

Financial statement shows problems

by John F. Fink

The financial statement for the Archdiocese of Indianapolis for the fiscal year that ended last June 30 shows an excess of expenses over revenues.

The financial statement is in the middle four pages of this week's issue of *The Criterion*. A letter from Archbishop Edward

T. O'Meara is included with it. Commentary on the statement is in "From the Editor" on page 2.

The statement shows total revenues of \$19,748,000 and expenses of \$19,751,000, for a loss of \$3,000 for fiscal year 1989. For fiscal year 1988, there was excess of revenue over expenses of \$1,476,000, but revenue that year included bequests of \$1,429,000.

In his letter, Archbishop O'Meara points out that, "when adjusted for nonoperational income and certain other nonrecurring items, the archdiocese has in fact incurred net operating losses of \$2.5 million and \$1.9 million for fiscal years 1989 and 1988, respectively."

The archbishop said, further, "In order to cover the operating losses previously mentioned and in turn to supplement the

decline in funds from the Archdiocesan Annual Appeal, we have increasingly relied on investment income and bequests to fund operations and ministries." The statement shows bequests of \$433,000 in fiscal year 1989 and \$1,429,000 in 1988.

The statement reflects financial activity of the chancery and archdiocesan agencies but does not include parishes, deaneries or schools within the archdiocese.

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Pro-life bills pass one chamber of legislature

by Ann Wadelton

Many pro-life bills have been approved by legislators in one chamber of the Indiana legislature and have crossed over to the second chamber for debate.

The Indiana Catholic Conference (ICC), which represents the Catholic Church in Indiana, has shown special interest in legislation that concerns life at all stages, from conception to a natural death. In this "short" session of the legislature, the ICC has been particularly interested in 10 bills, each of which originated in the House of Representatives.

Several of these bills were debated this past Monday, the final day for approval by the originating chamber before they had to cross over to the other chamber. The House convened at 7 a.m. to take

action on 190 bills. The Senate calendar had 135 bills.

Action taken on the 10 bills of particular interest to the ICC was as follows:

HB 1134: Informed Consent. This bill, which passed the House Jan. 23 by a vote of 64-34, requires that a physician inform a pregnant woman about the abortion procedure and risks, as well as alternatives to abortion, such as medical assistance which may be available for prenatal care, childbirth and neonatal care. It requires the Board of Health to publish information about alternatives as well as fetal development at various stages. It requires a 24-hour waiting period before the abortion can take place. It has moved to the Senate with Senators Patricia Miller (R-Indpls.) and Frank Mrvan (D-Hammond) as sponsors.

HB 1034: Abortion Restrictions. This bill, which passed the House Monday 56-43, includes most of the restrictions upheld by the Supreme Court in the Webster case, including a ban on the use of public facilities and public employees for abortions and a requirement that a physician test for viability at 20 weeks. It would allow abortion after the 20th week only to save the life of the mother.

HB 1088: Sex Selection. It would ban abortions for the purpose of sex selection. It passed the House 77-21.

HB 1256: Viability. Passed by the House 59-39, it requires that a physician test for viability if he thinks the unborn child is 20 weeks or more gestational age. Under current law, after viability a second physician must be present during the abortion to care for the baby if it is born alive. Its sponsors in the Senate are Senators Richard Thompson (R-North Salem), Joseph Corcoran (R-Seymour), and Allie Craycraft (D-Selma).

HB 1431: Capital Punishment by Jury. Passed by the House 55-42, it would give the jury the responsibility of assigning the sentence in a trial in which the state seeks the death penalty. The jury's choice would be either the death penalty or 40-to-60 years without parole. The latter sentence is commonly called a "natural life" sentence and 28 states have laws providing some form of that penalty. The ICC is opposed to the death penalty and supports HB 1431 which is expected to reduce the number of criminals sentenced to death.

HB 1426: Maternity Homes. Passed Monday 98-0, it would create a tax credit for people who own a maternity home designed for several pregnant women. It would also create a grant program for non-profit organizations to expand or create a maternity home.

HB 1012: Minimum Wage. Passed by the House 73-23, it would increase the

state's minimum wage from the current \$2 an hour to \$4.25 by April, 1991.

HB 1071: Adoption of "Special Needs" Children. It was not voted on, but it is similar to the Senate bill described next.

SB 241: Adoption of "Special Needs" Children. This bill passed the Senate by a vote of 49-0. It would allow the judge at an adoption hearing to award subsidies for support and medical treatment for "special needs" children. The subsidy could not exceed the cost of caring for the child in a foster home.

SB 390: Project SAFE. This bill, which also passed the Senate 49-0, would increase the funding for the program which helps pay heating bills for the poor by annually appropriating the oil overcharge funds received from the federal government to that energy assistance program.

'Romero' to be at Greenbriar Theater starting Feb. 8

The movie, "Romero," will be shown at Greenbriar Cinema in Indianapolis during the week of Feb. 9.

In addition, a special showing on Feb. 8 at the West 86th St. theater will benefit the Indianapolis Peace Center and Indianapolis Folks Concerned About Central America. A reception will be held at 6:45 p.m., followed by the 7:30 program that will include a short presentation about Central American issues. Admission to the Thursday regular program will be \$3.

The regular price of \$2 will be charged for the movie during the week starting Feb. 9. Groups of 20 or more may arrange discount rates.

"Romero" stars Raul Julia in a depiction of the life of Salvadoran Archbishop Oscar Romero. The prelate was assassinated as he celebrated Mass on March 24, 1980, one day after he delivered a sermon appealing for an end to violence and exhorting government soldiers to disobey orders to kill the peasants.

Ex-hostage Father Jenco says core of love is forgiveness

by John F. Fink

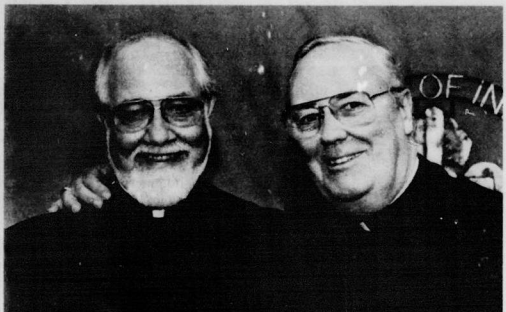
Forgiveness was the theme of the message that Father Lawrence Martin Jenco, who was held hostage in Lebanon for 19 months, brought to the Indiana Prayer Breakfast in Indianapolis Jan. 23.

"The core of the Christian faith is love,

and the core of love is forgiveness," Father Jenco told the gathering of Indiana government, religious and civic leaders. "May we forgive as we are asked to forgive," he said.

Father Jenco said that, while he was in captivity, he wrote a letter to his family in which he said, "If I am to die, let it be with Jesus' words, 'Father, forgive them for they

(See FR. JENCO on page 2)



REUNION—Father Lawrence M. Jenco and Indianapolis Archbishop Edward T. O'Meara greet each other at the Catholic Center in Indianapolis after Father Jenco's address at the Indiana Prayer Breakfast Jan. 23. Father Jenco recalled that Archbishop O'Meara, in his capacity as chairman of the board of Catholic Relief Services, was the first person to greet him when he returned to the United States after being held hostage in Lebanon for 19 months. Father Jenco was with CRS in Lebanon when he was kidnapped in 1985. (Photo by Maceo D. Blevins)

Collection for the Propagation of the Faith this weekend

Catholics in parishes in the Archdiocese of Indianapolis will join other parishes throughout the country this weekend in renewing their memberships in the Society for the Propagation of the Faith, the church's mission organization.

In a letter on page 2 of this issue, Archbishop Edward T. O'Meara says that all baptized members of the church "are charged with the commission to spread the Good News of Jesus Christ to the very ends of the earth."

Recalling the Jesuits who were murdered in El Salvador recently, the archbishop says, "Let us show our appreciation of their total sacrifice and of that of other missionaries who are suffering by joining in membership with them through the Society for the Propagation of the Faith."

Several memberships in the society are offered: individual, \$10 annually; family, \$20 annually; individual perpetual, \$50; and family perpetual, \$100.

Looking Inside

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THE
CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The financial status of the archdiocese

by John F. Fink

The financial status of the Archdiocese of Indianapolis is not healthy and the reason is that Catholics do not contribute enough money to the church. That, in blunt terms, is the story revealed by archdiocesan financial statements and in warnings from auditors.

It's not much consolation, but this condition in our archdiocese is not unique in the Catholic Church in the United States. The poor financial condition of other archdioceses has been front-page news in *The Wall Street Journal*, among other news media.

For too long, the official church has seemed to downplay its financial difficulties, sometimes being less than open about them. The result is that many people have the impression that the church is sitting on a pile of gold. It's not. The problem is serious and is getting worse.

THIS ARCHDIOCESE HAS been facing up to its problems at least since Joe Hornett became chief financial officer last March. Joe is now telling anyone who will listen that the only way the archdiocese has been able to pay its bills is by spending its investment income and all bequests that might be received during a particular year. If it weren't for \$453,000 in bequests last fiscal year, the archdiocese would have been \$436,000 in the red. And nobody yet has figured out how to budget for bequests.

Another significant figure in the financial statement is \$241,100 in doubtful collections, significant because some of these accounts come from archdiocesan parishes and schools. This is an indication of the financial difficulties the parishes and schools are experiencing. Hornett is frank in saying that he expects this item to increase in the future.



For years our schools have been unable to match teacher salaries of the public schools and they must raise money to balance their budgets. Facilities in the interparochial high schools, and in many elementary schools, are crying for repairs. Parishes have more employees than they used to have, and much higher expenses. There isn't a parish in the archdiocese that isn't struggling to make ends meet.

The Indianapolis Archdiocese is not yet in as serious straits as some other American archdioceses, but its auditors, Price Waterhouse, say that it will be in about three years if steps aren't taken to change things. This means both increasing revenue and cutting expenses. As a start on the latter, archdiocesan agencies have been told to submit budgets for fiscal year 1991 that are eight percent below the current year's budgets.

THE TWO ARCHDIOCESES that have been getting the most notoriety lately are Detroit and Chicago. Detroit has closed 35 parishes—30 last January and five more last month—despite protests, demonstrations and a court case. Cardinal Edmund C. Szoka, Archbishop of Detroit (who will be leaving for a high Vatican post), decided that parishes had to serve at least 500 families and raise \$100,000 a year.

The Archdiocese of Chicago has been losing money for several years, including \$28 million in fiscal year 1989. The shortfalls have been made up by selling assets, including part of its investment portfolio. This year it is borrowing \$1 million a month from commercial banks. (At least the Archdiocese of Indianapolis has no debt—yet.)

To try to solve its problems, Chicago's Cardinal Joseph Bernardin announced Jan. 21 that 13 parishes, two missions and six elementary schools would be closed by June 30, with more than 20 additional parishes to be closed or merged in 1990 or 1991. Chicago will also close a seminary, cut agency budgets by 10 percent, and start a fund drive similar to our Archdiocesan Annual Appeal

(Chicago is one of only two major archdioceses in the country without an annual appeal).

THESE PROBLEMS EXIST for the very elemental reason that Catholics don't contribute enough to their church—or to any charities. We are at the bottom of the list when it comes to giving. Independent Sector, a Washington-based charity-monitoring organization says that Catholics give only one percent of their incomes to charity. By comparison, Methodists give 1.3 percent, Jews 1.4 percent, Lutherans and Baptists 1.6 percent, Presbyterians 2.2 percent, and other Protestants 2.5 percent.

A few years ago, Father Andrew Greeley and Bishop William McManus published a book in which they said that Protestants contribute twice as much of their income to churches as do Catholics. Their figures were three percent for Catholics and six percent for Protestants.

It wasn't always thus. During that time in our history when Catholics were among the most disadvantaged economically, our grandparents still managed to build magnificent churches. Today Catholics have the highest average household incomes—\$31,475—of any major religious group except Episcopalians and Jews, but we're last when it comes to giving. We should be ashamed of ourselves.

According to Father Greeley and Bishop McManus, based on projections of the past level of giving, the church's loss of income over the past two decades is about \$65 billion.

Part of the reason is that we have failed to conduct fund drives the way Protestants and Jews do, with face-to-face pledge drives and with considerable pressure to make sizable contributions. But part of the reason, too, is that a generation or more of Catholics have not been trained to contribute to the church the way earlier generations were. Few parishes are asking parishioners to tie these days, and when was the last time you heard a sermon on the Fifth Commandment (or Precept) of the Church?

Fr. Jenco urges forgiveness

(Continued from page 1)

know not what they do." He also told us to read Psalms 116, 117 and 118 to see where he was spiritually.

He recounted the change that took place in one of his captors, a man named Said. When he was first captured, he said, he looked into Said's eyes and saw hatred. When he was released, those eyes were eyes of love, he said. He said that Said had even attended an Easter Mass Father Jenco was allowed to say and during the rest of the day he heard Said singing, "Alleluia." That evening Said put a bouquet of flowers on Father Jenco's lap. Eventually, Said asked Father Jenco for his forgiveness, he said.

Introduced by Governor Evan Bayh, Father Jenco began his message by remembering the hostages still being held in Lebanon. He said that just before he was released he promised Terry Anderson, correspondent for the Associated Press, will be in captivity for five years on March 16. Father Jenco named all the American and British hostages still being held.

He told the gathering that he was program director for Catholic Relief Services in Lebanon when he was kidnapped. "It was a marvelous ministry we were doing there," he said, assisting displaced persons and aiding in the

reconstruction of war-damaged institutions such as hospitals, orphanages and homes for the aged.

He had not been feeling well the day before his kidnapping, Father Jenco said, so had gone to the doctor. He was returning there on Jan. 8, 1985 when his car was stopped and he was kidnapped. He was put into the trunk of a car, then moved to another car, and finally to an old building.

While he was in captivity, he was moved to various places. When being moved, he was wrapped up like a mummy, with cloth in his mouth and a tape over it. He was chained under a truck. While in his prison, he was chained to a radiator or, at one time, put in a three-by-five-foot clothes closet. He was treated like an animal, he said, but he told his captors that he was not an animal. "I am loved; I am redeemed," he told them.

Father Jenco said he made a rosary from string he found in the clothes closet. He also kept bread from his meals and consecrated it. He said he also made up his own Litany of the Saints that included his parents and acquaintances. When he was finally imprisoned with his hostages after his third move, five of them prayed together. He said they often prayed the Prayer of St. Francis that begins, "Lord, make me an instrument of

Father Thomas Lyons dies at 71

Father Thomas E. Lyons, a retired priest of the Indianapolis Archdiocese, died Jan. 27 and was buried from SS. Peter and Paul Cathedral on Jan. 30. He was 71.

Father Lyons, who was a resident of St. Augustine Home for the Aged at the time of his death, was ordained at St. Meinrad Seminary in 1944. When he retired from active priesthood in 1980 because of illness, he had served in parish work for more than 40 years.

Father Lyons was pastor (previously administrator) of Assumption Parish in Indianapolis at the time of his retirement.

In earlier years, he was pastor of St. Martin, Sibiria; administrator and later pastor at St. Mary, Aurora; and pastor of St. Anne Parish, Hamburg.

Soon after his ordination, Father Lyons served as assistant pastor at St. Margaret Mary Parish in Terre Haute; Little Flower in Indianapolis; St. Gabriel, Connersville; Sacred Heart, Clinton; and Holy Cross in Indianapolis.

Father Lyons is survived by five sisters, including Little Sister of the Poor Therese Agnes, Lillian, Mary Helen Ullrich, Betty Lou Beal and Joan Dowling.



Father Thomas E. Lyons

Archbishop O'Meara's Schedule

Week of Feb. 4

SUNDAY, Feb. 4—Boy Scouts, Girl Scouts, Marian Awards, Religious Emblems Presentations, SS. Peter and Paul Cathedral, Indianapolis, 2:30 p.m.

MONDAY THRU FRIDAY, Feb. 5-9—Ninth Annual Workshop for Bishops presented by the Pope John XXIII Medical/Moral Research & Education Center, held in Dallas, Texas.

your peace," although it was very hard to do under their circumstances.

Since his release, Father Jenco has been working for the release of the other hostages. He is now a campus minister at the University of Southern California.

After the Prayer Breakfast, Father Jenco visited with Indianapolis Archbishop Edward T. O'Meara, who also attended the breakfast. Father Jenco recalled that the archbishop, who is chairman of the board of Catholic Relief Services, was the first person to greet him in New York after his release from captivity.

Spread the Good News of Jesus

Dear Beloved in Christ:

Jesus addressed his closest friends, his disciples, telling them to make disciples of all nations, baptizing... teaching. Today, as baptized members of the church Jesus established, we are charged with the same commission to spread the Good News of Jesus Christ to the very ends of the earth.

On Sunday, Feb. 4, each of us will be presented with a way in which we can fulfill that obligation, that privilege. We will be asked to become members of the Society for the Propagation of the Faith or to renew our membership.

As members of the Propagation of the Faith we are asked to offer support in the form of daily prayer together with regular personal and financial sacrifice for those missionaries who serve on the front line of the church's missionary work. In return we receive the grateful prayers of those working in the missions here and abroad, for the donations you make on Membership Sunday do help in the impoverished areas of our own country as well as in other mission lands.

The spread of the faith demands sacrifice. Let us recall those Jesuits who gave their lives recently in El Salvador and our American sisters and laity who have also been called by God in this special way. Let us show our appreciation of their total sacrifice and of that of other missionaries who are suffering by joining in membership with them through the Society for the Propagation of the Faith.

I pray with you that we may enable all of our brothers and sisters to share with us in peace and joy through faith in Jesus as wells as of separation disappear.

Sincerely yours in Our Lord,

+ Edward T. O'Meara
Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis



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THE **CRITERION**

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Guatemalan priest tells of his people's poverty

by Margaret Nelson

Both Father Michael O'Mara of St. Pius X and Padre Jorge Quinones from Guatemala want people in the archdiocese to know about the situation in the Latin American country so that they will help support that portion of "the body of Christ."

Father Quinones is associate pastor of Santa Anna Parish in Chimaltenango, Guatemala. Last week, he returned the visit of then-deacon O'Mara to his country in January of 1988, when the padre had been ordained just 15 days. The Greensburg native is now associate pastor of the Indianapolis parish.

Many people in the Indianapolis archdiocese know about the Guatemalan parish because of some hand-woven Christmas trees that Father O'Mara has distributed for sale from the St. Pius facility. Providing a way for the parishioners to earn money is only one part of the Santa Anna Church's efforts to serve its people.

Father Quinones said there are 60,000 parishioners in Santa Anna. There is only one church to serve the main town, two little towns and 24 villages within the parish boundaries. He and his pastor try to cover all the needs of the parish. "Ninety-eight percent of our people are really poor," he said.

"They have not enough money to

live," said Father Quinones. "They have to work hard to survive. We can see the difference between living and surviving. The average life expectancy is 49 years old. There is a big problem with child mortality. Out of each ten, only two can get to 10 years old."

"Most of the people have no water, electricity or sanitation," he said. "Their houses have no floors—they are soil. The houses are made from wood—like sticks—and some clay. The whole house is like one room. In this room, they are born—they live, they cook, they do everything—and they die."

Father Quinones said, "They have to work real hard—even the children. They plant grains in very little space near the house. The basis of the diet is corn and black beans. With any luck they have one meal a day." He said that most of the people have no money for medical services or education of their children.

"We have another problem," said the priest from Chimaltenango. "The fundamentalist religious sects are becoming very aggressive against the church and against the Catholic faith of the people. Because of the situation of the people and the lack of priests, the sects offer things to take the people with them. All the work they do is to destroy the strong feeling of community the people have because of their culture. It is dividing families. It is dividing little communities."

Father Quinones said these sects have the money to buy churches for the people, "but they are not sincere. They present the Catholic Church like the Devil—like the worst thing on earth." He added, "We have no means to build chapels where Catholics can gather to celebrate in these far communities."

