage.

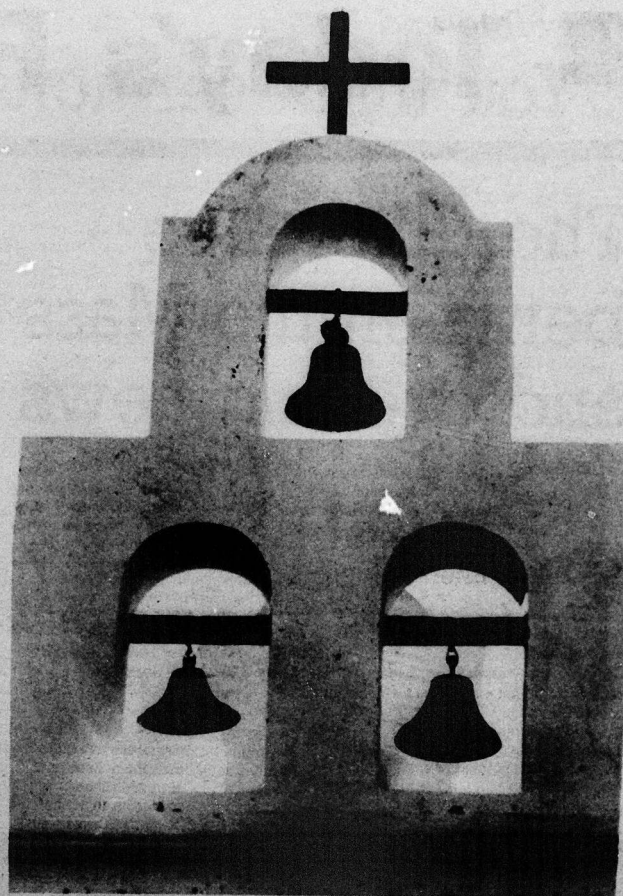
When Jesus said at the Last Supper, "Do this in memory of me," he wasn't asking us to do him a favor. He was doing us a favor. He was making it possible for us to survive our pilgrimage in this world, just as the Mass made it possible for the prisoners to survive.

A second reason for gathering to celebrate the Eucharist is not for our own sake but for the sake of the entire human family. It is the way we proclaim to them the good news about Jesus Christ. It is the way we proclaim the most important message of history: "Christ has died, Christ has risen, Christ will come again."

This is a message that the world needs to hear. It is a message the world wants to hear. It is the message Jesus entrusted us to preach: "Go then to all peoples everywhere and make them my disciples... and teach them."

The message Christ entrusted to his church cannot be spoken by a single person. It needs to be spoken by the whole Christian community in every nation on earth.

For here on earth, we are Christ's body. We are Christ's voice. We are Christ's heart. If we are silent, Christ is silent. If one of us is silent, a part of Christ is silent. If a part of Christ is silent, a part of his message goes unheard.



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## The Bible and Us

# You think sermons are long now...

by Fr. John Castelot, NC News Service

On his way back from Greece to Jerusalem, St. Paul stopped at Troas. Luke tells us what happened there: "On the first day of the week when we gathered for the breaking of the bread, Paul preached to them. Because he intended to leave the next day, he kept on speaking until midnight" (Acts 20:7).

An unfortunate accident momentarily interrupted his extended homily. There were many lamps in the room and they made it very stuffy. A young man perched on a window sill fell asleep and tumbled out the window. Luckily he was quickly revived and was able to share the Eucharist with them. And then Paul went on talking until dawn.

His next stop on the homeward pilgrimage was Miletus, not far from Ephesus, where he had spent three years. He sent word to the leaders of that community, calling them to Miletus where he delivered a touching farewell address. "After this discourse, Paul knelt down with them all and prayed. They began to

weep without restraint, throwing their arms around him and kissing him for they were deeply distressed to hear that they would never see his face again" (Acts 20:17-18, 36-38).

The call to assemble in community seems to have been a regular feature of the apostolic journeys. Along the pilgrimage route, the people assembled. It was natural enough; if Paul or others wanted to communicate with the people of one of the churches in person, the best procedure was to call them to worship and address them within that context.

However there was another almost sacramental significance to these calls to worship. They were visible signs, sharp reminders that they were a "called" people, that they owed their very existence as Christians to God's gracious call to accept his saving love in Christ Jesus. This notion of "call" permeates Paul's letters.

Take for example, the beginning of the first letter to the Corinthians: "Paul, called by God's will... to you who have been consecrated in Christ Jesus and

called to be a holy people..." (1:1-2). "God is faithful and it was he who called you to fellowship with his son, Jesus Christ our Lord" (1:9). And later, "Brothers, you are among those called" (1:26).

This calling of people together signified their oneness with God's people of old. The Old Testament prophet Hosea, speaking in the name of the Lord, had reminisced about the great pilgrimage of the exodus: "When Israel was a child I loved him; out of Egypt I called my son" (Hosea 11:1). All throughout the long pilgrimage through the desert to the Promised Land, the people responded to Moses' repeated calls to gather together at the Tent of Meeting, as it was known. This was a constant reminder that they were not journeying alone. The God who had called them out of Egypt was journeying with them and wanted them to be always conscious of his presence and active concern.

All of this is summed up in the very word for "church." The Greek word is "ekklesia" which means assembly, but also a "calling forth." The church is the assembly of God, called forth by his gracious favor to worship him, to spread the good news of his saving love and to find fellowship and strength for the journey in the company of "those called."

## Education Brief

# We find out who we really are through the action of the Eucharist

"Through the Eucharist... man shares in the sacrifice of Christ which this celebration actualizes, and he also learns to find himself through a gift of himself, through communion with God and with others, his brothers and sisters.... The church from the beginning expressed and confirmed her identity through the Eucharist." (Pope John Paul II in his 1985 encyclical on the Holy Spirit, "The Lord and Giver of Life")

Think back to an occasion when it seemed particularly important, urgent, that a community had assembled for a celebration of the Eucharist. Perhaps it was a funeral, when the surviving family members had great need for the support of the church and its people. Perhaps it was the time of a baptism, when the parents of a new child had a great desire to celebrate the new life coming into their family with others. Perhaps it was an ordinary Sunday liturgy when, for whatever reason—pressured by the events in your

*At that moment, the people worshiped not so much alongside each other, but truly with each other.*

life; refreshed by recent experiences; thankful for a turn of events in your life—you were acutely aware of your own desire to be with the church and its people.

There are occasions when one has a renewed sense that it makes a real difference whether or not the church gathers—assemblies—as a community for the liturgy. They can be occasions when a fuller glimpse is caught of what the church is meant to be as a community.

Consider the words of Pope John Paul II: "The church from the beginning expressed and confirmed her identity through the Eucharist." By participating in the Mass—through this action—one can begin to grasp the church's identity more fully; one begins to see, too, what a difference its community life makes.

## Resource

"Gathering Prayers," by Debra Hintz. "Prayer binds us, unites us and makes us one. As we gather in community, prayer gives us a common bond as we turn our attention to God and open ourselves to the presence and guidance of our Lord," the author writes. These prayers, arranged around the liturgical seasons and broad topic areas such as peace and justice, praise and thanksgiving, can be used by any group of parishioners meeting to pursue a common activity—from parish council meetings to liturgy planning sessions. Hintz recommends using creativity to set up a special environment for prayer; setting the mood for prayer can sometimes be accomplished just by dimming the lights and lighting a single candle, she says. (Twenty-Third Publications, Box 180, Mystic, Conn. 06355, 1986. Single copy, \$7.95.)

This is also an occasion of self-discovery, as the pope's words suggest. Again, it makes a difference that one assembles with others. In the Eucharist a person "learns to find himself through a gift of himself, through communion with God and with others, his brothers and sisters," says Pope John Paul.

Think back to an occasion when it became just a bit clearer to you that assembling for the Eucharist, the church's ordinary activity, was really an extraordinary thing to do.

What difference did it make at that moment that the people worshiped not so much alongside each other, but truly "with" each other?

## Food For Thought...

- What difference does it make that the people of the church assemble as a community to celebrate the Eucharist?
- Why does Pope John Paul II say that in the Eucharist the church's identity is expressed and confirmed?
- What does the Greek word for church mean, according to Father John Castelot?
- Why did Margaret O'Brien Steinfels change her mind about the lengthy Prayers of the Faithful in her parish community? What is the difference she sees between the tone of these prayers and the tone of some reports heard on the evening news?

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# Children's Story Hour Going to Mass is very important

by Janaan Manternach  
NC News Service

Robert Southwell was only 16. But he knew he wanted to become a Jesuit priest and return to his homeland, England, as a missionary.

Robert studied in France because all Catholic colleges in England were closed. It was not safe for Catholics to live in England then. Robert asked to join the Jesuits but they said he was still too young. So he walked all the way from Paris to Rome to talk with the Jesuit superior. The superior was so impressed that he let the determined youth join the Jesuits.

A few years later Robert was ordained a priest. He was told he could return to his beloved England. The young priest knew how dangerous it would be. He had heard about priests being arrested, tortured and killed. But he also knew that the English Catholics needed priests to celebrate the Eucharist.

So he sailed for England and slipped ashore one night on an area of the coast where few people ever went. He made his way, traveling all the way to London at night.

There a brave Catholic family hid him in their house. He celebrated the Eucharist for them and for their neighbors in secret.

Later Father Southwell went out into

the country towns to celebrate Mass with groups of Catholics. Priest-hunters searched for him and several times almost captured him but he escaped just in time. He continued to celebrate the Eucharist for groups of Catholics who risked torture and death to receive Communion.

In June 1592 a Catholic girl named Anne decided to work with the priest-hunters because of the large rewards they offered. She invited Father Southwell to come to her parents' home.

Thinking she wanted him to come to celebrate the Eucharist, Father Southwell went. But Anne was not there. He became suspicious, especially when he heard people outside the house. He hid in a secret room that Anne's parents had built for visiting priests. But Anne had told the priest-hunters where it was.

They broke into the house and captured Father Southwell. They took him to prison and tortured him, hoping to force him to name other priests. But he refused.

Father Southwell was imprisoned in the Tower of London for over two years. During this time he wrote many poems, some of which are still heard to day. Then he was put on trial and condemned. He died on the gallows at the age of 34 on Feb. 21, 1595.

Pope Paul VI canonized him a saint in 1970.



## What Do You Think?

- What dream did Robert Southwell have as a teen-ager? How did he show that his dream was no passing fancy?
- How can you tell that the Eucharist was very important to Catholics during Father Robert Southwell's time?

## Children's Reading Corner

"Sunday's Children" by James Bitney and Suzanne Schaffhausen is a book of prayer-poems that reflect on how the Sunday Eucharist helps give meaning to our ordinary lives. The book is divided into five sets of prayer-poems including: Sunday is a Gathering Day; Sunday is a Storytelling Day; Sunday is a Thanking Day; Sunday is a Sharing Day; Sunday Shapes All Other Days. (Resource Publications Inc. 190 E. Virginia St., San Jose, Calif. 95112. 1986. Paperback, \$9.95.)

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# The implausible promise

## Marriage is most dangerous thing many people do

by Fr. James Tunstead Burchaell  
Excerpted from the book "For Better, For Worse"

Many people are surprised that marital promises are so frequently spoken to the wind. The statistics are known: more than a third of all American marriages now end in divorce; about a third of those people now marrying are survivors of divorce and are entering unions with an even higher break-up rate than their earlier marriages. My surprise, however, is otherwise: I wonder why there are not more divorces.

As a Catholic, I am warned by our tradition that marriage is the most dangerous thing that ordinary people do. Just when a person has become independent of home and family, and has developed and understood one's personal appetites and interests, and has dreamed one's dreams—just then, he or she surrenders that independence. No one is ready to marry until he or she has somehow asserted himself or herself as free from family; but just then, one is expected to give up that freedom, to live at one with another person who has till then been developing her or his own individuality. How

could anyone imagine that this kind of undertaking would be successful?

Our tradition also tells me that there is no affection nor compatibility nor ecstasy between man and woman that can make them two-in-one, or can help them grow together; steadfast loyalty and service, though, can make them one and can summon up the affection that makes the oneness joyful. It also teaches that marriage will be followed by a succession of other calls to other cubits of self-growth through self-giving.

No sooner do a man and a woman settle into a rhythm of companionship than it is disturbed by crying in the night, and burdened by a perpetual papoose. More to live, more to love.

No sooner has a child grown to hear, to obey, to go potty properly, than another arrives, a beginner in the process parents had just figured out: a rookie at childhood just when they are all stars in motherhood and fatherhood. More to live, more to love.

No sooner have the children grown to make something of themselves, with orthodontists and adolescence and zits all left behind, than they

want to leave their parents behind too, and their eyes and minds look other places for fun and future and the sharing of confidences. More to live, more to love.

No sooner has career experience risen to a point where one could now take on much higher responsibilities, than one discovers that the years of climb are over, and one must make do with other kinds of satisfaction. More to live, more to love.

No sooner are wives and husbands freed of their full household, and ready for the quieter times for reacquaintance (strong enough now to accept that one's lifelong partner is not as stimulating as one might have hoped, and now not so likely any more to rejuvenate), than there comes the spoilage of illness and the evening of energy. More to live, more to love.

And, amid all those common changes in the seasons of marriage, there come the squalls, the unexpected strokes: a daughter arrived home with her child, an uncongenial in-law to take in, a wife's romance, a husband fired from his work, a young widow, a child lost to drugs or highway accident, a son-in-law whose eye cannot meet yours. More to live, more to love.

Always more. Never enough. Always to stretch, to accommodate, to put away preference. The energies and wisdom and patience needed for the last rough time never seem enough for the next. More growth always seems to be required, simply to be able to continue on. And this is if one is lucky and supported, not thwarted. If your partner is at this particular time an added burden, not a comrade, then you feel ready to break.

It is astonishing, then, that more men and more women do not give up and abandon their marital commitments. If marriage requires of a person such a continual sacrifice of self to common needs—and this sometimes when one's partner is at fault—then instead of asking "How do so few fail?" we should simply say, "If that is how things are between husband and wife, it is not advisable to marry."

Does this sound like cynicism? It may sound strange and inappropriate from within a tradition which seems to teach that marriage for better, for worse, until death, is as available to most people as, say, balancing one's checkbook stubs, or driving with a stick-shift, or stopping the greasies.

But that is not what our tradition tries to convey. Fidelity in marriage, it teaches, is about as easy as being a cheerful paraplegic, or recovering from alcoholism, or forgiving an associate who has embezzled you into bankruptcy. To give one's life away to a lifelong partner, and to go on growing and coping and forgiving faithfully enough to have it endure as long as promised: that, our tradition teaches, is extraordinary, not ordinary.

But it is no more extraordinary, no stronger, no more dangerous, no more difficult, than fidelity to God. The promises of Christian faith are struck at the same mint as the promises of Christian marriage: both promise to persevere for better or for worse throughout an unknown future; both volunteer for missions through territory sometimes friendly, sometimes hostile; both survive only by repeated forgiving, a forgiveness pledged before the offense. Christians believe about marriage what we believe about faith: that bones are often broken when humans collide, but the healed bone is strongest at the mend.

So infidelity to marriage vows should be no more or less astonishing than infidelity to baptismal vows, or any other abandonment of others when the cost of faithfulness is felt.

Perhaps it will become worse than it is now. One thing to worry about is that the current change in the public and social relationships between men and women may possibly provoke even more disintegration of marriage and family.

This is not to imply that in the past we have had male-female patterns which were all that nourishing to family. Sometimes they have starved it.

For instance, we all know this pattern. After their marriage, the young wife supports her young husband in his dedication to excel. Through long working hours and evenings on the job and weekends devoted to the job, he manages to rise within his career. There is travel,

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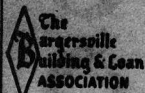
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# Making in-laws into out-laws

*Certain attitudes and actions cause most of the problems*

by Valerie Dillon

Reprinted from Columbia magazine

Recently I made a discovery. I really dislike mother-in-law jokes! Perhaps I've just become more sensitive because three of our four daughters have married and now I am part of that maligned group. This, however, doesn't blind me to one indisputable fact—that in-law problems often do make life miserable for families.

Occasionally I meet couples whose in-law relationships have gone smoothly for years. But more often, parents and married children must work hard to keep relations harmonious. Sometimes a stalemate cold war is the closest they can come in a near-lifetime of trying.

What are the reasons? What goes wrong? There's not a lot written about the topic, but I've discussed it with counselors and individuals of all ages. Their experience suggests that certain attitudes and actions cause most of the problems. I'll call these the seven deadly sins that make in-laws outlaws. Here they are:

**Deadly Sin No. 1—A parent still trying to "own" one's child.**

We parents really never did own our children, you know. But especially after marriage, this is

a serious matter that can wreak havoc in relationships. Parents must let their grown sons and daughters live their own lives and make their own mistakes. A father who pushes his son-in-law into the family business... a mother who becomes hurt because her daughter-in-law doesn't use all her recipes... parents who give advice without being asked and who issue dire warnings if different decisions are made—these alienate both their child and the in-law, and/or they will cause friction between them as the son or daughter tries to please Mom and Dad.