The young people are leaving for Guatemala City, he said. "It appears like a dream city to all of them, where they will surely find work."

"Our parish had to show that the Christian meaning of faith affects not only the human soul, but the entire human being," explained Father Quinones. "With the help and support of other committed people outside our country, we have started some development programs and aid programs for the most poor people."

For example, the parish has started two medical clinics in Chimaltenango. Since some people in the villages have to walk some four miles over mountain trails, the clinic sends a doctor to one of the villages each week. Stomach and respiratory diseases are common, as are the infections that come with the unsanitary conditions of their lives.

Another project is the parish school, which provides a Catholic education for 650 children. Father Quinones said the schools lack many things the Indiana educational facilities have. They have 55 to 60 students in one grade. Some desks and boards are "supplied in part by outside people." Because of the poverty of the people, the parish does not ask tuition. About 400 of the students have scholarships. The others give something like \$1.50 a month or whatever they can afford.

A third program is the nutritional center project with some funds from Project HOPE. About 160 children receive a daily lunch and support to their families to provide dinner and breakfast.



Padre Jorge Quinones

Santa Marta, a home for 12- to 17-year-old boys from the parish villages, is another project of Santa Anna Church. But the associate pastor said, "The money must come from outside." The conditions for residency are: "The boys have no chance of elementary studies in their villages, they have no possibility of economic support and they must be smart boys—that is people who can respond." He said that the majority are orphans from the violence in Guatemala.

"We try to assist them with continuing studies so they will come back to their villages to improve them," said Father Quinones. "We try to give them human dignity in the way to live, but have consciousness of all the people. We try to form, in conscience and soul, a dream for the role they should play in their communities."

He said, "Formation of laymen as catechists is working in our parish."

The project most familiar to the archdiocese—the handicrafts—was designed "to help them to get some money to survive. Many women must do a husband's work and support three, four, five or seven children. Many women lose their husbands because of the violence," he said.

"The parish gave them all the webs and materials to do the trees. They do the work." They also make tablecloths that are being sold from a parish in Kansas. Father Quinones explained that the shipment costs are high and that import taxes must be paid on the crafts sent to the U.S.

All of these projects help support the people and help them keep their faith, despite the lack of priests and the problems with the fundamentalist sects, the Latin American priest said.

"We think, as shepherds of the church, that we must work also in this way," Father Quinones said. "We can't divorce the social work from the faith. Only in the way that people can grow up in their faith, can they believe in brotherhood as Christ asked us in the Gospel."

The support from the U.S. churches represents Christian solidarity to the associate pastor of Santa Anna Parish in Chimaltenango, Guatemala.

Divorced priest speaks to SDRC

by Mary Ann Wyand

"God has been good to me," Father Roger Gaudet, associate pastor at St. Simon Parish in Indianapolis, told members of Separated, Divorced, and Remarried Catholics during a faith-sharing program Jan. 15 at the Catholic Center in Indianapolis.

During introductory remarks, the newly-ordained assistant pastor said he is Indiana's first priest to have been divorced. Both his divorce and annulment were recognized in the Archdiocese of Boston, he explained, before he chose to pursue a delayed vocation.

After completing seminary training at Sacred Heart Seminary in Hales Corners, Wisc., Father Gaudet was ordained last June at St. Peter and Paul Cathedral, his first pastoral assignment at St. Simon Parish was interrupted for several months last fall due to heart surgery, but he has since resumed his ministry.

"I am humble that the Lord chose me to be a priest," Father Gaudet told SDRC members. "I'm very grateful for that."

The former confessor priest described the pain and grief of separation and divorce in his personal journey, then said he knows from experience how important it is to let God heal unresolved grief.

"With a separation, there is healing that has to take place," he said. "There is a price for that, and it's pain. But believe me, if you're hurting, then you're growing."

Prayer itself is a form of "letting go and letting God," he said, which is necessary to begin the healing process.

"Before you can make amends and ask for forgiveness," Father Gaudet noted, "you've got to do some forgiving yourself. That is a very tough exercise."

Separated and divorced people need to learn how to recognize and let go of the anger and resentment caused by the loss of a spouse, he said, because unresolved grief can be very harmful.

"You have to let go of the stuff that you are holding," he added, "because if you don't let it go, it will eat at you."

Fortunately, he emphasized, prayer offers a marvelous healing power to help people deal with anger and resentments.

"The biggest killer of all is unresolved anger," Father Gaudet explained. "It's the biggest reason for wars, it's the biggest motivation for divorce, and it's the reason for loss of friends."

The father and grandfather with his ex-wife, "God bless her," he said. "Today we're good friends."

Reflecting on his delayed vocation, Father Gaudet praised Archbishop Edward T. O'Meara for offering him an opportunity to pursue the priesthood in the Archdiocese of Indianapolis.

"You talk about miracles," Father Gaudet told SDRC members. "My chances of sitting here right now as a priest are just about zilch. Each case has to be weighed and measured on its own merit. I feel very honored to be here. I feel very humbled that the Lord chose me to do what I'm doing."

And, the new priest concluded, "I hope the Lord will bless you this evening and give you what you need."

Unity week marked by speech

by Margaret Nelson

"We know we belong to the same family of Jesus Christ, deep in our hearts," said Rev. Syngman Rhee, a Presbyterian minister from Korea.

The president-elect of the National Council of Churches (NCCC), who left North Korea when he was 19 years old, said, "We come from different ways of expressing ourselves. We come from different ways of addressing each other. But there was one place I always felt at home. That was in a church."

Rev. Rhee was the principal speaker at a luncheon marking the Week of Prayer for Christian Unity in Indianapolis Jan. 23. His topic was "A Ministry of Reconciliation: An Ecumenical Agenda."

"Ecumenical endeavors certainly take a great deal of our energy and our commitment," said the global missions executive of the Presbyterian Church (U.S.A.). "For a person like me who had to struggle with different aspects in a strange country, Christian Unity means something deep, deep inside."

"Manifestations of the oneness in Jesus Christ" should be seen in three aspects of ecumenical ministry, Rev. Rhee said. One is compassion. "In this broken world, wherever there is a broken heart, wherever there are hungry people, people going through struggle, people struggling with survival issues, we do well by uniting efforts."

Prophetic justice was a second ministry Rev. Rhee mentioned. He said of the civil rights work of the '60s, "We forgot what a struggle those days have been." Using a



Rev. Syngman Rhee

statement of Martin Luther King Jr., he said that justice concerns require "vicarious suffering." But he said, "To me the prophetic justice issue is not black and white. It is a human issue. It is God's people's issue."

"So many people are divided ideologically," said Rev. Rhee in calling for a third ministry of reconciliation. He told of returning to North Korea and finding four of his sisters still alive. "I was thinking how lucky I am to be one of those people able to find loved ones, when you think of how many million are not able to."

Rev. Syngman Rhee said, "How deeply ingrained is the desire to make reconciliation

The Criterion is planning a trip to countries in Eastern Europe

The Criterion is planning a trip for its readers to the capitals of Eastern Europe. Editor John F. Fink will lead the trip which is scheduled from Sept. 12 to 26, 1990.

"September should be an ideal time to go to Eastern Europe," Fink said. "It will give us an excellent opportunity to witness at first hand the new freedoms the people who suffered under communism for such a long time will be enjoying by that time."

The trip will include Budapest, Hungary; Warsaw, Krakow, Czestochowa and Poznan in Poland; Prague, Czechoslovakia; Dresden and East Berlin in East Germany (also crossing into West Berlin); and Vienna, Austria.

Travel arrangements are being handled

by Nawas International Travel, an agency based in New York City that has arranged most of The Criterion's successful trips in the past.

The agency has said that Eastern Europe has become very popular for tourists since the recent changes in government and there's every reason to believe that they will be even more popular by the end of summer. "They are encouraging us to get our group reservations in as quickly as possible," Fink said. The group is limited to 22 people.

Those interested in the trip should call or write to The Criterion, P.O. Box 1717, Indianapolis 46206, Tel. (317) 236-1570 or (800) 382-9836.

Commentary

THE HUMAN SIDE

Should work with poor be 'extracurricular'?

by Fr. Eugene Hemrick

In most big cities skyscrapers are proliferating. As we raise our eyes up to these giant monuments to creativity and prosperity, however, it can be difficult to get back down to earth and the reality of poverty.

I came down to earth harshly after reading a recent Campaign for Human Development study. Among points that especially struck me in this report by the U.S. bishops' anti-poverty program were the following:

The poor are getting poorer and they are younger and more desperate.



Communities of the poor are isolated and barren of many essential services.

Many who are working in low-income areas are on the verge of burnout. Ministry to the poor is seen as unattractive by many and often there are few successes to keep those who are in it going.

The poor identified the churches "as the last credible institution" existing in their communities.

Yet work among the poor frequently is seen as "extracurricular" to the real job of the church.

The report ends on an upbeat note, recommending that more be done to help the poor not only monetarily but through programs aimed at empowering them. It advocates self-help efforts which instill pride, dignity and a sense of worth in the people being helped, pointing to projects like COPS (Communities Organized for

Public Service) in San Antonio, Watermark in North Carolina and the FLOC (Farm Labor Organizing Committee) in Toledo, Ohio, as some examples of how the poor were helped through self-help programs.

As I put down the report I went back in my memory to a course that I used to teach for teachers. In particular, the course examined how a teacher might encourage students to think and to initiate new ideas, by contrast with a teacher who feeds all the ideas to the students and thus blocks student participation.

The whole focus of the course was on enabling teachers to develop students who would have the ability to help themselves.

As sound as this practice is, however, it does not come naturally to many people. It requires the skill of observation and the kind of sensitivity that enables a teacher to look for the right moment to encourage a student's initiative—a moment that will not embarrass but will allow the student to shine.

It requires patience as well as the courage to take a risk. Most students take a long time to loosen up and step out on their own.

Then, too, once a student begins to assert himself or herself, the teacher runs the risk of losing control.

As I reflected on the CHD report, it occurred to me that there are parallels between a teacher's role and the role of those who minister to the poor. The skills needed to prompt student initiative resemble the skills needed by those



working to help the poor help themselves.

We need more people working in this field who, like the good teacher, have great respect and care for those who are served and thus are able to foster their own gifts.

But how do we attract such people and keep them—people whose talents are such that others also want them, others who are able in many cases to pay much more and to offer more security?

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THE YARDSTICK

The Church, the council, and social change

by Msgr. George G. Higgins

The Catholic Church in Ireland is not generally perceived as being on the cutting edge of change in the post-Vatican II era. Fairly or not, it is seen as among the most "conservative" of the English-speaking local churches.

A recent re-reading of the excellent pastoral letter the Irish bishops issued to mark the 10th anniversary of Vatican II, "Change in the Church," challenges that perception. I was struck, 15 years later, by its positive and optimistic tone.

The pastoral started from the position that "change is a part of human life" and that the extraordinarily rapid pace or change in our own generation is the price to be paid for the skills we have learned in developing the world around us.



It also noted that it was only to be expected that the church, like every other institution in modern society, would be affected by the phenomenon of rapid social change and that Catholics from all walks of life would be drawn into the debate about its meaning for the future of religion.

The bishops recognized that this can be unsettling. But "if we think about it," they observed, "maybe it is no harm that people should have their attitudes questioned and challenged. Some measure of routine is a condition of the Christian life, as it is of all life; but mechanical routine can be a deadly enemy."

This is not to say that change for the sake of change is necessary, but merely that change—more rapid and far-reaching than the church ever experienced—is to be expected and probably would have come to pass even without Vatican II.

Many Catholics—and some sympathetic non-Catholics too—seem to think the council, far from serving as a safety valve, released and may even have ignited a disastrous explosion.

The council fathers themselves, however, did not look upon "profound and rapid change" in the church or in society as a sickness or disease. They welcomed it, although with cautious reservations.

Jesuit theologian Avery Dulles has written about the subject of change in the church "are perceptively than almost anyone else I can think of. His treatment of it in his book "Beyond Dogma" merits quotations:

"I am convinced that committed Christians in our time are greatly hampered by their lack of a sufficient sense of history. Imagining that the particular forms of doctrine and ecclesiastical order now in use are as old as Christianity itself, they seem to think that ours is the first generation to be confronted by the demand for radical change."

"Unaware of the church's repeated self-adaptation to novel cultural contexts, they find themselves unable to deal constructively with the present turmoil. They lack a methodology for evaluating change."

"We hear a great deal these days about 'dissolution.' It is said that we are living in a post-Christian era or even that religion is dying out."

"Is Christianity indeed dissolving? To me it seems clear that the present crisis will involve the dismantling of many venerable institutions and the virtual disappearance of some forms under which Christianity has been familiar to us...."

"But it is far from evident that Christianity will cease to have a saving word to speak to the new civilization now dawning or that the word will be less needed than in the past. In many sectors of the church there are thrilling signs of a new spirit of hope and community now being born."

This kind of ecclesiology makes for realism, but not for pessimism, much less despair, about the confusion and uncertainty that lie in store for the pilgrim people of God; not just for a generation or two, but until the end of time.

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EVERYDAY FAITH

Best homily connects today's life, scriptural lesson

by Lou Jacquet

If you were a radio talk show host, you could guarantee a ratings plummet by discussing some fine, abstract point of political theory. Listeners would tune you out across the country. But hold a discussion on the merits of bringing small children to church, for example, and you'd light up the switchboard like Times Square on New Year's Eve.

If you were a priest preparing a homily, you could profit from the same lesson. Most people in the pews are more interested in events that touch their daily lives than in weightier academic matters of philosophy and theology.

Not that sermons on theological matters don't have their place. But they're not nearly as immediately interesting as that three-year-old who's just ahead of us, apparently wearing tap shoes, who's dancing down the pew while we're trying to hear the priest.

So what do I want: sermons about kids dancing on the pews? Not exactly. I'd merely like homilists to consider preaching on topics that more closely touch our lives.



The mail tells me that's what many of you want as well.

I'd be the first to complain if a homily weren't based on the Scriptures, or if it dealt with something so trite as to trivialize the worship experience. But a greater danger lies in preaching that seems to have nothing whatsoever to do with the lives of those who hear it. Some priests prepare masterfully and deliver first-rate sermons that are abstract and elevate. But others waste this moment on subjects that are too complex, too dull, or simply too long. The truly inspirational homily still seems to be the exception to the rule.

Today's Catholic laity looks for intelligent and informative sermons that show evidence of care and preparation. But they also want preaching that moves beyond admiration to imitation: recount the Scriptures to point out what is admirable about the actions of the Lord and his apostles, but go a step further to show how we can imitate these examples in our day-to-day lives.

If I want a lecture on some learned subject, I'll take a class at the local university. If I want a commentary on a Billy Joel song (which comprised a homily I

heard recently), I'll pick up a music magazine. At Mass, I want simple, direct remarks that take the scriptural message and help me find the lessons there to be applied to my daily life.

But first, I'm going to kill that kid with the tap shoes.

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Point of View

Answering points of pro-abortionists

by Msgr. Francis R. Tuohy

Below is the sermon given at Masses Jan. 21 at St. Luke Church, Indianapolis, where Msgr. Tuohy is pastor.

What I do this morning is not by way of homily but by way of a sermon—a sermon on this Sunday nearest the anniversary of the Supreme Court decision in Roe/Wade and the 25 million abortions in our country in these intervening years.

The issue of abortion certainly will not go away. We are in the midst of one of the thorniest public debates of our time—whether or not civil law should be restrictive: prohibitive of abortion or permissive of it.

Thousands of our citizens debate the issue for and against—lobbyists, professional and volunteer, are employed—letters are written—arguments are probed deeply and at length.

I hear people who say morality cannot be legislated. I hear people say it's a political matter and religion has nothing to say to it. I hear people say it's a privacy issue and is not society's business. I hear people say that I have no right to address

the issue from the pulpit—no right to make people who have participated in abortion feel guilty.

Allow me to look at each point.

First, morality cannot be legislated—private conscience should prevail and should be the only restrictive force with regard to abortion. In my judgment, that argument quickly falls when we examine our public legislative experience.

Stealing is immoral and legislation prohibits it. The legislation does not stamp it out but gives us a sense of security about our possessions.

Unjustifiable homicide is immoral and legislation prohibits it. The legislation does not stamp it out but gives us a sense of security about our persons.

Extortion and kidnap are immoral and legislation prohibits them. The legislation does not stamp it out but gives us a sense of security about our freedom.

Legislative action does support ethical and moral behavior.

Secondly, it is said abortion is a political matter and religion has nothing to say to it. "The church should stay out of politics," it is said.

Politics is the art of governing ourselves and we can do that well and for the common good or we can do that poorly and for the good of a few, and religion has everything to say to it. Why? Because it is religion first that says we are all God's creatures, that we stand equally before him, that we are all members of one human family fully endowed by our Creator with the inalienable rights of life, liberty and pursuit of happiness.

Thirdly, I hear people say it's a privacy issue and is not society's business. My response is that it is a human rights issue of the most elemental order, the right to life in the first place, the primary right upon which all other rights, both individual and common, are built, and without which all other rights cannot and will not be sustained.

While acknowledging the justice of many feminist issues, while striving to eradicate the evils of sexism in our society, we cannot allow the individual right to privacy to supersede the common

fundamental right which is basic to all—the right to life. A priority of rights must prevail.

Finally, I hear people say that I have no right to address the issue from the pulpit—no right to make people who have participated in abortion feel guilty.

Allow me to take the last point first—making people feel guilty who, by consent or commission, have participated in abortion and that includes men as well as women. My heart goes out to those people who are so oppressed, who feel themselves so painted in a corner, who are so emotionally, psychologically, physically distraught, who are perhaps so financially strapped that they feel the only option open to them is to end the beginning of a human life. When faced with that in a confessional and counseling situation after the fact, I assure you I am as compassionate, as consoling, as much a sign of God's forgiveness as I, the church is unworthy minister, can be. My heart goes out to them. When faced with a situation prior to the fact, I am uncompromising in my opposition to abortion—and that is where I find myself in preaching from the pulpit—prior to the fact.

I hasten to add from the same pulpit—we all need to destroy those factors which make abortion desirable in society. We must work hard to make truly viable the bringing to birth of that life, and we must do that with our social attitudes about pregnancy outside marriage; we must do that with all the economic, political and familial systems at our disposal.

Many people come to abortions because they do not see, they do not feel they have any other solution to their problems. It is our responsibility to make them see and feel and know they have other options.

Finally, what gives me the right to address the issue from the pulpit? Everything that I have said here. I speak for the weakest, most defenseless among us, the unborn, and I do that in God's name.

To the Editor

Disputes numbers at March for Life

The number of pro-life participants in the March for Life in Washington, D.C., on Jan. 22 was grossly "underestimated" by the national media.

Conflicting reports from the national media told America there were anywhere from 35,000 marchers (ABC News and USA Today) to 75,000 participants (Catholic News Service). Those figures don't even come close to reality.

Twice the number of registered buses descended on our nation's capital, but only those registered were allowed to park at RFK Stadium. The drivers of over 100 buses were turned away to find other places to park in the suburbs.

Hundreds of people were unable to get anywhere near the completely congested Metro subway system and, therefore, had to walk up to five miles to meet the marchers on Capitol Hill. The crowd from the Rally at the Ellipse overflowed across the street into the parking lot of the Washington Monument, and thousands of others filled into the march up Constitution Avenue from every downtown Metro station.

When we crested Capitol Hill and looked back, there were masses of marchers as far as the eye could see all the way back to the Ellipse. It was thrilling to watch

thousands upon thousands flood the Senate and House office buildings to lobby their congressmen and senators for pro-life legislation.

My first real clue as to just how many thousands there were came as I exited the Rayburn Building after lobbying at Andy Jacobs' office (45 minutes after the front of the march reached Supreme Court). I expected to see the tail-end of the march coming up Capitol Hill. What I saw was still thousands of people as far as the eye could see—all the way to the White House—still marching up the hill for yet another 45 minutes. It was absolutely incredible.

When I returned home, I called the March for Life office in Washington to confirm my personal "guesstimate" of 250,000 marchers. Their official statement was "well over 200,000," while the D.C. police crowd control unofficially numbered the crowd at 250,000. That's a far cry from the gross misrepresentation in the media. I guess the important thing was, no matter what the media reported, our congressmen were well aware of the real numbers of pro-life Americans there, and they got our message loud and clear: "We all vote pro-life."

If you didn't get to Washington for the March or Life, please consider participating in the Rally for Life sponsored by Rep. Henry Hyde on April 28. Call Indianapolis Right to Life for details.

Allice Price

Indianapolis

LIGHT ONE CANDLE

Saying yes to God isn't easy

by Fr. John Catoir
Director, The Christophers

I used to think that "spirituality" referred exclusively to the interior life; however, modern scholars have broadened that definition. Today, spirituality includes everything from one's thoughts and desires to one's activities, relationships, emotions, loyalties, habits, joys, fears and sorrows. Every part of our personal life is related to the life of the spirit.

This is a far cry from the notion that one's spirituality is exclusively concerned with one's personal piety. The spiritual life is not something apart from the rest of life. It embraces all the ways we say "yes" or "no" to God.

Saying "yes" to God isn't easy, otherwise we'd have more saints in the world. The average person answers God with a "yes, but." There are dark corners of the soul that do not want to surrender to the Lord, and a thousand reasons are manufactured to justify inappropriate thinking and behavior. "It's my life, it's my body. I'll do what I want with it. God will understand."



For those who claim to follow Christ such remarks are a cop-out. They reveal a serious flaw. Jesus rebuked such thinking. "He who does not take up his cross and follow me is not worthy of me." (Mt. 10:15).

While Christianity is a religion of love and salvation, it is also organized around the notion of surrender to God's will. Jesus did not mince words, he said that if your right eye gets in the way of this surrender, pluck it out. If you have been traveling down the wrong path in the 1980s, now is the time to face up to the problem. A disturbed conscience won't go away. It's better in the long run to do what you know is right and if that is too difficult go help.

A healthy spirituality is reflected in a happy life.

The knowledge of God's love leads to an acceptance of one's own life and a desire to be entirely surrendered to his will.

With God's grace all things are possible. Isn't that fantastic?

(For a free copy of the *Christophers* News Notes, "Failure Isn't Fatal," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

(Father Catoir's "Christophers Close-Up" can be seen each Sunday at 6:30 a.m. on WISH-TV, Channel 8, in Indianapolis.)

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FROM INDIANAPOLIS

Americans are now flocking to the capitals of Eastern Europe now that those countries have thrown off the shackles of communism.

The Criterion was able to get 22 spaces for this tour of the capitals of Eastern Europe this September. We urge you to make your reservation early to experience these great cities in Poland, Hungary, Czechoslovakia, Germany and Austria.

TOUR FEATURES:

- Round-Trip Airfare From Indianapolis To Vienna • Breakfast And Dinner Daily
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*Passengers on The Criterion's tour will travel with those being sponsored by The Message, the newspaper of the Evangelical Disciples.

Please send me more information about The Criterion's tour to the capitals of Eastern Europe leaving September 12, 1990.

I know I want to go. Here is my deposit of \$300 per person for

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Engaging close encounters

A black and white portrait of a woman with dark, curly hair, wearing large, round glasses and a necklace. She is smiling and looking directly at the camera. The background is a light, textured grey.

The speaker's path to truth and wisdom becomes so tortured that every-

This has been a close encounter of a special kind.

Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, has been appointed to serve a three-year term as a member of the Catholic Charities USA Program Committee. The committee is responsible for developing the program for the annual meeting of Catholic Charities personnel from throughout the nation. The next national meeting will be held in September in Hartford, Conn.

St. Mary of the Woods College senior Michele Moebs will host "150 Years of Fashion-Inspirations of Yesterday to Wear Today," a fashion show in honor of the Woods' Sesquicentennial, at 2 p.m. on Sunday, Feb. 11 in the Ball Room of LeFer Hall. Moebs designed and sewed all 15 dresses included in the show. Each dress symbolizes one decade of the 15 decades in which SMWC has existed. Admission is \$2 for adults and \$1 for students.

The fourth annual **Chatard Hall-of-Fame Banquet** will begin at 6:30 p.m. on Saturday, Feb. 24. The guest speaker will be Bill Lynch, '72, head football coach at Butler University. Actor Doug Jones, '78, will be master of ceremonies. Tickets are \$12.50 and reservations are due by Feb. 19. The public is invited to attend. For reservations and information call Kathleen Hahn at 317-251-1451.

Reid Duffy of TV Channel 6 will be guest speaker on Sunday, March 11 at the **120th Annual St. Patrick's Day celebration** sponsored by Kevin Barry Division #3, Ancient Order of Hibernians. The event will begin with 10 a.m. Mass in St. Mary Church, 317 N. New Jersey St., followed by an Irish Brunch in the Egyptian Ballroom of the Murat Temple. Tickets for the meal are \$12.50. Call Robert Boyle at 317-882-1700 for more information.

St. Meinrad Seminary will observe **Black History Month** in several ways during February. Events include: a liturgy celebrated by Father Dexter Brewer at 10:30 a.m. on Saturday, Feb. 3 in the college chapel; discussion of music in black parishes by Rose Lowery at 4:30 p.m. on Feb. 3, followed by a gospel concert at 7 p.m.; and a lecture by Dominican Sister Jamie T. Phelps on "Black Theology Within the Context of Catholic Theology" at 8 a.m. on Monday, Feb. 5. The public is invited to all events.

New Albany Deanery Youth Ministry will sponsor a Winter/Spring Religious Studies Program on "Catholic Basic Teachings" from 7 to 9:30 p.m. on Tuesdays, March 6, 13, 20 and 27 at the Aquinas Center in Clarksville. The fee is \$15; pre-registration required by Feb. 28. Call 812-945-0354 for more information.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave. will celebrate **Black History Sunday** at a 10 a.m. Mass on Feb. 11. It will be the only Mass celebrated at St. Rita that day. Divine Word Father Chester Smith from Chicago will preside and Marist Brother Joseph Hager will speak at the Mass, which will feature gospel music. A reception will follow. Members of other parishes and the public are welcome to attend the event.

Connersville adult formation about 'Cost of Discipleship'

Connersville Resource Center Administrator

"Cost of Discipleship" was the title of the program presented by Kevin DePrey, director of Fatima Retreat House, as the fourth in an adult formation series sponsored by the Connersville Deanery Board of Total Catholic Education.

DePree began by reading the passage from Mark, when Simon and Andrew abandoned their fishing nets to follow Jesus. He discussed the kind of sacrifice this was for the men.

Christians are all called to be disciples of Jesus and share in the mission of discipleship, DePrey said. He pointed out the four callings of God. One is to adulthood. He said that adults need to listen for God's call to be teachers and examples.

The second call DePrey discussed was to holiness. He said adults need to find a place of retreat for prayer and renewal as Jesus did.

DePrey reminded the group that discipleship is costly. It asks for loyalty, risk, time and feelings of frustration, loneliness and rejection.

He compared God to the mother eagle, which lets the eaglet go, but continues to rescue it until it is able to fly freely. DePrey suggested that adults should imitate God in providing love and encouragement when needed, but ultimately to allow freedom.

DePrey said that Jesus showed that living and loving can bring the experience of pain. Jesus experienced the pain of death because of his love. Christians can now transfer "any death experience" into a "life experience," DePrey said. And he asked those hurt by death experiences to minister to those who feel the same pain.

The final presentation of the adult formation series will be given by Father Micheal Kelley on Feb. 15 at 7:30 p.m. at St. Gabriel Parish in Connersville. The program is entitled "Lent: A Time to Die and Rise."

Correction

The name of the principal at St. Christopher School in Speedway is Barbara Leek. *The Criterion* apologizes for using an incorrect name in a story in last week's school supplement.

The Ad Game

\$25 — A PUZZLE FOR PRIZES — **\$25**

The following readers correctly unscrambled the previous puzzle:

[illegible]

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4)... Congratulations to the winner this week.

Margaret Read, St. Augustine, Jeffersonville
— Your \$25 Check is in the Mail —

- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

**Look for "The Ad Game" in
Next Week's *Criterion*!**

— ANSWERS TO "AD GAME" —

SOTWUDSDONNOHDE
DODDS TOWN HOUSE
LANGERMEILAFUECIA
AMERICAN LIFE LEAGUE
LICVAELATVERSERLEN
ALLEN TRAVEL SERVICE
HATVEDRASREDGU
EVARDS DAUGHTER
ROTLESHEBLRD
DELL BROTHERS
(THE-BREAKER)
VONCETXPECSIRKSEIS
KNOXS SEPTIC SERVICE

Mother offers support from grieving

by Cynthia Schultz

Because of the tragic loss of her son, Marcia Schroeder is now helping other parents to cope with their grief.

Marcia and Greg Schroeder of St. Mary, Louisville, lost their 4-year-old son Jarrod in a car-train crash more than a dozen years ago.

Devastated by the child's death, the Schroeders searched for more than a year before they found a support group in Louisville. Later, Marcia helped form two groups in the southern Indiana community.

When she learned that Floyd Memorial Hospital in New Albany was interested in forming a bereaved parents' group, the mother of three offered assistance.

With Schroeder's help, Parents Beginning Again was formed in the fall of 1988. The hospital's monthly program assists parents in grief resolution and helps foster a healthy readjustment to life.

"I looked at this as my ministry," said Marcia Schroeder. "I needed to do this for other people. But I can't say it hasn't helped me, too."

Sitting in a circle of bereaved parents, Schroeder facilitated a session of the

support group. Much of the conversation centered on the recent holidays.

"I guess the holidays don't get easier," said Sue Williams, a member of Holy Family Parish, New Albany. She and her husband Fred lost their 14-year-old son, John, last February because of a brain tumor. "It seemed like an eternity getting ready for the holidays. I'd start to get the decorations ready and then they would just sit," she said.

Fred Williams said he had three weeks vacation coming, but was afraid to take it because it would give him so much time to think. "Nothing seems that important since John's death, except being with the family," Sue Williams added.

The Williams became foster parents of a baby boy shortly after their son's death. The said the responsibility of the baby has helped fill the void.

One couple whose young daughter was murdered in late October also has learned that it is important to keep busy. "You try to stay busy until you're exhausted at night," the grieving mother said.

Her husband said his first reaction to the loss was to "run away as fast as you can."

But others said it is an impossible task. "The pain and memories will be there no

matter where we go," said a bereaved mother.

One man said people are afraid to say the name of the deceased child because they think the parents are trying to forget. But he said, "When people remember your child, it's always good to talk about it."

As the monthly session of Parents Beginning Again drew to a close, one father said, "Coping with the loss of a child takes longer than anyone can imagine. There are no quick fixes. No one can prepare you."

Marcia Schroeder said that parents who

deny the grieving process will have to deal with it at some point. Often it resurfaces in an illness.

She explained that, a hundred years ago, parents who lost children could lean on the family for support, but times have changed.

"We need this group because of the way society is. Families are so far apart. We don't have enough social and emotional support," Marcia Schroeder added. "With modern medicine and technology, we don't expect our children to die before us."

(Parents Beginning Again meets the fourth Thursday of each month at 7 p.m. at Floyd Memorial Hospital, Room 3D, 1850 State St., New Albany. It is open to couples or singles who have lost a child from newborn to adult.)



SUPPORT—Parents Beginning Again meets at Floyd Memorial Hospital, New Albany. Debbie Robison (from left), a social work student, leads the group, including Sue and Fred Williams. (Photo by Paul Schellenberger, courtesy the New Albany Tribune)

St. Lawrence first to host Calix

by Margaret Nelson

"Substitute the cup that sanctifies for the cup that stupefies," is the theme of the Calix Society, a national group of Catholics who have completed the initial 12-step program of Alcoholics Anonymous (AA).

February 11 will mark the first time for the Calix members to meet in a church in the archdiocese, though they have met for many years in hospitals and retreat settings.

On that Sunday, the group will meet at 8 a.m. at St. Lawrence Church, Indianapolis, for a prayer and support gathering before joining their families and others in the parish community for the 9 a.m. Mass. The pastor, Father Joseph Beechem, will speak with the group and help them prepare for reception of the Eucharist.

Vitus Kern, coordinator for the group, hopes Calix will soon be welcome in churches in each Indianapolis deanery and eventually throughout the archdiocese. (The name "calix" is Latin for chalice.)

Kern used American Council on Alcoholism figures, stating that one of every 10 people in the nation is an alcoholic. He said that would translate to 20,000 alcoholics in the archdiocese. And another 30,000 to

40,000 more suffer because of their relationships with alcoholics. But most of these people deny there is a problem, he said.

Kern believes that AA is the best method of arresting the addictive diseases. And Calix is a Catholic enhancement of that. He said, "As Catholic alcoholics begin to live AA's seven steps, they become more sensitive to God's presence. They often develop a hunger for deeper ties to their own faith communities."

Kern became a member of Calix shortly after it was organized more than a year ago. He has served as a counselor and counselor on addictions.

The primary concern of Calix is to interest Catholics who have an alcohol problem in the virtue of total abstinence. The second purpose is to promote the spiritual development of its members. The third goal is "to strive for the sanctification of the whole personality of each member."

Alcoholics who are not Catholic and concerned non-alcoholics who wish to join in prayer with the members are welcome as associate members of Calix.

The St. Lawrence program is planned for the second Sunday of each month. Those wishing further information about the organization may call Vitus F. Kern, 317-787-9138.

Neighbors urge St. Philip Neri students to Bring Up Grades

Friday, Jan. 26 was a special day for students at St. Philip Neri School, Indianapolis.

Women from the 10th St. United Methodist Church brought homemade cookies for the students who raised their report card grades. At the school assembly, these students received certificates and special pins from a woman dressed in a ladybug costume.

It was part of the Bringing Up Grades (BUG) program sponsored by the Near Eastside Community Organization (NESCO) and the Indy Central Kiwanis.

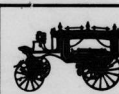
This year, the program encourages progress of students in St. Philip and three neighborhood public schools. Next year, the group plans to work with Holy Cross School and three additional public schools. Those children who were already doing good work are commended, too.

Rosemary Robertson, chairman of the BUG committee said, "It's a really neat program. Each kid gets a button that says 'I Brought Up Grades.' It's especially good for those who bring a D up to a C. It helps them deal with a low self-image and with low self-esteem."

Part of the school assembly was a talent show. Those who placed among the top five joined the school choir at the Last Deanery Catholic Schools Week Talent Show at St. Philip on Thursday, Feb. 1.



LADYBUG—Cindy Grate offers a selection of "hands" to congratulate St. Philip Neri first-grade students (from left) Justin Garner, Tony Grande, and Timmy Hebble for "Bringing Up Grades" as principal Kathleen Sadowski stands behind them announcing other achievers. (Photo by Margaret Nelson)



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Date	Celebrant	Congregation
Feb. 4	Fr. Micheal Kelly	Members, Our Lady of The Greenwood Parish
Feb. 11	Fr. Larry Crawford	Members, St. Ann Parish, Indpls.
Feb. 18	Fr. Donatus Grunlich, OFM	Members, St. Roch Parish, Indpls.
Feb. 25	(To be announced)	
Mar. 4	Fr. David Lawler	Members, Catholic Widowed Organizations
Mar. 11	Fr. Clifford Vogelsang	Members, St. Thomas Aquinas Parish, Indpls.
Mar. 18	Fr. Ponciano Ramos, STD	Members, St. Rita Parish, Indpls.
Mar. 25	Fr. Donald Quinn	Students of Chatham High School, Indpls.

FAITH AMIDST ADVERSITY

Loss of mobility challenges faithful

by Mary Ann Wyand
Third in a series

Walking is a priceless aspect of life that many people take for granted and hardly ever think about.

But loss of mobility due to paralysis from illness or injury can dramatically alter a person's life. Stricken people must somehow confront the often sudden and always tragic reality that they can no longer place one foot in front of the other and move about in the world on their own power.

How can faith help paraplegic or quadriplegic people face the future? The *Criterion* talked with an Indianapolis woman who lost complete use of her lower body after suffering a broken neck, crushed spine, and shattered thorax in an automobile accident.

"I dream of walking," she said. "You cannot imagine how much I miss walks with my husband. At night, I dream that I can still walk."

The devout Catholic said she is grateful to be alive even though she lives with excruciating pain.

"My injuries were so severe," she explained, "that according to the doctors I should be quadriplegic. In my case, it is a miracle that I am not a quadriplegic."

Instead of losing the use of both her arms and legs as the medical specialists had predicted, she was still able to move her upper extremities following complex surgery to repair extensive internal injuries.

"The surgeons did everything they could," she explained. "They had to rebuild my shattered thorax with metal. I am paralyzed from the chest down and both of my lungs are partially paralyzed. Doctors don't use the word miracle, but they told us that they couldn't medically explain how I was able to breathe and speak on my own. Nor could they explain

how I was able to use my arms and hands."

The accident happened on an icy stretch of Interstate 65 one cold December morning in 1988. Their automobile skidded off the highway and flipped over into a ditch. In the space of a few seconds, her once mobile body became painfully motionless.

Five months of rehabilitation and therapy, including the temporary use of a metal halo to support her head, followed that brief instant in time when their car crashed upside down.

"When something like this happens to you, it happens so quickly," she said. "From one minute to another, your whole life changes. There is no way to be prepared for something like this. Nobody teaches you how to take it when something like this hits you."

Looking back, she reflected, "Now I can see how God prepared me. My faith in God has sustained me. I cannot express in words how grateful I am for the gift of faith."

Faith is given to you by God, she said, but you have to accept it.

"Faith is offered, it's a gift, and from the moment you accept it then it's yours," she emphasized. "I have always felt that the Lord held me in his palm and sustained me through the most incredible situations."

In the painful hours and days following the accident, she remembered, "I was really between life and death for a while. I had a constant awareness of Christ with me, and this sustained me. I saw Christ on the cross, and I could feel the horrible pain that he must have felt on the cross. I offered up my whole tragedy to Christ to use for his purposes."

Her lengthy hospitalization offered quiet time to reflect on the permanence of her injuries, she said, as well as an

opportunity to consider what it would be like to spend the rest of her life restricted to a wheelchair.

"I was severely shocked to hear myself described as a paraplegic," she said. "Me? A paraplegic? This whole world was totally unknown to me."

At times, she admitted, "The reality of my future got to me and I questioned the Lord. 'You have tried me enough through my whole life,' I told him. There were moments—and there still are—when I find myself praying, 'Please, Lord, take me. The pain and discomfort are constant and I am a burden on my husband.' It is very easy in a situation like this to give up and say, 'I can't take it.'"

However, she reflected, "I am convinced that nothing happens that is not in his plan. All of the adversity, all of the suffering, all of the trials are used by God in his master plan. This is all part of God training us for what we were put on earth for."

Praising their caring friends and the many strangers who came into their lives after the accident, she noted that, "A tremendous amount of love, of care, of concern was poured out to us. We were sustained by the prayers of people who knew us and those who had never met us but prayed for us. We were strengthened by their willingness to help us out in situations that were almost insurmountable."

Rather than focusing on her permanent disability, she said she keeps busy with books and conversation each day.

"My time is very well used," she said. "There is so much nursing care that has to be done and I don't have enough time to do all of the things that I want to do."