"In-laws think you should do things a certain way because that's how they did it," says one husband. "They bought their dream house at a certain age, so that's what we should do." A 32-year-old man says bluntly: "I do not want to be controlled, but my mother-in-law is still trying to keep her finger on what all her children and their families are doing. She has to know what's going on at all times."

It's human nature for parents to continue to care deeply about their now-grown children. But they need to be more friend than parent, showing support, interest and concern, offering advice only when asked. One daughter-in-law put it: "I wish Bill's parents knew when to back off."

**Deadly Sin No. 2—Children not wanting in-laws to count at all.**

This is the flip side of Sin No. 1—young people who say, "I didn't marry his folks," and who choose to disregard the bonds and influence of parents in the life of their partner. Such persons usually are insecure and fearful of close ties with in-laws. So they prefer to live in another town or to remain emotionally distant and cool to all overtures of friendship. They also make it clear to their spouses that spending time with parents borders on disloyalty.

Unfortunately, such individuals fail to see that the person they married has been shaped by the family he now has left. The way he expresses feelings, spends money, celebrates holidays, views children all stem in part from his family of origin. Counselor David Mace speaks of the "invisible in-laws" who, even though not present, continue to have an impact on the lifestyle of their grown son or daughter. Doesn't it make sense to try to know and understand one's in-laws as a means to better understand one's partner? To say nothing of the improved relationships that come when friendliness, openness and acceptance are shown to the persons who have produced this special individual that you married?

**Deadly Sin No. 3—Acting as if good manners aren't needed.**

The biggest offenders are those who drop in without calling, who ask personal questions and believe they deserve a response, who borrow money and "forget" to pay it back and who excuse invasions of privacy with, "Well, after all, we're family, aren't we?"

"I don't drop in on my kids," declares a 60-year-old widow. "I don't visit unless I get an invitation. It's the only way you can be sure that you aren't coming at a bad time or putting them out." A young daughter-in-law says she makes a constant effort to understand her in-laws and "to fit into the family" whatever it is they're doing. Another praises her husband's parents: "They both have extremely warm and welcoming attitudes. They include us in activities without being overbearing."

Respect is another key ingredient. States one middle-aged son-in-law: "My mother-in-law and I have an understanding. She makes her statement about some issue and I make mine. And that's it. We know where we each stand and we leave it alone."

In short, good in-laws are as sensitive, thoughtful and respectful toward family as they would be toward prized friends.

**Deadly Sin No. 4—Playing favorites.**

Both the younger and older generation can be guilty here. A 43-year-old salesman comments bitterly: "Jill and I never were as successful, never had as nice a house, never really were okay in the eyes of her folks. No matter how hard we tried to please them, we didn't measure up to her sisters and their husbands. It really hurt Jill." Such comparisons are odious. They poison love and affection among family members. They create anger and resentment. They are never acceptable.

Another form of playing favorites occurs when the younger married couple clearly expends more time and energy on one set of parents, especially at holiday time and other special occasions. Often it is the wife's parents who enjoy this favoritism because she keeps the social calendar. Her husband may be unhappy about it but unwilling to raise the issue. His parents, if they value family ties, will recognize and resent being slighted and in all probability will blame their daughter-in-law.


An especially damaging way to play favorites is to single out one grandchild as "special," often the oldest. When grandparents show special attention or give "just a little extra gift" to one youngster, they leave a hurt that the young parents, if not the children, may never get over. This is especially dangerous if there are adopted children or some from a first marriage blended into a family setting.

**Deadly Sin No. 5—Using grandchildren as pawns.**

It works both ways. A grandparent, feeling shut out of his married children's lives, might pump a grandchild for information. Or he might make derogatory remarks about the child's parents to win sympathy from the grand-  
(See IN-LAWS, page 26)

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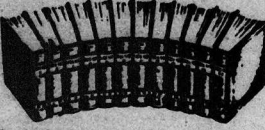
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# To work or not to work?

*Tips for couples who decide both must have outside jobs*

by Mary Coyne-Wessling

Before they've bought the baby furniture, before they've even picked out a name, many young expectant couples have already made a major decision affecting their child—whether both of them will continue to work outside the home after the baby is born.

Maryanne and Ernie Vasilloff of Charlotte, N.C., decided that she would stay home and care for their daughter, Kristen, for an extended period of time.

"Working (outside the home) was the furthest thing from my mind when she was born," said Mrs. Vasilloff. "It wasn't really a tough decision to make because my job wasn't in my career field. It wasn't that rewarding a job."

But shortly after Kristen was born, the Vasilloffs saw their savings dwindling to cover their new expenses.

"When our finances started getting tough, we began to talk about my going back to work," said Mrs. Vasilloff.

"I would have liked nothing better than to make our life financially secure so Maryanne wouldn't have to go back to work," he said. "I didn't want a lifestyle that demanded she work."

Despite the pressures, the Vasilloffs said the decision was made by both of them and they feel it was the right decision at the time. "I have nothing against women pursuing a profession outside the home," said Vasilloff. "I just wanted Maryanne to have an option about working and not make it a necessity."

Mrs. Vasilloff was fortunate enough to find a

part time job in her field as an occupational therapy assistant at a nearby hospital. Although her job was a good one, the time away from Kristen took a good deal of adjustment for the young mother.

"I was a basket case when I first went back to work," she said. "I worried all the time about Kristen."

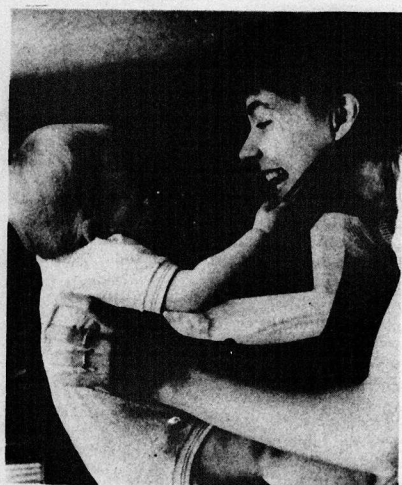
The Vasilloffs said finding the right day care was a harder job than finding the right job. "We went through two private homes and three day-care centers in less than a year," said Mrs. Vasilloff.

The turmoil of returning to work and finding a healthy environment for their daughter has subsided for the most part. It has now been more than a year since Mrs. Vasilloff went back to work and Kristen was placed in day care.

"Kristen certainly hasn't suffered," said Vasilloff. "She's learned so much in her playschool."

The Vasilloffs said that talking out their frustrations and feelings about raising a family and working has paid off. They say that by sharing their emotions, they are better able to cope with them. They added that sharing the household chores is also important to a smooth running home.

Another vital step they've taken in their married life is to get involved in outside activities as a couple and to get away from their personal worries for awhile. The Vasilloffs have been involved in their diocesan Engaged Encounter program for the past few years. They said they enjoy helping other young couples prepare for marriage. No doubt they have much to say



**ADJUSTMENT**—Maryanne was fortunate enough to find a part-time job in her field as an occupational therapy assistant at a nearby hospital. Although her job was a good one, the time away from Kristen took a good deal of adjustment for the young mother. (NC photo by Nancy Ellen Roth)

about how they are raising children in a two-career family.

Above all else, the Vasilloffs said the best way they handle family decisions is to trust God.

"We believe that God has a plan for us.

There's a reason for everything. Our faith is knowing things will work out," said Vasilloff.

"Our faith is being tested more now than it ever has," said Mrs. Vasilloff. "We have to remind ourselves to relax and put things in God's hands."

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# Learning to be compatible

*The art of compromising demands that both partners be mature*

by Ana Rodriguez-Soto

Meet Peggy and Raul, a modern Romeo and Juliet in the star-crossed sense. They're in their 20s, madly in love and planning to get married, but they haven't looked beyond the romance of the wedding day.

The "macho" charm that now attracts Peggy to Raul may poison their relationship later when she discovers his view of marriage: The woman cooks, keeps house, and takes orders from the man who makes all the financial decisions alone.

A similarly shocking discovery awaits Raul, for Peggy's streak of independence means that she will demand equal rights as a wife and probably insist on working outside the home.

How can they live "happily ever after"?

By compromising, says Dr. Henry McGinnis. In every marriage "sometimes you make trade-offs and you acknowledge the trade-offs." Compromising demands that both partners be mature and good at communicating.

Peggy and Raul are McGinnis' favorite "clash" couple. The veteran marriage and family therapist, who has taught more than 100 marriage preparation courses for the Archdiocese of Miami, uses the fictional Peggy and Raul to make a point about compatibility in marriage: It doesn't come magically with the sacramental blessing. Compatibility is earned, day by day.

"Marriage is a never-ending mixture of compromises," he says. "You can't always do what you want."

Personality clashes are not limited to couples whose cultural backgrounds are as diverse as Peggy's and Raul's. She is Irish and he is His-

panic. In today's fast-moving society, few people marry the hometown sweetheart they grew up with. Even if they do, chances are that time spent away at college or a stint in the military may change one of them forever.

Marital role expectations are imprinted in the home, McGinnis says. These expectations say, "This is what's expected."

But it is possible for couples to work out their role expectations. The key is "to be as mature as possible and flexible," McGinnis says. "Work on common goals. Build on the commonalities, with the common denominator of communication. You and I can agree to disagree and that doesn't destroy the relationship."

McGinnis points out that lack of communication is at the root of most marriage problems.

"It's a skill that really has to be learned and worked on," he says. He tells couples they shouldn't wait until they're married to begin talking seriously about their future together. This includes: What each expects from marriage, their goals and plans, their dreams, their views on life, children, religion and politics.

The marriage preparation period (between four and six months) established by most U.S. dioceses and such programs as Pre-Cana and Engaged Encounter are excellent opportunities to stimulate couples "to think, reflect and discuss," McGinnis says.

After the wedding day, the communication skills learned before must be practiced constantly. As long as a thing is "defined and agreed upon, there's no problem," McGinnis says.

Maturity is another trait that all couples must bring to marriage.



**CHAUVINIST**—The "macho" charm that now attracts Peggy to Raul may poison their relationship later when she discovers his view of marriage: the woman cooks and keeps house and takes orders from the man who makes all the financial decisions alone. (NC photo by H.T. Kellner)

McGinnis defines maturity as a combination of characteristics, chief among them "the capacity to manage one's own affairs reasonably well" and "the capacity to delay gratification."

Mature people also "recognize that there have to be concessions (in marriage). You don't always have to feel the way I feel," McGinnis says.

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# Merging two homes into one

Couples today own more than couples did in the past

by Debbie Landregan

"Your place or mine?"

That worn-out cliché from the singles' scene confronts many engaged couples, particularly older ones, as they plan their lives together after the Big Day.

Michael and I wrestled with that question after we decided to get married last year. He owned a home in the Philadelphia area. I had a house in Dallas. We toyed with the idea of selling both and relocating to Bowling Green, Ky., the midpoint between our two cities, but reason prevailed.

Besides, when Michael popped the question, it was too pronged: "Will you marry me and move to Philadelphia?"

To say "yes" to the first meant succumbing to the second. I succumbed and my house went on the market.

Gone are the days when the bride simply packed her few things into a suitcase and moved from her parents' house into an apartment with her new husband. Couples in the 1980s are waiting longer to get married—the average age for women is now 23 and for men, 25—and they are more apt to live on their own prior to taking a walk down the church aisle. And the longer they wait—Michael and I were both 32—the more likely one or both are to be homeowners, with all the "necessary" possessions and furniture that homeownership entails.

And therein lies the problem, nay, the challenge of a marriage between two homeowners, or for couples who face the arduous task of merging one fully-stocked household into a second established one. The scriptural passage, "and the two shall become one," wasn't just referring to the bonding of man and wife. His antiques, your contemporary furniture and all those little knickknacks must become one too.

It took me eight years to put my home in order and one month to disassemble it. Michael supported me in this dreary task via telephone with his constant reminder, "Don't bring everything." Being a sentimentalist, as well as a card-carrying pack rat, however, reason often went out the window in my packing. How could I leave the bookshelf my father built for me for my 20th birthday or the now-frayed towels my grandmother monogrammed?

The fruits of my labor, 41 boxes, a truckload of furniture and miscellaneous yard tools, greeted Michael two months before the wedding. He now admits that it was then he started having a few second thoughts about marriage. The trauma he experienced then, however, was only a shadow of what was to come after the wedding.

By the time we made it from Dallas to Philadelphia in my not-so-trusty little car, neither of us was ready to face the mountains of boxes that lay inside his front door. The house looked like a supermarket on stocking day, only there were no stock boys around to help unpack the boxes. Three days later, our wedding gifts, all 21 boxes of them, arrived at our humble abode.

Our work was cut out for us. But being the troopers we both are we embraced the challenge, although not wholeheartedly.

Merging two households can only be accomplished with patience, understanding and a willingness to live with a mishmash of different decorating styles.

"Are you hanging something on the wall again?" Michael has asked me repeatedly, only to add, "Well, don't put too much up."

I, on the other hand, have done my part in putting aside my keen decorating principles.

"Do we have to keep that picture right there by the front door? It's just too cutesy," I said.

"But, Debbie," Mike replied. "I love that picture!"

The picture stayed. After all, he does live here too.



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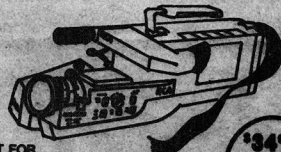


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# The 'imperfect' honeymoon

Four rules to help make this a special time to be together

by Cindy Liebhart

**Honeymoon Rule No. 1:** Don't expect everything to be perfect.

Cindy and Don Myers, married last February at St. Patrick's Church in LaSalle, Ill., were the last people to leave their wedding reception. Although the dancing had gone on into the wee hours of the morning, the couple wanted to savor every moment of this once-in-a-lifetime celebration.

It meant, however, just two hours of sleep before the couple had to rise and set out for Chicago's O'Hare airport in time to make an 8 a.m. flight to Miami. There, at 2 p.m., they boarded a ship for their honeymoon cruise to Jamaica, Grand Cayman Island and Cozumel, Mexico.

Exhausted and hungry, the newlyweds established priorities: Lunch could wait; they needed a nap desperately.

When they awoke several hours later, the ship was being pitched by a stormy sea. Hunger pangs gave way to immediate queasiness.

Only five (yes, five!) people out of a dozen newly married couples showed up for the ship's "honeymooners meeting" a short while later. Cindy and Don, neither willing to admit just how bad he or she was feeling, attended.

"What you two need is a bowl of chili with

onions," teased a man with an iron stomach and no tact.

At that, the already shaky couple realized they would not make dinner. Seasickness sent them reeling back to their cabin.

"I looked at my husband, the man to whom I had just pledged the rest of my life, and said, 'I wish I would just die,'" Cindy recalled. And then she made a quick exit to the bathroom.

"I kept thinking, 'I know this will be funny someday,'" Don added. "But at the time, we both felt pretty miserable."

The Myers were asleep by 8:30 that evening.

**Honeymoon Rule No. 2:** Maintain a sense of humor.

Fortunately for the Myers—and for most couples—the honeymoon proved to be more delight than disaster. Part of it was their ability not to let a few foibles ruin the entire trip.

They laughed later—and still laugh—about that first night at sea and other minor mishaps, like Cindy's unintentional slide across a slippery deck when the ship's Western-dance class was asked to demonstrate their newly learned steps. ("Nothing was hurt but my pride," she laughs.)

**Honeymoon Rule No. 3:** Make sure ahead of time it's something you both want to do.

Nothing can ruin a honeymoon faster than the

tension that arises when what one spouse really wanted was a quiet, lazy weekend at a country inn, not the hectic sightseeing and theater-going week in New York they are currently in the midst of. Worse is when one spouse starts worrying that things are costing too much.

Of course, this must be addressed in the planning stages. Start early. Discuss with one another the kind of honeymoon you both want and how much money you can afford to spend.

Then do your homework. Don't rely only on advertising brochures. Consult travel guidebooks, which are written in the style of a critique, and travel agents. Talk to friends who have been there. Solicit recommendations about hotels, restaurants, activities. Get reasonable estimates on the cost of everything—airfare, hotels, land transportation, meals, hidden expenses.

Since both Don and Cindy enjoy traveling to new places, trying new kinds of food—and since they were married in the dead of an Illinois winter—a Caribbean cruise seemed ideal for them.

Today, they reminisce together excitedly about their tour around the island of Cozumel with a taxi driver who spoke no English but who would stop frequently so they could take photographs of pretty settings. They remember quiet dinners and afternoons lounging by the pool.