Father George Stahl, an archdiocesan priest since 1956, understands this woman's adversity because the adult onset of multiple sclerosis resulted in paralysis and forced him to take a leave of absence from the priesthood. His last assignment was at St. Luke Parish in Indianapolis.

"It's not a handicap," he said, glancing at his wheelchair. "It's a challenge. You've heard the saying, 'If you get lemons in life, make lemonade.'"

During the interview, Father Stahl spoke at length about the joy of serving the Lord as a priest.

"The greatest gift that God could give me was to make me a priest," he said. "It's a challenge because you are not being ordained for yourself. You are



being ordained for the people of God, for the church. It's difficult to realize that of all the people on God's green earth, he would pick you for a priest."

Becoming a priest was a childhood dream, he said, and although his ministry has been altered by the disabling disease his faith remains very strong.

"I was diagnosed with multiple sclerosis in January of 1967," he remembered, "and it's been just a gradual descent ever since. It affects the central nervous system, but I have had very little pain with it."

Father Stahl continues his ministry in his room at a northside health care center. He spends his days in prayer, reading, and conversation, and frequently reaches for his Bible and rosary beads.

"You have to learn to accept your haves, and not your have nots," he said. "As St. Thomas Aquinas said, 'I learn more at the foot of the crucifix in prayer than I learn from all the great books in the study.'"

Retired Holy Cross Brother Camillus Kirsch and other religious help Father Stahl say Mass at the health care center.

"I can't say Mass alone," he said. "I wouldn't trust myself to say the Mass alone. When I celebrate Mass, I am very conscious of the words. 'This is my body' and 'this is the cup' of Jesus Christ."

Two important principles to remember about life and adversity, he said, are that, "Everybody receives a sufficient amount of grace to save their souls, and God never did anybody a dirty trick. God is not unjust."

But, Father Stahl admitted, "Nobody can ever say that I have accomplished patience. That's when I am aware of the presence of God and I talk to him."

(Next week: Loss of spouse)

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Parish remembers young boy by donating gifts to Riley

Children at the pre-school unit of Riley Hospital have several new toys, thanks to the generosity of the religious education students of St. Thomas the Apostle Church, Fortville.

Seven-year-old Stefan Smith died of cancer in January, 1989. The family began a collection to remember the boy. The parish joined the donations for the hospital through its Christmas giving tree and

contributions from students in its religious education program.

Stefan's family presented to hospital staff member Sara Lou Lantz: a poster-sized card signed by the students, a selection of toys and games, and a check for the rest of the \$600 that was collected.

Julia Smith said that the parish hopes to make this collection for Riley Hospital an annual event.

School lunch hour for enrichment

The Parent Club of St. Patrick School in Terre Haute is offering a three-month series of enrichment classes to be given once a week during the noon hour for students.

Classes for kindergarten through 3rd grade include architecture, arts and crafts, Bible stories, chemistry, "All About Heroes," insects, the Just Say "No" Club, and Spanish.

Fourth-through 8th-grade students can select from architecture, arts and crafts, Chemistry with Ms. Wizard, environment, Japanese, literature classics, chess and the Self-Esteem Team (4-6).

St. Patrick principal, Providence Sister Mary Moeller said the January through March program was designed "to shake the winter doldrums."

Students raise memorial funds

Students at St. Vincent School in Bedford will participate in the Jump Rope for Heart fund drive on Feb. 9 in honor of a sixth-grade student who died last November.

Grades one through eight will collect pledges from friends, neighbors and family

members and jump for the two-hour period. Pizza Hut will provide food for the students after the event.

Proceeds will be donated to the Heart Fund in memory of Matt Choate, who died of a congenital heart defect in November, 1989.

How German Catholics contributed to the growth of Indianapolis

by William L. Selm

No history of Indianapolis would be complete without a discussion of the significant role that the German-American community played in building and shaping the city's institutions and visual appearance.

And no discussion of German Indianapolis would be legitimate without a discussion of the city's German Catholics. "The Germans in Indianapolis: 1840-1918," a recently published work written by George Theodore Probst and revised by Eberhard Reichmann, makes numerous mention of Catholic institutions, individuals, and parishes.

Readers learn that St. Mary Church, the city's second oldest parish after St. John, was established in 1857 as the first German National Parish. The building of Sacred Heart Church 18 years later realized the creation of the second German National Parish.

The original St. Mary Church, built in 1857-58, stood on the south side of East Maryland Street between Delaware and Pennsylvania streets, with its rectory, school and academy where a parking garage stands today.

In 1910-12, the parish moved its center northward to North New Jersey and Vermont streets, then a residential neighborhood. The move was prompted by city development. Old St. Mary Church was being hemmed in by larger wholesale commercial houses built in the early part of this century.

This area was the center of German immigrant life in the Civil War era with Mozart Hall (later Germania Hall), the German-English Independent School, Indianapolis Turnverein Halle, and other buildings nearby.

The present St. Mary Church, rectory, and school were the design of Cologne-born architect Herman Gull, who later designed the now-demolished Sacred Heart High School.

Further, the German teaching order of

the Sisters of St. Francis of Oldenburg staffed the St. Mary School and Academy, which closed in 1977 after more than a century of service.

Sacred Heart Parish (Herz Jesu Gemeinde) was founded in 1875 on the southern-most edge of the city to serve the rapidly growing German Catholic community located on the southside.

German Franciscan Friars from the Sacred Heart Province of St. Louis served there, and further German influence came from the architecture. The complex of friary, school, and church were designed by Franciscan Brother Adrian Wewer, who later designed the great archbishop for the German-Swiss Benedictines at St. Meinrad.

The Sacred Heart parish complex also included the high school and convent as well as the other buildings. Over the years, the parish school sustained many alterations but the friary and church remain intact. The parish interior has been described as breath-taking.

By 1898, the German Catholic parishes had grown considerably, with St. Mary parish records showing 360 families and the larger Sacred Heart membership at 550 families.

Other interesting historical data documented in the book include mention of the Catholic Benevolent Association's participation in a great German Fourth of July parade in 1866. Parade participants also represented the Free-thinker organizations, trade associations, and secular fraternal and secret orders.

German newspapers abounded in early Indianapolis, including *Die Glocke*, a German language Catholic weekly with a circulation of 3,600 in 1903. It was circulated in the city between 1882 and circa 1905, when it was moved to Chicago.

Four German Catholic families stand out in the book for their success in commerce and industry.

The G. Ippenbach Co. was famous for quality stonework, including the ornate Gothic limestone exterior of St. Mary Church.



SIX DECADES AGO—This photograph of Sacred Heart Catholic Church on the Indianapolis southside was taken by Bass Photo in 1928. (Photo courtesy of Indianapolis Historic Preservation Commission.)

John Guedelhoefer founded his wagon and carriage factory in 1873. The firm lasted for several generations and later manufactured delivery trucks and vans.

Wilhelm Langsenkamp from Osnabrück, Hannover, also founded a multigenerational firm.

And Louis G. Deschler, a cigar and tobacco wholesaler, is memorialized in caricature form in the book. Taken from a reproduction dating back to about 1905,

the caricature is the work of the Newspaper Cartoonists' Association.

Deschler's story also illustrates how much times have changed since Germans settled in Indianapolis and helped the community grow and prosper into a thriving city. A Chinese restaurant now occupies the property near Union Station where Deschler had located his flagship cigar store.

(Selm is an historian for the Indianapolis Historic Preservation Commission.)

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Marian expands training program for Catholic school principals

by Margaret Nelson

The original idea was to offer educational leaders training that has a distinct Catholic influence.

It's been less than a year since Marian College agreed to sponsor the Indiana Catholic Principals' Institute (ICPI). But the core committee is now planning programs for more than five years away. And principals won't be the only leaders who will benefit.

According to Providence Sister Lawrence Ann Liston, director of schools for the archdiocesan Office of Catholic Education (OCE), Marian was looking for a way to work with the archdiocese and OCE needed a training program.

Last August, new principals from Catholic schools throughout the state went to the Indianapolis campus for Phase I of the program. Three other sessions were scheduled: Nov. 15, Feb. 7 and June 12-13.

Sister Lawrence Ann said, "Basically, what we have looked at is that we need some kind of formative program to help our people understand their roles as spiritual leaders as well as instructional leaders and managers. Many of our people were trained in secular institutions. There is no other Catholic institution in the state that offers certification programs for principals."

Phase II will provide a five-year training program for veteran principals. About 60 school administrators are expected for the first session that begins in June, 1990. It will continue with two days in Jan., 1991. Questionnaires to find out what themes are preferred have been sent to principals of Catholic schools throughout the state.

Joyce Johnstone, chairman of the education department at Marian, said that principals who were trained last year will help decide "which topics need to be hit harder. We see that as self-perpetuating."

Possible themes include communications and marketing development. Johnstone said that Phase II "will concentrate on the needs of veteran principals. We especially expect that the training will re-energize them. They tend to underestimate their own professional importance as Catholic leaders."

The Indiana Catholic Principals' Institute (ICPI) advisory committee includes Glenn Tebbe, principal at St. Mary, Greensburg; Jeannine Duncan, St. Monica, Indianapolis; Stephen Weber, St. Malachy, Brownsburg; and Sister Lawrence Ann.

Because of changes from traditional leadership styles, the committee is now planning Phase III for pastoral leadership teams. "The key to this ministry is collaboration," said Sister Lawrence Ann. The training will be offered to parish teams—such as pastor, principal and religious education administrator—in three two-day sessions.

Sister Lawrence Ann and Johnstone are on the core planning committee along with Mickey Lentz from the OCE office; Franciscan Sister Norma Rockledge, Marian's executive director of planning and mission effectiveness; and Eugene Piccolo, superintendent of schools for the Lafayette Diocese.

"Primarily, the core committee's role has been to initiate concepts and then have other professionals develop the specifics of suggested program."

"We seek input from principals in all the dioceses of the state," said Sister Lawrence Ann.

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Implications of a Marian apparition in Ukraine

by George H. Maley

Many Catholics in America are aware of the reported ongoing apparitions of Mary in Medjugorje, but very few know about the apparitions reported in Ukraine, the republic in the Soviet Union where the Ukrainian Catholic Church has been underground since 1946.

Today with the Soviet Union in an upheaval with its minorities, what part if any have the Marian apparitions played in this part of the world, and what does it mean for the long-suffering Ukrainian Catholics tomorrow?

The first apparition there reportedly was at 8 a.m. on April 26, 1987, the Sunday after Easter, in the small village of Hrushiv, to an 11-year-old peasant girl named Marina Kizyn. Coincidentally, this was one year to the day and the hour after the nuclear tragedy of Chernobyl, which is also in the Ukraine.

According to various accounts, including one on the front page of *The New York Times*, the young girl was surprised to see a light in the long-closed Ukrainian Catholic church behind her home. She looked inside and saw a shining female figure carrying a child surrounded by a radiant light.

Since then the Blessed Virgin has reportedly appeared at 11 different sites in western Ukraine, where most of the estimated five million Ukrainian Catholics live. In Hrushiv, the Virgin has appeared to as many as 25,000 people at one time, according to Josef Terelya, a 47-year-old Catholic activist expelled from the Soviet Union in 1987 for anti-Soviet propaganda.

Terelya reported that the Blessed Virgin appeared dressed in black. The entire crowd at Hrushiv could see the apparition, including a Soviet colonel who watched it with a pair of binoculars. It is said that a captain in the Soviet militia standing by the colonel pulled his pistol from its holster and fired it at the apparition. The captain was immediately knocked to his knees and lost consciousness, awakening three days later in a hospital.

According to Terelya, the captain has since left the military and is traveling from village to village telling Ukrainians what he saw and heard. He has renounced all of life's goods and relies on the generosity of the villagers for his daily sustenance.

Prior to his expulsion from the Soviet Union, Terelya was a long-time persecuted Catholic activist and leader in the Ukrainian

National Movement. He was taken seriously enough to be granted a personal interview with the Politburo's Yegor K. Ligachev, the second most powerful man in the Soviet Union.

Terelya himself says he personally saw the lifetime presence of Mary at Hrushiv on Nov. 12, 1987.

The Soviet press has taken the apparitions reports seriously. "They don't deny the reports," says Terelya, "they just call it mass hysteria or hallucinations." The Soviet Politburo took the reports of the apparitions, which occurred for three weeks, seriously enough to appoint a commission to investigate them.

What is the message of Terelya? Some say it is a fulfillment of the Fatima message. Others claim that "Our Lady told Ukrainian Catholics that they have been chosen to

convert the Soviets." Another portion of the message is that this is Russia's last chance for peaceful conversion and that Ukrainians will have their own country by 1997.

So far the church has not probed into the Ukrainian apparitions, so they not only have yet to be verified, they have yet to be investigated by a legitimate church authority, which would be the Ukrainian Catholic Church, outlawed by the Soviet government in 1946.

Nevertheless, the imaginations and hopes of thousands of believers have been whetted by the changing religious scene in the Ukrainian Republic of the Soviet Union. Recently, John Bird, an English television producer, made a video about the plight of the Ukrainian Catholic Church titled "A Vision of Freedom." As a BBC

documentary, it dealt not only with the visions of Mary but also with the knotty problem between the officially approved Orthodox Church and the Ukrainian Catholic Church.

When Pope John Paul II and Soviet President Mikhail Gorbachev met last Dec. 1, they discussed the right of religious minorities in the Soviet Union to practice their religion as their consciences dictate. Gorbachev gave the Holy Father assurances that a change in Soviet policy is in the making.

With the recent apparitions of the Virgin firmly in the minds of Ukrainian Catholics, Gorbachev will be pressured to live up to his promises to the pope or else encourage the wrath and discontent of many Ukrainian citizens plus the loss of prestige in the Western world where he so badly needs money credits and technology.

Our Lady of Schoenstatt comes to Indiana

by Fr. Elmer J. Burawinkel

Our Lady of Schoenstatt is now on home pilgrimage, visiting families of St. Peter's parish in Franklin County. Daily family consecration to the Blessed Mother and the rosary are basic prayers as the shrine of Our Lady travels from family to family in the parish.

Schoenstatt, which means "a beautiful place" is the name of the original Blessed Mother shrine near Coblenz in southern West Germany, where it all began in 1914. Today there are 115 Schoenstatt Centers in 30 countries, each an exact replica of the original.

The Schoenstatt Apostolic Movement began when Father Joseph Kentenich, a young Pallottine priest, was assigned as spiritual director to the seminarians being instructed by the Pallottines. He brought to his work a reliance on Mary, a close relationship with her that developed from his mother's devotion. This devotion became an important part of the seminarians' spiritual formation when they formed the Marian Sodality in 1914.

Father Kentenich came to see himself as the apostle of Mary, her instrument by which the world, through her shrines and the Schoenstatt Movement, would come to know the Father who was forgotten. Today there are more than 3,500 Schoenstatt sisters, brother and fathers, and thousands of associate, union and league members

who strive "to bring about the Marian Father Kingdom for the Church."

Mary's shrines have come to be known as real holy places from which her blessings flow. Above all, the Shrine of the Mother Thrice Admirable is the source of the movement's life.

Since 1950 the Family Pilgrim Mother Thrice Admirable Shrine has gained in

popularity. It originated in Brazil where, for 35 years, Joao Pozobon took a picture of this shrine on pilgrimage to houses, schools, hospitals and prisons.

This devotion came to St. Peter's in Franklin County last September when 13 families became the first group in Indiana to introduce the pilgrim shrine. A second group will soon be underway.



MARIAN SHRINE—Duane and Ellen Rauch with sons Brent, Brad and Eric, of St. Peter's parish, Franklin County, say a rosary before a shrine of Our Lady of Schoenstatt.

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Remove walls between liturgy and marketplace

by Fr. Eugene LaVerdiere

Everyone expects a lot from the liturgy, especially the eucharistic liturgy. Sometimes, though, we are disappointed.

Could anything be closer to the heart of the Gospel?

The eucharistic liturgy is a proclamation of the passion and resurrection of Jesus Christ and a celebration of the Lord's Supper.

Could anything be more important in Jesus' work of salvation?

At the Last Supper, Jesus presented the eucharistic bread as his body given for us. He presented the eucharistic cup as his blood poured out for us.

Then, in John's Gospel, Jesus describes the Eucharist as bread from heaven, divine nourishment for eternal life.

With all this wonderful teaching from the New Testament, we have every right to expect a lot when we gather as a faith community for the eucharistic liturgy.

But some walk away saying they do not get anything out of the liturgy. Others yearn for a greater experience of community or for a deeper sense of mystery.

Others try to make the eucharistic celebration relevant. They want it to address today's social issues or family life concerns.

The demands are many and the expectations high.

The higher the expectations, the greater the disappointment when they are not fulfilled. Even so, our expectations are not out of place.

One expectation is that the Eucharist should have a bearing on our lives, on our relationships, our home, our schooling and our work at the office, factory, or store.

Looking out onto the avenue from a window where I live in the middle of Manhattan, I ask myself, "What is the connection between our celebration of the liturgy and life out there in the marketplace?"

Should we bring all our concerns for the marketplace into the liturgy? It seems that we should.

But the liturgy must not become a common event, one among so many others in the marketplace.

Many actors, playwrights, and singers attend the parish where I worship. They bring their concerns—about performing and about the state of the arts—with them. And the liturgy should shape their values and influence their behavior. But it cannot become another form of entertainment.

The liturgy must influence every sphere of life, but it cannot become a kind of workshop, meeting, or training session for developing strategies to deal with various issues in a Christian way.

Everyone expects a lot from the eucharistic liturgy

For the liturgy to influence the marketplace, it must not be absorbed by it.

Worship has enormous implications for the marketplace so long as we do not erect a wall between them. We must not isolate worship in a special mental compartment reserved for Sunday liturgy and excluding all that concerns us daily in the marketplace.

Everything we are and all our concerns are worthy of being brought to the liturgy.

In the liturgy, we praise and thank God for all blessings, including the blessings of the marketplace. We seek reconciliation for our sins in the marketplace. We pray for all our needs, many of which belong to the marketplace.

Liturgy is a community event. It must reflect the whole community as we know it in the marketplace.

Otherwise the Eucharist will unfold in a special social compartment as the event of an in-group, unconnected with everyone else in our greater social environment.

To visualize such a community, think of the Twelve who gathered before Jesus for the washing of the feet at the Last Supper. The Twelve represented the whole church as it developed in the Gospel. They included fishermen, tax collectors, and religious zealots, not a homogenous group by any standard.

We know what the Twelve were like. But what should such a group look like today in our commemoration of the Lord's Supper?

For this, include a prominent business person, a bishop, a politician, a married couple, a teen-ager, a priest, a religious, a homeless person struggling to survive on the streets, members of minority groups. Make up your own list.

Then let you yourself be the 12th person.

When the Lord Jesus kneels before all of us, one by one and in the presence of the others, we have to recognize that everyone is important, that no one is more important than the others and that as people who meet Our Lord in the Eucharist we have no choice but to reach out to all with the same humility and compassion that were his.

To do so is to allow liturgy and marketplace to connect, to meet.

In a way we can bring the marketplace into the liturgy. We bring it in as a set of realities and concerns and thoughts about who we are. In the course of our liturgical worship, those realities and concerns are transformed into possibilities and hopes along with a renewed vision of who we ought to be.

When we leave the liturgy, we take with us into the marketplace a certain attitude toward others and a way of behaving toward them that has been shaped by our celebration.

(Father LaVerdiere is senior editor of Emmanuel magazine and also writes for Catholic News Service.)



COMMUNITY—The liturgy reflects the whole community as we know it in the marketplace. When we meet Jesus, we learn to reach out to others with the same humility and compassion that were his. (CNS photo by Cleo Freelance Photo)

DISCUSSION POINT

How can the liturgy make a difference in life?

This Week's Question:

During the week, what are the times when you hope that the Sunday liturgy will make a difference?