But most of all, they remember it as a special time together—a time to relax after months of planning wedding details, a fun vacation with a best friend, a time to focus on one another and on their new life.

Which brings me to **Honeymoon Rule No. 4:** Take lots of pictures.

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# Looking ahead in the marriage

*Couples should plan  
for when the romance fades*

by Father James Bacik

It is difficult for couples approaching marriage to ask the most significant questions. Wedding preparations demand great attention to detail. Couples who have fallen in love tend to see the future in an optimistic light which obscures questions about future problems.

The pervasive cultural myth of stirring romances with happy endings can block critical inquiry into the realities of married life.

In this situation, pastoral ministers have the important task of helping couples ask the right questions—questions about improving communication, developing their spiritual lives and dealing with inevitable problems.

Couples need to learn more about each other's interests, strengths, weaknesses and foibles. Questions about child rearing, church participation and civic involvement should be discussed in depth.

One way of trying to penetrate the easy optimism of engaged couples is to ask what they will do when they "fall out of love." How will they respond when the glamour of romantic love fades, leaving the difficult task of making their marriage work.

F. Scott Peck's book, "The Road Less Traveled," can be a helpful ally here. Writing out of his experience as a practicing psychiatrist, Peck makes a sharp distinction between falling in love and genuine human love which he defines as the will to extend oneself "for the purpose of nurturing one's own or another's spiritual growth."

Falling in love, he says, is not a deliberate choice but a spontaneous response to another person perceived as sexually desirable. This romantic response is effortless and produces a sense that one has finally discovered the key to happiness. The heart soars and the world looks brighter.

That experience, however, does not guarantee the kind of fruits which accompany genuine love, such as the expansion of personal horizons, reduced selfishness and mutual growth.

On the contrary, romantic love sometimes makes people feel that they have reached the peak of personal fulfillment and therefore are less inclined to pursue spiritual growth. Their relationship may become dependent and closed, thus precluding opportunities for personal development from other persons and situations.

"Falling in love" can retard mutual growth by creating the illusion of permanency. The couple simply assumes that the positive feelings of attraction and liberation which are so intense now will automatically continue. This assumption prevents people from preparing for the time that such romantic feelings fade.

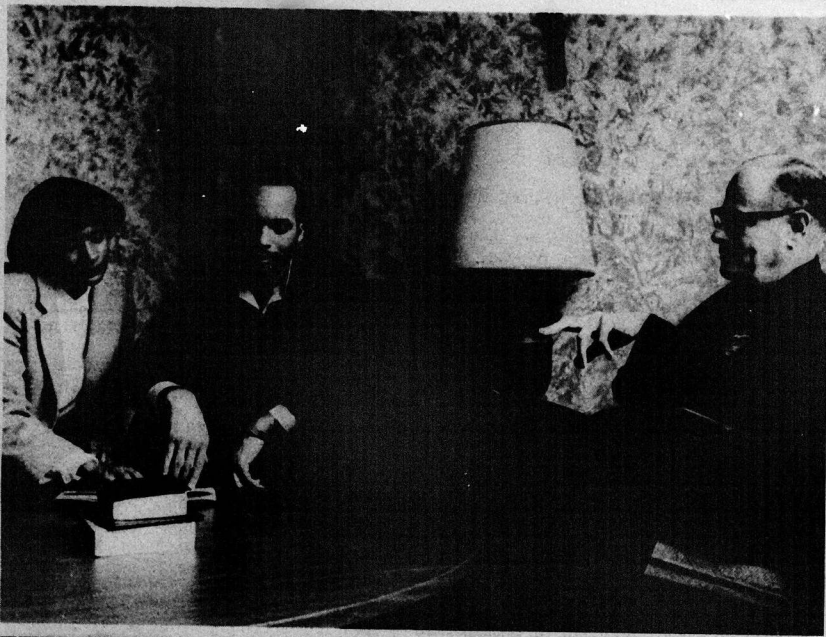
Unprepared for this terrible disappointment, couples often drift toward divorce without ever appreciating the positive potential for growth which accompanies the changing character of their relationship.

In dealing with Christian couples, I find it useful to place Peck's psychological insights into a larger philosophical and theological framework. While he defines love in terms of will and decision, it seems better to me to describe love as a total-person response which has emotional and intellectual dimensions as well as the important volitional ones.

Ideally, love prompts an individual who has achieved a sufficient degree of self-possession to reach out freely to another person to establish mutually enriching relationships in which we do good for the other and at the same time grow by breaking out of selfishness and developing our potential.

Intelligence should guide this free decision to risk one's autonomy for another and should be receptive to the new knowledge which only love can bring.

Genuine love does not rule out romantic feel-  
(See LOOKING AHEAD, page 26)



**FUTURE PROBLEMS**—A priest counsels an engaged couple as they plan their upcoming wedding. Most engaged couples do not handle the significant questions with

genuine seriousness. Couples in love tend to see the future in an optimistic light which obscures questions about future problems. (NC photo by Roger Neal)

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# Marriage in bygone days

*How it was different from and similar to marriage today*

by Katharine Bird

Marriage is one of those grand institutions which spans the centuries and continents. At its heart, a marriage concerns the way a man and a woman relate with each other. And over time that doesn't change completely.

Let's look in on two couples of bygone days to see how they are different from and how they are similar to married couples today.

\*\*\*

In 1596 Lady Katherine, the daughter of the Earl of Worcester, married William Petre. The wedding was a real extravaganza.

A Roman Catholic living in a land where religious tensions were running high, the earl's position as Queen Elizabeth's armorer was above reproach. So when his two beautiful daughters decided to marry in a double ceremony, the earl could command the best in entertainment.

In the couples' honor, famed poet Edmund Spenser composed the poem "Prothalamion" and William Shakespeare "may have written 'Midsummer Night's Dream' for them," said Elizabethan scholar Giles Dawson. Though there is no proof, the play is about marriage and was written at the right time, added the retired curator of the Folger Shakespeare Library in Washington, D.C.

Later the Petres took up married life at the manor house at Ingatstone, 25 miles from London. The present Lord Petre lives there.

An account book kept by Petre from 1597 to 1610 offers some revealing glimpses into the couple's life.

The account book shows Petre quietly at home with his family attending to his farm and to local parish affairs, playing cards and games, traveling with his wife to visit friends and relatives, and busy about a thousand different things, Dawson said.

Judging by the gifts he gave his wife and the amount of time he spent with her, the couple got along well together, Dawson added. Gifts included silk hose (\$200 by today's standards) and a watch (\$800).

The account book also records expenditures for christening parties for 10 children in those 13 years. Children were welcomed as "a sign of God's pleasure" Dawson explained.

\*\*\*

In 1764 Abigail and John Adams began their long, warm and affectionate marriage in colonial America. But during their first 20 years, they were separated frequently. While Mrs. Adams stayed home in Braintree, Mass., Adams worked in his Boston law office, traveled the court circuit from Maine to Cape Cod, attended the Continental Congress in Philadelphia and spent 10 years on diplomatic duty in Europe.

The couple sustained their close relationship through letters, some 300 between May 1774 and February 1783 alone. Many were published in "The Book of Abigail and John" edited by L.H. Butterfield, et al (Harvard University, 1975).

Since Adams was away so much, the care of their three children, home and farm in Braintree, Mass., fell to Mrs. Adams, making her a model for women forced by circumstances to cope alone.

"It was a marriage that worked despite difficulties," Dawson said. Sometimes in her letters "she almost breaks down in frustration at having to keep the farm going." Her tasks were made more difficult because of "terrible inflation and (Adams') income was uncertain, paid by the Continental Congress when it felt like it," Dawson said.

In 1776 Mrs. Adams writes: "I hope in time to have a reputation of being as good a farmeress as my partner has of being a good statesman."

Recognizing his appreciation of her struggles, Adams writes: "I am very happy to learn that you have done such great things in the way of paying debts. I know not what would become of me and mine if I had not such a friend to take care of my interests in my absence."

Butterfield added that Mrs. Adams' skills quite likely saved the family from the financial ruin so many colonial families experienced.

At times, Mrs. Adams chided her husband for neglect: "You write me a letter half as long as I write you."

Adams replied: "For heavens sake, my dear, don't indulge a thought that it is possible for me to neglect or forget all that is dear to me in the world."

In another poignant letter revealing her feelings about her style and poor spelling, she begs her husband to burn her letters. The future president responded: "You bid me burn your letters. But I must forget you first."

Butterfield called Abigail and John Adams a "prototypical American couple" for their ability to form an enduring, mutually supportive relationship which remained affectionate for a lifetime.

In 1778 Mrs. Adams wrote: "The affection I feel for my friend is of the tenderest kind, matured by years, by choice and approved by heaven."

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# Marriage would be easy if...

## *Humor goes a long way in holding marriages together*

by Paul Joly

Marriage would be easy if you didn't have to live together. Not that I want to talk anybody out of getting married. It's the best idea my wife and I ever had even though it took us eight years to make up our minds.

Everybody knows marriages don't last like they used to. I'm not a psychologist, but I know why. Today's marriages are hit by the double blow of thermostatic incompatibility and remote dementia.

Thermostatic incompatibility can put a quick chill on marital bliss. The most visible sign is a worn furnace control. In cold weather, she sets the thermostat at 75; he comes home and knocks it down to 65. In the summer, she puts the air conditioner at 65; he cranks it up to 75. It becomes a lifelong battle of wrists.

He can't understand why she wants to be cold in summer and hot in winter. From her view, she shouldn't have to shiver and sweat just so Mr. Metermiser can have the lowest utility bill on the block.

Previous generations of couples have somehow managed to live with thermostatic incompatibility. For today's couple, the escalating phenomenon of remote dementia compounds the struggle.

Put a remote-controlled television in a household already strained by thermostatic incompatibility and the prospects for a happy marriage become dismal.

Any real man who gets his fingers on a remote control knows instinctively how to use it.

## What makes a marriage good?

(Continued from page 17)

point where their own deficiencies and their own life choices gave them only two options. They could out-grow their faults or they could get worse.

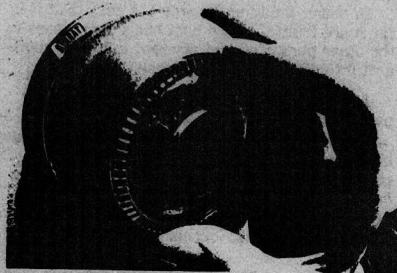
I expect that much good is going to come of the enormous renegotiation now underway between men and women, about their roles in our world. It could bring new freedom and honesty to many, and could rid many homes of exploitation. But at the moment it is a painful and threatening social change. It forces many men and women to re-embrace in the aftermath of unanticipated changes.

For the few who knew that they had promised to forgive every fault and every meanness, to be faithful to their partners no matter how they were transformed, the great shifts that now unsettle their partnerships strain them to the breaking point. For those many more who never heard of such promises, and who took as their mates the persons who they thought stood before them, with no readiness or promises for the strange pangs those mates might later become—for those, the strains are overwhelming.

The issue is not how much time, energy and attention either partner gives to the home or to work. Younger couples have found increasingly that the model of the invisible father and the imprisoned mother can be improved on. What both partners need is enough strength of character so that neither will take advantage (or be allowed to take advantage) of the other, and enough generosity that they do not both slight their children.

What I see now, in all this shifting around, is women scrambling for the same unhealthy career addictions that entrapped men. What I hope to see in time is a rededication of both men and women to home and hearth and to life-giving there, as a protected household from which husband, wife and children can, with mutual encouragement, go out to do the work they want and the world needs.

(Reprinted from "For Better, For Worse," by Fr. James T. Burtchell, C.S.C. ©1986 by James T. Burtchell. Used by permission of the Paulist Press.)



**BATTLE OF WRISTS**—Thermostatic incompatibility can put a quick chill on marital bliss. The most visible sign is a worn furnace control.

Women don't. The proper way to use a TV remote is to watch five programs at once by flipping from channel to channel every 30 seconds. A good percentage of females become irrationally hostile whenever their husbands pick up the

control. These women suffer from remote dementia.

All the other problems seem trivial next to thermostatic incompatibility and remote dementia.

His mall-phobia (fear of shopping) and her buying compulsion are nothing in comparison. Yes, his flannel fixation is embarrassing when he wears the same shirt around the house for so long that even the dog starts to make funny faces.

That's nothing, he says, compared to her coupon frenzy. The brightly colored paper scraps are everywhere. He says at least they'll be ready if the Mets ever show up on their street expecting a ticker tape parade.

He makes fun of her annoying habits and she laughs at all the stupid things he does. I've heard that prayer keeps a lot of couples together, but humor also works wonders.

Getting married is the most serious decision you make, but you can't take love very seriously. Remember to laugh at the most inappropriate moments of your life. It's the best way to keep each other off guard, and you'll also find it works to get rid of boring house guests.

Yes, marriage would be easy if you didn't have to live together, but then there would be no challenge.

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# In-law pitfalls

(Continued from page 18)

children. Inevitably the indiscreet remarks will reach parents' ears, and hard feelings will result.

Or grandparents may unconsciously try to "buy" their grandchildren's love, lavishing expensive gifts on them despite parental protests. A young father angrily criticizes this approach: "They always bring gifts, and candy we don't want the kids to have. But I don't feel they've really been close to our children. I'd appreciate it more if they'd give their time and more of themselves."

On the other side, occasionally I hear of young couples who seek to control their parents by rewarding or denying them access to their grandchildren. If relations are strained between parents and a daughter-in-law, for instance, she may find excuses to keep them from taking the children on a planned outing.

Children ought not to be manipulated by either parents or grandparents. Such game-playing will escalate bad feelings between the generations. It also can effectively teach the children themselves to play one side against another.

**Deadly Sin No. 6—Always thinking the worst.** It's funny about expectations. If we expect good things somehow that's the way it works out. If we expect the worst, it manages to happen. If we believe someone doesn't like us, we inadvertently behave so as to perpetuate the dislike. If we suspect the motives of others, we always find reasons to substantiate their unworthiness. For some people, thinking the worst is easiest with in-laws, maybe because they are seen as rivals for the love of one's spouse or a married child.

A better approach is to suspend judgment. You sense that his parents don't care for you. Have you really checked out this perception?

Have they any reasons for disliking you? Is this possibility a reflection of your own insecurity? Can you talk to them—or your husband—about it? Or you feel that your son-in-law tries to limit your relationship with your daughter. Is he deliberately doing so? Is he unsure of her loyalty and jealous of you? Can you understand his feelings and need? Can you talk about it?

In short, thinking the worst is easy. But it is far more fruitful to see past one's own biases to the other person's point of view, and even more useful to discuss it courageously and openly.

**Deadly Sin No. 7—Not accepting in-laws as persons.**

It's strange, but the "in-law" label sometimes blinds people from seeing spouse's parents or child's partner in any other way. They are the enemies, the rivals who are seen always in a critical and mistrustful light and never as the unique and basically decent human beings they are.

If there is a single rule for getting along well with one's in-laws it probably has to do with acceptance. We all want to be seen as worthwhile individuals and we feel appreciated when others ask us about our pet projects, congratulate us if we achieve a goal, send a card on special occasions, show concern when we face a trial.

A newlywed admits that what she likes least about her new husband's parents is: "They just don't like me. They call Fred, but they never ask about me or how I am." A middle-aged woman is resigned to her in-laws' rejection of her because "I was from the deep south; they couldn't accept that."

Another woman painfully recalls her mother's dislike of her husband because "he was the wrong nationality, the wrong religion, he didn't have enough education. She never accepted him."

A glowing example of how in-laws can relate is expressed by a woman in her 50s who praises her daughter-in-law: "She goes out of her way to understand me, to help me. When I was

operated on, she was the one who stayed with me."

Ultimately acceptance is the key to relationship, especially the sensitive and all-important in-law relations.

(Reprinted with permission from Columbia, published by the Knights of Columbus, Columbus Plaza, New Haven, Conn. 06507.)

## Looking ahead

(Continued from page 23)

ings but places them in a larger context of mutual care. The delights of love as well as its disappointments throw us back on the gracious mystery which sustains and allures us. Because God has first loved us, we can take the risk to love others and make the effort to become better lovers.

Belief in a God who is love gives us confidence that love is always worthwhile and ultimately full of meaning. For Christians, this belief becomes concrete in the life of Jesus, our model of love generously given and fully rewarded.

During a recent conversation with a young couple preparing for marriage, I noted the usual utopian optimism. They seemed as impervious to advice or criticism as most couples in love.

But when I asked what they intended to do when they "fell out of love," the tenor of our discussion changed dramatically.

With surprising seriousness, they asked what I meant, listening intently to my psychological and theological explanations. They quickly picked up on the challenge of becoming genuine lovers, discussing how they were going to work at overcoming their faults and selfish tendencies in order to help each other grow.

She, for example, had to curb her selfish desire to dominate his time while he had to overcome his fears in order to share his feelings more.

As they extended their discussion, it seemed to me that I was witnessing an important moment as a new realism entered their relationship.

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# The SUNDAY READINGS

Sirach 15:15-20  
Psalm 119  
I Corin. 2:6-10  
Matthew 5:17-34

SIXTH SUNDAY IN ORDINARY TIME

FEBRUARY 15, 1987

by Richard Cain

The first reading is from Sirach. The reading is taken from the last half of a passage on free will (15:11-20). Sirach's style was to take a popular misconception and refute it with logic and quotations from Scripture.

According to Sirach, the error was claiming that we have no free will—it that's God's fault if we go astray. In response, he pointed out how the Lord hates evil. Why would the Lord cause us to do what the Lord hates?

Sirach then referred to Genesis 1:27 where it states that God made man and woman in God's image. For Sirach, being made in God's image means that God made man "subject to his own free choice." Like God, humans can recognize and choose between good and evil.

To bolster his point, Sirach also referred to Deuteronomy 30:15. The passage is from a collection of sermons in which Moses explained the covenant and what it meant to the Israelites. According to Moses, the Israelites' kept their side of the agreement by obeying the commandments.

In his sermon, Moses kept hammering on one point. God was not asking the people for something they could not do. It was in their power to choose to obey or disobey these laws. If they chose to obey them, they would live. If they chose to disobey, it would lead in the end to their death.

The gospel reading is from the Sermon on the Mount. As Moses explained the old covenant in the book of Deuter-

onomy, so Jesus explained what the new covenant meant in the Sermon on the Mount.

Jesus, however, had an additional question to deal with. What was the relationship between the old and new covenants? Here it is helpful to know a little of the history of the old covenant.

From the time Moses proclaimed the old covenant to the time of the Babylonian Exile, the Israelites tended not to take their side of the covenant too seriously. After many warnings, God finally allowed the Israelites to be taken into exile.

With the exile, the Israelites' attitude changed completely. Where before they had been lax, now they treated the law almost as if it were a god. By the time Jesus came, many Jews thought the law was the summary of all wisdom, the final perfect revelation of God. They were so obsessed with the law that they multiplied it into thousands of little rules. They taught that obeying the covenant meant following all these little rules to the letter.

When Jesus came, he had to sort through all of this. His basic approach was that the law handed down by Moses was not the final word from God. It was important but imperfect, a step on the way to a more perfect law.

This more perfect law focused not on outward actions but inner intentions. To illustrate, Jesus gave six examples of how the new law started with the old and went beyond it. The first four examples—on murder, adultery, divorce and paths—are included in the reading.

## My Journey to God

### A different rosary

by Richard Cain

Here is a way to combine prayer and exercise. While doing laps in the pool, I meditate on the mysteries of the rosary. This has the double advantage of burning about 100 calories a time of swimming with the Lord and it helps me keep track of the number of laps I swim. One set of mysteries usually takes 15 minutes. One rosary usually takes 15 minutes. One set of mysteries usually takes 15 minutes. One rosary usually takes 15 minutes.

I have had to make one modification with the normal rosary. I have found that praying the 15 Hail Marys and one Our Father usually takes 15 minutes. If the swimming is too much to keep track of, I just pray the 15 Hail Marys and one Our Father. I have found that praying the 15 Hail Marys and one Our Father usually takes 15 minutes.

Here are some examples:

- 1) Annunciation: "Yes, Lord, I am your servant. But how is this going to work out?"
- 2) Visitation: "Lord, this is really coming true! Thank you for sharing the good news with my cousin Elizabeth, too."
- 3) Nativity: "We were just tending our sheep when... believe it or not..."
- 4) Presentation: "What does this man mean that a sword shall pierce my heart?"
- 5) Finding in the Temple: "See those rabbis listen to Jesus with their mouths open in astonishment. Who is this person I call my son?"
- 6) Agony in the Garden: "I'll be honest. Right now I don't want to do this. But I want to do your will more than mine."
- 7) Scourging: "I'm so miserable. Help me to bear with this pain as long as I must."
- 8) Crowning with Thorns: "These are my own children mocking me! I still love them, too."
- 9) Bearing the Cross: "I can't go on! Lord, help me to see this through."
- 10) Death on the Cross: "Everything seems so hopeless. I'm going to leave all my trust in you."
- 11) Resurrection: "Lord, this is great! But I hope Mary Magdalene doesn't have a heart attack."
- 12) Ascension: "Lord, it's hard to leave. I'm glad I'll be with them in an even closer way."
- 13) Pentecost: "I'm just a fisherman, Lord. But now I feel I can take on the whole world with your help."
- 14) Assumption: "My son! It's so good to be with you forever!"
- 15) Mary, Queen of Heaven: "OK, Jesus, we've got lots of work to do. How can I help?"

(Richard Cain is editor of "My Journey to God.")

How do you pray? Send your laps and experiences of prayer to: My Journey to God, P.O. Box 1717, Indpls., IN 46205.

## the Saints

by Luke

### ST. MARTINIAN the Hermit



MARTINIAN LIVED IN THE 4TH CENTURY. THE DATES OF HIS BIRTH AND DEATH ARE UNKNOWN. ACCORDING TO LEGEND, HE WAS BORN AT CAESAREA, PALESTINE, AND BECAME A HERMIT WHEN HE WAS ONLY 18. HE LIVED A HERMIT'S LIFE FOR A QUARTER OF A CENTURY ON A MOUNTAIN CALLED THE PLACE OF THE ARK NEAR CAESAREA.

MARTINIAN RESISTED THE ADVANCES OF A WEALTHY WOMAN NAMED ZOE BY THRUSTING HIS FEET IN FIRE. THIS ACTION CONVERTED HER, AND SHE BECAME A NUN AT ST. PAULINUS CONVENT IN BETHLEHEM.

LATER, WHILE LIVING ON AN ISLAND, HE RESCUED A GIRL FROM A SHIPWRECK, LEFT HIS PROVISIONS WITH HER, AND THEN SWAM TO THE MAINLAND SO HE WOULD NOT BE TEMPTED BY HER. SHE BECAME A HERMITESS ON THE ISLAND. MARTINIAN THEN WENT TO ATHENS, WHERE HE DIED.

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## Question Corner

## Can cousins marry?

by Fr. John Dietzen

Q Several weeks ago you published an answer to a question about marriage of first cousins.

Your column is usually very accurate in these matters, but in that one something apparently happened to your typewriter. With the new Code of Canon Law, degrees of relationship (consanguinity) are calculated differently than they were in the past.

Perhaps it would be helpful sometime to acquaint your readers with the change. (Massachusetts)

A The writer of this letter, a priest working in a diocesan tribunal, is right. Degrees of consanguinity were identified incorrectly in that recent column.

Similar questions have been answered correctly in this column and in my book in the past; but somehow gremlins crept in this time.

My thanks to him and others who called my attention to the error.

The following is the correct information concerning Catholic Church law relating to marriage of close relatives.

We are dealing with an impediment to marriage that in Catholic Church and state law is called consanguinity—which literally means common blood.

There are two kinds of consanguinity. One is the

direct line, meaning the relationship between an individual and his or her parent or grandparent.

Such a direct line relationship is, of course, a serious impediment to marriage. Since it is not simply a church law but, according to our belief, a divine law, no permission (dispensation) for a marriage between two such people is possible.

The other kind of consanguinity is indirect or collateral. This is the relationship, for example, between brothers and sisters (second degree), first cousins (fourth degree), and so on.

According to general church law any collateral relationship up to and including fourth degree (what we usually call first cousins) is an impediment to marriage (Canon 1091).

As with the direct line, no dispensation can ever be given by the church for a marriage between brother and sister.

In other cases, however, the church through the bishop can, and fairly often does, dispense for a serious enough reason.

Marriage between first cousins, for example, is far more common in some other cultures of the world than it is in our own. It happens quite often in some parts of the United States as well. In these situations dispensation by the church for such marriages is also relatively common.

The church's laws forbidding marriage within certain degrees of consanguinity are, of course, based on various social and health reasons which are certainly obvious.

Relatively large numbers of Oriental Rite Catholics live in some parts of our country. Laws which govern these branches of our church may vary somewhat from Latin Rite canon law in computing degrees of relationship. In practice, however, the impediments and possibilities in other rites are similar to those I have explained.

(A free brochure outlining basic Catholic prayers, beliefs and precepts is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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Family Talk  
Working  
with babysitter

by Dr. James and Mary Kenny

Dear Mary: I am a single parent with a 12-year-old son. My baby sitter comes before I go to work and immediately begins to complain. I get upset and so does my son. Out of respect for her age, 60, I keep quiet.

She blames me because he does not mind and gets bad grades. She charges me extra for having to stand behind him and prod. My kid is not perfect, but he's not bad. What do I do? (Florida)

Answer: Your baby sitter has the upper hand. You pay her to help you. It sounds as though she is making your life more difficult.

It would be easy to say, "Fire her and get someone else," but such a change might be difficult and unwise.

You told me what is wrong. Are there some advantages to keeping her? Does she do other work, keep your house orderly, prepare a hot meal for you to come home to? If she does have such redeeming qualities, do they offset her critical tongue?

How does your son feel? You mention that he dislikes the morning harangue. Is she helping him get his homework done? Are his grades improving? Try to get away from what the baby sitter says and focus on what she does. Then evaluate whether her presence is an overall plus or minus.

If you wish to keep her, you need to regain control over your situation. You may need to make clear who is working for whom. You might try to reassert your authority through her wages. Your baby sitter should not determine what she does and how much she gets paid. That is your decision.

Decide what you want her to do and what you will pay. Write it down when you have thought it through. Then tell your sitter. This meeting will not be easy. However, if you do it, you may improve your relationship and establish a situation you can live with.

If you decide you would be better off without her, here are some alternatives. You might arrange for your son to stay with a neighbor before and after school. Consider a family in which the mother stays home with young children. A young mama might welcome a 12-year-old who could play with her children. Pay her as you would any baby sitter. The young mama might be able to leave your son in charge for a brief period so that she could get a half hour of exercise or run short errands in the late afternoon. She in turn could pay your son for his service.

The family of one of your son's friends might also offer a good solution. Again you would pay the family. Or you might arrange an exchange of services. Perhaps the friend's family would like you to keep their son on a weekend occasionally so that the parents could get away.

Since your son is approaching adolescence, you might find he needs good male companionship. Perhaps he could become involved in a Big-Brother type program in which a young man of college age would go places and do things with your son. Local community service agencies might have such a program. A local college service club or even a professor might help you establish such a relationship.

Your son does not need the extensive physical care a younger child does. He does need supervision and support from caring adults. Review your situation and try to arrange a program that you and your son can live with.

(Reader questions on family living and child care to be answered in print are invited. Address: The Kennys, Box 873, St. Joseph's College, Rensselaer, Ind. 47783.)

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Carpet  
Column  
JIM O'BRIEN

## STAIN TREATED CARPET

Recently, my wife, Pat, and I attended the Winter Carpet Market in Chicago. We were not surprised to find all types of carpet introductions offering some adaptation of stain treatment carpet. My prediction was correct in the column dated October 31, 1986, when I said to delay carpet purchases because affordable price points would be available after the initial kick-off.

DuPont began with Stainmaster, Allied Chemical has Wony-Free and Monsanto offers Stainblocker with Silver Label and Gold Label stain treatment. What does all this mean??? Simply stated, the chemical companies supply the carpet manufacturers with the chemical stain treatment and it is spray applied during the carpet manufacturing process.

The exception is Monsanto's Stainblocker Gold Label treatment. Monsanto applies the treatment to the yarn as the yarn is being manufactured at their plant located in Pensacola, Florida. Monsanto claims their process is most efficient and will ward off boiling stains such as coffee.

Already you are seeing advertising in local newspapers, and if you shop various merchants you will hear all types of sales pitches from informed and misinformed sales people. In many cases, you will be told whatever you want to hear.

The barrage of stain treatment carpet advertising will be heavy in the coming weeks. Many consumers will probably believe that an invisible shield covers the top of their carpet and nothing will penetrate the fibers.

Be sure to read the labels and maintenance instructions. CAUTION: There is no such thing as a complete stain-proof carpet treatment. The new breakthrough in stain resistance technology offers better protection against stains than anything ever available before. The new treatments do not resist iodine, acne medication, bleaches, alkaline drain cleaners, acid toilet bowl cleaners, plant fertilizers, carbon black (soot), insecticides, furniture polishes, some dyes, and DMSO.

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## Vatican Letter

## Speaking out on world debt problem

by Agostino Bone NC News Service

Analyzing third-world economic problems—such as the Third World debt crisis — and proposing solutions is nothing new for the Vatican. This is part of the church's ongoing process of offering social teachings based on contemporary socioeconomic realities.

Often, the analyses contain harsh denunciations of economic practices.

In modern times the process started in 1881 when Pope Leo XIII applied justice principles to the "sphere of practical economics" as influenced by the Industrial Revolution and 19th-century Marxism.

"The condition of the working classes is the pressing question of the hour," he said in the first social encyclical of the modern age.

"It is no easy matter to define the relative rights and mutual duties of the rich and of the poor, of capital and of labor," he said.

Yet Pope Leo undertook the difficult task. His encyclical, "Rerum Novarum" (On the Condition of the Working Classes), defended the right of labor to organize in seeking higher wages and better working conditions. It established a series of rights and obligations—based on justice and serving the common good—incumbent on management and labor. It also opposed the Marxist concept of abolishing private property in favor of state ownership.

Subsequent popes have followed Pope Leo's example. The result has been an evolution of social teachings in keeping with the changes in economic life.

In 1931, 40 years after Pope Leo's encyclical, Pope Pius XI warned that unbridled capitalism was producing "economic imperialism" on a world scale because of the concentration of wealth and economic power in the hands of a few.

Popes John XXIII and Paul VI tied economic issues to the overall search for stable world peace, noting that the growing economic gap between developed and underdeveloping nations had become a major source of world tensions.

"Government officials, it is your concern to mobilize your peoples to form a more effective world solidarity, and above all to make them accept the necessary taxes on their luxuries and their wasteful expenditures, in order to bring about development and to save the peace," said Pope Paul's 1967 encyclical, "Populorum Progressio" (On the Progress of Peoples).

Pope John Paul II also has kept the tradition alive by his numerous world travels. He has used the trips to emphasize practical solutions to economic problems

in the very countries where they exist.

The latest church foray into economic analysis was spelled out in the Pontifical Justice and Peace Commission's January document on the Third World debt crisis.

The commission's solutions—examples of which include such areas as erasing some of the debt and restructuring world trade and aid relationships—is part of the church's ongoing process of making its voice heard specifically in the "sphere of practical economics."

## The Pope Teaches

## Jesus, too, had family and nation

by Pope John Paul II, remarks at his general audience Feb. 4

Jesus was born a son of Israel. As an Israelite he was a member of God's chosen people, a descendant of Abraham. St. Paul highlights that Jesus was a faithful heir of the old covenant when, in the Letter to the Romans, he writes: "They are Israelites, and to them belong the promises, the glory, the covenant, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ."

We know from Matthew's Gospel that a few days after his birth Jesus was denounced according to the ritual prescriptions of the Mosaic law. From Luke's Gospel, we learn that Joseph and Mary went with Jesus to Jerusalem each year for the celebration of the Passover. When Jesus was 12 years old he remained behind in Jerusalem without his parents knowing it. "After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions, and all who heard him were amazed at his understanding and his answers."

Clearer than these few events we know very little about Jesus' childhood and youth. These years of his "hidden life," and they are veiled in silence, are so dear to the Gospels that he lived as a man and the people of his native town of Nazareth looked at him as "the son of the carpenter," which is what he meant his people.

In this speaking about Jesus and his family, we can ourselves who tried to understand him. In the Gospel, Jesus is the Son of God, the Son of Man, the Son of David, the Son of Joseph and Mary. He is the Son of God, the Son of Man, the Son of David, the Son of Joseph and Mary. He is the Son of God, the Son of Man, the Son of David, the Son of Joseph and Mary. He is the Son of God, the Son of Man, the Son of David, the Son of Joseph and Mary.



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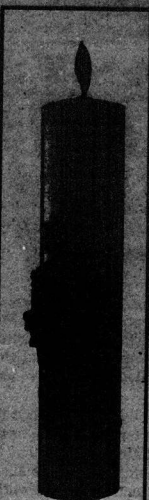
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# ENTERTAINMENT

## Viewing With Arnold 'Platoon' is brutal without hope of relief

by James W. Arnold

The moral and physical tragedy of Vietnam gets another cinema exploration in Oliver Stone's "Platoon," which is essentially a war-is-hell combat film built around a classic struggle between two sergeants representing good and evil.