"At sales meetings. Because they are so intense and can be so cruel, you've got to remember that you are a Christian. If the words of the Sunday readings have an impact, it occurs during these weekly meetings." (Robert Laskowski, Rapid City, South Dakota)

"Through the liturgy, I get reminders of why we are here and how to make things work without pressure and stress that so easily can envelop us. . . . The liturgy is like a bridge that helps us make sense of our lives." (Kristen Coughlin, Boise, Idaho)

"It is used mostly when facing difficult decisions during the week. This week we were faced with the question of donating food and money to the needy. We like to say, 'I'll get you next week,' and then we don't. When we reflect upon what we celebrated in the Mass, we realize that we do have extra to spare." (Stephen Vernia, Merrillville, Indiana)

"Lately I'm finding out that I am not as active a listener as I want to be. I've been reminded consistently that I need to ask more questions. Through inspiration from the liturgy, perhaps I will learn to give someone a chance to share something with me—something they need to say or to do." (Darinda Schmidt, Cottonwood, Idaho)

"I can recall countless times when I felt inspired by a particular Scripture reading and believed that Christ was speaking directly to me. But then, just try to leave church and to put all those words into practice. That's hard. That's the real challenge for each of us." (Greg Lemburg, Merrillville, Indiana)

Lend Us Your Voice

An upcoming edition of Faith Alive asks: How do you understand the word "disciple" and how does it apply to you?

If you would like your response to be considered for possible publication, send it to Faith Alive! at 3211 Fourth St. N.E. Washington, D.C. 20017-1100.

Liturgy heals, energizes

by Fr. Paul J. Schmidt

The Ed Sullivan Show on Sunday evening television was popular for many years. The secret was its variety. There was something for every family member.

Adults appreciated the show's excerpts from operas and Broadway musicals. Teen-agers got to see Elvis and the Beatles. Children enjoyed circus acts or puppets.

The congregation at the Sunday liturgy is something like the audience of the Ed Sullivan Show. People of different ages and ethnic backgrounds, from different occupations and educations, come together under one roof to worship. Each has different inclinations, moods, needs.

Every preacher has had a member of the congregation come up after the service and say, "You were really talking to me today."

People have great expectations from preaching. They are satisfied when these expectations are met, when the homily touches the practical aspects of their lives. They are disappointed when these expectations are not met.

Meeting all the needs of an "Ed Sullivan" congregation at any one liturgy is humanly impossible, but the Lord, of course, is not limited by our human efforts.

Congregations need to know that the grace of God is at work with—or in spite of—all the lectors, altar servers, ushers, greeters, musicians, singers, eucharistic ministers, decorators, and homilists we can muster.

Worshippers also need to learn to "wait their turn" to be "turned-on" at worship. Perhaps my neighbor's needs are more urgent in the sight of God today than my own. So I may "get nothing" more out of

Mass than the belief that I was part of a community of prayer that helped someone else face the week ahead or celebrate the week gone by. Belonging to such a community is worthwhile in itself.

We come from the marketplace to the liturgy. But there we meet the marketplace. We come in contact there with all the aspirations and frustrations of our fellow worshippers.

If we come to Mass to escape the marketplace, we will probably be disappointed. We cannot expect to leave the world outside like overshoes or raincoats. It crowds in with all its pain and excitement, its achievements and its failures.

Worship does not numb us to reality. It opens us and energizes us. If it heals and soothes us, it also helps us to face life, not to flee it.

We have a right to expect our worship to give us the energy to face a problem at home, or the courage to deal with failing health. It can express our joy at passing a test in school or getting a raise at work. It can enable us to find peace in a time of inner turmoil.

But we must also allow the liturgy to guide us toward a more just distribution of the world's wealth, the restoration of honesty to politics, or the ouster of a despotic regime. We must let it address us, about the plight of the unwanted unborn baby, the abused child, the runaway teen, the unemployed worker, the homeless family, the neglected grandparent.

Liturgy means "public work." It is the summit to which we bring the marketplace and the source from which we draw strength—and by which we are transformed—to re-enter the marketplace.



FACING REALITY—We come from the marketplace to the liturgy and there we meet the marketplace. Reality does not numb us to reality. It helps us to face life, not to flee it. (CNS photo by Mimi Forsyth)



A sign of FAMILY

This Sister travels from village to village in Nigeria, teaching children, praying with families. She is on the "front-line" of the Church's mission to the world, but she and others like her in Asia, Africa, the Pacific Island and parts of Latin



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Archdiocesan Financial Summary

For Years 1989 and 1988



Archdiocese of Indianapolis

OFFICE OF THE ARCHBISHOP

January 17, 1990

My Dear Family in Christ,

As we begin a new year, indeed as we begin a new decade, it seems wise that we pause and reflect on the year just ended. Specifically, it is time for me to provide an accounting to you.

In the pages which follow is a condensed summary of the Archdiocesan Annual Report for the fiscal year ended June 30, 1989. On the surface the report appears to be a good one with revenues essentially matching expenses. However, beneath this break-even appearance are several troubling trends.

First, I want to call your attention to the fact that the Condensed Statement of Revenues and Expenses includes funds from all possible sources. As such, the true operating income of the Archdiocese is significantly overstated. When adjusted for nonoperational income and certain other nonrecurring items, the Archdiocese has in fact incurred net operating losses of \$2.5 million and \$1.9 million for fiscal years 1989 and 1988, respectively.

Next, I want to remind you that there are but two sources of operational income for the Archdiocese. These sources are the assessments on parishes and the Archdiocesan Annual Appeal. Because of tremendous pressures already facing parishes the Appeal must provide the larger share of usable revenue. However this clearly has not been the case with dollars pledged of nearly \$2.5 million in 1981 declining to just over \$1.6 million in 1989. This track record is made even more stressful by the fact that the dollars pledged do not reflect the erosion of purchasing power caused by inflation.

Furthermore, participation in the Appeal has dropped from nearly 33,000 individuals and families in 1983 to just over 23,000 in 1989 even through the Catholic population in central and southern Indiana has actually increased during the same period. How is it possible that at a time when the demand for our ministries and the need to assist the poor in our midst is on the increase, this principal source of Archdiocesan support is moving in the opposite direction?

In order to cover the operating losses previously mentioned and in turn to supplement the decline in funds from the Archdiocesan Annual Appeal, we have increasingly relied on investment income and bequests to fund operations and ministries. Yet the instability of these two funding sources places the Archdiocese - and hence, every parish, mission, school and agency at risk. These are trends that simply can and must be reversed because they are preventing us from being all that we can be as the Roman Catholic Church in Central and Southern Indiana.

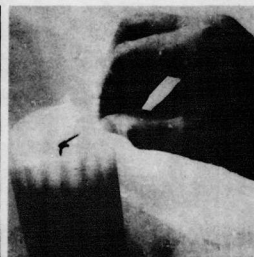
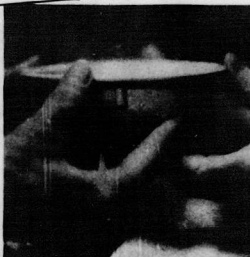
With your help I am confident of our ultimate success in this most important mission of service. May the Lord in His goodness bless each and every one of us as we strive to serve Him well.

Sincerely yours in Our Lord,

+ *Edward T. O'Meara*

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

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SUMMARY OF FINANCIAL STATUS

This summary of the financial status reflects activity of the Chancery and the Archdiocesan Agencies (see the listing of "Archdiocesan Secretariats") and funds as of and for the years ended June 30, 1989 and 1988. The summary does not include the activities of the parishes, deaneries or schools within the Archdiocese. The information has been condensed from the audited financial statements. Should you have questions concerning the annual report, feel free to contact Joseph B. Hornett, Chief Financial Officer for the Archdiocese.

Condensed Balance Sheet

(000 omitted)

	As of June 30	
	1989	1988
ASSETS:		
Cash	\$ 1,226	\$ 1,645
Investments	17,453	17,514
Receivables ¹	8,372	7,510
Inventories and Prepaid Expenses	671	695
Land, buildings and equipment, net	2,758	2,699
	<u>\$30,480</u>	<u>\$30,063</u>
LIABILITIES AND FUND BALANCES:		
Liabilities:		
Accounts payable	\$ 2,188	\$ 1,900
Deposits held for parishes ¹	10,857	10,959
Accrued expenses and other liabilities	901	798
Restricted contributions	1,343	1,208
Fund balances	15,191	15,198
	<u>\$30,480</u>	<u>\$30,063</u>

¹ Primarily from parishes participating in the Deposit and Loan Fund.

Condensed Statement of Revenues and Expenses

(000 omitted)

	For the Years Ended	
	1989	1988
REVENUES:		
Catholic community support:		
Assessments	\$ 1,037	\$ 988
Service fees	5,104	4,776
Contributions	1,585	1,414
Bequests	433	1,429
Archdiocesan Annual Appeal	1,390	1,544
	9,549	10,151
Support for Catholic Missions	1,633	937
Grants and United Way Allocations	1,842	1,845
Sales of equipment, newspapers, burial spaces and other	4,052	3,985
Investment income	1,847	1,577
Miscellaneous	825	729
Total revenues (See Chart 1)	<u>19,748</u>	<u>19,224</u>
EXPENSES:		
Secretariat expenditures		
(See listing of "Archdiocesan Secretariats")	11,445	10,796
Archdiocesan-wide operating expenses (See Chart 2)	7,685	6,374
Interest expense, primarily to parishes	621	578
Total expenses	<u>19,751</u>	<u>17,748</u>
Excess of revenues over expenses	<u>(\$ 3)</u>	<u>\$ 1,476</u>

ARCHDIOCESE OF INDIANAPOLIS — CHANCERY & AGENCIES SOURCES OF REVENUES

FISCAL YEAR ENDED JUNE 30, 1989

TOTAL
\$19,748,500

Chart 1

NOTES:

¹ SERVICE REVENUES REPRESENT INCOME RECEIVED BY THE FOLLOWING ENTITIES FOR SERVICES THEY RENDER:

Archdiocesan Purchasing Department
The Criterion
Catholic Cemeteries' Association
St. Mary's Child Center
St. Elizabeth's Home
Catholic Youth Organization

Urban Parish Cooperative
Fatima Retreat House
Catholic Social Services
Catholic Salvage Bureau
Office of Catholic Education
Catholic Charities of Terre Haute

² SERVICE FEES ARE AMOUNTS COLLECTED BY THE CHANCERY TO CENTRALLY ADMINISTER THE FOLLOWING PROGRAMS FOR THE BENEFIT OF PARISHES, AGENCIES, CLERGY AND EMPLOYEES:

- Employee Health and Retirement Plans
- Clergy Health and Retirement Plans
- Property and Casualty Insurance

ARCHDIOCESAN-WIDE OPERATING EXPENSES

FISCAL YEAR ENDED JUNE 30, 1989

The Summary of Financial Status includes \$7,684,600 of Archdiocesan-wide operating expenses for the year ended June 30, 1989, the composition of which is depicted in the chart to the right. Such expenses include retirement and health insurance programs for the employees of the agencies and parishes in the Archdiocese. Also included are property insurance costs for all parishes and missions and their related elementary schools, and the six interparochial high schools of the Archdiocese. These programs are centrally administered by the Chancery for the benefit of the agencies, parishes and schools. Salaries for parish and school personnel, including teachers, are not included in these amounts.

The health and retirement plans cover more than 1,600 employees. All priests are covered by the clergy plans.

The property insurance program covers all buildings and equipment owned by the Archdiocese, which have a replacement cost for insurance purposes (not market value) totaling approximately \$477,487,000 at June 30, 1989. Most of these buildings (principally parishes) have been expensed for financial statement purposes, in accordance with a common accounting practice for religious organizations.

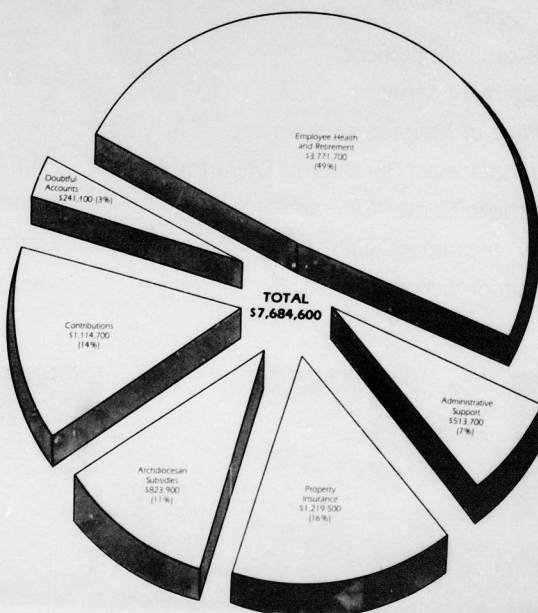


Chart 2

ARCHDIOCESAN SECRETARIATS

Secretariat for Operations:

Catholic Communications Center
Criterion
Catholic Cemeteries
Chancery Office
Urban Parish Cooperative

Office of Catholic Education

Metropolitan Tribunal

Catholic Community Foundation

Secretariat for Temporalities:

Office of Accounting Services
CFO Office
Office of Development
Management Services:
Office of Management Services
Archdiocesan Purchasing Department
Catholic Center Operations
Lay Insurance Department
Information Services

Secretariat for Religious Ministry:

Office of Worship
Vocation Office
Ministry to Priests
Clergy Personnel
Office for Pastoral Councils

Secretariat for Catholic Charities:

Catholic Social Services
St. Mary's Child Center
St. Elizabeth's Home
Catholic Charities of Terre Haute

Secretariat for Pastoral Services:

Office of Family Life
Office of Pro-Life
Office of Evangelization
Office of Ecumenism
Catholic Youth Organization
Propagation of the Faith
Fatima Retreat House
Catholic Salvage Bureau
Hispanic Apostolate



FIFTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, February 4, 1990

Isaiah 58:7-10 — 1 Corinthians 2:1-5 — Matthew 5:13-16

by Fr. Owen F. Campion

The Liturgy of the Word this weekend presents us with the richness of the Book of Isaiah as its first reading. Although the Book of Isaiah is composed of three separate units, each written at a different time in history and amid varying circumstances, Isaiah as a section of the Scriptures is without exception powerful, expressive, and majestic in its language.



Finally, after all, after generations in Babylon, the exiles were returning as strangers to the land.

So the prophecy's advice was directed toward the building of an ideal society. That advice is exact, and most appealing, in this weekend's reading.

St. Paul's First Epistle to the Corinthians furnishes the liturgy this weekend with its second reading. The two Pauline letters, or epistles, to the Christians of Corinth give a fascinating glimpse into the life of that pioneer Christian community.

The Corinthian Christians of that time lived in circumstances often very different from those that we confront today. After all, it was 1,900 years ago! However, many other details of their lives resemble those we encounter in these times. There were problems in domestic relationships and in business. There were disputes about what religion meant and what Christianity taught. There was personal selfishness, sin, and individual heroism in virtue.

In this reading, the Apostle Paul addressed the problem of conflict within the Corinthian church. He stressed, as he does elsewhere so often in his writings, that the solitary focus of Christian living is the Lord Jesus himself.

St. Matthew's Gospel masterfully preserves and collects sayings of Jesus so that their meaning not only still is available to his followers but the depth of their teaching and application to life is clearer.

This weekend's reading is from the second section. It was composed when the long, dreary, threatening years of Babylonian exile were concluding. There is in the section the air of excitement and redemption.

The historic setting has another dimension. After exile, the Jewish hostages in Babylon could return home. However, home in many respects was a wasteland. Physically, there would have been many problems. But the infrastructure of society was dreadfully upset. The kindly line was gone. It was more than a political problem. It was a religious dilemma of very serious extent. The kings, descending from David, ruled as God's own representatives. Who would take their place? The institutions that had supported the dynasty, the religion, and the very sense of nationhood were in ruins.

THE POPE TEACHES

Unity, fellowship rooted in communion with God

by Pope John Paul II

Remarks at audience January 24

Tomorrow is the final day of the Week of Prayer for Christian Unity. Throughout this time, Catholics, Orthodox, Anglicans, and Protestants have echoed Christ's own prayer for those who would become his followers: "that they may be one, even as you, Father, are in me, and I in you . . . that the world may believe that you have sent me" (John 17:24).

Unity and fellowship among Christians is ultimately rooted in communion with God. The more closely Christ's followers are united with the Father, Son, and Holy Spirit in holiness and prayer, the more will they grow together as brothers and sisters and thus serve the church's mission of proclaiming Christ as the Savior of the world.

MY JOURNEY TO GOD

God's people aren't poor

God's people aren't poor. They're just stingy!

I believe in tithing. Ten cents out of a dollar is not much. That gives us 90 cents to use any way we want.

Television is a wonderful thing. We watch it and our children watch it. We learn all kinds of catchy tunes and sayings. What we buy today is greatly influenced by what we are "sold on" through advertisements of one kind or another.

I'd like to try to sell something. It is something we as Christians shy away from giving.

Oh, we give of our time; we give of ourselves. But what about our money? Is it really ours to do with as we please?

(Alma Worthington was converted to Catholicism in 1971 and is a member of St. Andrew the Apostle Church in Indianapolis.)

This week of prayer reminds us that all who have received the one baptism are called to pray and work for the gift of unity.

In the 25 years since the promulgation of the Second Vatican Council's decree on ecumenism, much progress has been made in strengthening the bonds of communion among Christians, in striving to overcome the obstacles that still remain, and in fostering dialogue and common prayer.

Much prejudice and misunderstanding has been eliminated, while many meetings and official dialogues have helped to clarify agreement on issues that have been historically most divisive. This process must continue, for the unity to which all Christians are called is nothing less than full communion in faith, sacramental life, and ecclesial structures.

Consider who gave us the mind and will to earn it. Everything belongs to God, the source. Nothing is mine, yours, or ours. It would be profitable for each of us to read the third chapter of Malachi (8:10):

"Dare a man rob God? Yet you are robbing me! And you say, 'How do we rob you?' In tithes and in offerings! You are indeed accused, for you, the whole nation, rob me. Bring the whole tithe into the storehouse, that there may be food in my house, and try me in this, says the Lord of hosts: Shall I not open for you the floodgates of heaven, to pour down blessing upon you without measure?"

We're talking about tithing. Try it. You'll like it!

—by Alma Worthington

That Gospel is the source of this weekend's third reading in the Liturgy of the Word. It is direct and uncompromising in its demands upon Christians. As salt preserved meat in the ancient world, so the salt of our faith preserves hope and order in our surroundings. We are the light among our associates and in our times, and we are as vital as light in the darkness today as lighthouses were to seamen long ago.

Reflection

The Liturgy of the Word in these recent weeks of Ordinary Time has progressed from its exciting introductions to the world, and to us, of Jesus, in the readings of the feasts of Christmas, the Epiphany, and the Baptism of the Lord, to situating us—and me—as believers in 1990 in the mystery of salvation.

The very term "salvation" has a profoundly individualistic tone most often

in modern conversation. It is an emphasis not totally misplaced, as the second reading this weekend insists, in the words of St. Paul. Our faith and our action must rest absolutely upon Jesus the Lord and his gospel.

However, salvation by no means ends with one believer, and that believer's intimate convictions and thoughts. Salvation properly in the Christian understanding has a very dynamic, vast, personal aspect. It is not as if Jesus lives in me, and that his presence is sensed, but rather that that presence shines from him, through individual actions and statements, into real-life situations all around.

That presentation of Jesus, through personal acts and words, is not simply a summons to kindness and heartedness and vague good intentions. It is devotion to the very standards for living that the first reading, from Second Isaiah, enunciated.