Except for this theme, an intellectually interesting idea that never quite revs up enough juice to be deeply involving, "Platoon" is somewhat over-hyped as the "first real movie" about the war. Writer-director Stone chooses to be more "realistic" than his key precursors, "Deer Hunter" and "Apocalypse Now," both of which were relatively metaphorical in dealing with the horror of the war. Stone prefers to be as mean and literally direct as a landmine.

The framework is the war-movie convention of following a platoon in combat, from their arrival as green recruits to their departure as a shattered remnant of older, embittered sur-



vivors. Only in the heyday of World War II propaganda, and in Clint Eastwood's recent Grenada epic "Heartbreak Ridge," have war films suggested the troops come marching home in flag-waving triumph.

"Platoon" is certainly a painful antidote for feelings of incipient militarism. The first thing the guys see when the dust clears after they disembark are the body bags being shipped back home. The film cuts instantly to a bug-infested jungle patrol where the young hero, Chris Taylor (Charlie Sheen), an idealistic college dropout, who has volunteered for combat as a learning experience, sees his first rotting corpse and throws up.

The troops are generally so mean and bent on self-preservation that the occasional act of kindness is like a blessing from heaven. Blacks and whites co-exist uneasily. The lieutenant is a naive incompetent, the sergeants are not father-figures but snarling competitors, except for Elias (Willem DaFoe), an idealized leader who is tough, intelligent and humane.

Instead of the traditional KP, the bad duty is hauling out latrine tanks. The recruits are thrown into the line

with little advice or compassion. Better for them to die than the veterans. It's not that bad because they haven't suffered as much.

No clean zap-zap Rambo-style violence here. The soundtrack is orchestrated with the screams of the wounded. Bodies disintegrate. The fire-fights are marked by confusion and panic, and it's hard to tell courage from a kind of frenzied positive response to fear. The language, brutal and fetid, mirrors the squalor and the anger. Off duty at base camp, the guys escape to the drug tent, where they party stoned on marijuana.

All this helps explain the high-tension madness of the key scene, which re-creates the My Lai-style massacre in all its naked terror. Led by Barnes (Tom Berenger), the skilled but twisted warrior-sergeant who wears his scarred soul on his disfigured face, the men burn and plunder a village of perhaps hostile Vietnamese. Even Taylor finds himself going berserk, though short of murder. In the end he saves a girl from gang rape. The men spit at him. "You don't belong in Nam," they say. Clearly, the point is that no one does.

When Elias rages at Barnes for what he has done, the gauntlet is thrown for a civil war and final reckoning between them that holds the final third of the film together. As Stone's script suggests, we fought the war as much against each other as against the North Vietnamese.

Elias represents all who have ever soldiered without destroying the best that was in them, and Barnes is the man who loses his soul. "I am reality," he says, "the way-it-is rather than the way-it-ought-to-be." He is Brando's mad Colonel Kurtz in a different guise.

Finally, it is Taylor who must bring the struggle to its violent conclusion in a credible but morally disappointing act.

It may sound more fascinating than it is. Few of the characters are given the time to move us deeply, and Stone probably is not that sort of writer anyway.

The production is undeniably powerful, executed with skill by the same highly motivated team that worked for Stone in last year's "Salvador." Georges Delerue's music especially adds a poignancy that is desperately lacking in the words.

As a war film, one of cinema's most venerable genres, "Platoon" is different in that it is not only enthusiastically grisly and gritty—a strong suit for the macho Stone, whose credits from "Midnight Express" to "Scarface" and "Conan the Barbarian" suggest a pattern of obsession—but also because it is nearly bereft of even aesthetic relief. Combat movies usually offer some solace—humor, comradeship, poetry of word or image, even romance—but "Platoon" offers little respite, for eye, ear or soul.

Whether that makes it more "real" is a very philosophical question. But Stone's instinct is right. He is trying to give war at last the repulsive face he remembers, and that it deserves.

(Strong, brutal anti-war combat film; violence, language, drug use, arguable moral judgments; for mature audiences.)

USCC classification: A-IV—adults, with reservations.

### Recent USCC Film Classifications

Black Widow..... A-III  
Death Before Dishonor..... O  
From the Hip..... A-II  
Light of Day..... A-III  
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—offensive. A high recommendation from the USCC is indicated by the \* before the title.

## 'Amerika' fuels worst fears and prejudices

by Henry Hefz and Tony Zaza

The controversy provoked by "Amerika," the 14-and-a-half-hour miniseries premiering Sunday, Feb. 15, 9-11 p.m. EST on ABC, has been based upon the concept rather than the content of the show.

The plot premise seems a workable fiction that could go in many directions. The focus chosen, however, is the concern over what would happen to America if it became an occupied country. It is an ambitious, if somewhat wrong-headed attempt to confront the American public with its own weakness.

The show's broadcast schedule runs through Friday, Feb. 20, 9-11 p.m. EST each night (8:30-11 p.m. on Tuesday). The concluding episode airs Sunday, Feb. 22, 9-11 p.m. EST.

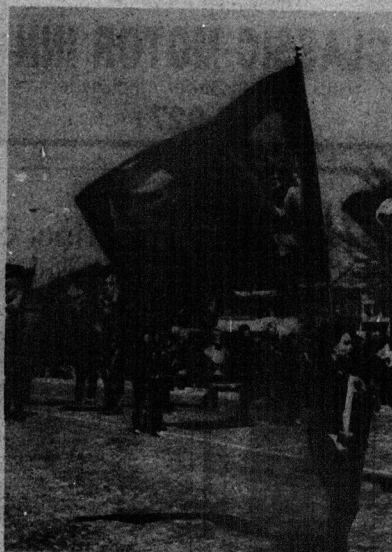
Based on a preview of the series' first four hours, it is obvious that there are serious plot flaws, most notably in regard to explaining the process and details of how the takeover logistically occurred. We are asked to suspend disbelief in order to attend to matters of national character.

Set in 1988, 10 years after a hypothetical Soviet takeover of the United States, effected through a bloodless coup, the grim and dreary melodrama unfolds with the release of a brainwashed former dissident, Devin Milford (Kris Kristofferson), ex-Vietnam vet and presidential candidate. He's meant to be viewed as a kind of Christlike figure, serene and meditative, a potential savior, now publicly humiliated, betrayed by loved ones and alienated from his community.

Kristofferson gets through the first four hours without blinking more than once. More animated but equally demoralized is Christine Lahti's character, Alethea, Devin's sister. She's temporarily given up on freedom for sex with the ruthless East German commander of the local peacekeeping forces.

Communication links have been severed. Food is in short supply. The nation has been fragmented into control districts. Urban population shifts include the displacement of dissidents, called exiles, to rural areas where they live in makeshift squatters' dwellings.

Some mainstream Americans, like Peter Bradford (Robert Ulrich), have become collaborators, given the authority by the occupation forces to oversee regional government. Working closely with them are men like



OCCUPIED AMERICA—Abraham Lincoln and Lenin are hailed as great leaders in a bizarre new United States under Soviet occupation in "Amerika," an ABC miniseries which premieres Feb. 15 and continues through Feb. 22. Stars are Kris Kristofferson and Robert Ulrich. (NC photo)

Col. Andrei Denisov (Sam Neill), a highly placed Russian control officer responsible for making the new system work. We learn immediately that it is not.

An early scene in which Devin must pledge allegiance to the new order, represented by a flag with a composite logo made up of Soviet, American and United Nations symbols, begins a long series of assumptions and inferences which will be tinted by what the viewer brings to the drama. Whatever the remaining 10-and-a-half hours of this \$36 million production may contain, it is certain that portions of the audience, needing little or no provocation, will have

their worst fears and prejudices further fueled.

Nevertheless, many will dismiss the program as an unimportant fiction, thinking plot devices too strained and characterizations too predictable. Curiously missing is some sense of how the religious community and its leaders would figure into the occupation.

Thematically, the first four hours seem to say that public apathy, loss of a national purpose, the erosion of family values and corrupt politics all created a climate of submission. Nothing in the plot yields a clue as to how this might have occurred in a nation of immigrants with strong survival instincts. Such is the poetic license of the writer, Donald Wrye, best known for his scripting of the nuclear holocaust drama, "The Day After."

For the uninformed, particularly youngsters viewing this rather dramatically uninteresting premiere, there is nothing to further interest in our understanding about the current peace movement, U.S.-Soviet diplomacy or international relations in general.

After more than a decade of efforts to foster a positive relationship with the Soviet Union, we have a drama that potentially stirs up the old paranoia, prejudices and hatred of the Red Menace. This kind of airbrushed political daydreaming may breed more ignorance than patriotism.

### TV Programs of Note

Monday, Feb. 16, 8:30-9 p.m. EST (NBC) "Family Dog." In keeping with its new emphasis on children's fare, this episode of "Amazing Stories" is the first fully animated story produced for a live-action, prime-time series. Its satire on suburban lifestyles could appeal to adults.

Tuesday, Feb. 17, 9-9 p.m. EST (PBS) "Freud Under Analysis." Utilizing never-before-televized footage of Sigmund Freud, the father of modern psychology, this program in the "Nova" popular science series examines Freud's impact on his contemporaries and how psychologists regard him today.

Tuesday, Feb. 17, 10-11 p.m. EST (PBS) "Protecting a Free Society." The final program of the "In the Face of Terrorism" series discusses a possible attack on the airport of Metropolis, a fictional city in the U.S. West. Panelists include FBI Director William H. Webster; Brian M. Jenkins, the Rand Corporation's director of research on terrorism; and ABC News anchor Peter Jennings.





# Vatican survey shows progress in ecumenism

by Greg Eriandson

VATICAN CITY (NC)—Catholic ecumenical dialogue with other churches indicates progress in several areas from theology to authority, a Vatican survey shows.

Authored by members of the Secretariat for Christian Unity, the survey was published in the English-language edition of the Vatican's newspaper, *L'Osservatore Romano*. It examined the progress achieved so far in dialogues with the World Council of Churches, Lutherans, Baptists, Pentecostals, Methodists, Anglicans, Reformed churches and the Disciples of Christ. The survey was published Jan. 19.

Ecumenism should be a "rediscovery of the church," says Cardinal Monaghan, undersecretary of the Vatican agency, wrote in the newspaper. If ecumenical relations are focused "exclusively" on "social activism or pragmatic collaboration" rather than theological dialogue, they risk "boredom and lack of purpose," he added.

Here are some of the survey conclusions:

—Cooperation is continuing with the World Council of Churches "in a fairly satisfactory way" given the differences between "a universal church which raises quite special claims about its uniqueness" and a worldwide council of local churches.

There is continuing participation in the Catholic-world council Joint Working Group which examines such problems as "new sources of divisions among Christians."

These include conflicts which "may arise from ethical issues and the stands churches take on them, and from the developments in science and technology."

—The International Lutheran-Catholic dialogue is now focusing on themes of justification, ecclesiology and sacramentality. On the national level, the German commission has reported on justification and a recent German commission document concerning condemnations published in the 16th century.

The ecumenical document concluded that a number of the condemnations were based on "misunderstandings" or "no longer apply to the doctrine and practice" of the churches today.

These condemnations however allow no discernible consensus even today," he added.

A 14-point Pentecostal-Catholic discussion of theological differences has led to increased conversation about the "theological reports of the church."

He said the direction of the discussion "shows a maturing in Pentecostal theological reflection" and a deepening of understanding and awareness on both sides.

Through the discussion "it has been possible again to raise the question of priority given by some Pentecostals in certain questions and to find a ready understanding and a sense of common responsibility."

This August the commission is to meet in Venice, Italy, to discuss the church and sacramentality.

—Anglican-Catholic relations have focused on mutual understanding and the identification of "existing positions." There is "a wide diversity of understanding" on some aspects of the dialogue, such as the Baptist use of the term evangelism in contrast to the Catholic use of the term evangelization.

In July 1987 the Catholic-Baptist dialogue is scheduled to have as its theme "Our Witness in the World."

—The Anglican-Roman Catholic International Commission is waiting for final approval by both churches of two documents—the final report on "Eucharist, Ministry and Authority," and "Salvation and the Church."

In November 1986, the Anglican General Synod responded favorably to the statements on Eucharist and ministry, but called for "further study" of the report on authority.

The report "opens up the possibility of Anglican recognition of the universal primacy of the bishop of Rome."

## Leaders and culture draw blacks to church

BALTIMORE (NC)—The presence of black Catholic leaders and the inclusion of aspects of black culture and spirituality in worship are attracting more blacks to the Catholic Church, said the head of the Black Catholic Clergy Caucus.

Father George Stallings made the comment while in Baltimore to participate in a summit of black Catholic priests, bishops and lay leaders Jan. 30-31.

The conference was to prepare for the National Black Catholic Congress to take place May 21-24 at The Catholic University of America in Washington.

Father Stallings, pastor of a predominantly black parish in Washington, D.C., noted that the Catholic Church traditionally has been viewed as a "white" church. Referring to black leaders attending the summit, Father Stallings said, "We have made Catholicism more appealing to blacks."

# Your Mission Sacrifices for 1986

Parish Number	Parish	Parish Population	Propagation of the Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
INDIANAPOLIS								
1	SS. Peter and Paul	268	\$ 559.00	\$ 979.55	\$ 990.00	\$ 120.00	\$	
2	Assumption	255	48.50	129.53		103.00	6.00	
3	Holy Angels	449	327.00	316.00	470.70	645.00		69.00
4	Holy Cross	600		255.00	889.50			
5	Holy Name	3,906	735.00	1,785.00	2,110.79			
6	Holy Rosary	300	102.04	128.15	611.41			
7	Holy Spirit	4,518	808.00	1,522.50	6,403.75	273.00	723.42	
8	Holy Trinity	753	549.00	511.66	782.96	316.00		
9	Immaculate Heart of Mary	1,934	1,086.00	1,628.50	4,116.95			
10	Nativity of Our Lord							
	Jesus Christ	1,484	747.60	1,712.18	1,589.77		489.00	
11	Our Lady of Lourdes	1,807	1,079.00	1,660.50	2,570.90	1,182.00	300.00	116.00
12	Our Lord Jesus Christ, King	3,659	2,281.50	3,114.00	7,118.00	750.00		
13	Sacred Heart of Jesus	705	223.00	535.00	555.00			
14	St. Andrew	1,300	293.90	492.74	925.51			10.00
15	St. Ann	996		167.00	760.92		50.00	
16	St. Anthony	1,152	924.98	781.30	1,058.43	2,500.00	42.00	458.00
17	St. Barnabas	4,325	1,145.00	1,536.00	5,802.50	722.00		
18	St. Bernadette	1,200		191.32	314.44		116.80	
19	St. Bridget	390	143.67	232.73	142.43		30.00	20.00
20	St. Catherine	1,018	351.50		245.00		786.71	1,000.00
21	St. Christopher	4,453	1,358.00	1,855.00	3,191.00	172.00	222.53	
22	St. Gabriel	2,908	888.00	767.00	3,445.83		350.00	67.00
23	St. James, the Greater	608	616.21	35.00	377.38			
24	St. Joan of Arc	958	1,017.59	1,586.77	1,510.02			200.00
25	St. John	20	279.50	643.00	1,982.15		74.95	50.00
26	St. Joseph	878	720.28	963.36	1,513.65			772.00
27	St. Jude	4,000	722.00	1,159.25	5,277.31	850.00	2,651.00	50.00
28	St. Lawrence	4,810	672.00	2,898.00	4,567.00	375.00		25.00
29	St. Luke	4,717	2,521.00	3,978.00	8,331.00	1,003.00		
30	St. Mark	2,997	1,354.00	2,231.00	3,475.50	3,527.00	227.33	100.00
31	St. Mary	218	235.00	593.00	1,148.00			15.00
32	St. Matthew	2,678	1,392.25	1,705.00	4,632.15	1,195.00		50.00
33	St. Michael, Archangel	2,908	1,725.23	2,466.75	4,063.00		1,809.50	331.00
34	St. Monica	2,160	1,290.44	1,069.40	3,763.32	85.00	50.00	115.00
35	St. Patrick	300	212.60	232.00	380.00	661.00		2,000.00
36	St. Philip Neri	1,224	707.00	868.00	1,491.00	375.00		
37	St. Plus X	4,200	1,406.75	2,779.28	5,970.23		429.22	50.00
38	St. Rita	631	90.00	111.00	514.60		100.00	
39	St. Roch	1,093	471.00	272.00	2,157.33			
40	St. Simon	3,399	1,345.00	1,656.00	2,785.20	1,559.00	258.50	144.00
41	St. Theresa of the Infant Jesus	3,360	1,558.75	2,395.00	1,731.71		82.00	
42	St. Thomas Aquinas	1,680	507.67	85.29	2,592.72		319.40	
43	Aurora	1,082	707.46	667.22	1,934.11	204.00	10.00	189.00
44	Balsville	3,422	848.00	1,160.75	3,004.00			
45	Sedford	1,362	913.73	563.00	1,887.77	1,859.00	158.00	481.00
BLOOMINGTON								
46	St. Charles	1,988	766.90	2,785.89	3,195.41			60.00
47	St. John	1,159	658.00	932.82	1,306.57		7.80	
48	St. Paul Catholic Center	6,500	164.00	689.00	1,941.33			
49	Bradford	1,100	979.79	650.70	707.72		10.00	
50	Brazil	576	650.00	700.00	650.00	2,400.00	160.00	
51	Brookville	1,809	1,648.20	1,519.69	2,434.18	1,080.00	766.00	300.00
52	Brownstown	3,733	695.27	1,221.00	3,982.21			
53	Brownstown	33	40.00	99.00	210.85			
54	Cambridge City	627	498.00	595.00	890.14			100.00
55	Cannellton	363	174.00	287.23	263.20	225.00		50.00
56	Cedar Grove	621	402.00	777.83	419.50	1,593.00		282.00
57	Charlestown	660	259.00	479.00	613.65			
58	China	124	15.00	58.63	76.50			
59	Clarksville	3,024	786.00	1,436.00	3,126.00		362.00	
60	Clinton	949	314.00	475.00	415.00	669.00	59.85	
COLUMBUS								
61	St. Bartholomew	1,442	709.38	875.20	1,721.21	402.00		
62	St. Columba	2,001	506.00	932.00	2,946.17			
63	Connersville	2,621	780.00	1,655.00	2,022.36	905.00	40.00	
64	Corydon	850			695.73			
65	Danville	833	385.07	454.77	545.75			
66	Diamond							
67	Dover	580	447.00	367.15	200.00			
68	Edinburgh	215	96.00	200.00	392.85			
69	Enochsburg	493	638.00	526.75	458.00	435.00		200.00
70	Fortville	583	200.00	117.00				
71	Franklin	1,130	270.00		695.78			
72	French Lick	175	50.00	221.12	217.00			
73	Frenchtown	705	54.00	183.00	356.75			
74	Fulton	382	173.00	91.00	163.93			
75	Greencastle	672	172.00	373.25	1,174.45			
76	Greenfield	2,162	438.00	434.00	2,731.27	214.00	684.00	
77	Greensburg	3,721	1,484.38	2,694.13	4,495.47	550.00		100.00
78	Greenwood	4,203	1,192.77	2,318.32	4,429.86	530.00	479.09	160.00
79	Hamburg	254	286.00	158.25	357.00			10.00
80	Henryville	207	91.74	156.24				



# Church swayed Filipinos to vote for Constitution



**AWAITING RESULTS**—Nuns read a newspaper as they guard ballot boxes at the election tabulation center in Manila. The nuns are volunteers helping out during the plebiscite on the proposed Philippine Constitution. (NC photo from UPI-Router)

**MANILA, Philippines (NC)**—Top Filipino Catholic officials are giving the church credit for swaying the public to vote overwhelmingly for a new constitution over objections from the political left and right.

But one bishop warned against throwing out what he called the left's legitimate issues in the aftermath of the Feb. 2 referendum. An estimated 78 percent of voters endorsed the constitution.

In a press conference, Cardinal Jaime Sin of Manila said that "75-80 percent of the population listened to the voice of the church, perhaps 15 percent to that of the government and at maximum 10 percent" to the communists.

"If one considers that today the church is allied with the government, one understands that the maneuvering room of the communists is extremely reduced," Cardinal Sin said.

Bishop Antonio Fortich of Bacolod, chairman of the committee monitoring the government-guerrilla cease-fire, said the church in Negros province can take credit for the vote "in as much as it has formed and educated the people to vote wisely in these matters."

The Philippine Catholic bishops' conference decided last November to campaign for a "yes" vote on the constitution. It was the first time in modern history that the Philippine church has openly taken sides in an election or plebiscite.

While a "yes" was a vote against extremists on the right and left, it should not be interpreted as a rejection of issues such as land reform and justice for workers, which the left has raised, said Bishop Francisco Claver, retired head of the Diocese of Malaybalay. He is a leading figure in the Institute on Church and Social Issues at Ateneo de Manila University. He said a group of bishops would meet soon to discuss church support of land reform and other issues affecting the poor.

"Right now, many land reform programs are being pushed, but which one the farmers want is unclear," he said. "We'll try to determine what they want and then work for it."

Cardinal Sin, the religious superiors of men and the bishops' conference all have spoken in support of a strong land reform program.

Bishop Claver said President Corason Aquino is being cautious on such reform because many of her supporters are landlords.

The new constitution makes all agricultural land subject to land reform, but leaves it to the legislature to work out such details as the manner of payment. The document also contains strong guarantees for civil rights and encourages the participation of poor people's organizations in government decision making. It sharply limits presidential powers, especially the power to declare martial law, prohibits military involvement in partisan politics and increases the powers of the judiciary.

The constitution provides for a bicameral legislature similar to that of the United States, but limits senators to two consecutive terms and representatives to three.

It calls on the government to pursue a nuclear-free policy, but permits the legislature to allow nuclear weapons if consistent with national interest.

Nuns, seminarians and priests were numerous among the volunteers of the National Movement for Free Elections, the citizen's watchdog group which monitored the referendum. More than 85 percent of registered voters reportedly went to the polls, and there were few reports of election fraud.

Parish Number	Parish	Parish Population	Propagation of the Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
<b>JEFFERSONVILLE</b>								
84	Sacred Heart	2,050	\$ 952.00	\$2,070.03	\$2,494.00	\$	\$1,229.89	\$
85	St. Augustine	1,372	661.00	948.00	2,362.00		101.00	750.00
86	Knightstown	254	103.65	190.00	344.00			148.00
87	Lanesville	1,251	1,492.00	1,852.25	2,706.59	585.00		
88	Lawrenceburg	1,842	323.00	1,000.00	1,983.04	1,533.00	265.00	
89	Leopold	640	137.00	179.00	342.55			
90	Liberty	308	600.00	640.00	550.00	673.00	105.00	30.00
<b>MADISON</b>								
91	St. Mary	849	450.00	447.00	360.00			
92	St. Michael	530	450.00	447.00	343.00			
93	St. Patrick	375	423.53	512.77	433.13			
95	Martinsville	1,400	897.00	644.00	2,008.00			
96	Milan	501	234.00	441.00	351.00			
97	Millhouses	570	930.00	1,477.10	441.25	455.00		
99	Mitchell	300	200.00	154.00	100.00			
100	Montezuma	70	68.00					
101	Mooreville	1,134	365.00	488.72	410.04		496.98	
102	Morris	580	475.00	755.00	402.00	573.00		45.00
103	Napoleon	565	84.00	175.00	400.00	250.00		
104	Nashville	553	235.05	386.28	1,575.60		12.00	
105	Navilleton	1,015	395.00	930.60	1,202.15	120.00		254.00
<b>NEW ALBANY</b>								
106	Holy Family	2,150	1,368.00	1,459.00	2,571.35		617.60	
107	Our Lady of Perpetual Help	2,877	700.00	1,018.40	2,312.72	1,480.00	50.00	
108	St. Mary	1,673	1,760.00	2,270.00	1,915.00	815.00	382.00	362.00
109	New Alsace	695	510.00	383.41	650.37	514.00	739.00	90.00
110	New Castle	1,011	606.00	619.00	954.50			239.00
111	New Marion	92	133.00	222.31	176.25			
112	New Middletown	182			85.31			
113	North Vernon	1,360	772.00	1,155.00	1,123.00	1,455.00	509.00	
114	Oak Forest	89	83.00	159.50				
115	Oldenburg	1,582	747.00	1,088.00	1,543.00			
116	Osgood	741	479.00	819.50	1,022.28			5.00
117	Paoli	75	51.00	90.30	111.43			
118	Plainfield	1,529	712.00	1,236.00	1,731.68		40.20	
<b>RICHMOND</b>								
119	Holy Family	1,098	1,135.50	1,835.00	2,025.50	880.00		
120	St. Andrew	1,450	843.45	2,408.87	1,341.41	754.00		
121	St. Mary	1,230	125.78	1,065.00	1,846.36	759.00		100.00
122	Rockville	336	114.00	319.50	583.06			450.00
123	Rushville	1,435	591.00	1,326.00	1,738.36	45.00	360.10	3.00
124	St. Anne (Jennings Co.)	254	96.00	345.00	404.80			
125	St. Croix	209	515.00	428.00	302.00			
126	St. Dennis	75	120.00	168.00	122.00	50.00		
127	St. Isidore (Perry Co.)	425	97.60	66.85	155.25			
128	St. Joseph (Crawford Co.)	202	210.00	452.00	316.00			
129	St. Joseph Hill	804	293.00	594.00	565.79			
130	St. Joseph (Jennings Co.)	395	160.00	1,650.00	636.00			
131	St. Leon	775	531.00	1,185.75	324.00	487.00	10.00	128.00
132	St. Mark (Perry Co.)	400	176.00	492.00	318.00			
133	St. Mary of the Knobs	2,503	1,084.00	1,710.00	3,047.00			300.00
134	St. Mary-of-the-Rock	293	195.00	264.00	264.25			
135	St. Mary-of-the-Woods	426	400.00	200.00	360.00			
136	St. Maurice	453	260.00	276.00	404.40	120.00		
137	St. Meinrad	1,043	380.00	282.00	202.40		94.34	
138	St. Nicholas (Ripley Co.)	765	550.01	384.09	546.15	456.00	293.60	
139	St. Paul (Decatur Co.)							
140	St. Peter (Franklin Co.)	820	313.00	315.00	447.00			
141	St. Peter (Harrison Co.)	186			289.26			
142	St. Pius (Ripley Co.)	174	36.00	55.00	45.00			
143	St. Vincent (Shelby Co.)	632	485.00	626.24	1,140.40			
144	Salem	408	226.65	311.00	399.83			
145	Scottsburg	465	368.80	535.00	536.45			
146	Seelyville	224	176.00	253.75	588.25	33.00	20.00	
147	Seelysburg	323	483.17	420.98	889.08	585.00	134.00	56.00
148	Seymour	1,469	967.00	1,961.00	2,164.00	1,290.00	65.41	514.00
149	Shelbyville	2,155	405.00	1,850.50	2,113.70	320.00	672.13	
150	Siberia	194	110.00	72.00	125.00			
151	Spencer	146	231.44	147.00	248.51	342.00		
152	Starlight	597	439.00	660.00	450.00	800.00	468.40	
153	Tell City	4,169	1,696.50	1,884.65	3,117.20	2,350.00		315.59
<b>TERRE HAUTE</b>								
154	Sacred Heart of Jesus	1,108	295.50	534.00	1,430.19	1,136.00	36.39	476.00
155	St. Ann	376	3.00	110.00	352.80			69.17
156	St. Benedict	1,278	342.00	312.00	2,797.00	240.00		
157	St. Joseph	1,349	212.10	558.55	2,898.58			
158	St. Margaret Mary	842	481.47	587.48	1,589.82			
159	St. Patrick	1,250	1,240.00	3,443.35	3,018.46	1,405.00		
160	Troy	377	387.10	132.70	258.20			50.00
161	Universal	148	71.00	116.00	206.50			
162	Vevay	168		107.63	107.00			
163	West Terre Haute	212	101.00	191.00	337.00	450.00		
164	Yorkville	288	100.00	474.55	277.00			9.00
<b>Marquette Manor</b>								
	St. Augustine Home		341.00					
	St. Paul's Hermitage		234.25	297.00				
	Sisters of Providence		334.00					
	St. Meinrad College		200.00			190.00		
						50.00		52.90

NOTE: In addition to what is reported above, donors from the Indianapolis Archdiocese contributed the following amounts directly to the National Office for the Propagation of the Faith in New York, N.Y.:

To the General Fund of The Society for the Propagation of the Faith	\$85,288.07
To the Society of St. Peter Apostle	40.00
To a Special Designated Fund	195.00

# 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 2177, Indianapolis, IN 46206

## February 13

The Family Life Office will hold a Natural Family Planning (NFP) class at 7:30 p.m. at St. Monica Parish, 6131 N. Michigan Rd. \$15/couple.

Fourth Degree Knights of Columbus will sponsor a Valentine's Dance featuring the Martin Family at the K of C hall, New Albany.

## February 13-14-15

Central Indiana Marriage Encounter will present a Marriage Encounter Weekend at Beech Grove Benedictine Center. Call Ann Miller 788-5074.

A Sister's Retreat specifically tailored for single adults in their 30s, 40s and 50s will be presented by Providence Sister Ann Sullivan at Alverno Retreat Center, 6150 Spring Mill Rd. Call 397-7228 for information.

## February 14

A Day for Complete Overcomers will be held from 9 a.m.-4 p.m. at Mount St. Francis Retreat

Center. Fee includes lunch and dinner. Call 612-823-8817 for information.

St. Paul Parish, Tell City will hold a "Liturgy for Love" beginning with pitch-in dinner at 5:30 p.m. followed by 7 p.m. Mass. Meat and drinks furnished. Call 812-647-7794 for information.

As part of its annual Soul Dinner Theater, Holy Angels School will perform at 7 p.m. at Ritter High School. Tickets \$2. Call 825-5211.

The Parents' Club of St. Ann School, 2801 S. Holt Rd. will sponsor a Valentine Dance beginning at 6 p.m. Tickets \$7.50 at the door. Beer, soft-drinks, snacks provided. Music by DJ. For information call 825-4971, 825-4824 or 825-4827.

St. John Bosco Guild will sponsor an Eccesteo luncheon Italian Dinner at St. Catherine Parish. Doors open 6:30 p.m. \$10/person includes beer and wine. For reservations call Ann Artucke 393-9215 or Kathy Deway 393-9721.

An open Alcoholics Anonymous meeting will be held at 8 p.m. at St. Matthew Church, 4100 E. 56th St.

## February 15

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

St. Martin Parish, Yorkville will hold a day "Celebrating Marriage" beginning with 2:30 p.m. Mass followed by pitch-in dinner. Meat and drinks provided. Free baby-sitting. Call 612-823-3435 or 612-827-2807.

Holy Angels 10th Annual Soul Dinner Theater will feature Marvin Collins in "Walking in My Brother's Shoes, A Celebration of Black History" at 6 p.m. in Sheraton Meridian Hotel, 2820 N. Meridian St. Donation: \$20/person. Call 825-5211.

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

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

All Saints School Home/School Organization will host a Brunch from 10 a.m.-1 p.m. in Bockhold Hall of Holy Trinity Parish, 602 N. Holmes Ave. Door prizes. Advance tickets: \$3.50 adults, \$3 children over 6, under 6 free; tickets at the door \$4.50 adults, \$3 children 6-12.

A Tobit Day for engaged couples will be held from 8:30 a.m.-4:30 p.m. at St. Louis Parish, Batesville. \$30/couple. Call 812-894-5284 for information.

The Women's Club of St. Patrick Parish will hold a Card Party at 2 p.m. in the parish hall, 838 Prospect St. Admission \$1.25.

## February 16

St. Joseph Sister Fran Wetli will facilitate an Evening for Spiritual Directors from 7-10 p.m. at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. \$8 fee. Call 788-7581 for information.

South Central Separated, Divorced and Remarried Catholics (SDRC) will present Father Ron Ashmore speaking on "Forgiveness in the Healing Process-Both of Self (Guilt) and of Others (Anger)" at 7 p.m. in the K of C hall, 4th and Walnut Sts., Bloomington. Call 812-336-1500 for information.

The Office of Worship will sponsor an Isaiah 50:4/Lector Evaluation from 7-10 p.m. at St. Mary Parish, New Albany.

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program by David Owen on "When Relationships Hurt Us Again and Again." For more information call 292-1505 or 292-8148 or 292-5111 evenings.

Our Lady of Everyday Circle (LIEC), Daughters of Immacula will hold its monthly meeting at 7:30 p.m. at St. Elizabeth's Home, 2000 Churchman Ave.

## February 17

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

The Working Ring Evening sponsored by Alverno Retreat Center, 6150 Spring Mill Rd. concludes with "Cane" from 7:30-10 p.m. Call 397-7228 for information.

St. Christopher Parish, Speedway will present the second of four evenings for Parents of Young Children on the theme of "Learning Opportunities" beginning at 7



p.m. in the school cafeteria. Pre-registration \$2/family; at the door \$2/family. Call Lois Jansen 341-5314.

The free Family Enrichment Series co-sponsored by St. Maurice Parish, Decatur Co. and St. John Parish, Ellettsburg continues with "Power in Parenting: The Young Child" by Dr. James Dobson at 7:30 p.m. in St. John's Religious Education Center.

## February 18

Jesuit Father Brian McDermott will present a workshop for priests "On Preaching the Divine-Human Jesus" at Beech Grove Benedictine Center.