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Entertainment

VIEWING WITH ARNOLD

'We're No Angels' has little redeeming value

by James W. Arnold

"We're No Angels" is a religious-themed comedy that comes at you something like a man singing "Pagliacci" badly. You're not sure whether he's a lousy singer or just clowning around, but either way, you'd prefer to be somewhere else.

The movie's tone lands somewhere between "Going My Way" and "The Three Stooges." Part of the problem may be stars Robert DeNiro and Sean Penn, who rarely do comedy except as straight men for others.

Here they klutz around like total amateurs, pretending to be dumb, desadened 1930s-era convicts. Numbskulls Ned and Jim are inmates at a state pen near



the Canadian border which must be the world's toughest. It makes the Gulag look like Palm Springs. They're swept along when a mean killer (James Russo), about to be executed, improbably escapes over the wall and into a blizzard. (The sequence is more cruel and violent than funny.)

The boys stumble into a border town that seems left over from a Royal Monasties movie. It's also the location of a monastery and the Shrine of the Weeping Virgin, a "miraculous" statue that seems to cry and to have special curative powers. Actually, as the chief monk (Hoyt Axton) points out, water drips through a hole in the ceiling. Nobody else apparently figured this out.

Ned and Jim, who are barely able to form coherent three-word sentences, are mistaken for visiting priest-scholars. (This doesn't seem to be a satiric comment; the movie is not that sophisticated.) They decide to hide out in clerical disguise until they can sneak across the bridge into Canada.

After this laborious setup, David Mamet's script struggles to make as much fun as possible out of the thugs-as-monks incongruities. (The movie is a very loose remake of a 1954 Humphrey Bogart movie in which the cops escaped from Devil's Island.) The sensitivity and invention levels are not high. It's as if the fugitives landed in a sorority and had to don skirts, or in a gospel choir and had to put on blackface. The guys mumble through the Latin, wave their fingers through holy water, buzz over their breviaries, etc.

DeNiro plays bent over, grinning and mugging like Quasimodo. In his disguise, he meets and falls for Molly (Demi Moore), an abused woman who has lost her faith and dares the church to cure her deaf-and-dumb little girl. Penn's character, forced to lead a benediction, blurts out, "Be nice to strangers, because sometimes you're a stranger, too." It comes over as profound.

While the setup seems negative, the movie eventually wants to say that all these folks are indeed "cured" by their contact with the monks and the supernatural. You don't have to be Einstein to figure out that a lot of miracles are going to occur to these characters via the phony statue (or is it "phony"?). The problem is guessing whether prestigious playwright Mamet and Irish director Neil Jordan ("Mona Lisa") are halfway serious or trashing satirically the whole pious "miracle movie" genre.

The movie kids churchy stuff on a village idiot level, including the casting of stereotyped wimp Wallace Shawn as an obviously fussy monk who (among many other unctuous things) gives DeNiro maddeningly precise directions for the feast day ceremonies. However, except for him and a stuffy foreign bishop, the real

religious are allowed a reasonable amount of dignity, if not high intelligence.

Perhaps Mamet's attitude is best expressed in a climactic, wildly cheered "sermon" that Penn's inarticulate Jim is forced to give. He's won a lottery among the priests, and is scared stiff. But he seems "miraculously" inspired.

"Nothing can save off affliction," he says to the crowd of believers assembled for the feast. "Not power, or money. If it comforts you to believe, do it. You deserve it. That's not so bad. Your guilty secret is that you want to believe in something."

Well, that's terrific. It may seem generous to Mamet (last script, "The Untouchables"), but it comes across as patronizing.

If this movie is mostly terrible, it has one amusing line. When the little girl is cured, her first words expose DeNiro as a "convict." But the chief monk hears as "convert." That's all right, he says, "God forgives you." And Ned is free to walk over to a new life in Canada.

(Clumsy farce with cloudy message; violence; not generally recommended.)

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

Recent USCC Film Classifications

Everybody Wins A-III
Labyrinth of Passion O
Ski Patrol A-II
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'Murder in Mississippi' retells struggle for equality

by Henry Herz and Judith Trojan

The 1964 murder of three civil rights workers in rural Mississippi shocked the nation and galvanized support for the Voting Rights Act of 1965. The human drama behind these events is re-created in "Murder in Mississippi," airing Monday, Feb. 5, 9-11 p.m. on NBC.

The program begins in a rural black church where James Chaney (Blair Underwood) is urging people to register to vote. Such advocacy in this part of state is dangerous and on the lonely back-country road leading to Meridian, where he works for a civil rights group, Chaney must drive for his life when a police car begins pursuing him.

When Chaney learns that some Northern whites have been invited to join the voter registration efforts, he argues that blacks must help themselves and not trust "crackers." The first Northerner to arrive is Mickey Schwerner (Tom Hulse), a Jew from New York City, and his wife Rita (Jennifer Grey).

Chaney is assigned to work with Schwerner and does so grudgingly, but Schwerner's enthusiastic idealism wins over Chaney's resentment. Together they work to set up a Freedom School staffed by white college students on summer vacation.

They soon learn that there is a need for jobs in addition to education. The students organize a boycott of a Meridian

store that won't hire blacks. On the picket line Schwerner's necessary to show the ugly face of racial hatred.

Learning that a country church that agreed to host a Freedom School has been torched and the church elders beaten, Chaney and Schwerner go to offer help, accompanied by one of the college volunteers, Andrew Goodman (Josh Charles).

Their murder on the drive back is painfully detailed but necessary to show the ugly face of racial hatred.

"Murder in Mississippi" is prime television, intelligent and compelling. This story of the struggle for racial equality shows the best and the worst of U.S. society, but offers a hope that as a people, Americans can overcome what divides them.

Stanley Weiser's script emphasizes the relationship between Chaney and Schwerner and does not shy away from the tension between the black activist and the white college outsider. Their later friendship is convincing because it is shown as having been earned through sharing the dangers aroused by their cause.

Critical to the program's success is its ability to re-create a violent period that thankfully no longer exists. The Southern atmosphere of small-town and rural life is well conveyed in the visuals, and the dialogue uses "Negro" and "colored," terms of the day, rather than "black" or the now preferred "African American."

In being faithful to this time and place, the dramatization also reflects the poisonous hatred that imbued this era. It does so chiefly through the use of offensive racial and religious epithets in the taunts and threats preceding the violent confrontations with redneck bigots.

Director Roger Young gets distance from this hard-edged sense of racism by shooting crowd scenes in documentary fashion and employing excerpts from TV news footage of the time. Young also does well on the personal level of the drama.

Hulse is ingratiating as the Northern youth who is more sincere than practical in furthering the civil rights cause. Underwood is forcefully yet very likeable as the black youth who has grown up in a segregated society and knows from bitter experience how difficult it will be to change it.

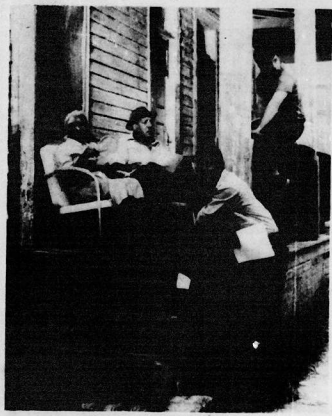
Gray as Schwerner's wife has a small but effective role adding a little bit of humor and a lot of vulnerability to the situation. Charles as Goodman has even less of a role, but conveys the bright innocence of someone who wants to help but who doesn't realize the dangers involved.

As one has come to expect from a David L. Wolper production, the program is special in terms of dramatic quality as well as significance of content. It reminds viewers of the irrational nature of racism and what the nation owes those who fought to overcome segregation's hateful legacy.

Though it is a good lesson in recent U.S. history dramatized in gripping fashion, some scenes are too intense for young children without the reassuring presence of older members of the family.

TV Programs of Note

Friday, Feb. 2, 8-9 p.m. (CBS) "You Don't Look 40, Charlie Brown!" Hosted by actress Michele Lee, this entertainment special celebrates the work of acclaimed artist-writer Charles M. Schulz, with memorable moments from his "Peanuts" cartoons.



FREEDOM WORKERS—Blair Underwood (center) and Tom Hulse (right) star as freedom workers in "Murder in Mississippi," the true story of three men who were killed in 1964 as they fought for racial equality. (CBS photo from NBC)

(Check local listings to verify program date and time.)

QUESTION CORNER

How does the Bible interpret time?

by Fr. John Dietzen

Q Please explain something that has puzzled me for years. I was shown by someone of another religion that if you start with Adam and follow all the dates, ages, years and times all the way to Jesus, the age of the world comes to about 6,000 years.

If we take the Bible this way, how do we explain the scientific discoveries of human remains that go back millions of years? Some of my non-Catholic friends are very insistent. What is the teaching of the church? (Texas)

A The Catholic Church has no official belief about the age of either the material world or the human race. There is no reason it should have. Such information has little if anything to do directly with our life of faith and our relationship to God.

FAMILY TALK

Disciplining teen-ager requires creative ideas

by Dr. James and Mary Kenny

Dear Dr. Kenny: I totally disagree with some of your columns on handling rebellious teens.

A parent must take the responsibility to instruct a child in proper and improper conduct. Tolerance of any wrongful behavior will only worsen the matter. Lasting damage will always outweigh any temporary relief gained by ignoring a defiant mouth. (Ohio)

Answer: I have no problem agreeing with your goals. Saying something, however, does not make it so.

When you translate your ideal position into a lecture to be delivered to teens, that is where the trouble lies. You must be careful not to confuse a statement with a strategy of discipline.

Parents have another dilemma. Teens are nearly adults and need to be given some room to make choices, even bad ones. On the other hand, parents must distinguish between freedom to make decisions and allowing a disaster.

Steering a middle course is difficult. If parents come down overly hard, they take the risk at age 18 of turning loose a young adult who "runs wild."

Sounding tough is not the same thing as being tough. Good discipline is only good if it works.

At a New Year's Eve party five years ago, I noticed our host, Bill, anxiously looking at his watch. "What's the matter, Bill?" I inquired, as a mutual friend, John, joined us. "It's 10:15 and my 16-year-old daughter, Heather, is due home at 11," he said. "She asked to go to a party tonight at the Bakers. When I asked if adults would be present, she said she didn't know. I wanted to call but she refused to let me, saying that would embarrass her. At 6 o'clock, Heather left the house with a smart remark, saying she wouldn't be home till early morning. Heather is often mouthy, but usually she still obeys. Tonight I'm not so sure."

John looked at Bill in disbelief. "I can't believe you let your daughter talk to you like that. No wonder you have problems. My daughter, Angie, is at the party too but she knows to be home at 11 or she'll get what-for."

Bill disappeared, but at 10:45 he came in with Heather, who was acting pleasant and actually joined our party.

I couldn't resist going over to Bill. John followed. "How did you do it?" I asked.

"I don't know if I did right, Jim," he said. "I got to the Bakers, heard the loud music, and knew no adult could possibly be there. So I knocked on the door. When a scruffy-looking young man answered, I walked in and told him to tell Heather her father was there. After a pause, he shouted, 'Hey Heather, your dad's here.' Heather had a fit. She said she couldn't believe I would embarrass her like that. She would not go with me no matter what."

"What did you do?" I prompted.

"At first I was at a total loss. Then I thought, What scares me most? That she might have sex or take drugs. The problem is no adults are here. With that, I walked over and sat down on the couch, announced, 'Why doesn't someone get me something cold to drink. I guess I'm going to have my first teen-age New Year's Eve party in 20 years.' Then I adjourned to the kitchen. I heard someone say, 'jeez, Heath, your father's staying.' Shortly after that, Heather came out saying that she might as well come home if I was going to wreck their party. Halfway home, she was laughing as if nothing had happened."

John said Angie knew better than to behave in such a defiant way, but she did not come home till 3 that morning. After a shouting match, John grounded her indefinitely. She ran away at 4 a.m. and has not come home since.

Meanwhile, Heather is married with a part-time job and baby on the way, and has turned out to be quite a nice young woman. Now who had the better discipline?

(Address questions on family living or child care to be answered in print to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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The church, however, does hold some clear principles about interpretation of Sacred Scriptures. One of those principles is that we cannot look to the Bible, whether the Old or New Testaments, to answer such scientific questions.

The reason is simply that since God speaks in the Scriptures in human ways through human beings, the first rule to follow if we wish to see clearly what God wanted to communicate to us is to "investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words" (Second Vatican Council, Constitution on Divine Revelation, No. 12).

This means, at very least, we must use extreme caution in finding "answers" in the Bible to questions the biblical authors never even dreamed of.

Regardless of what words we might find in Scripture, for example, to "explain" black holes in space or the makeup of atoms, we cannot quote the Bible as giving those answers since even the question would not be asked until centuries after the words were written.

The same would be true of the subject you introduce, the age of the human race, or the age of creation. As long as we believe that a creating God brought the entire universe into existence by his simple "let it be," we can accept nearly any theory we wish and still be well within the boundaries of our Catholic faith.

It matters little whether God created each species, for example, by direct act of his will or whether he created a "ball" of such immense mass and internal order that it

gradually expanded to the material universe we now know.

I need to add that this understanding of Scripture and this approach to interpreting it is nothing new in our generation. Nearly 40 years ago Pope Pius XII admitted having no problem accepting conclusions of major scientists that the creation of matter goes back 5 or 10 billion years.

"Although these figures may seem astounding," he said, "nevertheless to the simplest of the faithful they bring no new or different concept from the words of Genesis: 'In the beginning'—that is to say, at the beginning of things in time" (Address to Pontifical Academy of Science, Dec. 9, 1951).

The pope even saw this conclusion as a support for our Christian biblical faith. "Creation took place in time. Therefore there is a Creator. Therefore God exists."

This reply, he continues, "burst forth from mature and calm consideration of only one aspect of the universe, its changeability. But this is already enough to make the entire human race conscious of its exalted Maker, and realize that it belongs to him in space and in time."

As the teachings of our church frequently repeat, good theology (including good Scripture scholarship) has nothing to fear from good science, and vice versa, with emphasis on the word "good" in each instance.

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

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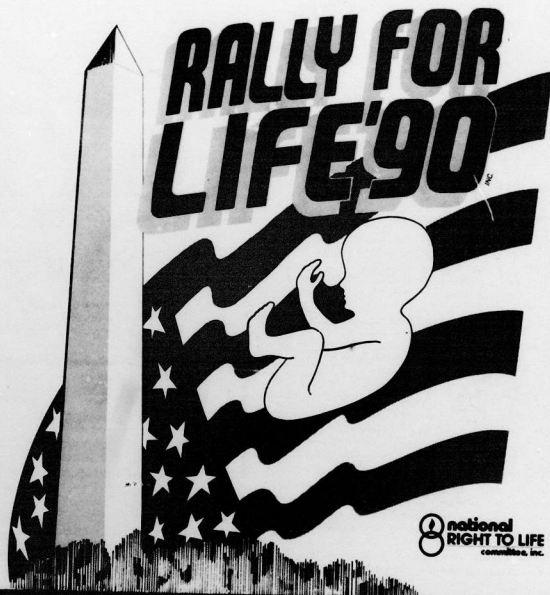
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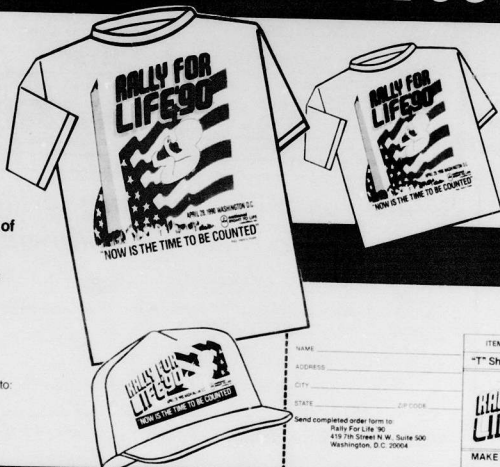
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REP.
HENRY HYDE

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Scholars criticize draft of universal catechism

by Jerry Filleau

WASHINGTON (CNS)—A panel of Catholic scholars sharply criticized the Vatican draft of the Catechism for the Universal Church in a press conference Jan. 28 at the Woodstock Center in Washington.

They expressed concern about deficiencies because, in the words of Bishop Raymond F. Lucker of New Ulm, Minn., when the final document is published it "will have an enormous impact on the life of the church."

"I'm hoping there will be a substantial change in the text," he said.

Other panelists criticized the catechism's structure, its use of Scripture and its use of natural law rather than Christian discipleship as the framework for moral teaching. They described it as containing theology from the 1950s in many ways. They said it was inconsistent and selective in its use of official church teachings from the Second Vatican Council and the postconciliar era, ignoring or even contradicting some important insights in conciliar and postconciliar teaching.

They said it failed to make needed distinctions between central or essential truths of faith and peripheral elements and between established doctrine and theological views.

Too much that is not a matter of faith is treated as if it were, said Jesuit Father Francis J. Buckley of the University of San Francisco, author of several catechetical works. Unless the final document makes clearer distinctions between matters of faith and those of church discipline or theological opinion, the result will be widespread confusion, he said.

"Among all of us there was a genuine concern that this document succeed," said Sister Mary C. Boys, a Sister of the Holy Names of Jesus and Mary and professor of theology and religious education at Boston College.

But there was also a consensus that the draft has serious problems, she added. "I found this document deeply disappointing," she said, especially in its use of Scripture. She cited a persistent use of the Hebrew Scriptures, or Old Testament, in ways that she said put it in "an unfavorable light" in comparison with the New Testament—an approach which is rejected in recent Vatican norms on Scripture scholarship and Catholic-Jewish relations.

The draft document was sent out to the world's bishops last December for consultation.

Jesuit Father Thomas J. Reese, a research fellow at Woodstock Center, convened a private symposium Jan. 27-28 of 15 U.S. experts in catechetics, Scripture and systematic, sacramental and moral theology. Each wrote a paper analyzing the draft from his or her area of expertise, and the group discussed the papers to develop an overview of the document's strengths and weaknesses.

Father Reese said the papers are to be refined in light of the discussion and published—several of them soon in the Catholic magazines *America* and *Commonweal*, and all of them later this year in a book to be published by Harper & Row.

The symposium results are also to be sent to the National Conference of Catholic Bishops in the United States and to other bishops' conferences around the world to help them in their own analysis of the draft, Father Reese said.

Although judgment from the symposium itself, at the request of several of them Father Reese organized a press conference at the end of the meeting. He described it as the first public discussion by scholars held anywhere on the catechism draft.

Bishop Lucker, a longtime specialist in catechetics and the only bishop at the symposium, said one of the biggest problems bishops would be required to fix in the draft is "lack of time." The Vatican has asked all bishops to submit their criticisms and suggestions by May 31.

Lawrence Cunningham, a professor of theology at the University of Notre Dame, said strengths in the document included:

► "For the first time a good deal of attention is paid to social ethics in a document meant to be an instrument of catechesis, a teaching instrument."

► "There is an enormous amount of background from the traditions of the church... not only of the West, but of the East as well."

One of its "most glaring weaknesses," he said, is that it "suffers from what computer people would call an 'information overload' with no guidance as to 'what's most important and what's less important.'"

He and others on the panel focused on the structure of the draft as one of its weakest points.

The text is divided into three main parts—what Catholics believe, how they worship, how they should live—with an epilogue on prayer. The three main parts are structured around the Apostles' Creed, the sacraments and the Ten Commandments, respectively. The epilogue is structured around the Lord's Prayer.

The result of the structure, Cunningham said, is that some things "are shoehorned in, perhaps not very organically" because they need to be in there, but there is no logical place to put them.

He said one result, for example, is that the catechism draft starts out talking about belief "in one God," describing Catholic teaching about God, but "it's 2,000 paragraphs later before we get to our response to God in worship."

The separation of what is believed and how one worships from how one lives "plays into a mindset in which people can go to Mass on Sunday and grieve people during the week at work," he said.