The Office of Worship will sponsor an Indianapolis North Decatur parish Liturgy Committee training session from 7-10 p.m. at St. Andrew Parish School, Indianapolis.

Catholic Social Services continues its Workshop Sessions on Marriage from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 292-1505 for information.

The Catholic Widowed Organization (CWO) will hold a 7 p.m. support meeting followed by business meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

## February 19

The free Family Enrichment Series co-sponsored by St. Maurice Parish, Decatur Co. and St. John Parish, Ellettsburg continues with "Power in Parenting: The Young Child" by Dr. James Dobson at 7:30 p.m. in St. Maurice Parish hall.

## February 20-21-22

A Tobit Weekend for engaged couples will be held at Alverno

Retreat Center, 6140 Spring Mill Rd. from 7:30 p.m. Fri.-3 p.m. Sun. Call 297-7236 for information.

Jesuit Father Patrick H. O'Leary will conduct the Evening II: Spirituality Workshop at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. For information call 788-7581.

## February 21

St. John Parish will sponsor its sequentennial Mardi Gras beginning with cocktails at 6 p.m. at Socinea Memorial High School. Dinner at 7 p.m., dancing from 8-11 p.m. to Ray Churchmen Orchestra. \$25/couple, \$12/individual in tables of eight. Pre-sale tickets only. Call 358-4949 after 5 p.m. or 625-9221.

The Catholic Widowed Organization (CWO) will meet for dinner at 6:30 p.m. at Martin Junction restaurant in the Marriott Hotel, 21st St. at Shadeland Ave.

The Office of Worship will sponsor "Music in Catholic Worship: Part IV" from 10 a.m.-3 p.m. in room 205 of the Catholic Center, 1400 N. Meridian St.

## February 22

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

A Prayer Evening on "Simple Ways of Praying Always" will be conducted by Providence Sister Barbara Miller at Patton Retreat House, 820 E. 5th St. Call 345-9211 for information.

A Natural Family Planning (NFP) class will be held from 7-9 p.m. at St. Joseph Parish, Corydon. To register call Pat or Jack Mark 812-722-4788.

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# Music and life

## Genesis suggests way to make world better

by Charlie Martin, NC News Service

### LAND OF CONFUSION

I must've dreamed a thousand dreams/Been haunted by a million scenes/I can hear the marching feet/they're moving into the street/Now did you read the news today/They say the danger's gone away/But I can see the fire's still/a light burning into the night/Too many men, too many people/making too many problems and not much love to go around/Can't you see this is a land of confusion?

Refrain: This is the world we live in/These are the hands we're given/Use them and let's start trying/to make it a place/worth living in.

Superman where are you now/Everything gone wrong somehow/The men of steel, men of power/are losing control by the hour/This is the time/This is the place/So we look to the future/But there's not much love to go around/Tell me why this is the land of confusion.

(Repeat Refrain)

I remember long ago when the sun was shining/The stars were bright all through the night/And the sound of your laughter/As I held you tight so long ago/I won't be coming home tonight/My generation will not let it go/We're not just making promises/that we know we'll never keep/Too many men, too many people/making too many problems/and not much love to go around/Can't you see this is the land of confusion?

(Repeat Refrain)

This is the world we live in/And these are the names we're given/Stand up and let's start showing/Just where our lives are going to.

Sung by Genesis; written by A. Banks, P. Collins, M. Rutherford © 1981 by Phil Collins Ltd., Mike Rutherford Ltd., Tony Banks, Ltd.

Genesis' new hit claims that we live in a "land of confusion," with "too many people making too many problems and not much love to go around."

The song also suggests that we have a way to work beyond the problem: "These are the hands we're given, use them and let's start trying to make it a place worth living in." The world faces many problems and challenges.

At times, it seems like confusion guides what happens. Yet many people are working

hard to make it "a place worth living."

What are some ways that teens can make the world a better place?

1. Start thinking now about jobs you might like that help others. Many careers allow you to help other people and make enough money to take care of your needs.

2. Be a volunteer. If you want some ideas, your parish youth minister or pastor or a teacher you respect may have some good suggestions for people who could use your help.

3. Learn more about challenging issues facing us today. Set aside some time every week to learn about world hunger, poverty, nuclear disarmament or some other important concern.

4. Set aside some money each week for a group doing something to overcome a world problem such as hunger. You might raise the money by passing up a soft drink now and then. Again, ask someone at your parish or a teacher at school for the name of a group to aid.

Any one of these sugges-

tions can make a difference. (Send your comments to Charlie Martin, 1218 S. Rotherwood Ave., Evansville, IN 47714.)

### Brebeuf cagers win sectional

No. 3-ranked Brebeuf easily won the girls' sectional basketball title over Zionsville last weekend 53-39. Vicki Hall scored a game high 25 points. Brebeuf is now 21-1.

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### Terre Haute retreat for juniors

There will be a retreat for all juniors in the Terre Haute Diocese Thursday, Mar. 5, through Saturday, Mar. 7. It will be a chance to get away for a while, spend time with friends and meet new ones and deepen your relationship with God. The retreat will be held at the Shalom Center between West Terre Haute and St.

Mary of the Woods. The cost is \$36 and includes room, meals and materials. The deadline for registering is Mar. 2. For more information or to register, contact Russ Interra, diocesan coordinator of youth ministry, at the Religious Education Center, 2801 Ohio Blvd., Terre Haute, IN 47803 812-232-9400.

### WOMEN'S RETREAT

"I will lead her into the desert & there I will speak to her heart"

March 6-7 (24 hours)

This retreat will focus on the seven mansions described in St. Teresa of Avila's "Interior Castle." We will be exploring paths to union with God through prayer, suffering and relationships with self and others.

Presenters: Sr. Teresa Boesig, OCD (Member of the Carmelite Order)

### FIFTH GOSPEL

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February 27-March 1

The weekend retreat is designed to be a spiritual pilgrimage through the land of Jesus aiming to deepen your belief that Jesus is the Messiah, the Son of God.

Presenters: Fr. Silas Musholt, OFM Sr. Jacqueline Motzel, SSM

### BUSINESS PERSONS RETREAT

"Christians in the Market Place"

March 10-11 (24 Hours)

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## youth corner

## 650 attend rally

by Richard Cain

Over 600 youths and adults from the archdiocese and beyond gathered with their friends and celebrated their faith in a two-day rally. The rally was held this past weekend at Our Lady of Perpetual Help in New Albany. It was the fifth Mid-Winter youth rally sponsored by the New Albany Deanery.

This year's theme was "Action in Black and White." It served as a springboard for a look at the issues affecting the church and society, including the issues of race, men and women, youth and adult and how the church is run.

One of the big messages of the rally was how youth fit in to the church. Youth are not just the church of tomorrow, said Bob McCarty, coordinator of leadership training for the Baltimore Archdiocese Youth Ministry Office. They are the young church of today. "They need to celebrate that," he added.

That's what the rally was all about. It was a time to discover and celebrate the fact

that the church is not something impersonal and out there. It is personal and here.

"Church is wherever two or more are gathered," said Maggie Wilson-Brown, executive director of the National Federation of Catholic Youth Ministry.

That raised the question of what it means to be the young church of today. "If we're the church of today, then we're active," said Raye Ann Cole from American Martyrs parish in Scottsburg.

Being part of the young church today also means recognizing and developing one's gifts. "God has given us talents so we should show them," said Charlotte Short from St. Francis Xavier in Henryville.

It also means standing up for certain values. The need to choose values and stand up for them was the subject of the first large presentation on Youth, Morality and the Church: Do They Mix? The presenters were Tim Kelly, a college freshman and representative to the National Youth Council, Mae Turner,

coordinator of youth ministry for an inner-city area in Louisville, McCarty and Wilson-Brown.

Living in society means dealing with values. "There are a lot of different systems (of values) to choose from," said McCarty. "You have to choose."

The church stands for a set of values, for example the Ten Commandments. But the basic value the church stands for is love—loving others as Jesus has loved us, according to McCarty.

Here's where it gets more complicated. Love means more than following rules. It means "taking responsibility for your actions," said Turner. "Being moral, being responsible means taking the time to think through your actions." While the youths recognized that there was a lot of confusion about what is moral today, they strongly disagreed with the common idea that young people have no morals. "If we had no morals, we wouldn't be here," said one youth during the question and answer session.

One specific moral issue the rally challenged the youths to think about was racial discrimination. "People should get along with each other no matter what race they are," said Damian Polewczak from St. Christopher parish in Indianapolis. "We were all made by one God."

Being the young church of today also means working with the church as it is—imperfect but growing. Many of the youth expressed frustration with the negative way youth are sometimes portrayed. "We need to hear positive statistics," said one youth during the question and answer session.

The youth are also frustrated at not being given more of a voice in the church. "They're scared that we will change the church," said Cole.

Being neither children nor adults also makes it hard. "They want us to act like adults, yet they treat us like kids," said Cole.

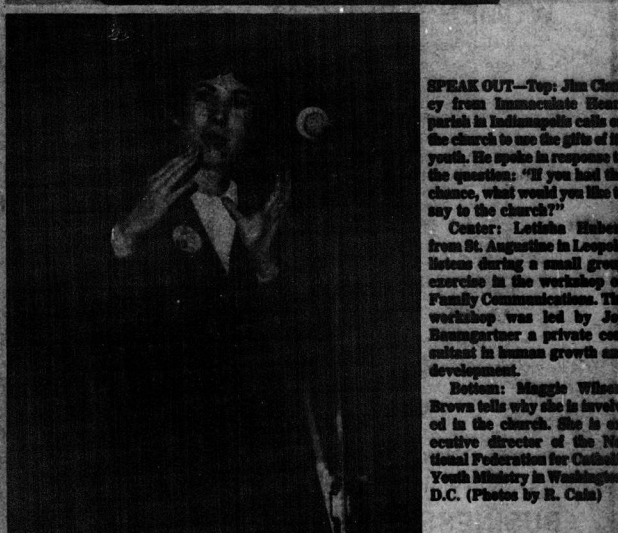
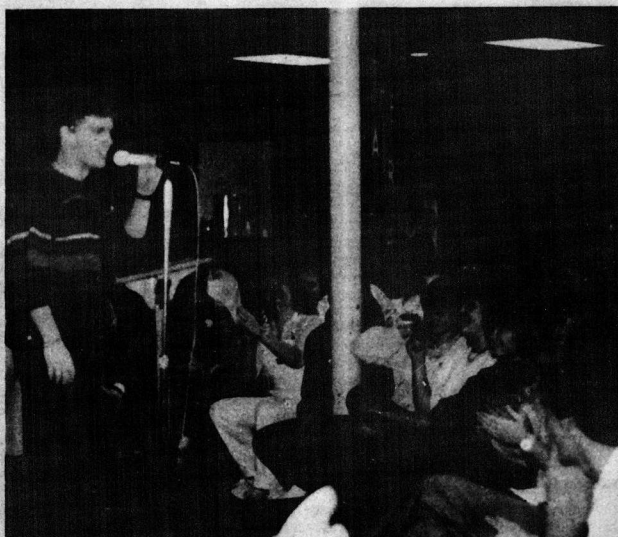
In particular, the youth don't like being pressured. "I want to go to church," said Short. "But I don't want to be pressured into things."

In response, McCarty stressed the need for the youth to understand where adults are coming from. "Parents are scared that they're going to make a mistake," he said.

There was general agreement that there needs to be more communication and trust. "There has been a breakdown in communication," said Wilson-Brown. She gave as an example all the activities that make the lives of parents and teens so busy.

But she stressed that adults and teens need to take the time to communicate. "Communication is the key to trust."

The youth also had 12 workshops to choose from. They included workshops on "Peer Pressure," "The Occult and Satanism," "Fundamentalism," "Family Commu-



**SPEAK OUT**—Top: Jim Cleary from Immaculate Heart parish in Indianapolis calls on the church to use the gifts of its youth. He speaks in response to the question: "If you had the chance, what would you like to say to the church?"

Center: Lotisha Hubert from St. Augustine in Leopold listens during a small group exercise in the workshop on Family Communications. The workshop was led by Joy Baumgartner, a private consultant in human growth and development.

Bottom: Maggie Wilson-Brown tells why she is involved in the church. She is executive director of the National Federation for Catholic Youth Ministry in Washington, D.C. (Photos by R. Cain)

## Youth events

For more information: call 317-632-6511 for CYO events, 612-945-6064 for New Albany Deanery events, 612-533-6480 for Terre Haute Deanery events and 317-632-6944 for Carmelville Deanery events. Or call your parish youth minister or pastor.

This calendar will appear every other week. Send information to Youth Events, The Criterion, P.O. Box 1717, Indianapolis, Ind., 46206. Deadline is 10 a.m. Monday of the week the calendar appears.

- Feb. 14 Archdiocesan Music Contest, Chastard H.S. in Indianapolis.
- 15 Carmelville Deanery winter lunch party for grades 6-12, 1-4 p.m. in Newcastles.
- 16 Terre Haute Deanery youth Mass, 7 p.m. at St. Patrick in Terre Haute.
- 17 Super Monday, CYO Youth Center in Indianapolis.
- 18-21 Christian Awareness Retreat, CYO Youth Center in Indianapolis.
- 22 Entry deadline for CYO Bowling Tournament.
- 23 Jerry Goshel concert and disco for New Albany Deanery, 7:30 p.m. at Providence H.S. in Indianapolis.
- 24 CYO Bowling Tournament, 12:45 p.m. at Sport Bowl, 3905 S. U.S. 31 in Indianapolis.
- 25-26 New Albany Deanery sophomore retreat at Mt. St. Francis.
- 27 New Albany Deanery youth Mass, 6 p.m. at Mt. St. Francis.
- 28 CYO House Music Night, 7 p.m. Children's Museum in Indianapolis.
- 29 Jerry Goshel concert for Terre Haute Deanery, 7:30 p.m. at the Hinkle Center Ballroom in Terre Haute.
- 30 Jerry Goshel concert for Carmelville Deanery youth, 7:30 p.m. at Immaculate Conception Archdiocesan Auditorium in Columbus (contact Fr. Vincent Miller, 317-632-6444).
- 31 Registration deadline for CYO Search retreat for juniors to be held March 12-15 at the CYO Youth Center.
- Feb. 27-Mar. 1 Career Explorations in Service or Ministry Retreat at St. John parish in Osgood (call 317-632-6378).
- Feb. 27-Mar. 1 International Student Leadership Workshop, Beech Grove Benedictine Center (call 317-780-7051).
- Feb. 28-Mar. 1 Carmelville Deanery retreat for freshmen at St. Michael's in Brookville.
- 2 Registration deadline for New Albany Deanery freshmen retreat to be held Mar. 7-8 and Peer Leadership Experience to be held Mar. 8-9.
- 3 Terre Haute Deanery retreat for juniors at St. John Center near Terre Haute.
- 4 Registration deadline for Tall City Deanery freshmen to be held Mar. 12-14 at St. Paul's in Tall City.
- 5 Registration deadline for CYO Quest Retreat to be held Mar. 27-30 at CYO Youth Center.
- 6 CYO Pro-Life Retreat at St. Bartholomew in Columbus.
- 6-8 New Albany Deanery Peer Leadership Experience (location to be announced).
- 7-8 New Albany Deanery freshmen retreat at Mt. St. Francis.
- 9 Registration deadline for Archdiocesan Youth Conference to be held Apr. 11-13 at Rosehill H.S. in Indianapolis. (late registrations accepted if still room).
- 9 Registration deadline for New Albany Deanery sophomore retreat to be held Apr. 14-16 at Mt. St. Francis.

ications" and "Rock Music in Our Life."

As one might expect, putting on a rally of this size involved much preparation. One of the unique things about the New Albany Mid-Winter Rally is the close partnership between adults and youth in the planning and preparation. More than 100 youths and adults helped in some way to prepare for or put on the rally.

In past years, the rally has been known for the creative and elaborate use of art,

decoration and electronics. This year was no exception. The rally included liturgical dance, music, and over 700 slides. Yet the deanery produces the whole thing on a shoestring. "A lot of it is donated," said Deanery Youth Coordinator Jerry Finn. The deanery does much of its own printing and picture taking. Parents open their homes to participants from out of town.

"The program here is so creative," said Wilson-Brown. "They're taking a lot of risks

in a good way. It will pay off in the long run."

In fact, the rally itself is an example of the kind of church it is talking about—where each person and his or her gifts has a place. And that is the call the rally in turn gave to each of the participants.

"We don't send you back without a challenge," said Finn at the closing liturgy. "How do we take that color that's within each of us and make a real difference in the world?"



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## Book review

## Book on church misses mark

*Dead in Christ's Love: Being a Member of the Church: An Introduction to Ecclesiology*, by Denise L. Carmody and John T. Carmody. Paulist Press (New York-Mahwah, N.J., 1986). 232 pp., \$9.95.

Reviewed by Fr. Robert Kress, NC News Service

This book wants to be a comprehensive introduction to the theology of the Christian church, written from a Roman Catholic perspective, but in an ecumenical mood.

The book is written in an easy, even breezy style. The authors do well in relating and summarizing the works of recent theologians and other writers on religious and churchly topics. They have appended questions for discussions at the end of each chapter, and there are suggestions for further reading as well as an index of names and topics.

This could have been a good book, but I think its potential

is neutralized by what I perceive to be a pervading liberal neo-clericalism and elitism of the left, in every way the equal of the old, customary conservative clericalism and elitism of the right.

One is treated to all the current clichés of the liberal academic intelligentsia about President Reagan, the new religious right, the bishops' pastorals on nuclear and economic strategy, the bishops' pastoral treatment of women and

former celibates—including priests or Religious—and on and on.

I do not wish to declare that these liberal positions are unacceptable in a pluralistic society. I am not sure that they belong in a book like this, an introduction to ecclesiology, unless they can be shown to flow from the ecclesiology or to be tightly connected with it. This book shows neither to be the case. This lack, plus an obvious misreading of the precise nature of American Roman Catholicism, lead me to the judgment that is not the good book it otherwise could have been.

(Father Kress is chairman of the department of religious studies at the University of San Diego and author of many articles and books on religious themes.)

## —MAY THEY REST IN PEACE—

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*.

Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† ALTMAYER, Anna H., 89, St. Anthony, Indianapolis, Feb. 4.

† ANDERSON, Lucille, 63, Holy Trinity, Indianapolis, Jan. 22. Mother of George M., Jr., Denise B. Turner and Sheryl M. Williams; sister of Herbert, Lonnie and Rev. Jehu E. Eberhardt and Ida Mae Franklin; grandmother of three.

† ATKINS, Nettie M., 66, St. Anthony of Padua, Clarksville, Jan. 20. Wife of James T.; mother of Linda Ann, Yvonne Cullom, Stacey Ross and Paulette Durham; sister of Louis, E.J. and Daniel Timplain, Esther Waguespack, Joyce Bourgous and Dalia Vicknair; grandmother of eight.

† CHAPMAN, Mabel, 67, St. Paul, Tell City, Jan. 15. Mother of Suelien Aull; grandmother of one.

† COST, Kathleen S., 33, St. Andrew, Richmond, Feb. 2. Wife of John "Jack"; mother of Nicole and Douglas; daughter of Joyce Ensign; sister of Janet M. Lashley, Karen and Kevin Ensign.

† DALY, Florence M., 76, Little Flower, Indianapolis, Jan. 23.

† DICKSON, A. Rinehart, 47, St. Anthony of Padua, Clarksville, Jan. 20. Husband of Alexandra; father of Alexander R., Alisa R., Andrea R., Angela R. and Almo R.; stepfather of Walter J. and Nicholas P. Bensley; son of H. Rinehart.

† DONOVAN, James Roderick, 23, Our Lady of Perpetual Help, New Albany, Jan. 30. Son of Jack and Joan; brother of Cindy; grandson of Mr. and Mrs. William Dohoney and Francis X. Newton; great-grandson of F.X. Newton, Sr.

† DOLAN, John R., 66, St. Anthony of Padua, Clarksville, Jan. 18. Husband of Mary A.; father of William P. and Beverly Ann; stepfather of Cary Williams and Pamela Troutman; brother of Ruth Kira; grandfather of five.

† FEELER, Lawrence J., 66, St. Louis, Batesville, Feb. 2. Husband of Ruth Bowder; father of James and Connie Schutte; grandfather of seven; great-grandfather of two; brother of Mary Frensemeier and Agnes Smith.

† GOGEL, Benedictine Sister Bernard, 81, Convent Immaculate Conception, Ferdinand, Feb. 3. Sister of Agnes Zoller and Hubert.

† HOERNIG, Leo Bernard, 57, St. Mary, Rushville, Feb. 2. Father of Wilbur, Lavetta Donald, Dorothy Wagner, Ann Necker, Edna; Elleen Settles and Mary Schneider; brother of Erwin, Lawrence and Marie; grandfather of 38; great-grandfather of 31.

† KAZA, Helena V., 77, Little Flower, Indianapolis, Jan. 11. Mother of Anna Strikla, Alexandra Salter and C. Lucy Brown; sister of John Vloockis; grandmother of 12.

† KENDALL, Elsie J., 94, St. Mary, New Albany, Jan. 26. Sister of Gary, Lois Burton and Dorothy Goldsmith.

† KINGERY, Justia W., 17 months, Annunciation, Brazil, Feb. 2. Son of Lee and Kimberly Kingery Dean; grandson of John and Karen, and Mr. and Mrs. Renford Dean; great-grandson of Eugene and Joan Brown.

† KRAMER, Blanche Hatley, 78, St. Augustine, Jeffersonville, Feb. 4. Mother of Mary Elizabeth Schaad and Patricia Gusk; grandmother of six; great-grandmother of seven; great-grandmother of two.

† KYLE, George C., 59, Our Lady of the Greenwood, Greenwood, Jan. 23. Husband of Mary McShane; father of George P., Greg J., Sean C., and Sandra Fortman; brother of Andy, and Sadie Usher; grandfather of two.

† LEEHMUIS, Rose Ellen Sexton, 53, St. Matthew, Indianapolis, Jan. 26. Mother of John S., Thomas B., and Mary Chris; sister of Joseph F., Timothy J. and Patricia Sexton, Mary Catherine Meier and Dorothy Butcher; grandmother of three.

† LUCHT, Charles J., 91, Little Flower, Indianapolis, Jan. 20. Husband of Geraldine Nail.

† MIDDLETON, Newland, 60, Little Flower, Indianapolis, Jan. 20. Husband of Nora Gentry; father of William, and Theresa Diehl; grandfather of five.

† NICHOLAS, Clarence P., 76, St. Anthony of Padua, Clarksville, Feb. 2. Husband of Alva Lea; father of Barbara, and Beatrice Senn; brother of Edna Ramsey.

† NIEHOFF, August F., 75, St. Mary, Rushville, Feb. 1. Husband of Clara Bodel; father of Joseph, Paul, Marjory Clemens, Lucille Hinton and Annette; brother of Otto, and Florine Herbert; grandfather of 12.

† NIEMAN, Frank, 80, St. Mary, Greensburg, Jan. 1. Father of Mildred Holts, Mary Louise Bass, Clara Tekulve and Irene Kohman; brother of Fred, Ann Meyer and Katie Hermes.

† PFLEGER, Marie M., 72, Little Flower, Indianapolis, Jan. 31. Sister of Larry J.; aunt of three.

† PICH, Magdalena F., 68, Holy Name, Beach Grove, Jan. 15. Mother of Rita Babbitt, Alfrida Mann, Martha Shanahan, Mary Finfield, Ruth Kuvranch, Bernice Roberts, Kathleen Perry, Robert J. and James; grandmother of 41; great-grandmother of 63; great-great-grandmother of three.

† PURVIS, Thomas, 47, St. Mary, New Albany, Feb. 2. Husband of Doris Federalski; father of David and Donald; son of Francis; brother of Robert and Darrell.

† RINGEMAN, Benedictine Sister Mary Ruth, 93, Convent Immaculate Conception, Ferdinand, Jan. 31. Sister-in-law of Clara.

† SCHILLERBERG, Anna, 76, St. Mary of the Knobs, Floyd Knobs, Jan. 23. Mother of Robert; sister of Mary Hagman, Corvella Winters and Walter Kries; grandmother of six; great-grandmother of eight.

† SCHOTTLE, Florence Jeannette Sims, 71, St. Mark, Indianapolis, Jan. 26. Mother of Fred J., Tom J., Paul B., Michael A., James H., Ned F., Mark E., Jeff P., David J., Mary Beth Bowling, Penny Bowling, Helen Gilbey, Susan Thompson and Thomas Hall; sister of Katherine Hayworth; grandmother of 57; great-grandmother of four.

† ULLRICH, Arlie J., 66, St. Jude, Indianapolis, Jan. 21. Husband of Mary Helen Lyons; father of Mary A. Rahe, Judy A. Weber, Jan Davis, Barb Walters, Dorry Ann, Tree and John T.; brother of Jean Clanciole, Bill, James A. and Father Robert J.; grandfather of 18; great-grandfather of one.

† WENNING, Edward T., 62, St. Mary, Greensburg, Feb. 2. Husband of Rosemary; father of Michael, Roger, James, Daniel, Philip, Kathy Lotarski, Nancy Griffith, Martin Field, Sara, Mary Beth and Patricia; brother of Albin, Clarence, Dorothy, Frieda Crisalli and Mary Ann Biers.

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# Bishops should speak out 'cautiously,' Dulles says

by Tracy Early

NEW YORK (NC)—The Catholic bishops should move cautiously—more cautiously than they have recently—when speaking out on contemporary issues, but they have a legitimate teaching role, Jesuit Father Avery Dulles told an ecumenical seminar.

The priest, theology professor at The Catholic University of America, Washington, spoke Jan. 24 on "The Ordering of Our Life, Temporal and Eternal."

"Although I have reservations about the wisdom of certain policy statements that have been issued by the United States episcopal conference in recent years, I do not hold that the bishops should be confined to speaking in airy generalities," Father Dulles said.

## Ordinations increased in 1985, Vatican says

VATICAN CITY (NC)—In 1985, the number of priestly ordinations, the number of permanent deacons and the number of major seminarians each rose more than 6 percent over 1984, according to Vatican statistics.

In 1985, there were 6,734 ordinations, a 6.3 percent increase over the previous year. Of those, 4,778 were ordained as diocesan priests and 1,956 as religious priests.

Major seminarians in 1985 totaled 85,694, a 6.33 percent increase over the previous year. This was the second highest percentage increase in 18 years, said the Vatican. The highest increase was 6.4 percent in 1982.

The number of permanent deacons rose 6.9 percent to 12,541 in 1985.

The statistics were released Jan. 31 by the Vatican's Central Statistical Office. The Vatican said 1985 is the latest year for which complete figures are available for priests, permanent deacons and seminarians.

Although ordinations are increasing, the total number of priests was still declining. In 1985 there were 403,496 priests, said the Vatican. In 1984, according to last year's report, there were 405,086, and 407,923 in 1983.

Of the 1985 total, 253,319 were diocesan and 150,161 were religious priests.

The Vatican figures also listed 3,885 bishops at the end of 1985.

The church, he said, has not only the task of proclaiming the Gospel, but also of helping its members respond to the Gospel by putting the words of Christ into practice.

Nonetheless, there are "grounds for caution," Father Dulles said, questioning whether the bishops' "enormous investment of time and energy" in the peace and economics pastorate showed the right ordering of priorities.

"The impression is given that the bishops are more at ease in criticizing the performance of secular governments than in shouldering their own responsibilities in the church," he said.

"Few of the American bishops today enjoy a great reputation for their mastery of theology, liturgy or spiritual direction; yet, many of them are known for their views on politics and the economy," he added.

Father Dulles said recent episcopal teaching appealed to "sociopolitical analysis" but neglected the ultimate—"eschatological"—reference to eternal life. "It is scarcely surprising if a church which abuses itself before politics and military science suffers a serious decline in conversions and in priestly and religious vocations," he said.

The highly technical discussions in the peace and economics pastorate also raised "suspensions" of bishops exceeding their competence, Father Dulles said.

"When questioned by journalists shortly after issuing their peace pastoral," he said, "a number of bishops admitted that

they did not really understand certain recommendations contained in their own letter."

Father Dulles questioned whether the policy recommendations in the pastorals were really derived from the Catholic religious principles set forth. "This seems hardly to be so," he said, "since many of the bishops' policy positions are acceptable to a large number of non-religious liberals but not to many traditionally oriented Catholics."

"Although the bishops are far from excommunicating persons who gainay their policy statements, a Catholic who wishes to take a different stand than the national hierarchy will inevitably feel somewhat alienated from, or marginalized in, the church," Father Dulles said.

Noting that the bishops allowed church members to adopt divergent views on their recommendations, he said "factionalism" was encouraged by the toleration of dissent.

"The spirit of criticism and dissent thus unleashed can scarcely be prevented from spreading to strictly religious matters in which the bishops have unquestionable authority in the church," he said.

At times, he said, the bishops may find it useful to illustrate how their principles would apply concretely.

He added that even those who reject specific recommendations in their economic pastoral could see them as "valuable illustrations of how a Christian might propose to bring the economy into closer conformity with Catholic teaching."



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# Most theologians back, some oppose Fr. Curran

by Jerry Filson

WASHINGTON (NC)—The Society of Christian Ethics and the College Theology Society have backed Father Charles E. Curran in his fight to keep his job as moral theology professor at The Catholic University of America.

In addition, the "overwhelming" majority of theologians submitting testimony for an academic hearing on the case have supported the priest, said a source familiar with the case.

Out of some 100 testimonial letters received before February by the university faculty committee reviewing the case, those which favored the withdrawal of Father Curran's teaching license were "few" and "very much in the minority," said the source, who asked not to be identified.

However, those opposed to Father Curran include William E. May, a moral theologian at Catholic University and one of two U.S. scholars on Pope John Paul II's International Theological Commission. Others are Capuchin Father Ronald Lawler, founding president of the Fellowship of Catholic Scholars, and Magr. George A. Kelly, current president of the fellowship.

The Society of Christian Ethics publicly backed Father Curran with a resolution passed unanimously at its mid-January convention in Boston.

The resolution urged the Vatican to reconsider its negative judgment on Father Curran and called on the university to keep him as a moral theology professor.

It said the university's reputation depended on "its protection of academic freedom and its honoring of future commitments." Father Curran has taught at the university since 1966 and had tenure there since 1972.

The College Theology Society's board of directors approved a statement of support for Father Curran by mail ballot at the end of January, the society's president, Mercy Sister Dolores Greeley of St. Louis University, said Feb. 2.

Interviewed by phone, Sister Dolores confirmed that the statement backed Father Curran but declined to give details on it. She said she would not release the just-approved statement until it was mailed to the society's membership and the parties in the Curran dispute.



Father Charles E. Curran

The College Theology Society is a predominantly but not exclusively Catholic organization of college and university theology teachers.

In still another action related to the Curran case, the board of the Catholic Theological Society of America designated its president, Monika Hellwig, theology professor at Georgetown University, as the society's observer at the academic hearing which is reviewing Father Curran's appeal of his dismissal.

University statutes allow either party in such a dispute to request that official observers from appropriate learned societies or professional associations be admitted to the hearing.

Father Curran faces possible dismissal from his post on Catholic University's theology faculty. The action against him follows a ruling last summer by the Vatican's Congregation for the Doctrine of the Faith that, because of his dissent from church teachings in certain areas, he is not "suitable nor eligible to teach Catholic theology."

Leading the defense of Father Curran among Catholic scholars has been the Catholic Theological Society of America. In December the society's board submitted a five-page testimony in the case to the com-

mittee of the university's Academic Senate which was then being formed to hear the case.

The society board argued that Father Curran is "an eminently competent Catholic theologian, suitably engaged in research fitting within a university setting."

It said his disciplining by the Vatican was based on a "dangerous" view of theology which, if accepted, would "dry up" theological creativity in the church.

In his written testimony urging Catholic University to dismiss his priest-colleague, May said that Father Curran is "dead wrong" in his view of "the role of the Catholic theologian."

"Curran claims that the teachings on which he dissents (the inviolability of innocent human life from direct attack, the indissolubility of Christian marriage, the evil of adultery under all conditions) are not central to the faith," May wrote. "The Sacred Congregation for the Doctrine of the Faith rightly disagrees, as these teachings have been constantly proposed by the church as matters intimately related with our salvation."

May argued that not disciplining Father Curran would "destroy the ability of the magisterium to speak in the name of Christ on specific moral issues." The magisterium is the church's teaching authority.

"Unless the Holy See explicitly by effective action repudiates the notion of dissent proposed by Rev. Dr. Curran, the conclusion will inevitably be drawn that the magisterium, by tolerating such dissent, regards it as legitimate. . . .

"I fear that Rev. Dr. Curran and his supporters are usurping the pastoral and teaching role of the magisterium," May wrote.

Magr. Kelly accused the Catholic Theological Society of America of setting itself up "as a rival institution to the Holy See" in its efforts to defend and justify Father Curran's position.

Father Lawler wrote that "Father Curran, and his ideologically close friends, have taken over the CTSA and many other institutions in this country, radically suppressing the appropriate influence" of theologians who "accept the authoritative teaching of the church."

"The CTSA has been a sect-dominated society for a long time" and "has contributed too much" to a divisive politicization of Catholic theology in the United States, he said.

Many theologians outside the fellowship as well as within it oppose Father Curran's position and think the Holy See is right to remove him from teaching at Catholic University, Father Lawler said.

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