Several of the panelists criticized the text's reliance on natural law as the framework for moral teaching.

"The weakest part of the document is its moral section," said Jesuit Father William C. Spohn, a professor of moral theology at the Jesuit School of Theology at Berkeley, Calif.

He said it takes "one warring, legalistic model of moral life," ignoring the more scriptural model of "discipleship of Christ" as the norm for Christian living.

Also, Vatican II treated the laity as "a creative part of the church," but the catechism treats the laity as "an obedient part of the church," he said.

Father Hollenbach, a professor of moral theology at Weston School of Theology in Cambridge, Mass., said one of the strong points of the document is its incorporation of church social teaching in describing Christian life.

But he objected to the whole morality section being "developed under the rubric of the Ten Commandments." While there is strong teaching on human rights in the text, he said, it is placed "under the Seventh

Commandment, not to steal." He said the National Catechetical Directory developed by the U.S. bishops in the 1970s places the Decalogue in the context of the liberation of Israel from oppression and slavery in Egypt, but the draft catechism ignores the scriptural context in which the commandments were given.

By treating them from a natural law framework, he said, the text ignores the question, "How well are they linked to the core teaching of Jesus Christ?"

The section on sacraments and liturgy received the highest marks from the group, but it was also criticized.

Jesuit Father Peter Fink of the Weston School of Theology, a liturgy and sacramental theology specialist, praised that section's uses of prayers and the full range of church traditions.

But he said that section also contains such things as the "absurd" statement that "the Eucharist is not a meal." That statement contradicts Scripture and Catholic doctrine, he said.

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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

February 2

A "Puttin' on the Hits" lip-synch show will be presented at 8 p.m. by St. John the Evangelist Parish, Enochburg. For tickets call Sandra Peterson 812-923-9721.

☆☆

Channel of Peace charismatic community will celebrate First Friday Mass at 7:30 p.m. in St. Michael Church, 3354 W. 30th St. Soup and bread supper 6 p.m.

☆☆

Catholic Alumni Club (CAC) will play volleyball from 7:30-9:30 p.m. at Beech Grove Benedictine Center. Cost \$5. For information call Anna Marie 317-784-3313.

☆☆

A Ground Hog Supper will be

held at 6 p.m. in the Knights of St. John Hall, S. 5th and "E" Sts., Richmond.

February 2-3

Alexandra Kovats will present "Journey Into Wholeness," a preparation for Lent, at Beech Grove Benedictine Center. \$40. Call 317-788-7581 for more information.

February 2-4

A Mixed Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-283-8105 for information.

☆☆

A Married Couples Retreat will be held at Mount St. Francis

Retreat Center. Call 812-923-8817 for information.

February 3

Cardinal Ritter High School will sponsor a Silver Anniversary Dinner Dance at 6:30 p.m. at Adams Mark Hotel. Call 317-924-4333 for details.

☆☆

Terre Haute Deaneery continues its catechist training workshop series with "What Are They Saying About Jesus?" from 9:30 a.m.-12 noon at Sacred Heart School, 610 S. 6th St., Clinton. Call 812-232-8400 for information.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone welcome.

☆☆

Fatima Devotions and a FIRE chapter meeting follow 8 a.m. Mass at St. Nicholas Parish, Sunman. Public welcome.

☆☆

Chataud High School will offer a placement test for eighth graders from 8:30-11:30 a.m. \$10 non-refundable fee. Scholarships available. Call 317-251-1451.

☆☆

Providence High School, Clarksville will present a free placement test from 8:30-11:30 a.m.; required for incoming freshmen. Call Rene Lippman 812-945-2538 for details.

☆☆

The second in a series of seven Jericho Prayer Vigils to pray for the religious will be held from 7 a.m.-12 noon at St. Peter and Paul Cathedral, 1347 N. Meridian St. All welcome.

☆☆

The Polish Century Club will hold its third annual Bigos (Hunter's Stew) Dinner/Dance at 6 p.m. at the Gun Club Bldg, 709 N. Pennsylvania. Tickets \$5. Reservations required; call 317-241-4650 or 317-257-0124.

☆☆

Secena Memorial High School will administer a placement test for incoming freshmen at 8:30 a.m. Test fee \$5; registration fee \$25, applicable to tuition.

☆☆

February 4

St. Christopher Parish, Speedway Sunday Lecture Series continues from 9:30-10:15 a.m. with "An Inside View of Homelessness."

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 11:30 a.m.-1:30 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts.

☆☆

Boy Scout Awards will be presented at 2:30 p.m. in St. Peter and Paul Cathedral, Indianapolis.

☆☆

Alexandra Kovats will present a "Feasting and Fasting: Preparing for Lent" program from 1-4 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for more information.

☆☆

The Catholic Alumni Club (CAC) will hold a general meeting at 6:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room 8-17 of St. Louis School, Batesville. For details call 812-934-3338 or 812-934-4054.

February 5

The Divorce Recovery Series sponsored by St. Christopher Parish, Speedway continues from 7-8:30 p.m.

☆☆

The Focus on the Family film series by Dr. James Dobson continues at 7 p.m. at St. Lawrence Church, 4950 N. Shadeland Ave.

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

February 6

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517 for information.

☆☆

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Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. at Johnson Co. Hospital, Franklin.

☆☆

A Parenting Skills Workshop continues from 5:30-7:30 p.m. at St. Paul Parish, Greencastle. Light supper, child care provided.

February 7

Systematic Training for Effective Parenting of teenagers (STEP/Teen) classes continue from 7:30-9:30 p.m. at St. Lawrence Church, 4850 N. Shadeland.

☆☆

Systematic Training for Effective

Parenting (STEP) classes sponsored by Catholic Social Services continue from 10 a.m.-12 noon in Room 217 of the Catholic Center, 1400 N. Meridian St.

☆☆

A program on Spirituality for the Disabled will be presented from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for details.

February 8

The Spiritual Leadership Program Unit II continues with "Obstacles to Community" from 7-10 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

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A Calix meeting will be held at 8

— Send resume or a request for additional information to: —
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Last Temptation of	
Christ, The	O
Lethal Weapon 2	O
Let's Get Lost	A-IV
Licence to Kill	O
Little Mermaid, The	A-I
Little Thief, The	A-IV
Little Vera	A-IV
Look Who's Talking	O
Music Box	A-III
Music Teacher, The	A-III
My Left Foot	A-III
Mystery Train	A-III

A-I—general patronage;
A-II—adults and adolescents;
A-III—adults;
A-IV—adults, with reservations;
O—morally offensive.
Some films receive high recommendation by the USCC. These are indicated by the * before the title.

[illegible]

Maximal Lampoon's Christmas Vacation	A-III
Next of Kin	A-III
Night Game	A-III
Old Gringo	A-III
On the Edge of	A-III
Maximilian Gluck, The	A-I
Package, The	A-III
Parenthood	A-III
Pat Miller Get Killed	A-III
Peter Pan	A-III
Put Against Harry	A-III
Trancer	A-I
Queen of Hearts	A-III
Senseless	A-III
Tomero	A-II
Love & Me	A-III
Wacacanda	A-III
Sea of Love	O
Second Sight	A-III
See No Evil	A-III
See No Evil	A-III
Sex, Lies and Videotape	A-IV
The Movie	A-III
Sho-De-Valent	A-III
Whiskey Valentine	O
hecker	O
Sidewalk Stories	A-III
Ki Patrol	A-III
Spikes	A-III
Swaying Together	A-III
Twelve	A-III
Great Magnolias	A-III
Magicians and Cash	A-III
Swing Woman's	A-III
Return, A	A-IV
Delicious Monk	A-III
Straight, No Chaser	A-III
Remors	A-III
Triumph of the Spirit	A-III
Love Love	A-III
Bringing Back	A-III
Salmon	A-III
of the Roses	A-III
Weapons of the Spirit	A-II
Benjamin's Bernie's	A-III
Welcome Home	A-III
of No Angels	A-IV
hen Harry Met Sally	A-IV
When the Whales Came	A-II
and	A-II
izard, The	A-II
on the Verge of a	A-IV
Nervous Breakdown	A-IV
North Winning	A-III
Labala	A-II

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Youth News/Views

Scecina students warn children about drugs

by Mary Ann Wyand

Scecina Memorial High School students involved in the school's new Students Assisting Youth program have presented anti-drug messages to children at five eastside parochial schools as part of their ongoing community service efforts.

Students at Little Flower, St. Simon, St. Rita, Our Lady of Lourdes, and Holy Cross schools have already benefited from Scecina's innovative drug awareness program. Their future presentations will reach elementary school students in the other East Deaneary schools.

Instructor Tim Barthel, who teaches a course in substance abuse, began the SAY program at Scecina in September after attending a conference on drug abuse in Atlanta, Ga., with students Bob Bradford and Molly Feeney.

SAY is comprised of 30 Scecina students who meet regularly to prepare the curriculum for their monthly anti-drug messages to younger students at area parochial schools.

In spite of their busy curricular and extracurricular schedules, Barthel said, the students find the time to volunteer for SAY presentations because they believe in the importance of peer education to prevent drug abuse among youth.

"It just tells you something about the kind of students we have," he said. "These students love working with the children. They are aware of the importance of mentioning the dangers of drugs and alcohol to children, some of the situations you can be in, and some of the ways you can say no."

SAY participants completed three training sessions in September before beginning their outreach work.

Their 90-minute program is designed to educate grade-school children about some of the pressures and influences associated with drugs and alcohol. While substance abuse is the primary topic, students are free to discuss any other issue that concerns them.

Barthel begins each program by introducing SAY team members and discussion

topics. Following opening remarks, team members divide the class into groups of 10 students to share problems, experiences, and concerns with teacher supervision.

SAY members also exchange telephone numbers with grade school participants to encourage further questions or conversations. An educational and entertaining skit performed by SAY members concludes each program.

"They're not just talking about all the bad things about drugs and alcohol and how drug and alcohol abuse kills people," Barthel said. "They're having fun in the group and learning to relate to children."

Students also gain improved communication skills from articulating thoughts and ideas in front of groups of people, he said, as well as enhanced leadership skills and maturity that will help them in future years as parents and professionals.

Barthel has worked with James Arvin, drug education coordinator for the Indianapolis Public Schools, and Annette "Mickey" Lentz, coordinator of support services for the archdiocesan Office of Catholic Education, on implementing creative drug-free curriculum in the schools.

Scecina's "Students Assisting Youth" team includes Terri Ping, Gloria Quiroz, Angelique Codamaz, Molly Feeney, Genevieve Salvage, Tina Hallal, Suzanne Burnett, Brandy Bowles, Jeanne Richardson, Sherril Daniels, and Jennifer Stuart.

Other SAY members are Vicki Nolan, Shawna Kelly, Julie Hwang, Star Neagle, Heather Prieshoff, Ruth Shaller, Claire Schreiber, Michelle Codamaz, Anne Lindeman, Christine Burke, Laura Scott, Amy Bewsey, Beth Bradford, Jamie Gullioy, Mike Manley, Eric Neidinger, Kevin Vanover, Toby Jacobs, Jim Cherundolo, Steve Rue, David Rainy, Nate Lefler, and Cyndi Koers.

"We try to turn the school visits into a big brother and big sister program," Barthel said. "It's important to educate the younger students before it's too late. I think they realize what we stand for, and the fact that we're caring about others is a message in itself."



PRO-LIFE MARCHERS—Enthusiastic teen-agers carry the March for Life banner past the U.S. Supreme Court in Washington Jan. 22 at the 17th annual rally and march protesting the court's 1973 decision legalizing abortion. More teens from throughout the United States are expected to join adult pro-life marchers in Washington again on April 3 for the national Rally for Life '90. The motto for that demonstration is "Now is the time to be counted." (CNS photo by Al Stephenson)

Trust forms heart of friendship

by Michael Warren

Whenever I talk with young people about friendship, an issue that almost always comes up is that of trust.

It usually comes up in the context of talking about a key part of friendship—the sharing of your secrets, of your hurts and hopes, of your joys and sorrows.

Some people say that such sharing is dangerous. One teen-age girl told me that she shared an important secret with a friend whom she trusted and then, almost right away, everyone knew her secret.

When we put what is most private and intimate about ourselves into another's hands, we want to make sure it will stay there.

Violation of a confidence is a betrayal of trust. Some people don't take this fact very seriously. They wouldn't broadcast it over the radio, but they don't hesitate to tell it to someone they know well.

I think that such confiding is a fake form of friendship. Deep friendship is not based on telling someone else's secrets, but on telling your own secrets.

To me a trustworthy friend is someone who considers the confided secret a sacred trust. Trust is the heart of true friendship.

If you tell me something about someone else that I have no right to know,

something that was confided to you, then I will never tell you anything I want kept secret.

The person I want for a friend is someone who will deserve to have on his or her epitaph, "Here lie all the secrets anyone ever told me."

Are you a trustworthy friend? A part of being a trustworthy friend involves encouraging other people to keep the secrets they have been told.

Appropriate responses to gossip are "I don't want to know" or "I wish you hadn't told me. I have no right to know."

Are there any exceptions to this rule? Of course. To be trustworthy calls for more than just following formulas. One exception is if someone confides a plan to commit suicide. In such a situation, true friendship calls for us to tell someone who could help the person and save your friend's life.

Of course, we might know a secret and not be sure whether for the person's own good we should tell. If so, we can always seek advice from a third party without revealing confidential information.

Being a trustworthy friend is a key to deep friendship, but it is not always a simple black-and-white matter. Still, if we commit ourselves to being trustworthy, we will be on the right path.

(Warren writes for Catholic News Service.)

Youth Events

- Feb. 3—Catholic Youth Organization Deaneary Day at Immaculate Conception Academy in Oldenburg for teen-agers from 24 parishes in the Batesville Deaneary, 12:30 p.m. to 10 p.m.
- Feb. 3—District Solo and Ensemble Music Contest at Shawe Memorial High School in Madison.
- Feb. 3—Catholic Youth Organization Bowling Tournament, Sport Bowl, Indianapolis, registration at 1 p.m., play begins at 2 p.m., entry forms due to the CYO Youth Center by Feb. 2. Call 317-632-9311 for registration information.
- Feb. 3—High school placement test at Bishop Chatard High School, 8:30 a.m. until 11:30 a.m. Call 317-251-1451 for registration and enrollment information.
- Feb. 3—Placement tests for students interested in attending archdiocesan high schools in Indianapolis, Madison, and Clarksville. Call individual schools for times and registration information.
- Feb. 7-10—Catholic Youth Organization "Christian Awakening Retreat" for archdiocesan high school seniors. For registration information, contact the CYO office at 317-632-9311.
- Feb. 9—Shawe Memorial High School Homecoming celebration, chili supper from 5:30 p.m. until 7:30 p.m. and basketball game against Providence High School at 7:30 p.m.
- Feb. 9-11—"Christian Awakening Retreat" for St. Paul Parish, Tell City, youths at Kordes Center in Ferdinand.
- Feb. 10—"Building the Foundation: Implementing Youth Ministry Commissions," sponsored by St. Mark Parish youth ministry at the Beech Grove Benedictine Center, 9 a.m. to 2:30 p.m. Call 317-783-9574 for registration information.

Archdiocesan teens support pro-life

Youths from St. Thomas Parish at Fortville, St. Mary Parish at North Vernon, and St. Roch Parish in Indianapolis participated in memorial services and other pro-life events during Masses on Jan. 21 to remember the 25 million babies who have died in abortions since the Supreme Court's *Roe vs. Wade* decision in 1973.

At St. Thomas and St. Mary parishes, teen-agers and children aged one through 17 carried roses to the altars during memorial ceremonies.

St. Roch teens sold roses to parishioners after the Masses to help raise funds for pro-life lobbying efforts, and also distributed legislative information about current pro-life bills pending in the State Legislature.

Roncalli High School student Ruth Nugent of Franklin is currently participating in the **United States Senate Youth Program**, an intensive one-week study of the federal government, in Washington, D.C.

Ruth joined 103 other high school students representing each of the 50 states, the District of Columbia, and the Department of Defense Dependents Schools Overseas.

They are scheduled to meet President George Bush and Vice President Dan Quayle as part of their first-hand exploration of the democratic process.

United States Senators Richard Lugar, an Indiana Republican, and Albert Gore, Jr., a Democrat from Tennessee, serve as co-chairmen of the Senate Advisory Committee for the youth program and are assisting the student delegates during their week in the nation's capital. Other scheduled events included visits with other legislative leaders, a Supreme Court justice, several Cabinet members, and heads of federal departments.

Co-sponsored by the U.S. Senate and the William Randolph Hearst Foundation, the youth program provides students with opportunities to meet their senators, participate in a mock joint session of Congress, tour the

Pentagon, State Department, and White House, and visit other Washington landmarks.

St. Lawrence Parish youth group members at Lawrenceburg will embark on a unique underground journey Feb. 3 as part of a **beginning cave exploration** outing. Deacon Tom Clegg, parishioner Tom Wittkamp, and other adult volunteers will supervise parish teen-agers during the caving expedition.

Scecina Memorial High School senior Jerry Jackson has been nominated by the football coaches of Region 7 to participate in the 1990 Indiana North-South All-Star Football Game.

Jerry was one of 22 seniors selected from teams representing high schools in Marion County. Final selections for the North-South Game will be announced after representatives from the other nine state districts meet at Bloomington this month.

Five hundred student musicians from throughout central and southern Indiana will compete for honors during the Catholic Youth Organization's annual **Archdiocesan Music Contest** Feb. 10 at Bishop Chatard High School in Indianapolis.

Competition begins at 8:30 a.m. and continues all day, according to CYO staff member Bernie Price. Students in grades four through 12 will compete in individual and group categories in the piano, instrumental, and vocal divisions.

Winners will perform again during the CYO Honors Recital Feb. 25 at 7 p.m. at the Children's Museum's Lilly Theater in Indianapolis. Preliminary judging sessions and the honors recital are free and open to the public. For further information, contact the CYO office at 317-632-9311.

Students say loneliness led to cult involvement

by Mary Ann Wyand
First of two parts

Desire for acceptance and affirmation led three Indiana University-Purdue University at Indianapolis students to join a campus chapter of the Indianapolis Church of Christ.

It was a decision that the three college students said they later regretted after repeatedly struggling to free themselves of the overzealous religious group.

IUPUI students Dorian Kondas, Cindy Dormans, and Betsy Barnard told *The Criterion* that the Indianapolis Church of Christ is really "a cult that practices mind-control tactics."

This group is not affiliated with the nationally recognized Church of Christ, although their similar name often causes confusion.

Indianapolis Church of Christ groups at both IUPUI and Butler University resort to "cult-like" techniques that often border on harassment," according to a letter signed by nine area campus ministers published in a recent issue of *The Butler Collegian*.

In that letter, Father James Wilmoth and Rose Marie Scherschel of the IUPUI and Butler Newman Centers, along with representatives of seven other faiths, warn students about getting involved with members of the Indianapolis Church of Christ.

Their letter reads, in part, "As campus ministers at Butler University, we have become increasingly concerned about a religious group that is actively recruiting students on this campus. They call themselves the Indianapolis Church of Christ, and they hold their worship service at the Murat Temple. We believe that their theology is distorted and that their 'cult-like' techniques often border on harassment."

Further, the campus ministers state in their letter of warning, "In the Bible talk

time, they will tell you to lay aside your previous beliefs (from family or church background) and just read the Bible with them. Of course, it is their interpretation that they want you to agree with. It all seems innocent at first, but ultimately they want a person to conclude that the group has the 'only truth' and their church is the 'only true church.'"

Statements from the three IUPUI students who broke away from the Indianapolis Church of Christ confirmed these charges.

Kondas, an IUPUI sophomore who is majoring in religious studies, said he grew up Catholic but was attracted to the Indianapolis Church of Christ out of curiosity about their enthusiastic methods of evangelization.

"Within a week's time, I had an instant circle of friends," he said. "It made a real impact on me. It's very personal. They make it very personal to meet your needs."

Church of Christ members spend a great deal of time proselytizing (recruiting new members), he said, to the point where converts are overwhelmed by the group's intense faith-sharing techniques.

As a new member, Kondas explained, he was required to share his class schedule with the group and to study with other members. However, group study time increasingly evolved into discussion sessions about church doctrine that interfered with his classwork and resulted in poor grades.

Kondas said he was discouraged from expressing ideas and opinions that differed from what the group believed about God and Jesus. Members were not allowed to read "unapproved" Bible passages and were made to feel guilty if they did not spend enough time with the group.

Further, Kondas said, socializing with other students not affiliated with the Indianapolis Church of Christ was not

permitted unless the member was attempting to recruit new people to the church.

Their rigid church doctrine consists of "mind-control tactics" and "brain-washing," he said, that result in alienation from family and friends.

"Our concern is how it affects students psychologically and emotionally," Dormans, a senior sociology and psychology major, explained. "It's a slow process of pulling you away from your support system of family and friends. It causes personality changes."

Remembering her first contact with the group, Dormans said she was pleased by their interest in her as a person.

"I was very lonely," she recalled. "I was looking for a group where I could really belong. It was so important to me to feel like I really belonged. I had low self-esteem, and I was looking for people who would accept me as a person the way I am."

Group members "always seemed happy," she said. "They were going lots of places together and meeting lots of new people. I was looking for something before they even approached me, so I went along when they asked me to come to a faith-sharing session."

After joining the Indianapolis Church of Christ, Dormans said, she quickly lost control of her life as group members used high-pressure guilt tactics to convince her to change her ideas, opinions, beliefs, activities, and friendships.

Barnard, an IUPUI freshman, said she even changed her major study area by psychology at the insistence of a group member.

"I was very curious about the group," she said. "I wanted to get involved in a Christian group, and I thought that's what they were. I was looking for people who would help me feel like there was a purpose to my life. They got you emotionally attached, and it's hard to break away."

Intensely personal faith-sharing and Bible study sessions by Indianapolis Church of Christ members convert close to 200 people a year in the city, Kondas said. There are currently about 35 student members on the IUPUI campus and another 600 members elsewhere in the city who spend most of their time recruiting members and spreading church doctrine.

Next year, Kondas said, some 25,000 Crossroads Church of Christ members are expected to attend a national convention scheduled in Indianapolis.

"It's very guided," Dormans said. "They even control what you look at, and they are very critical if you question their authority."

Converts who question or challenge church members are told, "It seems like you're not trusting me," she said, or "God places people into other people's lives for a purpose."

Daily contact helps keep converts "in line," Dormans said, and members who doubt church practices are told by church "disciples" that it is sinful to question the hierarchy.

"They have control with you every day," Barnard explained, "and that gives you little time to think of other things and to question what they are saying."

As part of their faith-sharing, Kondas said, converts must tell group members intimate details of their life stories and also confess their sins.

"They get you to undress yourself mentally while showing loving love," he said. "There always has to be confession and self-criticism in a mind-control situation, because confessing and allowing them to criticize you makes you become vulnerable."

But in the beginning, he said, "You never question their motives because they just seem to be friendly Christians."

(Next week: Exit counseling)

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BOOK REVIEW

'Sisterhood . . .' book panned

SISTERHOOD AS POWER: THE PAST AND PRESENT OF ECCLESIAL WOMEN, by Sister of Charity Mary Ann Donovan. Crossroad (New York, 1989). 136 pp., \$16.95.

Reviewed by Sister Mary Ann Walsh

Would that book titles could be licensed. That way, authors could be banned from putting snappy titles on pedantic prose, as Sister of Charity Mary Ann Donovan has done in "Sisterhood as Power."

Anyone who buys this book in search of learning about the passion of churchwomen may be disappointed. Even those who wanted to be reaffirmed in the time-honored vision of such women may wish they put their pennies elsewhere. The work says little new; it's also a dull retelling of the past. It's hard not to put down.

A key problem is that Sister Donovan's book reads like a thesis. Little is said without qualification, and everything is defended. Worse, it's filled with church jargon and platitudes and neatly says nothing. Sister Donovan is not likely to stir minds with this work. There's been nothing safer since the organization of the alphabet.

Sister Donovan is to be credited with citing church giants, including monumental folks such as Catherine of Siena and Elizabeth Seton. But while she acknowledges such women as heroic figures, she doesn't help us understand them any better than we might have when we first learned of them in third grade. It's as if a historian told us that George Washington was an important political leader—and left it at that.

Occasionally Sister Donovan touches on key concerns, but she does so without giving us anything new to ponder. Any book on nuns today which seeks to be relevant deserves

the declining numbers of religious, and so does Sister Donovan's. It's a good play—certainly every church administrator from Pope John Paul II down is frantic about the declining work force.

However, when Sister Donovan enters the discussion, she gives no new insights. Instead she just offers a popular notionalism which religious would do well to challenge. Says Sister Donovan (and a few thousand others nuns): "Religious life does not exist for the apostolate and ought not to be identified with or reduced to its works."

That may be one of the worst slates of baloney being passed on by nuns today. If religious life does not exist for the apostolate, what does it exist for? Indeed? Of course it has meaning beyond its works, but it also does exist for the apostolate—at least for an apostolic religious, which is what Sister Donovan, who teaches at the Jesuit School of Theology at Berkeley, is.

Religious life exists for the service of the church, for the mission of the church—that's one of the chief reasons that the vows make sense. Those who say that the celibacy exists as witness but do not deal in specifics come close to reducing the meaning of the vow. What is wrong with saying celibacy also exists for flexibility in service, for openness to all people by giving up exclusivity in relationships?

Unfortunately for me, Sister Donovan's "Sisterhood as Power" lacks both passion and power.

(Sister Walsh is a Sister of Mercy and a staff writer for *Catholic News Service*, where she has covered recent developments in religious life.)

Books of interest to Catholic readers

WASHINGTON (CNS)—This is a list of books of particular interest to Catholic readers.

"Active Non-Violence," by Gerard A. Vanderhaar, Twenty-Third Publications, \$7.95, 156 pp. Shows how everyday behavior can highlight non-violence and reap spiritual nourishment.

"The Heart of Creation," by Benedictine Brother John Main, Crossroad, \$8.95, 107 pp. Clear explanation of the importance of meditation and how to gain rich rewards from it.

"No Longer Strangers," by Bishop K.H. Ting, Orbis Books, \$16.95, 199 pp. Leader of Protestants in China speaks on topics such as the struggle to find forms for expressing Chinese Christian theology and the role of the church in China.

"Lightly Goes the Good News," by Divine Savior Father Andre Papineau, Twenty-Third Publications, \$7.95, 122 pp. Contemporary rendering of the Gospels couched in a humorous, lively approach.

"Garden in the Snowy Mountains," by Christopher Biffle, Harper & Row, \$9.95, 114 pp. Spirituality guidebook that conducts readers on a journey of self-discovery to a deeper relationship with Christ.

"The Family," by Igino Giordani, New City Press, \$6.95, 96 pp. Subtitled "A Community of Love," this English version of an Italian book has been widely acclaimed for its description of the place the family holds in the church and in the world.

+ 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.)

+ AULT, Ronald L., 57, St. Joseph, Shelbyville, Jan. 18. Husband of Betty N.; father of Paul, Mike, Brenda Armstrong and Pat; son of Bertha Thompson, brother of David and Georgiann Cline.

+ BECKER, Joseph Cyril, 89, Little Flower, Indianapolis, Jan. 20. Father of G. Virginia Dodge, brother of Leo, Anna Bryant and Mary Catherine Huley, grandfather of four; great-grandfather of six.

+ BURTON, David E. Sr., 58, St. Vincent de Paul, Bedford, Jan. 19. Husband of Jan Carol (Buchanan), father of David L. Jr. and Carol Sue; brother of Joseph and Mary Catherine Cline; grandfather of four.

+ DEPAUL, Lauretta, 65, Our Lady of the Greenwood, Greenwood, Jan. 16. Sister of Rose Amato and Alicia Richter.

+ DOUGHERTY, Evelyn, 93, St. Ursula, Indianapolis, Jan. 15. Sister of Florence Stroud.

+ GEHLHAUSEN, Anthony A., 72, St. Isidore the Farmer, Perry Co., Jan. 1. Brother of Leo, Rudolph, Theresa Taylor, Gertrude Kogler, Hilda Hoffman and Rita Gulleag.

+ HARRIS, Mary "Margaret," 88, Our Lady of the Greenwood, Greenwood, Jan. 11. Sister of Leo "Cappy" O'Neill; aunt of 10.

+ HEMMELGARN, Ruth F., 76, Church of the Nativity, Indianapolis, Jan. 16. Wife of Ernest H.; sister of Robert Temple.

+ HURLEY, Viola, 91, Our Lady of Perpetual Help, New Albany, Jan. 16. Aunt of James and Herbert Goodale and Shirley Moberly.

+ MAGERS, Stephen F., 40, St. John of Arc, Indianapolis, Jan. 19. Husband of Sylvia (Maurer), father of Johnna Miller, stepfather of Luke and Joshua Morehead; son of Frank and Rose; brother of David, Greg, John, Kent, Gary, Kathy, Mahern, Janet Jose and Ann, grandfather of one.

+ MAHAN, Dr. John Thomas, 59, Our Lady of the Greenwood, Greenwood, Jan. 7. Husband of Lillian (Kemper); father of Diana Burger, Susan Fasig and Eileen; son of Helen (Fitzgibbons).

+ McDOWELL, Helen, 64, Our Lady of the Greenwood, Greenwood, Jan. 18. Wife of Victor

+ SCHAAF, John Thornton, 85, St. Mary, New Albany, Jan. 16. Husband of Christine; father of Jack; grandfather of two; great-grandfather of one.

+ SHINE, Jeremiah J. Sr., 77, Christ the King, Indianapolis, Jan. 20. Father of Michael J., Jeremiah Jr., Kevin P., Francis Ann Sister Sheila, Mary Ann O'Bryan, Janet T. Hutton, Eileen M. Howell and Patricia A. Funk; grandfather of 19.

+ SWEAT, Solomon Burke, 78, St. Paul, Tell City, Jan. 15. Husband of Gladys; father of Doris A. Etienne and Karen (Vince), brother of Russell, Leonard, Matthew, Cornelia Badger, Maureen McClain, Madeline Lampkin and Louise Hay; grandfather of 15; great-grandfather of 15.

+ TURK, Lanetta (Betty), 76, St. Mary, Rushville, Jan. 14. Wife of Byron (Barney); mother of James, and Jo Ellen Smiley; sister of Helen Bunch, Theresa Darnell and Marjorie Emmelwer.

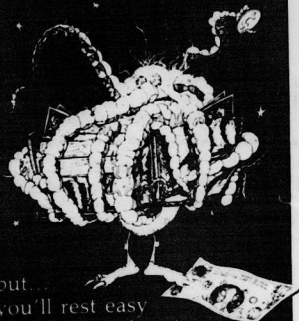
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Bp. Vaughan says Cuomo 'risks going to hell'

by Sr. Mary Ann Walsh

WASHINGTON (CNS)—New York Gov. Mario Cuomo, a Catholic, "seriously risks going to hell" for advocating abortion rights, Auxiliary Bishop Austin B. Vaughan of New York said Jan. 23.

Bishop Vaughan took issue with the governor in newspaper interviews from jail in Albany, N.Y., where he served 10 days of a 15-day sentence for civil disobedience associated with anti-abortion activities.

In reaction the same day, Cuomo answered that his position on abortion of being personally opposed to it but supportive of a woman's legal right to choose it was not inconsistent with Catholic theology because it was his duty to "to apply the law evenly" to all.

Cuomo also said he upheld the bishop's "right to curse at politicians." He made his remarks in New York City in answer to reporters who sought his reaction to the bishop's criticism.

In a telephone interview with Catholic News Service Jan. 24 after he was released from jail, Bishop Vaughan said he did not curse the governor, and defined cursing as calling down evil upon another.

"I have no right to do that," he said. "God is the only one ultimately who can judge." In criticizing the governor, he was meeting his "obligation as a shepherd" to "warn someone of his wickedness," he said.

The governor's "pro-death position" is serious, given his "position of serious responsibility," Bishop Vaughan said.

"The governor hasn't addressed the issue of whether or not they're killing babies" when he defends "choice," said Bishop Vaughan. "The governor never takes that up," he said. "He talks around it all the time."

Bishop Vaughan said he was stating Catholic teaching when he told *The New York Times* he did not believe the governor could be "a good and faithful Catholic" with his public support for abortion.

"If he accepts as a Catholic that we are dealing with

human beings, then this is a matter of human rights," he said.

Bishop Vaughan, who is vicar of New York's Orange County and pastor of St. Patrick's Church in Newburgh, told CNS that "as a courtesy" the governor's press office called him in jail to read Cuomo's response to him.

Bishop Vaughan said he told the press office that Cuomo was "totally and absolutely wrong" in saying he can support abortion as a Catholic and that the "relevance" of the governor's response to Bishop Vaughan "would not stand up to critique." He said he also asked the staff to "tell the governor I'm praying for him."

Cuomo, meeting with reporters in New York City, said he was "governor of all the people" and it was not his place "to try to convert all of them to Catholicism or to insist that they live the way I believe I privately should live."

Cuomo said Bishop Vaughan "hurts what he represents and is supposed to represent, which is tolerance, gentility, understanding." He also said Bishop Vaughan's reasoning was "flawed" and said it sounded like "he's saying God wouldn't tolerate the kind of democracy we have" in the United States.

Abortion is legal, said Cuomo, who supports Medicaid-funded abortions, and added that it was his job "to

apply the law evenly" to all. "My mission is not to make people Catholic. It is to make them free to be whatever they choose to be," Cuomo said. That principle "is right in terms of Catholic theology and no one has ever proven otherwise to me."

Catholics for a Free Choice, which opposes church teaching on abortion, criticized Bishop Vaughan for his remarks and urged "respectful debate."

In a Jan. 24 statement the Washington-based group voiced alarm at what it called "vicious personal attacks" by some bishops against Catholic public officials.

Bishop Vaughan also drew fire from the American Jewish Congress, which said his reported comparison of abortion to the Holocaust "marks a new low in public debate."

Bishop Vaughan was quoted in a Jan. 23 *New York Post* article as comparing Cuomo to a Nazi soldier who "may have objected to the Holocaust but nevertheless supported the German government's right to murder 6 million innocent Jews."

In a Jan. 24 statement issued from its New York office, the Jewish congress, which said it supports Cuomo's view on abortion, called the bishop's remark "arbitrary" and "so outrageous and so outside the bounds of legitimate expression as to demand special condemnation."

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Study looks at decline in use of sacrament of reconciliation

by Mark Pattison

WASHINGTON (CNS)—A U.S. bishops' study on the sacrament of reconciliation shows significant differences among bishops, priests and laity as to why they think the sacrament's use is in decline.

The study results are "illuminating," said Father Michael Walsh, head of the bishops' Office for Pastoral Research and Practices, which conducted the study.

The study, "Reflections on the Sacrament of Penance in Catholic Life Today: A Study Document," was released in January. It was to be published at the end of February by the U.S. Catholic Conference.

Its publication was authorized during the executive session of last November's general meeting of the National Conference of Catholic Bishops.

Forty-two percent of all U.S. bishops, 44 percent of a random sample of 2,500 priests, and 35 percent of Catholics from three dioceses who regularly attend church responded to the survey, conducted in mid-1988.

Bishops responding to the survey on which the study is based said "a less pervasive sense of sin" was the most significant factor leading to decline in the use of penance. But priests placed that fourth in importance, and the laity had it tied for seventh.

Priests said "general confusion over what is right or wrong" was the leading factor, which was ranked third by the bishops and tied for seventh in ranking by the laity.

The laity said "reconciliation experienced by other means" was the biggest factor. Priests ranked that second and bishops placed it fifth.

Receiving the Eucharist, personal prayer, making an act of contrition, and talking with a friend were each cited by more than half the lay people surveyed as ways they experienced reconciliation outside of the sacrament.

Father Walsh said lay Catholics' experience of reconciliation through other means shows "a success of the catechesis" that baptism, Communion and penance are three sacraments of reconciliation, as stated in the Rite of Penance.

"People have come to appreciate a broader and deeper tradition of church teaching," Father Walsh said.

If catechesis on Eucharist worked for the laity, Father Walsh said, then "a catechesis on penance should have some kind of effect. Catechesis can be a very effective tool."

The decline in the sacrament's use started in the early 1960s, even before the Second Vatican Council, which many attribute as the chief factor for the drop, Father Walsh said.

"If Catholics had a ghettoized life" before that time, then "mainstreaming into American society resulted in adopting some of the mainstream culture," Father Walsh said. Taking on those traits, he added, "may not always be in accord with the values of the Gospel."

The study also dealt with the three rites of penance. In the second rite of the sacrament, a communal celebration with individual reconciliation, "bishops see some problems," the study said. "Because of the extended time needed for individual confessions," it said, "the liturgical element often suffers." Priests shared similar concerns.

In the third rite, a communal celebration with general absolution, priests surveyed cited "ratios of 100 or more

penitents per available confessor" as their reasons for granting general absolution. Only 11 percent of the priests surveyed had any experience with this form.

"Either the unexpected numbers did not allow for recourse to the bishop," the study said, "or priests may not be aware of the change in the ritual" which gives the bishop the sole authority to decide the use of general absolution.

In the United States, certain strict conditions must be met for general absolution to be permitted—such as being unable to confess one's sins in a timely fashion without general absolution.

More than two-thirds of the priests surveyed said they felt inadequately trained to serve as confessors in accord with the revised penance rites. The study includes an outline for a clergy formation program on the sacrament.

Priests evaluated individual confession, the first rite, "in a very positive way," the study said.

Still, "some 70 percent of priests responded that they preach on the importance of the sacrament often to very often," the study said, "yet 63 percent of the laity responded that they hear preaching on penance rarely or never." The disparity "raises the question of the effectiveness of preaching on penance."

Individualism, pluralism and the media were among cultural factors attributed by the study as contributing to the decline in the sacrament's use as a result.

Individualism is marked by a "live and let live" principle, the study said. Under pluralism, it added, people may choose an opinion but "do not feel compelled in today's climate to draw any consequences for their religious adhesion or affiliation as a result."

The media, the study said, relays "values born of the individualism and pluralism in the culture." Opinion poll results, it said, "are often presented as if they were on a par with moral norms."

Czechoslovak bishop assumes leadership of see

by Cindy Wooden

VATICAN CITY (CNS)—A Czechoslovakian bishop, prevented from exercising his ministry for more than 35 years, assumed the leadership of his diocese Jan. 27.

Bishop Karel Otčenasek, named a bishop and apostolic administrator of the Diocese of Hradec Kralove in 1950, had spent 11 years in jail and a labor camp for functioning as a bishop against the orders of the communist government.

From the mid-1950s to 1964, the Vatican's yearbook listed "detained at an unknown location" in place of the bishop's address. The following yearbooks listed an address in Trutice, Czechoslovakia, but noted that he was "impeded" from exercising his ministry. The government permitted him to function as a parish priest, but not as apostolic administrator of the diocese.

Pope John Paul II named Bishop Otčenasek, 69, head of the diocese Dec. 21 after meeting representatives of Czechoslovakia's new non-communist government.

Czechoslovakian President Vaclav Havel, a Catholic and former dissident, attended the Mass marking the resumption of Bishop Otčenasek's leadership. Vatican Radio reported: In welcoming remarks, Havel expressed his happiness "for the fact that this diocese finally has its bishop."

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